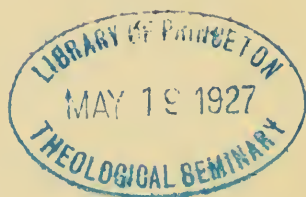


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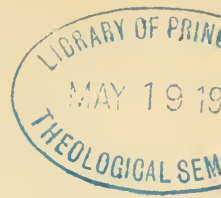


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A COMPLETE HISTORY  
OF  
**MISSISSIPPI BAPTISTS,**  
FROM THE EARLIEST TIMES.

BY  
✓  
Z. T. LEAVELL AND T. J. BAILEY,

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

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VOLUME II.

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*Mississippi Baptist Publishing Co.,*  
JACKSON, MISS.

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1904

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Miss. Baptist Publishing Co.,  
JACKSON, MISS.

## PREFACE.

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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



## PREFACE

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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## CHAPTER XVII.

## EBENEZER ASSOCIATION.]

The history of this institution is so closely interlaced with the defunct Leaf River Association that it becomes necessary to periphrase to briefly consider the origin and transient existence of that body, before taking up the subject in hand. Only a cursory notice of the Leaf River is necessary. In fact it is not possible to give it extended notice, since the connecting history has been lost in the passing years.

By reference to the minutes of the Pearl River Association, it is found that, in 1828, two of the churches of that fraternity suggested in their letters to the Association the propriety of dividing the organization. The suggestion was deemed worthy of consideration, and a convention to consider the matter was proposed which was to meet with the "Tallahala" Creek Association in Perry county, on Friday before the fifth Sunday in the following November. The next year, N. Robertson, Sr., reported for the convention the expressed wish for a division of the fraternity. In response to a call for letters of dismission to join the new body, the clerk was directed to give such letters to the following churches: Bethel, in Covington county; Providence, in Marion; Tallahala, Sweetwater and Red Creek, in Perry; Antioch in Jones; Greenleaf and Chickasahay, in Green; Cedar Creek, in Jackson; Zion and Salem, in Wayne.

It is clearly seen that the churches forming the Leaf River Association were scattered over a vast territory, with only an annual communication with each other. The mails were infrequent and irregular and the people poorly informed. But the affairs of the infant institution were harmonious in the beginning. Norvell Robertson, Sr. of Leaf River church, Giles Sumrall and John Moffet, of Tallahala, and Joseph Morris of Cedar Creek church, usually attended the annual meetings of the Leaf River Association.

The Leaf River Association made little history. The growth of the institution was not as N. Robertson and others had expected. They doubtless hoped that the vast territory of the body would, in a few years, be dotted with thriving churches, which hope was not to be realized. The churches which left the Pearl River Association to go into its constitution, had a total of 274 members, added to which was the strength of the Leaf River church. And yet, we are told by Benedict, that at the time of the dissolution of the Leaf River Association, it had only about 300 members in its churches. Benedict says "so small an institution, however, would not be likely to supply many facts for general history."

In a few years, differences as to methods of work were painfully observable, and disintegration began to be apparent. The anti-missionary moth was laying eggs that speedily hatched, and the grub began at once its gnawing and its destructive work. The on-moving army of devastation could not be checked. The friends of the cause began to lose heart. In 1841, the Providence church went back to the Pearl River Association, and, in 1844, the Antioch church took its example. The Tallahala and the Leaf River churches had



the burden to bear. In 1845 the Leaf River Association decided to admit no corresponding messengers from other bodies that favored missions, Bible societies, etc. This was a death-dealing blow, and the best men of the fraternity took leave of absence, and returned to their respective homes. Their leaving was as the last flow of blood from the heart of a wounded man. The Leaf River church in 1845 attached itself to the Pearl River Association.

In 1846, the Providence, Antioch and Leaf River churches, three churches that had formerly belonged to the Leaf River Association, petitioned the Pearl River Association for letters of dismission for the purpose of forming a new association. They were ready to try again the evangelization of the large destitute territory in their part of the State. Their prayer was granted by the association, and William Fortinbury, James Murray and William Williams appointed to assist in the organization of the new institution.

Accordingly, in October of that year a number of representatives of churches convened at Providence church in Perry county. The churches going into the union were, Leaf River of Covington county, Antioch and Bogue Homa of Jones county, Tallahala and Providence of Perry county, Clear Creek and Ocohay of Smith county, and Big Springs and Sweet Water of Mobile county, Alabama. These churches had a total number of communicants of 296. The Tallahala and Providence churches were constituted in 1818, and the Leaf River in 1829. The Association was called the Ebenezer Baptist Association.

Nearly all the churches of this infant institution were built up by the indefatigable labors of N. Robertson, Sr. and John P. Martin, father of M. T. Martin,

These men, along with John Moffett, Giles Sumrall and W. P. Carter, were the progressive spirits of the Leaf River Association, who had to oppose the anti-missionary sentiment of Malcolm M. Morrison and Edward Y. Terrall.

Few facts can be gotten as to struggles of the Ebenezer for the first few years of its history. We are indebted to Benedict for the preservation of the following resolution adopted at the advisory convention.

"*Resolved*, That in consideration of the detached and isolated condition of the churches in this section of the country, the extent of country not embodied within the limits of any association, the advantage of associated connection among churches, the destitute condition, in a religious point of view, of this region, the necessity of a systematic, vigorous and united effort in the cause of truth and righteousness, and for other reasons, *it is expedient* that the churches in these parts, form an association as soon as it is convenient." A. McKenzie, pastor of the Providence church, was a messenger to the Pearl River Association in 1847.

John P. Martin was moderator of the body from 1848 to 1856, inclusive. In this period of time A. P. Robertson was clerk in 1848, 1849, 1851, 1852, 1854, 1855 and 1856. N. Robertson, Jr. was clerk in 1850 and 1853. T. L. Mott was treasurer in 1848 and A. P. Mott from 1849 to 1856, inclusive. During these years, the Mt. Nebo church of Smith county, was received in 1849, and the Williamsburg church of Covington, with the Zion Hill church of Smith county, in 1851. New Hope church of Covington, and Indian Springs of Jones county, were received in 1854.

In 1880, the Ebenezer Association had not connected itself with the General Association of Southeast

Mississippi or the Baptist State Convention, but some of the churches had co-operated in a measure with the General Association and some with the Convention.

W. C. Robertson is authority for the statement that the "Association has been twice solicited to become an auxiliary member of the General Association, but as often refused."

The ninth annual session was held with the New Hope church, Covington county, beginning Sept. 21, 1855. The introductory sermon was preached by N. Robertson, Jr., from Psalms 122:18—"But unto himself shall his crown flourish." It may well be imagined that the eloquent preacher dwelt on the continued omnipotence of God with a subdued and a resigned spirit. On the 16th of that month, just five days previous, his honored father, Norvell Robertson, Sr., breathed his last.

Norvell Robertson, Sr., was a native of Virginia, who came to our State by way of Georgia. He began his ministerial career in May, 1804. For more than a half century he preached the gospel so dear to him. He reached Mississippi in 1817, the year it became a State. He gave thirty-eight years of service to the pioneer work of our State evangelization. In the latter part of his life he was in such poor health that he could do little preaching. He was a man of fine common sense, of deep thought, and laborious research. He possessed great religious and ministerial worth. His death was a great loss to his association.

The Executive Board appointed A. McKenzie as missionary in the destitute regions south of their border, but they found it impossible to secure his services. Their old missionary, so acceptable to all, W. E. Shepherd, had regained his lost health, and was employed

by the Board. He gave fifty days service, and did much good. He was promptly paid for the time he gave the Board. The Association was then composed of nine churches, which had an aggregate membership of 337.

The session of 1856 was held with the Antioch church in Jones county, beginning on Saturday preceding the fourth Sunday in September. John P. Martin presided for the last time over the Association. Due notice is shown his life's work in the history of the Mount Pisgah Association. His work in Southeast Mississippi speaks for itself. It is a question of doubt, if any minister did more valiant service for that part of our State than John P. Martin.

In 1857 and 1858, W. E. Shepherd was engaged in missionary work in the Pearl River Association, and his services were sadly missed in the Ebenezer. No suitable missionary could be secured, which was a great misfortune. Money had been paid in by the churches, and was in the hands of the treasurer, and much work to be done, and no reapers. Nor had anything been done in the proposed joint effort with the Pearl River Association in the evangelization of the country south of the borders. But the Executive Board suggested to the Association not to hastily relinquish the undertaking, but rather to persevere in it. Prayer was implored that the obstacles to their work might be removed.

On Monday of the session of 1858, (Sept. 27th) the mooted question of becoming auxiliary to the General Association was placed before the body. A letter had been received from the General Association with this import, the substance of which was fully and freely discussed. The Association politely approved the ob-

jects contemplated by the General Association, but declined to co-operate with it. The churches were asked to express themselves as to uniting with the General Association in their letters to the Ebenezer one year hence.

The following year or in 1859, the question was favored with an order of the day, which was on Monday during the sitting of the body. A resolution was offered, proposing to waive the matter of correspondence with the General Association, and become a member of that body. After much debate, a motion to lay on the table prevailed. A majority of the churches was opposed to the union, and even correspondence with the General Association was dropped.

In 1859, the Executive Board secured the services of W. E. Shepperd as missionary. He reported fifty days labor given by him and his assistant, J. A. Boutwell; thirteen had been baptized, and one church organized. The Board was very much gratified and encouraged. It seems deplorable that with their burning missionary zeal, and with money in hand, they could not get adequate ministerial services for promoting their evangelization. The financial committee reported \$41.65 on hand for missionary purposes.

Their fourteenth anniversary was held with the Providence church, beginning September 22, 1860. The leading item of business was the following from the Leaf River church: "Do the Scriptures of the New Testament authorize the marriage of divorced persons, while in a state of divorcement?" A suitable committee was appointed on the query, which answered emphatically in the negative. At that anniversary the association had on hand for its associational missions the sum of \$114.40, and no missionary to be had.

Between 1856 and 1860, the Association was strengthened by the addition of the following churches: In 1856, the Black Creek church of Perry county was received; in 1858, Ocohay of Covington, Sharon and Mt Mariah of Jones, Green's Creek, Buck Creek and Thompson's Creek of Perry, and Harmony of Smith county. Beaver Dam of Perry (reported extinct in 1860) and Providence of Jasper were received in 1859, and in 1860, Union and Liberty of Smith, and Sand Hill and Hebron of Green, and Ellisville and Pine Valley of Jones county. In 1860, there were twenty-seven churches in the fraternity with a total membership of 1,861. From 1857 to 1860, inclusive, W. E. Shepherd was moderator of the Association, A. P. Robertson was clerk and treasurer from 1857 to 1859, but, being absent in 1860, D. M. Carter was chosen clerk, and J. L. Warren treasurer.

The session of 1861 was held with the New Hope church, Covington county, beginning on Saturday before the fourth Sunday in September. W. A. Shepherd was chosen moderator, A. P. Robertson, clerk and J. V. Ford, treasurer. The same officers were elected the following year, except the treasurer. L. H. Watts was chosen to fill this position. In 1861, Perkins Creek church of Marion county was received into the fraternity, and, in 1862, Big Creek church of Jones county.

The seventeenth anniversary was held at the Providence church, beginning Sept. 26, 1863. Buck Creek church, which had been reported as dissolved, was reinstated, and the Zion Hill church received.

As the Civil War was in progress, questions as to the religious life of the soldier were likely to be placed before the association. This query was presented: "What course should a church pursue with a member



who has deserted the Confederate army?" A committee of six was appointed to consider and answer this question. The answer of the committee was cautious. It was thought to be the duty of churches to deal with any of their members deserting the services of the Confederate government, but that palliating circumstances should be taken into consideration.

The Executive Board had secured the services of W. E. Shepherd for a part of the year, but very little had been accomplished. They had not been able to expend the fund contributed to purchase Testaments for the volunteer soldiers. Nearly all the associations found it difficult to get Bibles and Testaments for free distribution in the Confederate army.

The session of 1864 was held with the Williamsburg church. W. E. Shepherd was chosen moderator, A. P. Robertson clerk, and J. L. Warren, treasurer. The Zion Hill church of Jones county was received into the fraternity.

In 1865 and 1866, W. E. Shepherd was still doing missionary work in the bounds of the Association. But the Executive Board had small means in those perilous times and very little work was done.

The historical data preserved by the Ebenezer Association from 1860 to 1870 is very meager. But the historian will exercise his ingenuity in keeping a connected thread of events. He has drawn on all available sources, and has industriously gathered all available facts. He is much indebted to N. L. Robertson for valuable assistance, whose name just here enters the history of the Ebenezer Association. He is 71 years of age, but bright and cheerful and much interested in the history of Mississippi Baptists.

Between 1867 and 1869, inclusive, W. E. Shepherd



was moderator of the Association, N. L. Robertson, clerk. N. L. Robertson was also treasurer in 1867. W. C. Robertson was treasurer in 1868 and 1869. In 1867, Mt. Pleasant church was received into the body, and, in 1858, Pine Ridge and Augusta churches.

The session of 1860 was held in October with the church at Williamsburg. Correspondence was received from the Pearl River, the Strong River, and the Salem Associations. Among the visitors was that prodigy, A. Goss, and the sensible Norvell Robertson.

The Association was favored that year with a communication from the Pearl River Association, in which was suggested that a meeting of the ministers of a number of associations be held to consult on different points of doctrine. The communication was referred to a special committee, which advised that the Association approve and endorse all that was contained in it, and recommended that the churches be stricter as to the doctrinal views of their members. The tense antinomian views of some were so offensive to others that they unwittingly receded to Arminian sentiments, and the golden mean of doctrine was only held by the guarded and thoughtful.

In 1870, there were twenty-two churches in the union, with a total membership of 739. The churches that year received 68 members by baptism, 54 by letter, and seven were restored. The churches were in the counties of Covington, Perry, Jones, Green, Smith, and Marion. The Palestine church, Jones county, was received, and the delegates invited to seats. A new church, called Fair Hope, asked for admittance in the body, but was rejected for the lack of an abstract of faith, and because it was organized without an assisting presbytery.

The following resolution shows an awakening in the Association that is highly commendable:

"*Resolved*, That it is the sense of this Association that the Executive Board employ a minister to labor in the destitute country in the bounds of this Association, as long as they think it expedient, and that the members of this body use all the means in their power to raise funds for that purpose, and report to the Board as soon as possible."

The twenty-fifth session was held with the Pine Ridge church, beginning September 30, 1871. The introductory sermon was preached by J. P. Johnson from Eph. 4:4, 5. J. P. Johnson, who was chosen moderator the year previous, was re-elected. N. L. Robertson held his place as clerk, and W. C. Robertson was re-elected treasurer. J. P. Johnson held his position to 1880, when J. D. Knight was chosen as their presiding officer. N. L. Robertson was clerk to 1879, at which time W. C. Robertson was chosen as their scribe, and was clerk that year and the year following. W. C. Robertson was treasurer until 1875, when J. O. Reddock was elected to fill the place, which position he occupied to 1880, inclusive.

In 1871, Fair Hope and Buck Creek churches were received into the union.

The financial embarrassment of Mississippi was referred to with appropriate preamble and resolution. It was recommended that each minister become a voluntary agent to aid M. T. Martin in raising a fund to cancel the debt on the college. That institution of learning was declared to be "one of the most efficient means (under God) in our land for the accomplishment of good."

In 1873 and 1874, the following churches were

received into the body: Holly's Creek of Wayne county, Liberty of Covington county, Bethlehem of Jones, Salem of Covington, and Fellowship of Smith county. There were then twenty-four churches in the Ebenezer Association, with a total membership of 876.

The question arose that year of affiliation with the General Association. The affiliation was not sought by the General Association, but the question came before them in these resolutions:

"*Resolved*, That the Ebenezer Baptist Association recommend to the churches to take into consideration the propriety of attaching our association to the General Association this year.

2nd, *Resolved*, further, that this Association correspond with said General Association this year." The next year the question was considerably discussed, after which discussion the following resolution was adopted:

"*Resolved*, That we deem it inexpedient to unite with the General Association." That ended the chapter.

On Sunday during the sitting of the Association, a collection was taken, amounting to \$18.40, to pay John Williams for services rendered as missionary of the General Association. On Monday, by permission of the Association, Prof. M. T. Martin made a speech on missions, after which a collection was taken, amounting to \$27.00, for the same purpose as the collection on Sunday. The father of M. T. Martin was held in universal esteem by the Baptists of that part of the State, which gave M. T. Martin ready access to the hearts and purses of the people. He also spoke on the endowment of Mississippi College to good effect. By a *string* of resolutions, the efforts of the State Convention to raise a thank-offering fund for education on

the centennial of American liberty was heartily approved, and the treasurer was instructed to forward to the treasurer of the State Convention any money which might be contributed by their churches for that purpose. It was also resolved that any member of that Association that should be at the next meeting of the State Convention be authorized to represent them in the Convention.

In 1876, the question of affiliation with the General Association recurred. It was decided that they would send delegates with funds to the next meeting of the General Association. A collection was then taken amounting to ten dollars to be sent to the General Association. It was difficult for them to get their minds at ease on this subject, which is not at all a matter of wonder, when we consider their isolated condition and environments.

In 1877, there were no exciting causes in the Association. It is a matter of notice that the Association has not had to this date any committees to report on the various mission fields, and other home benevolences. The reports made by such committees are instructive, even though they embrace no recommendations.

In 1877, there were twenty-six churches in the Association, with a total membership of 1,154. The growth of the body was steady and continuous, and one cannot but wish that Norvell Robertson, Sr., who struggled so manfully for the promotion of the cause in his day, could have lived to see the prosperous condition of this fraternity.

M. T. Martin, the ubiquitous friend of Mississippi College, in particular, and the interests of the state convention in general, was with them again in 1888. Be-

fore the close of the session, J. P. Johnson and J. D. Knight were chosen to represent their association in the Baptist State Convention at their next session. M. T. Martin had a way of always bringing something to pass, and was one of the best friends the State Convention had in the days of its struggle.

The ordained ministers in the Association at that date were, J. P. Jonson, J. P. Merrett, J. D. Knight, O. Lynes, R. M. Webster, S. Busby, J. A. Boutwell, J. R. Shows, H. Graham, and N. L. Robertson. That year fourteen churches had an increase of membership, seven had decreased, one had dissolved, one neither gained nor lost in membership, and three were not represented.

The Association met in 1879 with the New Hope Church, Covington county, and in 1880 with the Palestine church, Jones county. M. T. Martin was with his friends again in 1880. He lead in prayer when the body was called to order and was one of the reading clerks. The Beulah church of Jones county was received into the union. On Sunday E. L. Carter and M. T. Martin preached, it is said, "to a large and attentive audience." A small cash collection was taken for Home missions, amounting to \$5.43.

In 1880, regular reports were made on Foreign missions, Home missions, Sunday schools, Ministerial Education, and Publications for the first time. Pending the discussion of the report on Foreign missions, a collection was taken for that object, amounting to \$1,200. The clever sum of \$46.73 was reported on hand for "missionary purposes." They agreed to co-operate with the General Association in its mission work.

In the report on Ministerial Education, no institution of learning was mentioned. Education was de-

clared a valuable aid to a minister in understanding the Word, and all young ministers were urged to avail themselves of the benefits of an education. In the report on Publications, both the *Baptist Record* and the *Southern Baptist* were recommended as worthy of their support. Letters of dismissal were granted to Fair Hope, Cypress Creek, and Pine Ridge churches.

On the whole, the study of the Ebenezer Association is interesting. It has done to 1880 a good work in planting churches in Southeast Mississippi. The lack of a sufficient number of ministers to do the necessary work, is a painful contemplation, but nobly did Shepherd, Robertson, Martin, Johnson, Knight, and others as worthy, do their duty to their people. The writer has enjoyed a growing appreciation of these earnest Christians.

The session of 1881 was held with the Tallahala Baptist church, Perry county. O. Lynes preached the introductory sermon. Upon petition Bethel church of Jones county, and Bethel church of Covington county were received into the fraternity. J. D. Knight was their moderator, T. J. Huff clerk, and J. O. Reddick treasurer. There were twenty-seven churches in the Association, which had a total membership of 1,191. One hundred and four members were received that year by baptism and fifty-six by letter. The churches reported \$60.45 contributed to Home missions, and \$2.15 to Indian missions. The collection on Sunday was \$11.75 to Home missions, \$5.25 to Foreign missions, and \$3.00 for the State Mission Board. They sent that year to the General Association \$46.73, to be contributed to the missionary work of that organization. H. M. Long, chairman of the Committee on Home missions, made the suggestion that pastors



urge upon their churches the importance of the enterprise, and the responsibility resting on them in its promotion.

The session of 1882 was held with the Bethlehem church, twelve miles northeast of Ellisville, Jones county. H. M. Long was to preach the introductory sermon, J. D. Knight being alternate.

It is observable that the increase of membership in the body was greater than the proportion of the increase of the churches. In 1881, there were twenty-seven churches in the union, having a total of 1,191; in 1884, they had twenty-nine churches, and an aggregate membership of 1,312, the churches having received that year ninety-three persons by baptism, and eighty-two by letter.

In 1882, J. D. Knight was chosen moderator, T. J. Huff, clerk, and J. O. Reddock, treasurer. Upon petition the Fair Hope church of Perry county, and the Washington, Sweetwater, and Sand Hill churches of Green county were received, and the right hand of fellowship extended by the moderator. The collections on Sunday were, for Home missions, \$7.15, and for Indian missions, \$6.25.

On motion, it was resolved to instruct the treasurer to turn over the mission fund of the Association to the delegates to the General Association. He had for Home missions \$47.30, and for Indian missions \$10.90.

The delegates to the General Association were J. D. Knight, J. P. Merrett, W. R. Lott, A. Quick, and W. G. Morgan.

In 1883, the treasurer received as the general contributions of the churches \$83.20, for Home missions, \$40.00, for Foreign missions, \$6.50, and for Indian missions, \$15.75.

The annual session of 1884 was held from the fourth



to the sixth of October with the Shiloh church in Covington county. J. D. Knight was their moderator, and J. O. Reddock clerk. The Mt. Olive church in Jones county was received, and the right hand-of fellowship extended to its delegates by the moderator.

The affiliations of the Ebenezer Association were then with the General Association of Southeastern Mississippi. By a resolution the money sent by the churches to the Association for missionary purposes was to be sent to the General Association. In their report on missions read by J. P. Johnson it is said: "Thus it behooved Christ to suffer and rise again on the third day, that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. This blessed work, this Association is engaged in through the General Association of Mississippi, and with as bright prospects the last year as ever before since its organization." Their contributions to Foreign missions were sent directly to Dr. A. H. Tupper, Richmond, Va., who was the Corresponding Secretary of the Foreign Mission Board.

The following year co-operation with the General Association was agreed upon, and six delegates chosen to represent them at its next meeting. In their report on missions, we find that J. P. Johnson, J. P. Merrett, and J. D. Knight, three of their strongest members, had been laboring for them at the request of the General Association, and that they had baptized about 100 persons in the last Associational year. They had sent that year to the General Association for home, or Associational missions \$49.65, for Foreign missions, \$14.50, and for Indian missions \$11.00.

In 1885, there was a considerable stir among their churches. One church was received, Prospect, of Perry

county. Indian Springs, Bethlehem, Hickory Grove, and Bethel churches were dismissed by letter upon their request. The church at Augusta had applied the year before for a letter of dismission, which application had been overlooked and the letter granted in 1885.

O. Lynes had reaped the ill-favor of his brethren. It is said that he had been guilty of "criminal conduct." The Mt. Moriah church had excluded him. A committee was raised to consider the irregularity of the action of the Mt. Moriah church. The committee found that O. Lynes was a member of the Washington church in Alabama when excluded from the Mt. Moriah church. Fellowship was nevertheless withdrawn from the Mt. Moriah church for permitting him to occupy their pulpit when guilty of criminal conduct.

The session of 1886 was held with the old Tallahala church, beginning October 2nd. J. D. Knight was again elected moderator, and J. O. Reddock, clerk. The Tuscanola church was received into the Association, and the Mt. Moriah church received again into the body. Co-operation with the General Association was satisfactory, and was, upon motion, continued. Johnson, Knight and Merritt were still missionaries under the direction of the General Association.

The session of 1887 was held with the Big Creek church, Jones county, nine miles west of Ellisville. J. D. Knight was to preach the introductory sermon, with J. L. Sampey as his alternate. J. T. Merritt was chosen moderator, and J. O. Reddock, clerk.

From that date to 1900, the co-operation of the Association was with the General Association in their missionary work. Yearly messengers were delegated by the Ebenezer to attend the annual meetings of the General Association, and contributions were sent

through that channel to the various benevolent objects which they aided.

It appears that the churches of the body were growing into a lack of harmony in doctrine. In 1887, a query was sent to the Association by Mt. Moriah, County Line and Holly's Creek churches, asking if the fourth article of their faith was in conformity with the teachings of the Scriptures. We here give the article: "We firmly believe in the everlasting love of God to His people, in the eternal and unconditional election of all His spiritual children to grace and glory." The moderator was called upon to answer the query, which he did by citing the chapters of the books of the Bible in which the doctrine of election is taught. Just why these churches propounded this question the Minutes do not show. Their total contributions that year amounted to \$134.05. The Association adjourned to meet with the Providence in Perry county the following year.

The session of 1889 was held with Union church. The introductory sermon was preached by J. D. Knight from 1 Cor. 3:11. Z. T. Gilmore was elected moderator and J. O. Reddock, clerk. This meeting was clothed with little interest. The sum of \$48.15 was reported as contributed to Domestic missions, \$4.65 to Indian missions, and \$4.95 to Foreign missions. In the report on missions it is said: "We believe that the spirit of missions is the spirit of Christ, and that he came into the world as a great missionary, upon a mission of love to seek and to save that which was lost."

The Oak Bower church was received into the Association in 1890. A number of churches were that year lost to the roll of churches. Beulah church had unceremoniously gone to another association; Sweetwater

and New Zion churches had been dissolved, and letters of dismission were granted to Washington, Prospect and Fair Hope, making in all, a diminution of six churches.

From 1890 to 1900, the Association was subject to a slow process of decline. The contributions of the churches became smaller and smaller. The reports on the various objects fostered by them had few recommendations in them, and were generally short, and without direct aim. In 1891, there were nineteen churches in the Association, with a total of 1,029 members. In 1900, the Association was composed of fourteen churches, with an aggregate membership of 965. In 1891, the churches gave to Home missions \$27.37, and to Foreign missions \$12.50. In 1900, they gave to Home missions \$10.40, and to Foreign missions \$3.75.

Their reports on Sunday schools, usually short, did not give any information as to the Sunday-school work in the churches of the Association. Their reports on Education seldom recommended any institution of learning, and not once, Mississippi College. The Siva-rena High School was sometimes recommended.

Their reports on Temperance were good, but did not bear on any practical points, as to the great prohibition movement. They received no reports on Sustentation, or the Orphanage.

The last years of the Ebenezer Association were not its best years. They were marked evidently by a division of sentiment and widening breach as to doctrinal views. The golden days of the body were from 1865 to 1880, the days when the wonderfully gifted Robertson family was furnishing some of the guiding spirits of the body.

Through the decade from 1890 to 1900, the body had as its worthy clerk, J. O. Reddock. His Minutes were well gotten up and in good language. Their moderators were Z. T. Gilmore in 1891 and 1892; J. P. Merritt from 1893 to 1896; J. D. Harrison in 1897, J. P. Johnson in 1899 and 1900.

Attached to this history is a number of sketches of some of the strong men who have exerted great influence in the Ebenezer Association. Their biography is not given in Foster's Mississippi Baptist Preachers, and for this reason are given here. The sketches have been furnished by N. L. Robertson, and show much of vivid originality.

N. Robertson, Sr. This minister was born in Virginia, May 22, 1765, and emigrated to Georgia some years after the revolutionary war, where he was probably ordained to the ministry. He served churches in Georgia until about 1817, when he emigrated to what is now Perry county, Miss., and settled in the north-western part of that county, in a few miles of the present city of Hattiesburg. In 1818, he gathered two churches, Providence, on Bowie Creek, and Tallahala on the stream of that name. These churches are still living and are the oldest churches in this part of the State. Afterwards, in 1829, he gathered Leaf River church, near Leaf River, in the northeastern part of Covington county, of which R. Drummond is now pastor. About this time he removed to the neighborhood of Leaf River church and became a member of it, remaining so until his death in September, 1855, in his 91st year. He was a very able, logical, doctrinal preacher, wise in counsel, firm, plain and kind as a pastor; sound and unshaken in doctrine, and a first-rate disciplinarian. He was of Scotch descent, and had

the soberness, perseverance, penetration and deeply reflective faculties usually attributed to that people in an eminent degree. Like all ministers of his time he made his living at home. He was a blacksmith, wood-workman, farmer and miller. One anecdote illustrates his character. While a miller, one year corn crops were cut short and many had to buy corn. He and very few others had corn to spare. A brother in the church went to him with money to buy corn. "No brother—you have the money, and get corn wherever it is for sale, but there are many others who have neither corn or money—I must supply them." And he would not let the brother have a grain, but he freely let his corn go on credit to those who had neither corn nor money.

Wm. B. Sheppard. Though raised in Lawrence county he spent most of his ministerial life residing in Perry and Covington. He served many churches in Covington, Perry and Jones counties, and traveled nearly all over Hancock, Harrison, Jackson, Green, Perry and Marion counties as the missionary of the Ebenezer Association, of which he was several years the moderator. He was a very useful man. Though sound in doctrine, and fairly able, yet his gift lay more in exhortation: and he had the gift of reaching the feelings of his congregations. It was quite a common remark among his brethren, that his strength as a preacher did not lie in his talent, for he had but little of that, but in his blameless life, where he was indeed strong. Everybody said he was a good man, and hence he had a great influence and accomplished a work altogether out of proportion to his mental ability. He finally moved to Navarro county, Texas. He was a good man, and a successful minister of Christ, and some of his work is still in Leaf River church, standing as pillars in the house of our God.



John Moffett. This preacher was probably raised in the southeast part of Perry, or in Jackson county, but when or where he entered the ministry I do not know; but he lived several years, and died near the southwest corner of Jasper county, a neighbor to John P. Martin and Jas. P. Johnston. I never knew him to take the care of any church, and yet he was quite an able preacher. He lived to be 94 years old. (See "A Dramatic Scene" in *The Baptist*.)

J. A. Boutwell entered the ministry fifty or more years ago. He was raised in Lincoln, or Pike county, near the I. C. Railroad; but entered the ministry, I think, in Jones county, at a time when Jones was regarded as a backwoods country. He was a good man, sincere, honest and zealous, and very far from being a fool; but his method of preaching was singular in the extreme. He spoke so fast that many of his words came out mutilated, and with one end or the other amputated, and when he was through, neither he nor any one else knew what he had said. He was a sound, firm, and intelligent preacher, if not a very intelligible one. But after all God knew what he was doing when he called J. A. Boutwell. Boutwell did a grand and noble work for Christ in Jones county, a work that probably no other man could have done. After long years of hard and faithful work, the old servant was worn out, and the field was ready for entirely different laborers. When Boutwell went out, another man just like him could not have gone into that same field and found a place to make a mark; but the harvest was ready for different men. Boutwell, worn out physically, returned to the section where he was raised, and quietly awaited the summons to go up higher, and, when it came, he was probably over ninety years old.

E. L. Carter, a tall, straight, red-bearded man, with one blue eye and one yellow one, who could read his Bible with both eyes and his mind at the same time. He came to this section of the country an ordained minister, from the bounds of the Salem Association. Few men could preach a better sermon. He was in the main a good disciplinarian, but he had somewhere got hold of an idea which detracted from his usefulness and his popularity. He had arrived by some means to the conclusion that a church could do no valid act in conference, unless the pastor was present, sitting as moderator. He was honest, but it injured his usefulness. But in the pulpit as a doctrinal or hortatory preacher he had few equals in his day.

Jas. P. Johnson commenced his ministry more than fifty years ago. He was raised in Perry and adjoining counties, without the guidance of a father. Soon after arriving at manhood, he joined a Baptist church, and was soon licensed to preach, though he had almost no literary education. He could scarcely read a hymn. He set himself to hard study of one book mainly, working during the day, and studying a good part of the night by the light from his fire-place. This method of study he continued nearly as long as he lived, and by it he became one of the best Bible educated men I ever knew. In his prime, he was one of the very ablest men I ever saw to show the relation between the law and the gospel, and between the types of the Old Testament and their fulfillment in the New. He had a wonderful knowledge of the doctrines taught in God's Word, and their systematic relation to each other. He had also the gift of making all these things plain to those who would listen and think. He was a masterly reasoner. He was an excellent disciplinarian and one of



the best moderators of a church, or an association, in the country. The work of the General Association in South Mississippi was almost a fruitless work until he was sent there. The Red Creek Association, at its organization, was almost entirely his work. He held a greater influence than any other man ever did, I suppose in all the country bounded by the lines of Covington, Jones and Wayne on the north, the Alabama line on the east, Pearl River on the west, and the Gulf on the south.

N. L. ROBERTSON.

## CHAPTER XVIII.

## THE YAZOO ASSOCIATION.

It must be borne in mind that there have been two Yazoo Associations, as well as two Choctaw Associations. But the two Choctaw Associations are connected, while the two Yazoo Associations are not. The Choctaw was established in the country of the Choctaw Indians, and the territory of the Yazoo Association had the Yazoo county as its western border, with a church called Yazoo in the union; that is, in the old Yazoo Association.

The old Yazoo Association, says Benedict, was constituted in 1842, which makes it appear the oldest Association in North Mississippi, the Buttahatchie being really an Alabama association. If a copy of the Minutes of this institution exists, it is not available. But we have other authoritative sources of information. The Carrollton church went into the old Yazoo Association in 1833. At that time the Carrollton church was located on Coila Creek, ten miles south of Carrollton and was called *Bethel*. It was moved to Carrollton in 1835. This church was in the old Yazoo Association until 1837. The Doak's Creek church and the old Shongalo church were also in the union, and, in all probability, the Hays Creek and the Middleton churches, as Joseph Morris was their pastor, and he was an ardent supporter of the old Yazoo Association.

In 1837, the institution was composed of ten churches, it had five preachers, and the churches had an aggregate membership of 207, having received seven by baptism that year.

Added to the churches above named, were the Yazoo, Hickory Springs, Rocky Springs, and Lebanon churches, which makes nine churches of the body, the other one being unknown.

As to the annual gatherings of the body, we know that it held the session of 1836 with the Carrollton church. Nathan Morris was chosen moderator, and a Mr. Crain, clerk. They adjourned to meet the Doak's Creek church, but we have little reason to believe that they did so. In fact, they sent messengers to the Yallobusha, which met close to them at Old Salem church, in Carroll county, proposing a union of the two bodies. The Yallobusha had then but five churches, which had a total membership of 142, and readily consented to their proposition.

The proposition of the Yallobusha was that the churches of each send delegates to the Rocky Springs church of the Yazoo Association, the meeting, or Convention, to begin Friday before the Lord's day in May 1837. They met, and had a stormy time. The writer got his facts as to this meeting from Z. Oldham, who was in the body, representing Shongalo church. The question upon which they so seriously differed was, what should be the policy of the new body? The missionary and the anti-missionary members were equally assertive and vociferous, and the meeting adjourned in the greatest disorder. The Primitive Baptist Association was founded in 1839 of four of the churches, the Yazoo, the Hickory Springs, the Rocky Springs, and the Lebanon; the Carrollton church proposed going to the

Zion, the Doak's Creek went into the formation of the Mount Pisgah Association in the fall of 1837, and, perhaps, others to the Zion Association, which was constituted Oct. 29, 1835. Before the constitution of the Zion Association, early in 1826, there were, in Mississippi, nine associations, with a membership aggregated, 4,287. This included the Buttahatchie, which had more chapters in Alabama than in this State.

The constituting convention, composed of delegates "from several churches composing the Zion Association," met at Old Shongalo church, Nov. 21, 1851, to organize the new, or existing Yazoo Association. The representation in this body was H. Pittman, A. Woods, and J. E. Palmer of Middleton church; W. C. Holmes, W. R. Sproles and Richard Anderson, of Salem church; W. D. Denton, D. Davis, and B. F. Lee, of County Line church; Z. Blackman, J. Russell, and Isham Lowrey, of Old Salem; R. S. Arnett, and A. Stovall, of Bethlehem; Chas. Bussey and Wm. Maddox, of New Salem; Z. Oldham, S. J. Durham, and N. Carter, of Shongalo church; and J. J. Thompson, A. B. Robertson, and John Oldham, of Ebenezer church. J. R. Lowrey presented the letter of petition from the Greenwood church.

As to the location of these churches, we must notice that they were nearly all located in Holmes and Carroll counties. Old Middleton was about two miles west of Winona, Shongalo, a half mile south of Vaiden, County Line was about five miles from West Station, near the road to Emory. Old Salem was a few miles west of Vaiden, on the Black Hawk road, and New Salem about three miles north of it. Hays Creek was seven miles east of Middleton, and the Greenwood church where the town of Greenwood now is. Bethlehem was in Carroll county, and Ebenezer in Holmes.

The leading men in the constitution of the body were H. Pittman, W. R. Sproles, J. R. Lowrey, Charles Bussey, Andrew Woods, and Wilson Hurt. Henry Pittman was moderator of the constituting convention, and Andrew Woods, clerk. Chas. Bussey was made chairman of the Executive Board, and Wilson Hurt was the author of the resolution providing for the constitution of that Board. The constitution provided that the new body should be called "The Yazoo Association." The usual articles of faith and rules of decorum were adopted.

The first anniversary of the Yazoo Association was held with the old Salem church in October, 1852. Benjamin Hodges was elected moderator, A. Woods, clerk, Wm. Maddox, treasurer. Five churches were received into the union, Black Hawk, Lexington, Pleasant Ridge, Palusha Creek and Carrollton. These additions brought to the body the ability of such men as Hodges, Rowe, Wright, Patterson, Crowson, and Furgerson.

Early in the meeting, a good committee was appointed on Education. In its report, it acknowledged the necessity for an enlightened ministry, and earnestly urged upon the churches the claims of Alex. C. Caperton, and suggested that he be adopted as the beneficiary of the Association. A native of Alabama, he was brought to Mississippi when he was four or five years old by his parents, who settled in Carroll county. In 1840, his parents moved to Choctaw county; but, in 1847, he lived with his "grandmother Caperton" on Palusha Creek, Carroll county. He attended the school conducted by J. R. Lowrey at Salem Church in 1848, and in 1849 he was at the classical school at Richland in Holmes county. He was in 1852 at Mississippi College. The statements made go to show

that the young Caperton was of them, and that they had a just consideration for him in his earnest attempt to fit himself for usefulness in the ministry.

Committees were appointed at that sitting of the body on Ministerial Education, the Bible Cause, to District the Association, Domestic Missions, Temperance, Foreign Missions, Methods of Instructing the Colored People, and Sunday Schools.

The report on the condition of the churches showed that Middleton had received 61 by baptism, Bethlehem 31, and Hays Creek 39. On motion of T. S. Wright a resolution obtained favor, putting them in line with the work of the Baptist State Convention, and the Southern Baptist Convention. A. V. Rowe Sr. offered a resolution commending the claims of Mississippi College, and J. R. Lowrey called for a special speech on Foreign missions by the moderator, Benjamin Hodges. Their financial statement showed contributed to Foreign missions \$34.65, Domestic missions \$58.60, with a Sabbath collection amounting to \$44.00.

Of the churches received in 1852, we notice that the Lexington church was constituted September 1, 1846, with twenty-two members. Among the constituent members were Abner V. Rowe, Daniel W. Beall, Nathan B. Hooker, and Thomas S. Wright. The Carrollton church was established August 24, 1833, by Shadrach Baker and Joseph Morris. Black Hawk was organized in 1846 by Henry Pittman and J. K. Clinton.

The session of 1853 was held with the Sharon church. This good old church was established on August 11, 1842, the meeting-house being on the land of Richard Sproles. A pleasing sentiment is connected with the church, as it was named in memory of the old



Sharon church in North Carolina, to which some of those good people belonged before moving to Mississippi. It is the church that authorized the baptism of Dr. H. F. Sproles, and chose to ordain him to the full work of the ministry. At that sitting of the body, two churches were received into the union, Emory and Harland's Creek.

In 1853, the Yazoo Association did the wise thing of interesting itself in a male and female school. The close student of history cannot but observe the beneficial effect of a good school fostered by an association. Though a fostered educational institution may be of short life, it invariably leaves its refining touch and its broadening effect. By a kind providence, good school property in the town of Lexington was possessed by the Association. The property was well situated, the building was commodious. The value of the school property was estimated at \$10,000. The Association accepted the property and established on it a female academy. A Board of twenty-seven trustees was appointed, which was to hold an annual meeting at the time and place of the commencement exercises of the institution. A. W. Chambliss, an experienced educator, was to preside over the institution.

In their report on temperance were two or three worthy insertions: "Public sentiment has experienced a very material change upon this subject during the last quarter of a century. \* \* \* Could we but review the doleful catalogue of misery and wretchedness, which is produced by this detestable vice (Intemperance), it would be sufficient to induce the whole Christian world to invoke the aid of Almighty God.

Their missionary work through the year was gratifying to the friends of missions. Z. McMath was their

associational missionary for half time. His labors had been "signally blessed." Harlands Creek church had been constituted with twenty-three members. He had labored in a protracted meeting at Acona, where forty-nine had been added to the church. He was also in a meeting at Ebenezer where the membership of the church was increased by sixty-seven additions. The breaking out of small pox had limited the scope of his labors. It was thought that the blacks alone, in their bounds, needed a missionary for all his time.

The name of Benjamin Roach appears in the list of delegates from the Carrollton church. He was a devout man and remarkable for his strict and unfailing attendance upon church services. For over 30 (thirty) years he did not miss a conference of his church. The writer used to call on him at his store in Carrollton, when Roach was in the feebleness of great and honorable age. There was a pathetic tremour in his voice when he would lament his loss of sufficient strength to perform his accustomed religious duties.

Their third anniversary was held with the Acona church in Holmes county, beginning Oct. 20, 1854. Benjamin Hodges was elected moderator, Abner V. Rowe, clerk, and William Maddox, treasurer. Mt. Pisgah, Carroll County, and Richland, Holmes County, were received into the union. J. G. Hall and William Minter were recognized from the Yalobusha Association. They were great and useful men in that institution. William Minter left a perfumed memory in the Yalobusha country, and Jas. G. Hall, with many years of usefulness given to his Lord, was a victim to the yellow fever scourge of 1878. William M. Farrar was also present at that meeting—the ever faithful and ubiquitous agent for foreign missions. He was one of the



most wonderful men among Baptists in the years before the Civil War. John A. Linder was also with them, representing the Louisville Association. They were to see more of him, as he appeared on two sides. Alas, that some men, who can make themselves useful for awhile, should know so little of the economy of human influence.

Attached to the report on Ministerial Education, were the following preamble and resolutions:

*"Whereas, The Mississippi College, at Clinton, contemplates the education of young ministers, and whereas, through the Mississippi Ministerial Educational Society, the board of all such is tendered, therefore,*

*Resolved, that we urge on churches to call out, and encourage young gifts among them; and,*

*Resolved, that we advise all such young gifts to avail themselves of the advantages proposed by said College."*

After the meeting of the Yazoo in 1853, their College Board was duly organized by the election of Wm. Hodges as president, A. V. Rowe, secretary, and James N. McLean, treasurer. The session of 1852-4 closed with eighty pupils. The opening of the second session of this female school was gratifying. At the time of the meeting of the Association, they had 116 pupils. But there was a perplexing financial problem concerning them. With the conveyance of the property to them was a debt of \$1,500.00, and an understanding that \$5,460.00 was to be raised in five (5) years to complete their building, and erect others that necessity would demand. That was a huge undertaking for a young and struggling association, but it is remarkable what consecrated piety can accomplish.

That year, Elder T.S. Wright, of Lexington, rode

as their missionary. He labored mostly with the blacks. He had baptized 47 of them. Attached to the report of the Executive Board, we find this resolution:

*"Resolved, That the mission to the blacks is of vast importance, and should be sustained by all means."* The committee on Finance reported the amount of \$408.00 contributed to the necessities of the association and objects of benevolence.

Their meeting of 1855 was with the Old Middleton Church, two miles west of Winona. This church was organized in 1837 under the labors of Joseph Morris. He was pastor of the church unto the close of the year 1840. During that time, he and S. S. Lattimore had a great meeting at that place. Soon after the Civil War the organization was moved to Winona. The officers of the association of the previous year were re-elected. Four churches were received, the Hebron and three newly constituted churches, the Oregon, the Yazoo, and the Sunflower.

In the report of the Executive Committee we find that they had employed that year two missionaries, Z. McMath and W. J. Abbott; McMath at a salary of \$500.00, and Abbott at \$250.00. They penetrated the Yazoo Delta as far as the Sunflower River, and constituted two churches in that rich, alluvial country, the Yazoo, and the Sunflower Churches. They baptized 186 people, and organized two Sunday Schools, and two temperance societies. The Executive Board was assisted by the Domestic Mission Board of Marion, Alabama. The finance committee reported total receipts as \$666.30.

Before the sitting of the Association in 1855, A. W. Chambliss had resigned the presidency of their college at Lexington. He was brilliant, but a wandering star.

The good news reached the Association that the Board of Trustees of the Male and Female College, that granted the property to them on certain conditions, has so far modified their terms of transfer as to release the Association from the five (5) year condition, and make the transfer *unconditional*, except as to the character of the school. This liberality on the part of the citizens of Lexington was highly appreciated, and the existing Board of Trustees was encouraged to undertake the erection of a Steward's Hall at the earliest date possible.

The Association was organized in 1851 with ten churches; in 1855, it had 21 churches, and a total membership of 1,967. In that year the body had in it the following men, who have since gained such celebrity, that they are known over the State: H. Pittman, T. S. Wright, J. H. Cochran, A. A. Lomax and B. Nall. J. H. Cochran and A. A. Lomax were licentiates. The Yazoo Association got in a way of producing men eminent for work, and yet sustains its reputation. At the present time, of that association are, H. F. Sproles, President of our Convention Board, A. V. Rowe, Corresponding Secretary of the Convention Board, T. J. Bailey, editor of *The Baptist*, our denominational State paper, and L. S. Foster, long a pastor in that association, Superintendent of the Mississippi Baptist Orphanage, nor has the association exhausted itself in the long process of intense seeding.

In 1856, the trustees of their female college arranged for the purchase of what was known as "the Mayo property," contiguous to the college, instead of erecting a steward's hall, as they had been advised by the association to do. This they thought best, as it was convenient, entirely new, and proffered them at a price

much below its actual cost, on the instalment plan, which would make payments easy. Their business sagacity was commended. A. S. Bagley was the principal of the school.

On July 16, 1857, A. S. Bagley resigned his position of chief control of college work. His ability was recognized, but his management of the affairs of the institution was so poor that the trustees politely bowed him out of his position. Prof. D. A. Holman was elected to fill the vacancy caused by the resignation of A. S. Bagley, after which the prospects of the institution began to brighten. The following year it was agreed that the next legislature be requested to so alter the charter of the institution, as to enable the Board of Trustees to fill all vacancies, and have supreme power over the school, so as to run its affairs according to their wisdom. T. S. Wright was agent for the school for a part of the year, and succeeded in cancelling the debts they had incurred. The Board of Trustees at the time held good notes in favor of the college, amounting to \$4,000.00. The school was on the crest wave of prosperity. Dr. A. V. Rowe, Sr., was Secretary of the Board of Trustees.

In 1859, the trustees of their school put no report before the association. Moses Granberry, then connected with the Yalobusha Female College at Grenada, was with the body. The following year the trustees reported that they had been for two years endeavoring to collect the notes drawn in favor of the college, but they had on hand only about \$600.00. Another change had been made in the presidency of the institution in the fall of 1858. H. Williams was at that time elected President of the College, but did not assume control until September 1859, after which date,

he served the Board only five months. The presidential road was rough and difficult of footing.

In 1861, the Central Mississippi Female College was such in fact, it was conducted by a number of young ladies. The boarding house was nearing completion, to the general gratification of the friends of the institution. In 1862-3-4 the Civil War had absorbed all interest, and no reports were made on their educational project. In fact, the iron hoof of war ground the life out of their cherished institution of learning. It has been deemed best to give the educational work of the association consecutive consideration. The associational school did good work. Dr. Abner V. Rowe was its untiring friend and advocate.

We will now resume our consideration of the doings of the Yazoo where we left the thread of affairs, at 1856. That was a year of pathetic interest in their missionary work. Their indefatigable missionary, Z. McMath, died before June in that year. His blazing zeal for the cause he loved made him stay too long in the Yazoo Delta, and he gave up the yoke for the altar. Failing to secure the services of A. Goss in the place of the lamented McMath, T. S. Wright was secured for the work, for one-fourth of his time. He worked with his accustomed zeal. J. Robinson was the Colporter for the body. He reported great demand for denominational books, and easy sale for *The Iron Wheel* and *Orchard's History*.

In 1857, the Yazoo met with the Hay's Creek Church. Henry Pittman was elected Moderator, Jas. H. Cochran, Clerk, and Wm. Maddox, Treasurer. Year by year William Maddox was made treasurer from the first anniversary to the above date.

At that time they had on hand a remnant of books,

which were not marketable, and which the association ordered to be sold, if necessary, to the highest bidder. The Baptist Book and Publication Society, of New Orleans, was seeking to become the book emporium of the southwest, and was giving inducements to colporters to handle fresh books. This book concern was recommended to the churches as worthy of patronage.

The spiritual condition of the churches was at that time without glow or fervor. But the missionary work was successful and baptisms reported. In the latter part of 1856, Gideon Woodruff was their missionary. During the associational year, he traveled 3,553 miles, preached 113 sermons, baptized 13, and collected \$78.50. The finance committee reported a total receipt of \$271.43. Of course, that amount was only what passed through their hands.

In 1858, the Yazoo met with the Lexington Church. Henry Pittman was elected Moderator, Albert B. Harris, Clerk, and Wilson R. Sproles, Treasurer. When the name of the Ebenezer Church was called, and the letter presented, the grand old Yazoo was for the first time face to face with a great trouble. A serious variance had arisen between the members of that church, of a nature the association did not see fit to spread on its minutes. A minority of the Ebenezer had held a meeting and dissolved the body. Afterward the majority met, and, insisting that they represented the church, proceeded to elect delegates to the meeting of the Association. One of them presented the annual letter of the church to the Association. The church was evidently in disorder, and an impartial committee was raised to investigate the matter.

The committee reported Saturday morning. They recognized the gravity of the situation, but sustained



the action of the minority in dissolving the church. If their report should be received, it would deny seats in the body to the delegates of the Ebenezer Church. Their decision was sustained by a vote of 30 yeas to 4 nays. Among those speaking in the affirmative were, J. T. Freeman, C. C. Lee, J. A. Oliver, and A. V. Rowe.

A solemn protest was entered against this decision of the Association, "barring the door of this Association against the oldest church in Holmes County." Finally, on motion, the delegates of the Ebenezer were invited to seats in the body, "together with the ministers of this denomination." They had good company, if they did feel bad.

An association is not apt to do much in such confusion, but the Pelusha Valley Church was received, a church on the verge of the Yazoo Delta. The Executive Board that year had B. F. Lee employed as a missionary, at a salary of \$600.00 a year. He reported that he was kept out of "the swamp" by high water. He had baptized 19 persons. He received \$291.66. Elder A. Goss, that itinerating mental prodigy, was a co-laborer with B. F. Lee. The treasurer reported \$514.45 received for all purposes sustained by the body.

In 1859, Henry Pittman was too unwell to attend the Association. A. Woods was chosen Moderator, W. J. Freeman, Treasurer, and A. B. Harris, Clerk. The Macedonia Church was received into the union. Messengers were appointed to the General Association of North Mississippi, to the Southern Baptist Sunday School Union, and to the Baptist State Convention. The usual reports were made as to Order of Business, Foreign missions, Home missions, etc.

But an apathy seems to have come over the Association. No report was made by the Executive Board of

the year's work. The report on Home missions read by T. S. Wright had some enthusiasm in it on the work in the Delta, but there was not any immediate response to his earnest presentation of that work.

In 1860, the Mt. Nebo church was received into the Association. This good old church is about eight miles west of Winona. It had for several years Dr. J. T. Zealy as pastor, and was quite fond of him. Elder Joel Baskin, of Clinton, was also their pastor for awhile.

That session of the Yazoo was honored with the presence of such men as Moses Granberry, A. C. Caperton, Wm. Minter and E. L. Compere. Moses Granberry was representing his female school at Grenada, which was a splendid success at the time. E. L. Compere was from Arkansas. He was most cordially received, and, after addressing the body on the destitute condition of Baptists in Arkansas, received a collection amounting to \$172.20 for Fort Smith, where he lived.

The Association had a debt that had accrued for books. What should be done to liquidate it? Good pledges were taken amounting to \$142.00 to obliterate it at once. To this were added pledges of \$407.00 for their associational work.

The Executive Board had been at work. They had appointed a special agent to procure two (2) missionaries, one for the Hills and one for the Delta. D. A. Holman was employed to labor in the Hills at a salary of \$400.00 a year, and James Marshall to labor in the Delta at a salary of \$50.00 a month.

In 1860, there were 23 churches in the Association, with an aggregate membership of 1,643. The Old Salem Church had dissolved. The Middleton Church was the largest in the union, having a membership of 211;



Shongalo church was next in numbers, having an enrollment of 147; then came Lexington church, with a membership of 143; the Yazoo church was the smallest, having only 18 members. The names of the postoffices of the churches have, now, nearly all faded from the map of our State. Their prominent ministers were: H. Pittman, T. S. Wright, and J. H. Cochran. They have all gone to their reward, and may you and I, my reader, be as well received "at the beautiful gate."

Then came the four years of the Civil War, years of anxiety, of hardships, and deprivations; years that tried the endurance of our people. They were years of prayer as well, prayer for the success of our arms, yet but little was done in general benevolence. Associations that were not in the tracks of the invading foe attempted to hold their annual meetings, but could accomplish little. Those who bore the hardships of those days are becoming diminished as the years go by, and look back on those trying times with a sad remembrance of anxiety and losses.

In 1861, the Yazoo Association met with the Ebenezer church, Holmes County. On the cover of the copy of the minutes of their proceedings of that year, which is before me, is, *H. Pittman*, written by the hand of that grand old man. He preserved the copy through the passing years as an article of historic worth. Would that some in other associations had been as thoughtful and careful. Other useful ministers in the association at the time were: C. C. Lee, J. T. Freeman, Henry Ray, T. S. Wright, J. A. Linder and J. H. Cochran. J. T. Freeman was pastor of Saron and Vaiden. The old Shongalo church had, during the associational year, been moved to Vaiden.

Early in their meeting of 1871, this resolution was

adopted: *Resolved*, That this Association will meet during its present session each day, at 8 o'clock in the morning, spend half an hour in prayer for our beloved and bleeding country, etc." In the resolution were combined patriotism and prayer, the power of a Christian commonwealth.

Moses Granberry was present, representing officially, the General Convention of North Mississippi, but really, the Yalobusha Female College at Grenada. He was a polished gentleman, and a fine teacher.

The Executive Board was baffled in its work by an inability to secure the proper men for missionary work. J. J. Adams and C. C. Lee were appointed, the former for the "Yazoo Swamp," the latter for the "Hill and Swamp Mission;" but the services of neither were obtained. Thus the matter of their missions at home rested until the meeting of 1861. The missionary work of the Delta was growing only in their estimation of its needs. Only the two churches constituted by the lamented McMath had been organized in that fertile, alluvial country. But the value of their Delta missions will be seen in the history of Delta Work. It was recommended that efforts be increased in the religious instruction of the negroes. The treasurer reported \$387.15 as their total receipts.

The next session of the body was held with the Vaiden church, beginning Sept. 12, 1862. As the meeting was on the railroad, they had present some distinguished men from a distance. D. E. Burns and T. J. Drane were welcomed as messengers from the Central Association, the one, golden-mouthed, the other, a born polemic. E. D. Burns was, for some years, the popular pastor of the church at Canton. He met a sad death by an accident in Memphis, Tenn. T. J. Drane

was a Kentuckian. He was for a while pastor at Natchez, and died a few years ago in Baton Rouge, La. E. D. Burns preached for them on Sunday at 11 a. m. on "Finished Redemption," after which a collection was taken for the benefit of an aged minister of the association— Moses Crowson, the gift amounting to \$48.00.

The Executive Board for the associational year held its first meeting at Carrollton, Sept. 28, 1861. The money collected for colportage was loaned to T. S. Wright, as a means of safe keeping until the disturbed condition of our country could become calmer. The Board had made an honest endeavor to pay out the money for books already purchased, but could not ascertain how they could get a legal receipt. They had a number of books on hand, placed in the drug store of William Young, in Lexington, Miss. A missionary could not be gotten for their associational work.

We can not refrain from noticing the presence of three men in the association of 1862. J. W. Boze-man was there as a representative of the Richland church. This was his first attendance upon the meeting of the body. He was then 29 years of age, of strong body and clear mind, and giving promise of a useful career as a minister. He was as modest as a maiden, and as bold as a lion. He was devout and consecrated, companionable and magnetic.

John A. Oliver acted as one of the tellers of the election of officers. He is perhaps still living. His home was near Coila church. He had up to that time been one of the most faithful attendants upon the meetings of the Association. If still living, he may be spoken of as a thoughtful man and a fine student. He is a good linguist, and is thoroughly familiar with the Greek language.

Henry Ray was a native of Carroll County, was born in two miles of Carrollton. He was graduated from Georgetown College, Ky., about 1859. He was married to a Kentucky lady, and returned to Kentucky in 1865 to become pastor of the church in Bowling Green. Soon after, the Lord called him up higher, and the world mourned his loss. He was a gifted young man, of pleasing address, and most acceptable as a preacher.

The session of 1863 was held with the Mt. Nebo church, beginning Sept. 12, 1863. J. A. Hodges was chosen Moderator, B. Roach, Clerk, and W. J. Freeman, Treasurer. Many of the churches were not represented. The occurrences of the cruel war were absorbing the attention of our people. The reports of the usual committees was a perfunctory work. The following resolution was adopted:

*Resolved*, by the Association, that the recent reverses our armies have sustained, and the manifold sufferings we have sustained during the present war, admonish us that we are under the displeasure of our God, and that, as a nation, and as individuals, we have greatly sinned, for which we should heartily repent: *therefore*, all our churches are requested to observe the fourth Thursday of next October, as a day of fasting, humiliation, and prayer, and we urge upon our churches to assemble on that day, at their usual places of worship, for the purpose of humbly praying our Heavenly Father to forgive our sins.

The name of R. H. Whitehead appears in the minutes as an ordained minister. He was a man of much usefulness. He was born in Carroll county in 1836, was graduated from the University of Mississippi, was baptized by Elder J. J. Sledge in 1853, and was ordain-

ed in 1862. He was pastor at Oxford for a number of years, and labored successfully in other parts of the State. Later he moved to the State of Florida.

The thirteenth annual meeting was held with the Saron Church, beginning Saturday, October 10, 1864. It was a feeble force and not at all representative, but the association was keeping together. J. A. Linder was elected Moderator, J. T. Freeman, Clerk, and W. J. Freeman, Treasurer. A newly constituted church called Bowling Green was received into the union. Neither the Yazoo, nor the Sunflower Church, was represented. Their long cherished mission work in the swamp had no church left to speak of the prayers that had been offered to a throne of grace, and the money expended on Swamp missions. Had the consecrated, lamented McMath labored and died for a lost cause? By no means. What the Yazoo Association did in the Delta was only seed planting. It had to be covered over to germinate.

The Executive Board had C. C. Lee to visit the destitute portions of their territory, for half his time, for three months. At the end of that time, he was employed for half time for nine (9) months, for which work he was to receive \$800.00. He baptized 57, and constituted one church. Five (5) of their churches were without pastors, with no hope of being supplied.

C. C. Lee, their missionary, was born in Alabama, in 1823. In 1841, he came to Jones county, Mississippi, and in 1849, he was in school at Monticello. He preached his first sermon at Big Creek church, Jones county, in 1845. He was licensed to preach by the Leaf River church, N. Robertson being the pastor: and was called to ordination by the Hickory Grove church, Mad-

sion county, Mississippi, in May 1851. He was at one time pastor of the Middleton and Shongalo churches of the Yazoo Association. His theology was sometime of a doubtful cast, but he was a faithful, conservative minister of the gospel. He finally moved to Texas.

At that meeting of the body this resolution was adopted:

*"Resolved*, that we rejoice in the movement in the Mississippi Baptist State Convention in regard to the education of the orphan children of the brave soldiers who have fallen in the defence of our country; and pledge our sympathy and support, whenever any practical plans shall have been adopted for that purpose."

In 1865, there were twenty-four churches in the Yazoo Association, with a total membership of 1862. The Sunflower church was once more represented, reporting ten members received during the year by baptism. Of those who went into the constitution of the body, there were as delegates to the body of 1865, William Maddox, Z. Oldham, Z. Blackman, W. R. Sproles, and H. Pittman.

The Executive Board re-employed C. C. Lee to ride as missionary. R. H. Whithead was employed as missionary to Mississippi soldiers, and D. A. Holman to the colored people. The Vaiden church wished instruction as to the course to be pursued with the colored people after the war was over. The church was advised to have them preached to separately, and that they be permitted to hold separate conferences for the transaction of church business under the direction of the pastor of the church.

A ray of cheer came from the old Saron church. It was reported as in a prosperous and healthy condition. J. H. Cochran was pastor. The Sunday School had in



it more than a hundred pupils. W. R. Sproles, father of Dr. H. F. Sproles, was superintendent. The church had enjoyed a fine revival, in which twenty-one members were received by baptism, the majority of whom were members of the Sunday School. Seventeen (17) of the additions were young men. The churches of the Association received an aggregate of 144 by baptism during that associational year.

In 1866, the Association convened with the Emory church. C. C. Lee was elected moderator, T. S. Wright clerk, and B. Roach treasurer. Two items of business deserve special notice. The *Christian Watchman*, published in Jackson, Mississippi, was commended. It was a struggling paper interest, which failed to get a hearty support, or extended circulation among the Baptists of the State. The other item is, what they proposed to do with the Old Middleton church; the church so long leading the sisterhood of churches in numbers and strength. They proposed to aid the feeble old organization. It was losing its power, its name, its identity. It is said that the Association adjourned 1866 to "meet with the *Middleton Church at Winona*." Today not a house is standing where the thrifty town of Middleton once stood, and echoed to the eloquence of Morris and Latimore.

In that year, A Echols was recognized as a visitor from Alabama. He was in the constituting Convention in 1851, and was a member of the Association in 1852, as a delegate from Middleton church, and preached their introductory sermon that year. After a lapse of fourteen years, he is with the Association again. There was not a man in the body that year who stood with him in the constitution of the Association. H. Pittman was a delegate to that body, but

was absent. Echols surely felt lonesome. He was himself eighty-one years old. He had outlived three wives, and two generations, and was ripe for the sickle of time.

In the associational year of 1866-67, there was a spiritual glow in many of their churches. Lexington, Oregon, New Hope, Pleasant Ridge, Saron and Harland's Creek had all enjoyed precious revivals. 258 members were added to the churches by baptism. Missionary work had been done by Henry Sproles in the swamp field, by T. S. Wright at Goodman and at Harmony church, and by W. H. Dodson in the scope of their territory.

The name of J. T. Freeman is not in the list of their pastors, still their ministry was strong. Among their preachers were J. W. Bozeiman, A. H. Booth, Jas. Newman, H. Pittman, J. A. Linder, and R. H. Whitehead. At the Association, added to this strength were W. H. Head and J. R. Graves.

The Association saw fit to speak with pleasure of the establishment of the Southern Publishing House at Memphis. J. R. Graves made that business establishment popular in Mississippi by his convincing eloquence, but alas! for the men who put their money in it. As family newspapers, *The Baptist* of Memphis, *The Religious Herald* of Richmond, Va., and the *Christian Watchman* of Jackson, Miss., were recommended.

The following year, the Executive Board had W. H. Dodson in the field at a salary of \$30.00 a month for three months of his time, but after he made a most favorable report of work done his salary was raised to \$50.00 a month.

W. H. Dodson was born in Choctaw county, Miss., February 4, 1842. He was baptized by J. H. Cochran



in 1857, and was ordained to the full work of the gospel ministry in July, 1867. He was pastor for a while of Oak Grove and Emory churches, and was missionary in the Yazoo Association. In July, 1870, he went to Texas, and was for a number of years the acceptable pastor of the church in San Antonio.

In 1868, the churches were much interested in Ministerial Education. H. F. Sproles, honored in the character of his father and of great personal merit, was at the Southern Baptist Theological Seminary at Greenville, S. C. Their committee on Ministerial Education was composed of three good men, W. H. M. Durham, J. H. Cochran and Benjamin Roach. They recommended the Seminary. Before their report was adopted it was mentioned that Henry F. Sproles was at that worthy institution of learning, and a collection taken to aid him in meeting his expenses. The writer was once told by a man who was present when the collection was taken, that he gave fifty cents of it, which was all the money he had with him, and he was far from home. That afternoon he was suddenly taken ill; away from home and not a cent to buy medicine. He stopped for the night with a man who thoroughly understood his illness, who gave him medicine, and did not charge him a cent for any expenses. He reached home perfectly well, and said that of all the money he ever paid out, that fifty cents had given him the most surprisingly pleasant recollections.

The Association of 1869 was held with the Mt. Nebo church. Henry Pittman was chosen moderator, J. H. Cochran clerk, and Benjamin Roach treasurer. James Nelson was at the meeting, representing the Board of Ministerial Education of the State Convention. Noble man and a worthy cause.

At that meeting of the body were Mat. Lyon and A. V. Rowe, the old and the new ministry of Mississippi, both in fine presentation. A. V. Rowe was a promising son of a noble sire.

His father was born in Orange county, Va., in 1813, was graduated from Columbian College, Washington, D. C., in 1833, in literature and medicine, and came to Mississippi, making his home near the present site of Durant. He was one of the constituent members of the Lexington church, and an untiring friend of the female college at Lexington, and the Yazoo Association. His son, who now carries and honors his full name, was baptized when he was nineteen years of age, began to preach when he reached his majority, and was graduated from Mississippi College when he was twenty-four. He has risen to eminence, not only at home, but has a Southern name, and stands abreast the times.

Mat. Lyon was born in Tennessee in 1812 of honorable and famous parentage. He possessed the best natural and social connections. He received the magic touch of Luther Rice, Wm. Dorsey, Basil Manley, R. B. C. Howell, Lee Compere, and Richard Furman. He was first a printer, then a lawyer, then a preacher, and all the while personally great. The Lord preserves the moulds in which he was cast, and only now and then uses them, when he needs a great man for a grand work.

The session of 1870 was held with the Coila church. A. H. Booth was elected moderator, A. V. Rowe clerk, and Benjamin Roach treasurer. The usual committees were appointed on the various objects of benevolence fostered by the Association, and collections taken for the Orphan's Home at Lauderdale Springs, for Foreign missions and for Ministerial Education.

The report on Ministerial Education showed that two young ministers, members of churches of the body, were at Mississippi College the last collegiate year, H. T. Haddick and A. V. Rowe; and W. A. McMath, of Mount Nebo church, was desirous of attending the Theological Seminary. He was warmly commended to that association and to the Yalobusha as worthy of assistance.

The Executive Board had the grand old man, Henry Pittman, as missionary in the field. A full statement of his life and his work is found in Foster's Mississippi Baptist Preachers. The missionary reported great destitution in the bounds of the Association, especially about Goodman, Richland, and along the Yazoo river. All the swamp country was lying waste.

It was resolved in 1870 that the Association redouble its efforts in the Sunday school work and that it be made the duty of the Executive Committee to foster and forward the Sunday school interests. These two resolutions were the beginning of Sunday school work in earnest. At that time J. P. Brown, one of the best Sunday school workers in the State, was a member of the church at West Station.

The following year, H. F. Sproles, chairman of the committee on Sunday schools, put this language in his report: "We hail with joy the organization of the Yazoo Baptist Sunday school Convention, and urge the schools to send delegates to its meetings, and the churches to co-operate with it." The year after, it was recommended that the Sunday school Board of the Association and the Executive Board unite in putting a Sunday school evangelist in the field.

In 1873, the report on Sunday schools was read by

J. A. Linder. The interest was on the decrease. But in the schools that had been kept alive, there was an increase in numbers and interest. The schools were well organized and doing more good. The next year real progress had been made. There had been 81 conversions in the Sunday schools. Only seven (7) churches out of the twenty-three had no Sunday schools. Three institutes had been held through the year. These institutes were doing great good in many ways. Thanks were extended to the missionaries of the Executive Board, Rowe and Haddick, for their earnest labors in behalf of this interest.

In these five years the moderators were, Henry Pittman in 1871 and 1872; M. Lyon in 1873; R. H. Whitehead in 1874; and Henry Pittman in 1875. Their clerks were A. V. Rowe, in 1871; J. H. Cochran from 1872 to 1875. Their treasurer was B. Roach from 1871 to 1875.

That we may have a clear conception of the real strength of the Yazoo in 1866, the beginning of its intense activity, let us review the church force. It was organized in 1851 with ten churches; in 1871 it had twenty-three churches in the union. Nine churches had to 1871 lost their existence—Old Salem, County Line, Greenwood, Palusha, Palusha Valley, Ebenezer, Hebron, Sunflower, and Yazoo. The Old Salem, County Line, Greenwood and Palusha did not exist long after the organization of the Association; Greenwood excepted, other churches took their places. Palusha Valley was last on the list of churches in 1885, Hebron in 1861, Sunflower in 1865, and Yazoo in 1866, and the Ebenezer in 1867.

To this list of extinct churches was added the Richland in 1871, It, having become feeble, was removed

to a more central location, and called the Central Church. Thus, we see, that to 1871, there had been thirty-two churches in the Yazoo Association, and that the missing names in the list of churches in 1871, had been only a displacement for other churches better located, except, perhaps, the Palusha Valley, Yazoo, Greenwood, and Sunflower. Middleton was called Winona; and Shongalo, Vaiden. The 23 churches of 1871 had a total of 1,258 members.

In 1871, a final "leave-taken" was given to J. H. Cochran, who contemplated moving to Texas. Preamble and resolution were adopted as to his departure. The Association spoke of "*the most unfeigned sorrow*" as to its loss. Sometimes, when we realize how we are held in esteem by a people, we change our minds as to leaving them. It is something like hearing one's funeral preached, but there is something pleasant about it. J. H. Cochran did not go to Texas.

In 1872, two newly organized churches were received into the union—Bethel and Yazoo. This was the second Bethel church, and the third Yazoo church in the Yazoo Association.

In 1874, the associational gathering was notable for the presence of A. D. Brooks, R. A. Cohron, and E. Smith, two (2) of them apostles of the Delta. A. D. Brooks was then fired with zeal for the Delta work, and was contributing all there was in him, traveling over that alluvial land, and planting churches with the rapidity of the Apostle Paul in Asia Minor. E. Smith was afterwards his Silas in labors and hardships. R. A. Cohron was in a few years to walk in the tracks of Brooks, and develop the churches in schemes of benevolence. The life and labors of E. Smith and R. A. Cohron will be given in the history of the Delta work.

Berry Nall died June 8, 1865. This worthy brother was born in 1803 in Clark county, Georgia. In 1818, he came to Lawrence county, Miss., and at the age of sixteen was baptized in the crystal waters of Silver Creek. For forty years he was a minister of the gospel.

While the Yazoo Association asserted itself on the evils of intemperance, and usually had reports at the annual meetings on the subject, yet it is true that at no time was any great enthusiasm shown on the subject. In 1876, a good report was presented on intemperance by H. F. Sproles. The report recommended that the churches should not permit their members to sell intoxicants as a beverage, that church members should not use strong drink, especially in public drinking shops, and that the churches should not retain drunkards in membership. For the following two years no report was presented to the body on the subject, and the year after the same recommendations were made as in 1876.

In 1880, the report was read by R. E. Melvin. He suggested that social drink be discountenanced, the whisky traffic condemned, and signing whisky petitions disapproved. In 1884, it was strongly urged upon the members of the body that they labor for the enforcement of all existing laws against the whisky traffic, especially the local option laws. In 1885, it was a matter of gratulation that prohibition was gaining ground in all parts of the country.

Their committee on publications, in 1876, recommended *The Baptist* to their reading people, and approved of the proposed establishment of a Baptist paper in Mississippi, and pledged the enterprise prompt and substantial support. In 1877, and ever after through the decade, *The Baptist Record* was heartily



commended, along with the *Foreign Mission Journal* and *Kind Words*. The Bible was recommended above and before all religious reading.

The subject of sustentation was not agitated until near the close of the decade. In 1884, the object of the Board of Sustentation was explained in their report, and the duty impressed of keeping the aged preachers and their families above want. In 1885, the report was read by T. S. Wright. He expressed pleasure that there was no superannuated indigent minister in the bounds of their association, but said they had within their territory a Mrs. Mathews, the relict of a Baptist minister, who needed assistance. They at once raised the amount of \$17.20 for her benefit.

Their interest in education was unvarying, especially ministerial education. In 1876, there was at Mississippi College three interesting and promising young ministers from their association—Bailey, Baskin, and Hudson. The committee appointed the year before to raise a fund for ministerial education, A. V. Rowe, chairman, reported collected, the sum of \$108.25. The next year they gave to Mississippi College \$117.80 and to the Seminary \$80.75.

In 1878, it was emphasized that their young ministers should get the benefits offered by Mississippi College, and, if possible, of the Southern Baptist Theological Seminary also. The soliciting committee had, in a year, received \$98.78 for this cause. The year after, the contribution dropped back to \$57.30. About the same interest was manifested in education for the next two years. But in 1882, they had Green Johnson at Mississippi College, and the body was exhorted to adopt him as their beneficiary, whereupon "try pledges" were made at once amounting to \$142.00,



and all cash on hand was to be turned over to Z. T. Leavell, the financial agent of the college, for the benefit of Green Johnson.

The efforts in Sunday School work in this decade were at a losing rate. In 1876, their Sunday Schools were in a flourishing condition. The schools were interested in Foreign missions, and contributing to that cause. The schools had a total enrollment of 481 pupils. The next year, it appeared that the interest was abating. In 1875, they had eighteen schools with an enrollment of 763, and in 1877, only 425. In 1879, they had 405 pupils and 12 Sunday Schools, nineteen churches reporting no Sunday Schools. The following year the number of students ran up to 450.

In 1882, the interest showed well. Sixteen churches had Sunday Schools with a total of 672 attendants. In 1884, there was the same number of schools, but the attendance was not so good as in 1882. In 1885, there was a general decline in interest in the Sunday School work.

Their missionary work, between 1875 and 1885, showed visible progress. In 1876, T. J. Walne, then Corresponding Secretary of the State Mission Board, was at the meeting of the Yazoo Association, and realized \$250.15 in cash and subscriptions for State missions. That year H. F. Sproles was appointed to visit the Delta, and report to their Executive Board as to the propriety of beginning work there. Their Joshua reported that they should go over and possess the country. But before July, 1876, the State Board had commissioned a missionary, and sent him into that field. Their Executive Board asked the State Board to double its force, and appropriate to the second missionary what the Yazoo gave to State missions.

In the fall of 1876, T. J. Bailey began work under the Executive Board in the Delta. His strategic points were: Greenwood, George's Landing, Shell Mound, Boyd's, McNutt, and Walnut. He attempted to make the work self-supporting. The Board was, at the end of the year, due him \$144.60, but he was paid in full at the meeting of the association in 1877. The following year, their missionary work was diminished from the lack of means.

In 1879, A. V. Rowe, chairman of their Executive Board, said that nothing had been received for State missions by the Board; but the report on finance showed that the churches had sent directly to State missions \$235.70. After that year the Executive Board ceased to make reports to the association of work done.

We will consider their receipts for missions in 1880 and in 1884. In 1880, they gave \$297.00 to State missions and \$250.00 to Foreign missions. In 1884, they gave only \$175.02 to Foreign missions and \$167.32 to State missions, but they gave that year \$187.82 to Home missions, \$210.35 to Mississippi College, and \$64.42 to Ministerial Education. While their donations to State and Foreign missions were not so great, they had broadened the scope of their benevolence, and had, therefore, made a visible advancement.

We find that in the beginning of this decade a number of churches were received into their union. In 1876, they received five (5) churches—Sidon, Pine Ridge, Bethany, Center Point, and Poplar Springs, and, in 1877, the Seven Pines Church. They then had 32 churches in the union.

In 1878, they recorded the sad death of Hiram T. Haddick, though at his death he was not a member of that association. Upon a profession of his faith he had

been received for baptism and taken into the membership of the Harland's Creek Church in the Yazoo Association, and called to ordination by that church. They had aided him in securing a good education, and he had acted as missionary of that body. He was a victim of the yellow fever plague. He died August 29, 1878, in Grenada, Miss. He was a brave, true Christian.

In 1885, they lost R. L. Allen. He was educated at Mississippi College, and spent his ministerial life in our State. For some years he lived at Vaiden, where the writer knew him in his home. At the time of his death he was fast growing in Christian manhood and in usefulness.

Some of the strong men who came to the front in the Yazoo Association in this decade were: T. J. Bailey, W. C. Lattimore, R. W. Williamson, George Anderson (now Judge), R. L. Allen, J. T. Ellis, J. T. Zealy, and W. M. Broadaway.

In this period their moderators were Henry Pittman in 1876 and 1877, R. W. Williamson from 1878 to 1881, inclusive, T. S. Wright from 1882 to 1885. Their clerks were, T. J. Bailey from 1876 to 1882, George Anderson from 1882 to 1885. Their treasurers were, Benjamin Roach from 1876 to 1884, inclusive, and J. P. Tackett in '85.

In 1886, the association convened with the Hay's Creek Church, one of the oldest churches in the body. Henry Pittman was elected moderator and J. P. Tackett, treasurer. There was a tie vote for clerk, which demanded the vote of the moderator, which he cast in favor of W. H. Farnner. The Hickory Grove church was received into the union. The association was happy to have at the annual meeting such helpers as J. P. Thompson, of the Zion Association, A. H. Booth, of the Kosciusko, and W. S. Webb, of the Central.

The body put itself on record as to the prohibition movement. We take this language from their report on that subject: "We approve of the move which has been made in our State to introduce text-books on prohibition in our schools and colleges, and hope our State and colleges will do likewise."

The Executive Board was not doing any missionary work, but had Lewis C. Whitehead doing colporteur work. He did excellent service for several years in this capacity. His eye sight was very deficient, but his spiritual sight was clear. He was very devout, and did his work for the good he could accomplish. He looked very lonesome as he would ride along his way on his pony, with his large saddle bags so full of books that they stood out almost horizontal. But he lacked much of being lonesome. He came as near walking daily with God as any one in the State.

On September 24, 1886, Z. Blackman died. He was a member of the constituting convention of the Yazoo Association in 1851, and was usually in the meetings of the body. He was an impulsive man, and varying in his disposition, but one in whom all had confidence. When the day of his death came, he was as the bending head of the golden grain that invites the sickle.

Their session of 1887 was held with the Winona Church. The moderator and treasurer were re-elected and T. J. Bailey elected clerk. The Evergreen and the Sidon Churches were received into the association.

They seemed to be distressed about their Sunday Schools. The year before they had 33 churches in their organization, and had reported only 14 Sunday Schools, with a total of 586 members. That year they claimed at their organization the same number of churches, but two schools less than the year before. L.

C. Whitehead rode that year 2,400 miles, and sold books worth \$434.40. Their financial statement shows that the churches paid on pastors' salary an aggregate of \$4,273.25; to Convention Board \$872.25, and a grand total for all objects of \$5,281.25. The financial statement of the following year showed a gratifying increase in their benevolence. The churches gave to pastors' salary, \$4,520.50. to the Convention Board, \$1,148.75; and to all objects, \$6,927.60, an increase of \$1,646.45.

For the next two years there was no change as to the officers of the association, except that A. V. Rowe was elected moderator instead of H. Pittman. In 1889 they met in Pickens, and in 1890 in Lexington.

In their proceedings of 1889, we will notice two items under the head of education. One is that, at that time, the association had four young ministers at Mississippi College—Green C. Johnson, J. F. Parkinson, W. E. Ellis and W. F. Yarborough. They have all been graduated from the school, and are now filling their days with usefulness. J. F. Parkinson has a fine school of high order at Lena, Leake county; Green C. Johnson is a pastor in Meridian; W. E. Ellis is pastor at Senatobia, and W. F. Yarborough is the pastor of the First Baptist Church of Jackson, Miss.

The other item is this preamble and resolution:

*"Whereas*, There is a Baptist College within our association territory, located at Carrollton, under the presidency of Rev. Z. T. Leavell, and equipped for thorough work; therefore,

*Resolved*, that the churches composing our Association give to Bro. Leavell's school hearty support and patronage."

In 1889, the churches gave to pastors' salary



\$4,641.00; to the Convention Board \$1,256.20, and a grand total to all objects of \$6,775.80. The next year they gave to pastors' salary \$4,738.00; to the Convention Board, \$1,232.60, and to all objects, \$6,822.90. These financial statements show a healthy growth, and a gradual, perceptible increase in benevolence.

The fortieth annual session of the Yazoo Association was held with Mission church, Montgomery county, commencing October 1, 1891. A. V. Rowe was re-elected moderator, T. J. Bailey clerk, and J. P. Tackett treasurer. Thirty-six (36) churches were in the union. The Kilmichael and Pleasant Grove churches were received, which made the total number of churches thirty-eight. The Central Association was represented by H. F. Sproles and Joel Baskin; A. H. Booth was present from the Kosciusko Association; J. T. Christian represented the Convention Board, and S. M. Ellis the Board of Ministerial Education.

This was the year of the Centennial of Modern Missions. The Foreign Mission Board proposed to signalize the year by sending 100 new missionaries into foreign fields. It was proposed that the Yazoo Association adopt and support one of the 100 missionaries. This would require the giving of \$1,000 by thirty-six churches, or an average of \$28.50 from each church. Each church was requested to hold a special service in this interest. The Association was then strong in numbers, in ability, and in determination.

The report on State missions read by L. S. Foster declared it "emphatically *our* work," and should be supported "liberally and grandly." The fields were inviting; were white unto the harvest, and there was an absolute demand for the enlargement of the work.

Great interest was taken by the body in Woman's

Work. J. T. Zcaly, in his report on this subject, referred to the work done by Mrs. M. J. Nelson and Mrs. Adelia M. Hillman, in true words and classical language. He expressed the wish that soon all their churches would have Woman's Missionary Societies. Mrs. Alice Booth Drane, Vice-President of the Central Committee for the Association, reported \$448.05 as the annual contribution of the women of the Association.

A resolution was adopted endorsing the action of the Trustees of Mississippi College in their choice of R. A. Venable as President, in the place of W. S. Webb, who had resigned its presidency. R. A. Venable was at the meeting of the body. This action of the Association is worthy of notice, not only because the college was in the throws of many material changes, but as it showed that this association had an interest in, and an intelligent apprehension of the work of, that institution of learning.

The work done by Lewis C. Whitehead in colportage recommended this benevolence to their favorable consideration. The Executive Board deemed it wise to keep a colporter in the field.

The session of 1892 convened with the Goodman Church. Three churches were received into the union—Greenwood, County Line, and Centreville, which increased the number of churches to 41. The aggregate membership of the churches was 2,586. The moderator and clerk were re-elected, and G. W. Toombs was chosen treasurer.

In the report made on Foreign missions by E. E. Thornton, then pastor at Lexington, two valuable suggestions were made: That tracts be extensively distributed "setting forth the extent, success, and needs of the



work in our foreign fields," and that "the ministers of the Association inform themselves more thoroughly with reference to this work."

Their report on Publications was placid. Though *The Baptist Layman* was issued from Winona, by a noble courtesy, *The Southern Baptist Record* was awarded the first place in their recommendations of religious journals. *Our Home Field* and *The Foreign Mission Journal* were also commended.

Ministerial Education received more than usual notice. W. A. Hurt presented the report on the subject. He noticed that only \$34.30 had been credited to the Association, but was satisfied that more than this amount had been paid in on the subscription of the previous year. It was suggested that as the work of Ministerial Education was then separate from the work of the Convention Board, that contributions be sent to S. M. Ellis, of Clinton. A light running collection was then taken for this object in one dollar subscriptions and payments, in which the writer had the capacity to engage. The Southern Baptist Theological Seminary was also heartily commended as a potent factor in Ministerial Education.

In 1875, their enthusiasm in this work was increasing. The number of Sunday School workers was increasing. There were five mission Sunday Schools within their bounds. They had the Sunday School idea. Sunday School can only be kept on an equal standing with the other interests of an association by the promotion of the conventions, where the workers come into elbow touch, and feel the benevolent effect of a contagious enthusiasm in the promotion of Bible study.

There was remarkable unanimity of sentiment in those days as to the Orphans' Home at Lauderdale

Springs. In 1871, it was in the Yazoo Association recommended to every lover of "the lost cause," and the orphanage paper, *The Orphans' Home Banner*, heartily commended. The following year it was insisted upon that the "Home" be kept under Baptist control, and not turned over to the Masonic fraternity. In 1873, ten churches in the Association gave \$175.15 to the "Home." The next year the body gave only \$55.40 to this cause, twelve (12) churches doing nothing toward the benevolence. The year after the Convention could but tell of the closing of the doors of that institution established for the protection of the children of Confederate soldiers.

Their missionary sentiment was gradually growing. T. S. Wright, in his report on Domestic missions in 1871, said: "We rejoice to know that we have had last year an efficient missionary in the field." The Executive Board reported his work, and urged the Association to take steps to supply their destitution.

The following year, every pastor in the Association was exhorted to preach before his people on the subject of Foreign missions. The Executive Board had H. W. Portwood as missionary for full time at a salary of \$1,000.00 a year. He traveled 1,860 miles, preached 100 sermons, and assisted in the ordination of one minister and two deacons. But at the end of the year they owed him, after he had donated part of his salary, the round sum of \$347.10.

Portwood was a South Carolinian. He was for awhile a student in the University of Alabama. He professed religion in Alabama and joined the Mt. Zion church about six miles east of Columbus, Mississippi. He was ordained to the full work of the ministry in October, 1843. He was missionary for two years in the

Louisville Association, and gave the Central Association four years of like service, and was missionary for the Yazoo Association in the counties of Leflore, Holmes and Carroll. To 1889, he had baptized about 2,000 persons. He was about eighty-six years old when he died, which event occurred near Kosciusko, Mississippi.

In 1873, there was a short report made by the Executive Board, but a long one on Domestic missions. It spoke of the appointment of the old State Mission Board of the State Convention, then domiciled at Hazlehurst, and of their approval of the action. The Corresponding Secretary of the Board was cordially invited to visit their churches for the purpose of interesting them in this work, and the Executive Board was requested to co-operate with the State Mission Board. The treasurer's report showed \$28.00 collected for Foreign missions, and \$20.00 for Domestic missions.

In 1874, Rowe and Haddick were in the field as missionaries. The Spring was marred with inclement weather, and the two young missionaries did not get to work until the first of May. A. V. Rowe had a good meeting at Goodman, and a church was constituted at that place. Haddick's work is not reported, but he labored through that associational year to full satisfaction. 292 persons were added to their churches that year. The order of business was suspended to enable them to offer the thanks of every heart to the redeeming God for his blessings. The treasurer's report showed \$917.35 as the gross receipts of the session. Truly the grand old body was moving up, and was instinct with spiritual life, and enjoying the presence of God.

In 1875, the report made by A. V. Rowe on Domestic missions was full of facts. G. W. Dalby had been

their missionary, but on account of the stringency of the times, and the care of his churches, he was compelled to resign. • The pastors had been doing work with favorable results. But it was said, "the fields lie invitingly before us." The attention of the State Board was directed to the "swamp work." Be it said to the praise of the Yazoo Association that they had worked faithfully in their portion of the swamp. They were growing despondent, but God saw what they were doing better than their eyes could behold it.

The interest the Yazoo Association had in education was likewise increased during these four years. In

In 1871, the churches were urged to do all they could for Ministerial Education, and Mississippi College was a joy to them. \$194.90 was the amount in cash and pledges they gave to Mississippi College. The following year, the action of the State Convention, authorizing the college authorities to raise \$100,000.00 endowment fund was indorsed, and the churches urged to aid in this work. \$95.50 was pledged to Ministerial Education.

In 1873 reference was made to the great work undertaken by James Nelson, the Lord's consecrated firebrand, and the body urged to make immediate effort to meet the wants of young ministers preparing themselves for their life's work. The next two years are closely connected in their educational enterprise. H. F. Sproles read the report in 1875, and gave it point and pith by recommending that A. V. Rowe be appointed to solicit contributions to ministerial education. Here is the substance of his report the following year: Contributed to Ministerial Education by Carrollton, \$10.00; Durant \$10.00; Goodman \$22.50; Harland's Creek \$19.00; Lexington \$20.00; Saron \$4.00. Total

\$97.50. Besides this, collected by James Nelson at Goodman \$65.00; at Lexington \$185.00, making a grand total of \$347.50.

The report on Woman's Work was read by Z. T. Leavell. In it he said, "What Mississippi Baptist women wish, is to do good. If we interpret them rightly, they seek the glory of the Master. We heartily commend their work and express our delight at what has been done by the women of our association." Mrs. Alice Booth Drane was still Vice-President of the Central committee of Woman's Work in the association. She was able to present reports from only three societies of the churches of the association—Winona, Carrollton, and Goodman.

At that date, the question of the removal of Mississippi College to Meridian was all absorbing. The State Convention had decided to move the college to Meridian, and the Yazoo Association was content to abide by that decision. But at an unguarded moment the mooted question was sprung before the body. Joel Baskin represented the "non-removalists" in a good, clear speech, and carried his point by a majority vote, but when the body reclaimed its head, the vote was rescinded, and the records cleansed of the proceedings.

The forty-second (42) annual session was held with the Ebenezer Church, beginning September 28, 1893. A. V. Rowe, the moderator of the previous session, was then Corresponding Secretary of the Convention Board. T. J. Bailey was elected moderator, W. E. Ellis clerk, and George Cowsert treasurer. The Camden Church was received into the body.

Henry F. Sproles was among the visitors at this meeting, and felt sufficiently at home to offer a resolution on the Sunday School work. In the resolution



it was recommended that their Sunday Schools give \$100.00 toward a State Sunday School evangelist, and that W. T. Matthews be appointed to raise the amount in the Sunday Schools of the churches of the association. In their report on this subject, the information was given that the Convention Board had just begun to look after this work, and had appointed B. N. Hatch as a Sunday School Evangelist.

Pending the discussion of the report on Temperance, E. E. Thornton presented the following resolution:

*"Resolved, That we, the representatives of 2,580 Christians, assembled in council, known as the Yazoo Baptist Association, do hereby declare ourselves against the liquor traffic as licensed by our government; and we urge the use of all legitimate means to prohibit the sale and use of all intoxicating liquors within the bounds of this association, within the States and Territories of our great government, and to accomplish this, we pledge our suffrage against all men and measures that favor a continuation of the licensed traffic."*

The committee on Obituaries had to report the deaths of twenty-four of the members of their churches during the associational year. Fourteen of their churches were in mourning over the loss of faithful members, and all the churches grieved to hear of the death of A. H. Booth, T. S. Wright, Mrs. R. A. Cohron. The life's work of A. H. Booth has been noticed in the history of the Kosciusko Association. Mrs. R. A. Cohron was a woman of unusual ability, and remarkable for her piety and consecration. She was a chaste writer. Her biography should have been preserved as good reading for the girls of our State.

The life's work of T. S. Wright is given in

Foster's *Mississippi Baptist Preachers*. But it remains for the historian to say that the history of the Yazoo Association is clearly linked with the name of T. S. Wright. He was not in the constitution of the body, but was in the association in its pioneer work. He was its missionary, its educational evangelist, and its moderator. He was instrumental, under God, in the conversion of T. J. Bailey, and was the sympathetic spiritual adviser of H. F. Sproles, A. V. Rowe, and others in their early ministry. To take his work out of forty years of the history of the Yazoo Association would be as drawing threads of the warp out of the woof of well woven cloth.

At that session, the need of a better system of benevolence was recognized. It was resolved to give the first quarter of the associational year to State missions; the second, to Foreign missions; the third, to Home Missions; and the fourth, to Ministerial Education and Mississippi College.

The session of 1895 was held with the Salem church. The officers of the previous session were re-elected. There were then forty-two (42) churches in the body, but four of them were not represented by delegates, or letter, in the body. A. V. Rowe was with them, representing the Convention Board; B. N. Hatch, as Sunday School evangelist; H. M. Long, representing *The Baptist Record*; C. L. Lewis, agent for the College, and J. P. Hickman, from the Harmony Association.

The presence of B. N. Hatch was very beneficial to the Sunday School interest. He was endorsed as Sunday School Evangelist, and pending the discussion of the report on Sunday Schools, a collection was taken for this work amounting to \$39.40. Twenty-three (23) churches reported Sunday Schools, with a total



attendance of 1369. Over the previous year there was an increase of officers and teachers of thirty-five (35) and of pupils 359.

The Association gave that year to Foreign missions \$189.30, to Home Missions \$70.25, to State missions \$256.85, and to all objects \$7,346.76.

In 1895, the Yazoo Association received Antioch, Duck Hill and Headquarters churches, which made an enrollment of forty-three churches, with an aggregate membership of 2,731. The meeting was held with the Coila church.

J. T. Ellis read the report on the spiritual condition of the churches, which he declared very encouraging. The churches had received that year 238 by baptism. There was nothing to disturb their peace, and they were beginning to learn that "to receive, we must give, and to accumulate, we must scatter," and that their strength was in God.

Under the head of missions we notice that the Association resolved to raise \$500.00 for State missions that conventional year. They gave that year to Foreign missions \$249.61. The Woman's Missionary Societies reported \$816.90 for all purposes as the first report and a final report of \$1,397.80. The apportionment to the Association of \$300.00 to Foreign missions was cheerfully accepted.

The forty-fifth annual session of the body was held with the Durant church, beginning October 1, 1896. T. J. Bailey was again elected moderator and W. E. Ellis clerk, with R. D. West as treasurer. The Association had in it twenty-four ordained ministers, and six licentiates. Among them were such promising young preachers as A. C. Ball, G. B. Butler, W. E. Ellis, H. P. Hurt, S. W. Sproles, Powell Trotter, and Gay Anderson.

The report on Sunday Schools showed that nineteen churches had Sunday Schools, with an aggregate attendance of 922. There were thirty-seven churches in the union, with a reported membership of 2,097. About half the churches reported Sunday Schools whose attendance was not equal to half the membership of the churches. It is supposable that this is scarcely a fair exhibit, as some of the churches did not really report their Sunday Schools. Thus a historian is baffled, and the student of history unable to learn what our people are doing, because Baptist independence sometime drops its seed before fruit can be announced. The following year a Sunday School Convention was organized.

The session of 1897 was not held until about the first of December on account of the presence of yellow fever in the State. That year it appeared first in our State at Ocean Springs, from which place it was unknowingly carried to Edwards, and finally it appeared in Clinton.

Because of the presence of this dreaded plague in our loved State, and the consequent consternation, the meeting of the Yazoo Association that year was little more than a form. Nineteen of the churches were not represented in the body by delegates or letter. Just how much the fever should agitate a people, and the relative duty of man to man in such a plague, is a matter for the judgment of each individual. While it has been the habit of the writer to remain in his town, while the yellow fever has raged, yet he has not been disposed to chide anyone for making himself secure from the probable fatal effects.

## CHAPTER XIX.

## STRONG RIVER ASSOCIATION.

The Pearl River Association was so called because the churches that went into its constitution were along Pearl River. Strong River was in the territory of the Strong River Association when it was formed, and it is possible that this was a reason why it was so named.

The Dry Creek church was on the northern boundary of the body; the Mt. Zion on the southeast; and the Hopewell, west of Pearl River, and the Galilee constituted the western limitation. This Association was situated in the extreme northern neck of the long leaf yellow pine region. Its territory was flanked on the east by the variable lands, which are interspersed with prairie barrens and Sandy pine hills. The Central prairie region juts down from a short distance south of Brandon to the confluence of Steens Creek and Pearl River, but west and south of the limits of the Strong River Association, the long leaf pine country is uninterrupted.

When this Association was constituted the people of Dry Creek got their mail at Brandon, the members of the Galilee church had their postoffice at Georgetown, the members of Hebron went out of the county to Westville to get their letters. But inconveniences are sometimes not to be deplored. Our best men are not reared where all the angles are chiseled off the surface of af-

fairs. Our country's great men, as a rule, wrestled with adversity in their youth. The people in the territory of the Strong River are noted for their thrift and strong personality. They are used to labor, physically and mentally, they follow the direction of their own minds. They are not coddled into inertness, nor accustomed to servile submission to presumptuous arrogance.

At the meeting of the Pearl River, which convened with old Bethany church, Lawrence county, on Saturday before the second Lord's day in September, 1852, certain churches petitioned for letters of dismission from the body. The request was granted, and the Association called a convention of the churches to form a new body, the convention to be at Hebron church, July 30, 1853. The Pearl River was then composed of thirty-seven churches. It could send out seventeen churches, and still be a strong body, composed of twenty churches.

Of the seventeen churches that went into the convention, the Hebron church went into the Pearl River in 1821, the Copiah, in 1823, the Galilee, in 1828, and Hopewell, Steens Creek, and Strong River in 1831. The relation of these churches to the Pearl River Association had been long and pleasant, and their going out peaceable.

It was resolved by the Convention to meet again on Saturday before the second Sunday in October, 1853, to organize an association. A committee of four was raised to draft Articles of Faith and Rules of Decorum for the body. The committee consisted of James Murray, Isaac Bush, Lewis Howell, and Styron Brunson. James Murray and Cader Price were asked to secure the aid of the Pearl River Association in the organization of the new institution. Cader Price was made chairman of the Convention, and L. B. Walker secretary.

The hopeful delegates of the churches met at Palestine church, October 8, 1853, "pursuant to previous appointment." After the names of the churches wishing to go into the new organization had been called, and the names of the delegates enrolled, it was agreed to form the new Association. The Articles of Faith and Rules of Decorum of the Pearl River were adopted as satisfactory, as a working basis. S. B. Mullins was chosen to preside, L. B. Walker was clerk, and William T. Standifer was chairman. After the organization had been perfected, the Mountain Hill church, Simpson county, was received into the body. On motion, it was decided to correspond with the Ebenezer, Mt. Pisgah, and Pearl River Associations.

The new Association was thus formed, and ready for work. Dry Creek church was chosen as the place for the next annual meeting. The churches composing the body were Bethlehem, Copiah, Dry Creek, Hopewell, Hebron, Mt. Zion, Macedonia, Galilee, Mountain Creek, New Zion, Palestine, Pleasant Hill, Steens Creek, Strong River, Sardis, Zion Hill, and Mountain Hill. The prominent ministers of the body were, Cader Price, G. H. Barrett, James Murray, W. Tolar, and S. G. Mullins. The churches composing the body had a total membership of 823. We shall watch the progress of the Strong River Association with much interest.

At the first meeting of the body, a resolution was adopted as follows:

"*Resolved*, that this Association form herself into a missionary body." The churches had sent up \$72.50 for associational uses, and 58.20 for missions. At the close of the morning service on Sunday, the sum of \$38.40 was raised for missionary purposes in the bounds of the Association. A missionary board was

appointed consisting of E. Barron, M. Murray, J. Deer, W. B. Chandler, J. Smith, Elias E. Steen, R. D. Middleton, J. W. Standifer, E. B. Traylor, S. Brinson, Jno. Guynes, and George Guynes. W. B. Chandler was made president of the Board, and E. E. Steen, secretary. S. B. Mullins was appointed associational missionary.

This careful and minute statement of facts is that the reader may be impressed with the idea that this organization was, in its incipency, a missionary body. These founders of the Association stood flat-footed on the Lord's commission. The names of the members of the Missionary Board are given that it might be seen that the body had a number of strong men outside of the pulpit, and that their names might be seen. They were noble men, and have left their posterity the legacy of a worthy name.

The second meeting of the body was presided over by Samuel B. Mullins. Elias E. Steen was clerk, and Robert Bridges, treasurer. The Antioch church, Rankin county, was received into the union. The Association was happy in its youthful existence. A revival spirit was in their churches, giving buoyancy and hope, and bearing its rich fruitage of missionary endeavor.

The membership of the Association had been increased from 823 to 1,175 since the last meeting. The missionary fund had reached the sum of \$150.55, \$36.09, of the amount for Indian missions. Work among the Indians at the time was the chief attraction of Southern missions. Cader Price presented a long report on Indian missions, in which it was said that Indian missions was of paramount importance to American people, inasmuch as the whites occupied the country formerly theirs, and because they were begging for the gospel, and have no one else to whom to look



for help. The report recounted the fact that the American Indian Mission Company had twenty-five missionaries zealously at work among the Indians, and that, in a few years, more than 2,000 had become Christians.

The principal item of business before them that year was the constitution of the General Association of Southeast Mississippi. The destitution in that section was appalling to the clear-eyed observer. The Pearl Leaf had been organized in the territory, but had died from the lack of a missionary spirit, and a broad expanse of territory was lying waste. The Mount Pisgah having in it some men of great common sense, and possessed of large missionary spirit, was leading in the effort to occupy that field of labor. The Strong River agreed to send delegates to a convention that was to meet at Bethel church, Newton county, on Saturday before the fourth Sunday in September of that year to consider the propriety of forming several associations, a general body to occupy the field for the Lord by vigorous, combined Christian effort. So patent was the situation that the Strong River decided that should the effort at combination of forces prove abortive, that the Missionary Board be instructed to employ a "missionary preacher" and send him into Southeast Mississippi. The field was white unto the harvest, and the reaper must go forth or much would be lost. The Committee on Education was ablaze with zeal. That committee brought to light the fact that there were several young ministers in their bounds who had not sufficient education to make them efficient in the discharge of their duties. The recommendation was made that money be raised to send one or more of these young ministers to school. We shall see that this body was not asleep as to Ministerial Education, but at some times per-



mitted the cause to overshadow all other benevolences outside of the local church interests.

In 1885, a church known as Clear Creek church, a new church, was received, and also White Oak church, Smith county, from the Mount Pisgah Association. They, after a year's thought and prayer decided not to go into the General Association. It is stated that the subject was deliberately considered, but no reason is given for the decision. In those days there was much destitution in the bounds of each association, and co-operation was refused lest their territory should be considered of less importance than it deserved. While the Association was bidding adieu to the call, there was another suitor at the door with hat in hand ready with a courtesy. It was resolved that J. K. Doss be appointed a correspondent to the Baptist State Convention. The oldest churches of the Association had long affiliated with their brethren of the west. Their old association came out of the Mississippi association. So did the Union, and the Central came out of the Union. Religiously, they were all of one blood.

Their missionary board sadly confessed that nothing had been done during the year in their missionary cause, as a suitable man could not be had as missionary. Perhaps such a man could have been had if they had kept their eyes on their field and prayed the Lord of the harvest for laborers.

The presence of E. C. Eager, R. H. Brumby, I. N. Urner, and Dr. M. W. Phillips at the association of 1856 was rather significant. They were representing Mississippi College and "the female institute at Clinton," and were most agreeably and cordially received. The name of Dr. W. L. Balfour appeared first in the list of the trustees of the College.

The association of 1856 indulged itself with a deliverance on the temperance question. Here is their resolution:

*Resolved*, that, whereas it is rumored that there are members of Baptist churches who retail ardent spirits, which we regard as a very great evil, that we earnestly recommend the churches composing this body, to discountenance, in all reasonable ways, both the use and traffic of intoxicating drinks." In those days the merchants, especially the grocers, sold whisky as other commodities, or kept it on hand to give to their customers. The sale of ardent spirits was at loose ends, but intoxicants would rob men of their reason then just as now, and convert a quiet citizen into a howling *Comanche*. It is a source of devout thankfulness, that in those days of loose views as to the dram shops, that the Baptist associations with one accord denounced the accursed drink habit.

In the spring of 1856, they suffered a great loss in the death of Samuel B. Mullins. He died in the forty-sixth year of his age. He was a good man, and in great favor with the body. He was the first moderator of the association, and also in the second. In the fall of 1855, he was not able to attend the meeting of the body, and died April 11, 1856. He represented the Sardis church in the Pearl River in 1844. This is the first mention of him in written history. He was then a licentiate, and his postoffice was at Gallatin. He was ordained to preach the latter part of 1844. In 1845 he was made chairman of the committee on finance, and, in 1846, wrote the letter of correspondence for the Pearl River to the Mississippi. He was elected clerk of the Pearl River in 1847, 1849, and 1853. About a month after the last date, the Strong River was organized.

The year 1857 was a year of decline in the association. Three churches reported the number of accessions aggregating 53, several had small accessions, and some reported a falling off in membership. Such years will come, but what was a consequence? The missionary board bemoaned the smallness of their funds. They had only \$70.00 in the treasury, which was not a sufficient amount to project a commendable work. The board was, figuratively speaking, in sack cloth and ashes. They appealed to the Secretary of the Board of Missions of the General Association for co-operation and help. The missionary board decided on that course of action, and turned their faces to the east with their prayer for help, "to which we never got any reply—so here the matter stopped." How weak and wandering is a Baptist when he has no vital godliness! If he turns his face to the skies, the heavens seem a sheeting of brass; if he holds out his hands imploringly to men, no kindly voice breaks the silence. But even on this effort to secure help, they were divided. The following year the Strong River wished to say to the General Association, that, for the want of unanimity, they had to abandon the idea of co-operation with them in the missionary work.

But "there was never a night without a day." In 1859, they met with the Copiah church in their seventh annual session. Delegates from four new churches were present—Gum Springs, Oak Grove, Crooked Creek, and Polkville. S. W. Dale, John Howell, and S. J. Hitt, licentiates, and W. G. Howell, gladdened the body as coming from these new fields of labor.

The resolution adopted the year before, dropping correspondence with the Central, Mt. Pisgah, and the General Association, was rescinded. Correspondence

with the State Convention was ordered, and E. C. Eager received as representing Mississippi College and Central Female Institute. Epaphroditus had come, and a Pauline spirit infused into the body. Onward in zeal; delegates were sent to the Southern Baptist Sunday School Union to meet in Canton, Miss., in November.

Their missionary report is now considered worthy of the gaze of all eyes, the Board is requested to send it to the *Mississippi Baptist* for publication in the Baptist State paper. The fleecy cloud had all gone skipping away like innocent lambs and the blythe sunlight made a smiling face of the heavens. What has caused the phenomenal change? The churches had received that associational year 116 by baptism, 142 by letter, making 258 additions to the churches, and 4 new churches added to the sisterhood, and the Cato church the following year. Over 700 copies of Minutes were wanted. The association had five ordained ministers, and twelve licentiates, and the churches had an aggregate membership of 1,550. Their missionary received \$1.75 a day, and was paid *quarterly, in advance*. James A. Newman was unanimously chosen missionary for the coming year. There was a balance on hand for their missions amounting to \$395.80. It is passing strange, but true, that the surest way to the heights is across the deep vale, if God holds the hand, and the eye be fixed upon the gilded mountain tops.

"What is the news?" Where is the Mississippian over 45 years of age, who does not remember the stormy period of our history, when that was the first question when two friends met. The answer to it was sometimes awaited with dread and alarm. From nearly every home one or more had gone to the front to face an invading foe. Communities, churches, and

associations, had an abiding interest in the happenings of the fratricidal war. In the period between 1861 and 1865, some of the associations had to discontinue their gatherings, on account of the forays of the federal troops from Memphis. The associations of the southern part of our State were not so much distressed. The Strong River Association was south of the pillaging raids of Sherman from Jackson to Meridian. His charred path of forage and fire was through the territory of the Central, the Harmony, and the Mt. Pisgah. The Strong River held all its sessions in the four years of the Civil War.

They, like the Pearl River, contributed in 1861, 1862, and 1863, to the fund collected for supplying the volunteers with copies of the New Testament. The money for the purpose was by resolution forwarded to J. R. Graves, then of Nashville, Tenn. The missionary enterprise and the work of the Executive Board were suspended.

The obituary report of 1861 was upon the death of James Murray. He had been a leading man in the body from its constitution. At the time of his death, he was pastor of two churches of the Association—the Palestine and the Bethlehem. James Murray was born in Edgefield District, S. C., Sept. 24, 1792. He made a profession of religion and was baptized before leaving his native State, in the 22nd year of his age. His first stop in our State was in Wayne county. He held his membership in Salem church. His second stay was at Silver Creek, Simpson county, where he was a member of the old Hebron church. On Aug. 29, 1835, he was ordained, when 43 years of age, N. Robertson, Sr., N. Robertson, Jr., and James Powell, constituting the presbytery. His next move was to Pearl River, 6 miles

above Georgetown, where he became a member of the Palestine church. He was moderator of the Strong River six years. He died on Pearl River, Simpson county, Jan. 27, 1861, in the 69th year of his age. He was for many years an influential member of the Pearl River before the Strong River was constituted.

In 1864 Cader Price was absent. This fact is worthy of mention. He was born in Tatnel county, Ga., Jan. 8, 1800. He was ordained by the Steen's Creek church in 1833 and was pastor of that church for 35 years. He was in the constitution of the Strong River in 1853 as a delegate from Dry Creek church, and had missed only one meeting of the body. In 1871, on the Minutes of the association, we find the saddened statement that Cader Price was a superannuated minister and in such reduced circumstances that a public collection was taken up for him. He died May 24, 1872. A large and well written obituary notice is given in the Minutes of their association of 1872, by R. W. Hall.

In the Minutes of 1864 and 1865, a list of the killed and dead soldiers, members of the churches, is given. Among them is the name of E. E. Steen, long an honored member of the association. Among the names of the killed, we find W. W. Singletary, Preston Bridges, F. W. Sojourner, and Capt. Elijah Slay. Among the names of those who died from disease, we have E. E. Steen, E. B. Crawford, Ervin Lowther, J. R. Bridges, J. N. Butler, G. W. Weathersby, Asa Fortenberry, Richard May, S. May, and John R. Drummond.

In 1866, the Civil War was a thing of the past, and a period of readjustment of the church relations and church work had begun. At that time everything was unsettled in our Southland. A new order of affairs had to be inaugurated. Our wisest men scarcely knew how



to adjust themselves to the new conditions, or what to suggest to others. At the close of the Civil War, the whites and blacks were in the same churches. In the early history of our churches in the State, the Africans had their churches apart from the whites, but under the control and management of the whites. It was deemed best later to have the negroes in the churches with the white Christians, which arrangement was continued through the years of the servitude of the blacks. In 1866, there were 29 churches represented in the Strong River, which had a membership of 2,468. Of this number, 316 were colored people, as reported. Some of the churches did not report the number of whites and blacks, perhaps they had no blacks. Sixteen of the 29 churches reported blacks in their membership; the largest number reported by one church was Hopewell church.

What should be done for and with the negroes in the churches? They wished to form churches of their own. Their desire was to be to themselves. They were, in all the walks of life, distinct from the whites. There was only the one tie to bind them together, the relation between capital and labor. The whites had the lands, the blacks had nothing, and must still work the lands, which they did reluctantly, as they lived in the abiding hope that the government would give them lands. The relations, and lack of relations between the two races, had to be determined. The whites decided, without discount, to let them form churches of their own. This disposition prevailed throughout the State.

The Strong River passed four consecutive resolutions as to the colored members of the body. The spiritual destitution of the freedmen was recognized and

deplored, yet it was recommended to the churches that they set apart one Sunday in each month for the purpose of letting the freedmen organize churches to themselves, if they so desired; under the supervision of the pastor and deacons of the individual white church. The ministers of the association were requested to act as missionaries among the blacks, and report to the next meeting of the body all the work they have done for the freedmen. The churches of the freedmen, when duly organized, could be represented in the association only by a white proxy. It was asserted that the Strong River was organized "under the government of *white persons only*, and not of *negroes*," and that the whites had an inalienable right to control the body. In 1867, the ministers reported work done with the freedmen. Cader Price organized one colored church in Rankin county, Wm. Toler baptized four, Wm. Murray baptized 4 in Copiah county; T. Green baptized 21 and R. D. Middleton received one by letter. In 1868, they repealed all resolutions passed by the body to that date as to the freedmen, which closed out all relations with the blacks who had formed churches of their own.

The prominent ministers of 1866 were M. T. Conn, the moderator of the body, Chandler, Middleton, Meax, Thomas Price, Giddens, E. R. Freeman, Powell, Theo. Green, Toler, A. Murray, and Cader Price.

In 1867, as by necessity, they became enlisted in the work of sustentation. Cader Price, long one of the most useful members of the body, was in the decrepitude of age and in limited circumstances. Wm. Toler and T. E. Murray also needed help. To let them suffer would have been ingratitude, inhuman and unchristian. By resolution, a committee was formed consisting of B. F. Sutton, E. J. Runnels, H. Jones, W.

May, G. W. Williams, J. Drummond, J. S. Mullen, E. Guines, and S. P. Baron, to take cognizance of the superannuated ministry of the Association. The committee was authorized to use any money in the treasury for this benevolence. Money sent to the Association for associational purposes sometimes became an accumulated surplus, and was left at the discretion of the body. The committee recommended that the delegates ask their respective churches to consider the needs of the ministers now old and needy.

The death of M. T. Conn was a sad occurrence of September 8, 1869. A sketch of his life may be found in Foster's Mississippi Baptist Preachers. His first appearance in the Strong River was in 1856, as a messenger from the Union, which commission he enjoyed again in 1859. He was then a licentiate, and a member of the Copiah church. In 1860, he preached the introductory sermon before the Strong River, from Titus 3:1. He was then an ordained minister. He was elected moderator of the Strong River, in 1864, which office he filled for three consecutive years. He was a faithful and devout preacher.

Theo. Green, in 1870, introduced resolutions on associational missions. He asserted that missionary operations had virtually ceased in their bounds, for pecuniary reasons. The churches were requested to send to their next meeting not less than \$5.00 each for missionary purposes. The circular letter of the next year contains this assertion: "The missionary work is virtually dead in our midst." What was the cause? There were 29 churches in the institution with an aggregate membership of over 2,000. The sum of \$7.11 was reported for Ministerial Education, nothing for Foreign missions, nothing for their home work. The

old preachers who projected the Association were gone. A new era was just about to dawn, and some new forces were to appear in the engagement.

In 1871, James Nelson, of the Central, was with them, and represented the State Convention. J. R. Farish was a messenger from the Union, and E. P. Douglass and H. A. Davis, from the Mississippi. Correspondence was arranged with seven associations. James Nelson preached at 11 a. m. Sunday, on Matt. 9:38. After his sermon, a collection was taken in cash and pledges amounting to \$465.25. J. R. Farish in the afternoon, from I. Cor., 13:12. Following his sermon, was a collection for Cader Price of \$21.40. The old soldier was coming to stringency of circumstances, but not to want. At that session strong resolutions were adopted on Mississippi College and Ministerial Education. Friday before the third Sunday in December was recommended as a day of fasting and prayer that the Lord would send them more preachers for the work.

In 1872, the twentieth session of the Association convened with the Cato church. Rock Bluff church, of Smith county, was received into the fraternity. The Strong River was then composed of 31 churches, which had a total membership of 2,413. The numbers of baptisms reported that year was 243. The body was growing numerically strong, and gathering a willingness for an onward movement.

The visit they received from James Nelson the year before was a season of seed sowing for Ministerial Education, and was an inspiration to the body. In their circular letter, it was said: The missionary cause has given place to Ministerial Education, to a certain extent. H. M. Long was chairman of the committee on Ministerial Education that year. He is a good speak.

er, and, doubtless, represented the cause well. In 1871, a committee was appointed on Foreign missions.

On the first day of the session of 1872, G. W. Williams, of Strong River church, presented some staggering resolutions. On motion made by H. M. Long, the rules were suspended to get the resolutions before the body. The resolutions were read for information, and explained by their author. They were laid on the table. On motion, they were taken from the table, and, after remarks by G. W. Williams, W. H. Head, T. Green, with some amendments, it was unanimously adopted. The preamble declared that the time was auspicious for the establishment of a Baptist High School within the boundary of that body. Within the Association in 1,000 square miles, two-thirds of the inhabitants were Baptists. They were in limited circumstances and not able to send their children off to a school of high grade. It was recommended that the high school be located near the centre of the Association, on an eighty acre plot of land, which was to be divided into 5 acres each, upon which the patrons of the school might build. The institution was to be endowed with \$10,000 to be paid in ten installments, \$25.00 to be a share. It was to be known as "The Baptist High School." Board should not exceed \$10.00 a month, and ministers should have free tuition. The schedule of cost in each grade of study was given. This project was beautiful, but appeared visionary. Such a school would have been of inestimable value to them. But it has not to this day existed, except on those two pages of the Minutes. High schools of smaller dimensions, and upon a more practical basis, are today a great blessing to the interior of many parts of our State. They are developing the young, who otherwise should have never been able to avail themselves of equal advantages.

The proceedings of the body of that year cannot be passed by without noticing another item of business. All these items, that are receiving attention at length, only go to show that affairs in the Association were in a formation state, and gathering force for the years to come. They put themselves on record again on the temperance agitation. In preamble and resolution, we have the facts given that no *drunkard* "shall inherit the kingdom of God;" that it is the duty of every church to expel members who are immoral in conduct, and that the Association shall consider every church in *disorder* that fails to exclude all such immoral and wicked persons mentioned in the preamble. The reader of Mississippi Baptist History can assuredly be in no doubt as to what the sentiment of our people was before the opening of prohibition contest.

There were in the Association in 1872, two men, at least, whose presence deserves more than a passing notice; the one, a noted layman; the other, a distinguished preacher. Dr. F. T. Gayden was a native of Georgia. For many years he was a practitioner in his native State. He represented the Dry Creek church in the Association of 1872. He was a man of rare common sense and of progressive ideas. His constant effort was to elevate the people with whom he had cast his lot, and was undaunted by a lack of appreciation of his efforts and undismayed by a temporary failure of one of his undertakings. W. H. Head was a man of great learning and deep piety. He was a preacher of marked ability and a man of winning address. He was, in 1873, pastor at County Line and Pilgrim's Rest churches, and his presence was felt in the meeting of the body. The pastors of distinction in the Association at this time were; Jesse Woodall, S. J. Hitt, W. H.



Head, H. M. Long, Norvell Robertson, W. S. Webb, and J. R. Farish. The most useful of the laymen were: A. B. Guynes, F. M. Martin, J. D. Ross, A. May, A. Slay, B. F. Sutton, J. J. Lackey, J. F. Norman, D. Bishop, John Lowther, S. Brinson, and S. Walker.

The proceedings of the Association of 1874 wear a more familiar air to the writer. He feels as if, after spending a long while with distinguished strangers, and after closely scanning their actions, he had gotten home. In those proceedings, he meets W. H. Tucker, W. D. Mayfield, H. M. Long, J. Jacker Green, J. L. Pettigrew, T. J. Walne, J. A. Hackett, M. T. Martin, and J. A. Scarborough. The historian feels like laying aside his pen and having a general hand-shaking. But, alas! where are the hands of W. H. Tucker, J. Jasper Green, and M. T. Martin? They have been folded on breasts that have long since ceased to heave, and are now blending with common dust. W. H. Tucker was a model of piety, J. Jasper Green, loved by the writer, and M. T. Martin, one who befriended him when he came as a stranger to cast his lot with Mississippi Baptists.

At that meeting of the Strong River, Theo. Green was appointed as their visitor at the next commencement of Mississippi College. Five churches got letters of dismission from the Union—Rock Bluff, Polkville, Antioch, Union, and White Oak. A strange query was put before the body by the Copiah church. It was this: "Should the church retain in fellowship those members who engage in the play called 'steal partners,' or any similar game?" The question was decided in the negative. One can imagine the young people of Copiah church at a gay gathering, as one is coyly stealing one of the opposite sex, half jestingly and half

in earnest, with a queer feeling of ownership, by teasingly skipping near the chosen one, and gliding away, and skipping back again, keeping step to the music of the violin; and then both of them, in giddy whirl, taking their place in the enchanted circle. Ah, those Christmas times. Doubtless some of those people are living there now but twenty-seven years have one by one, disciplined those naughty feet, and as staid men and matronly women of forty-five, they use their heels and toes more wisely, and have long since "stolen partners" in truth, with no dissent from their church.

The interest taken by the Strong River in Sunday School work is rather extraordinary. Their record may be equaled by other associations in the State, still their zeal was commendable. In 1872, J. J. Lackey, of Pilgrim's Rest church, of which W. H. Head was pastor, offered the following resolution:

*Resolved*, That the churches and Sunday Schools in our bounds be, and are hereby, recommended to send delegates to a Sunday School Convention to meet with the Hopewell church on Friday before the fifth Sunday in this month (September), to organize a Sunday School Institute for Strong River Association, and that a committee of three be appointed to draft a constitution for such institute, to be presented at that time." The proceedings of the Association of the following year contain a report of the secretary of that Sunday School Institute. W. H. Head was president, and A. B. Guynes, secretary. A second institute was held in March, 1873, and another in September of that year.

In 1874, as stated in their letter of correspondence, much interest was taken in Sunday School work. "The Sunday School Institute in our bounds has been holding its annual session on the day previous to our

yearly meeting. Its sessions are of interest." The next year, the secretary made a full report to the Association. In it, he gave a synopsis of the report of the Sunday School Institute. Eight Sunday Schools reported, one-half of them holding their session in the afternoon. The Sunday Schools reported were in the Bethel, County Line, Mt. Zion, Pilgrim's Rest, Hebron, Salem, Zion Hill, and Rials Creek. County Line was the banner church, having a Sunday School of 100 pupils. Year by year, these Sunday School Conventions were held, and some years as many as four institutes were held in the bounds of the body.

At the beginning of the period from 1876 to 1860, the need of a State paper was beginning to be sensibly felt. In the Minutes of 1876, we find this language: "We have long felt the want of a denominational organ in our State, and, while we have ever cherished a high regard for *The Baptist*, \* \* \* we have realized that it did not quite meet our need as a means of communication among ourselves. We would, therefore, express our approval of the action of the late State Convention in setting on foot measures looking to the establishment of an independent State journal. The following year *The Mississippi Baptist Record*, published at Clinton by M. T. Martin, and edited by J. B. Gambrell, was heartily commended. This indorsement was repeated in 1878 and 1879.

In 1880, the report on Publications was read by S. M. Ellis, who recommended *The Record* as "our home paper." This was easy, courteous, and graceful. Its indorsement the following year was crisp: *The Record* was said to be "missionary and sound to the very core." In 1882, S. M. Ellis was again chairman of the committee on this subject. He spoke of the paper fa-

miliarly as "Our *Baptist Record*," but had to regret that not half the families in the Association was represented on the subscription books of the paper. In 1884, B. F. Sutton said, "We cannot speak, however, too highly of the *Baptist Record*, our State organ, published by J. B. Gambrell and George Wharton, at Clinton, Miss." Yearly their good opinion of *The Record* was expressed.

The Strong River, in the fall of 1874, arranged satisfactorily with the old State Mission Board of the convention for co-operation on the basis that all funds sent that Board should be applied to the Coast Mission. J. B. Hamberlin, the missionary on the coast, under the State Mission Board, was to report annually to them, either through the State Board or directly. \$273.50 was turned over to that Board in 1875 for that purpose in due and regular form. The following year, the Executive Board of the body forwarded \$147.90 for this mission and took pledges for money to be paid in the ensuing year of \$109.60. In 1876, J. B. Hamberlin had two new churches established on the coast. In that year Stonewall and Galilee churches were received into the body. Everything was being organized and inspired for progressive work. The women of the churches were urged to form missionary societies. A good report was put before them on the College, and Foreign missions received due attention.

In 1877, they met with County Line church. The Rocky Creek church, Simpson county, was received into the body. W. S. Webb, T. J. Walne, J. L. Pettigrew, I. H. Anding and D. I. Purser, were distinguished visitors at that meeting. That year, as in the year before, special mention was made of W. J. David, missionary to Africa. He was a Mississippian. He went

to Africa in 1875. The Foreign mission report was discussed by I. H. Anding and J. L. Pettigrew. It appeared that the sum of \$111.15 was contributed that year to State missions.

The Association convened in 1878 with the Mountain Creek church. The body came into immediate touch with Ministerial Education. Resolutions were presented expressive of hearty sympathy with the work, recommending the churches of the Association to support, in whole or in part, T. S. Powell, at Mississippi College, and to aid J. C. Buckley in a course of study. The sum of \$120 was subscribed for the support of T. S. Powell, and \$105 for J. C. Buckley.

Two new churches were received into the union in 1879, Enon's and Campbell's Creek. The body was then composed of thirty-one churches, with a membership of 2,526. The churches reported that year 293 baptisms, Steen's Creek church reporting 51 of the number. The Association was cheered with the statement that the State Mission Board had an efficient missionary (T. D. Bush) in the field of destitution referred to in the report of the Executive Board the year previous, in Southeast Mississippi. He was greatly encouraged in his work. He had constituted two churches. T. D. Bush was no ordinary man, and could have continued to be useful, had he remained in that field.

In the year 1880, three churches in the Association pledged themselves to raise during the coming year \$100 each for State missions, the total amount subscribed being \$565. T. J. Walne, secretary of the State Board, was with them. He was at the time being consumed with a burning desire for State evangelization.

The decade between 1880 and 1890, was one in

which the Association was characterized by hard, progressive work. Everything was formulated, all the interests, general and local, were receiving due and careful consideration. In 1882, J. Jasper Green was elected moderator, which position he filled two years, and was succeeded by J. C. Buckley. In 1885, A. B. Guynes was moderator, and was kept in office for three consecutive years. He was succeeded by J. C. Thigpen, who held his incumbency for two years, and was succeeded in 1890 by R. Drummond. In 1880, the churches of the Association had 3,480 members, and in 1890, 3,084. In 1880, the body gave to all purposes \$3,045.54, and in 1890, \$9,206.49. A very perceptible increase was made in pastoral support, to which the churches gave in 1880, \$1,785.54, and in 1890, \$3,574.65.

At the session of 1883, due notice was taken of the death of Lewis Howell, of Dry Creek church. He was by birth a South Carolinian. He was born July 21, 1799, and was at the time of his death in the eighty-fifth year of his age. He had been a deacon fifty-five years.

The vigorous men in the Association, young in the ministry were: J. R. Johnston, J. P. Hemby, S. M. Ellis, J. E. Thigpen, J. A. Scarborough, J. C. Buckley, R. Drummond, and Wayne Sutton.

From 1890 to 1900, Wayne Sutton was clerk of the body, and A. H. Dale, treasurer. R. Drummond was moderator from 1891 to 1893, inclusive; J. R. Johnston from 1894 to 1898; and J. C. Buckley in 1899 and 1900.

In 1891, the Association adopted preamble and resolution on "Pastors' Schools." Such schools were proving quite beneficial to the ministry in Alabama.



J. B. Gambrell was at that meeting of the Strong River Association, and succeeded in arousing the body to a sense of the need of such schools in the proper development of our ministry.

Good interest was shown in the work of the Ladies' Aid Societies. Societies in four churches made reports. The Society of the Stonewall church reported \$50.00 collected: of Cato, \$13.90; of Hebron, \$54.60; and of Salem, \$12.00. The meeting held by the women on Sunday afternoon during the sitting of the Association was full of interest.

The session of 1892 was enlivened by the presence of H. F. Sproles. He was there in the interest of the church building fund of the Jackson church. He was heard gladly, and a good amount was contributed to the object he represented.

The following resolution on the use of intoxicants as a beverage was presented by Joel H. Gambrell:

*"Resolved*, that it is the sense of this Association that for any minister or church member to visit saloons, drink intoxicants as a beverage, sign whiskey petitions, go on liquor dealers' bonds, vote for the sale of whiskey, or in any way encourage or countenance the traffic in intoxicating liquors, is grossly unchristian conduct that should be brought under the strictest and kindest church discipline."

In 1892, the churches gave to Foreign missions \$124.50; to State missions \$80.00; and to Home missions \$55.68.

In 1893, there were twenty-nine churches in the union with a total membership of 2,900. The churches received that year 255 persons by baptism and ninety-eight by letter. Nearly all the churches showed signs of growth and development.

The Ladies' Aid Society held annual meeting during the sitting of the Association. In 1894, Mrs. Didlake was president, and Miss Dora Walker, secretary. In 1894, Miss Lola Johnston was vice-president for the Association; in 1895, Mrs. J. R. Carter.

As the years came and went a delightful harmony characterized the body, and an earnest desire to promote the objects fostered by the body was yearly apparent. The statistical tables were incomplete, and one finds it difficult to ascertain the development of their benevolence from 1890 to 1896. But we find that the body was all the time in close touch and full co-operation with the State convention.

In 1897, there were twenty-eight churches in the organization with a total membership of over 3,000 persons. The churches reported that year \$103.25 as contributed to State missions; \$96.75 to Home missions; and \$180.30 to Foreign missions.

One cannot but notice the numerical strength of the churches of the Strong River Association at the close of the century. One church, Steens Creek, had more than 250 members. Two other churches had more than 200 members, Braxton and Hebron. Ten other churches had over 100 members: Antioch had 102; Cato, 182; Dry Creek, 164; Liberty, 197; Mountain Creek, 137; Mount Zion, 169; Macedonia, 135; Pleasant Hill, 124; Strong River, 109; and Strong Hope, 158. The smallest church in the organization was Cana, which had thirty-seven members. The Association was composed of twenty-eight churches, which had an aggregate membership of 2,882, males and females.

Prominent among the pastors in 1900 were, Wayne Sutton, J. R. Johnston, J. P. Hemby, R. Drummond, D. J. Miley, J. C. Farrar, J. L. Finley, and J. E. Thig-

pen. Their prominent laymen were, T. W. Allen, Robert Berry, W. A. Ross, F. M. Martin, L. A. McCaskill, J. R. Tillman, R. T. May, S. T. Berry, J. F. Williams, J. W. Dear, and F. E. Shivers.

The history of the association from its constitution is marked by the missionary conviction. The body was organized of churches then full of the revival spirit which is inalienably wedded to the missionary conviction. It was true in the days of the apostles and is true yet. The highest conception of missionary work can only be obtained by a church that has a high appreciation of God's favors in Christ. There were periods in the history of the Strong River Association when the tide of missionary endeavor ebbed and ran low, but such periods showed an uneasiness in the body and a restlessness that was unabated until better days came. The Association has a most worthy history, which should be a source of gratulation to those who for many years have been walking in the tracks of their forefathers in promoting its best interests and the glory of God.

## CHAPTER XX.

## HARMONY ASSOCIATION.

The historian is sometimes baffled in the beginning of a work by the lack of historical data. He has an apprehension that perhaps the facts he craves are somewhere extant, but to obtain them is out of his power. The first Minutes of the Harmony Association are missing or irretrievably lost. The Harmony Association was constituted in 1849. It was composed of churches from the old Yazoo, the Choctaw, and the Mount Pisgah associations.

The churches of the original body was in the counties of Leake, Madison, Neshoba, Scott and Rankin. The Mount Pisgah church was the oldest. It was organized in 1831. It was in Rankin county, and had been in the Pearl River and the Mt. Pisgah associations. The Doak's Creek church in Madison county was constituted in 1833, and was once in the old Yazoo Association. The Jerusalem church in Scott county was organized in 1837, and was from the Mt. Pisgah Association. The Liberty church in Rankin county, and the Mt. Sinai church of Neshoba county were organized in 1839. The remaining churches of the original body were instituted in the forties.

In 1850, the first associational year of the body, I. R. Bass and J. S. Antley did missionary work in the bounds of the Association. They labored principally

at Moon's School-house and Mt. Carmel. I. R. Bass was from North Carolina. He came to our State in 1834, and settled in Madison county. His only child, Mrs. R. C. Lee, of Madison Station, was born after his death. He was the founder of the old New Hope church, now the church at Madison Station. Joseph S. Antley came from Alabama with a number of emigrants, who settled at Pelahatchie about the year 1849. He was the founder of the church at Pelahatchie, where he baptized twenty-four persons in 1852.

In 1851, at the meeting of the Association of that year, J. S. Antley and Hillman Hill were appointed missionaries in their territory. Antley began his labors at Moon's School-house and at Mt. Carmel. In February of 1852, he began missionary work at Cato Springs in Rankin county, on the Jackson and Raleigh road, now called Cato. He also established a mission at Norman's School-house, which was between Mill Creek and Mt. Pisgah church. H. Hill labored in the northern part of their territory "with his accustomed zeal."

The Association of 1853 was held with the Jerusalem church at an encampment prepared for the occasion. William Denson was chosen moderator, Thos. K. Green, clerk, and W. W. Eley treasurer. Pelahatchie and Rehoboth churches of Rankin county, and the Thomastown church of Leake county, were received into the union. Samaria church in Attala county, of the Louisville Association, not having received a letter of dismission, was received conditionally.

From the report of the committee on the state of religion, we find the spiritual condition of each church in 1852. Benevolence complained of coldness; Bethesda was in a like condition: Bethlehem was not represented

at the Association; Doak's Creek deplored the small increase in members; Fellowship had nothing of interest to communicate; Good Hope was in a high state of prosperity; Harmony was in peace; Judson had no special revival; Jerusalem and Liberty were in a like state; Mt. Sinai was prosperous and healthy; Mt. Pisgah prospering; Mill Creek had enjoyed a good revival; New Hope was silent; Providence, in Leake, was in a growing condition; Pleasant Hill was cold; Pensacola, Mt. Zion and Mt. Carmel were growing; Rehoboth and Pelahatchie were prosperous, and Thomastown was "enjoying brightening prospects."

The Association was so highly pleased with their encampment at Jerusalem church that they decided to meet there again in 1853. Isaac R. Bass was to preach the introductory sermon, J. J. S. Miles being his alternate. The pastors in the union were: W. R. Butler, W. Byars, W. H. Hatsell, J. L. Hines, William Denson, J. Rushing, J. Merchant, J. J. S. Miles, I. R. Bass, H. Hill, A. Goss, and J. S. Antley. The churches of the Association had an aggregate of about 1,200 members.

In 1855, John Rushing was moderator. The Executive Board, appointed at that meeting of the body, had John Rushing as chairman, and J. M. Lewis as secretary. Their first meeting was held at Jerusalem church in March, 1856. Three missionaries were put in the field—J. Lawrence, W. S. Rushing, and William Denson. Lawrence filled a station at Coleman's Mill, ten miles southeast of Brandon. Rushing's work was in Neshoba and Attala counties. Denson was at Shoccolo, a place that has now faded off the map of the State. Emphasis was placed by the Board on the Bible agency, and \$23.25 was raised for this cause.

The Association of 1856 met with the Pleasant Hill



church of Leake county. John Rushing was chosen moderator, J. M. Lewis, clerk, and W. W. Ely, treasurer. The Hays Creek church was received into the union. Correspondence was received from the Mount Pisgah Association and the General Association of Southeast Mississippi.

"The Great Iron Wheel," by J. R. Graves, and "Orchard's History of the Baptists" were recommended to be read and circulated. The treasurer's report showed that the aggregate amount he had received was \$334.33.

Their meeting in 1857 was with the Pelahatchie church, September 26th. The officers of the previous year were re-elected. The Union church, Attala county, was received into the body. The Association was cheered and animated by the presence of a number of men representing the general interests of Baptists in the State. They were: C. S. McLeod, Benjamin Whitfield, and George Whitfield of the Central Association; and R. D. Middleton of the Strong River. Benjamin Whitfield, Sr., wished to speak in behalf of Mississippi College, and C. S. McLeod to represent the claims of Central Female Institute. Their desires were gratified. Whitfield spoke at 10:30 a. m., Monday, after which the following resolutions were adopted:

"1st, *Resolved*, That we highly approve of the effort that has been made by the trustees of Mississippi College at Clinton to endow that institution, and of that which they are now making to raise a building fund.

2d, *Resolved*, That we recommend the same to the favorable consideration of our brethren and the friends of education within our bounds."

T. B. Barnett, chairman of the Committee on Pub-

lications, offered preamble and seven resolutions on the *Mississippi Baptist*. It was declared "an able and faithful organ of our denomination in the State," and was hailed with unfeigned delight, endorsed, and promised full support.

The year 1857 was the wet year of that decade in Central Mississippi. The constant down-pour of rain interfered with all outdoor work. Consequently the Executive Board had only a short report to make of the labors of their missionaries. Twelve had been received on missionary fields, by baptism. The report on finances showed that they had contributed that year to Domestic, Foreign, Indian, China, and African missions, and to Sustentation and associational missions.

The session of 1858 was held with the church at Thomastown, beginning on Saturday before the fourth Sunday in September. The revival spirit was in the churches and the good news from churches had a good effect on the annual meeting. The introductory sermon was preached by P. F. Morehead of Edinburg. William Denson was chosen moderator, N. J. Nichols, clerk, and W. W. Ely, treasurer. The Association received three churches, New Hope, Scott county, Pleasant Grove of Leake, and Prospect of Scott county. The organization was then composed of thirty-five churches.

Two pleasant visitors at this session were J. N. Urner, President of Mississippi College, and Walter Hillman, President of Central Female Institute. Dr. Hillman preached for them and was highly complimented. S. J. Antley was acting as agent for Central Female Institute, and the school was becoming very popular in that part of the State. President Urner was well received.

The next meeting was at Hays Creek church in

Scott county. The introductory sermon was preached by S. J. Antley.

The church at Pelahatchie was having trouble. Just what it was is not known, but quite a number of its members had been excluded from fellowship in the body. The excluded members felt that they had been dealt with unjustly. They appealed to the Association with a lengthy document for vindication and a relief from reproach. The situation was of sufficient gravity to justify the Association in appointing a good committee to hear their grievance. The committee, with becoming gravity, and after due deliberation, wisely reported to the Association, that their body had no jurisdiction over the churches that composed it.

W. M. Farrar was at the meeting, representing the *Mississippi Baptist*. He was one of the best agents that we have had in our State. He was allowed twenty-five minutes to speak in favor of the State paper, after which the *Baptist* was heartily endorsed.

A resolution was passed at that meeting insisting that a missionary be employed for all his time to labor in the destitute places of their territory at a salary of \$600.00 a year. They were rapidly occupying the waste places in their bounds, but the time was short before the opening of the Civil War. Isaac B. Lawrence was requested to report at the next sitting of the body as to the work done among the blacks. The greatest dilligence was shown before the war by all our associations in providing preaching and looking after the spiritual condition of the negroes. This shows an answer to the question as to why so many of our colored people are, at present, Baptists. H. Hill was still a missionary, under the directions of their Executive

Board, and was still displaying his wonted zeal in the Master's cause.

The Association of 1860 met at New Prospect church, Rankin county.

Through the years of the Civil War, as has been stated in the history of other Associations, little was undertaken by our deliberative bodies. That was not the worst effect of that civil strife upon our religious institutions. The war swept away the fortunes of the Christian men, who were foremost in every good work before its coming; cruelly tore from our churches some of their best members, who were buried in bloody garment on the sanguinary field of battle, and paralyzed the energies of the leaders in thought and action.

In 1866, Elder William McMurtry was commissioned by the Harmony Association as their missionary to labor in the destitute places in their bounds. He was blessed in his labors. In December, 1866, he reported that forty-four had been received by baptism in the churches with which he had labored. But there was no money in hand for his support. The Board, in March, 1867, appealed to the churches in vain for the wanted help. Their petitions were turned to the Domestic Board at Marion, Ala., with better effect. This appeal secured for them the sum of \$72.49, and enabled them to carry on their work.

In 1867, there were twenty-nine churches in the union. We will review the condition of some of these churches at that time. Brandon church was represented in the Association by J. H. Whitfield and Joseph Hudnall, and had dismissed forty-four colored members that they might form a church of their own. A. Marshall and J. Hickman were among the delegates from Doak's Creek. Mt. Pisgah sent to the Associa-

tion as representatives, C. C. Gorham and S. C. Billingsly. New Prospect was not represented. Pelahatchie was represented by William M. Taylor and G. G. Brown, with William Robinson as pastor. Thomastown sent as messengers to the body, William McMurry and Green Allen. The Mars Hill and the Prospect churches had dissolved. Salem church of Leake county was received into the body.

At that meeting the *Christian Watchman*, published at Jackson, was commended to liberal patronage. The committee on missions requested the preachers to look out the places of destitution, and try to supply them, and the churches requested to help them in missionary work. The treasurer reported \$260.94 as the total amount received by him at that meeting.

In 1868, the Harmony met with the Centre Hill church in Leake county, in the Methodist church house. Seven of the churches were not represented. The year, 1868, it has been observed, has been the critical time of all our associations. Some have passed it with bounding spirits, but most of them have not regained the usefulness of ante-bellum days until 1890.

The following resolution, adopted in 1868, deserves special notice:

*Resolved*, that this Association return its unfeigned thanks to our much esteemed brother, W. W. Eley, for the faithful and efficient manner he has served this Association as treasurer from its organization to the present time." This resolution was timely. W. W. Eley was still living, and was a delegate to that meeting of the organization from Good Hope church, Leake county. Praising the dead is one of our habits not to be discouraged, but why not praise the living as well, and let them know that their labors of love are viewed with

appreciation. We have many good people with us, whose natures wish and really need the touch of encouraging fingers on their elbows, and timely words as full honey-comb to the weary.

That prince of agents, C. C. Eager, was with the Harmony Association in 1869. He spoke before the organization in the interests of Mississippi College, and received a collection in cash and subscriptions amounting to \$38.50.

A new feature was manifested at the meeting of 1869. On Sunday after a cash collection had been taken amounting to \$78.30 for their home work, the sum of \$1,370.00 was realized as an endowment fund for their associational missions, with interest at ten per cent to be paid annually. The novelty of the movement has caused the writer to turn quickly to the minutes of the succeeding year to see what it brought in for the cause. Only this was found: The Executive Board has an item to report \$89.30 collected for Home missions, and *interes on part of said amount*, \$7.00.

That holy fire-brand, James Nelson, was in the Association of 1870. He preached on Sunday at one o'clock, it is said, "to a large audience, and was listened to with great interest." He was a man of great power because he was a man of prayer. He went from weary knees to the pulpit with a face aglow, a radiance gotten in communion with God. Strange it is that God's ambassadors do not always go to him, not only for a message to carry, but power to deliver it, irresistible.

In the year 1870, a short obituary notice was placed in their minutes of Joseph S. Antley. The short notice was in a preamble and two resolutions. What was said was timely and sufficiently choice, but it was about Joseph S. Antley it was said. Why not



more? He was their successful, heaven-favored missionary. The success of his labors in destitute places was the glory of the Harmony. Nothing done in the history of the organization shines with a clearer transparency than the unselfish display of zeal manifested by Joseph S. Antley.

In 1870, the following churches had no representatives in the meeting of the Association, Brandon, Bethesda, Liberty, Pelahatchie, and Pleasant Hill. All of the names of the old ministers active in the early days of the body had faded from the list of delegates but the name of William McMurtry. J. P. Hickman, yet living and useful, was among the delegates from Doak's Creek. The Densons represented Jerusalem church, W. B. Robbins, New Prospect, and the Billbros, Rehoboth church. There were twenty-six churches in the union, having an aggregate membership of 1,233.

Between 1870 and 1880, the Harmony received no reports on temperance. The churches were all in the country, where the sentiment of the people was against habits of dissipation, and at some remove from open saloons. The counties of Rankin and Leake, in which the majority of their churches were located, readily accepted local option among the first in the State. This result was obtained without any great agitation of the people on the subject.

The leading members of the Association in this period had recommended to them, year by year, such religious newspapers and pamphlets as *Ford's Christian Repository*, *The Baptist* of Memphis, *The Working Christian* of Charleston, S. C., *Kind Words*, *The Home and Foreign Journal*, and *The Orphan's Home Banner*. In 1875, *The Baptist Battle Flag* was also commended. In 1877, *The Baptist Record*, the organ of the Bap-

tist State Convention, which began publication that year; and *The Southern Baptist* of Meridian, were added to the list. Their report on publications of 1879, after a favorable mention of *The Baptist*, *The Examiner and Chronicle* of New York, and *The Southern Baptist*, put special emphasis on their approval of *The Baptist Record*. It was said that the Harmony Association was an acknowledged component part of the Baptist State Convention, and that *The Record* was the adopted organ of that body, and was, therefore, to be supported by them. The following year *The Record* was equally as well endorsed.

The Sunday School interests of the body were, as is usual in the Associations composed largely of country churches. One who has not been connected with a Sunday School in the country has a very inadequate conception of such church work. The church usually has preaching but once a month. If there are any inviting or extra exercises at a church a few miles away, where there is to be a large gathering, it is next to an impossibility to induce the young people to deny themselves the pleasure of attending such exercises, and go to their Sunday School. The Harmony Association had annual reports on Sunday Schools, but no Sunday School Conventions. Few of the churches, in their letters to the Association, reported Sunday Schools, but the churches are very careless as to what they put into their Associational letters.

In this period, the Harmony Association showed itself a good friend to our educational institutions and to Ministerial Education. In 1871, their report on Mississippi College spoke of the financial embarrassment of the College at the time and the effort being made through M. T. Martin to liquidate its indebted-

ness, with an implied willingness to aid in the work. In 1872, two young ministers of their churches were in school preparing themselves for their life's work: P. H. Bilbro was at Fannin Academy and A. Cockroft was at Mississippi College. This fact created an interest in Ministerial Education. The following year, the report of the finance committee showed the receipt of \$20.00 for Ministerial Education, and that year pledges were made to the cause amounting to \$82.75. The interest was kept up through the period. In 1880, there was a cash contribution reported amounting to \$30.75 and a subscription taken of \$70.00.

The annual reports placed before them on missions were usually instructive and meant to be nothing more. Few recommendations were made. The financial statements showed that contributions were made to Foreign missions. But the historian is chary in giving financial statements of an association. They would be misleading. They do not show the contributions of the churches to the various objects of benevolence, but only what the financial committee and the treasurer receive.

In 1875, the work of State Missions was given special notice in preambles and resolution. The preambles recited the facts that the State Convention had undertaken to do a general mission work in the State, that a board had been formed of judicious men, that there were large districts of our territory destitute of the gospel, and that they were asked to aid in this general work. They resolved to co-operate with the State Mission Board. In 1879, T. J. Walne, the Corresponding Secretary of the Board, was with them and created some enthusiasm in this work and received a collection amounting to \$57.05. In 1880, co-operation with the State Board was pledged, and \$191.50 realized in cash and pledges.

The Executive Board, in 1871, had employed as missionary, J. M. Pearson. He began his labors in August of the year previous in the neighborhood of the old Pleasant Grove church, and constituted a church of twenty-two members, called the New Hope church. He met with encouragement everywhere. The Bethesda, the Brandon, the Liberty, and the Salem church were not represented at the Association, and the Pelahatchie reported only six members.

In 1872, M. B. Maum rode as missionary for four months. He found great destitution, but met with encouragement. A missionary was needed in the field for his full time. In 1874, the finance committee received \$89.45 for their home work, and the amount of \$133.50 was pledged to be paid during the associational year. The following year they had no missionary in the field, but McMurtry, Barrett and Cockroft preached at destitute places. In 1877, the Executive Committee had no report printed in their Minutes, and for the next two years little interest was shown in associational missions. In 1880, they were in close co-operation with the State Mission Board.

From 1874 to 1877, the Harmony Association was deep in trouble. In 1874, the Stump Bridge church applied for membership in their union, which created a commotion not unlike the losing of Samson's foxes. A convention had been called to reconcile the warring elements in Doak's Creek, and, it was thought, a compromise effected. The Doak's Creek church had been divided into two factions, the "Barnett party" and the "Wales party," over a variance as to some realty. The Doak's Creek church had been divided, and the Stump Bridge church was a product of the trouble. The convention which met at the Jerusalem church in

August, 1873, perfected a compromise between the Baptists affected by the controversy, and the Stump Bridge church ventured to seek admittance into the Harmony Association in 1874.

D. J. Barnett, in behalf of the Doak's Creek church, resented the prayer of the Stump Bridge church, on the grounds that it was disorderly in practice, as it had received members baptized by the "Wales party" during the existence of the difficulties in the Doak's Creek church before the meeting of the convention; and at the request of the "Wales party" two deacons had been ordained of their party. This action was taken Saturday afternoon, and a final decision of the matter was deferred until 9:30 a. m. Monday.

At the proper hour the application of the Stump Bridge church was presented for consideration. To prevent unpleasant and unprofitable discussion, the previous question was called, which brought the body to a vote at once. The application was sustained by a vote of 28 to 18. Then the point of order was insisted upon that, as it was a matter of fellowship, the vote to receive the church should be unanimous. It was argued as a rebuttal that the case was peculiar in that *the existence* of the Stump Bridge church was in compliance with the terms of the compromise effected at Jerusalem church, and that only a majority was requisite. The chair coolly decided that a unanimous vote was necessary to receive a church into an association. An appeal was taken and the decision of the chair overruled, and the Stump Bridge declared by the moderator to be a member of the body.

The confusion in the meeting caused complications. T. H. Boyd called for a letter of dismissal from the body, and asked that he and G. W. Davis might be

excused from further attendance upon the exercises of the session. His request was granted. But it was in the afternoon that the storm-burst came. P. H. Bilbro arose with calm composure and asked that the delegates from the following-named churches might be permitted to retire—Rehoboth, Good Hope (Leake county), Bethlehem, Hays Creek, Doak's Creek and Friendship.

A manly effort was then made by J. N. Denson to hold the body together. He represented the Jerusalem church. He said some desired that the body should consider its action in the matter, and that if the question could be considered on its merits they would return to the Association. Denson then made the motion to reconsider the question, which was duly seconded. But upon the statement of I. N. Nichols in behalf of the Doak's Creek church that they would withdraw without any further contest, the motion to reconsider was withdrawn. T. E. Morris, moderator, member of the Good Hope church (Leake county), one of the affected churches, tendered his resignation. Berry Bilbro, their clerk and treasurer, member of the Rehoboth church, also resigned his position. Their resignations were accepted, and a temporary organization formed.

This much space is given to the disturbance in the Harmony Association, as it is the most noted of all the disturbances in the associations of Mississippi, and it gave rise to the Mt. Olive Association, now classed among our dead associations. In 1877, the Good Hope church asked the body for certain conditions as to the *manner* of receiving the Stump Bridge church, and the good old tortured body expressed sorrow for *the manner* of the reception, but not for the reception of that far-famed church.

The thirty-third annual session of the body was



full of interest. It is well remembered by the writer who was present, and enjoyed the proceedings. N. L. Clark and J. B. Gambrell were also visitors at that meeting of the body. T. E. Morris presided over the body and A. J. Cockroft was their scribe. They assembled with the Carthage church, in Leake county.

The body, at that time, corresponded with the Kosciusko, Central, Springfield, Choctaw, and Yazoo Associations. And at that session correspondence was opened with the General Association, and it was agreed to co-operate with that body in mission work among the Indians of that State.

Their report on missions was read by John P. Hickman. At the close of its discussion a general collection was taken. Every one contributing walked to the front of the pulpit and put his contribution on the table; the white people first, then the Indians, and then the negroes. It was a collection for Missions, given by Caucasians, Africans, and American Aborigines. The churches sent to the Association for State missions \$196.80, and pledged to that worthy object the sum of \$207.50.

Little is known of the Harmony after this meeting until 1887. Their meeting that year was with the Good Hope church. W. P. Dorrill was their moderator, and John P. Hickman, their clerk. That year New Union, Midway, and Hopewell churches were received into the fraternity. Their visitors were, J. T. Christian, representing the Convention, J. M. Pearson and T. I. Steed, of the Mt. Olive, and J. J. W. Mathis, of the Central Association. On their Minutes we also find the names of such men as R. E. Melvin, T. J. Moore, R. G. Barrett, and others.

The Association at that time was interesting itself as to the building of a new house of worship in Carthage. A readiness was expressed to unite with that church in the erection of the edifice, and their churches were urged to assist in the work. The Carthage church was requested to take steps at once to its erection, by taking a subscription for that purpose.

The Pleasant Hill church was deep in trouble. The Harmony had some years before large experience in such a trouble. A committee of five was asked by the church to aid them in cutting their Gordian knot. But the Association, still sore from former efforts of the kind, expressed sympathy for the church, but respectfully declined another engagement of the kind. Experience is a dear school, but a good one.

Our next information as to the workings of the body was in 1892. The forty-third session of the Association was held that year, beginning on the 22nd of October. The meeting was with Old Rocky Point church. W. P. Dorrill was moderator, and T. J. Moore, clerk. An immense crowd had gathered to enjoy the occasion.

Their Sunday exercises were conducted by W. H. H. Fancher, W. E. Dear, and H. M. Long. The clerk has this to say of the sermon preached by H. M. Long, at 2 p. m.: "Despite the dullness of the congregation occasioned by them having just enjoyed so abundant and rare dinner, he succeeded in gaining and retaining the entire attention and interest."

At that time there were 27 churches in the organization with an aggregate of 611 members. The treasurer paid to J. T. Christian \$79.75 for Missions; to J. P. Hickman for mission work \$25.00, and to J. T. Christian \$13.50 for Ministerial Education.

In the report of the committee on Obituaries is a notice of the death of E. T. Barnett. He died at his home in Leake county, near Walnut Grove, on July 9, 1892. It is said of him that he was "a zealous, consistent member of the Baptist church, and a faithful minister of the gospel," and that he "was a good man, and one of the strongest pillars of this Association." It is only to be regretted that more was not said of this good man's life. He was one of the best men of the Harmony Association.

The forty-seventh annual session of the Harmony was held with Mt. Carmel church. T. E. Morris was their moderator, and T. J. Moore, clerk. They held these positions respectively to the close of the century. Reports were usually read on Sunday Schools, Missions, Woman's work, Temperance, State of Religion, Publications, Ministerial Education and Mississippi College, Obituaries, Nominations, and Queries and Requests.

The committee of seven appointed in 1895 to select an eligible point for the location of a high school, reported in 1897 that they had decided that Lena was the best place for the institution of learning. Special prayer was then made to the bountiful Giver of all good for guidance "in the founding and maintaining of this enterprise." A. L. Morris, C. S. Horne, W. C. Sessum, T. J. Meador, and T. J. Moore, were made the trustees of the high school.

The following year, the trustees had a long report to make as to the interest of their high school. They had decided that the institution should have a president. Negotiations were begun with Profs. Cadenhead and Hendrick, who were employed as co-principals of this school. Miss Gulleddge was their music

teacher. The matriculation was very gratifying indeed. In 1899, William Webb Venable had charge of the school, and was assisted by Misses Zella Slay and May Chambers. It was said of the faculty that "for enthusiasm, industry, and thoroughness of instruction, the present faculty would be hard to surpass." The name of the school is The Harmony Baptist Institute.

In 1900, the local patronage had increased 25 per cent. J. F. Parkinson was Principal. He was assisted by H. A. Stovall, Miss Zella Slay, and Mrs Bertha Parkinson. Miss Erwin Morris was their teacher of music, and Miss Maud Chester, of elocution. The average attendance the second month of the session of 1900-01 was 95, with 30 boarding students. Prof. Parkinson still has charge of the school. The members of the Harmony Association are proud of their school. It is doing a good work.

Among the reports of committees in 1897, we notice the statement that they had no associational mission work to report. There were some places in their limits that needed aid. It was suggested that some suitable minister be secured for one-fourth of his time for their destitute fields, and that the State Board be requested to co-operate with them in their associational work.

The following year their Executive Board put before the body the report of their missionery, T. J. Moore. He had labored at Tuscola school house, Forest Grove, and Free Trade. A church was constituted by him called the Tuseola Baptist Church. The new church had 19 members. They had a subscription of \$150.00 toward the erection of a house of worship. Four joined the Plymouth church as a result of a meeting held by him at Free Trade. The following year, T.

J. Moore was continued as their missionary at one-third time. He kept up monthly appointments at Tuscola, and visited other churches. Ten were baptized. In 1900, he added Ridge to his list of regular appointments. Ridge is about four miles south of Walnut Grove. There were about 20 Baptists there, who should have regular preaching. The third Sunday in July, 1900, a church was constituted there.

The session of 1897 was held with the Friendship church, Leake county; in 1898, they convened with Walnut Grove church; in 1899, with Good Hope, Madison county, and in 1900, with Unity church, in Yazoo county.

In 1898, due notice was taken of the death of M. T. Martin. He was highly esteemed in the Harmony for his work's sake. He had held meetings in many of their churches, and "in every case strengthening the members in the fundamental doctrines of our faith, and inspiring them to more vigorous work for the Master."

The pastors in the Association in 1899 were Scott York, A. B. Hill, T. J. Moore, T. P. Partridge, C. E. Hollis, T. E. Morris, W. B. Brantley, E. T. Dendy, B. D. Cannon, Allen Willis, T. G. Ward, J. A. Johnson, W. P. Dorrill, W. S. Ford, B. F. Miller, H. M. Whitten, T. J. Moore, J. T. Massey, and E. J. Hitt.

In 1900, there were 29 churches in the Association, three of which were composed of Choctaw Indians. These churches had a total membership of just 1,700. The churches received that year 190 by baptism, and 72 by letter.

## CHAPTER XXI.

## BETHLEHEM ASSOCIATION.

This association is composed of churches in the counties of Lauderdale and Clark. Its territory, from its formation, has been in and around Meridian. The churches in Meridian now belong to the Chickasahay Association, but have, at one time or another, belonged to the Bethlehem. (Recently, the Lauderdale County Association has been formed, and most of the Meridian churches are in it).

In August, 1852, the representatives of a number of churches assembled at Oak Valley church to decide on the organization of a new association. These churches were of the Choctaw Association. They drew up a Constitution, Articles of Faith, and Rules of Order, and adjourned to meet later again in the year for organization. The second meeting was with the Oktibbeha church in November, 1852, when the Bethlehem Association was duly organized, W. P. Carter being chosen moderator, and W. V. White, clerk.

The following is a tabulated statement of the dates of the meetings of the body from its constitution in 1852 to 1884, together with the names of the moder-



ators elected annually, the clerks, the one who preached the annual sermon, and the amount received during the sitting of the Association:

Date	Place	Moderator	Clerk	Introductory	Con- tributions.	mem- bers.
1852	Oktibbeha.....	W P Carter..	W V White..	W P Carter ..	66 65	572
1853	Onon.....	W P Carter....	W V White..	R Y Raspberry....	205 25	812
1854	Mt. Gilead.....	Wm Manning..	W V White..	B F Willis .....	420 95	832
1855	Ilepezbah.....	R Y Raspberry..	W V White..	T J Hand.....	289 40	985
1856	Hickory Grove...	T J Hand.....	W V White..	T H Bankston....	270 30	1041
1857	Mt. Pleasant....	D Sumrall.....	W V White..	D Sumrall.....	110 00	863
1858	Pleasant Hill....	Wm Manning..	W V White..	T J Hand.....	131 20	1077
1859	Bethel.....	Wm Manning..	W V White..	Wm Manning....	122 52	1628
1860	Meridian.....	B F Willis.....	W V White..	B F Willis.....	230 65	1369
1861	Fellowship.....	D P Bester.....	W J Howze..	D Sumrall.....	85 80	1493
1862	Beaver Dam.....	J D Kindrick..	W J Howze..	R H Camp.....	111 75	785
1863	Mt. Pleasant....	T J Hand.....	W J Howze..	T J Hand.....	206 85	931
1864	Mt. Gilead.....	T J Hand.....	W J Howze..	S Williams.....	332 98	885
1865	Bella Villa.....	T J Hand.....	W J Howze..	J L Matthews....	80 00	768
1866	Hickory Grove...	T J Hand.....	W J Howze..	J E Brunson.....	87 00	890
1867	Meridian.....	T J Hand.....	W J Howze..	T J Hand.....	109 70	925
1868	Union.....	T J Hand.....	W J Howze..	J L Matthews....	59 05	734
1869	Ucutta.....	T J Hand.....	W J Howze..	J B Hamberlin...	103 35	794
1870	Mt. Gilead.....	J B Hamberlin	W J Howze..	T Whitfield.....	131 85	1081
1871	Enterprise.....	J J Carter.....	L A Duncan..	T J Hand.....	153 05	1802
1872	Quitman.....	J B Hamberlin	W J Howze..	J A Hill.....	152 15	1350
1873	Pine Grove.....	J B Hamberlin	E J Martin...	T J Hand.....	305 15	1267
1874	Meridian.....	J B Hamberlin	E J Martin...	S L Robbins.....	182 40	1471
1875	Marion.....	R N Hall.....	E J Martin...	R N Hall.....	124 10	1321
1876	Mt. Horeb.....	R N Hall.....	E J Martin...	T J Walne.....	111 40	1517
1877	Souenlovie.....	C H McLemore	E J Martin...	J E Brunson.....	48 90	764
1878	Mt. Gilead.....	L E Hall.....	E J Martin...	L E Hall.....	64 05	816
1879	Archadelphia...	L E Hall.....	E J Martin...	C E Brame.....	82 25	968
1880	Marion.....	J E Brunson...	E J Martin...	N L Clark.....	131 70	1116
1881	Good Water....	J E Brunson...	E J Martin...	J C Foster.....	83 85	983
1882	Kemper Spring...	J E Brunson...	E J Martin...	J E Brunson...	94 80	1006
1883	Cavalry.....	J E Brunson...	E J Martin...	J C Foster.....	124 65	1088

The session of 1884 was held with the Stonewall church. The officers of the previous session were re-elected. L. E. Hall was received as a visitor from the Chickasawhay Association, H. A. Pickard from the Liberty, J. M. Nicholson from the Choctaw, and J. L. Blanks, Jr., from the Oktibbeha. Three churches were received into the union—Bay Springs, Toomsuba and Poplar Springs.

The leading men in the Association at that time were A. Gressett, J. E. Brunson, J. R. Steinwinder, L. J. Harrington, R. H. Camp, and James L. Blanks.

The churches of the Association, in 1884, had an

aggregate membership of 1,129, having received that year 56 by baptism. There were 20 churches in the body.

The session of 1885 was held with the Salem church. J. E. Brunson was again chosen moderator, and H. C. Carter, clerk. The introductory sermon was preached by A. Gressett. The total membership was 1,079.

In 1886, the body convened with the Souenlovie church. The officers of the previous session were re-elected.

At that time they had an impression that a meeting of the ministers and deacons of the churches on the fifth Sundays would be productive of great good. Resolutions were passed recommending the organization of a Fifth Sunday Meeting. The first meeting to be held with the Calvary church in Meridian on the first fifth Sunday in 1887. J. F. Brunson, A. Gressett, and L. A. Duncan were to get up their program. We hear nothing of this meeting. They made a mistake by arranging for the first meeting to be held in town. The body was almost exclusively composed of country churches. When this is true, a good representation of the churches can only be had in a meeting held with one of the country churches.

The committee on Colportage recommend the appointment of R. H. Camp as colporter to labor in the bounds of the Association. He was to visit families, and furnish good literature at the lowest rates. He was to organize Sunday Schools, and was allowed to have regular preaching appointments. The following year, the churches were asked to take collections for colportage. There was, in Meridian, a colportage organization under the management of the General Association, with which co-operation was sought. For

two or three years the matter was before the body, but if anything was done for the cause, it was through the General Association.

Another benevolence was agitated in 1887. Upon resolution presented by L. A. Duncan, the moderator, clerk, and two members of each district of the Association, were to constitute an executive committee, whose duty it was to be to hold quarterly meeting, transacting such business as would inure to the benefit of the Association. Nothing was said in the Minutes of the following year about this proposed onward movement.

But in 1888, the body seemed serious as to evangelistic work in their territory. It was asked that an executive board of five be appointed to secure an evangelist to labor with destitute churches, and that the board provide for his support. The following year the resolution was, in the main, repeated, but with the caution that the board create no debt against the Association.

A. Gressett was moderator in 1887, and J. E. Brunson in 1888 and 1889. F. L. Williams was clerk from 1887 to 1889, inclusive. The session of 1887 was held with New Hope church, of 1888 with Mt. Gilead, and of 1889 with Montrose church.

In 1892, their missionary committee reported that G. W. Knight had done work for them as evangelist. After paying him for his service the committee had on hand \$75.05. It was resolved that this amount be expended in the employment of pastors to occupy destitution in their bounds. The following year Pickard and Culpepper were under the direction of the committee. H. A. Pickard had labored at Siding and Wanita, and W. S. Culpepper at Russells. After these evangelists were paid, the committee had on hand \$33.25. Of

this amount, the Toomsuba church was to receive \$8.25 to aid in building a house of worship, and H. A. Pickard was to receive \$25.00 for his services as missionary.

In 1894, the small sum of \$6.93 was reported as received from only two churches for their missions. It was ordered that this amount be sent to the General Association for Indian missions. A number of speeches were made on their mission field, and a collection taken for missions amounting to \$16.00.

In 1892 and 1893, J. E. Brunson was moderator. In 1894, J. D. Stone was chosen to preside over the body. J. L. Williams was clerk from 1892 to 1894, inclusive. J. L. Williams acted also as treasurer. The session of 1892 was held with New Prospect church; of 1893, with Mt Horeb; of 1894, with Salem church, and of 1895, with Montrose church.

In 1896, the Executive Board reported that they had held four Fifth Sunday meetings, and had for colportage purposes \$16.97, which, with amount from the year before, made a total of \$26.97. J. M. Phillips had done colportage work in their bounds chiefly under the direction of the Chickasahay Association, but by their consent, and with their co-operation. The amount on hand, \$26.97, was directed to be placed in the hands of L. A. Duncan for the co-operative work.

In 1896, there were 20 churches in the fraternity with a total membership of 1,084. In 1899, the Association had in it 21 churches with an aggregate membership of 1,345. In 1896, their total receipts were \$143.83; in 1899, \$176.01.

This Association has had a sprightly existence. Its churches are nearly all in the country, and their members rich only in grace and largeness of soul. May the Child of Bethlehem, ever be their hope and stay.

## CHAPTER XII.

## BILOXI ASSOCIATION.

This body of Baptists had a distinct and lonely existence. It was formed of churches along the Mississippi Sound, which had no connection with the Pearl River Association, which operated west and northwest of it. It was a limited institution.

We learn that as early as 1830, George Davis, from the State of Georgia, entered Mississippi as far up as Clark county, and proceeding southward, preached along the Pascagoula river to its mouth, and then diverged to the West to the back Bay of Biloxi. The population was small and scattered, and the people lived in primal simplicity along the coast.

Davis organized the Tide Water church on September 8, 1832. He was assisted by Thomas C. Hunt. This church, the first Baptist church on the coast, had an existence until about 1840. It was resuscitated in April, 1847. In 1853, it was situated about two miles from Ocean Springs.

It was about 1847 that P. P. Bowen came to that part of the State from Clark county, Miss. He assisted in the formation of the Elim church about that time. This church was near Bay St. Louis. About 1846 a church was established in Biloxi, but for some years was in feeble operation. P. P. Bowen was for a time its pastor. In 1849 and 1850, P. P. Bowen was labor-

ing on the Coast under the direction of the Home Mission Board of the Southern Baptist Convention and by the Mississippi Convention. He gave seven months of that year to these boards, and baptized seven people. He organized five churches, and one association.

This early history of our work on the Coast is given, because it is valuable, and as it is necessary that we may clearly understand the formation of the Biloxi Association.

This body was organized in 1849, or early in 1850. Its fourth anniversary was held in 1853. It was, therefore, either constituted in 1849, or organized and held its first annual meeting, both in 1850. Its early written records, if it had any, are lost, and very little trace of its existence can be found.

In 1851, the Convention appointed as messengers to the Biloxi Association, James Whitfield, W. L. Balfour, W. J. Denson, John Micou, S. S. Lattimore, and J. T. Freeman. The Convention had a missionary on the Coast that year.

In 1852, the body met with the church in Biloxi. This meeting began on the fourth of September. This was its third anniversary. The annual sermon was preached by Benjamin Whitfield. The Association was called to order by D. Stanford, M. D. T. P. Brown was chosen moderator, and J. H. Powell, clerk.

The body was composed of four churches, with a total of 69 members, only three of which churches were represented. The reason given for the failure of the fourth church to be represented was that "having no male member, it was unable to send up a delegate." The attendance at the Association was large, considering the fact that the country was sparsely settled. A collection was taken on Sunday amounting to \$35.00.



H. E. Hempstead, from Missouri, had just entered upon his work on the Coast under the joint commission of the Southern and State Boards. He remained in this field and in New Orleans until January, 1859, when he returned North, to his old field of labor in Jonesboro, Union county, Illinois. He had been pastor in Jonesboro three years before coming to Mississippi.

In 1853, the Association met with the old Tide Water church. H. E. Hempstead and Charles Long were missionaries in their bounds. There were four ministers in the Association. Hempstead was missionary in 1853-54 under the direction of the Convention.

Just when the Biloxi Association disbanded is not known. The American Baptist Publication Society was calling for its Minutes in 1858. Though Hempstead remained on the Coast until 1859, we have no record of missionary work done on the Coast by the State Convention after 1854. He taught school as a part of his labors for support for some time before he left the State. The Pass Christian church was organized in 1853, but dissolved in a year or two.

#### PROVIDENCE ASSOCIATION.

This body was composed largely of churches in Alabama, but had some representation in Mississippi. It was constituted in Jackson county, Miss., in 1855. It remained in existence until the formation of the Gulf Coast Association, May 26, 1877. The church at Handsboro went into its organization.

At the time of the dissolution of the organization, the three churches of Mobile were in the organization. It is known that the body met at Whistler, six miles from Mobile, Saturday before the second of October, 1859, and with the St. Francis Street church, Mobile,

at the date of its dissolution. As the body was in the main in Alabama, no extensive notice should be given it. This much is said, as it links on the history of the Biloxi Association with the history of the Gulf Coast Association.

## CHAPTER XXIII.

## JUDSON ASSOCIATION.

The churches that went into the constitution of the Judson Association were in the counties of Pontotoc and Itawamba. Old Centerville was near the center of its territory. The churches that went into the organization were, in the main, from the Chickasaw and Aberdeen Associations.

The Association was situated in the Northeastern Prairie Region. That part of the country had, originally, a fine growth of oaks and hickories. The soil was waxy, but highly productive under proper cultivation, when the seasons were favorable. It has, from the early settlement of the State, been populated with a thrifty, industrious people. The Mobile & Ohio railroad passes through its territory—Lee county; a county constituted in 1866, and named in honor of R. E. Lee. The district of country the churches dotted was narrow and long.

The constituting convention was held at Meletubba church, Pontotoc county, beginning Friday before the fourth Sunday in October, 1853. The churches that went into the organization were, Hickory Grove, Oak Hill, Meletubba, Mantaches Creek, and Shiloh. These churches had a total of 414 members. A. L. Stovall was called to the chair to preside over the body in Convention, W. D. Thomas acting as secretary.

The Association was organized by electing E. Smith, moderator, and W. D. Thomas, clerk. Only a few items of business were considered. The churches were urged to exercise due caution in ordaining ministers. The subject of the observance of the Sabbath was considered, and Temperance discussed.

The session of 1854 was held with the Hickory Grove church, Pontotoc county. A. L. Stovall was elected moderator, and W. D. Thomason, clerk. Seven churches were added to the body at that meeting, the aggregate membership of the churches was 848.

The principal work of the body was the consideration of two resolutions. J. R. Graves and Alexander Campbell were engaged in a written discussion. The positions of J. R. Graves were warmly advocated. The other resolution was against pulpit affiliation, a theme much discussed in those days.

The third session of the body was held with the Mantaches church, in Itawamba county. The church is named for a creek that flows southeast, and empties into the Tombigbee river. The opening of the session was on Friday before the 4th Lord's day in October, 1855. So the Judson may be numbered with the old Baptist Associations of our State.

At that meeting of the body, A. L. Stovall was elected moderator, and Wm. D. Thomason, clerk. These two officers held their positions respectively to 1859, inclusive. No preacher in North Mississippi stood higher in the esteem of the people for probity and ministerial consecration than A. L. Stovall. Wm. D. Thomason, father of Dr. W. B. Thomason, of Palmetto Home, was a layman of accepted correctness and unblemished piety.

The first report submitted was upon Ministerial

Gifts. The call of God to one to enter the ministry was the leading thought of the report. It was declared the duty of the church to inquire after the gifts and aid in improving the talent by keeping up prayer-meetings, but not a word is in the report about Ministerial Education. The second report was on education, and Mary Washington Female College at Pontotoc, Mississippi College, and Union University, at Murfreesboro, Tenn., were recommended.

On the Lord's day at 11 a. m., G. D. Russell, by previous appointment, preached a missionary sermon, after which a collection was taken of \$19.70. The Executive Board reported on Monday that they had employed James J. Andrews as missionary at \$40.00 a month, who had been actively employed most of the associational year. He supplied two churches—Macedonia and Shiloh. In his report, we learn he traveled 3,055 miles, preached 156 sermons, baptized eight persons, and constituted one church. J. J. Andrews was, before the Civil War, quite successful in protracted meetings; having a gushing and impulsive nature.

Indian missions was considered under a separate head, and was declared only second to associational work. It was said: "We now enjoy the homes they once enjoyed; they have retreated and yielded to us the lands over which they once roamed\* \* \* They are asking for the gospel at our hands \* \* \* Let them share liberally our contributions." There is something touching in the trend of these thoughts. The red man of the forest merits a just consideration from the hand of Mississippians, and should not call on us in vain for the saving gospel of Christ.

A stirring report was read on Temperance. The whisky seller was called the destroyer of human happi-

ness, the corrupter of morals, the murderer of his friends and neighbors, the subtle enemy of the church of Christ, the cause of the widow's tears and the orphan's cries. It is somewhat refreshing to see what forceful language our fathers used as to the sale of intoxicants. It is idle to tell of the harmlessness of ardent spirits in the long ago, and that strong drink had none to cry out against its blighting effect. Whisky wrecked character then as now, and made homes wretched and wrung innocent hearts with its wanton cruelty.

The utmost care was taken of the spiritual welfare of the blacks before the Civil War. In all the associations, we find the utmost endeavor was made to give them equal church privileges with the whites. In the report on the Religious Instruction of the Blacks, at this third meeting of the Judson, it was recommended that "a comfortable place be provided for them in our meeting houses, and they encouraged to attend and observe good order."

On Saturday before the second Lord's day in September, 1856, the Judson Association met with the Oak Hill church, Pontotoc county. The old church was in two and a half miles of the place where the writer first saw the light of day. The mention of its name brings in floods of memories of his boyhood days, which must be suppressed.

The love that the early Baptists had for home evangelization amounted to a consuming desire, a mastering passion. The report on Home missions, and the report of the Executive Committee, were the leading reports before our Association. The report on Home missions of 1856 ended with this language: "O brethren, will not the love of Christ constrain us? And should we not be ready and willing to carry out the



work assigned us, by contributing liberally of our substance to send the gospel to the destitute?" G. C. Russell had, through the year, been solicited to travel and preach in their bounds, but could not, and no systematic work was done. T. Howell and Wm. C. Thomas had supplied some destitute places. Burrell Jackson was chairman of the Executive Board. The treasurer's report shows that \$177.50 had been received by him during the current year.

In 1857, the Fulton, Friendship, Camp Creek, and Richmond churches were received into the union. The Association then had nineteen churches, with a total membership of 1,096. In that year they received 75 by baptism and 67 by letter. M. P. Lowrey was present at the Association as a messenger from the Chickasaw Association.

Early in the proceedings, the following resolution was adopted: "*Resolved*, that we recommend our brethren to subscribe for and read *The Mississippi Baptist*, edited by our Bro. Jno. T. Freeman, and published in Jackson, Mississippi." The editor still lives, and is passing his declining years in Starkville. He is a great man, with a long-existing, well-sustained record.

During the year G. C. Russell had done some missionary work and S. Moore had been actively engaged in the work. The Executive Board had aided the Macedonia and the Pilgrim's Rest churches. The Pilgrim's Rest church yet exists, and is a struggling interest of the Convention Board. The finance report showed that \$205.15 had been received.

The session of 1858 was held with the Hickory Grove church, Pontotoc county. Two churches were added to the union. The total membership of the churches then was 1,223.

For some reason, deep interest was taken in the subject of temperance. A lengthy report was read on the subject, which, after a discussion of several hours, was adopted. Those who spoke in support of the resolution were, M. Ball, Mathews, Booth, Stovall, William Young, and others. J. G. W. Mallett spoke vigorously in opposition to the sentiments of the report. It seems now that he made a serious mistake. It must, in the nature of the case, go down to posterity, that he gave his influence to a nefarious traffic. But that he stood in the lengthy discussion against the strong men who argued the other side of the question, is indication of his great ability. It is the more to be deplored that one so gifted should give his influence to the minions of the greatest curse of our country.

The seventh session of the Judson Association was held with the Richmond church. The Mount Gilead church was received upon petitionary letter. M. Ball was present as a visitor from the Chickasaw Association.

A strange sentiment, or an unwarranted suspicion, had crept into the hearts of some members of the Association. They were what we call in these days "Gospel Missioners." The following preamble and resolution were introduced, and to the credit of the Judson laid on the table:

"WHEREAS, we feel it our duty, as the churches of Christ, to aid in preaching the gospel to every creature and sending the pure Scripture to all nations; and, *Whereas*, we believe that agents may and ought to be dispensed with, therefore,

*Resolved*, That we advise the churches composing this Association to require their deacons to make collections in their several churches and congregations for

these objects, and send them as directly as possible through the medium of their own choice."

The Association seemed to be on its metal. It took up the controversy between J. R. Graves and the First Church of Nashville, Tenn., and protested against the "unscriptural proceedings of that church." The *Land-mark doctrine* was copiously endorsed, and Graves, Pendleton, and Dayton, invited to meet with them at the next Association. While some of the delegates were ready for a heated contest on the efficiency of boards, and church trouble, others were offering such resolutions as the following: "*Resolved*, That, in consequence of the low state of religion in the Judson Association, we set apart the 25th day of December next as a day of fasting and prayer that God would revive His work among us."

The eighth session of the Judson was held with the Camp Creek church, Pontotoc County. Wm. Young was elected moderator, W. C. Thomas, clerk, and Burrell Jackson, treasurer. William Young was a well educated man and prided himself on his knowledge of the Greek language. He had no hesitancy in saying that the primary meaning of "baptidzo" was "to dip, to plunge, to immerse;" The New Prospect church was received into the union. The Association tenderly expressed itself as to the death of Martin Ball, already referred to in the history of the Chickasaw Association.

The Association adopted one most sensible resolution. It was as to preaching funeral sermons. It was a custom to preach funeral sermons sometimes years after the death of a loved one. When the writer was pastor in Georgia, many years ago, he was asked by a bereaved husband to preach the funerals of two of his wives at the same time, which request, though sincere, found no compliance on the part of the young preacher.

In 1860, the Association projected a ministers' aid movement, upon preamble and resolution. The plan was that the Executive Committee, in connection with William Young and A. L. Stovall, should solicit donations in the form of notes or bonds, the interest on which was to be used to aid needy preachers and their wives, and young ministers, properly recommended, in obtaining an education. But alas, the cruel war came on, and all such pecuniary arrangements were placed beyond the possibility of realization in a few short years. Before four years had passed, after the passing of these resolutions, the bass notes of mounted cannon were heard at Harrisburg, in the center of their territory, and the property of some of them went up in smoke in the track of contending armies, or fed the red-handed hungry foe. The following year, one, writing on the state of religion in the churches, said: "I confess, at this crisis in our nation's affairs, I scarcely know what to write." Their minds were turned to the fratricidal strife, and though they met as delegates in an Association in September, 1861, little was done beyond the adoption of some resolutions referring to the unhappy state of national affairs.

In the report on documents, put before the body at that session, it was stated, that in the letter sent by the New Prospect church, a pledge to some benevolence previously made had been repudiated by the church which the committee declared very wrong. Their stand for right and honor deserves favorable comment and calls for congratulation. Pledges made of amounts to be paid to any religious cause should be observed with the highest sense of honor. They are really more binding than our obligations to men, for the making of such pledges is business with God.

There is another meed of praise that should be awarded this Association. It was from this body, before the Civil War, that A. D. Phillips went as missionary to Africa. He was the first foreign missionary the Baptists of Mississippi furnished the Foreign Mission Board. He was familiarly known in the Association as Dickerson Phillips. For fourteen years he remained in Africa, preaching the gospel to the heathen, and before returning home, buried his wife in the sunny soil of that far-away country. A. D. Phillips was a portly man, and of remarkable strength and endurance. He died some years ago in the State of Tennessee.

During the Civil War, the territory of the Judson was tramped and devastated by the contending forces. Tupelo, then a town of two or three houses, was a camping place for the Confederate soldier. The hills were denuded of their growth for miles around the town and the place wore an air of general desolation. It need not, therefore, appear remarkable, that the Judson Association resuscitated slowly after the war. Yet in 1876, an Executive Board was formed with Meriman Pounds as chairman and C. C. Malone employed to ride as missionary. He traveled 1,293 miles. He was very corpulent, which should increase our appreciation of this great activity. He also constituted two churches, and, most remarkable to say, collected \$82.60 and received subscriptions amounting to \$253.40. These amounts may appear small now; but just after the war our people were demoralized; had little and gave sparingly.

W. C. Thomas of Richmond, the moderator of the Association in 1866, called the body to order in 1867. The meeting was with the Town Creek church in Lee county. In the permanent organization, William Hood

was elected moderator, John S. Carothers, clerk, and R. M. Borum, treasurer. Among the representative visitors were, A. W. Chambliss, J. S. Cobb, J. P. Pitts, Elijah Smith and J. B. Gambrell.

The paper question largely engaged the attention at this meeting. The Baptists of Mississippi were all the time warm friends of J. R. Graves and his denominational enterprises. His paper, *The Baptist*, was heartily commended, but not a word appears in the preamble and resolutions as to the *Christian Watchman*, then published at Jackson, Miss., by Whitfield, Ward & Co. That paper was then in the throes of death from the lack of support. This state of affairs is subject to a creditable explanation. J. R. Graves was a man of unusual magnetism, and was under fire from many quarters. Mississippi Baptists will every time support an abused man, if he can defend his position. The *Christian Watchman* had not been represented before the Judson. They knew little of its existence, much less of its struggles.

The question of the proper instructions of the blacks was with them, as with similar bodies, a perplexing one. But it was wisely supposed that the time had come to organize them into separate churches from the whites, as they were in the colonial days of Mississippi. If one of them showed gifts for preaching, and was sound in doctrine, it was recommended that he be ordained. They were alienated from the Southern whites, and the separation of the two races in church affiliation was timely and wise.

What should be done with their associational work? Funds were needed. It was resolved that every pastor act as agent in getting up funds for the Executive Board. All hands to the wheels until the gospel wagon could move lightly on firm and high ground.



At the Association of 1869, T. C. Teasdale was present in the interest of Sunday schools. T. C. Teasdale was long a prominent figure among Mississippi Baptists. He addressed the body on his cherished cause, and was most kindly received by the union.

The associational missionary work still moved on leaden wheels. A good Executive Board was formed, consisting of Burrell Jackson, J. M. Cook, R. M. Borum, J. M. Armstrong, and A. J. Doty. Burrell Jackson, a highly useful man, had been prominent in the financial operations of the Association from its inception. A *plan* for casting the work was introduced by resolution. It was to divide the Association into five districts, and each member of the Board was to enlist the preachers in his district in the work. It was the old story of the best way to catch the gopher. Other associations wrestled with the same difficulties.

In 1870, James Nelson was at the Association. He was the most remarkable man that has appeared among our people. He was eminently a man of prayer. A day given by him to an association of Baptists was a benediction to them for years. Early in the meeting he was requested to address them on the subject of Ministerial Education. He raised \$341.00 for this object. Beyond his work, the report on education spoke of the Southern Baptist Theological Seminary, and of a new educational interest of that part of the State. The Judson and the Aberdeen associations had a project on foot of establishing a female school, which they had decided to locate at Tupelo. Sympathy and pecuniary support were asked for the infant enterprise. It died in teething.

Some light was coming in upon the newspaper interests of Mississippi Baptists. Gen. M. P. Lowrey was

connected with *The Baptist*. He presided over a Mississippi department, with which all were delighted, and consequently *The Baptist* was highly commended. The *Christian Herald*, published at Tuscumbia, Ala., by Joseph Shackelford, and *Kind Words* were also remembered. The commendation of *The Baptist* and *Kind Words* were repeated the following year.

The Executive Board reported that "about the 15th of May last we employed J. J. Andrews to ride within the bounds of the Association as missionary, at \$40.00 per month." He traveled 1,273 miles, baptized nineteen converts, and resurrected one church." There were then 28 churches in the union. In the last associational year, 123 had been baptized into the fellowship of these churches, which reported a grand total of 2,015 members.

The nineteenth annual session was held with the Centre Hill church, Lee county. The officers of the previous year were re-elected. The Mount Pleasant church, Monroe county, was received into the union. Prominent among the visitors were A. A. Lomax, representing Mississippi College, James B. Gambrell, of Tippah Association, and C. M. Tucker of the Chickasaw.

W. M. Fuqua, chairman of the Executive Board, reported that they had no missionary in the field the past year, from the fact that they had no funds on hand. The Executive Board of five with the preachers did not catch the gopher. But the same plan, in the absence of anything better, was recommended. Somewhat more hopeful was the report of the Committee on Education. Judson Moore, a young minister of promise, was commended as worthy of assistance, and a collection taken to enable him to pursue his literary studies at Mississippi College. The female school at

Pontotoc, under the management of William L. Slack, received favorable mention.

The session of 1872 was animated by the presence of several strong men from other associations, among whom were: M. P. Lowrey, W. L. Slack, L. R. Burress, J. T. Pitts, and J. B. Gambrell.

The Judson Association at that time was not animated by anything unusual. It can be seen that the agents representing the interests of the convention were seldom present at the annual meetings of the body. No financial report of work done appears in the Minutes. The reports were, almost without an exception, without practical application. Yet there were 29 churches in the union with a total membership of 2,134. Their educational endeavor had been a failure, and they became content to rest while the humming mill ground on at a slow balking rate.

One cause of this spiritual state was the illness of their great leader, that wonderful preacher, A. L. Stovall. On the day celebrated by our nation, commemorative of freedom from oppression, the fourth of July, 1872, the old "soldier of the cross" grounded his arms to be knighted on the bloodless mountains. His presence was a benediction, his sermons, jewels; his walk, in the footprints of his Saviour. Of the nineteen years of the existence of the Association he had been moderator of the body, fourteen.

In 1874, the Judson met with the church at Gun-town on the M. & O. Railroad. The session was opened on Thursday. W. C. Thomas was elected moderator, J. M. Cook, clerk, and G. M. Phillips, treasurer.

The Executive Board reported that no missionary was in the field, as they had no funds on hand. But good men will not tolerate lethargy more than one or

two years, and the Judson had many consecrated men in it. It was recommended by the Board that they proceed at once to raise funds by pledges for the work. That kind of shaking makes the apples fall. \$145.00 was pledged on the spot. The report made on Home missions by J. J. Andrews recommended that annually a missionary sermon should be preached before the body at 11 a. m. on the Sunday embraced in the meeting of the Association. The suggestion was a good one. The Baptist hosts need instruction on missionary work—line on line.

There was a growing desire manifested by the Judson to have a General Association in North Mississippi. They were in sympathy with the movement on foot before the Civil War to have a General Association for all the Baptists of North Mississippi. After the war, they advocated it in the annual meetings. In 1875, a great restlessness was seen in the body. Correspondence was appointed to the Aberdeen, the Chickasaw, the Coldwater and the Tishomingo associations. What an array of strong associations! On motion, all the messengers, (nineteen in number), were regarded as a special committee to co-operate with the Judson in forming a General Association of North Mississippi. But it is sometimes harder to pull apart, than to pull with the majority, and the Judson is to-day happy in its co-operation with the convention in all the State work.

It is pleasant to notice that life is seen in all associational missions. Three missionaries had been in the field, A. W. Sandlin, D. W. Andrews and W. C. Thomas. The treasurer reported as paid out \$157.25, with a balance on hand of \$8.65. The statistics show that the churches had, during the associational year, 108

baptisms. A large body, capable of great good, awakening to responsibility.

That each division of the interests supported by the Judson may be seen connectedly, the topical method will be observed in giving the history of the body from 1875 to 1890. A current consideration will be given to casual occurrences.

The Judson took position on the temperance question, and the prohibition movements of our State, but did not manifest the zeal shown by some other associations. In 1876, the closing paragraph of the report says: "There has never been a greater evil to the church than the sin of drunkenness, and yet many inebriates are retained in fellowship with the church. We believe that every member of the church who will drink ardent spirits, as a beverage, should be excluded." J. J. Andrews read the report. The report of 1882 was equally as pronounced as this one. The following year it was recited that the annual drink bill of our country was more than four times the amount of all church property. The few towns of any size in the bounds of the Association was favorable to the early and easy process that banished the saloon from that part of the State. As no great effort was required to produce this result, we do not find much effort set forth by Baptists, as such, to be spoken of in their associational proceedings.

The reports on Publications are somewhat variable, but in the main, recommend our State paper. In 1876, Gen. M. P. Lowrey was still conducting the Mississippi department of *The Baptist* of Memphis. He was highly venerated in the Judson, and his work on that paper highly commended. The Minutes of 1877 have no printed reports, as they were omitted on the

score of economy, but in 1878 we find this language: "We recommend to the kind consideration and co-operation of the *Baptist Record*, published at Clinton, Miss., also that noble vindicator of truth, *The Baptist*, published at Memphis, Tenn." The deer do not soon turn away from the old licks.

There is nothing remarkable in the reports on this subject from 1877 to 1884. In that year the *Baptist Record* and the *Tennessee Baptist* were put under the same yoke, equally divided. James B. Gambrell and George Whitfield both spoke to the report. From 1884 to 1888, inclusive, these two papers were recommended to the reading Baptists of the Association, the special favors being shown to the *Record* by being first mentioned, and more said of it. In 1889 and 1890 the *Southern Baptist Record* and the *Baptist and Reflector* were equally commended.

The Judson did not at any time in this period maintain a Sunday school Convention. The reports usually lamented the lack of zeal in the churches for this work. Few churches would report their Sunday schools, and just statistics could not be gotten from the letters to the union. The Sunday-school work has received just attention in only a few of our associations. While making this statement no intimation is intended that the churches are hostile to the work. The ordinary Mississippi Baptist feels that the work ought to be kept sprightly, but some one else should furnish the energy.

On education the Judson was at no time enthusiastic, but always correct. In 1876, R. N. Hall was the corresponding secretary of the Board of Ministerial Education. He was that year at their annual meeting, and well represented his work. In 1881, J. W. Ran-



dolph read a good report on Ministerial Education. The report declared that we needed educated men, called of God to preach, and able to meet the errors of the day. The report was well discussed by J. B. Gambrell, M. V. Noffsinger, and J. T. Christian. In 1882, the writer, then financial agent of Mississippi College, represented the educational cause before the Judson. He was most cordially received, and was given \$31.00 for Ministerial Education. The clerk was kind enough to state in the Minutes that the college agent preached an edifying sermon. In 1884, Mississippi College received polite attention and fine commendation. The resolution pledged the Association to use the utmost endeavor to raise an average of \$10.00 from each church for the current expenses of the college. The reports placed before the Association were usually short, but, year by year, commendable reports were made on some phase of the educational work.

In considering the missionary work of the body, it will not be necessary to quote largely from the reports on the subject. The work itself will represent the missionary spirit of the body, as it was limited by circumstances. In 1876, T. P. Montgomery rode as missionary of the Association two and a half months. He baptized eight persons and constituted the church at Fulton. The church has since become disorganized, and Fulton is to-day one of the few county seats in the State without a Baptist church.

In 1878, the Executive Board was not able to secure the labors of a missionary. In 1881, in the discussion of Home missions, the Judson for once lost dignity, and matters became breezy. During the discussion, Elder Finney, of the Aberdeen Association, crossed the path of the moderator, J. J. Andrews. The moderator

pronounced him out of order, and he appealed to the house. The house decided that the discussion should cease. A missionary was kept in the field that year.

In 1882, J. J. Andrews rode as missionary in the Association four months. He said pastors and deacons were remiss as to their evangelical work, that the field was white unto the harvest. He reported 31 baptisms. The following year W. L. Pulley was their missionary for one-third of the year. That year they proposed to co-operate with the State Mission Board, reserving the right of appointing their own missionaries.

In 1885, L. Ball represented the new Board, the Convention Board. It is said that he offered resolutions looking to a co-operation of the Association with that Board, which resolutions were lost, the body preferring to do their own missionary work. Reference to the report of the financial committee shows that they paid to their work that year the sum of \$27.70. It is not to be supposed that this amount made the old soldier covetous, or desirous of conferring an injury on them. Two years later a splendid report on State missions was adopted. It declared that the Convention was doing fine work, and that it was their *indispensable duty* to help the State Board, and every minister in the Association was asked to impress this work on their respective churches. Sometimes men of wrong thinking direct a body of good men in devious ways for awhile, but they finally assert themselves. In 1890, Mrs. M. J. Nelson was most kindly received in the Association, confining her public instructions to the female audiences. She held two meetings with the women during her stay with them, creating much enthusiasm in Woman's Work, and organizing a Woman's Missionary Society.

In 1884, the Judson had in it 37 churches, which had a total membership of 3,010. It was deemed wise to divide the Association for various reasons that were given. The body has been in existence for thirty-two years and had grown from five churches to thirty-seven. A division was agreed upon, and the West Judson, west of the M. & O. Railroad, was organized some months later. The Judson had twenty churches after the division. It appears that in the following year these twenty churches felt lonesome, and some looked eastward for new alliances. W. L. Pulley offered preambles and resolutions looking toward a union of the Judson with the Tombigbee Association. The argument was that the two would make one compact body. The preambles and resolutions failed to obtain a majority vote. So we have to-day the three associations—the West Judson, the Judson, and the Tombigbee. May the blessing of the Lord be upon them in their work.

## CHAPTER XXIV.

## KOSCIUSKO ASSOCIATION.

In 1859, W. W. Nash offered preamble and resolution to the Louisville Association in session relative to a division of the body. After a careful consideration of the question, action on the overture was postponed till their next annual meeting, and the churches requested to give an expression of their wishes on the subject. The following year it was decided that the division should be made, and letters of dismissal granted to sixteen churches.

This was the inception of the Kosciusko Association. The sixteen churches, which were thus peaceably dismissed from the Louisville Association, were in its western territory. Thus it will be seen that the Kosciusko Association was formed of churches in Attalla county principally, with a few churches in southwestern Choctaw and southeastern Montgomery. These churches were all in a half day's ride of Huntsville in Montgomery county, of Kosciusko and Centre in Attalla. They were in the geographical centre of our State.

The people who composed the Association were hardy, honest farmers, who esteemed their religion above everything else. They were not developed Christian characters, as many who are in the Association at this time, but, it may be admitted, of a superior religious caste. They had not much money to sacrifice,

and, if they had possessed means, they would have been slow in making large contributions, as they were undeveloped in that gift. They would yoke their oxen Friday afternoon, and start in their ox-wagons for church services, which were to be at 11 a. m. Saturday. They would camp out at night. They would stay at church to hear "Parson Portwood" preach his afternoon sermon on Sunday, and then return home by the slow movement of their oxen, and talk of his preaching as they traveled.

It was on Saturday before the fourth Lord's day in November, 1860, that the sixteen churches of the Louisville Association referred to, with two newly constituted churches, met with the Pilgrims Rest church in convention. W. W. Nash, former moderator of the Louisville Association, preached them a sermon. He was then called to preside over the convention, and T. S. Durham was requested to act as secretary. The churches represented in the Convention were, Macedonia, Kosciusko, Yockanookany, Doty's Springs, Jerusalem, Poplar Springs, Poplar Creek, New Hope, Union, Pine Bluff, Crape Creek, Edgefield, Pilgrims Rest, Union (at Center) Pleasant Ridge, Long Creek, County Line, and Rocky Point. The two new churches, not of the Louisville Association, were Rocky Point and Centre.

Articles of faith, constitution, and rules of decorum were then adopted, and the body was ready for business. The committee on districting reported, dividing the body into two districts. It was agreed that the next annual meeting should be held at the same place, Pilgrims Rest church, which was eleven miles northeast of Kosciusko.

Some members of the Association had been reading

the *Tennessee Baptist*, and wished to see J. R. Graves. The motion was carried to request J. R. Graves to attend their next annual meeting; also, Aaron Jones, Jr., editor of the *Mississippi Baptist*, and, to fill the list, J. T. Freeman, ex-editor. This concluded the work of their organizing convention.

On Friday before the first Saturday in October, 1869, the representatives of their churches were assembling again at Pilgrims Rest church. The name of the church was very inviting to weary Christians. But their rest was disturbed in the organization of the body. Two letters were received from the Rocky Point church. More later about this rest breaking occurrence.

The clerk of the constituting convention was absent, and E. M. Pettigrew was appointed clerk "*pro tem.*" W. W. Nash was re-elected moderator, and E. M. Pettigrew, clerk. William McMurtry was with them from the Harmony Association.

Upon resolution a wise committee of five was appointed to report on the perplexing condition of the Rocky Point church. W. W. Nash, their pastor, was chairman of the committee. Rocky Point church was near Kosciusko, having that town as its post-office a little later. The Civil War was in progress, and a little contention was not much out of order. The fact is, the Rocky Point church was divided into two parties, the "Bush party," and the "Rushing party;" and each of these parties was striving to be recognized by the Association as the Rocky Point church, to the exclusion of the other. Part of that church, composing a majority of the church, had united with the "Shiloh Primitive church," against the earnest protest of the minority. The committee decided that the minority was right in



its protest. The majority was led by G. W. Burt. Burt was excluded, and after his exclusion, became connected with the church officially without restoration. A majority of the church was for him and constituted the "Burt party" at the Association, and the remainder of the church members were led by W. R. Rushing. It was recommended by the committee that the Association reject the "Burt party" and receive into the Association the party headed by Rushing.

It appears that the missionary work had been projected in the Association. Sunday, embraced in their meeting, came with dark clouds, the rainfall was heavy and the congregation quite small. The eighteen churches constituting the body had 802 members, and reported a total of forty-five baptisms. W. W. Nash, J. F. Wilson, W. B. Lloyd were their most prominent pastors.

The session of 1862 was held with the Long Creek church. The moderator and treasurer were re-elected, and S. Durham elected clerk. The Association was apprised of the fact that the Poplar Springs church of Leake county had dissolved. The Ebenezer church was received into the Union from the Harmony Association.

W. W. Keep was at the Association, and, in his favor, their business was suspended that he might represent the benevolence of giving religious reading matter to our army near Vicksburg.

Only two special committees made reports, on Publications, and on Foreign missions. The *Tennessee Baptist* was recommended, and this resolution was subjoined to the report on Foreign missions:

"*Resolved*, that being denied the privilege of sending means and minister to them, that we still continue to pray for them, that the Lord may soon open up the

way to them again, and that they may have the word of life, and a living ministry.'"

In 1863, Hillman Hill was an old man. In the early days of the Association, he was a co-laborer with Caloway, John Micou, Jr., and others. In the youth of the Mt. Pisgah, he did service for that Association, and was, for a time, missionary of the Harmony. In 1863, the Kosciusko claimed him, and regarded him as superannuated. The kind-hearted members of the body took a collection for him of \$29.75, together with \$5.00 handed him from the Rocky Point church. He was then acting as pastor for the Ebenezer church, near Huntsville, and was in the Association as one of the representatives of that church.

In 1863, a committee of one from each church was appointed as an Executive Missionary Board to raise funds to send a missionary to the Army of the West. The Board was to meet in Kosciusko in December to formulate plans for raising and expending funds. This was commendable, but how to get the money to the proper men in the army was a difficulty with which all the associations had to contend.

A futile effort was made to get the churches to send up to the Association a short history of their origin, and the number of members in their constitution. But Mississippi Baptists have been profligate of their history, and have not to this date found a man willing to give himself to the insipid work of examining old musty records, and of formulating the detached deeds of our people.

J. R. Farish was a member of the Kosciusko Association in 1864. He was one of the delegates from the Kosciusko church. H. W. W. Nash, Joel F. Wilson, and W. B. Lloyd constituted a strong force, but they had

little to do, as the battles of the Civil War and the painful resources of Southern arms were absorbing and depressing. The Poplar Springs church, of Leake county, had been revived, and was admitted again into the union of churches.

The annual session of 1865, being in the fall, was after the close of the Civil War. The body wore a most cheerful face, but, like all our associations at that date, it was exhausted. Years had to pass, years of readjustment of affairs, years of reconstruction, before they felt the throb of life, and displayed force and animation. Their ministers were W. W. Nash, W. B. Lloyd, J. F. Wilson, D. P. Jones, W. H. Hatsell, James Newman, John Ray, J. W. Simms, and J. T. Fulks. The names of W. H. Head and H. J. Vanlandingham appear on their minutes of that year. The Samaria church was received from the Harmony Association. H. Hill, worthy old man, was still living. A small collection was taken for him which was much to him. It carried with it its aroma of the high esteem of his brethren for his noble life, and showed that he was not forgotten.

In 1866, W. W. Nash was again chosen moderator, and S. Durham clerk and treasurer. Four churches were received into the Association, Bethel, Providence, Carson's Ridge and Bethesda. The church last named was from the Louisville Association, the other three were newly constituted churches.

In that year, there were signs of returning life. They began to get ready for work. A full list of committees was appointed, and a large Executive Board was constituted.

The committee on Sunday Schools recommended the organization of Sunday Schools in their churches. During the war they permitted their Sunday Schools

to become disorganized, and no Sunday school was reported to the Association. The district meetings were requested to take the subject under consideration, and it was suggested that a standing committee of three be appointed to propose something for the promotion of Sunday Schools in their bounds.

The condition of the churches was, upon the whole, encouraging. Some of them were cold and passive, but others reported large accessions by baptism. Doty's Springs, Pleasant Ridge, and Long Creek churches were in a prosperous condition. The churches of the body reported 109 accessions by baptism.

The following year, the Association had the misfortune to lose one of their best and most gifted men; the man who was largely instrumental in the constitution of the Kosciusko Association. That man was W. W. Nash. He was a man of fine common sense, of good ability and Christian zeal. He was chairman of the constitution convention, and was moderator of that body repeatedly. He moved to Robertson county, Texas.

That year, Wm. B. Lloyd was chosen moderator, and S. Durham, clerk. Liberty, a newly constituted church, was received into the body.

The Standing Committee on Sunday Schools reported, making two suggestions; that each church in the Association be requested to organize a Sunday School, and that each church report the next year the number of scholars and teachers and the progress of its Sunday School. That was next thing to having something done.

The year following the report on Sunday Schools was exceeding short, but encouraging. It reveals the fact that some of the churches had organized Sunday

Schools, and there was hope that others would emulate their example. The chairman of the committee seems to have been tired when he was writing the report, which is a matter of profound regret.

That year one newly constituted church was received into the fellowship, the Spring Dale. The names of some of their churches make a thirsty man's mouth water, and suggest that the Kosciusko Association had in its territory inviting springs and rippling rills. One of God's greatest blessings is a sufficiency of clean, pure water.

In 1869, the Associational gathering was blessed with the presence of James Nelson, T. J. Walne, W. H. Head, and H. W. Portwood. The body showed signs of returning life. Their committee on Missions recommended that each church take a collection for associational missions, and that the pastors urge them to do so. It also recommended the appointment of an Executive Board, consisting of the officers of the Board and ten others. The report on Ministerial Education, made by J. R. Farish, had in it two requests, that the churches inquire in their midst for young men called of God to preach, that the Association provide the means for their education. Mississippi College was heartily endorsed as the place to educate their young ministers.

In the year 1870, there was a visible decline in the working power of the body. Nelson and Walne were not there, and Farish was missing. W. B. Lloyd, now their Nestor, was again in the moderator's chair, and J. S. Holloway was their scribe.

In their reports, *The Baptist*, of Memphis, was recommended, and the pastors requested to do missionary work in their bounds. No financial statement was made, except of money sent by the churches for Min-

utes. There were at that time 27 churches in the institution with a total membership of 1,334.

The eleventh session of the body was held with the Poplar Creek church, Montgomery county, beginning October 14, 1871. The officers of the previous year were re-elected. The Seneash church was received into their membership.

Some one in the Association felt that the time had come for the prosecution of their missionary work vigorously, and was bold in the assertion of his missionary convictions. He presented the following resolution, and had it adopted:

*Resolved*, That we employ a missionary for the next associational year, and that there be an Executive Board appointed, consisting of the officers of this Association and nine (9) other members, said Board to contract with a missionary, and we pledge ourselves to raise the funds to comply with said contract."

A. H. Booth presented the report on Sunday Schools. He expressed pleasure over the fact that some of the churches had Sunday Schools, and that all of them felt the importance of the work. The delegates were requested to organize Sunday Schools in their respective churches.

In compliance with the request of the Association, a missionary was put into the field. W. M. Farrar, true and tried, was their missionary. He labored seven and a half months at a salary of \$75.00 a month. A good part of it was due him at the Association of 1872. The debt was paid off at once, and the Board discharged. Organized work seems to have been abandoned in short order.

General M. P. Lowrey was with them, and made a fine impression. By solemn resolution, they expressed



their profound gratitude to God for the two sermons he preached, one on Sunday and the other on Monday. He preached on Sunday on the *Nature and Mission of a New Testament Church* and on Monday on *Church Communion*.

It was in 1872 that they adopted their first resolutions on The Orphan's Home. The home was in distress, and must have help. The delegates were requested to present this matter to their respective churches at the first church meeting.

The treasurer reported for Missions \$549.55. They had 25 churches enrolled with an aggregate membership of 1,416.

The following year, they had no Executive Board to report, and the treasurer did not report anything contributed for Foreign or Associational missions. The sudden revolt of feeling is scarcely comprehensible. We were expecting more lively days. The officers of the previous year were re-elected.

Two good resolutions were adopted at that meeting; one expressive of pleasure as to the work done by Mississippi College in Ministerial Education, and the other as to giving assistance to Rowland and Fulks, superannuated ministers. Educate the young people, keep the old above want.

In 1874, perhaps, Joel F. Wilson was the most influential man in the Association. He was a man with a thoughtful face, and a mouth indicative of decision of character. He was then 44 years old, just in his prime. He had large influence with the rank and file of the Association, but he was cautious in his missionary views. He was that year elected moderator of the Association.

T. Y. Rowland, the superannuated minister just

mentioned, had died during the associational year, and measures were inaugurated to put a monument over his grave. The sum of \$10.35 was contributed at the association for J. T. Fulks. The old ministers were in failing health, and dying, but they were not being recruited by any young men in the ministry. They needed fresh blood; men who had been in elbow touch with Baptists of decided missionary convictions.

The following year D. L. Wilson was at Mississippi College. He was a young minister, and a member of the Poplar Creek Church. A collection was taken at this Association to liquidate a debt incurred by him, the collection amounting to \$6.75. That was good. We are not to despise the day of small things. The engine that puffs and moves slowly away from the station, moves rapidly a little while later, with the same head of steam.

A resolution was passed to again organize an Executive Board. It was to be composed of one member from each church, seven of whom were to constitute a quorum. The face of the Association was turned in the right direction. Their hearts were all right, and all they needed was to overcome their inertia. The body was composed of men of sterling worth. A. H. Booth was in himself a dynamo of wonderful electric force. He was one of nature's finest physical and mental productions. His movements were slow but accelerated, and his judgment usually correct. He was a fair representative of his constituency.

In 1876, the Executive Board reported the work done through the associational year. Joel F. Wilson was under their appointment, and labored at a place called Brown's School House. He reported the prospects very encouraging. Wm. C. Veazy visited Keavis'

School House, where he constituted a church of 18 members. W. B. Lloyd preached seven days at Hurricane with great success. D. A. Ellington, their moderator, labored near the mouth of Long Creek, and was encouraged. This was a good effort in a good work.

The following year the finance committee reported \$16.80 received for Missions. The Executive Board made no report. The report on Missions had in it no recommendations, though A. H. Booth was chairman. But after the report was adopted a splendid collection was taken amounting to \$63.25.

The committee on Documents recommended first, *The Baptist*, of Memphis; after it, *Ford's Christian Repository*, *Kind Words*, *The Southern Baptist*, of Meridian, and *The Baptist Record*. It was said that *The Baptist Record* should be in the house of every Baptist in the State.

The Minutes of the proceedings of the body in 1878 were printed by *The Baptist Record* in good open type, and are a pleasure to the eye strained by long and continuous reading of old Minutes. We notice the presence of A. V. Rowe at that meeting. W. B. Lloyd was moderator, and W. M. Farrar, clerk.

Their treasurer, J. Scott Ray, reported as passing through his hands for Home missions, \$16.80; for Foreign missions, \$13.75. Of course, this was not a full report of what the churches had done for these objects. We notice that J. T. Freeman, W. F. Skinner, and T. A. Moore were among the pastors of the churches that year. The usual reports were adopted.

The manuscript copy of the Minutes of 1879, was burned in the disastrous fire in Jackson that year, which destroyed the office, printing outfit and file of *The Baptist Record*.

The twentieth annual session was held with the Pine Bluff church, beginning October 16, 1880. W. B. Lloyd was chosen moderator, and D. T. Guyton, clerk and treasurer. New Salem, a newly constituted church, was received. T. J. Walne was a welcome visitor.

In their report on Documents, *The Baptist Record* was second in their commendation only to the Bible. T. A. Moore read the report on Sunday Schools. He was corresponding secretary for Sunday Schools in the Association. He met three great hindrances in the work: 1st, want of time to visit the churches; 2nd, bad weather, and 3rd, a failure of superintendents and clerks to send reports from their schools. Six Sunday Schools were reported to the Association, four of which were in a prosperous condition.

The report on Missions was presented by A. H. Booth, after which addresses were made by A. V. Rowe and A. H. Booth. Note this language quoted from their Minute: "The delegates were so enthused on the subject that they pledged themselves to *try* to raise a fund in their respective churches, amounting, in the aggregate to \$205.00 for Home, and \$187.00 for Foreign missions, and private pledges to Foreign missions, \$27.00, and cash, \$4.50. Grand total, \$423.50." Truly, a better day was dawning.

In 1880, there were 27 churches in the Kosciusko Association with a total membership of 1,320. Four of the churches had over one hundred members each—Bethesda, Poplar Creek, Long Creek (Sallis), and County Line.

Their 21st annual session was held with the Jerusalem church, Attala county, beginning Oct. 15, 1881. W. B. Lloyd was again, and for the last time, elected

moderator. He was growing old, and was too feeble to attend their meeting. Before this session adjourned, he had to vacate his chair because of illness, and J. P. Brown was called upon to preside to the close of the service. It is said that W. B. Lloyd was then the oldest Baptist minister in the State. He was deficient in missionary zeal, but was in his conservative life, pure, and was universally loved and respected. His home was near Sallis, between Kosciusko and Durant. At the session of 1881, by acclamation, he was chosen moderator, and D. T. Guyton, clerk and treasurer. Two churches were received upon letters of petition—Bowlin and Harmony.

On Sunday, at the conclusion of a sermon preached by A. H. Booth, a collection was taken for Foreign missions amounting to \$30.00, and after a sermon by A. V. Rowe, a gift collection was made for the benefit of D. Burney, who had the misfortune of having his home burned, amounting to \$35.00.

The recommendation made at the previous session as to the appointment of a secretary for Sunday Schools was so altered as to appoint one for each of their three districts. The regret was expressed that so little had been done in this interest, but it was recommended that they continue the plan. In pursuance of this recommendation, R. J. Thrailkill, Wiley Sanders, and W. S. Gilliard were appointed as representative of the three districts, respectively.

In their report on missions, two regrets were expressed; one that many of the churches were giving the negative to their faith as Missionary Baptists by inaction, and the other that some were trying to justify themselves in their inefficiency by objections to the *plan* of conducting the work of State missions. Yet it is ex-

ceedingly gratifying to see in their financial statement that they had contributed to Home missions \$30.30, to African missions \$1.10, to Indian missions \$2.50, and to Foreign missions \$25.95. This gratification is expressed more because of the number of Missions contributed to, than as to the amount given.

It was in the year 1882, that this Association showed itself missionary in fact, as well as in theory. The signs of progress the year before were not misleading. After a good sermon on Sunday by J. B. Gambrell on "Service," a collection was taken for State missions of \$27.00. The report on State and Home missions was made by W. M. Farrar. The veteran missionary was on Pisgah, viewing the country soon to be possessed. He said:

"In view of the great destitution in our bounds, we believe the time has come when the missionary work should be vigorously prosecuted here, and to this end, we recommend *co-operation* with the State Board, and ask that it appoint a missionary and colporter to labor within the bounds of this Association." An amendment was then made to their report that the collection taken on Sunday be reserved for the support of their missionary and evangelist.

On page seven of their Minutes there are two cheering facts stated. It there appears that their Committee on Finance had received \$27.30 for State missions, and \$50.60 for Foreign missions. And, Joel F. Wilson, "our dear brother," was appointed evangelist "to labor in our midst," and a board of seven, together with the moderator and clerk, co-operate with the State Mission Board, in the appointment of one suitable for missionary work in their midst. The noble action was taken of pledging for this work \$580.00, the Long



Creek (Sallis) church pledging \$100.00, and the Kosciusko obligating itself for the collection of the same amount. The noble people were beginning to shake themselves, and to feel their strength.

The session of 1883 was held with the Spring Dale church. J. F. Wilson superceeded as moderator, Wiley Sanders, of the year previous. Antioch church of Carroll county, and Rocky Point of Leake, were received. W. S. Webb, A. H. Booth, W. M. McMurtry, R. G. Barrett and J. B. Gambrell were received as correspondents. W. S. Webb and J. B. Gambrell preached on Sunday. A cash collection was taken of \$37.40 for Ministerial Education. R. A. Cohron and T. J. Bailey represented the Yazoo Association, and L. C. Kellis and V. H. Nelson, the Central.

A large Executive Board was appointed. The amount of \$198.50 was pledged to Foreign missions. *The Baptist Record* was heartily commended. The report on Home missions had a statement of the fact that Mrs. M. J. Nelson was doing missionary work in New Orleans, and Mrs. Janie Lowrey Sanford was in San Francisco, Cal., laboring with the Chinese. The financial statement showed received for Foreign missions \$53.10, for State missions, \$13.45 for Associational missions, \$18.20, for Ministerial Education, \$37.65, for Home Missions, \$7.15, and for Tracts, \$1.05.

The following year, A. H. Booth presented the report on Associational missions. He was careful to explain what this mission was, stated that there was destitution in their bounds that ought to be occupied, and called special attention to the report of H. W. Portwood, their missionary. The Executive Board stated that attention had been called to the destitution on their northwestern boundary. Owing to sickness, in-

element weather and bad roads, H. W. Portwood, their missionary, had not been able to do the amount of work desired. The work was new, and the progress must, of necessity, be slow. An executive Board of twenty-nine, one from each church, was appointed. All of the usual reports were received.

The forty-seventh session was held with the New Hope church, Attalla county, beginning Oct. 18, 1886. A. H. Booth was elected moderator, and J. T. Fowler, clerk and treasurer. The Kosciusko church was represented by J. P. Landsdale, John H. Anderson, the brilliant newspaper editor, and J. P. Brown, the noble Appelles of Mississippi Baptists, and Joel F. Wilson, a charged electric conductor, was with them from the Pleasant Ridge church.

Their Executive Board of one from each church was found unwieldy. A board consisting of five (5) was appointed to co-operate with the Convention Board in its missionary movements. They were then contributing to Foreign missions, Sustentation, the State Board, Home missions, and Mississippi College.

The Central Committee of Woman's work, in the Convention, appointed the year before, reported six societies in the churches. They had collected \$248.25, and had disbursed it to Foreign Missions, State Missions, New Orleans missions, Mississippi College, Home missions, charity and other objects.

At the session of 1887, D. T. Guyton was chosen moderator, and J. T. Fowler, clerk and treasurer. The meeting was held with the Pleasant Ridge church.

One church in the Association asked for aid, the Beulah church. The interest among the churches on the subject was increasing, and the Association assuming position with the active associations of the State

Convention. Their contributions to missions were becoming larger and more diversified. It was a gradual, but perceptible and healthy growth.

J. P. Brown presented their report on Sunday Schools. He recommended that pastors instruct their churches as to their duty to the Sunday Schools, and that each church organize one or more schools, and give statistics in their letters to the Association. He reported a total attendance in their schools of 334.

The following year good reports were made on Foreign Missions, State missions, Home Missions, Publications, Education, Sabbath Schools, Pastoral Support, Sustentation, Temperance, Nominations, Spiritual Condition of the Churches, Finance and Woman's Work. The Pleasant Grove church was received.

Their Executive Board, duly organized by the election of O. C. Parker as chairman, and J. P. Brown as secretary, had been at work. They realized the importance of system in the successful prosecution of missionary work, and recommended that collections be taken quarterly for the interests fostered by the Convention. Joel F. Wilson had done missionary work at McCool, C. C. Gaddy at Beulah and Macedonia, H. W. Portwood at New Salem, and David Burney at Mt. Vernon.

The next year the Board reported gratifying progress. McCool, Pleasant Grove, Beulah, New Salem, and Senasha had received help, the total amount expended on them being \$215.00. So much encouraged was the Board, that it was suggested they appoint a missionary and colporter for all his time. It was also recommended that the Board be increased to seven and located at Kosciusko.

In 1890, there were thirty-three churches in the union with a total membership of 1,911. The body was

getting large in numbers and strong in good work. The churches reported that year 180 baptisms and 112 received by letter. The churches had 763 male members and 1,112 female members. Six Sunday Schools reported an aggregate membership of 233. The churches gave that year as reported, to State Missions, \$88.50, to Home Missions, \$26.10, to Ministerial Education, \$43.60, to Mississippi College, \$105.45, and to other objects \$436.55.

In the decade between 1890 and 1900, as usual, reports were received annually on temperance. The serious contention, in that part of the State, between the advocates of temperance and the supporters of the open saloon, had, before that time, terminated in a victory for sobriety. They were a country people, mostly, and were not worried by "blind tigers" and "hop-joints," as were other associations. But we will give some quotations from their reports on temperance. "Your committee believes it is time for, and call upon all Baptists to use all moral and legal power at their disposal for the riddance of our country of its evil effects," (1892). "Therefore your committee favors a strong prohibition law, that will protect the young men of our country, and raise them to a higher plane of morality and usefulness." "While we are trimming the branches, let us have the axe at the root of the tree—the nations."

Their reports on Publications through this decade uniformly recommended *The Foreign Journal* and *Kind Words*. The *Southern Baptist Record* was commended in 1891 and 1892, and along with it in 1893, *The Baptist Layman*, the *Western Recorder*, and the *Examiner*, with the *Home Field*. From that time till the launching of the new enterprise, *The Baptist*, at Jackson, *The Record* and *The Layman* were equally com-

mended. The Kosciusko Association has been true to our paper interests.

This Association was contributing to the support of our old and decrepid ministers many years before the Board of Sustentation was formed by the State Convention. In 1892, that old soldier of the cross, A. H. Booth, the hero of many spiritual battles, the great theologian, the profound preacher, was in his last illness. The Association sent him \$20.00 for his immediate relief. The purse was a small token of their appreciation of the great man, and of their sympathy for him in his lingering illness. In 1896, they kindly remembered T. C. McCool, and aided him in meeting actual necessities. In 1899, the Committee on Sustentation recommended to the churches of the Association that they contribute to this fund in the month of December, "as a Christmas offering for the noble cause."

Our orphanage at Jackson received due and substantial notice in the last years of that century. In 1899, they took a collection for the orphans, and in 1900, the committee on this "sweet charity," explained carefully the origin and needs of the benevolent institution.

Reports were made annually on Sunday Schools. Generally the reports on Sunday Schools were clothed with little interest. A Sunday School is something a church is restless without and cares very little for when it has one. It was insisted upon, now and then, that the churches send statistics of their Sunday Schools to the Association, but the request was as the accustomed noise of water falling over the mill wheel. In 1878, nine Sunday Schools were reported, Kosciusko, Ethel, Yockanookany, Stump Bridge, Spring Dale, Samaria, Bowlin, Long Creek, and McCool.

The Kosciusko received reports annually on the subject of education. They were invariable in their recommendations of Mississippi College to their constituency, as worthy of patronage and pecuniary support. It was one of the early characteristics of the body, to show great interest in Ministerial Education. In 1895 and 1897 the Southern Baptist Theological Seminary was favorably spoken of.

In this decade, Woman's Work was noticed annually with great favor, and unanimous approval. In their report of 1895, we find the language: "We recommend the organization of a Woman's Missionary Society in every church of this Association." In 1898, there were Woman's Missionary Societies in Long Creek, Kociusko, and Samaria churches, which gave a total contribution to missions of \$26.45, to Mississippi College, \$15.20, to the Orphanage, \$10.00, to yellow fever sufferers, \$5.00, boxes valued at \$31.50, to Home missions and for Home uses, \$115.80.

We have seen that, to 1890, there was a growing interest among them on missions. Here we find the pulse-beat of an association. In 1891, their Executive Board had four missionaries, J. F. Wilson at New Salem, D. L. Williams, at Ethel, J. M. Dotson at Stump Bridge, and W. F. Skinner at Antioch. They had received thirteen by baptism. The following year they reported for State missions \$38.25, for Foreign missions, \$24.30, and for Home missions, \$57.90.

In the report on Missions in 1894, it is said: "We are endeavoring to supply the destitution in the bounds of our State through the Convention Board, located at Jackson, with A. V. Rowe as Corresponding Secretary. The next year it was recommended that they supplement the salary of W. F. Skinner, at Antioch, and



J. C. Thompson, at North Union. In 1897, the Executive Board recommended to the Convention Board that aid be extended to Stump Bridge, Holly Grove, and Antioch. The Bellefontaine church was, upon the advise of the Executive Board, disbanded, and its members went to strengthen the Ethel church. The following year it was suggested that Stump Bridge be supplied with a good strong man.

In the year 1900, through the advise of the Executive Board, the Convention Board was aiding Stump Bridge \$25.10 a year, Seneasha, \$25.00, and Crape Creek, \$25.00. It appears that there was some opposition in the Association to supplementing the salaries of pastors, and it was resolved that "we commend our Board in the wise and judicious care with which they have managed the work placed in their hands."

Let us notice their contributions in 1890, 1895, and 1900, to State, Foreign and Home missions. In 1890, they gave to State missions \$27.45, to Foreign missions, \$9.86, and to Home missions, \$92.46. In 1895, to State missions, \$70.00, to Foreign missions, \$57.17, and to Home missions, \$14.95. In 1900, to missions \$342.85, which was far in advance of what they had done in either one of the other two years.

In this decade they lost A. H. Booth. He served them many years with great efficiency, and they delighted to honor him with the gift of the highest position they had at their disposal—the position of Moderator. They said: "He bequeathed us a rich legacy in his example of Godliness."

In 1898, the Kosciusko suffered the loss of Joel F. Wilson. His name is indissolubly connected with their history. He was a man of one book, the Holy Bible. He studied it before a pine-knot fire, and in the solitude

of his daily toils. He was positive and unswerving when he felt he was supported by gospel truth. A sketch of his life, and of the life of A. H. Booth may be found in Foster's *Mississippi Baptist Preachers*.

J. Scott Ray died September 30, 1899. He was a native of Alabama, but came to Attalla county, Miss., in 1850. He became a church member in 1858. He was long an honored and useful member of the Kosciusko Association. It has been said, that wet or dry, hot or cold, he did not fail to meet his engagements with the Executive Board, of which he was a member.

Their moderators in this decade were, A. H. Booth in 1891; J. F. Wilson, 1892 to 1894, inclusive; J. P. Brown, from 1895 to 1900, inclusive. Their clerks were, J. T. Dicken from 1891 to 1898, inclusive; L. W. McCool in 1899 and 1900.

The Kosciusko Association was of a remarkable growth. At its origin the churches were without training in benevolence, and limited in their views. Their ministers, while missionary in sentiment, were conservative in life, and not capacitated to bring their churches speedily to Christian activity, but grew year by year, and did not throw themselves across the path of those who wished to glorify their Lord with their consecrated zeal. On the whole, the Kosciusko Association is a fine historical study. The members of the body have made a worthy and enduring record.

## CHAPTER XXV.

## TISHOMINGO ASSOCIATION.

The Tishomingo Association is a twin sister to the Tippah. At the session of the Chickasaw of 1860, two calls were made by churches for letters of dismission to form new associations. The old mother Association of North Mississippi was then composed of forty-nine churches, and was well able to stand the heavy demand made upon her. The first call made for letters of dismission was on Saturday afternoon, Sept. 15, 1860. The clerk of the body read a letter from the union meeting of the third district of the Chickasaw asking for letters of dismission for the following churches: Burnsville, Rienza, Friendship, Mt. Olive, Osborn's Creek, Antioch, Hinckle's Creek, Kossuth, Harmony, Meadow's Creek, Tusculumbia, Corinth, Brush Creek, Farmington, Concord, and Liberty Hill. The wish of these churches was unanimously respected. These churches went into the Convention to constitute the Tishomingo. Monday morning Hon. J. R. Spight of Ripley made a like request of the body in behalf of ten churches, which went into the constitution of the Tippah Association. So it appears that the Tishomingo has the birth-right, unless it has since forfeited it to the Tippah.

The Tishomingo was composed of churches in the extreme northeastern part of Mississippi. The churches were in the counties now known as Alcorn, Prentiss and

Tishominga. That part of our State is, in soil, representative of a large part of the area of our commonwealth. On the west, is the northern extremity of the northeastern prairie region; through the centre, is the yellow loam lands; further east, the sandy lands; and in the northeast, the blue limestone lands. In a distance of thirty miles, as the crow flies, one can find all principal soils in the State, except in the long leaf pine region, and the river formations.

The Convention designing to form the new Association met at Burnsville, Nov. 9, 1860, in the town hall. A. H. Booth was called to the chair. He stated the object of the meeting and explained the design of an Association. J. M. Martin was appointed reading secretary.

Nineteen churches were represented by letters and delegates. Besides the sixteen churches already named three others went into the constitution of the body, viz., Big Brown Creek, of Hickory Springs, Pleasant Grove of Marietta, and Hepsibah of Burnsville. After the appointment of a committee on constitution and a committee on preaching, some moments were given to music and praise. The Committee on Preaching having reported, the Committee on Constitution put before the body a covenant in lieu of a constitution which received its first reading. It was read as a whole and then by sections, and after receiving some amendments, was unanimously adopted. This constituted the morning's work of the Convention. In the afternoon, A. H. Booth was elected moderator of the Association formed on the covenant agreed upon. J. M. Martin was chosen to act as clerk. There is no record of the naming of the new born, nor is there any reason stated why it received its Indian name; but it is presumable that it was given the name of the county in

which it was formed, as Alcorn and Prentiss are organizations formed since 1870.

After the appointment of the necessary committees, a number of resolutions were adopted, one upon the duty of maintaining Sunday Schools in the churches, and another as to the workings of the Executive Board. It was recommended that a missionary be put into the field for all his time, and that the Board inaugurate some system of colportage. To reclaim the destitute territory, and to put good books in the homes, were matters of first consideration. Pursuant to these resolutions, pledges were taken for the support of a missionary, amounting to \$153.50. The Executive Board consisted of A. W. Patty, E. T. Meeks, J. H. Barnett, E. J. Callahan, and John F. Belshed.

The Association adjourned to meet with the Rienzi church on Friday before the second Sunday in September, 1861. The prominent pastors of the body were, M. P. Lowrey, L. Ball, H. G. Savage, O. D. Fitzgerald, G. W. Selvidge, S. D. Kendall, and J. Skinner. The churches going into the constitution had a total membership of 1,269. The minutes were printed at Jacinto by the *Tishomingo Patriot*.

Before the next appointment of the body, the Civil War was a frowning fact. The Ordinance of Secession was signed June 16, 1861. So early as that in the year 1861, there were sixty-five companies of volunteers in the State. The martial spirit was rife. Some regiments were formed, and sent to some place to drill, and become somewhat inured to the hardships of the tented field and the forced march. The Second Mississippi regiment was domiciled at Corinth to learn the tactics and manual of arms. From that time to the sad spring of 1865, the territory of the Tishomingo re-

sounded to the clatter of iron hoofs, the clash of contending forces, and the sullen war of stubborn artillery. The deep bass of the cannon's throat might have been heard anywhere within the bounds of the Association, as the decisive battles were being fought.

In the fall of 1866, M. P. Lowrey, having laid aside his Confederate uniform, enlisted for the holy war, with men, many of whom he had seen tested on the sanguinary field. He was taken from the saddle and put into the chair; he was elected moderator of the Tishomingo Association. During the associational year of 1865-6, J. C. Olliver was their missionary. He was commissioned on Nov. 25, 1865, for twelve months' service. It is said that he "preached 114 sermons, delivered forty-five exhortations, witnessed eighty-two conversions, baptized twenty-nine persons, and organized three churches." He reported great destitution in the bounds of the body, and thought some system of colportage ought to be adopted.

The sixth anniversary was held with the Mt. Olive church, beginning Sept. 7, 1866. H. G. Savage was elected moderator, and J. M. Martin, clerk. Three newly organized churches were received into the union, Macedonia, Burnesville and Monterey. All the churches were represented except the Indian Creek church. It was not represented the year previous, and was in a state of disorder. It was calling for help and advice, neither of which was the Association willing to withhold. A committee of some of their best men, with J. T. Freeman at the head of it, was sent to confer with the church. The Tishomingo at that time had correspondence with the Tippah, the Chickasaw, the Judson, the Big Bear Creek, and the Mississippi Baptist State Convention.



The Committee on Documents made its report through the chairman, H. S. Archer. The recommendations were, *The Watchman*, at Jackson, Miss., with Thos. Whitfield as editor; the *Christian Herald*, of Moulton, Ala., under the management of J. Shackelford, and the *Christan Index*, of Atlanta, Ga., Gen. M. P. Lowrey was a contributor to the *Christian Index*. He made a speech in support of the *Index*, urging the importance of sustaining it.

The reports of two more committees deserve special notice.' In the report of the Committee on Associational Missions, it was recommended that, as *Missionary Baptists*, the body should engage itself in the work of Home missions with renewed zeal and energy. The report was read by H.G. Savage, who was a fine specimen of physical manhood and Christian character. After the reading of the report, a subscription was taken for this cause, amounting to \$440.00. The other report was on "Religious Instruction of the Colored People." It refreshed the minds of the delegates with the fact that Southern people were not responsible for the presence of the negro in our midst, that our responsibility for their spiritual welfare was not cancelled when they were set free, but if they wish, in their spiritual ignorance, to organize themselves into churches apart from the whites, they should be left to their discretion, with the dissent of the whites as to such a severance.

The session of 1867 was held with the church at Kossuth. J. T. Freeman was chosen moderator. The first item of business, after the proper organization and the reception of correspondence, was the reading of the report on Education. The report expressed gratification that many of the institutions of learning, that were compelled to close their doors during the war,

were then in a flourishing condition. The schools mentioned were Mary Sharp College, Brownsville Female College, the Emma Mercer Institute at Grenada, Miss., the Meridian Female College, the West Tennessee College at Jackson, Tenn., and Georgetown College. This list is given to show how the friends of learning were after the Civil War, casting about them for their educational bearings. It was a question with the considerate parents of means, as to where they could best avail themselves of the privilege of a higher education for their sons and daughters.

This session of the Tishomingo reached the high water mark Sunday afternoon. A "mass meeting" had been appointed for 3 o'clock that afternoon. L. R. Burgess was called to the chair. The meeting was addressed by Robert Weir, J. T. Freeman and J. G. Burgess. Ministerial Education was favored that hour and received a subscription of \$216.00, with the expressed understanding that the money was to be used in the education of G. M. Savage and William Thompson. It is scarcely necessary to state who these two ministerial students were. G. M. Savage is to-day president of the Southwestern Baptist University at Jackson, Tenn.

This purpose of the body deserves a connected consideration. The following year the interest in Ministerial Education had not in the least abated. They had somebody to educate. After a report on the subject was read, several speeches were made, insisting that it was the duty of the body to aid in the education of G. M. Savage, Wm. Thompson, and E. Z. Simmons, and a subscription was taken of \$109.50, to be paid at the end of the year. In 1869, it was rehearsed, that there were two young men striving to get an educa-

tion, of such ability and promise that inactivity was inexcusable. G. M. Savage was at Old Union University, Murfreesboro, Tenn., from which he was finally graduated. E. Z. Simmons had been at school, but was then in poor health. The education of two such men was of sufficient consideration to bestir any body to its best endeavors.

The year 1868, showed a broadening of the conceptions of the Association. M. P. Lowrey was received as a corresponding messenger from the Baptist State Convention. He read before the Association a letter from the corresponding secretary of the convention. He once remarked that Mississippi Baptists needed *information*, and he was surely an adept in imparting it. The value of that speech cannot be estimated. The broadening of mental conceptions is, in effect the expanding of the soul. Just here lies the hidden benefits accruing from the fostering care of Foreign missions. L. R. Burress emphasized the speech, but spoke more especially of the Orphans' Home at Lauderdale Springs. This added to the broadening of the conception, a generous sentiment.

Two more privileges were granted General Lowrey by the body. He was permitted to explain the condition of Mississippi College. He gave a cheerful view of the affairs of that institution of learning. It was heavily mortgaged. But he told his brethren that our college was not destined to pass out of the hands of Mississippi Baptists, but would be reclaimed from its pecuniary embarrassment. This was just such undergirding as all our people needed at that time. The old warrior, who had faced the cannon's mouth, knew how to cheer his forces in the hour of danger. The other privilege was of taking a public collection at

11 a. m. Sunday for State evangelization. The worth of such a man in an association is beyond the rapidly increasing process of geometrical progression.

The ninth annual session of the body was held with the church at Corinth. Five churches were received into the union—Pebble Hill, Oak Grove, Tabernacle, New Hope and Iuka.

At that time Mississippi Baptists were without a newspaper interest. The *Christian Watchman* had passed away. J. Shackleford was endeavoring to engage the Tishomingo in his paper, the *Christian Herald*, published at Tuscumbia, Ala. He was permitted to present the claims of his paper Saturday afternoon. Shackleford was a man of unusual physical build, sensible and a good writer. His ability was recognized by the Southern Baptist Convention in its meetings.

The report made on Foreign missions was an earnest presentation of the great commission. The report was written by L. R. Burress. He said, God had not given us a command that he had not given us the power to obey. That is the granite basis of missions. The committeeman impressed his report with a strong speech and was awarded the privilege of taking a collection for Foreign missions.

The program for a ministers' and deacons' meeting, to be held during the ensuing year, was printed in the Minutes of 1869. In that program was a subject given to G. M. Savage in the form of a query, that merits a more modern date. It reads: "Should the Baptists of North Mississippi and West Tennessee locate an institution of learning of *their own* at some convenient and suitable place?" It is current that Hume, the English historian, contracted his views of infidelity by engaging in a debate, when a youth, on the relative merits of

Christianity, having been assigned to the negative side of the question. The Southwestern University at Jackson, Tenn., was scarcely a well-defined conception when the young Savage was assigned this question for discussion.

The tenth annual session of the union had in attendance quite a number of representative men. The meeting was at Baldwyn. J. T. Freeman, of fine bearing and beautiful address, was elected moderator. M. P. Lowrey, to his inches a commander, represented the Tippah Association. A. L. Stovall, cool-headed, logical and pious, represented the Judson. James Nelson with a smoothly shaven oval face that was hallowed by prayer, J. B. Gambrell, young, sensible and brave. • Along with this fine display of choice talent was one whose name seemed to baffle the clerk of the body. Twice he seemed hesitatingly to record the name with a faltering pen, as "— Level." He surely meant no harm when he used the horizontal line, or by the speed with which he spelled the name.

The day had dawned on the question of a denominational paper for the Baptists of our State. The report on publications was, as usual, profuse as to Baptist periodicals. But the last paper commended was *The Baptist* of Memphis. In it was a Mississippi department presided over by M. P. Lowrey. This department was allowed only one page, but that one page gave a feeling of ownership, and *The Baptist* was exultingly called "*Our Paper*," and all the body was called on to rally to its support.

The Judson Association had an educational scheme. It may be denominated the "Tupelo idea;" for the word "idea" is scarcely material or immaterial, and is almost incomprehensible. The idea was to build a

Baptist Female Institute at Tupelo by the co-operation of a number of associations on the basis of \$9,000 to be obtained by a four (4) years' loan without interest. The Judson, the Chickasaw, and the Aberdeen favored it. T. P. Montgomery and A. L. Stovall were at the Tishomingo in this interest and succeeded in their mission, in so far as getting the body to agree to co-operate. The enterprise was as the flight of birds in the night.

In 1871, the Association convened at Hinkle's Creek, five miles west of Rienzi. In 1864, the writer was in that part of the country as a lad of seventeen, enlisted as a soldier in the Confederate army. He was not gathering any historical data, nor was he making any history that will ever find its way into books. He was quite fond of some of the young people north of Hinkle's Creek, whose cheeks, without any artificial aid, rivaled the delicate tints of the peach bloom.

Hinkle's Creek was the "home church" of H. G. Savage. With the exception of 1879 and 1883, he was pastor of that church from 1854 to 1884, or for twenty-eight years. The Hinkle's Creek church was received into the Chickasaw Association in 1854. It must have been a new church. It had then only twenty-nine members, and had, in 1870, one hundred and twenty-seven, having received twenty by baptism that year. In 1853, H. G. Savage was a licentiate, with Yellow Creek as his postoffice. In the associational year of 1884-85, he moved to Henderson, Tenn.

At the session of 1873, a proposition was made to the pastors of the body to select and supply some missionary stations as their pastoral work would admit. The question of men and means to carry on associational missions was a perplexing one in all the associa-



tions in the State. We find that O. L. Fitzgerald organized a church at Glendale. J. T. Freeman witnessed ten conversions; Joshua Smith sold \$45.00 worth of Bibles, and others did a like work. It was said at the time by Col. John D. Bills that it would require two missionaries laboring in the field all the while, to supply all the destitution in the bounds of the Association.

The fourteenth annual session was held at Rienzi, J. T. Freeman being moderator. The session began on Thursday at 3 p. m. Prof. M. T. Martin and T. J. Walne were in attendance, and E. B. McNeil was a member of the body. E. B. McNeil was reared in Pontotoc county, near Oak Hill. He began preaching just before the Civil War, and was sent to Union University to study "divinity." He was a versatile man and a fine character.

In the report on Schools and Colleges, Mississippi College, was, of course, commended—it was commended as "our college." Speeches were made to the report by J. W. Sandford, J. T. Freeman and M. T. Martin, and a subscription was made to the endowment fund, amounting to \$200.00. A subscription of \$122.50 was taken for Ministerial Education in the interest of T. J. Harris, provided he went to Mississippi College. A like subscription was made of \$30.00 in favor of J. P. Henderson, who was receiving instruction at Jacinto.

After a thorough discussion of the report on Home missions, the following resolutions were adopted:

*Resolved*, That the action of the State Convention meets with the hearty approval of this Association, and that we will assist the Board with our sympathy, our prayers and our contributions.

*Resolved*, That the Corresponding Secretary and

agents of the Board are cordially invited to visit our Association and our churches for the purpose of interesting our people in the great work of Domestic missions, and to raise funds for supplying the destitute portions of our State with the gospel of salvation.

*Resolved*, That we earnestly urge the churches of this Association to make regular and liberal contributions to our Board.

*Resolved*, That the Executive Board of this Association be heartily advised to co-operate with the State Board in prosecuting mission work in our bounds.

At the session of 1875, L. R. Burress was elected moderator. A collection was taken for Ministerial Education to be expended in Mississippi College, but nothing was recorded as to any ministerial student in that institution from the Tishomingo. *The Baptist* was commended for its Mississippi department. Along with *The Baptist*, *Christian Repository* and *Kind Words* were usually endorsed. In 1877, it was the pleasure of the Committee on Publications to recommend the *Mississippi Baptist Record*. It was not thought to be an experiment, but an established organ of Mississippi Baptists, and its appearance was hailed with joy. The following year no other periodical was commended with *The Record*, as it was deemed unnecessary to mention others. The circulation of the paper was rapidly increasing, and it had a great mission to accomplish. From 1880 to 1885, *The Baptist*, *The F. M. Journal*, and *Kind Words* were, as a rule, commended with *The Record*. In 1885, nine publications were recommended. J. B. Gambrell, editor of the *Record*, had been known in that part of the State from his boyhood, and was held in universal esteem.

TEMPERANCE:—In the period between 1876 and

1890, the first report on temperance is found in the records of 1881. The report that year did not have anything in it on prohibition. But the following year these two resolutions were adopted by the body:

*Resolved*, That the Tishomingo Baptist Association recommend to all the churches within our bounds the position, *prohibition* of intoxicating liquors as a beverage, within our churches.

*Resolved*, That we declare ourselves in full sympathy with the great temperance and prohibition movement of the day, and earnestly ask all our churches and members to labor for the advancement and promulgation of the temperance cause. In 1884, the report was lengthy and full. It asserted that the most effectual legal remedy for intoxication was constitutional prohibition, and that the legalized liquor traffic was a disgrace to civilization. Throughout this period the deliverances of the Tishomingo against the matchless evil were pronounced and emphatic.

SUNDAY SCHOOLS:—The Committee on Sunday schools in 1876 submitted a report, "strongly urging our pastors and churches to take more interest in our Sunday school work." The report was discussed by Walne, Burress, and others. The following year E. B. McNeil offered a resolution, recommending that the families organize themselves into Bible classes to study God's word. His position was very near the ground held by those who advocate the *Home Department* work of to-day. S. W. Sibley, in 1880, reminded the body that the second article of their covenant asked of the church that they report full S. S. statistics. In 1882, the colporteur of the Association furnished Sunday-school supplies at reasonable rates to the Sunday schools. After all that was said and done and written

on the subject, in 1883, only twelve churches of the twenty-seven composing the Association reported Sunday schools. In 1887, thirteen churches reported Sunday schools with a total attendance of 343. In 1890, a program for a Sunday-school Institute was adopted, which marked the beginning for active work in the Sunday-school cause by the Tishomingo Association. In no way can the interest in this department of Christian work be better conserved than by annual gathering in Sunday-school conventions.

EDUCATION:—The Tishomingo Association is an open field for the promoters of education. Being in the extreme northeastern part of the State, remotely distant from Mississippi College and so near Jackson, Tenn., its educational affiliations are doubtful and confused. Burriss, McNeil, and G. M. Savage received their higher education at Union University, Murfreesboro, Tenn. Savage and McNeil went over the line into Tennessee. Burriss is still at his post, and faithful to all our Baptist State enterprises. But, taken as a rule, it is best for young Mississippians to receive their education in Mississippi, and the youth of Tennessee to get their education at home, if they expect to spend their lives in their native State. The associations that the school-boy enjoys are valuable to him in after years.

In 1876, Mississippi College, Blue Mountain Female College and the Masonic Male and Female School at Henderson, Tennessee, were all recommended to the churches. The next year the Southwestern Baptist University was recommended, and the year after that, the University of Mississippi. In 1881, S. W. Sibley, a former student of Mississippi College, presented the report on education. He had a singleness of purpose,

and kept his pen on his theme. He said: "As Athens was once the intellectual eye of Greece, so let Mississippi College become the eye of Mississippi Baptists." The following year two high schools were commended with the usual institutions referred to in the reports, viz: Oak Lawn school, of which L. R. Burress was principal, and W. I. Gibson's school at Rienzi. Afterwards the Southern Baptist Theological Seminary was added to this list. These commendations varied little to the close of this period. The male patronage of the body has really been divided between the institutions of Mississippi and Tennessee. The young ministers, almost without exception, attended Mississippi College.

FOREIGN MISSIONS:—The reports put before the Tishomingo on Foreign missions were rather more interesting than reports on that benevolence presented to like organizations in the State. In 1881, J. S. Berry in his report urged that E. Z. Simmons and his wife be remembered in their prayers, as Simmons had gone to a foreign field from that association. The next year, W. S. Skinner offered the following resolution:

*"Resolved,* That each church in this Association appoint an agent to solicit contributions from each of her members for the building of a chapel for Brother Simmons in Canton, China. \$280.00 was at once subscribed for the chapel, and \$357.00 for Foreign missions. In 1884, nine (9) churches reported collections for Foreign missions, amounting to \$75.40. After the reading and discussion of the report of 1889, the body joined in special prayer for E. Z. Simmons and Mrs. Janie Sanford.

STATE MISSIONS:—Home missions and State missions are closely allied. In the period we are considering three reports were made on State missions

proper, in 1881, 1882 and 1883. In 1875, E. B. McNeil read before the Tishomingo a report on State missions, stating that the Board had been in active operation only two years, but that its missionaries had baptized 324 persons, received by letter 270, and had organized 7 churches. In 1878, a number of touching speeches were made on State missions, and contributions made to the missionaries in the yellow fever districts, amounting to \$35.30. Year by year reports were submitted to the body on State missions and co-operation with the Board was close and cordial. The Treasurer's report to the body in 1882 showed that he had received for State missions that year \$245.80, which was highly gratifying. In 1885, the Treasurer's report showed \$406.20 collected for State and Associational missions. In 1887, \$328.25 for missions, and in 1890, \$237.90 to State and Associational missions.

EXECUTIVE BOARD:—In 1876, three missionaries had been in the field at work in the bounds of the body—Joseph Roberson, W. L. Landress, and D. W. Leath. No debt had been incurred. According to the "old-time custom" pledges were made to this work, amounting to \$326.75, of which only \$68.65 was paid before the next session of the body. It appears in the history of all the associations that it was more difficult to make clean collections of subscriptions to associational work than for the other benevolences, and that the Executive Boards had all been embarrassed from the lack of sufficient funds to do suitable work. It is possible that a reason for this lies in the fact that the best preachers in the Association cannot be commanded for missionary work.

The Treasurer's report of 1880 shows that \$192.50 had been expended that year on associational missions



—in 1882, \$240.40; in 1885, for State Associational missions, \$496.20. The Executive Committee was favored in the associational work and went far beyond the average associations of the State in the volume of its work. One of its great advantages consisted in the fact that the ministers in the body were not only men of high intelligence and deep piety, but held long residence in the bounds of the Association. Whatever may be said of long pastorates, the student of the history of associations becomes confirmed in his belief that long pastorates are promotive of associational prosperity. Such men as Norvell Robertson and N. L. Clark have been the glory of their associations.

The moderators of the Association from 1876 to 1890 were as follows: H. G. Savage in 1876; H. S. Archer in 1877; J. W. Burress in 1878 and 1879; J. D. Bills from 1881 to 1887, inclusive; J. S. Berry from 1888 to 1890, inclusive, and W. A. Richardson from 1885 to 1890, inclusive.

The session of 1891 convened with the Osborne church. John D. Bills was chosen moderator, and W. D. Richardson, clerk. In 1892, they met at Burnsville, on the Memphis and Charleston Railroad; in 1893, with Piney Grove church, and in 1894 with the Chewalla church in Tennessee.

## CHAPTER XXVI.

## TIPPAAH ASSOCIATION.

The Tippah Association is in the counties of Tippah and Benton, having also a few churches in Union and Marshall counties. This statement makes it apparent that the Association is in the middle of the extreme northern part of our State. The eastern part of its territory is of limestone formation, and western part of the yellow loam region, while the two are divided as far north as Ripley by the extreme northern part of the flat woods region. The country is undulating, and in some parts very hilly and precipitous. It is drained by the tributaries of the Hatchie River on the east, the headwaters of the Wolf River on the north, and the headwaters of the Tippah River and the Tallahatchie on the west and on the south.

This scope of country is inhabited by an intelligent farming people, who have access to the large marts of trade and centers of influence over the G. & C. R. R. and the K. C. M. & B. R. R. As a rule they are careful as to educational facilities. Blue Mountain Female College is easily accessible from all parts of this territory, is liberally patronized, and regarded with much pride. This institution of learning has made it easy to find happy and enjoyable homes in Tippah and Benton counties, presided over by women of grace and culture. On Oct. 27, 1860, a convention was held at Ripley by

representatives of certain Baptist churches for the purpose of constituting an association. About the middle of September previous, ten churches had received letters of dismission from the Chickasaw Association to form a new Association. The Chickasaw at that time comprised forty-nine churches, and, extending over a large territory, it was extremely difficult for some churches to reach the meetings of the body by delegates. The ten churches that received letters of dismission were, Beulah, Canaan, Pleasant Hill, Union, Ripley, Unity, Hope-well, Macedonia, Mt. Comfort, and Zion Hill. All of these churches were represented in this Convention, except the Unity church. W. H. H. Holcomb, who was moderator at the constitution of the Chickasaw Association twenty-two years before this, was in the Convention as a representative from one of the churches. Ambrose Ray was likewise present who was also a moderator of the Chickasaw Association for one session. Besides these two well known preachers, H. C. Spencer, W. D. Lancaster, D. D. Roach, and A. Goodwin aided in the formation of this Association.

After the usual proceedings of organizing an Association had received attention, the Association was named the Tippah Baptist Association. Benton and Union counties had not then been formed, and the Association was almost exclusively in Tippah county, which made the naming of the body an easy matter. A. Goodwin was elected moderator, J. E. Rogers, clerk, and Simon R. Spight, treasurer. Simon R. Spight, who lived in Ripley, had served the old Association (the Chickasaw) as clerk through the first seven years of its existence, and was a well known figure in the Baptist gatherings of North Mississippi. The representatives of the churches had been co-laborers in associational

work for years before the organization of this new Association, but doubtless felt the absence of the active men of the old mother Association.

The Association, of necessity, transacted very little business. But a report on Domestic missions was received which recommended that the individual churches occupy the destitute places in reach of them. It was only a temporary arrangement until the Association could get ready for active operations, and seems to have been abandoned the next year.

The action of the churches of this Association in withdrawing from the Chickasaw at that time seems to have been inopportune. Abraham Lincoln was elected president of the United States within a fortnight after the first meeting of the Association, and the Civil War was a historic fact before the second meeting of the body. The second meeting of the association was held in September, 1861, embracing the fourth Sunday. Owing to the excitement incident to the intestine strife, but little was undertaken by the body. For four years the Association was practically inoperative, and doubtless some who desired its formation, after enduring the hardships of the tented field, fell asleep, and their bodily forms, in gory clothes, were wrapped in their blankets, and let down in the earth to know no awaking until the startling morn of the resurrection.

On Sept. 22, 1865, the third session commenced with Canaan church, Tippah county. The organization was cheered by the application of three churches for admission into the body, New Hope from the old Chickasaw, and two newly constituted churches, Shelby Creek, and Providence. Ambrose Ray, a man of known piety, was elected moderator. His wife taught him how to read after they were married, yet he was

eminent in all the educational advancement of his brethren, and was a warm supporter of the Mary Washington College at Pontotoc. The war was over with these people, and they went to work with a zeal to rebuild the broken places in the walls of Zion. An Executive Board was appointed at this session of the body to foster associational missions, and \$220.00 was pledged for the benevolence. It was recommended to the churches that they organize Sunday Schools. A. G. Parrott and L. P. Cossitt were now in the Association, both of whom were regarded as fine preachers in those days. The writer remembers hearing Parrott preach at Cherry Creek in the following year. He was there attending a meeting of the Chickasaw Association. His fame as a preacher had preceeded him. The Association adjourned to hear him preach. The young man in his minority gave him rapt attention, and retained the elevating influence exerted upon him by the chaste speaker.

On September, 21, 1866, the Association convened with the Union church. Mark P. Lowrey was elected moderator. The last time we noticed him in this history, he was making a good soldier of the cross. In the Civil War that intervened he made a good soldier in the army fighting for his country, and at the close of that war took off the epaulets of a brigadier general to enter the army of his Lord, again to fight for him the remaining nineteen years of his life, and then at the river's brink, to suddenly lay aside the habiliments of an earthly strife for the special civic honors of the country sought by the pure in heart.

Saulsberry, Harmony and Pleasant Grove churches, recently organized, were received along with Bethlehem, Pleasant Hill and Piny Grove churches from Chickasaw

Association. The Executive Board reported that they had employed M. P. Lowrey to give half his time to missionary work in the bounds of the Association. He reported two churches constituted. He received \$347.50. There were, at that time, 20 churches in the body, with a total of 928 members.

In 1867-68, the Association was strengthened by the addition of the Flat Rock, Pocahontas, Hamilton, Clear Creek, and Chewalla churches. The missionary work in the Association was pushed with a zest, and to commendable success. A. G. Parrott, was missionary, a man whose tongue was touched and electrified by the divine finger. W. H. Holcombe, the grand old man, on August 9, 1867, folded his tent to close life's nomadic wanderings. He allowed no one to surpass him in labors for his Master. The following ministers were in the Association at that time, viz: D. R. Bryant, L. P. Cossitt, J. M. Chambers, J. A. Crook, W. H. Doyle, R. E. Fowles, J. W. Johnson, W. D. Lancaster, H. F. Lipford, M. P. Lowrey, J. H. Prescott, A. G. Parrott, A. Ray, M. Ray, J. E. Rogers, H. G. Spenser, H. C. Spenser, and T. J. Valentine. There were then 25 churches with a membership of 1,760.

The all-absorbing cause in the Association seemed to be the associational work, the occupying of the field. In 1869, the Association had no committee to report on Foreign missions. But in 1870, \$224.50 was subscribed for Foreign missions, and \$170.00 for Ministerial Education. In that year the Executive Board reported that two associational missionaries had been employed, viz: M. D. Lancaster and W. L. Skinner, the former for half his time, and the latter for one-fourth his time. Two churches had been organized, and Shady Grove and New Bethel were received into the Association.



The ninth session of the body was held with the Academy church, September 22, 1871. M. P. Lowrey was re-elected moderator. The Treasurer's report showed an advance in the work. \$529.80 had been received for associational missions, and \$190.00 for Ministerial Education. It appears that about this time there was a growing interest in Ministerial Education in the body. In 1869, W. G. Thompson, a member of the Ripley Baptist church, was in the Southern Baptist Theological Seminary, then located at Greenville, South Carolina. Sixteen members of the body pledged themselves for his support for three years, the time that was necessary for the completion of a full course in the Seminary by a student. Gen. M. P. Lowrey was trustee of the Seminary, and much interested in the ministerial work of Mississippi College. The writer knows of the interest Gen. M. P. Lowrey had in the Seminary in 1872. At that time there was great excitement in the Southern States over a discovery of the fact that Dr. Wm. Williams, a professor of the Seminary, was an alien immersionist, and Gen. M. P. Lowrey being a trustee of the Seminary, felt deeply the deplorable condition of the worthy and beneficial institution of learning. In 1872, the Tippah gave \$260.00 to Ministerial Education, with a falling off in the contributions for associational missions, and \$12.80 reported collected for Foreign missions.

In 1872, two important events occurred, which merit special notice. One was the happy impression made by C. E. Brame, the missionary secretary of the Sunday School Board of the State Convention. He was a man of marvelous energy, and succeeded in a few months in arousing an interest in the Sunday School work that has not been equaled since. The

staid clerk of the Association gives his pen liberty and says: "The Association was addressed, *and, we think*, edified by M. P. Lowrey and C. E. Brame." This quotation shows that the cause represented by the speakers was promoted on the occasion. The second event was the missionary sermon preached at night on the Sabbath, embraced in the sitting of the Association by J. M. Chambers. We are told in the Minutes, that it "will be long remembered by all who heard, as a feast, indeed."

Ashland and Bethel churches were received in 1872, and Mount Moriah and Pisgah churches in 1873. Jno. T. Buck, in his brief history of the body, says: "The Executive Board reported that, as the churches had made no pledges for the year, it was deemed best to turn over the small amount of funds on hand to the State Mission Board. \$33.25 had been received for Foreign missions, and \$331.50 for Ministerial Education." The State Mission Board was just beginning its useful career in the State, and doubtless received with thanksgiving even this small amount from the far-away association. Tippah Association had at this time a number of young ministers in school who were in a few years to show themselves great and useful. J. W. Sanford, J. D. Anderson and W. E. Berry; who has not heard of them? J. W. Sanford was golden-tongued. He was afterward the brilliant husband of Mrs. Janie Lowrey Sanford Graves, of China. J. D. Anderson is a man of splendid gifts and married a daughter of M. P. Lowrey. I scarcely need speak of W. E. Berry. He and his wife, the eldest daughter of M. P. Lowrey, are one with the name of Blue Mountain Female College. We need not wonder, in the face of these facts that the amount contributed by the body

to Ministerial Education amounted to \$331.50 in 1873. It seems that it overshadowed every other cause of benevolence. In 1874, says John T. Buck, "the mission work seems about this time to have suffered and special attention been paid Ministerial Education. Only \$15.11 had been contributed to Domestic missions, and \$24.95 for Foreign missions, while \$181 90 was received for Ministerial Education."

The Association was not lacking in its zeal for female education. In 1872, a resolution was adopted to the effect, "that the Baptist Female Seminary at Pontotoc, under the efficient management of Dr. W. L. Slack, is worthy of patronage. The course of instruction is thorough; the discipline mild, but firm; the board excellent and cheap, and the general management of the very best kind." In 1874, the following resolution was passed:

*"Resolved*, That we recommend to Baptists and other friends of female education the Blue Mountain Female Institute, under the control of M. P. Lowrey. The teachers are fully competent, the course is thorough, and the charges moderate." In 1875, on page eleven of the Minutes of the proceedings of the Association we find this resolution:

*"Resolved*, That we hereby heartily recommend to all friends of female education the Blue Mountain Female Institute under the control of M. P. Lowrey, as highly worthy of support and patronage, as being both a cheap and thorough institution of learning."

In 1876, the Tippah Association met with the Canaan church in Benton county, at which meeting the Prescott Springs church was received. Much life was shown during this year in the body. It appeared that there was a growing interest in the Sunday-school

work, and \$202.50 was subscribed to Home missions. In the following year, 1877, \$129.50 was pledged for State missions outside of their offering to associational missions. J. C. Gadd had been working in the Association as missionary and had established one church and four Sunday schools. The churches of the Association had at that date 2,006 members.

In 1879, the Association that met at New Hope church, Tippah county, was composed of thirty churches. It was an inspiring meeting. In the meeting of the union were such men as L. Ball, E. Z. Simmons, M. P. Lowrey, L. P. Cossitt, W. E. Berry, W. D. Lancaster, T. J. Valentine, A. G. Parrott, H. F. Lipford, J. E. Rogers, B. T. Kimbrough, and E. Windes. The mission reports were cheerful; the old debts having all been paid, \$135.00 had been collected for Associational missions, \$105.95 for State missions, \$108.21 for Foreign missions, and \$78.50 for ministerial Education. Four young ministers were in the Blue Mountain Male academy, viz; J. C. Gadd, L. T. Ray, D. E. Gambrell, and and E. L. Wesson. In 1880, the Blue Mountain, Blest Hope, Central Oak, Line and Utah churches were received into the body. \$16.50 was given to State missions.

In 1881, the Association had its strength of the preceeding year increased by several strong men, as H. L. Finley, J. B. Gambrell, W. H. M. Durham, and A. H. Booth. L. Ball was chosen moderator. The report on Publications was read by H. L. Finley which, with other publications, recommended *The Baptist Record*, published at Jackson, Mississippi, and *The Baptist* of Memphis. *The Baptist* still had many strong friends in North Mississippi, after the *Baptist Record* was made our state paper. J. R. Graves was a man of remarkable

magnetism and strong personal ties. After the discussion between him and J. B. Gambrell on church communion, the work in the Tippah and the Coldwater Associations became complicated and intricate. The Tippah Association was held in line with our workers by such strong men as M. P. Lowrey and L. Ball. Their wisdom triumphed over their kindly feeling for the editor of *The Baptist*. These two men would have been true to their Convention work and to our paper interest, though J. R. Graves had been their natural father. It is conspicuously true that Tippah Association has not yet furnished any one to turn up his heel against our Convention work, but on the contrary has furnished our common interests with many strong men, who have seemed indispensable at times.

The Tippah Association was in close co-operation with our State mission work. Their plan of co-operation was peculiar to their situation and their needs. They did their own associational work by a supervising Executive Board. This was done as State mission work. Any money that remained after they had met their needs was turned over to the State fund. In 1882, the churches pledged \$430.00 to this work. The previous year the chairman of their Board had reported a debt of \$220.60. It was resolved by the new Board to first pay the debt. But they did not cease missionary work while the money was being raised. Immediately L. T. Ray was put into the field. But owing to the short crop of 1881, little could be done towards cancelling their obligation. By unanimous agreement, the close co-operation with the State Board referred to was agreed upon, which made their pledges to State missions available for the payment of the debt. H. L. Finley was then employed. His success was in every

way gratifying. He entered the field in January, 1882, agreeing to give his whole time to the work at a salary of \$500.00 a year.

In the report of their Executive Board, it is stated that almost every church in the Association was organized by missionary labor directed by the old Chickasaw Association. The Tippah was exhorted to follow the example of her mother.

L. T. Ray, missionary pastor at Falconer, reported that the church had made substantial progress. H. L. Finley reported that he had traveled 2,297 miles, had sold fifty-three Bibles, and 151 Testaments, 1,500 volumes of books, and had distributed 20,000 pages of tracts. He had baptized seventeen, and organized one church. It is difficult for the historian to prevent himself from pausing to give extended favorable comment on this report.

The interest of the Tippah in Southern missions was becoming animated because of the fact that Mrs. Janie L. Sanford (now Graves) daughter of Gen. M. P. Lowrey, had at a recent date been employed to work among the Chinese in California. In the associational year 1881-82 they gave \$145.10 to the Home Mission Board exclusively for Mrs. Sanford's work.

The treasurer's report for the year was highly creditable. It showed that they had given \$85.35 to Foreign missions, \$694.60 to State missions, \$167.50 as a total to the Home Mission Board, \$52.65 to Mississippi College, \$60.00 to the Southern Baptist Theological Seminary, and \$11.50 to Ministerial Education, making a grand total of \$1,071.45.

In 1881, the Tippah met with the church at Ripley. The writer, then Financial Secretary of Mississippi College, was with the body in 1882 and also in 1883. In



company with J. B. Gambrell, he went from Oxford by way of Grand Junction and Middleton, Tennessee. At Grand Junction, we were joined by J. R. Graves of Memphis. It could be seen at a glance that the times were to be interesting. For months a running discussion on "Church Communion" had been carried on by these two distinguished men in their respective papers, *The Record* and *The Baptist*. We had many Baptists in our State who were vociferous in their agreement with J. R. Graves, on "noninter communion." J. B. Gambrell differed from him in his views on the subject, and, really wished to clear the field of the rubbish of such a useless predominating occupancy of thought for the right of way of our State evangelization.

Gen. M. P. Lowrey, eager for forward work, without any interruption, and still cherishing a warm friendship for J. R. Graves, had chosen the writer as an exponent of our State work, and had arranged beforehand that he and the writer should be together in the home of Simon R. Spight, that the closest touch might be maintained. But, alas, on the afternoon of the first day of the session the college agent had a racking chill and distressed by a burning fever, was compelled to return home.

The Executive Board reported cheerfully. All the liabilities of the Board had been met, and there was a small amount in the treasury. H. L. Finley was still in the field and doing some of the best work of his useful life. J. E. Buchanan was missionary in the field at Hickory Flat and Wicker's School-house. It is said, "Never before has the missionary work been so promising." J. L. Finley reported twelve persons baptized, and another church constituted. The treasurer's report showed that they had contributed that associa-

tonal year for State missions, \$1,038.05, for Foreign Missions, \$87.25, for Southern missions, \$121.10, and for Ministerial Education, \$86.45; total \$3,430.50.

In 1884, the Association was composed of eighteen churches, with a total membership of 2,148. The pastors were L. P. Cossitt, N. A. West, H. L. West, H. L. Finley, W. E. Berry, E. L. Wesson, W. L. Farmer, E. M. Lloyd, J. E. Buchanan, M. P. Lowrey, I. H. Anding, and T. J. Valentine. The Executive Board consisted of W. E. Berry, chairman, H. H. Ray, P. C. Gadd, W. H. M. Durham, J. H. Buchanan, R. E. Whitten, and C. J. Frederick. M. P. Lowrey was moderator, W. O. Rutherford, clerk, and C. J. Frederick, treasurer.

It was thought that the missionary spirit was increasing. H. L. Finley was still in charge of their missionary and colportage work. He was giving his entire time to the Board. Arrangements were made for J. E. Buchanan to occupy a part of the destitute field. W. E. Berry, reporting the Board's work, said: "Forty years ago, in all North Mississippi, there was only one small association, the Chickasaw, with a membership of only sixteen hundred. Now there are ten associations, with an aggregate membership of some twenty thousand. In the territory of this body, with her thirty-three (33) churches, thirty (30) preachers, and more than 2,000 members, there were then only nine churches, with four preachers, and 400 Baptists."

In 1885, the Association convened with the New Prospect church. L. P. Cossitt was chosen moderator, J. W. Grump, clerk, and C. J. Frederick, treasurer.

In that year, the Association had a sad "in memoriam." Two of the most honored and useful of the body had passed away. On the 27th of February, 1885, M. P. Lowrey went to his reward. He began to preach

early in life. Step by step he advanced in usefulness, until, at the time of his death, he seemed indispensable to our State work. He was foremost in all advanced work and every good enterprise. He had served on the Board of Trustees, both of Mississippi College and of our State University. Seven years he was editor of the Mississippi Department of the Baptist, and for ten years, president of the Mississippi Baptist State Convention. He was a man whom our people felt safe in trusting with high positions, and whom they delighted to honor. He was in the first meeting of the Tippah Association; and, in all of its history, to the date of his death, permitted no one to excel him in interest and activity in its meetings. He was chosen moderator at their second gathering, in 1866, and was in the chair as the presiding officer of the body at 12 sessions.

On the 3rd day of July, 1885, L. T. Ray fell on sleep. He married a daughter of M. P. Lowrey. He was a young man of great promise. He was very companionable, energetic, faithful, and pious. Perhaps he was more noted for his unfeigned piety than anything else. He had an unclouded transparency of character that so clearly permitted his light to shine, that he needed no set glorification, no bugle's blast, to draw the gaze of those who admired the pure in heart.

But God ever lives, and the work of the Association kept its rapid pace. God works through agents, but when he shall take away one, he lays his hand on another. H. L. Finley was still in the field as missionary. In 1885 he reported 2,527 miles of travel, sold 60 Bibles and 28 Testaments, distributed 8,000 pages of tracts, baptized 24 persons, and established another church. Judging from his report to the Association, he did missionary work nearly all over the territory of the body.

The reports of the committees from 1882 to 1885 inclusive, were above the average of reports made by committees to our associations in the State. The committees on Publications recommended the organs of communication of the Foreign and Home Boards. Along with these was placed *The Record*, and excepting 1884, *The Baptist*, of Memphis. The schools commended to the body were, The Southern Baptist Theological Seminary, Blue Mountain Female College, and Mississippi College.

For clearness and for convenience we will consider the last fifteen years of the history of this Association by the topical method. This method has been found most satisfactory in considering the last years of the existence of the Association, as it allows close consecutiveness of reports on each object of benevolence.

The reports on temperance, made during this period by some of the associations, were interesting because of the resistance that was shown to what was known in the nineties as the "Hop Joints." But it appears that the Tippah was not especially irritated by what proved a nefarious traffic in other parts of the State. We will, therefore, but give some excerpts from the annual reports on temperance, which will convey a correct idea of the attitude of the Tippah on the question of temperance reform.

In 1886, this language was put into their report on temperance: "We heartily approve and endorse the action and position taken by those counties that have adopted prohibition by local option." In another report, these words occur: "We urge our brotherhood to labor in any honorable way for the promotion of a healthy sentiment upon this question among the masses." Again: "It becomes every Christian to be

still more zealous and to lend his influence toward blotting out this curse from our country." "The death rate is 26 per cent greeter among drunkards than among teetotalers, and about 75 per cent of the crime of the United States is due to drink."

In their reports on Publications they usually recommended our State Baptist paper, the *Baptist*, of Memphis, the *Foreign Journal* and *Kind Words*. In 1889 the *Southern Baptist Record* and the *Baptist and Reflector* were commended. *The Record* had combined with the *Southern Baptist*, of Meridian, Mississippi, and the *Baptist* and the *Reflector*, two Tennessee papers, had been consolidated. *The Home Field* was embraced in the report of that year, and for years following. In 1894, the *Record* had a rival in the State so strong and so attractive as to call for commendation from the Tippah—the *Baptist Layman*, of Winona. That paper was also recommended to the brotherhood in 1895 and in 1896. In 1897, it was said, the *Baptist Layman* is a splendid weekly, and the management having associated with it St. Clair Lawrence as Field Editor, (he of the Tippah Association) we especially recommend it to our Association." In 1898, *The Baptist*, published at Jackson, Mississippi, had taken the place of the two papers, the *Record* and the *Layman*, and was highly commended. The two following years the same recommendation was made.

The Tippah, like many other associations, had no Sunday School Conventions. Their committees on Sunday Schools, therefore, were devoid of anything special on the Sunday School work. They had some difficulty in getting Sunday School statistics from the church letters to the Association, and were unable to tell the number of schools and pupils. There are a great

many more Sunday Schools in our State than we are credited with by statistical tables, and great unfairness is done us by the churches in their failure to give Sunday School statistics. In 1899, B. G. Lowrey was appointed Sunday School missionary to take charge of the work.

Good reports were made on the Mississippi Baptist Orphanage from its origin in 1897 to this date. In 1897, the Orphanage was given a long, well written report, J. A. Autry being chairman of the committee. Full and accurate information was given on the history of Orphans' Homes in general, and our Orphanage in particular. The chairman showed wonderful research and painstaking in getting up his report. It is only deficient, in that it does not recommend anything to the Association as a line of work in the support of the Orphanage. The reports, the two following years, were also highly instructive. In 1900, it was said, "This institution has none and does not want any endowment, preferring to rely upon the promises of God and the liberality of the churches for its support."

The Tippah did not permit a year to pass without a report on Education. The Association has ever been true in its alliance with Mississippi College. M. P. Lowrey sent all his sons to the institution, nearly all of them becoming graduates of the College. By his influence, direct and indirect, many young men of merit have attended the sessions of our College. Blue Mountain Female College is a lasting monument to the energy and good judgment of M. P. Lowrey. A man of equal merits could have established a female school much more readily further south in our State. For years, his school was not reached by any line of rail-



road, and yet it was enthusiastically patronized far and wide. His sons, between whom it is hard to discriminate, have proven worthy successors of their noble sire. These two institutions now and then with Blue Mountain Male Academy, were recommended year by year, and supported by patronage and means.

The reports on Home and Foreign missions were about of the usual character—instructive. More than usual pith and point were given to Home missions. They had become enlisted in Home missions when Mrs. Janie Sanford was missionary in California, and happily retained their interest in an observable degree. They mentioned in their reports the work of the Home Board in New Orleans, and in Cuba, as points of proximity to Mississippi, that the nearness of these missions might elicit interest in that line of benevolence. In 1889, it was suggested that a lack of interest in Home missions was attributable to pastoral inefficiency, and two recommendations were made: That pastors inform the churches as to the various fields of labor and their needs, and that regular collections be taken for the Home Mission Board.

As has already been explained, their State and associational mission work were closely allied. Their associational work was reported as State missions, and usually they collected money that was forwarded to the State Board beyond the support of their own missions. Their plan suited them and worked well, and the State Board was satisfied.

We find that, in 1886, H. L. Finley was still in the employ of their Executive Board. That was well and wise. As a missionary in the State work, he has been equaled by few, and excelled by none. He was giving all his time to the Executive Board. J. E. Buchanan

was missionary pastor at Falconer, and W. K. Bryant was employed at Tiplersville. That was a strange place for a sober preacher like that worthy brother. On May 7, 1886, Dr. J. H. Buchanan fell on sleep. He was a thoughtful, solid, consecrated man. He did good work during his short ministry, and left his memory fragrant in North Mississippi. H. L. Finley made his usual full report to the Executive Board.

With difficulty they prevailed upon H. L. Finley to do work the following year. During the year he served the Unity, Pleasant Ridge, and Bethel churches. But he could not be induced the next year to ride for the Board. J. H. Shackelford was appointed as his successor, who, with W. G. Thompson, assumed the care of their missions.

In 1889, their work was waivering. There was a debt of \$300.00 hanging over the Board, and there were no pledges to meet the demand. The Board was compelled to retrench. Yet work was done at Hickory Flat, New Prospect, New Bethel, and Pleasant Ridge. The following year, there was no report put before the body on associational missions. In 1891, no missionary was employed. In 1892, W. T. Lowrey was made chairman of the Executive Board. The following year the services of H. L. Finley were again secured, and the work began to brighten at once. He gave half his time at a salary of \$300.00. He traveled 2,577 miles, baptized six, organized five Sunday Schools, and constituted one church.

In 1894, J. N. McMillin, in his report on State missions, showed some despondency as to the success of their work. Of the \$400.00 promised their missionaries, W. E. Lancaster and St. Clair Lawrence, they yet owed \$200.00. Closer relation to the State Board

was recommended, i. e., that the State Board be allowed to appoint their missionaries on the recommendation of the Executive Board. It was thought that this plan would lessen responsibility, and be more efficient. No missionary was put into the field the following year. Dependence was put in the Fifth Sunday meeting for missionary resuscitation, but they were not well attended.

In 1896, the Board was still timid and afraid of debt, but in the spring put W. G. Thompson in the field for a part of his time at a salary of \$100.00, all of which they were not able to pay before the meeting of the Association. The following year much destitution in their bounds was recognized, but collections were poor.

The Executive Board, in 1898, announced that they were still co-operating with the Convention Board and that they were called on for \$1,025.00 for all purposes. The plan of apportionment was resorted to and has been in favor to the present time.

In 1886, there were 32 churches in the Tippah Association with an aggregate membership of 2,171. In 1890, 33 churches and a total membership of 2,304. In 1895, 35 churches with 2,400 members, and in 1900, 33, with a total of 2,451 members. It is seen that the increase was gradual, but steady.

In 1886, the total contribution amounted to \$1,458.30. In 1890, they contributed to all purposes as reported, \$2,331.90; in 1895, \$2,227.40, and in 1900, \$2,565.44. There was a slight falling off in 1895, but the contribution of 1900 was far in advance of the former years.

The prominent ministers in the Tippah in this period were: W. E. Berry, J. H. Buchanan, W. G. Thompson

W. T. Lowrey, H. L. Finley, J. R. Farish, J. N. McMillin, L. P. Cossitt, and others. The moderators of the Association from its origin, were: A. Godwin in 1860 and 1861; M. P. Lowrey in 1866; A. Ray in 1867; M. P. Lowrey in 1868 and 1869; A. G. Parrott from 1870 to 1874; M. P. Lowrey from 1875 to 1880; L. Ball in 1881; M. P. Lowrey from 1882 to 1884; L. P. Cossitt from 1885 to 1888; W. G. Thompson in 1889 and 1890; L. P. Cossitt in 1891, and W. E. Berry from 1892 to 1901. The clerks of the body were: J. E. Rogers from 1860 to 1871; A. S. Watson in 1872; Thos. Spight from 1873 to 1877; O. F. Ray in 1878 and 1879; W. O. Rutherford from 1880 to 1884; J. W. Crump from 1885 to 1901. The treasurers were S. R. Spight in 1860; H. Garrett from 1866 to 1869; J. J. Guyton from 1870 to 1883; C. J. Frederick in 1884 and 1885; J. F. Guyton in 1886; W. H. M. Durham in 1878 and 1888; J. S. Gillentine in 1889 and 1890; J. N. McMillin from 1891 to 1895; J. F. Ray in 1895; H. H. Ray from 1896 to 1898, and J. A. Norris in 1900 and 1901.

## CHAPTER XXVII.

## SALEM ASSOCIATION.

The churches of this body were, in 1869, in the counties of Jasper, Clark, Green, Simpson, Smith, and Covington. Among their postoffices were Paulding, Enterprise, Shubuta, Taylorsville, Raleigh, and Williamsburg. There were at that date 30 churches in the organization with a total of 838 members. The pastors of these churches were W. West, John Williams, William Thigpen, Isaac Andrews, E. S. Robinson, J. R. Smith, T. B. Heslip, C. H. Baine, J. A. Hitt, N. B. Robertson, G. W. Gunn, J. P. Johnson, E. L. Carter, and D. Sumrall.

The body was organized in 1860, but it could have accomplished little before 1869. The Associations that were constituted just before the beginning of the Civil War were exceeding weak for a decade, and had a hard struggle to maintain their organization for years after the civil strife was over.

We find that at the end of ten years, from 1869, that the Salem Association had in it 30 churches with a total membership of 1,232. The committee on finance reported in 1869 the sum of \$133.20, and in 1880, \$124.10. Thus it may be seen that, in that period, the body had held its own in the number of churches, had increased in communicants, and had suffered only an insignificant amount in contributions.

In 1884, the union had in it 33 churches, which had an aggregate membership of 1,460. This statement shows a gain of 128 communicants, and three churches in four years. In 1889, the number of churches was considerably smaller, consequent upon the going out of a number of churches to other associations.

The most noted pastors in the body in 1869 were E. L. Carter, J. A. Hitt, J. P. Johnson, and William Thigpen. In 1880, was added to the number, T. E. H. Robinson, J. E. Brunson, and J. E. Steinwinder. In 1884, we find also the names of J. D. Knight and L. J. Caughman in the list of pastors, and, in 1889, the names of L. E. Hall and G. W. Knight.

But the minister who easily held pre-eminence in the body from 1869 to 1900 was William Thigpen, a brother-in-law of N. L. Clark. William Thigpen is now far advanced in years, but his mind is still clear as a cloudless day, and his heart still warm as in years ago.

No connected history of the Salem Association can be given, owing to the smallness of the written records of the doings of the body that have been preserved, but the writer has been promised by William Thigpen, his recollections of the Salem Association. If he finds time to write out these recollections, and the infirmities of age do not prevent, they will be attached to this brief statement of facts. The hope is entertained that the reading public shall have his recollections, and be profited by reading them.

It can be added that the Salem Association is, and has from the first been, in hearty accord and close co-operation with the General Association. Its general benevolence has been directed through that channel. There is in the body now a decided tendency toward



the "Gospel Mission" idea, but their contributions are still sent through the General Association directly to the missionary on the field of labor. It will require time and gathered experience to demonstrate what this idea will accomplish for them, and what their attitude to it will be at the end of this decade.

## CHAPTER XXVIII.

## OXFORD ASSOCIATION.

In very early times, the Cold Water Association occupied the territory of Northwest Mississippi as far south as the Tallahatchie river. South of that river was the field of the old Panola Association, long since extinct. The Panola Association held its first annual session in 1843. It had a cheerful existence until the Civil War, shortly after which it was disbanded. In 1850, there were sixteen churches in the Panola Association with 976 members, and in 1854, seventeen churches with a membership of 705. Some of the churches had, in that four years, suffered a large decrease in membership, perhaps from the organization of new churches.

The territory occupied by the old Panola Association was virtually the same as the field of the Oxford Association to-day. Many of the churches that were in the Panola Association are now in the Oxford—notably Oxford, Yocona, ClearCreek, Yellow Leaf, Good Hope and Mt. Gilead.

On Friday before the fifth Sunday in October, 1870, a convention was held with the Yocona church (Taylor's Depot) for the purpose of organizing a new Baptist association. The convention was composed of delegates from churches of the Coldwater and Yalobusha associations. Whitfield Dupuy was called to act

as president of the convention, and W. H. Carothers, secretary. The delegates composing the body were from the following churches: Clear Creek, Pleasant Grove, Eureka, Bethany, Good Hope, Black Jack, Water Valley, Bynum's Creek, Oxford, Mount Gilead, Yellow Leaf, Antioch, and Yocona.

After the adoption of Articles of Faith, Rules of Decorum, etc., permanent organization was effected by the election of Whitfield Dupuy, of the Water Valley church, moderator, W. H. Carothers, of the Oxford church, clerk, and Jesse Humphries, of Yellow Leaf, treasurer. J. G. Hall was received as a messenger from the Yaobusha Association, and H. L. Finley from the Chickasaw. The Oxford Association began life with thirteen churches, which had an aggregate membership of 953.

The session of 1871 was held with the Clear Creek church, beginning the 28th of September. R. G. Hewlett preached the introductory sermon from John 9:4. The moderator and clerk of the session of the year before were re-elected, and C. J. Burgess, of Clear Creek church, elected treasurer. Providence, Centre Hill, and Pleasant Ridge churches were received into their fellowship, making a fraternity of sixteen churches in the second year of the existence of the Association. James Nelson, of the Board of Education of the State Convention, and A. A. Lomax, financial secretary of Mississippi College, were with them. The Executive Board was authorized to receive and disburse funds raised for Ministerial Education. The sum of \$22.75 was raised in cash for Mississippi College.

Prof. A. J. Quinche, in his letter of correspondence, tells us that the churches received that year by baptism 122 persons, and by letter 97. The next session

of the body was to be held with the Mt. Gilead church, seven miles southwest of Water Valley.

The following year, among their distinguished visitors were M. P. Lowrey from the Tippah Association, and C. E. Brame, of West Point, District Secretary of the State Sunday School Board. M. P. Lowrey, by request, preached the introductory sermon. Prof. M. T. Martin was also recognized as representing the interest of Mississippi College.

The cause of Sunday schools was benefited by the presence of C. E. Brame. It was recommended that special effort be made to organize a Sunday school in each church, that co-operation with the State Sunday-school Board be effected, and that an Associational Sunday-school Convention be organized. A cash collection was taken for this object, amounting to \$13.45, and pledges amounting to \$32.50.

The report on Ministerial Education was read by R. G. Hewlett. It closed with this sentence: "Your committee is of the opinion that Clinton is the place for the education of Mississippi ministers." A cash collection was taken for Ministerial Education, amounting to \$12.80, and pledges received to the amount of \$282.00 to aid H. W. Rockett and S. P. Williams at Mississippi College. That year the Association aided H. W. Rockett to the amount of \$74.10, and S. P. Williams to \$86.30.

The Executive Board made an effort to begin work in the bounds of the Association. T. R. Williams was employed as their missionary, but his health was too poor to begin the work. No one could be gotten to ride as missionary for them, and, consequently no work was done. It was resolved that the Executive Board be instructed to take under consideration the subject

of renewing the mission as conducted by the old Panola Association among the Indians.

At the session of 1873, R. G. Hewlett was made moderator, which honor he retained until 1876. In 1876, W. Dupuy was elected to fill the position. In 1877, R. G. Hewlett was again moderator, holding the position to 1880. In 1880, Z. T. Leavell was chosen to preside over the body. He was succeeded the following year by A. J. Quinche, who held the position one more year. In 1883, R. G. Hewlett was moderator again, and was in the chair one more year.

R. G. Hewlett gave the best years of his life to the promotion of the interests of the Oxford Association. He loved his association, and spared no pains to make its meetings successful. For a few years he was in Arkansas, where he was connected with the Mt. Vernon Association. R. G. Hewlett was doctrinal in his preaching and positive in his denominational teachings. He was naturally of a calculating mind, and logical in sermons. He was for twenty-nine years pastor of the Clear Creek church, eight miles west of Oxford, of Yocona four years, and of Pleasant Ridge and Concord seven years, each.

The Executive Board was still unable in 1873 to secure a missionary to labor in their bounds, but handled \$79.00 for the Domestic Board at Marion, Ala. and about \$360.00 for Ministerial Education, which was expended upon H. W. Rockett, and S. P. Williams while in Mississippi College.

The report on Publications recommended *The Baptist* of Memphis, also *Kind Words*, the *Home and Foreign Journal*, and the *Orphan's Home Banner*.

The session of 1874 was held with the Clear Creek church. W. D. Mayfield of Memphis, Tenn., preached

the introductory sermon. Along with him, the Association had as guests, Daniel King of California, and M. T. Martin of Mississippi College. It is noticeable that J. L. Johnson was that year in the body, and while not reported among the delegates from the Oxford church, was placed on the Executive Board, and was made chairman of the standing committee on Foreign missions. The name of Dr. M. W. Phillips also appeared on the minutes of that year for the first time.

Ministerial Education was still held in high favor by the Association. A collection was taken in 1874 for this cause amounting in cash and subscriptions to \$123.00. There were then fifteen churches in the fraternity with a total membership of 954.

In 1875, two more churches were received into the union, New Prospect and Pope. D. J. Burgess was clerk, and J. A. Thornton, treasurer. Their ordained ministers were. R. G. Hewlett, J. B. Gambrell, J. L. Johnson, S. D. Johns, T. R. Williams, T. H. Moore, D. Dupuy, J. J. Sawyer, John Collins, W. Johnson, H. W. Rockett, and W. K. Bryant.

It was resolved that the Executive Board be instructed to employ a missionary to labor in their bounds for five months and the churches requested to decide at their first conference what they will give for his support. A. J. Quinche was chairman of the Board, and J. B. Gambrell, secretary. T. H. Smith had been at Spring Dale. He was to get \$125.00 as salary for one-fourth of his time. He served seven months. It was said that there was much destitution in their bounds, awaiting missionary effort. Hearty co-operation with the State Mission Board was recommended.

D. J. Burgess was elected clerk of the Association from 1875 to 1884, inclusive. J. A. Thornton was treasurer from 1875 to 1884.



The session of 1876 met with the church at Water Valley. The Clear Creek church, for some reason, sent a number of queries to the Association in its deliberations. One query was as to what course should be pursued with members of the church that participate in the modern dance; the other in essence as to the Scriptural authority of "inter-communionism" at the Lord's Supper between members of different churches of the same faith and order. A committee raised a report on these queries, with J. B. Gambrell as chairman, advised that all members guilty of engaging in the modern dance should be admonished and publicly rebuked, and, if they persist, be excluded from the church. As to "non-intercommunionism," it was replied that the Bible was silent as to it. But a person known to be a baptized believer, and a member of a Baptist church in good standing, might rightly be invited to partake of the Lord's Supper.

Their interest in Ministerial Education was kept up by the fact that they still had a young minister seeking to prepare himself for ministerial efficiency. W. K. Bryant was a young minister attending school at Taylor's Depot. A collection in cash and subscription was taken for his benefit amounting to \$39.35.

The Executive Board made an effort to put a missionary in the bounds of the Association, but could not realize the money to pay his salary. The lack of confidence was the reason assigned for this failure, and co-operation with the State Mission Board was suggested to strengthen their "confidence and hope."

Their eighth annual session was held with the Yellow Leaf church, beginning Oct. 5, 1877. Z. T. Leavell, then pastor at Oxford, was sustained in a motion to have a report from a committee on State missions. He

was made chairman of the committee. The report was discussed by J. L. Johnson and T. J. Walne, and a collection in cash taken amounting to \$70.15, and a subscription of \$355.00. That was something new and refreshing.

"The Evils of the Use of Tobacco," was, at that time, a fruitful source of contention. This subject was mainly agitated by R. G. Hewlett, who strenuously opposed the use of the weed. J. L. Johnson pleaded that the use of tobacco was harmless to the system and year by year the subject came up for discussion. R. G. Hewlett made the argument that the habit was not only expensive, but useless. J. L. Johnson asked him why he wore buttons on his coat behind, if he were so strenuously opposed to the useless. At one session of the Association the subject was all-absorbing, but the men in Lafayette County are still chewing and smoking tobacco. It is sometimes difficult to persuade a child to cease the useless habit of sucking its thumb, and men are only boys grown up, and sometimes none the wiser for the growing.

J. L. Johnson made the report on Publications in 1877, in which he said we had "set up housekeeping for ourselves in the newspaper business," and commended the new venture, the *Mississippi Baptist Record* published at Clinton. J. B. Gambrell, the editor of the *Record*, was present, and made the argument in a speech that they could not do without the *Record*, and the *Record* could not do without them, and said that the mill that grinds our corn is, in all the world, the best mill to us.

The following year the Executive Board was able to report some work done, despite their listlessness and extreme caution. T. H. Smith, a fine representative of

the numerous Smith family, proposed as William Carey to go to work, and trust his brethren. He was promised by the Board \$50.00 a month, *if it could be raised*. He organized two churches, Springport and Liberty Hill, traveled 788 miles, preached 55 sermons, and baptized 27 persons. The sum of \$55.60 was paid him, and at the Association, after several good speeches were made, a collection was taken for this cause, amounting to \$35.40. No help was being received from the State Mission Board.

The next year the following resolution was adopted:

"*Resolved*, by the Executive Board of this Association, that every pastor in the Association is requested to preach to his church in the interest of mission work within their limits at his earliest convenience." The destitution in the bounds of the Association was really not alarming, and the churches were giving hundreds of dollars to State missions.

The session of 1880 was interfered with by inclement weather. The attendance was not large, and the services of Sunday were suspended, as it rained without ceasing until in the afternoon.

The discussion on an amendment to the report on Sunday schools was breezy and out of the usual vein. The amendment made by J. L. Johnson to the report to arouse the Association was to the effect that the Association did not approve of Sunday-school work, and that the report on the subject be abolished from the list of committees. Of course, this amendment was voted down, but it had a good effect, as was designed. It was then resolved by the delegates of the churches that they would do their very best to establish Sunday schools in churches which had none.

There were then seventeen churches in the fraternity

with a total membership of 1,075. The churches received that year, by baptism, the aggregate number of 97, and by letter 81. The Oxford church had received 32 by baptism, and 10 by letter. The writer, then pastor of the Oxford church, remembers the baptism of those 32 persons, as it was in the month of January, in snow water.

In 1881, the usual reports of committees were received. The report on Foreign missions was unusual in its length and quite exhaustive. It was written by R. G. Hewlett and was full of information. The report on Temperance read by H. J. Smith was scriptural and scientific, and covered a page of the Minutes of the session. The report on Foreign missions had attached a foot-note, which showed what three churches had given that associational year for Foreign missions: Mt. Gilead gave \$8.00, Water Valley \$18.00, and Oxford \$100.00. The total amount reported for Foreign missions was \$226.00.

After the discussion of the report on State missions, pledges were taken for that object, amounting to \$500.00. This showing was good, and one feels a sense of regret that a disposition was being engendered to dissolve the body, progressing so nicely in the development of the missionary spirit.

But the following year a committee was appointed consisting of three members of the body to take under consideration the advisability of a union of the Oxford and the Yalobusha associations. The committee consisted of H. J. Smith, R. G. Hewlett and J. L. Johnson. The committee reported favorable to consolidation of the two associations, and recommended the appointment of a committee of five to attend the next session of the Yalobusha to propose a union of the two. The

report was adopted without discussion, and it seemed that the work was done.

The main argument for the proposed union was that the Oxford was weak in ministerial strength. Three or four of the members of the body had to discuss all subjects, and were constantly on the floor. It became monotonous and was arduous work for the speakers, as they must make three or four speeches a day.

But it appears that, though the matter was unanimously decided in the Association, the churches thought otherwise about the consolidation. As the year was passing away, they became fixed in their determination to continue the existence of the Association, the Oxford church excepted. So the Oxford church met with the Bethany Association in 1883.

In the year 1883, there was a lengthy discussion of the proposed union, in which W. K. Bryant, J. R. Bozeman, A. J. Quinche, R. G. Hewlett, W. T. Hudson, and W. C. Lattimore participated. Finally, it was agreed to send a letter to the Yalobusha Association, when in session, in which to inform that body that they did not deem the proposed consolidation best. The Yalobusha Association got the Oxford church, but the Oxford Association held the name of that church, and pursued its course as best it could. The reasons for this bit of flirtation with the sober Yalobusha have not been put on paper.

The fifteenth annual session of the body was held with the Yellow Leaf church, beginning September 11, 1884. S. R. Lamb was chosen moderator, Dan J. Burgess, clerk, and C. Crosby, treasurer. The Cold Springs church was received into the Association.

A short historical sketch was given that year, in

the Minutes, of the Clear Creek church. In it the statement was made that the church was constituted in 1842, and in forty-two years had only three pastors. It belonged to the Panola Association from 1843 to 1865, to the Cold Water to 1870, and from that date to the Oxford. It is hoped the good old church will wish more than this much given of its history.

Despite its reversès, the Oxford Association had, in 1885, sixteen churches in its union, which had an aggregate of 981 members. Seventy-six were received by baptism that year and forty-six by letter. The pastors of the churches were: C. C. Greer, H. W. Rockett, R. G. Hewlett, G. W. Hollowell, W. I. Hargis, W. M. Farmer, M. G. Leatherwood, J. H. Collins, R. K. Webb, H. J. Legge, and C. W. Smith. The Association met that year with the church at Courtland, S. R. Lamb being moderator, D. J. Burgess, clerk, and E. G. Leigh, treasurer.

The Executive Board in 1886 was again unfortunate in its failure to realize a sufficiency of money to secure an efficient missionary. They wished the services of R. G. Hewlett, but as they could secure pledges for only \$300.00, he could not give the time they wished for that sum of money. At the meeting of the Association various plans were suggested for carrying on their work, but something more than plans is necessary in doing missionary work.

During the sitting of the body the sum of \$111.00 was pledged to Foreign missions, and \$126.00 to State missions. The churches reported \$112.75 given to Foreign missions during the associational year, and \$93.50 to State missions, with a grand total of contributions to all objects of \$2,401.96.

In 1887, the Association met with the church at



Water Valley. J. W. Higginbotham was elected moderator, J. H. Collins, clerk, and E. G. Leigh, treasurer. The Big Springs church was received into the union.

The principal item of business that year was the reception of a resolution sent to the Association by the church at Oxford. The resolution made it plain that the Oxford church had a reason for going to the Yalobusha Association, and had acted upon the resolution of the joint committee of the two bodies to form a consolidation, and expressed regrets that its relation to the churches of the Oxford Association had been dissolved, with a desire that the churches of the Oxford Association could see the way to co-operation with them. J. L. Johnson and G. W. Leavell, of the Oxford church, were with them.

At the proper time the resolution was carefully considered. Speeches were made by J. H. Edwards, pastor at Oxford, R. G. Hewlett, John Powell, of Grenada, W. S. Webb, of Clinton, and J. L. Johnson. It was resolved to request the churches of the Association to vote on the question of sending delegates to the Yalobusha-Oxford Association, and disband the Oxford Association, and to report to the clerk of the Association as soon as the vote was taken. The churches voted against consolidation.

The following year W. I. Hargis offered the following preamble and resolutions on the subject:

WHEREAS, the Oxford church, formerly a member of this body, and for reasons well known to the Association, severed her connection with this body, and joined the Yalobusha Association, and

Whereas, the matter of union between the Oxford and the Yalobusha Associations is settled for the present and perhaps forever, therefore,

*Resolved*, That we cordially invite the Oxford church to come back to this Association.

*Resolved* 2, That a copy of these resolutions be transmitted to the Oxford church with such other explanations as may be necessary. In 1890, the Oxford church went back to the Oxford Association.

In 1888, the Executive Board secured the services of H. L. Finley to do missionary and colporteur work. No better selection could have been made in that part of the State. He is one of the most successful of the colporters we have had employed in the State. He was to receive a salary of \$300.00 for half his time, the Association and the State Mission Board bearing equally the expenses. He sold 26 Bibles, 30 Testaments, 285 books, 10,140 pages of tracts. His sales amounted to \$208.80. He preached 60 sermons, made 25 prayer meeting talks, and baptized four persons. The Board was much encouraged. H. L. Johnson was president of the Board and Z. D. Jennings, secretary.

On January 1, 1889, H. L. Finley was employed for all his time as missionary and colporteur, at a salary of \$600.00 a year, the State Board agreeing to pay \$100.00 of the amount. The American Baptist Publication Society presented them with \$100.00 worth of books. A large and satisfactory showing of work was made by the colporteur, who realized the great need of the work. In "the crowning day," H. L. Finley will be seen at his true value. The great men in our denomination in the State have not been the men who have been seen in high places, and in demand on high days, but the men who have gone in the highways and hedges with the Lord's invitations. The reports of the Executive Board reveal to the world the useful men of our associations.

In 1889, Woman's Work was well regarded in the Association. Their report on this work was read by W. L. Hargis, of Oxford. Mrs. Rosa Leigh reported for the societies in the churches. She was appointed vice-president for Oxford Association one year before. Then they had three societies—at Water Valley, Taylor, and Courtland. At the meeting of the Association they had seven, with new ones at Harrison, Popes, Good Hope, and a Sunbeam Society at Water Valley. The Good Hope church had contributed \$11.65; Taylor, \$71.50; Water Valley Sunbeams, \$10.00; Popes, \$10.00; Water Valley, \$130.00; and Courtland, \$70.50.

The session of 1890 was held in the Pilgrims Rest church, Panola county. E. W. Barton was chosen moderator. The introductory sermon was preached by H. W. Rockett. Along with the Oxford church, the Batesville and Mt. Pisgah churches were also received.

In 1890, there were eighteen churches in the Association with an aggregate membership of 1,000. The Oxford church was the largest, having a total membership of 124. Ten Sunday Schools were reported, with an average attendance of 306 pupils. The total receipts of these ten Sunday Schools were \$132.44. The ten Sunday Schools were all reported as "evergreen."

The Oxford Association was moderate but positive on the question of intemperance. R. G. Hewlett was strenuously opposed to the use of tobacco, and did all he could to limit its consumption. Some men, members of the churches of the Oxford Association, in very limited circumstances, confessed to him that their annual tobacco bill was between \$30.00 and \$40.00. Yet they had almost nothing for benevolence.

The report on Temperance was, in 1891, read by E. L. Wesson, then pastor at Water Valley. He said: "If

we follow the scriptural rule, we must, as Christians, stop drinking at all as a beverage, and, as churches, must discipline for the drinking, and for assisting in the sale of intoxicants." From the report of 1893, made by Judge P. H. Lowrey, we take these two sentences: "We ask and urge this Association to consider this question—Should not a church deal with a member who drinks moderately, as it does with the member who drinks to drunkenness?" In 1894, a very able report came from the pen of Judge B. T. Kimbrough, which was requested for publication in the *Baptist Record*.

From the report on Total Abstinence, of 1895, read by A. A. Lomax, pastor at Batesville, we take these words: "Every consideration, therefore, of health and wealth, of prosperity and peace, of conduct and character, both for self and others, *impel* us in the direction of total abstinence." These quotations suffice to show the attitude of the Oxford Association on the question of the temperance reform.

Their reports on Publications from 1890 to 1900 were uniform in their recommendations. The publications of the American Baptist Publication Society, *Kind Words*, *Our Home Field*, the *Foreign Mission Journal*, and our Baptist State papers were invariably recommended.

They succeeded better with their Sunday School work than most of our associations. In 1891, ten out of seventeen of their churches had Sunday Schools. In 1893, six out of twenty-one churches made no mention of having a Sunday School. The following year they had in their Sunday Schools 477 pupils, while the churches of the Association had a total of 1,541 members. In 1895, the following churches had Sunday

Schools: Bethany, Burgess, Clear Creek, Courtland, Good Hope, Mt. Pisgah, Oxford, Panola, Pilgrims Rest, Shady Grove, Water Valley, and Yocona. In 1898, ten churches reported Sunday Schools, with an enrollment of 327, which had the appearance of a decline in interest in this work, but in 1900 they had twelve Sunday Schools, with an enrollment of 600 pupils.

After the establishment of the Mississippi Baptist Orphanage at Jackson, the institution received their attention annually. In 1900, the report on the subject was spoken to by A. E. Jennings "in a touching manner," and T. J. Bailey, editor of *The Baptist*, "gave some valuable information on the conduct of the Orphanage." Woman's Work was regarded with fine interest. In 1892, Mrs. Rose Leigh, of Courtland, retired from the vice-presidency of the association, and was succeeded by Mrs. Mattie Leavell, of Oxford. In 1894, there were societies in six churches of the association, Batesville, Oxford, Courtland, Good Hope, Water Valley, and Burgess. In 1897, only two churches reported societies. In the report of the Committee on Woman's Work in 1900 by N. W. P. Bacon it is said: "We would urge upon all our pastors the great importance of having a Woman's Missionary Society in every one of our churches."

Annually, reports were made on education. In 1891, R. A. Venable, then president of Mississippi College, was with them, and discussed the report on the college. He said, "The object of education is to develop, and no system of education is effectual unless it develops the nature. He is wise who decides on an education at all hazards. The greatest need of Mississippi College is the prayers of Christians; then your influence and your money." He said many other wise things.

The reports on the college were usually long and full, and were well discussed by their best men, such as P. H. Lowrey, R. M. Leavell, E. L. Wesson, G. W. Gardner, J. A. Lee, H. W. Rockett, H. L. Johnson, W. I. Hargis and others.

Their reports of Home and Foreign missions were full of information as to the work of the home and foreign fields. Their Executive Board in this period was a part of the time active and useful. They were in thorough sympathy with the work of State Missions.

In 1891, an effort was made to place W. I. Hargis in the field as their missionary. Failing to secure him, they endeavored to persuade H. L. Johnson to take the work. Finally W. P. Winter was placed in the field. He was energetic and faithful in his labors. He traveled 1,200 miles, preached 89 sermons, distributed 1,904 pages of tracts, and baptized seven persons. The churches gave that year to missions \$483.49, all of them reporting contributions to missions except three. The following year they gave to missions \$638.97, all the churches contributing but two.

In 1893, W. I. Hargis labored as missionary in the northern part of the association one-fourth of his time at a salary of \$125.00. J. A. Lee, W. P. Winter, and H. L. Johnson also did some work for the Executive Board. That year the churches gave \$707.62 to missions, and \$36.00 on the Jackson church debt. The following year it was agreed that their missionaries be employed by the Convention Board in conjunction with their Executive Board. This action established the closest relations between them and the convention.

We see that in 1895 their churches gave to Foreign missions \$172.48, to State missions \$161.85, and to Home missions \$97.77. In 1900 they gave to Foreign



missions \$349.61, to State missions \$317.95, and to Home missions \$175.81. These figures show a gratifying increase in interest in all their missionary work.

Their moderators between 1890 and 1900 were P. H. Lowrey in 1891, H. W. Rockett from 1892 to 1894 inclusive, S. R. Lamb from 1895 to 1897, inclusive, and W. I. Hargis from 1898 to the close of the century. Their clerks were S. R. Whitten in 1891, W. I. Hargis in 1892, D. C. Perkins in 1893, A. T. Bobo in 1894 and 1895, D. C. Perkins in 1896, A. T. Bobo in 1897, J. D. Peacock from 1898 to 1900 inclusive. Their treasurers were E. G. Leigh from 1891 to 1896, J. M. Tatum from 1896 to 1900, and S. R. Lamb in 1900.

In 1891, there were twenty churches in the association, with 1,165 members. In 1895, they had twenty-one churches, with 1,533 members. In 1900, they had twenty-five churches, with 1,634. By this showing their churches had an increase of 469 members in ten years.

The existence of the Oxford Association has been checkered. It has been able to keep some strong men all the while, who have administered its affairs wisely and steered it over some rough places. It is at present among our best associations, in a growing condition, and with a bright future before it. May the great Director of all human affairs continue his blessings upon them.

## CHAPTER XXIX.

## BOGUE CHITTO ASSOCIATION.

The Bogue Chitto was organized in October, 1870, of churches along the Bogue Chitto river. It was composed of sixteen churches. Six of these churches were from the Pearl river, one from the Mississippi and quite a number from Washington parish, La. The churches from the Pearl river were Mt. Herman, Union, Silver Creek, Smyrna, Mt. Moriah and Mt. Zion. The Tangipahoa church was from the Mississippi. The other churches were Beulah, Mt. Nebo, Spring Creek, Shady Grove, Half Moon Bluff, Bethel, Sharon, Mt. Pisgah and Moak's Creek. Two of these churches were very old. The Tangipahoa church was received into the Mississippi in 1811, and the Half Moon Bluff in 1812. The Half Moon Bluff went into the constitution of the Pearl river in 1820, and remained some years with that body before going to an Association in Louisiana.

The leading ministers in the organization of the body were W. H. Schilling, B. A. Crawford, E. M. Schilling, C. F. Crawford and W. J. Fortenberry. They were doubtless induced to form the body because of the great distance the delegates must travel over going to the existing bodies. These churches were in a good country and composed of a correct membership. The territory is in the long leaf pine region, but is not precipitous. The land yields to vigorous cultivation, pro-

ducing good crops. The writer has had the pleasure of being with the people in the heart of this territory, and found them in comfortable circumstances. Their homes are not palatial, but sufficiently commodious and well kept. They care more to be correct in life than for gewgaws and tinsel. They are interested in education and support well their high schools.

In 1871, the body was prepared for business after electing Elder C. F. Crawford, Moderator, J. G. Leggett, Clerk, and John Simmons, Treasurer. The churches that year had 1,872 members. Nine churches were received, viz.: New Zion, Terry's Creek, Bogue Chitto, Salem and Friendship of Pike county; Vernon and Mt. Pleasant, of Lincoln, and Mars Hill, of Amite county, Miss., and New Hope, of Tangipahoa parish, La. Correspondence was entered into with the Mississippi, the Pearl River, Eastern Louisiana, Hobolochitto, the Mississippi River, and the Union associations, and also with the Baptist State Convention. Elder James Nelson, secretary of the Board of Ministerial Education of the convention, was present. Committees reported on Ministerial Education, Ministerial support, Sunday school and Bible revision.

After the sermon preached on Sunday by James Nelson, a collection was taken for associational missions, amounting to \$78.25 in cash and \$371.50 in pledges. This gave the new organization a good standing as a working body. Five union meetings were appointed to be held in the ensuing year: First at Bogue Chitto church in October, second at Spring Creek in December, third at Moak's Creek, fourth at Silver Creek, and fifth at Tangipahoa church. Mississippi College was warmly indorsed and especially recommended to young ministers wishing a collegiate course.

Each church was urged to hold a missionary meeting in July of each year, and collections to be taken for the Foreign Mission Board, and the *Foreign Mission Journal* was recommended to the patronage of the body. *The Baptist*, published at Memphis, was commended as sound and scriptural.

They had a fine beginning. It marked high in its list of benevolence and showed a most commendable spirit. It had a fine field of operation and seemed to assume its duties with a willing hand. There was destitution in their bounds, and a missionary was put into the field at once. C. F. Crawford had baptized thirteen and organized one church at the close of the first year of the life of the union.

The association, of 1872, met with the Mt. Zion church on the 26th of October. The place of meeting was in Pike county and near the center of its territory. Pleasant Hill, a newly constituted church, was added to the union. The Bogue Chitto received correspondence with two new associations, the West Pearl River and the Fair River. We find that the West Pearl River kept up correspondence with the Bogue Chitto to 1884. S. S. Ralyea and M. T. Martin were at this meeting. Each of these great men had a well-defined purpose in life and the energy and will power to succeed. M. T. Martin was the indefatigable financial agent of Mississippi College, and was contributing his best days to the pecuniary interests of that worthy institution of learning. Prodigious were his labors and his activity almost beyond belief. S. S. Ralyea was the strong promoter of the General Association of Southern Mississippi and Eastern Louisiana, which, in the previous April, had held its second session at Jackson, Louisiana. The meeting was highly gratifying to him. His hope

was to form a strong body of several associations for the educational and spiritual edification of the Baptists in a vast area of country in South Mississippi and that part of Louisiana east of the Mississippi river. It does not appear that he desired to conflict with the institutions fostered by the State Convention, for he acted as chairman of a committee on Mississippi College at one of the meetings of the Pearl River, and presented a splendid report.

It may not be aniss just here to bring under cognizance the position of the Bogue Chitto on missionary endeavor. Some of the churches were large in numbers. Silver Creek had 218 members, Bogue Chitto 236, and New Zion, the church to which Willis J. Fortenberry belonged, 173. The churches composing the body had a total of 2,103 members. How should all these people be directed? The Mission Board of the preceding year was continued and four strong men added to it, viz: James A. Jenkins, Z. E. P. Williams, W. J. Price and A. J. Everett. It was recommended that missionary collections be taken and the cash forwarded to this Board. Immediately upon the passage of this resolution a cash collection was taken of \$63.25. The report of the Missionary Board shows that \$240.06 was collected during the associational year for missionary purposes.

The spiritual condition of the churches, as shown in the report on that subject, was not by any means gratifying to some. It is said some of the churches were in a state of lethargy, and more interest in prayer meeting and Sunday school was recommended as a remedy for the evil. The holding of regular prayer meetings was suggested. It was a matter of congratulation that some of the churches had large and prosperous Sunday

schools, and the fullest support given to this work. The apprehension was indulged that the Baptist State Convention was about to permit the Orphans' Home at Lauderdale Springs transferred to the superintendency of the Masonic fraternity. The association recorded itself as much opposed to such a transfer. The resolutions passed on this subject go to show the correctness of sentiment held by the association. The life of institutions is quite much as they start. The youth of an organization is as the youth of a human being, but a forecast of the future.

The body of 1873 heard with delight that the State Mission Board of the Convention wished the co-operation of the district associations in evangelizing the destitute parts of the State, and the Mission Board of the body was instructed to correspond with the State Board on the subject. The State Board was located at Hazlehurst. Not only were they correct in spirit, but they wished also to be correct in action. They wished to aid in the evangelization of the State. Pastors of churches were persistently urged to take collections for missionary objects. They were to lead their flocks. During the year the Missionary Board had C. F. Crawford in the field. Each church was asked to give \$25.00 for missions, which was considered a very modest request.

In 1874 the Zion Grove church was received into the organization. This church was in Tangipahoa parish, La. The West Pearl called on them for co-operation in mission work, which was readily agreed upon. There was a magnanimity shown by this people, a spontaneity of generous sentiment that elicits admiration. The urgent request was repeated to pastors not to neglect the missionary collection. The Mission Board was



authorized to buy Testaments to be distributed in destitute places *on the borders of the association*. The treasurer of the union was instructed to pay the messengers sent to other bodies their compensation in advance. During this year the name of the Half Moon Bluff church was changed to Hay's Creek. That is to be regretted. The church was one of the oldest in Louisiana. For sixty-three years it had carried that name. It had been called by it in three associations in our State, and a feeling of sadness is experienced that the strangely sounding old name is to be lost from associational records.

The association in 1885 was composed of twenty-eight churches, which had a total membership of 2,370. Seven of the churches had each over 100 members, and two of them over 200 each. Bogue Chitto had 231 members. The association of that year met with the Mar's Hill church, Amite county, a church that was constituted on the first Sunday in June, 1815. This seems to have been a dark year with the union. The churches were in a luke warm state and a general apathy seemed to prevail. Such years will come. It is in such seasons of depression that the soul is made to look to "the hills" for divine favor. There were no representations from the convention at that gathering and no report was made on Foreign missions. It was surely a season worthy of serious thought. But we find at that time one hopeful sign. The old resolutions on purchasing books for destitute places and urging pastors to preach on the subject of missions were reiterated with solemn emphasis.

The following year the face of affairs was completely changed. We find many familiar names on the pages of the minutes. One feels like he has been awakened

from a troubled dream of isolation and found many laughing friends around him. There is the name of A. Goss, the scholarly itinerant, whose face was familiar in those days in the Pearl River, the Strong River and the Mt. Pisgah associations. O. L. Johnson, strong and true, was, of course, called on to preach. S. S. Ralyea and E. C. Eager were there. R. J. Boone was a delegate from Bogue Chitto church. He is one of the best colporteurs in the State and a preacher of good ability. S. S. Ralyea represented the McComb City church, which was that year received into the association. Preamble and resolutions were passed expressing the fact that there was little destitution in the bounds of the body, and showing a readiness "to carry the war into Africa." Ball Town was in the bounds of this association. It was resolved "that the ministers of this association be requested to visit the colored churches within their reach and lay the matter of Foreign missions before them and solicit a contribution from them to the support of Foreign missions." Ministers were asked to preach on missions in their own churches and take collections for Home and Foreign missions, and the Mission Board instructed to have money raised for Foreign missions, to be appropriated to W. J. David, their missionary in Africa.

In 1877, messengers were appointed to the Baptist State Convention, viz: B. A. Crawford, T. J. Everett, J. R. Farish, Z. E. P. Williams, E. C. Andrews, S. C. Walker and others. J. R. Farish was a delegate from the church at Magnolia. He was to preach in the afternoon on Sunday, but a heavy rain prevented. At that meeting of the body, Friendship and Mar's Hill churches were dismissed by letter. The Committee on Obituaries records the death of Wm. Marselas, of Mar's Hill church;

Jacob Curtis, of Bogue Chitto, and Alfred Reaves and William H. Holmes. It also tells of the general loss in the death of S. S. Ralyea, of the McComb City church. What little is said of the demise of that great and useful man is parenthetical and interpolated by the clerk of the body. His career receives notice in Foster's Mississippi Baptist Preachers. He was well equipped for life, a man of good education and splendid gifts.

It was reserved for the fatal year of 1878 for the Bogue Chitto to send up the shout of victory. It was in this language:

"WHEREAS, There seems to be no mission destitution within the bounds of this association, and, as our Board will have little to do in the work of missions; therefore be it

"*Resolved*, That our Missionary Board will be instructed to co-operate with the Mission Board of the Baptist State Convention in the employment of a missionary to labor in any destitute field."

The body agreed to form itself a missionary body without the word "Home" before the word "missionary." There is a heroic spirit and a military dash about the expression that is not found on the records of any other association in the State. 1878, it is remembered, was the year the yellow fever decimated some parts of Mississippi. The epidemic caused the representation of the churches to be small, but did not dampen the ardor of the body.

On the records of 1879 familiar names greet us, C. H. Otkin, W. W. Bolls, H. M. Long, J. R. Farish, T. J. Walne and T. C. Schilling. The names of those men will be imperishable if the history of Mississippi Baptists is faithfully preserved. Such men have been worth more to Mississippi than our pine hills and alluvial valleys.

The products of their lives have not been annual, but perennial. It is refreshing to note the list of committees raised by the Bogue Chitto in 1879: On Lea Female College, missions, Clinton College, Sunday schools and religious literature. The report on Lea Female College is about the same as in the minutes of the Pearl River, which has already been given. More will be said of that useful institution of learning under another head. B. A. Crawford was chairman of the Committee on State Missions. He said: "This association is strong and *able to do a great deal* in the work of missions. We would, therefore, recommend to the churches of this association a hearty co-operation with the State Mission Board." The letter of correspondence written by W. H. Schilling said the body was showing considerable interest in missions and Sunday schools. A Committee on Temperance made a ringing report. The churches were exhorted to exercise the closest watch care over their members who were addicted to drink, and to exercise the most rigid discipline as a correction. The *Baptist Record* and the *Southern Baptist* were recommended by the Committee on Publications.

The officers of the Bogue Chitto in 1880 were: C. F. Crawford, moderator, B. S. Turnipseed, clerk, and C. S. Walker, treasurer. C. F. Crawford had been moderator from the beginning. B. S. Turnipseed was clerk six years, succeeding J. C. Leggett, who was clerk for four years before him. S. C. Walker was treasurer three years, J. A. Jenkins four years, and John Simmons three years. In 1880, there were twenty-four churches in the body, reporting 137 baptisms, with a total membership of 2,363 that year. Due courtesy was urged by one church for another, that had excluded a number for disorderly work. The Magnolia church had re-

ceived "one or more" such excluded members, and a committee of three was appointed to visit the church and labor with it and make a formal report at the next sitting of the body. Two years after a report was received from this committee, continued to that date. The report said that the offense was out of the jurisdiction of the Association, and recommended that no further action be taken as to the irregularity.

The eighth resolution passed was with reference to T. C. Schilling. He was in a few days to go to Mississippi College. He was said to be a worthy young minister and the union generally proposed to give him pecuniary aid. The writer must here express his regret that he was not in that meeting of the Bogue Chitto. He will be excused for expressing a degree of covetousness for the privilege any one had of investing money in that young minister. His career has been one of great usefulness in South Mississippi.

The Missionary Board of the Association was, in 1881, composed of T. C. Schilling, S. O. Simmons, L. P. Parker, G. D. Lewis and G. H. Varnado. The report on missions showed a growing interest in missions. Eleven of the churches had "responded to the call of duty." The Board had received during the associational year for Home missions \$52.00, for Foreign missions \$19.10, and a public collection at the Association of \$51.30. The recommendation was made to continue the missionary who was laboring in their bounds, and hearty co-operation with the State Mission Board was pledged. The committee on Temperance expressed the belief that \$75,000 was spent annually in their bounds for whiskies, and recommended that the preachers preach against the use of intoxicants as a beverage.

A number of men were at that meeting of the union

whose presence was valuable in the working of the body. M. S. Shirk preached Sunday on "Christian Fidelity." T. J. Walne was there in the interest of the *Baptist Record* and the State Mission Board. He was invited to visit the churches and represent the State Board. The pastors of the churches at that date were: W. H. Bailey, J. R. Farish, C. F. Crawford, W. H. Schilling, I. Allmand, B. A. Crawford, W. J. Fortenberry, G. N. Bankston, W. H. Tucker, E. M. Schilling, R. J. Boone and M. S. Shirk.

In 1882, a special committee was raised on Foreign missions. For several years they had a Committee on Missions that was expected to report on the work of all the missionary field. The interest taken in Foreign missions was cheering. It was stated that some of the churches had contributed handsomely. \$76.15 had been given to this object during the year. T. J. Walne, R. E. Melvin and M. C. Cole were at the Association. What interest R. E. Melvin was representing is not stated. He was selling his little book, "Peculiar People." He preached at 11 a. m. Sunday. M. C. Cole was pastor of the First Baptist church at New Orleans, that very popular mission station of the State Mission Board. He gave a brief sketch of his field and labors in New Orleans, after which a collection was taken for the New Orleans mission, amounting to \$21.45.

Their interest in missions seemed unabating. After the reading of the report on Foreign missions a cash collection was taken of \$4.65. It was resolved to contribute their Home mission fund to State missions, as usual, and the Foreign mission funds on hand be sent to Dr. B. H. Whitfield, the Foreign mission secretary of our State. The Missionary Board was displaced by a committee on missions, to be composed of one member



of each church, who was to labor to collect funds for Home and Foreign missions. The Ladies' Aid Societies were asked to aid in this general work. There was an effort at a rallying of all their forces to a brisk onward movement.

The Bogue Chitto has given its unflagging support to the State Convention and its interests. In 1883, the belief was expressed that general unification of all the Baptists in the State would be promotive of denominational work. Through co-operation with the State Mission Board they had C. F. Crawford laboring along the lake shore, south of their boundary and east of the Pearl River. In November, 1884, J. G. Chastain was employed by the Missionary Board to occupy the same field of labor. He also preached regularly at Tylertown, then an important educational center. He visited all the churches of the Association except two, to stimulate them in Sunday schools and the prayer meeting. His work was highly satisfactory. The following year an associational secretary was recommended who should co-operate with the secretary of the State Mission Board. In 1888, Mrs. M. J. Nelson, "lady missionary" in New Orleans, was with them and addressed the ladies exclusively, and organized them for more efficient work. The next year the contributions made by the churches to missions was rather marvelous: Tangipahoa \$17.35, Mt. Hermon \$12.30, Shady Grove \$15.00, Mt. Zion \$13.50, Moak's Creek \$27.55, Bogue Chitto \$13.85, Magnolia \$100.00, Bala-chitto \$18.00, Topisaw \$26.80, Enon \$12.50, Friendship \$14.15, Silver Springs \$5.40, Holmesville \$1.50, Osyka \$12.55, Salem \$3.85, and Mount Pleasant \$4.25. Each church in the Association made a contribution to missions.

The Association was unvarying in its recommendations on publication as to denominational periodicals. *The Record* was always commended. Sometimes M. T. Martin would represent it, sometimes T. J. Walne, and a few times the editor, J. B. Gambrell, attended the meetings of the body. They had no adverse criticisms to make publicly, and seemed to think the editor was doing his best within his circumstances to give the Baptists of Mississippi a good paper.

The associations in southern Mississippi took prompt and bold position on the temperance question. The Bogue Chitto was no exception. In 1873, the report said: "Our people have in some localities become aroused to the importance of moving forward in this great work; and, we must act in the matter, the time is at hand when we, as a denomination, must rise up in our power against the monster evil." This was spirited. The next year the talk was no longer of temperance but legal prohibition and its final success. In 1885, B. A. Crawford said: "If the whiskey traffic is not an evil, we all know it is not a blessing. \* \* \* The time has come when all Christians must take a decided stand. \* \* \* The spirit of Christianity must characterize every Christian." *The Sword and Shield*, published at Clinton in the interest of prohibition, was recommended.

In 1886, they raised an uncompromising protest against any encouragement of the nefarious traffic, and advised the churches not to retain in their membership those who persist in lending their influence to the saloon interest. The following year the report was on *Prohibition*. It said: "The whole liquor system is wrong in principle, soul-destroying, and God-dishonoring; therefore, it is an evil that cannot be regulated,

and must be prohibited. \* \* \* We advise every church to take high ground on this question and maintain it with unwavering firmness." When the union met in 1888, Pike county had "gone dry." If the sentiment that Christians should see that the country should be relieved of the evil of drink—"legal prohibition must be supported by moral prohibition." The following year, it was recommended to the churches that they discipline all members who habitually drink intoxicating liquors as a beverage."

The Sunday-school work of the Bogue Chitto was a growing interest. In 1873, the beginning of this epoch, five churches had good Sunday schools. It was felt that there should be a flourishing Sunday school in each church. The difficulty of keeping up "evergreen" Sunday schools in country churches is in the fact that they have preaching usually only one Sunday in the month, and the young people wish to go on the other Sundays in the month to churches that have preaching, and which are in easy reach. The following year progress was reported. It was said, "most of our churches are moving forward in this great cause," but it was found that parents did not realize the responsibility that rested on them.

On the fifth Sunday in March, 1885, a Sunday-school Convention was organized. The convention had four meetings before the Association. It had thirteen Sunday schools in it and had assisted in establishing six Sunday schools. 300 copies of the Old and New Testament had been distributed. In two years eight new Sunday schools had been established. Every church in the Association had a Sunday school. The following year there was the average attendance at the Sunday schools of 600. In 1887, the convention was

still in operation and instinet with life, holding its session each fifth Sunday. The attendance had increased to 710. Their Sunday-school committee was composed of one member in each church, who was supposed to be interested in the Sunday-school work. The progress in the work is the most marvelous in the history of Mississippi Baptist associations.

From 1883 to 1890, R. S. Turnipseed was clerk, and S. C. Walker treasurer. B. A. Crawford was moderator four years and J. G. Leggett, three. The Bogue Chitto is a vigorous association. Its history is a fine study for one who wishes to see sturdy Christianity highly operative under ordinary circumstances. Nearly all the churches are in the country and in the piney woods. The dash and energy at times displayed by the body elicit admiration.

The session of the Bogue Chitto of 1891 met with Friendship church in Pike county. J. G. Leggett, of Holmesville, was elected moderator, J. H. Crawford, of Walker's Bridge, clerk, and S. C. Walker, of Topisaw, treasurer. The prominent visitors were A. A. Lomax and J. T. Christian.

The Association took pleasure in recommending Kavanaugh College at Holmesville, then under the control of the body. C. B. Freeman had charge of the school. We find nothing said of the school in the Minutes of the Association in succeeding years. But we find a notice of the death of the principal of the school in the Minutes of 1892. C. B. Freeman was a worthy, cultured, pious, consecrated man, and by his death the Bogue Chitto Association lost a useful man. In 1875, he was married to Miss Katie Miller, of Hazlehurst. He was for a while pastor at Bastrop, Louisiana. He had taught in Concord Institute at Shiloh, Louisi-

ana, and had charge of the high school at Steen's Creek, Miss., for a while. He died June 11, 1892.

The Association was sustaining a Sunday-school Convention, which was operative in two divisions. The following year the convention reported twenty-eight Sunday schools in their connection, which had an aggregate of 1,322 pupils. There were only nineteen churches in the body with a total membership of 2,336. The number of Sunday schools given looks like a misprint. Yet, in 1893, they reported 25 Sunday schools with an enrollment of 984 pupils. They had the associations in the State in the number of Sunday schools.

They have printed in the Minutes of 1891 a statistical table that catches the eye. It is a tabulated statement of the missions in foreign fields under the direction of the Southern Baptist Convention, giving the number of stations and out-stations of missionaries in each field of labor, and the native assistants, with the number received at each station by baptism and letter. It is very instructive, and a valuable aid to foreign work.

The twenty-third annual session was held with the Silver Springs church, beginning September 17, 1892. B. A. Crawford was chosen moderator, J. H. Crawford, clerk, and S. C. Walker, treasurer. S. M. Ellis was with them representing the Board of Ministerial Education, J. T. Christian, the Convention Board, and H. F. Sproles, the Jackson church building interest.

That year the Association used the breast-chain. Things were going too fast down hill to suit them. They adopted the following resolution:

*"Resolved, That it is the sentiment of this Association that God calls only men—never women—to preach the gospel to promiscuous congregations."*

The work of the convention was put before the body in a carefully prepared paper by T. C. Schilling. There was considerable disaffection in that part of the State against the methods prepared by the convention in mission work, and this paper was designed to place the work of the convention correctly before the people.

They met with the Holmesville church in 1893. I. Allmand was chosen moderator. The other officers of the year before were re-elected. Their ordained ministers were: B. A. Crawford, J. L. Price, E. M. Schilling, J. N. Fortenberry, I. Allmand, W. F. Yarborough, M. S. Shirk, Alex. Burnett, A. F. Davis, and J. R. G. Reeves. The usual reports were read and adopted.

The body was, in 1894, composed of twenty churches, which had a total membership of 2,449. They received that year 88 persons by baptism. They gave to Foreign missions \$232.80, and to State missions \$168.25. They reported twenty-five Sunday schools. The session of 1895 met with Mount Pleasant church.



## CHAPTER XXX.

## THE DELTA WORK.

The alluvial lands east of the Mississippi river from Memphis to Vicksburg are now, by common consent, called the Yazoo Delta. It is not in the shape of the Greek letter "Delta," as is the Delta of the Nile, but is so called by comparison with the Delta of the Nile in its fertility and alluvial construction. It is an oval oblong country, with the Mississippi river on the west and the Mississippi bluff formation on the east. The district of country is about 180 miles long, as the crow flies, and about 60 miles broad at its greatest breadth, from Catfish Point on the Mississippi river to Smith's Mills on the east.

For productiveness this district of country cannot be equaled by any other district of the same dimensions in the United States. It was not occupied by the early settlers of our State on account of its supposed unhealthfulness. Even now many think it exceedingly dangerous to live to remain in the Delta for any considerable length of time. But if one is careful as to the purity of the water he drinks and does not wantonly expose himself to dew and the night air, he may maintain health in almost any part of the Delta.

This supposed unwholesomeness of that country deterred emigrants from settling in that part of the State in the early days of our history. White people

especially were slow about entering the densely wooded, alluvial plains of the Mississippi river. There were, before the Civil War, some settlements of white people on the elevated plateaus and near the Mississippi river, who experimented as to the salubrity of the atmosphere.

When these settlements were established, missionaries went into the Delta, sometimes by the solicitation of the settlers and sometimes they were sent into that country by the district associations organized in the hill country adjacent to the Delta. Small churches were thus established at an early date, the greater number of which were struggling missionary interests, which were spasmodically represented at the association and a constant care to the Executive Board. All of the churches established in the Delta in early days had dissolved before 1870.

The district associations adjacent to the Delta which left an early impression on that country were Coldwater, Yalobusha, Yazoo and Central. We will consider their relation to the Delta work in this order, beginning on the north and proceeding in order to the south.

In 1846, the Coldwater Association received into its union the Sunflower church, in Coahoma county, which, at that date, had Delta as its postoffice. Delta was on the Mississippi river, a few miles above Friar's Point. But later, when postoffices became more numerous, the postoffice of the church was nearer by at Shufordsville. The Sunflower church was represented in 1846 at the association by S. A. Bobo, F. G. Bobo and A. Moore. The church came into the association asking aid, and was considered as occupying missionary ground. A resolution was passed at that meeting re-

questing the Executive Committee to send a minister to Coahoma county, "*at least* to the amount of one-half of our funds raised for Domestic missions." We learn that, in 1857, N. P. Johnson was appointed missionary in the Delta, but he made no report of the work done.

In 1854 a strong resolution providing for the employment of a missionary for "the Mississippi bottoms" was adopted. The men of a missionary spirit in the Coldwater Association kept an eye on the Delta. As an illustration that their labors were not in vain, in 1859, they received the Moon Lake church into their union. Moon Lake is in Coahoma county, northeast from Friar's Point. The delegates elected to represent the church in the association were John Cheek, the pastor, and E. and R. Barbee. These names indicate that the old Moon Lake church was east of the lake carrying that name, as the Barbees lived east of the lake. Let this be remembered.

In early times the Yalobusha Association had a church in Coahoma county called Good Hope. Its postoffice was Friar's Point. It transferred itself to the Coldwater Association in 1853, and must, therefore, have been constituted at least as early as 1850. It was to be represented in the Coldwater association in 1853 by R. J. Alcorn and W. Ferguson, R. J. Alcorn was pastor, and was at the meeting of the association.

The Yazoo Association was, for many years, intensely interested in the Delta work. Their field of operation was west of their territory, and consequently in Leflore and Sunflower counties. In 1855, they established two churches in the Delta, the Sunflower and the Yazoo. The Sunflower church was on the Sunflower river, with McNutt as its postoffice, and the Yazoo

church near the Yazoo river, with Sidon as its post-office. The former church must have been west of McNutt and somewhat near that place. These two churches were organized by Z. McMath and W. J. Abbott, as has been noticed in the history of the Yazoo Association. For many years the Yazoo Association was much enlisted in the Delta work adjacent to their territory.

The connection the Central Association had with the Delta work in *ante bellum* days was by the slightest touch, but highly worthy of notice. Before 1859, W. W. Arnold had moved from Warren county to Bolivar county. He had a plantation near Concordia, in that county. He was decidedly a Baptist, and had about him a number of white people of like belief. They had with them a Baptist minister, M. Y. Morgan, that had been preaching for them, who, it is said, was from Arkansas. W. W. Arnold knew D. S. Snodgrass, then pastor in Vicksburg. He wrote to Snodgrass to assist them in the formation of a church.

Consequently Snodgrass reached Bolivar county by way of the Mississippi river with this purpose in view. W. W. Arnold had erected a church house on his farm, and all things were ready for the constitution of the church. The meeting for the constitution of the church was held at 11 a. m. Saturday, July 9, 1859. M. Y. Morgan and sixteen (16) Baptists, bearing letters from churches elsewhere, were present to form the organization. D. S. Snodgrass acted as moderator and B. R. Herndon clerk. In the constitution of the body, W. W. Arnold and W. Crail were accepted as deacons, having held that position in the respective churches from which they had received letters. M. Y. Morgan was called as pastor for two Sundays in each month. The church was called the First Baptist church of Bolivar county, which it was in truth.

D. S. Snodgrass returned home and attended the meeting of the Central Association, which met that year in October with the Mound Bluff church, in Madison county. He told the Executive Board of his trip, which recommended that they give attention to Bolivar county, as it was then being rapidly filled up with an energetic and wealthy population, and was destined, with the adjoining counties, to become the garden spot of Mississippi. Some time after the organization of this church, Moses Green, later of Monticello, Ark., was their pastor. This closes the history of the Delta work before the Civil War.

After the war the churches established in the Mississippi bottom previous to that national calamity, and one by one, disappeared. The name of the Sunflower church of the Coldwater Association was on the list of churches in 1869, but was not represented at the annual meeting. The Sunflower church of the Yazoo Association was last represented in 1865, and it and the Yazoo church were, for the last time, in the list of churches of 1866. And thus it appears as if the waves of oblivion had rolled over the cherished missionary work done by our forefathers in the Delta. But we shall see that this was not true. God saw, and did not forget some things he saw.

Just after the Civil War Colonel Lewis Ball and General M. P. Lowery held meetings through North Mississippi wherever occasion would allow. In 1866, Lewis Ball, in connection with W. W. Finley, held a great and successful meeting at Charleston, Tallahatchie county. Charleston is on the Tallahatchie river, but in the Delta. L. Ball saw the Delta and his fiery spirit was stirred within him. The following year he went to Friar's Point, which is a concentric point of

the three old churches of the Coldwater Association, Sunflower, Good Hope and Moon Lake. His meeting was highly successful, and a church was constituted at Friar's Point. The overflow of the Mississippi of that year drove him out, and the interest he created was left to languish.

In 1869, T. J. Sparkman was at the meeting of the Yalobusha Association. He was received as a visitor, but was made chairman of the Committee on Sunday schools. He was registered among the ordained ministers of the association, with his postoffice at Pine Valley, which is east of the I. C. Railroad, not far from Dixon. His name is among the delegates from that association to the Baptist State Convention to meet the following year at West Point. It seems, therefore, that he had a possible permanency in their midst.

We are told that Sparkman was from Texas, and was in Mississippi on a visit. The statement can be accepted, and yet not be at variance with the opinion just stated. The writer well remembers that, at one time, a minister by the name of Smith came back from Texas to Cherry Creek, Pontotoc county, and remained for many months in the State before returning to Texas.

Sparkman was a sprightly, energetic, sportive man. In the spring of 1870, perhaps in May, his friends induced him to go into the Delta on a fishing expedition. They went far into the Delta, to the lakes near Friar's Point, which at the time abounded with fish. It was on historic missionary ground. While there, he was with the descendants and neighbors of the Moon Lake church, the Good Hope, and the Sunflower. He preached to these people. They heard him gladly, the meeting was prolonged. This was at old Shuffordville, in Coa-



homa county, the postoffice of the old Sunflower church. Here our permanent modern missionary work began in the Delta.

Let us notice the delicate touch of the Lord's index finger at that point. In 1849, by the delegates who went to the meeting of the Coldwater Association from the old Sunflower church at Shuffordville, a little girl, seven (7) years of age, sent a box containing \$2.80 in dimes for China missions. The delegate who bore the box was Cullen Andrews. The box had on it this poetry:

“'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.”

Below this poetry was this passage of Scripture: “*Ye are my friends if ye do whatsoever I command you.*” A little child shall lead them. When the gracious Lord on high saw the box leave the child's hand in Shuffordville for China missions, he placed his index finger on Shuffordville, and said, just here the Baptists shall begin to redeem the Delta. The God we worship never forgets a generous act. Little Mary M. Prince, the youthful donor of the box of dimes, carried the name of the mother of our Lord, and the helping spirit that characterized the Christ life, and the spirit that ever bends in grateful homage to the influence of the sun of righteousness, as the sunflower bends to the bestowing light. Whether that spirit was the impulse of the moment, as was the prophetic utterance of the seer of Pithor, or the first impulse of an early awakening of a reanimated being, God knows.

After the meeting Sparkman returned to his temporary home, and filled the mission the Yalobusha As-

sociation assigned him, as delegate to the State Convention at West Point, which met June 2, 1870. He made an appeal for the Delta before the convention. Rev. A. D. Brooks, who came to us from Kentucky by way of Tennessee, then in the eastern part of our State, pastor at Okolona, was fired by the spirit of the earnest Texan. In July Brooks and Sparkman met at Shuffordville to begin a religious campaign, the equal of which has not been known in the history of Mississippi Baptists. The campaign opened at Shuffordville. The two invincible evangelists preached there ten days and a great number were baptized and a church constituted, and Sparkman called as pastor, a fit omen of their coming success.

From Shuffordville they went northeast to Jonestown, which is east of Swan Lake, the old tramping ground of the missionaries of the Coldwater Association. Here they baptized twenty believers in Christ, and organized another church, to which Sparkman was called as pastor. This was in the latter part of July, and scarcely two (2) months after the meeting of the State Convention.

From Jonestown these men, the modern Paul and Barnabas, went to the northwest, still in Coahoma county. They had then reached the community of the Barbees, or the place where the old Moon Lake church was organized. Long had been the waiting of the people for the coming of the missionaries. But the day was dawning. The evangelists stayed there two weeks. The windows of heaven were opened, and they had a feast of soul. A great number were baptized in the Yazoo Pass. Another church was organized, and Sparkman called as pastor. Up to that time A. D. Brooks had not an idea of giving up his pastorate at Okolona,

but was doing the work of an evangelist for Christ's sake.

After that, the two weary workers eased themselves down to Friar's Point, where Lewis Ball had organized a church a few years before, which he left so soon after its organization that it was little more than unvisited territory. This was in August, 1870. They had another soul-uplifting revival, and Sparkman was again called as pastor. His time was then filled in the territory of the old Sunflower, Good Hope and Moon Lake churches.

A. D. Brooks then went on his work of an evangelist alone. Where was he to go? Some of their members of that church in Bolivar county, established by D. S. Snodgrass in 1859, hearing of their wonderful success took heart, and sent for them to come to them. The heaven had only been hid away, and had not lost its vitality. A meeting was held with them, and eight or ten added to the church. They invited Brooks to become their pastor, which he consented to do shortly afterwards. Then a meeting was held ten miles south of Friar's Point in Coahoma county, and another church organized.

There were then six churches in the Delta. They needed to be kept in spiritual touch, that they might encourage each other, and reach out to save the lost in the country around. It was, therefore, decided that an association should be formed. Lewis Ball was then at Blue Mountain. He and Felix L. Seward, of Iuka Springs, were invited to assist in the constitution of the body. It was about the last of October, 1870.

The Association was organized at Shuffordville. And what was it called? *The Sunflower Association*. From the old Sunflower Church at Shuffordville, the

first church in the Delta, the church through which the little girl sent the \$2.80 in dimes to China missions. Those who named the place at which the Association was to be organized and who named the body, did not know these facts, but God knows all things, and does not forget.

The day had then come for an extension of their field of labor. Another center of activity must be sought. From Judea the gospel must be carried into Samaria. On the second Sunday in November, A. D. Brooks went to Greenville, in Washington county. There he found a few Baptists, among whom was a graduate from Yalobusha Female College at Grenada, Mrs. M. J. Nelson, formerly Mattie J. Butler, of Oxford. Notably along with Mrs. Nelson in the beginning of work in Greenville were Mr. and Mrs. St. Clair and Mrs. Hood. The Greenville church was organized by A. D. Brooks and Lewis Ball in April, 1871.

Lewis Ball, the Abraham of Mississippi Baptists, was then one of their force, being located at Friar's Point, preaching also at Shuffordville. Sparkman had given up the Shuffordville church, and had taken new work. Three strong acceptable ministers were then occupied on a field desolate less than a year before.

A. D. Brooks extended his field down Deer Creek to what was called Barefoot Colony. There he met E. Smith, of Carroll county and of Yazoo Association. E. Smith was a South Carolinian. When he came to Mississippi he settled in Pontotoc county, being related to the Smiths, of Cherry Creek in that county. He was a man of rare common sense, and had a good knowledge of Bible truth. He had much of the missionary spirit, and was gladly heard when it was known he was to preach. These two men organized a church in the

Barefoot Colony. They were beginning to touch the influence of the Yazoo Association on the Delta work, and were ready to verge upon the work of the lamented Z. McMath.

Veering eastward, A. D. Brooks entered Sunflower county, and began a meeting on Indian Bayou, where Indianola is now situated. The place was then called Eureka. It is high, dry, and wholesome, and a good population was gathering there. Brooks organized a church there in the autumn of 1871, a church of ten or twelve members, baptizing in the Sunflower River at Garvin's Ferry. This historian has been in the water at that ferry on a like occasion.

In 1872, Brooks left Coahoma, Bolivar and Washington to others, and took up his residence in Sunflower county. Here he resorted to "tent-making" to provide for his family. He taught school for ten months in the year, preaching on Saturday and Sunday. In the fall of 1872, he organized Mt. Moriah and Olive Branch churches. About that time Sparkman left the Delta work, but R. A. Lea came into the swamp and took his place. W. D. Powell, of Tennessee, became pastor at Greenville. Lewis Ball had to leave the work on account of sickness, but Dr. Wm. L. Stack, long a resident of Pontotoc, took his work.

A little later, about 1875 or 1876, a church was established at McNutt, which joined their work with the Yazoo Association on the east. At that time churches dotted the northern part of the Delta, but very little work had been done in the lower part.

In 1877, the Sunflower Association was divided in twain. It was then composed of twenty-two churches, and its territory embraced five counties. It was divided for the sake of convenience. The Sunflower As-

sociation was to occupy the northern part of the Delta, and the new association the southern part. The only apparent unfairness in the division was that the southern part, or the new association, had the able ministers. Other churches were organized between 1870 and 1877, such as Jones' Bayou, Rolling Fork, Mound Bayou, Lake Washington, and a church on Cassady Bayou.

The division of the Sunflower Association into two bodies was so indistinct as to hold them bound together by a ministerial tie. The ministers of each association were to be members of both associations. Their idea seems to have been to have two bodies, as the old Sunflower Association was spread over such an extent of territory as to make it very difficult to secure an attendance of delegates. As the people before the flood, they wished some tie to bind them together. But they found their arrangement irregular and confusing.

The new association was called the "Brooksville Baptist Association." A. D. Brooks informs us that the name was suggested by Mrs. M. J. Nelson. It carried that name until after 1881. When its name was changed to the Deer Creek Association is not at present known, as many of the Minutes of the proceedings of the first meetings are entirely lost. But the change must have been made in 1882 or in 1883.

The Brooksville Association was organized at Pleasant Hope church, in the Barefoot Colony on Deer Creek in 1877. A member of the Association in 1878 by the name of Holman was clerk of that body, and R. A. Lea was moderator in 1879. In 1879, the Pleasant Hope church was the largest in the union, having 117 members, and the Olive Branch church the smallest, having only nine members. The churches were all small at that time, except the Pleasant Hope and the Bethlehem (Indianola) churches.



In 1880, the Brookfield met with the church at Lake Washington. Four churches out of nine composing the body were not represented by letter or delegates. E. E. Smith was present as a messenger from the Yazoo Association, and W. B. Lumbly and L. J. Rather from the Central. R. A. Lea was their moderator, E. D. Davenport clerk, and E. E. Smith, treasurer. R. W. Merrill was a member of the body, being one of the delegates from Bethlehem church.

At that time the Brookfield Association embraced in its territory all of four counties and a part of two more, and it was said that there ought to be more churches in any one of the counties than they had in all. The State Mission Board was asked to occupy as many important points in the Delta as possible, and the closest co-operation with the Board was promised. The Association did not have an Executive Board to look after the destitution in their bounds, and to raise funds to carry on their associational work. The session of 1884 was notable for two (2) facts. The name of the Association was then the Deer Creek Baptist Association, and A. D. Brooks was not among the delegates which composed the body. Few men of our denomination have accomplished more in the same length of time than A. D. Brooks did between 1870 and 1880 in the Delta work. If living at this time he is at Milford, Texas, in the 76th year of his age, and has been preaching forty-four years.

The session of 1884 was held with the Friendship church in Bolivar county. T. J. Bailey and R. W. Merrill were received as messengers from the Yazoo Association. We find that A. Taylor and E. E. Smith were members of the body. No work was reported as done by the Association, and Lake Washington, Leona, Vickland and Bethlehem churches were not represented.

The session of 1885 was held with the Olive Branch church in the month of August. E. E. Smith was chosen moderator, R. W. Merrill clerk, and J. C. Lusby, treasurer. Seven churches were represented by delegates. The churches had received by baptism an aggregate of thirty members, and twenty had been received by letter. The total membership reported was 227. Three churches were not represented—Greenville, Lake Washington and Leona.

Lewis Ball, who was representing the Convention Board, wrote the report "On Missions." The old hero of many battles was still at the head of the column, leading on to victory and encouraging others to greater zeal, sacrifice and labors. He could not stay his hand or restrain his tongue when, like Jeremiah, he had a message from the Lord to deliver. He was always and everywhere zealous, but his zeal was quickened when on his favorite field of labor, *the Delta*. With emphasis he asked the question, "Cannot the Baptists of Mississippi give one dollar a member to have the gospel preached to the world?" He said the ten churches of the Deer Creek Association were amply able to sustain a missionary in their bounds.

Prohibition, Sunday schools, Mississippi College and Ministerial Education were all reported upon and the reports well discussed. The session closed after pledges were made amounting to \$322.95 for the support of a missionary "within our associational bounds."

In the session of 1886, J. E. Watts was still in the chair as moderator. He also preached the introductory sermon on "The Divine Presence with the people of God." That year delegates from eleven churches composed the body. These churches had a total membership of 337, which was a third more than the churches reported the year before.

On the first of January, 1886, A. Taylor entered the field as missionary, working in the bounds of the Association under the joint commission of their Executive Board and the State Convention Board, at a salary of \$65.00 a month. From the first of January to the 23rd day of August he traveled 2,602 miles, made 268 religious visits, preached 62 sermons. Four persons had been received by baptism and four by letter; one Sunday school had been organized by him; six subscribers for the *Baptist Record* received, and \$158.40 collected, besides \$373.50 pledged by the churches and individuals for the continuance of the work.

The committee on Sunday schools reported a "decided improvement in the Sunday schools of our Association over the last year." The report on Prohibition condemned whiskey drinking and the signing of whiskey petitions by the members of Baptist churches, and recommended that such members should be excluded from fellowship in their respective churches.

The report on Missions was presented by W. M. Broadaway. In the report the body was reminded of the perishing millions who had not the gospel, and urged the churches to heed Christ's call to give them the bread of life. W. M. Broadaway was in those days an energetic colporteur. He sold many good books to the people in the Delta. When this historian was president of the old State Mission Board, Broadaway wrote him, in a monthly report, that he had sold nearly all the books he had received, and had the remainder on a floating raft of timber on his way down the Yazoo River, seeking a market for them.

In 1887, the Association met with the church at McNutt, Leflore county. Henry D. White was, by unanimous vote, elected moderator. One year excepted, he held

this distinction in the body until 1895, the year of his death. Henry D. White was not great as a pulpit orator, but great in his zeal, efficiency, and untiring devotion to the cause of Christ. In his early years, he served the Choctaw Association as missionary in their bounds with a remarkable degree of success. He was with the most eminent in usefulness in the Delta work. He loved the cause of Christ better than his own life. R. A. Cohron, the worthy apostle of the Delta, once said that H. D. White had in him the material of a martyr.

The Association roll showed an increase in the number of churches. Fourteen churches were represented, which were supplied by ten pastors. The total membership in the churches had grown to 523. Under the better organization of their church work, their contributions had largely increased. E. E. King, then pastor at Greenville, and secretary of the Associational Board, reported \$317.05 collected by that agency and sent to the Convention Board. A. Taylor had collected on his field \$256.10 for State missions. Other contributions were: For Mississippi College \$45.00, for Home missions \$76.56, for Ministerial Education \$60.00, for the poor \$4.56, for Sunday schools \$350.00 for pastors' salary \$1,207.50, and for other purposes \$21.00, making a grand aggregate of \$2,367.65.

E. E. King read the report on Foreign missions. He told of twelve missionaries who had gone to foreign fields, and said that "J. T. Roberts, of our own rich valley," sold his plantation, and went at his own expense to Africa. A. Taylor, in his report on State missions, said: "In the Deer Creek Association there is more money given, more preaching done, and more baptisms this year than in any other year of its his

tory." Temperance, Publications, the Spiritual Condition of the Churches, Duties of Deacons, Mississippi College, and Ministerial Education, were all duly considered.

It is supposed that the Association had no gathering in 1888, as the body adjourned in 1887 to meet in Indianola, and met in that place in 1889. In 1888 was the great yellow fever scare. In the fall of that year there was a great panic, and very little fever nearer than Jacksonville, Florida. It is probable that the Deer Creek had no session that year.

In 1889, there were the names of twenty-two churches on the associational roll, which reported a total membership of 629. That year eight (8) new churches were received into the union: Hay's Chapel, Leland, Glen Allen, Rolling Fork, Bethany, Jones' Bayou, Shaw and Arcola. V. H. Nelson was then pastor at Indianola, and was in the meeting of the Association. He was from that time on one of the trio of leaders of the activity of the body, R. A. Cohron, V. H. Nelson, and H. D. White. We shall see more of them. Brooks, Watts, Ashford, and others, as hardy pioneers, had broken up the fallow ground, had cast in the good seed which had fallen on good ground, which germinated and grew to maturity, and these reapers came into the harvest field singing the song of the "Harvest Home."

The report on the Spiritual Condition of the Churches had this language: "The spiritual condition of the churches shows a marked improvement. Accessions to membership and renewed and increased activity in every good word and work, shows an increase in interest and attendance. There are large congregations, more prayer meetings, more Sunday schools than formerly."

That year W. T. Lowrey, president of Blue Mountain Female College, was at their session. He had his eye on the Delta as a resourceful field for female colleges. He received liberal patronage for his school about that time from the Delta, and his students returned from his institution of learning fully equipped to preside over homes with grace, culture and ease.

J. T. Christian, then secretary of the Convention Board, was at the Association in the interest of State evangelization. He proposed to have donated to their work \$1,000, if an equal amount would be given by the churches for that object.

Before the annual meeting in Greenville in 1890, E. E. King had left Greenville to assume the responsibilities of a pastorate in San Antonio, Texas. The vacant pulpit had been supplied by a call extended to William Henry Strickland, of Georgia. Strickland was a strong man, and one of the ablest preachers we have had in Greenville, but could not supply the place of E. E. King, who was honored, revered, and sought for special occasions of a religious character all over the Delta.

At that time the Lord was preparing another man for extended usefulness in the Delta. That man was R. A. Cohron. He was in broken health. He was compelled to resign his work in Vicksburg and go to Lithia Springs, Ga., to seek the virtue of their healing waters. Very little hope was entertained as to his final recovery. But the corn must be crushed in the mill before good bread can be served. R. A. Cohron found the medical properties in the water that he needed and slowly recovered. His church at Vicksburg had been in the Deer Creek Association for a year or two, and he appreciated the greatness of the Delta work. He induced



the Vicksburg church to leave the Central Association and join the Deer Creek, to form a strong base of supply and co-operation with the Delta work. The civic and commercial relations of Vicksburg were with the Delta, and it was thought wise to align themselves with the work in the Mississippi Valley.

The session at Greenville was an inspiration, and the delegates went back to their churches full of zeal, and with the determination to do great things for the Master during the coming year. The Executive Board was re-organized. R. A. Cohron was put in the place of E. E. King, the retiring secretary. This action assured the reaping of large measures of success in the coming years. During the year they had four missionaries in the field, the Convention Board paying one-half the expenses, and the Deer Creek the other half.

The session of 1891 was held with the Jones' Bayou church, twenty-one churches being represented. V. H. Nelson preached the associational sermon. R. A. Cohron reported for the Executive Board. They had five missionaries in the field during the year on their affiliating plan with the Convention Board. Their salaries had been promptly paid, and \$44.75 remained in the treasury. The statistical table showed that the churches had given to pastors' salary \$4,553.00, to church buildings \$1,691.75, and to other objects, including missions, making a total contribution of \$7,334.60. The total membership of the churches was 981. The Committee on Apportionment asked the churches to raise \$1,600, exclusive of pastors' salary and church expenses.

The Deer Creek Association met with the Pleasant Hope church, October 13, 1892. H. D. White was moderator, J. M. Lewis clerk, and J. T. Farrar, treasurer. There were then twenty-five churches in the

union, with a total membership of 1,047. They had paid their pastors \$4,831.75, and given to Foreign missions \$105.75, to Home missions \$19.00, to State missions \$616.90, to Ministerial Education \$166.20, and to Mississippi College \$67.50. During that year, the Executive Board established the custom of having a three days' meeting with some one of the churches, including each fifth Sunday in the year. These meetings were highly beneficial to the churches where they were held, and helpful to the work.

John James concluded his report on State missions with this language: "We Baptists of the Deer Creek Association should take a retrospective view of the work that has been done by the Convention Board in our territory, and prove our appreciation of these efforts by pushing forward with renewed vigor and greater zeal in the cause of missions, until the motto of our Board is realized, 'A Baptist church and a Baptist Sunday school in every community.'"

R. A. Cohron writes thus about their relations to the year 1893: "This will be a sad, weary year to some of us who have toiled side by side through long years of loving service. White is still at the helm, piloting with broken nerves and unsteady hand the little barque which has been sent out on the current of Christian endeavor. He does not know it, but he will not return next year to greet his brethren: he will be too feeble, and the year after he will go up to meet the shining ranks of glorified spirits. And she who has walked with me during twenty-four years, has grown weary in life's wearing conflicts, and has gone up from the dust and smoke of battle to 'rest from her toils.' In the fall of the year R. A. Cohron will quit the field for a year; his home has been invaded and broken up by

death." He went to the Southern Baptist Theological Seminary, where he studied the word of the disposer of human affairs, where he stayed until his fiery spirit for work in the Delta returned to him, to show himself in truth the irresistible apostle to the Delta, and to make a record that will be an inspiration to the one who longs to be useful.

The session of 1894 was held with the Bethel church in October. Sure enough, Henry D. White was not at the gathering of the representatives of the churches, and W. L. A. Stranburg was chosen as moderator, with J. M. Lewis as clerk, and M. C. Middleton, treasurer.

With the missing name of White were a number of others at that gathering of their people. M. E. Broadus had gone to Greenville, and other changes were marked. But it is to be noticed that J. R. Hughes was pastor at Indianola and Leona, J. P. Thompson at Bear Creek, E. M. Mobley at Cold Lake and Loch Lomond, and J. H. Boyett at Vicksburg. From some cause, eleven churches were not represented, and the decrease in the contributions was about fifteen per cent. Only \$443.50 had been received for associational missions against \$616.90 in 1892.

In 1895, the Association convened at Sidon. M. E. Broadus was chosen moderator, and J. Pink Smith, clerk. Delegates were present from nineteen churches. The contributions by the churches to various objects was only \$957.10, and the amount paid pastors was smaller than usual. What was the matter? Henry White was gone. His persistent appeals for money for Christ's sake had been hushed by the palsying touch of death. Cohron had not gotten out of the gloaming. It was difficult for him to get used to having a part of himself under the green sod.

At that session the plan of co-operation with the Convention Board was changed. The entire work of employing and paying missionaries was turned over to the Convention Board, and the churches requested to send their contributions to all missions, direct, to the secretary of the Convention Board. During the year several new fields had been opened up by the missionaries, Itta Bena and Biacre among them. C. H. Mize began work at Boyle, and W. S. Blackman at Flower Hill.

The session of 1896 was held with the church at Indianola. At that meeting Big Sunflower, Quiver, and Spanish Fort churches were added to the union. At that time it was the custom to appoint "standing committees," which could through the year gather facts concerning the needs and work of the Association, State Convention and the Southern Baptist Convention.

In 1896, R. A. Cohron was with them, and again enthusiastic in the Delta work. R. A. Cohron was born in the State of Georgia, August 1, 1842. When he was five years of age his parents moved to Carroll county, Mississippi, and made their home near old Shongalo. In the year of 1859, he entered the sophomore class in the University of Mississippi, and in 1869 he was graduated from the law school of Lebanon, Tennessee, after which time he practiced law six years. He joined the Vaiden church in 1867. He was for more than two years a deacon in the Vaiden church, and was ordained to the full work of the ministry about 1873. He has been successful in all his ministerial work, but has reaped the largest measure of success in the Delta work.

At the meeting of that year, help was given toward the erection of a church at Shaw. The letters from the

churches showed that they had received during the associational year 128 persons by baptism, and that the total membership of the churches was 1,374. The total contributions of the churches, exclusive of pastors' salary, was \$1,237.95.

The year 1897 was a year of disasters for the people of the Mississippi Valley. In the spring, there was a general overflow in the Delta, the waters covering the entire middle and lower part of this region of country, except the highest places, from the embankments of the Yazoo and Mississippi Valley Railroad on the west to the hills on the east. In the latter part of the summer there was a panic caused by the appearance of yellow fever, and in the winter the price of cotton went down to four and five cents a pound. The meeting of the Association was postponed until the 19th of November, but only seventeen delegates were present as representatives of the churches. R. A. Cohron was chosen moderator, and V. H. Nelson clerk.

A sketch of the life of V. H. Nelson can be found in Foster's *Mississippi Baptist Preachers*. Apart from what is said of him in that book, it is but just to the history of the Delta work to state some facts about him. He has been one of the three men who have led on to development the churches so wisely planted by Ferguson, Watts, Ball, Sparkman and Brooks. With Cohron and White, he joined hands for the development of Baptist possibilities in the most fertile country the sun shines upon. He has labored without ceasing, all the while suffering from a sore throat that defied the skill of physicians. In rain and mud he has traveled for hours, and then preached with his throat rasped by every utterance.

Just here, merited praise should be given to A. Tay-

lor. He was for many years the missionary of the body along the Yazoo River and in the southern part of the Delta, frequently traveling in dugouts to reach a small settlement of people to hold for them a religious service. Men of all callings and faiths in that part of the Delta still hold him in pleasant memory, and speak kindly of his work.

At the meeting of 1897, attention was given to the reorganization of their work. The successive calamities of plague and overflow, and the stringency of money matters had a damaging effect on their undertakings. At the annual meeting of the Convention Board in the winter of 1896, R. A. Cohron was appointed general missionary in the Association for half time; the other half he gave to churches as pastor. He entered the work heartily, and with a zest that had a telling effect. He was in labors abundant, and in success most encouraging.

Again, in 1898, the yellow fever was in the State, and in some of the towns of the Delta. The meeting of the Deer Creek Association had to be postponed until November the 17th, and even then there was a small representation of the churches. R. A. Cohron was elected moderator and V. H. Nelson, clerk. P. I. Lipsey had returned to the State to become pastor at Greenwood, and was a visitor at the Association.

A. Taylor presented the report on Publications. He reported that a joint stock company had been formed, which had purchased the *Layman* and the *Record*, and that the interests of the two papers had been consolidated, and the new stock company was giving the denomination a neat and well-gotten up paper, called *The Baptist*.

The Mississippi Baptist Orphanage had been



founded by Loveless S. Foster at Jackson, Miss., and to it the Deer Creek gave hearty approval, and pledged to it sympathy and support. C. H. Mize wrote the report on State missions. He recommended that the Association urge the Home Board to aid the Deer Creek and Sunflower associations in their efforts to supply the destitute portions of the Delta with the gospel. It is true that the Home Board was helping the Baptists of Mississippi at that time by a co-operation with the Convention Board, to which the Home Board sent money every year. The Convention Board was helping the Deer Creek Association. So it appears that indirectly the Home Board was helping them.

In 1899, the Association met with the church at Itta Bena. The delegates from the churches assembled with cheerful faces to report the good work done by their respective churches. R. A. Cohron was elected moderator, W. M. Burr was made clerk, and Stacy Lord, treasurer.

The day before the beginning of the session, a number of the delegates from the churches met in Leland for the purpose of spending the day in prayer, that they might have the manifest presence and power of the Holy Spirit in the prosecution and enlargement of the Delta work. After satisfactory devotional exercises, they framed a resolution to present to their association, known as the "Resolution from the Leland Conference." We will give the resolution:

*"Resolved*, That we request the Deer Creek Association to request the State Board to send into the Delta, as early as possible, two more thorough missionary organizers, for the purpose of working in any and all centers where wisdom indicates that a church ought to be located, requesting also that the Sunflower Association join in this request."

The resolution was adopted by the Association, and the request made known to the Convention Board. At the next meeting of that Board, which was held in December, R. A. Cohron was commissioned to enter the field as general missionary to the Delta. That apostle to the Delta was aglow with zeal in the work, and buoyed by hope, and sustained by a serene confidence in the Lord, whom he was serving in the use of all his endowments of nature and grace. His was a hard work. Exposure to foul weather, the wear of constantly going without rest or home, the petty objections that were to be met, the uncertain undergirding he was to receive in the Delta and from the State, and the care of all the churches were to be borne on wearied shoulders.

All the reports of that session looked to the enlargement of their work at home and abroad. These emphatic words are found in the report on Home missions made by H. F. Sproles, then pastor of the First Church of Vicksburg: "We ask that all who love God, and love their country, and love humanity, unite in one earnest effort to bring America to Christ, that Christ may use America in the world's redemption." The report also recommended that F. H. Kerfoot, secretary of the Home Board, be invited to visit the Delta, at the earliest practicable time, and personally examine its missionary work and prospects, that his Board may give larger help to their immediate and pressing demands.

The following is the showing made in the statistical table of that year: The churches had received by letter 45, by baptism 57, and had restored 12, and excluded 8. They had given to State missions \$254.49, to Home missions \$209.20, to Foreign missions \$30246, to pastors' salary \$5,640.35, to Minutes

\$45.05, to Ministerial Education \$24.36, Sustentation \$2.00, to Orphans' Home \$67.67, to the relief of the poor \$66.65, to church expenses \$1,296.30, to Mississippi College \$230.75, to building and repairing churches \$702.75, and to other purposes \$219.69.

The session of the Deer Creek Association of 1900, met October the 18th at Leland, in Washington county. The officers of the body consisted of Stacy Lord, moderator, W. M. Burr, clerk and J. J. Richards, treasurer, who were each elected without opposition. The Anguilla church was received into the union. Reports were made on the objects of benevolence fostered by the Association.

In that closing year of the century, they gave to State missions \$596.75, to Home missions \$300.35, to Foreign missions \$389.95. These figures show that their contribution for these objects were in advance of the year previous by \$332.26 to State missions, \$91.15 to Home missions, and \$87.49 to Foreign missions.

The work done by the Deer Creek in the twenty-two years of its history is truly gratifying to one interested in the evangelization of our State. The movement was all the time onward, and the progress notable. The field was in the beginning of their efforts destitute, and its demands enticing. Some of the most promising men of the hills went to the Delta about the time the Deer Creek Association was constituted. Many of them formed the basis of successful work in the young and growing towns.

But that which impressed one most is the fine missionary spirit displayed by some of the workers. They labored not from a stern sense of duty, but prompted to effort by splendid missionary conviction. The real warrior is the man who has a passion for battle, and

the real missionary is the man who has a passion for evangelization. Many of the workers in the Deer Creek Association had this passion, beautifully displayed in their earnest efforts and consecrated lives. The names of Brooks, Nelson, Taylor, White and Cohron need be classed with the world's missionaries, and future generations will award them the merited meed of praise.

#### SUNFLOWER ASSOCIATION.

As has been stated the Sunflower Association was organized in the fall of 1870, at Shuffordville. Much of the history of this body has been given in this running statement of facts as to the Delta work. This mode of treatment of the Delta work has been deemed best, as it gives all the facts in a more interesting way than by studied statement of occurrences in the associational meetings year by year.

The division of the Sunflower Association in 1877, restricted its associational limits to the northern part of the Delta, the Deer Creek Association in the division, falling heir to by far the largest part of the Mississippi bottom. The territory of the Sunflower Association was in the part of the Delta embraced in the counties of Tunica, Quitman, Coahoma, and the northern part of Bolivar county.

The Sunflower Association has maintained a healthy existence, notwithstanding its unfavorable environments. Its access to the vital force of Mississippi Baptists was indirect and toilsome. The only railroad threading their territory is the Yazoo and Mississippi Valley, which runs to Memphis, Tenn., and far south by Vicksburg, Miss. Consequently the churches have had few visitors from the churches of the hill counties, and there have been but few representatives of the general

interests of Mississippi Baptists at the annual associational meetings.

Beside these unfavorable environments, we must in justice notice the fact that the ministerial force of the Association, while good, has not at any time been numerous. By referring to the Minutes of 1887, we see that there were only four pastors in the Association, W. L. Slack, R. A. Lee, B. B. Milam and E. D. Hustler.

We notice also that at that date there were nine (9) churches in the body, with a total membership of 148 persons, which shows a decrease of two churches in ten (10) years. Of the nine churches then constituting the union, only five (5) were represented in the Association, which was composed of seventeen (17) delegates. Many of their churches were weak, and at some centres of influence there were no churches at all. All over that rich country there were many as sheep without a shepherd, and the few laborers in the Sunflower Association, largely detached from their brethren of quick spiritual pulse beat, felt that they were neglected. E. D. Hustler, all that his name indicated, was their missionary, and was endeavoring to supply ten mission stations.

A little later their force was augmented by the appearance in their midst of J. W. Collins, and an occasional pastorate of H. D. White, of Vicksburg. J. W. Collins was born in De Soto county, was a brave Confederate soldier, and was later graduated from Mississippi College. His coming among them was hailed with delight. He proved to be a successful workman, and soon arose to honor and great usefulness. In 1890, he was pastor of the Sunflower and Lula churches, and the newly organized church at Belen. In 1890, there were ten churches in the Sunflower Association with an

aggregate of 242 members, which shows a decided increase of membership in three years.

For many years previous to 1890, Dr. Wm. L. Slack was moderator of the Association. He was in early life a Presbyterian, but finding it necessary to satisfy a Baptist wife as to the spiritual authority for infant baptism, pursued his studies on that point of doctrine, until he was forced by thought and conscience to relinquish his belief in the sprinkling of infants, and became a Baptist. He was a well informed man, a beloved physician, a splendid teacher, and an acceptable minister of the gospel. His home for many years was in the town of Pontotoc.

In 1891, J. M. Chresman began to preside over the body, Dr. Wm. L. Slack having resigned his work at Friar's Point, and First Church, Bolivar county, to begin work with one of the churches in Memphis. At that date, the enrollment of the churches was thirteen, and the organization of their work notable. Ten committees made reports, and the contributions of the churches given a place in the Minutes in itemized form. The church at Lyon had walked ahead of the sisterhood of churches in its contributions. It reported \$100.00 paid to the endowment of Mississippi College, \$44.00 sent to the Convention Board for missions, and \$225.00 paid on pastors' salary. Thomas W. White was pastor of the church.

In this treatment of their history by comparison, we find that in 1894, there were twelve churches in the organization, after dropping the names of the Friendship and Bethel churches. The churches of the Association had a total membership of 382, reporting 41 baptisms. Six churches, or just half, reported Sunday schools. The total increase of the year by baptism and



otherwise was 76, the decrease 21, and the real increase over the year before 55 members.

Two more facts about that meeting of the Sunflower must be noticed. Not a visitor from any other association, nor a representative of any one of the general benevolences of the State Convention were present. D. H. S. Cox was a member of the body, and pastor of the churches at Friar's Point, Lyon and Refuge. He was a true yoke-fellow for J. W. Collins from that time on to the loss of Collins by the Association.

The following year, A. V. Rowe, corresponding secretary of the Convention Board, was with them, and made a most impressive speech on missions. The following resolution was adopted by the Association:

*"Resolved,* That this Association enter into a hearty and full co-operation with the State Board, and that the treasurer of this Association be instructed to turn over all mission funds to the Secretary of the State Board, to be applied within the bounds of this Association." The churches that year raised \$175.30 for missions.

In 1896, J. M. Chresman was still moderator. There were then twelve churches in the institution, with an aggregate membership of 474. This shows an increase since 1894, or in two years, of 82 members. The report on the State of Religion has this statement: "The Lord has been with His people, greatly revived the churches." The pastors of the churches at that time were: J. E. Watts at Shelby, R. A. Cohron at Lyon, D. H. S. Cox at Refuge, Friar's Point, and Lula, A. P. Copeland at Belen, Oak Ridge and Enon, B. B. Milam at Mound Bayou and First Bolivar, and M. A. Cameron at Shady Grove. Six churches had each a Sunday school.

The following year the total membership of the churches was 476, or an increase of twelve over the year 1896. S. M. Ellis, of Clinton, was pastor of Oak Ridge church and the church at Clarksdale, the latter a recently organized church.

The principal item of business in the associational meeting of that year was a preamble and resolution looking to a closer alliance of the Sunflower and Deer Creek Association in forwarding the Delta work. This action was in line with the original intention of the workers in the Delta when the Sunflower Association was divided and the Deer Creek constituted. The division was only for convenience, and was to be only partial. The design and desire was for the two bodies to work side by side in the Delta and in the closest fraternal relations. But partial estrangement had come apace, and they had gotten far apart.

The preamble and resolution made it clear that the closest co-operation should be maintained between the two associations, in every practical way, and recommended the appointment of a committee of five (5) to work in harmony with a like committee appointed by the Deer Creek Association for the furtherance of the cause in the Delta.

This was a sensible action. Their country is one. It is walled in on the east by the hills of the bluff formation, and limited on the west by the Mississippi River. Nature has placed no boundaries across their territory. The closest affinity and the warmest fraternity should characterize them in their Delta work. The sun does not shine on a more fertile country, and no more inviting mission field can be found in the Sunny South.

In the year 1900, J. M. Chresman was still presiding

over the body. For nine years he had held that position of distinction in the Association. He presided with dignity and his rulings were always satisfactory. He was a member of the church at Belen in Quitman county. "approved in Christ."

In that year the churches had a total membership of only 423 against 476 in 1897, or a falling off of 53 members. The pastors of the churches were J. E. Barnett, C. H. Mize, J. D. Rice, D. H. S. Cox, and E. D. Solomon. The report of the Finance Committee shows that the churches paid that associational year to Foreign missions \$57.35., to Home missions \$58.96, to State missions \$25.15, to Mississippi College \$5.00, and to the Orphanage \$25.50, making a total of \$171.98.

The hope is cherished that the churches of the Delta will maintain harmony in their great work, and continue to realize the vastness of their field of evangelical labor. Many of the workmen, who have borne the heat and burden of the day, are now missing on the field. The gifted Collins has fallen out of the line in the Sunflower. Dr. Wm. L. Slack has been with his Lord five (5) years. H. D. White no longer presses collections in the Deer Creek for the Lord's sake. Cohron's health has failed, and he is in the hills prolonging his valuable life. But the Lord lives, and watches his work with a tireless eye. His strength does not fail as the years follow each other, and his interest is unabating. He will raise up men, suggest measures, until the Delta will bloom as the rose, and our alluvial land become vocal with his praise.

## CHAPTER XXXI.

## FAIR RIVER ASSOCIATION.

The formation of this association in 1872 was for the convenience of the churches that constituted the body. It is to be observed that through the passing years associations were formed as the territory was occupied by the establishment of good churches. In early times the messengers to an association had to ride on horseback many miles to reach the place of meeting. It is true that sometimes in the study of the associations of the State we do not find that convenience was the happy cause for the formation of a new organization. Some times church disaffection, or a difference of opinion on missionary labors, have been the causes for the division of an association, but generally the organization of new associations have been for the convenience of the messengers and for securing a full representation of the churches.

The 10 churches that went into the Constitution of the Fair River Association, Oct. 19, 1872, were from the associations in that section of South Mississippi. Their dismissal from those associations was peaceful and with a hearty good will. The territory was first occupied by the Pearl River Association, but later by the Strong River, the Bogue Chitto and the Union associations.

The ten churches that constituted the body were

Beauregard, Galilee, Mt. Zion and Wesson, of Copiah; Fair River, Macedonia, Pleasant Hill, Union Hall and Union, of Lincoln county, and Shiloh, of Lawrence. The body was organized at the Shiloh church. There were four (4) ordained ministers in the churches composing the body, viz: Elisha Douglass, of Monticello; G. H. Barrett, of Beauregard; T. J. Hutson and W. H. Bailey, of Brookhaven, with E. P. Douglass and J. W. White as licentiates. The prominent laymen were S. H. Allen, M. Tyler, L. H. Tillman, J. W. White, A. Pace and others of equal note and ability.

In the organizing convention Elisha Douglass was requested to act as moderator, and L. H. Tillman, clerk. The resolution on which the new association was organized provided that the eastern and western boundaries should be the Pearl River and the I. C. Ry. In the permanent organization E. Douglass was chosen moderator, L. H. Tillman, clerk, and M. Tyler, treasurer. The body was in strict accord with the organized work of the Baptists of the State, and opened up correspondence at once with the State Convention, delegating five messengers to go to the next meeting of that body. The accord of the Fair River with the advanced work of our people has been hearty and invariable to this date.

A number of resolutions were adopted at the first meeting of the body which showed their attitude as to our denominational work. By resolution an associational mission board of five members was appointed, which was directed to secure a missionary to look after the destitution in their bounds and to organize Sunday schools. The Orphans' Home, at Lauderdale, Miss., received due notice and was recommended as worthy of pecuniary support. It was resolved that each church

should be requested to appoint a committee of three (3) female members to canvass their respective churches and raise funds for the Missionary Board, for Sunday school work and for the Orphans' Home.

The second meeting of the Fair River was with the Union Hall church, Oct. 18. 1873. Six churches were received into the body, Brookhaven, Mt. Moriah, Gallman, Rehoboth, Saron and Mt. Pisgah. These additions to the ten churches that went into the organization constituted a body of 16 good churches. The second session was instinct with life. A. A. Lomax represented the church at Beauregard, and J. R. Farish was one of three messengers from the Gallman church. S. W. Sibley was present, and was made one of the reading clerks. J. M. Ritchey, W. F. Green, J. A. Hackett, T. J. Walne and W. Hillman were recognized as members of corresponding bodies. Their presence at the association assured some good speaking and valuable work.

The association was organized by the election of A. A. Lomax as moderator, E. P. Douglass clerk, and M. Tyler treasurer. T. J. Walne preached at 11 a. m, Sunday, J. A. Hackett at 2 p. m. and J. R. Farish at 7 p. m. At 4 p. m. a Sunday school mass meeting was held which was addressed by T. J. Walne.

Suitable preamble and resolutions were adopted as to the State Mission work of the Baptist State Convention. The Board was then domiciled at Hazlehurst, which was on the western boundary of the association, and T. J. Walne was its energetic consecrated corresponding secretary. He was cordially and most affectionately invited to visit the churches of the body in the interest of his great work. The churches were urged to contribute regularly to the State Mission Board, and



the Executive Board of the association instructed to cooperate with the Board in its work. They had no fight to make against the new enterprise as some associations did, but extended to it the freedom of territory of the body. They had confidence in the men who had projected the enterprise and the future of the work.

Satisfactory reports were presented on Education, on Mississippi College, Central Female Institute, and Ministerial Education. They proposed to support Mississippi College with their prayers, their sympathies, and their means, and to aid in raising an adequate and ample endowment fund. Central Female College was recommended to parents having daughters to educate. It was recommended that the churches of the Association encourage the young men called of God to preach the gospel in obtaining thorough equipment for the high calling and to aid them in their attempt to secure the necessary educational preparation for usefulness. James Nelson, the corresponding secretary of the Board of Ministerial Education was cordially invited to present the subject to the churches of the body.

The new organization entered with fine spirit into the Sunday school work. Each church was strongly urged to sustain at least one Sunday school and all the Sunday schools of the churches of the Association to identify themselves with the Fair River Sunday School Convention. The uniform system of Sunday school lessons was commended and, of course, *Kind Words*. It is refreshing and instructive to note that the Sunday schools of the churches of the body had a total attendance of 443 when the membership of the churches was only 698. This is a fine showing when we consider the fact that nearly all the churches were in the country where there are constant inducements for the young to

go to some one of the various churches within an hour's ride of their homes, instead of attending the Sunday school of their own church.

The following year the association was favored with the presence of such recruits and visitors as J. B. Chrisman, E. C. Eager, B. A. Crawford, D. I. Purser, W. H. Tucker, and W. J. David. W. H. Tucker, forceful, learned and pious, was representing the Orphans' Home. W. J. David was then a missionary to Africa.

The missionary work of the body was in a most encouraging condition. T. J. Walne was in the body and made his presence distinctly felt. \$246.75 was secured in cash and pledges for State Missions. W. J. David saw a collection taken for Foreign Missions of \$153.00. Happy the people who can let their missionary work begin at the hearthstone of home, and extend to wilds of far-off Africa.

The Committee on Abstracts reported the spiritual condition of the churches. Brookhaven has E. C. Eager as pastor, and had been greatly blessed by a steady increase of membership. The Fair River church, with Elisha Douglass as pastor, had bright evidences of grace. J. R. Farish was pastor at Gallman, where a good prayer meeting was maintained. Galilee had had several accessions. Mt. Zion had trouble with heresy and had excluded one deacon and seven members. Heresy had crept into Macedonia and the church was in a deplorable state, but Pleasant Grove reported peace and considerable interest under the ministrations of T. J. Hutson.

In 1875, Antioch church was received from the Pearl River Association and Friendship church from the old Mississippi Association; and the Gallman and Galilee churches dismissed to join other associations.

That year was memorable for the projection of the Centennial movement. It was an occasion for the deliverance of great speeches, and for the swelling of patriotic hearts. Some money was received for education, and in many parts large subscriptions taken which were too often no better than the paper they were written upon. A good report was put before the Fair River on the subject. It made prominent the fact that Mississippi Baptists proposed to raise "a liberal sum for the endowment of Mississippi College," and recommended that a committee of five be appointed by the Association to take charge of the work, and that the churches be requested to release their pastors for one month in the year to engage without charge in the work.

The co-operation of the Fair River with the State Mission Board was close and engaging. The Association pledged itself to pray for the divine blessings on the State Board. That was much. It is remarkable how few mistakes the old State Mission Board made in its appointments and work, largely the result of prayer for the work by its warm supporters in those trying days of stout opposition by some of our best ministers.

In 1876, the reports put before the Association for approval were short and of no remarkable interest except the reports on Sunday Schools and Publications.

The report on Sunday Schools was presented by Deacon A. Page, now a member of the Galilee church, but then of the Rehoboth church. The report suggested that a well conducted Sunday school was a strong arm in the promotion of the missionary spirit and recommended that the Executive Board of the Association reorganize the Sunday school Convention of the body at once. The suggestion was replete with wisdom, and

has in it the only effectual means for the promotion of the Sunday school cause. The sustaining of an associational Sunday school Convention is an arduous work, but productive of the most happy results to church life and missionary vigor, as well as the advancement of the Sunday school interest.

The report on Publications recommended the *Southern Baptist*, at Meridian, and *The Baptist*, of Memphis, Tenn. The Mississippi Baptist State Convention was without a sustaining religious paper at the time, but was agitating the question of publishing an organ of communication for the promotion of the interests fostered by that body. Deacon Page offered the following preamble and resolution to the Association:

“WHEREAS, The Mississippi Baptist State Convention did at its last session decide to build up a Baptist State paper, and appointed a committee to carry into effect such an arrangement; and

WHEREAS, Said committee has asked for an expression from all of the associations in the State; therefore

*Resolved*, That this action of the State Convention meets with the hearty approval of this Association and that we promise to support a good *land mark* Baptist paper when started.”

For the next two years, the work of the Association was in an even tenor. There was an effort made to infuse more interest in the work of Ministerial Education. In 1877, it was recommended in the report that one member of the body be appointed to look after the work, to raise money for Ministerial Education and encourage young ministers to go to school. The next year it was recommended that a committee of five be appointed whose duty it should be to raise funds for the support of young ministers at school. There seemed

to be an apprehension that the body was retrograding, and, as is usually true, under such circumstances, they resorted to the method of raising special committees. Mr. Spurgeon has the reputation of saying that the best committee is a committee of three with two so unwell as not to be able to keep out of bed. A committee is only an executive body to guide life, it seldom creates life.

As soon as 1876, we find some disposition manifested by the Association to establish associational mission work on an associational basis. It was recommended the year previous, and insisted upon that a Board of one member from each church be formed to supply the places of destitution so far as possible. In 1877, the Board made a succinct report to the Association. In the report it was stated that the Sunday School Convention had been reorganized and that A. F. Payne had been employed as missionary and colporteur, and that four mission stations had been occupied a portion of the time during the year. The following year, the report of the Board was meager. In the report placed before the body on the general subject of missions, it was recommended that an Executive Board of five (5) should be appointed, who should use the mission funds of the Association as they deemed best, either in doing associational mission work themselves, or by co-operation with the State Mission Board. This report was presented by E. P. Douglass.

In 1879, an Executive Board was constituted with "power to transact any business pertaining to the interest of the Association. The Executive Board had for one year co-operated with the Union Association in missionary work. R. A. Cooper was commissioned by the two Boards, and received \$40.00 from the Fair

River Association. The missionary did good work, and was praised for his faithful labors. In 1880, the body wheeled into line again and passed the following resolution:

*“Resolved, That we enter again into co-operation with the State Board, and that our Board be instructed to carry out said co-operation, and that our churches be earnestly requested to make liberal contributions to this purpose: and that the secretary of the State Board, T. J. Walne, be invited to visit our churches and solicit contributions for the Board.”*

It was a sad fact at that time that the State Mission Board had not the money necessary for supplying all the destitution apparent in the associations, and it seemed to some to be an organization for receiving their money to spend on other fields. This apparent neglect cooled the ardor of some for the State mission work, and resulted sometimes in a temporary rejection of the State Board.

The Fair River, in 1879, seemed recovering from a spell of the *blues*. In the corresponding letter, the moderator said that the churches were well represented in the Association, and most of them reported prosperity. In 1880, when the body had gone back to its first love, the State Mission Board, the circular letter contained this sentence, “Many of our churches have enjoyed gracious revival seasons during the past year.”

In 1879, a good interest was manifested by the Fair River in education. Charles H. Otkin was at the meeting of the body and did yeoman service for education. He was made chairman of the committee on this subject and presented a splendid report. The report earnestly expressed the belief that Mississippi College should be endowed liberally, and that the associations of the



State should hold consultations as to the matter. It was declared that Lea Female College, which opened its doors for pupils in 1877 met a long needed want in South Mississippi and was recommended to hearty patronage. The report on Education in 1880 was equally as pronounced in its recommendation of these two schools and added the Central Female Institute.

In 1880, the Association acted upon the reports of a due number of representative committees, except that it had but one report on missions. The one-report method lacked directness, and usually no specific information was given in the report as to the practical workings of the Board. The Association had its reports on missions by the one-report method until 1890. In 1882, the statistical table showed contributed to Home missions (or associational), \$119.70, and to Foreign missions, \$91.85. In 1884, the contributions had decreased to \$51.55 for Home missions and \$67.25 for Foreign missions. But in 1890 there had been a gratifying increase, as \$180.40 was given to State missions and \$154.35 to Foreign missions.

In the decade between 1880 and 1890, the Association took high ground on the subject of temperance. For much of that period, Joel H. Gambrell and B. T. Hobbs, two of the most ardent temperance workers of the State, were members of the Association, and made their presence felt when the temperance reform was discussed by the body. In 1882, J. E. Thigpen was chairman of the committee on temperance. The following resolution was placed at the close of the report:

*“Resolved, That the churches of this Association be recommended to withdraw fellowship from such of their members as persist either in using or advocating the sale of intoxicating spirits.”*

The report on the subject in 1884 has a striking resemblance to the report of 1882, but did not have this resolution attached.

The report of 1885 has no name subscribed to it, but takes an advanced step. It maintained that total abstinence is the only safe rule for the individual, and then asserted with emphasis that *prohibition by the State*, of the manufacture and sale of intoxicants as a beverage, is the best method of handling the "matchless evil." It was resolved that "the powers that be" be urged to incorporate temperance text books into the curriculum of the common schools of the State, that the children might know the deadly effect of ardent spirits.

The report of 1886 was long, and well written. B. T. Hobbs was chairman of the committee. In it we find the statement that the prohibition and temperance agitation was sweeping the land. It was recommended that the churches be advised to continue an uncompromising protest against the saloon, the signing of whiskey petitions, voting for license and going on the bonds of liquor dealers; also, to dismiss from their fellowship members lending their influence in any way to the sale of intoxicants. The W. C. T. U. was endorsed, and the members of the body asked to use their influence upon the colored people that the principles of temperance might be fixed in their minds.

The Minutes of the Fair River of 1888 are breezy on the subject of the temperance issue. It appears that J. M. Ritchey was a member of the Association of 1885 and voted for the strong temperance report of that year, but afterward receded, and denounced the report, the members of the churches, and the ministers in the strongest terms he could command. Elder Ritchey was

a member of the Union church in 1885, and was amenable to it for his utterances. The preamble and resolutions of the church were placed before the Association, and a strong committee appointed by the Association to report upon them, with Judge J. B. Chrisman as chairman. The report of the committee was prudent, positive and wise. It embraced the thoughts that the sentiment of the Fair River on the temperance question had not been changed except in its intenseness, that no church of the Association had condemned the actions of the Union church, and no controversy was pending on the subject, and that the subject matter of the resolution was entirely beyond the jurisdiction of the Association.

In 1890, the Association was stirred to the core over the fact that the Mississippi Constitutional Convention refused to incorporate statutory prohibition. J. H. Gambrell presented two resolutions on the subject, one of which glowed with righteous indignation, both of which were unanimously adopted. It is but just that one of them should be preserved as history.

“*Resolved*, That the Fair River Association put the seal of righteous disapprobation upon the action of the Mississippi Constitutional Convention for refusing to abolish the saloon in this State.”

The second resolution had as its import the instructing of the clerk of the body to forward to Judge J. B. Chrisman and Hon. R. H. Thompson a copy of the above resolutions.

As in other associations, there was much uniformity in the reports placed before the Fair River on the subject of our publications. The *Baptist Record*, *The Foreign Mission Journal*, now and then the *Tennessee Baptist* were recommended, and occasionally *Ford's Chris-*

*tian Repository* and the *National Temperance Advocate*, the *Young Missionary* and *Kind Words*. The closest allegiance was maintained to their religious State paper; it was commended, taken, and carefully read.

More than usual notice was taken of Sustentation by them. Reports were made yearly on the subject and were invariably printed. It was in 1882, at their meeting at the Shiloh church that a motion obtained favor to the effect that a committee of five be appointed to report at their next meeting on the duty of the churches to superannuated preachers. They had some superannuated ministers among them, whose wants might be ascertained with a little pains. In 1885, a collection was taken of \$29.45 in cash, which was to be distributed by the Finance Committee among the superannuated preachers and their families. In 1886, the committee on this benevolence expressed pain that the old preachers were neglected in their ministrations. The following year quarterly collections for Susteniation were suggested, which suggestion was repeated in 1889. This tender consideration for the old preachers, who freely gave their best years to the preaching of the gospel while poorly sustained by the churches, was right and showed the best side of human nature directed by grace. It is not charity to aid old preachers; it is the continuation of their ministerial support for work well done.

The Association helped the women who labored for the promotion of Christ's cause. It is to be hoped that they are yet continuing in this way. In 1884, B. T. Hobbs read the report on Woman's Work. He stated that the question of Woman's Rights had deterred some from encouraging women in the righteous efforts in

spreading the gospel, but that it was true that in the twelve months preceding that date the Christian women had contributed \$600,000 to give the gospel to the heathen. The work of the women was hailed with delight, and the women advised to work through their respective churches and to organize themselves into missionary societies. Like suggestions were made the following two years.

The report on this subject in 1888 showed that under the leadership of Mrs. A. M. Hillman the Baptist women of Mississippi had given to the work of the Convention Board \$2,374.19, and for home work \$3,422.99, making a total of \$5,797.18. Who could withhold help, or in any wise stay such willing hands, or check the generous impulses of such noble hearts? That year the clerk was directed to incorporate in the Minutes the proceedings of the annual meeting of the Ladies' Missionary union. In their proceedings it appears that they gave that year to various objects \$311.30. In 1889, it was suggested that an effort be made to establish a Ladies' Missionary Society in each church of the body. The Woman's Missionary Societies of the Association in 1890 reported collected for various purposes, \$604.73.

In 1882, J. E. Thigpen read the report on Sunday schools. His statistics are interesting. The number of Sunday schools in the Association was 14; number of churches without Sunday schools, 9; the attendance was 486; number of children and young people attending no Sunday school, 1,000. What was to be done? The four following years usual reports were read on the subject. The report of 1888 was cheerful. It declared that the Sunday school was to the church what the potato patch was to the farm, a necessary auxiliary,

and expressed gladness that the churches were awaking to a sense of their duty in Sunday school work.

The Fair River was unalterable in its attachment to Mississippi College and Ministerial Education. They not only reported on the subject, they acted. They responded to every call of the college with cheerfulness and unanimity, and sent their sons to share in the untold advantages of that remarkable school of learning. The best history is the history that requires the least words to record it. Contentions and bloodshed call for minute details, but smoothly flowing action in the right has no angles to describe. It was the habit of the Fair River to fall in line at the bugle's blast, to respond to roll call, and to keep step with the friends of Ministerial Education and Mississippi College. In 1885, they gave \$132.62 to Ministerial Education, and in 1890, they contributed \$1,381.65 to Mississippi College.

In 1886, the Association had its first experience with internal disorder. On page 4 of the Minutes of that year we find that objections were raised to receiving the messenger from the Antioch and Oak Grove churches. A committee of three was appointed to consider these objections. In the report of that committee we learn that the two churches retained in their membership persons sympathizing with and giving their influence to the liquor traffic, for which crime the erring churches had the hand of fellowship withdrawn from them. History shows that they proceeded to form a very small association, which had a short existence. The Oak Grove church was unanimously restored to its place in the Association in 1889.

The Association passed an unusual resolution in 1889. It allowed all Baptist ministers "in good and regular standing," belonging to churches of the body,



the right to participate freely in the deliberations of the Association. The following year the moderator was requested to make a ruling on this resolution. He ruled "that no minister, not sent to the Association by his church as a delegate was entitled to a vote in the body," whereupon a resolution was adopted amending the Rules of Decorum of the Association to grant the contested resolution binding force. Just why this strange action was taken, the Minutes do not explain.

It may not be amiss to give the names of the officers of the Fair River from its constitution to 1890. The moderators were E. Douglass in 1872, A. A. Lomax, 1873 and 1874; E. C. Eager, 1875; F. Douglass, 1876 and 1877; T. Green, 1878; G. H. Barrett, 1879; W. H. Bailey, 1880; E. P. Douglass, 1882 to 1890. The clerks were, L. H. Tillman, 1872; E. P. Douglass, 1873 to 1881; J. E. Thigpen, 1882; C. R. Dale, 1884; B. T. Hobbs, 1885 to 1890. The treasurers were, M. Tyler, 1872 to 1874; A. J. Martin, 1875 to 1890.

At the session of 1891 and 1892, B. T. Hobbs was clerk and A. J. Martin treasurer: R. J. Boone was moderator in 1891, and J. A. Scarborough in 1892. The session of 1891 was held with the Union Hall church, Lincoln county, and of 1892 with the Mt. Zion church of the same county.

In 1892, a motion was made and carried that found no favor with those who had charge of Woman's Work in the State. The copy of the Minutes now before the eye of the writer has been in the hands of the lamented Mrs. Adelia M. Hillman. About the motion she has placed parenthetic lines dark and distinct. The motion was to abolish the Committee on Woman's Work, because it was not necessary. Those who sustained the motion surely meant no more than that the women

were having their own meetings and keeping their own records, and, as that was true, a Committee on Woman's Work was superfluous.

The usual reports were made that year on Missions, Sunday Schools, Temperance, Publications, etc., which were intended for instruction to the members of the churches more than to indicate lines of effort.

The Executive Board, in 1891, reported that an effort had been made to secure a Sunday school missionary, but a suitable man could not be found who could give the Association the time that was needed. It was recommended that the effort should be continued to secure some one to look after their Sunday school work. We find no report on the subject in the Minutes of the following year.

In 1892, there were in the Association 23 churches, with a total membership of 2,056. They gave that year to State missions \$145.46, to Foreign missions \$195.74, and to church buildings and repairs \$944.35. The session of 1892 was concluded with the understanding that they were to meet in 1893 with Calvary church, Lawrence county, on Friday before the third Sunday in October.

In 1893, J. H. Gambrell was chosen moderator, B. T. Hobbs, clerk, and A. J. Martin, treasurer. In 1894, J. Jasper Green was elected moderator. The clerk and treasurer of the previous year were re-elected.

(The Fair River is now the Lincoln County Association.)

## CHAPTER XXXII.

## HOBOLOCHITTO ASSOCIATION.

The origin and progress of the Hobolochitto Association is a fine study. It had, for many years, a hard struggle in perpetuating its existence, but finally began slowly to grow, and gradually took on new life, until it became strong and useful. It was constituted in a very small territory in the extreme southern part of the State. The churches were all in what was then called Hancock county. They were in mailing distance of Gainesville, Riceville, and Bay St. Louis.

Their oldest church was Palestine, which was constituted in 1842. Gainesville was organized in 1855, Salem in 1857, and Zion Hill in 1856. The dates of the organization of the other four churches that doubtless went into the organization, are not given in the Minutes. The Gainesville church came from the Pearl River Association; the Union and others, from the Eastern Louisiana.

The majority of the churches constituting the Hobolochitto, were in the Gulf Coast region. The land is thin, with a small pine growth, which is penetrated by the long leaf pine region, as if by jutting fingers. The country is threaded by a number of creeks and small rivers. There are two prongs of the Abolochitto river running through the territory, for which the Association was doubtless named.

The eight churches constituting the body were: Palestine, Gainesville, Bethel, Salem, Zion Hill, Juniper Grove, Union and Elim. The Palestine was, numerically, the strongest, having 78 members; Gainesville had 18, Bethel 24, Salem 17, Zion Hill 22, Juniper Grove 36, and Union 59. All the churches seemed on the decrease. In 1862, Palestine had only 65 members, Gainesville 15, and Union 58. In that year only four churches were represented in the Association. It may be said that three men held the body together, W. H. Varnado, A. M. Slayden, and Willis Fortinberry. Fortinberry was of the Pearl River, but came annually to their meetings, encouraging them with his presence and inspiring them with his words.

In 1860, the body was composed of sixteen delegates; in 1861, of ten, and in 1862, of only seven. They met that year with the Palestine church. W. H. Varnado was elected moderator, and A. M. Slayden, clerk and treasurer. They had to regret that no messengers reached them from other associations. They were corresponding with only two associations, the Pearl River and the Eastern Louisiana. Sermons were preached by W. H. Varnado and A. M. Slayden.

Only 125 copies of the Minutes were ordered printed. The fact, that the statistics of the two previous years were ordered printed in the Minutes of that year, makes it almost certain that no Minutes were printed of the proceedings of those two years. It is, at least, a subject of conjecture, if their Minutes were printed before 1862, as their proceedings were exceedingly brief, the churches few, and their members in exceedingly limited circumstances. The Minutes of 1862 cover only a little more than one page, having no reference to any missionary work, and carry no resolutions as to activities

of the body. The closing sentences of the Minutes are rather touching. It is said, "Our *little session* passed off in harmony and peace; and we humbly trust that God will bless us as a little association."

The seventh session convened with Union church on Saturday before the fourth Lord's day in October, 1863. Only six churches were represented by delegates, and no new churches were seeking membership in the body. E. W. Moore was present as a messenger from the Eastern Louisiana, and Z. Daughdrill from Pearl River. Their presence was cheering to the Hobolochitto. The Minutes show that five churches sent to the Association \$71.00 "for associational purposes." An association, as an individual, shows a better face when there is some money on hand.

The following year Lewis Fortinberry was with them. The Union church, of Louisiana, was received into the Association. They showed their appreciation of the church by agreeing to hold their next session with it. There was the usual amount of preaching done, which, doubtless, produced a good impression on the delegates.

The next year, two more churches came into the organization, Mt. Olive and Bonner Creek, both of Louisiana. The Association began to acquire territory westward, and outside of our State. In 1866, two more churches were received, Pine Grove and Enon. The names of twelve churches were in their statistical table, these churches having an aggregate membership of 348. The churches contributed \$31.25 to the associational fund. It was resolved that their annual meeting, alternate with the two natural divisions of their territory, east and west of Pearl River. The Rules of Faith and Gospel Order were published in their

Minutes that year. They were virtually the same as found in the Minutes of the Pearl River Association. Their prominent ministers were W. H. Varnado, A. M. Slayden, R. R. Breland, J. C. Seale, W. E. Moore and T. Mitchell.

In 1867, Half Moon Bluff church was received into the fraternity. It had been in the Mississippi Association and the Pearl River, and was later in the Bogue Chitto, and Magees Creek. The next annual meeting was to be held with that church. The Committee on Finance reported \$57.00 sent by the churches for associational purposes. It was at this session that the first resolution was adopted as to missionary work. G. W. Stovall was requested to labor under the authority of the Association in destitute places inside the limits of the body, "including Logtown, Pearlinton, and around on the gulf coast through Shieldsborough, Pass Christian, and west of the Pearl River, etc." They had gotten up a good head of steam.

Their Minutes had, to that date, been printed in Amite City, La., but in 1868, the Southwestern Publishing Company, of Memphis, Tenn., did their printing. The Minutes show that four churches were received into the body—Pearlington, Bethany, Pisgah, and Hebron. The institution was then composed of seventeen churches. The sum of \$92.67 was reported on hand.

The surplus, after paying for the printing of the Minutes, was to be appropriated to associational missions. Their missionary, William G. Stovall, in his report of mission work, said, "It was thought impolitic to make an effort at missionary collection, on account of the impoverished condition of the country along the seaboard." That year, for the first time, a



circular letter was printed with their Minutes. The Juniper Grove church, which left the Hobolochitto in 1862 to join the Pearl River, was again received into the Hobolochitto in 1869.

Up to this date, the growth of the Hobolochitto had been westward. In 1862, it did not have a church west of Pearl River. In 1871, there were seven of their churches in Louisiana. The accession of the Red Creek church showed a beginning of growth eastward. That was well. The old Leaf River church, constituted by Norvell Robertson, Sr., covered the territory east of them, but it had long since been dissolved. It remained for the Hobolochitto, as a missionary influence coming out of an unexpected quarter, to gather strength, and make speed for the east. In the year above mentioned, the Hobolochitto received from the Eastern Louisiana the courtesy of a package of Minutes by the hands of J. C. Seale, and at once dropped correspondence with that body. What this summary action meant is not explained. At once it was agreed to "offer correspondence" with the Ebenezer, the territory of which was northeast of the Hobolochitto.

Their treasurer, in 1871, made a financial statement, showing \$119.60 on hand, which was almost entirely for associational uses. Before adjournment, it was resolved that a Missionary Board, consisting of five members, be formed for the purpose of supplying the destitution within their bounds. The Board was requested to meet with the Union church on Saturday before the second Sunday in March, 1872. This meeting of the Board in Louisiana was, perhaps, to hold together their churches, and thus to form a large, strong association in an extensive territory. But rivers, seas and mountains are nature's boundary lines, and men

cannot reverse nature's provisions. Mississippi College received a complimentary notice by the Hobolochitto. The Association was to find suitors, equal and superior on every side.

In 1871, they met with Bonner church, Washington Parish. A. M. Slayden was elected moderator. He was a wise man, and one in whom all had the utmost confidence. A Missionary Board was appointed, consisting of ten members. These members were all of the churches in Mississippi, which showed conclusively that a division of the body was anticipated. Just before adjournment, a resolution was adopted to give letters of dismission to eight churches in Louisiana. The Hobolochitto had fostered their interests until they grew strong, and, as they wished to form an association on their side of Pearl River, they were bidden God speed.

Nothing daunted, the Hobolochitto turned its face hopefully to the east. In 1873, it most cheerfully welcomed the representatives of the new association—the West Pearl River. Three churches were received from their eastern borders, viz: Ten Mile, Sunny Hill, and Sand Hill. The Mission Board was re-appointed (except Slayden), with the addition of one member from each of the newly received churches. Elim church and Bay St. Louis petitioned the Association to send a missionary “to labor with them, and assist them in their next representation.” The Macedonian cry came to the Hobolochitto from the east and from the south.

Thomas Price preached the introductory sermon before the body in 1874. He was a man of fine common sense and a due amount of grace. A new era was dawning, and new men were coming to the front. T. D. Bush was clerk of the body. W. A. Whitfield was present as a delegate from Elim church. J. B. Hamberlin,

the missionary of the State Mission Board on the coast, by request, preached the missionary sermon. On motion, a committee was formed on Domestic missions, which was something new. The body was united in its interests, and was ready for an onward movement.

It was resolved that the Association open correspondence with the State Convention, and also with the General Association. The Hobolochitto recognized these two general bodies as useful, and wished to get into touch with them.

A. M. Slayden and John Williams had served under their Missionary Board, (and J. B. Hamberlin was missionary in their bounds). They had baptized seventy-two people, organized one church, and collected \$148.00 on the field. Their territory embraced the entire counties of Hancock and Harrison, and part of Marion, Jackson and Perry. In these counties, the Hobolochitto had eighteen churches. The following year, a collection was taken to aid the General Association in its work.

In 1877, this resolution obtained acceptance:

*Resolved*, That this Association appoint an Executive Mission Board, consisting of three members, nominated by the chair, and appointed by this body; that said Board receive all money from the hands of the treasurer, for missionary purposes, employ a missionary to labor in the destitution of this Association, and report their proceedings, etc. The three members of the committee were: Hiram P. Smith, Jesse Lee, and Wiggins Hatten. The destitution in the bounds of the Association was on Pearl River, west of the Hobolochitto, southeast of Gainesville and southeast of Black Creek.

The efforts of the Hobolochitto were becoming far-reaching. Since the going out of the Louisiana churches

no missionary work was done west of Pearl River. There was great destitution east, and they gave their attention to it.

Another division of the Association was imminent. The body had, in 1879, twenty-one churches, in four counties, with a membership of 945 persons. The broadening of their scope of vision is seen in the increased list of committees appointed at the annual meetings. In that year, committees were raised on Foreign missions, Home missions, Publications, Sunday schools, and Obituaries. The Executive Mission Board, appointed the year before, reported that soon a sufficient number of churches would be constituted to cover all the field. Happy state of religious affairs. T. D. Bush offered a resolution to the effect that, in 1880 they co-operate with the General Association, and with the Baptist State Convention. In the Hobolochitto were many friends of these general bodies.

In 1880, the Committee on Publications recommended the *Baptist Record*, and resolution was attached to the report commending the *Southern Baptist*. This showed a difference of sentiment in the body, which was, perhaps, caused by the long distance between the extremes of their territory. The time had come for another division of the body. The Committee on Petitions and Requests recommended that letters of dismission be granted to the following churches: Juniper Grove, Ten Miles, Spring Hill, Canceling Hill, Mt. Zion, Red Creek, Union, Oak Grove, Sand Hill, Morris Hill, Black Creek. These churches formed the Red Creek Association.

In 1883, Hickory Creek and Poplarville churches went into the institution. The Hobolochitto had wonderful recuperative power. Just west of it was the

West Pearl River, to the north was the Pearl River, and to the east the Red Creek. So the body began to give attention to a more thorough internal development and to look toward the seaboard. Taylor Frierson (col.) sought help for his association, the Sea Coast, and three ministers volunteered assistance—H. M. Slayden, J. P. Johnson, and Thomas Price. In that year, the sum of \$94.20 was collected for associational missions. J. P. Johnson, their missionary, traveled 950 miles, preached 150 sermons, baptized twelve believers, and aided in the constitution of three churches.

In the years of the existence of the Hobolochitto, that we have held under review, W. H. Varnado was moderator in 1861 and 1863, Freeman Jones in 1865, W. H. Varnado from 1866 to 1869, W. G. Stovall in 1871, A. M. Slayden from 1872 to 1876, Thomas Price from 1877 to 1881, and A. M. Slayden in 1883. The clerks were A. M. Slayden from 1862 to 1864, W. F. Elliott in 1865, T. J. Simmons from 1866 to 1871, Hardy Smith in 1872, T. D. Bush from 1873 to 1879, and T. D. Mitchell from 1880 to 1883.

The Hobolochitto was composed of strong, sensible men, men who strove for the greatest good and for the greatest number. Their movement forward was not feverish, at any time, but slow, steady, sure. The body has had a great mission to fill, and has proved worthy of their sacred commission.

## CHAPTER XXXIII.

## SPRINGFIELD ASSOCIATION.

The churches of the Springfield Association were, at the time of its constitution, in the counties of Rankin, Scott, Smith and Leake. The churches that were in Rankin were, New Prospect, Pelahatchie, Union and Antioch; in Scott, Lime Creek, Shiloh, Forest, New Prospect, Hopewell, Rocky Creek, Springfield, Hillsboro, Homewood and Morton; in Leake, Primitive Hill; in Smith, Mt. Carmel and High Hill. These 14 churches had a membership of 978. The churches of Rankin were in the eastern part of the county; of Smith, in the western part; and of Southern Lake. The churches of Scott were from various parts of the county. The railway from Vicksburg to Meridian was through the territory of the Association.

The constituency of the body is of people of sterling worth. The members of the churches are mostly farmers, men who attend strictly and honestly to their own business and make a comfortable living for themselves and their families. None of them are of great learning or profound scholarship, but they know many things, and know them well, especially about the Word of God.

The churches of this Association were mostly from the Strong River, the Mount Olive and the Mt. Pisgah Association. The Springfield at first showed a strong



sympathy for the Baptist State Convention, but afterward suffered some things to slightly alienate them from that general organization. That their sentiment should be somewhat divided between the Convention on the west and the General Association on the east, is not to be a subject of wonder. It may be just and right just here to say, that the General Association of East Mississippi has done a grand work. It has done what the convention could not have done with the people of that section of the State. The farmers of those pine hills were not wealthy, nor remarkable for their extended information, and would not have yielded to the progressive sentiments of the convention. It was necessary to be patient in holding them together and properly directing them in missionary work without expecting any great things from them. All praise to N. L. Clark and his co-laborers, that they have, with years of patient labor, held those people true to the faith, so that now, when railways are threading their territory, they are ready to be used for church extension.

There were two churches that went into the constitution of the Springfield Association which had a laudable desire that the new association should bear the name they carried, the Springfield and the Hopewell. But the body chose the former name. Yet after years have passed the Scott County and the Springfield Associations have united in one organization, which is called the Hopewell Association. The cheerful submission of the Hopewell church was held in kindly remembrance, and the church at last honored. It is delightful to note such beautiful recompense of a kind Providence.

The Springfield Association was constituted at the Springfield church, Scott county, August 28, 1875. W.

R. Butler, a member of the Hillsboro church, was elected moderator. He was a successful planter, owning at one time 360 acres of land. He was a Mason, and was by all regarded as a correct man. S. H. Kirkland, a thoughtful man and a true Baptist, was chosen clerk, and J. L. Gresham, of Forest, a sturdy business man, was made treasurer.

It was after the organization was perfected that the Pelahatchie church went into the union. The Rules of Decorum provided that the moderator was eligible to his office for only two (2) sittings of the Association, a rule that was afterward rescinded. The body cheerfully resolved to co-operate with the State Mission Board of the Baptist State Convention. They gave to State missions \$116.00, and to Foreign and Indian missions \$100.00 each.

Their second annual session was held with the New Prospect church, Rankin county. The officers of the last session were re-elected. Five churches were received into the union, Polkville, Rock Bluff, Union, White Oak and Antioch. Among the visitors and correspondents were T. A. Haley, H. M. Long, W. D. Magouirk, W. S. Webb, J. H. Whitfield, J. C. Bruce, T. J. Walne and M. T. Martin.

The first report received was the document on the Centennial movement. The report recommended that a contribution be raised for the endowment of Mississippi College, and that the delegates composing the body be appointed a committee in their respective churches to solicit donations.

The Executive Board had not done any missionary work in their bounds. They gave two reasons for this apparent neglect: they did not have the money sufficient for the support of a missionary, and really there

was little, if any, destitution within their bounds. They had been instructed to co-operate with the State Mission Board, and had turned over to its corresponding secretary all the money they had. The Association during the first year of its existence gave \$81.30 to State missions, the second year, \$288.50, with \$7.80 to Foreign missions.

In 1875, the only method of communication Mississippi Baptists had as a newspaper was the Mississippi Department of *The Baptist*, of Memphis, Tenn. In North Mississippi *The Baptist* was extensively read. But this new association in Central Mississippi did not mention it in its report on Publications. *The Southern Baptist*, of Meridian, had just been projected as a religious newspaper enterprise, and, though little was known of it, was timidly recommended.

The fourth annual session was held with the Mount Carmel church, in Smith county, Homewood the post-office. The moderator was re-elected and J. D. W. Duckworth chosen clerk, with W. W. Lowrey treasurer. The prominent visitors were N. L. Clark, T. J. Walne and M. T. Martin.

The spiritual condition of the churches was reported good and most of them in a healthy and prosperous condition. They were ready for work. The college and its work were commended, and patronage pledged. The regret was expressed in the report on Missions that only eight of the twenty-one churches had contributed to missions. It was recommended a systematic plan of benevolence be adopted, and collections taken in all the churches at stated periods. But the report of the Executive Board showed that *ten* churches had made contributions to missions, amounting to \$90.20. An appeal was made to the churches

to come to the help of the Executive Board, that the showing for missions might be more creditable and more in accord with their ability. A continuance of co-operation with the State Board was recommended.

Year by year, the supporters of the Convention watched their interests in the Springfield. Their hold on this territory was tentative, but it was by a steady grasp. In 1878, among the visitors to the Association were: W. S. Webb, M. T. Martin, J. B. Gambrell, George Whitfield and T. J. Walne. The Minutes were printed that year by the *Baptist Record*. But the report on Publications was neutral as to religious newspapers. No publication was recommended.

The Executive Board reported that no effort had been made to do missionary work in their bounds. The work of the State Mission Board was described, the pastors earnestly requested to preach on missions, and the churches to contribute liberally to the work.

In 1879, the Springfield met with the Liberty church, Scott county, commencing September 28. R. W. Butler was elected moderator, the clerk and treasurer were re-elected. Nearly all the churches reported additions to their membership. Among the visitors here this session was M. P. Murrell of the Mount Pisgah Association. It is said that he was a preacher of great ability. When it was known he was to preach great crowds gathered to hear him. For a number of years he enjoyed great popularity in central East Mississippi. A. Gressett, of Meridian, was also at the Association, and preached on the "Condescension of Christ."

The body was beginning to show a restlessness as to its work done through the State Mission Board. The clerk of the body was asked to ascertain from T. J. Walne what the churches had done through the last

associational year. Much of the contributions to State missions was sent directly to T. J. Walne, and the Executive Board was in blissful ignorance as to what the churches were doing.

Z. T. Falkner presented an interesting report on Sunday schools. Three churches, Forest, Rocky Bluff, and New Prospect of Rankin county, reported Sabbath schools with an average attendance of seventy-five or eighty pupils. As no Sunday school statistics appear in the Minutes, we have no way of finding out how many of the churches had Sunday schools. In the report referred to it is urged that when it was not practicable to keep up a weekly Sunday school the pastor should gather their churches in Sunday-school capacity and teach the word of God. The following year, Z. T. Falkner again placed this subject before the Association. He was encouraged. The Sunday school work was growing. Six churches reported Sunday schools in a flourishing condition—Polkville, Antioch, New Prospect, (Rankin) Forest, White Oak and Line Creek. These churches had a total average attendance of 200 pupils. This was a considerable gain over the previous year.

The growing restlessness of the body as to its co-operation with the State Board appears in two ways. A resolution was passed, ordering the treasurer to retain in hand all mission funds unexpended subject to the disposal of the Executive Board. A complaint is subjoined to the report on missions by the clerk that T. J. Walne had not complied with the request of the Association to send to the clerk a statement of the State mission work for the past year. The total contributions reported to the Association were \$68.55.

The following year the Convention had no representative at their meeting. Prominent among their

visitors were N. L. Clark and A. Gressett. Correspondence was arranged with a number of associations and with the General Association, but a proposition to send delegates to the State Convention met opposition, and the motion was tabled. The report on Publications recommended *The Baptist* of Memphis, the *Western Recorder*, *Ford's Repository* and *Kind Words*, but not a breathing appeared on the page as to the *Baptist Record*. In the report of the Executive Board it was suggested that the Association retain within her own hands "all domestic or home missionary funds, and all surpluses on hand for associational purposes, and appropriate the same to the supplying of the destitution within our own bounds, and that we thus, for the present, dissolve all our connection with all other missionary bodies." The utterance was plain. The crisis had come. But a due and fair explanation was made of this action in the corresponding letter. "We have concluded to employ a missionary in the bounds of our association, but we do not intend to do anything that will be detrimental to the State Mission Board." There was disaffection, but no malice.

In 1882, four new churches were received into the union: Leesburg, Rankin county; Siloam, Simpson county; New Zion, Smith county, and Good Water, Smith county. In 1883, Mountain Hill and Campbell Creek churches were received from the Strong River Association; in 1884, Sylvan Grove and Mt. Zion of Smith county, and Poplar Springs churches of Simpson county were received, and the following year Shady Grove of Smith county; in 1886, Grand Hill, Scott county; the next year, Beulah, Ephesus, Good Hope, Harmony, Fellowship, and Sharon. In 1888, Sardis, Union, Galilee, and New Hope (Smith county).



In 1882, there were twenty-six churches in the union, and in 1888, a total of forty churches. That year, by resolution, the clerk was ordered to write letters of dismissal "to any church belonging to this body." Upon this resolution a number of churches left the Association to go into other connections.

Between 1882 and 1890, there was not any agitation in the part of our State in which this association was concerned. But as "eternal vigilance is the price of liberty," the body had annual reports on Temperance. It may not be amiss to give some of the closing sentences of these annual deliverances. "Nothing permanent can be effected against the sin of intemperance and the use of intoxicating liquors \* \* \* until the masses are convinced that such things are morally wrong." "We would give as our deliberate opinion that no member of any Baptist church has a right to buy, sell, or use as a beverage, any intoxicating liquors, or frequent places where they are kept for use." "Let us as a body of Christians, endeavor to keep our boys from drinking in saloons, and be sure to keep away ourselves." "We recommend to our ministers and laymen that they endeavor to inculcate sound temperance principles in the minds of the colored race." "Your committee would earnestly endorse the petition as prepared and addressed to the Constitutional Convention by J. B. Gambrell on the subject of prohibition, asking for a prohibition clause in our organic law."

Sunday schools had some warm advocates in the Springfield, but their Sunday schools had small life and a fluctuating existence. In 1883, it was decided that a Sunday-school Institute be held at 9 a. m. on the Sunday included in the meeting of the body, but, if it was held, no record is made of its work. Too often

the Sunday school interest is given the most profitless hour of the time occupied by our public gatherings, and speakers appointed for the occasion whose feeling must be respected, but whose utterances are profitless.

In 1884, the report on Sunday schools had this expression: "There are now more Sunday schools in successful operation in our bounds than ever before." This might have been true, and yet not a matter of congratulation. The same cheerfulness characterized the report of the following year. In 1886, the report was discouraging, and no better in 1887. But in 1888, it was said, "We are glad to know that a goodly number of our churches report Sunday schools:" but in 1890, the profound regret was expressed, the Association having twenty-six churches with a total membership of 1,312, reported only five (5) Sunday schools.

The usual attention was given by this body to the general educational interests. Reports were made yearly on Mississippi College. They had no denominational school in their borders. In 1884, they passed a commendatory resolution as to the Sylwarena High School under the fostering care of the General Association, but Sylwarena was southeast of their territory. In 1889, they commended the effort then being made for the endowment of Mississippi College, and, in 1890, proffered pecuniary aid to the effort. The territory of the Association has furnished the college some good students, and some of them are now making a worthy record.

The religious newspaper for the family was not a subject of unanimous agreement in the Springfield. Which way should they look for a home paper? *The Record* was published west of them, the *Southern Baptist* east of them. From 1882 to 1886, both these

papers were commended, the only preference that was shown *The Record* was, that it was invariably spoken of before the *Southern Baptist*. From 1886 to 1889, inclusive, the *Southern Baptist Record*, the consolidated interests of the two papers was commended. In 1890, the *Mississippi Baptist*, published at Newton by N. L. Clark, was commended along with *The Southern Baptist Record*, *Kind Words*, *The Little Missionary*, *The Religious Herald*, *The Foreign Journal*, and the *Home Field* occasionally received favorable mention.

The visible unrest of the Springfield was in its alliances in missionary work. The perplexing question was, should it associate itself with the Convention, or the General Association, or should it do neither, but carry on work in the Association unallied with either of the general bodies. They began to co-operate with the Convention in its work. The relation was happy. They said they had no destitution in their limits. The General Association made no overture, but played the role of the gentleman. The number of churches increased, and their borders were extended, then they had destitution. What should be done?

In 1882, A. J. Hill, one of their most influential preachers, made an acceptable motion they continue to carry on their own work, and a collection was taken for their work, amounting to \$57.00. In November, 1881, Z. T. Falkner was employed as their evangelist, and did good work. Morton and Pelahatchie had been supplied from Mississippi College. The continuance of the plan of keeping an evangelist in the field was decided upon. The following year there was conflicting sentiment. A short preamble and resolution were adopted, asserting that there was no destitution in their bounds, and suggesting the discontinuance of

missionary colportage and evangelistic work, but the Executive Board recommended that the plan be continued as heretofore.

In 1884, the Baptist State Convention made overtures to them for co-operation. For this proposition the Springfield returned thanks, but thought it not advisable to take action in the matter, as the body was divided on the subject. The following year, the man they delighted to honor, W. R. Butler, acted as their missionary. He did good work. Ladies missionary societies were encouraged.

In 1886, J. A. Hill moved to discontinue their missionary work. The motion was well discussed, and, finally was carried. But the Executive Committee still called for the continuance of their associational work. The next year, the whole work was turned over to the Executive Board, but their missionary work was to be restricted to the Homewood church.

In 1888, the matter of co-operation with one or the other of the two general bodies was referred to the churches. That action was democratic and Baptist, but we do not find that the churches responded to the proposition. H. F. Husbands, a most acceptable man, had preached through the year as missionary at Homewood. The Association seemed determined to make something of the church at Homewood, which had at that time just ten members. Homewood is in the interior, fifteen or twenty miles southeast from Morton. In 1890, a movement was on foot to build a church house at Homewood. A collection was taken by T. J. Miley for this purpose of \$60.50 in cash and pledges; and Hi Eastland agreed to furnish all the nails for the building.

In 1890, the Executive Board at last yielded to the

inevitable, and recommended that in the future the Association co-operate with the Baptist State Convention, that the missionary, Sunday school and colportage work, with all the funds they had on hand, be turned over to the State Mission Board. The wheel had turned around. The chapter was ended.

From 1882 to 1890, the moderators of the Springfield Association was W. R. Butler. He was moderator of this body sixteen years. The clerks were Hi Eastland from 1882 to 1887, inclusive, W. P. Franklin in 1888, 1889 and 1890. The treasurers were J. McPherson in 1882 and 1883, S. Drummond in 1884, W. A. Gatewood from 1885 to 1890. The strong men in the Association in this period were Z. T. Falkner, W. R. Butler, W. P. Chapman, T. J. Wiley, Hi Eastland, S. H. Kirkland, J. A. Hill, W. P. Franklin, and W. A. Gateway.

In 1892, the body met with Shady Grove church, Smith county. T. J. Wiley was elected moderator, W. P. Franklin, clerk, and W. A. Gateway, treasurer. There were twenty-seven churches in the body with a total membership of 1,386. The churches received 111 by baptism. They gave to Foreign missions \$118.30, and to State missions \$47.03. The Association adjourned to meet with the Hillsboro church on Saturday before the fourth Sunday in September, 1893. W. H. Boone was to preach the associational sermon.

## CHAPTER XXXIV.

## MOUNT OLIVE ASSOCIATION.

It must be remembered that the existence of this body was one of the results of the contention that arose in the Harmony Association in 1874, as to the reception of the Stump Bridge church in that organization. The Mount Olive Association no longer exists, but in its brief life rendered itself worthy of a passing consideration.

After the withdrawal of the delegates—Rehoboth, Good Hope, Bethlehem, Hays Creek, Doak's Creek, and Friendship churches from the meeting of the Harmony Association in 1874, these disaffected churches held annual sessions in a kind of chaotic state. On Friday, October 19, 1877, their delegates with representatives of other churches met with the Mount Pisgah church, Rankin county, for the purpose of forming an association. The following churches were represented in the Convention: Bethlehem, Doak's Creek, Friendship, Hays Creek, Hebron, Landmark, Mt. Pisgah, Mt. Olivet, and Rehoboth. These churches were in the counties of Scott, Madison, Leake and Rankin. Their pastors were Wm. Robinson, M. B. Maum, T. E. Morris, A. J. Tripp, W. W. Kirsh, and G. W. Davis.

On motion the body resolved itself into an association, and assumed the name, *Mt. Olive Baptist Association*. M. B. Maum was chosen as moderator, Berry Bilbro, clerk, and O. H. Parker, treasurer. They re-



ceived S. H. Horne and E. Creel as messengers from the Mount Pisgah Association. Little was done at that sitting of the Association beyond the return of correspondence, the usual preaching, the reading of the reports of some committees on general benevolence, and the adoption of articles of faith and rules of decorum.

The session of 1878 was held with the Mt. Olivet church. The moderator and clerk were re-elected, and P. H. Bilbro chosen as treasurer. On account of the epidemic of yellow fever, the session was held in December. Eight churches were represented. It seems that the Landmark church, like Bunyan's "Pliable," went with them only a short way and left them. It is said that it *withdrew fellowship*. The following year, they passed preamble and resolutions as to that cantering, wayward member. It is said that the Landmark church went away without provocation, and was charged with disorder, and fellowship withdrawn from the withdrawer of fellowship. Honors were even. The sum of \$23.05 was received from the churches for the printing of their Minutes; that was all.

In 1879, the Association met down in Scott county, with the Bethlehem church. The presence of A. Gressett, of Mount Pisgah, was noticed, and the privileges of the floor granted him. He preached on Sunday at 11 o'clock a. m. Prof. M. T. Martin was also with them, and it is said he preached an interesting sermon on Monday. Correspondence was returned to the Mt. Pisgah Association. The report on Missions declared that there was much destitution in their bounds, and recommended more activity in mission work.

The session of 1880 was held with the Hebron church, Madison county, beginning October 9. The moderator and clerk were re-elected, and D. W. Denson

elected treasurer. The principal business was the appointment of a committee to investigate some troubles in the Hays Creek church. One faction of the church presented a letter to the Association in 1879, and another in 1880. The first letter with the delegates was received upon the persuasion that the troubles in the Hays Creek church were to be investigated; the investigation was not made, and the Association deceived in the matter. The delegates at meeting of 1880, were requested to withdraw their petition, that the Association might be free to investigate the differences in the church. The child resembles its mother.

At the request of some members of the Harmony Association a committee was appointed to report on what terms correspondence could be established between the two bodies. The committee reported that, the Harmony Association would have to confess disorder in receiving the Stump Bridge church on a *majority vote*, and by repudiating and having removed the thirteen baptisms administered, and the ordination of two deacons, in the disorganized state of a church.

The fifth annual session of the body was held with the Rehoboth church, Rankin county, beginning on Saturday before the second Sunday in October, 1881. J. M. Pearson was to preach the introductory sermon, and M. B. Maum the annual sermon at 11 o'clock a. m. on the Sabbath. M. B. Maum was a good man, and a very acceptable preacher in that part of the State.

In 1884, P. H. Bilbro was appointed to preach the introductory sermon in 1885. But the appointee being absent William Robinson preached the sermon. At the session of 1885, William Robinson was elected moderator, Berry Bilbro, clerk, and D. W. Denson, treasurer. The Central and the Springfield associations were represented by messengers.

In their letter of correspondence we find this confession: "We regret to say, that there has been but little done to advance the cause of Christ." In the financial statement we find that they gave that associational year to Indian missions \$15.80, to Sustentation \$4.20, and to Home missions \$3.35. A good report was read on temperance, and the Harpersville College, Sylvarena High School, and Mississippi College, were recommended to the Association for patronage and support. In 1885, there were eight churches in the body, but Doak's Creek, the "bone of contention," was not represented. The Association was constituted in 1877, with nine churches, and an aggregate of 365 members. After eight years of existence, it was composed of eight churches, with a total membership of 441. The body lost the Friendship, Landmark and Hays Creek churches, and gained the Leesburg and Union churches.

## CHAPTER XXXV.

## CALHOUN ASSOCIATION.

IN 1844, the Zion Association was composed of forty-four churches, which had a total membership of over 3,000. These churches were in the counties of Webster, Calhoun, Oktibbeha, Pontotoc, Montgomery, Chickasaw, Grenada, and Yalobusha. Their numbers were great, and their territory extended, and a division of the Association would not have been unwise.

Consequently, on the 30th of October, 1875, a convention composed of representatives of Baptist churches, was held at Pittsboro, Calhoun county, to deliberate upon the advisability of organizing a new association. Thirteen churches had delegates at the convention, ready to act in the matter—Friendship, Hopewell, Mt. Tabor, Mt. Comfort, New Liberty, Pittsboro, Pleasant Grove, Poplar Springs, Rocky Mount, Oak Orove, Macedonia, Shiloh and Pleasant Ridge. All these churches were of the Zion Association. Spring Creek church of the Yalobusha Association was also represented.

Nearly all of these churches were in Calhoun county, which covered the northwestern half of the territory of the Zion Association. Calhoun is in the heart of the yellow loam region of our State. The country is undulating, but threaded by the tributaries of the Yalobusha, the Turkey creeks and the Skooner river, and is

exceedingly well watered. It is inhabited by a thrifty population. The farms are small, but the people live well, and are free from debt, having some money at their command.

After the adoption of Articles of Faith, Rules of Decorum, etc., the permanent organization of the body was effected by electing C. G. Blount moderator, and J. S. Ryan, clerk.

The first annual session of the body met with the Spring Creek church on Friday before the fourth Sunday in October, 1876. C. G. Blount was re-elected moderator, and L. W. Harrelson chosen clerk. Their strength was increased by the addition of the following churches from the Yalobusha Association: Concord, Dividing Ridge, Drivers Flat, Pilgrim's Rest and Turkey Creek; Mt. Moriah church was received from the Zion Association, and London Hill, of Lafayette county.

The second annual session of the Association was held with the New Liberty church of Calhoun county, beginning September 22, 1877. E. A. Crocker, of Rocky Mount church, was chosen moderator, and L. W. Harrelson, clerk. The churches had a total membership of 1,147. Their ordained ministers were, C. G. Blount, J. W. Burgess, E. A. Crocker, Joseph Griffin, H. L. Johnson, J. A. Killingsworth, Lee Linder, P. Landford, W. G. Morehead, F. Mize, James Martin, L. Prescott, M. Parker, John Sanders, J. W. Trusty, and John Wilkins.

In 1878, they met with the Pilgrim's Rest church. C. G. Blount was elected moderator, and L. W. Harrelson, clerk. The introductory sermon was preached by P. Landford.

This session of the body was not convened until the 24th of October. Yellow fever was prevailing in the

State, and, from lack of other orders, the Pilgrim's Rest church took upon itself the authority to change the opening of the meeting from Thursday before the fourth Sunday in September to the date mentioned above. The Association in session by preamble and resolution approved the action of the Pilgrim's Rest church.

The Eliam church was received into the fraternity at that meeting. J. R. Sumner, J. A. Murphree, and R. H. Thompson were received as messengers from the Yalobusha Association, and H. L. Finley from the Chickasaw.

After the adoption of the report on Foreign missions, a cash collection was taken for that object, amounting to \$5.80. H. L. Johnson read the report on Home missions, and pleaded for the giving of "the good news to the destitute in our midst." He was, at that time, showing himself to be one of their best men.

A good report was presented on Mississippi College. It was suggested in it that the Association should keep at least one young minister in school at Clinton every session, that he might come back to them, and settle among them, and impart to them some of the benefits of his collegiate training.

From the report on Publications, we get the following language: "Your committee earnestly recommend all of our members to take and read the *Baptist Record*, published at Clinton, and edited by our much esteemed brother, J. B. Gambrell, whose labors commend themselves to every lover of truth."

The session of 1879 was held with the Macedonia church, which is four miles south of Pittsboro. It was held, beginning on the date set for the meeting, the 25th of September. The officers of the previous session were re-elected. Sarepta church was received into the



Association. W. K. Bryant was received as a correspondent from the Oxford Association, J. W. Howard from the Zion, R. W. Thompson from the Aberdeen, and H. L. Finley, J. T. Pitts, W. L. Souter, J. E. Blount from the Chickasaw.

A good report was read on Home missions. It spoke of the destitution in some parts of the State, and of the work done by H. L. Finley in the northern part of the State, and by J. B. Hamberlin on the coast. This resolution was adopted with the report:

*“Resolved, That a most earnest effort in behalf of Home (State) missions is the imperative duty devolving upon us, the discharge of which is necessary to our prosperity and growth in grace.”*

Preambles and resolution were attached to their report on Ministerial Education, as follows:

*“WHEREAS, our ministers are almost entirely destitute of books and periodicals, and,*

*WHEREAS, they are not able to supply themselves and support their families; therefore,*

*Resolved, That we will take up a collection in our churches to supply these brethren with books and supplies, and that we will loan and give them books.”*

After the adoption of the report on Foreign missions, a collection was taken for missions, amounting to \$7.30. The finance committee reported \$42.20 as raised by H. L. Finley for Domestic missions.

Their fifth annual session was held with the Drivers Flat church, six miles north of Banner, commencing September 25, 1880. R. F. Stokes was made moderator, and L. W. Harrelson, clerk. Antioch and Pine Grove churches were received in the body. Prof. M. T. Martin, the ubiquitous, was with them, representing the *Baptist Record*. He secured a number of subscribers for his paper.

J. L. Johnson, of Oxford, president of the State Mission Board, was with them and decidedly in evidence. The report on Home (State) missions was discussed by J. S. Ryan, H. L. Johnson, and by J. L. Johnson. The clerk of the Association says that the last speaker made "an able and stirring speech," and his statement is not to be questioned. The speaker is highly gifted, the cause was a pressing and engaging one, and the collection good. The sum of \$292.85 was received in cash and pledges.

In 1880, there were twenty-seven churches in the fraternity, with a total membership of 1,557. They had that year 136 accessions to their churches by baptism, and 109 by letter. They had in their churches twenty-three ordained ministers and nine licentiates.

The sixth annual session was held with the Poplar Springs church, which is twelve miles northeast of Pittsboro. H. L. Johnson was chosen moderator, the clerk was re-elected.

The Executive Board reported that H. L. Johnson had been employed as missionary in their bounds on a joint commission with the State Mission Board. He served five months, traveled 295 miles, and preached 26 sermons. There were thirty persons baptized at meetings which he held. "Try pledges" were given that year for State missions, amounting to \$111.80.

Only three Sunday schools were reported in the letters to the Association. A resolution was passed requesting the pastors to urge the churches to organize Sunday schools. They had the same problem to solve that was distressing other associations composed largely of country churches. It was a problem the equations to which none of them had found.

At the session of 1880, a resolution was adopted

referring to the trouble in the Pine Flat church. A minister, whose name we forbear to mention, had sundry charges against him, seriously derogatory to his Christian character. A wise and judicious committee was raised to be present at his trial before the church, and to report at the next session of the Association the result of the trial. The committee reported unfavorably as to the accused. By preamble and resolution, as the Pine Flat church had utterly failed of its duty in the case, it was excluded from the fellowship of the Association.

Spring Creek church entertained the Association of 1882. This church is two miles west of Banner. The Executive Board of that year consisted of G. W. Murff, R. H. Cruthirds, H. L. Johnson, J. A. Hollingsworth, and L. W. Harrelson. The Hebron church was received into their fellowship.

Pending the adoption of the report on Foreign missions, a collection was taken of \$16.60. After the discussion of the report on Mississippi College \$3.90 in cash was collected. J. R. Sumner pledged \$5.00 for this cause, and J. M. Tate \$1.00.

H. L. Johnson, the efficient minister and colporteur of the Association, reported 922 miles traveled, 102 sermons preached, six persons baptized, and 68 Testaments and 22 Bibles sold, and 1,800 pages of tracts given away. He had sold books to the value of \$19.20.

The pastors in the Association, in 1883, were Joseph Griffin, G. C. Goodwin, B. French, G. W. Riley, C. G. Blount, J. R. Sumner, E. McGregor, W. G. Morehouse, R. F. Stokes, J. G. Bratton, and L. W. Priddy. The Mt. Arrarat and Sarepta churches were received into the fraternity, and the right hand of fellowship extended to their delegates.

The necessity for the work our Convention Board is now doing in sustentation was, at that date, felt by them. In fact, one of their ministers is now on our list of beneficiaries of this fund. They adopted this resolution:

*"Resolved*, That the pastors of the churches of this Association be requested to appoint a suitable person in their churches to try to collect 25 cents from each church member for the support of James Martin and Sister Minta Crocker, widow of E. A. Crocker, and forward the same to the clerk of this Association, as soon as collected, for distribution.

Their report on Finance showed as collected for Sister Crocker \$24.90, for Minutes \$40.25, for Home missions \$6.25, and for Foreign missions \$12.90.

The ninth annual session of the body met with the Pilgrim's Rest church, in Yalobusha county, four miles north of Air Mount, September 25, 1884. The Executive Board consisted of L. W. Priddy, J. A. Killingsworth, W. G. Morehead, H. L. Johnson, and L. W. Harrelson. The Mt. Pleasant church was received into the Association.

A request came to the Association from Pleasant Grove church to set apart to the full work of the minister, Daniel Tabb, a member of that church. The request was referred to a special committee, whose duty it was to report to the Association what course to pursue in the matter. The committee very wisely recommended "that the matter be referred back to the church from whence it came, as we disclaim any authority to act in such matters." It is not an easy work to catch a Baptist association off its guard in matters of doctrine and church authority.

Their report on Education gives us a glimpse of

their school interests, and their views of Ministerial Education. It is stated that there was then, "a fine school at Banner, and one at Sarepta, and one at Pittsboro, which they purpose having chartered as a college." The report says: "If we have young men among us who feel it their duty to preach the gospel, and are not able to educate themselves, it is our duty to help them with our means to accomplish this noble end."

As publications, quite a number of periodicals were recommended, *Kind Words*, the *Baptist Record*, the *Tennessee Baptist*, *The Argus*, and the *Christian Repository*.

The Executive Board had T. H. Smith employed as missionary and colporteur. He collected \$50.65 for Associational missions, and \$3.00 for Foreign missions. He sold 25 Bibles, 75 Testaments, and 32,219 pages of Baptist literature. G. W. Riley was also in the field. He gave the Board 51 days, traveled 435 miles, organized one church, baptized five, collected \$5.40 for missions, distributed 4,000 pages of tracts, etc. They had two of their best men in the field, and their labors were blessed with fruitful results.

They had, that year, to mourn the loss of two good and useful men, J. S. Ryan and P. R. Thornton. They had been familiar figures at their annual gatherings. J. S. Ryan was one of the promoters of the scheme to organize the Calhoun Association, and had not missed an annual meeting to the year of his death. He was a good writer, and had aided in the writing of some of the best reports that had been placed before the body.

For years the Association had been electing H. L. Johnson moderator, and L. W. Harrelson, clerk. They were elected again in 1885. Five churches were re-

ceived into their fellowship that year—Providence, Meridian, Antioch, New Prospect, and Damascus.

The following important resolutions were adopted that year:

*“Resolved, That this Association approve the action of the Baptist State Convention in consolidating the benevolent agencies of the denomination under the management of one Board, known as the Convention Board.*

*“Resolved, That we pledge our hearty support to said Board, and that we consider the amounts asked from us none too much for us to give for the spread of the gospel at home and abroad.”*

The body was again called upon to mourn the loss of one of its worthy members, James Martin, one of the pioneer preachers of the State, had been called to his reward. He lived to a good old age, and was universally respected.

There were then eighteen churches in the fraternity with a total membership of 2,094. The churches had received 163 by baptism, and 135 by letter.

The sessions of 1886 and 1887 had few incidents beyond the usual order of business of the body. In 1887, T. H. Smith was made moderator in the place of H. L. Johnson, who, by the way, was absent. That year the Hopewell and Macedonia churches were received in the fellowship of the Association. And the following resolution was adopted:

*“Resolved, That we, as an association, turn over our missionary and colportage work into the hands of the Convention Board, asking them to co-operate with our Executive Board in the employment of a missionary and colporteur to labor in our bounds during the incoming year.”*



The session of 1888 was held with the Turkey Creek, Calhoun county. The Association then had churches in the counties of Calhoun, Lafayette, Yalobusha, Pontotoc and Chickasaw. The Association in 1888, saw fit for the first time to elect a treasurer. A. A. Bruner, one of their best men, now living in four miles of Coffeerville, was elected to fill the position. If the writer needed a pocket-book, it is supposable that he would buy one. He has not had one for years, but if the occasion should demand, he would doubtless follow the worthy example of the Calhoun Association, and make due arrangements for taking care of his money. A. A. Bruner was also chairman of the Executive Board.

The highly appreciated visitors at that meeting of the body were: L. Ball, J. C. Brandon, John W. Powell, H. C. Finley and H. L. Johnson, then of the Oxford Association. These were duly received.

Some member of the Association had lost his poise on account of an invidious rumor that was afloat. This was the distressing cause: "A prominent minister of another denomination did, on a certain Sabbath day, recently state *publicly* that he hoped his congregation had not fallen as low as the Baptists, stating that the widow of a prominent Baptist minister was in the poorhouse in Calhoun county." The minister of another denomination thought he had found some carrion, and it seemed to suit his nose. The Association appointed a committee to investigate the matter, which did not report. It is not necessary that we chase every "will-o'-the-wisp," or spend our time trying to condense the substance of every vaporings.

It was agreed that a Sunday-school Convention be formed in their bounds, which was an exceedingly wise resolution. J. A. Killingsworth was recommended

for president, L. W. Priddy for vice-president and J. L. Lyon for secretary. The convention was to meet with the Mt. Comfort church on Saturday before the fifth Sunday in 1889. It was also recommended that pastors and churches use their best efforts to organize a Sunday school in each of their churches before that time.

The following year a growing interest in Sunday school work was observable. It was a matter of rejoicing that several of their Sunday schools was in a prosperous condition. The Sunday-school Convention of that year was to meet with the Macedonia church, and it was recommended that every church organize a Sunday school, and send delegates to the convention. The Sunday-school Convention of 1890 met at the Spring Creek church.

The Executive Board of 1888, had H. L. Finley employed as missionary and colporteur. He was to give the Association half his time, and to receive \$300.00 as salary, the Convention Board agreeing to pay one-half of the amount. He gave 146 days service, traveled 1,760 miles, sold 19 Bibles and 40 Testaments, and distributed 10,000 pages of tracts. The value of his sales was \$231.10. The following year, the Convention Board agreed to give them \$300.00 for their work provided that they raise \$300.00, but seeing that they could not raise their part of the \$600.00, nothing was done that year. In 1890, J. A. Killingsworth was employed at a salary of \$400.00. The American Baptist Publication Society donated to them \$100.00 worth of books, which left them \$300.00 to raise. Killingsworth gave 261 days of service, traveled 1,796 miles, sold 61 Bibles and 69 Testaments, and distributed 17,000 pages of tracts. Eternity and God alone can tell the good he did. He realized \$337.05 on his sales of literature.

In 1888, T. H. Smith was their moderator, G. W. Riley in 1889 and 1890. L. W. Harrelson was still clerk in these years, and A. A. Bruner, treasurer. In 1890, there were thirty-three churches in the fraternity with a good total of 2,272 members. Their ordained ministers were: J. G. Bratton, Joseph Griffin, J. A. Killingsworth, Lee Linder, C. E. Murphree, L. W. Priddy, W. G. Morehead, G. W. Riley, T. H. Smith, J. W. Trusty, S. E. Wallace, W. M. Wilson, and Samuel Wilkins.

It is gratifying to the student of the History of Mississippi Baptists that all of our associations connected with our convention and the General Association have recorded themselves opposed to the manufacture, sale, and use as a beverage of intoxicating drinks. The Calhoun Association was no exception to the rule. Year by year, reports in some form, were placed before the Association against intemperance so called. We will give some quotations from their reports made in the decade between 1890 and 1900.

In 1891, it was said: "We would recommend the churches to take the social dram-drinking into consideration, and put it down as soon as possible." Let our churches enforce a vigorous discipline against members, who patronize or abet the liquor traffic in any way." (Report of 1893). In 1896, the report was on Prohibition and said: Shall we not protect our children and bring them up in wisdom's paths, and in the fear of the Lord." "We are thoroughly convinced that the most successful way to suppress the liquor traffic is by constitutional prohibition." (Report of 1897).

After the Bible, the Calhoun Association recommended to reading Baptists, the *Baptist Record*, *Kind Words*, the *Foreign Mission Journal*, and *Our Home Field*. In 1892, *The Layman* was given a place with

these publications, which it usually held until the consolidation of our paper interests. In 1897, *The Orphan's Gem* was awarded a place in the list of publications recommended, which it held to the close of this period.

The Orphanage received due consideration early after the opening of its doors to the little homeless ones, and was constantly remembered in their prayers and alms-giving. In 1900, \$52.00 was sent to the meeting of the Association for this worthy cause.

Woman's Work was generally reported upon in this decade, but no great interest was shown in the work. No societies reported to the Association. In the report on the subject in 1896, it is said: "We see from the reports from the churches of the Association that we have not any Ladies' Mission Societies." In 1899, this resolution was adopted:

"*Resolved*, That the Association recommend that the churches organize Woman's Missionary Societies in each church as an auxiliary to the mission work of this Association."

The Calhoun Association was ever true to our Baptist school of learning, Mississippi College. Reports on its working were every year in the decade we are considering. These reports were well written, and full of useful information, as to the workings and worth of the college. In 1891, they showed a due appreciation of Ministers' Institutes in the following preambles and resolution:

"WHEREAS, There is being agitated among Baptists over the State, the question of establishing a school or system of lectures of one month's duration, at some convenient point in the State, for the purpose of educating ministers, Sunday-school workers, and

others interested in the advancement of the Redeemer's kingdom, and

WHEREAS, In the opinion of this Association, such a school or system of lectures, properly conducted, would result in much good, therefore,

*Resolved*, That we endorse the movement provided it does not, in any way, effect our school at Clinton."

Good reports were read annually on Foreign missions, Home missions and State missions. They were placed before the Association to be read by the members of the churches after the Minutes were printed and distributed, as information on these subjects. We must go to the reports of the Executive Board, and to the treasurer to find what they really did in and for missions.

In 1891, the Executive Board had J. A. Killingsworth employed as missionary and colporteur. He was to supply two destitute churches, Mt. Tabor and Poplar Springs. The churches gave that year to State missions \$393.90, and to Foreign missions \$324.15.

In 1893, the associational mission work was discontinued. They gave that year to State missions \$60.70, and to Foreign missions \$40.10. In 1897, they contributed to Foreign missions \$166.95, and to State missions \$39.10. In 1900, they gave to Foreign missions \$159.96, and to Orphanage \$52.00.

In 1792, there were thirty-one churches in the federation, which had a total membership of 2,215; in 1895, they still had thirty-one churches which had 2,322; and in 1900, they had an enrollment of thirty-six churches, which had a grand aggregate of 2,380 members. This statement of facts shows that in ten years they had a gain of five churches and 165 members.

As near as it can be estimated, the Calhoun Asso-

ciation has given to missions in the years of its existence, \$2,921.51; the churches received by baptism 3,342, by letter 2,224, and restored 509. They have excluded 1,045, dismissed by letter 3,745, and lost by death 576. These figures have been received from A. A. Bruner, who is one of the best informed men of the Calhoun Association, and is much interested in its history.

The moderators of the Association in this decade were: G. W. Riley from 1891 to 1895, inclusive; Lee Linder from 1896 to 1898, inclusive; G. W. Riley in 1899 and 1900. Their clerks were L. W. Harrelson from 1891 to 1892, inclusive; L. M. Howell from 1896 to 1898, inclusive; J. A. Killingsworth in 1899 and 1900. Their treasurers were: A. A. Bruner from 1891 to 1893, inclusive; J. A. Powell in 1894, A. A. Bruner from 1895 to 1900.

The Calhoun has had a pleasant, peaceful, and profitable existence. It is a delightful historical study. It has had in it some men remarkable by nature and grace, men of sterling worth and good biblical knowledge. Their churches are at present in good working order, and promise well for the future. May the great Captain of our salvation ever be their leader.



## CHAPTER XXXVI.

## CHICKASAHAY ASSOCIATION.

Pursuant to previous arrangement, delegates from several churches met in convention at Shubuta, December 2, 1876, for the purpose of organizing a new association. The churches represented in the convention were all along the Mobile and Ohio Railway. Why they agreed to leave the associations to which they belonged is not stated in the Minutes of the Convention. But the principal reason for the organization of a new association, the writer has heard, was for convenience, and to secure a good representation of the churches at the associational gatherings. People who live in towns seldom keep the necessary conveyances for meeting the country appointments of an association.

The new association was called the Chickasahay. Several names were proposed, but this one gained the greatest favor. The churches composing the body were adjacent to the Chickasahay River, and, it is possible, Baptists will give their associations the name of some river or creek, as they reasonably think of water when they think of church connections, or associational affiliations.

The Chickasahay had at its constitution, and, in fact, has had all the while some men of sterling worth. In the proceedings of the first session we find such names as Bozeman, Hardy, Hall, Gordon, Patton,

Bowen and Duncan. J. W. Bozeman was an Alabamian, educated at the University of Virginia; W. H. Hardy was a man of liberal education; M. C. Gordon was a teacher well qualified for his work; W. H. Patton was a thinker, and ardently opposed to the use of any drink that would confuse the brain; O. D. Bowen, a man of broad philanthropy, and R. A. Duncan, strong at many points.

The Chickasahay early aligned itself with the Baptist State Convention. T. J. Walne was at the second session of the institution, of course by invitation. He was at that time Corresponding Secretary of the old State Mission Board, and was going nowhere without a purpose. This affiliation isolated the Chickasahay, as the associations in that part of the State belonged to the General Association of Southeast Mississippi. But, by railways, it was an easy matter for their messengers to reach the meetings of the conventions.

The work of the Chickasahay was a gradual development. There was the appearance of inefficiency in the infancy of the body, but it soon applied itself to earnest work. The Northeastern Railroad opened up a country contiguous to their original territory, along which railroad, new towns were built by men in sympathy with the progressiveness of the Chickasahay. Consequently, churches that were organized along this new artery of commerce attached themselves to the Chickasahay Association, as far down as Hattiesburg.

There were nine churches that went into the constitution of this union—Meridian, Enterprise, Quitman, Shubuta, Buckatunna, State Line, Lauderdale, DeSoto, and Waynesboro (or Salem). The Lauderdale church was loosely related to the connection. It was not rep-

resented by a delegate in the organization, nor in the second annual session, and its name is not in the enrollment of 1879.

William D. Northrup, of the Quitman church, acted as moderator of the constituting convention, and Frank C. McGee, secretary. They filled these positions respectively in the permanent organization, and M. E. Norris was chosen treasurer.

The reports of committees were necessarily short at their first meeting, as the committees had only a short time to consider the subject matter that was embraced in the reports. Every church that did not have a Sunday school was urged to organize one at once. The Meridian Female College, a school for girls, and Mississippi College, were recommended as worthy of patronage. *The Baptist* of Memphis, received favorable consideration, and *The Southern Baptist* of Meridian, was especially recommended. The session was harmonious and indeed, gratifying to those who were most interested in the new organization.

Their second annual session was held with the church at Enterprise, November, 1877. O. D. Bowen was elected moderator, and Frank C. McGee, clerk.

W. H. Hardy presented a well written report on Foreign missions. In the concluding paragraph it was recommended that missionary societies be formed in all their churches, and the practice of making weekly offering to the Lord be encouraged. R. N. Hall wished a resolution added to the report to the effect that they endeavor to raise \$100.00 for Foreign missions during the associational year. He presented a like resolution after the reading of the report on Ministerial Education.

The Association took a decided stand at once as to

its affiliation with the State Convention. It received a carefully written report on State missions. The report gave an itemized statement of the work of the State Mission Board. The work of the Board was heartily endorsed, and its corresponding secretary cordially invited to visit their churches, and present the claims of State missions.

The report on Publications contained a commendation of the *Baptist Record*, of Clinton, and the *Southern Baptist*, of Meridian. The *Baptist Record* began publication early in that year, and was the medium of communication of the ardent supporters of the Baptist State Convention, and was conducted by J. B. Gambrell and M. T. Martin.

The committee on associational missions presented three resolutions looking to a line of evangelization in their territory. A committee of five was to be appointed to receive money collected for associational missions, and to employ a missionary to labor in the bounds of the Association. All the churches were requested to take collections for this object, and co-operation with the Mission Committee of the Bethlehem Association was recommended.

The moderator appointed W. H. Patton to raise \$100.00 for Ministerial Education, and Frank C. McGee to raise \$100.00 for Foreign missions. The members of this association at this day would feel amused if they were called on to raise such small amounts for these objects, but it required an effort to accomplish work at that time. The treasurer's report shows \$77.10 received for State missions, \$10.35 for Indian missions, and \$24.75 for Foreign missions.

The Association of 1878, convened at State Line in October. M. C. Gordon was to preach the associa-

tional sermon, and Luther Norris, the missionary sermon. It is to be remembered that 1878 was the year that the yellow fever raged in our State. The population of some of our towns was decimated, the wheels of progress stopped in their revolutions, and religious work generally suspended in the fall and early winter. The associational meeting that was held was destitute of life and poorly attended. The yellow fever raged at Lake, just west of the territory of the Chickasahay Association.

The annual session of 1879 was held with the church at Shubuta. There were thirteen churches in the union, but the Bethlehem and the Concord were not represented. W. D. Northrup was chosen moderator, and Frank C. McGee, clerk. W. B. Crumpton, then pastor of the church in Meridian, was a member of the body.

Through reason of the consternation caused by the yellow fever in 1878, W. H. Patton did not make a report of what he collected for Ministerial Education until the following year, when he rendered an itemized statement of two years. In 1878, he collected \$45.50, and in 1879, he raised \$74.55, which showed gratifying progress in his work. A foot-note to his report is put in this language: "Would state that all the money collected during the last associational year was expended on G. W. Knight, a young brother from Wayne county." He has been heard from since that time, and now needs no introduction to Mississippi Baptists. The writer has but to regret that he had not the opportunity of putting money in his development.

In 1880, the Chickasahay convened with the church in Meridian. J. W. Bozeman was elected moderator, and Frank C. McGee, clerk. The representation of the churches was small, Meridian church excepted.

During the associational year of 1879-80, O. D. Bowen was missionary in their bounds. He was under the appointment of the State Mission Board to labor in that part of the State. He gave the Board 134 days of actual service, traveled 1,503 miles, preached 136 sermons, baptized 19 persons, constituted one church, organized two Sunday schools, and collected \$22.40 for Foreign missions, and \$270.40 for State missions. W. H. Hardy expressed the deep regret in his report on State missions that O. D. Bowen was to be transferred to the Gulf Coast Mission.

In the report on Ministerial Education the committee recommended Mississippi College for boys, and Meridian Female College for girls. We cannot forbear making the following quotation from the report: "We also believe that our people should give greater attention to Ministerial Education. A minister is better able to teach his people after receiving the advantages afforded by a literary and theological education. The people are rising in intelligence, and the ministry must be educated, or others will come in, and possess the land." George W. Knight was still at Mississippi College, and was making a fine record.

In 1880, ten churches were represented in the union, (three churches not represented) reporting a total membership of 634. They had, in the associational year contributed to State missions \$374.93, to Home and Foreign missions \$142.83, and to Ministerial Education \$48.50. Meridian church had contributed to local expenses a total of \$2,000.

Their anniversary of 1881 was held with the church at Quitman. W. D. Northrup presided over the body. Their statistical table shows only eight churches enrolled, with a total membership of 581. The churches



had, during that associational year, contributed for various religious purposes an average of \$8.36 a member. The Meridian church gave to State missions \$178.81½, the Shubuta \$135.10, and the State Line \$132.50.

Early in the meeting the Chickasahay put itself on record on the whiskey question with the following resolutions:

(1) *Resolved*, That it is the sense of this Association, that Baptist churches ought to take a decided stand against their members manufacturing, selling, or using intoxicating liquors, except as a medicine.

(2) That we deplore and condemn the practice of church members going into saloons, or signing petitions for others to sell intoxicating liquors."

T. L. Hurlbutt read the report on Sunday schools. He said he had discovered from a reading of the letters sent up by the churches, that while their membership was reported as 581, the attendance upon their Sunday-school exercises was only 440, and that some of the churches had no Sunday schools. It was not only true that all their church members did not go to Sunday school, but also, that some of them did not send their children.

Their report on State missions was bright and cheery. They had, in the last year, given 75 cents to each member for this cause. L. E. Hall had been the evangelist of the State Mission Board in their bounds, and had done such efficient work in protracted meetings as to call forth their favorable comment, and to induce them to ask the Board to continue him in that capacity in their borders and in the adjacent country. Their confidence in the State Mission Board, at Oxford, Mississippi, was reaffirmed, and their demeanor toward it very gracious.

In the fall of 1882, their clans met in the town of Buckatunna. Fourteen churches had their names on their roll, which reported a total membership of 778, being an increase over the year before of 197, but the average of their contributions per member decreased to \$4.70. J. M. Phillips presided over the body, and, of course, Frank C. McGee was their clerk. Year by year, they elected him to that position. He was a good clerk. The Clear Creek and the Big Creek churches were received into the union near the beginning of the session, and later, the Escatawpa church, of Washington county, Alabama.

In their reports that year the Meridian Female College received worthy mention, and it was recommended that they continue G. W. Knight in Mississippi College. J. W. Bozeman took high ground on the question of temperance reform. L. E. Hall had acquitted himself as an evangelist, and was highly commended for the work he had done. The effort that was being made by the General Association to give the gospel to the Choctaw Indians of the State was noticed, and sympathy and aid were proffered to the work.

The following year the Ellisville and the Central churches were received into the Association, and the church at Augusta, Perry county, was received by letter. The reception of these churches showed not only a healthy growth of the Association, but a broadening of its territory. These churches were far away from the Mobile and Ohio Railroad. Augusta is the county seat of Perry county, and in the interior, south-east of Hattiesburg. The Central church was west of Hattiesburg, at that time claiming Monroe as its post-office. Ellisville, as is generally known, is on the North-eastern Railroad between Hattiesburg and Meridian.

A new era was dawning for the Chickasahay. The construction of the railroad referred to was but increasing their responsibility and the scope of their influence.

The Association was beginning to feel its force and to realize fully its mission. They were honored that session with the presence of J. B. Gambrell from the State Mission Board, A. Gressett of the Bethlehem Association, L. M. Stone of the Choctaw, and W. H. Carroll of the Columbus. The eagles fly where there is prey. The strong ministers of the body were J. W. Bozeman, W. D. Northrup, J. M. Phillips, T. A. Moore and L. E. Hall.

That year W. H. Patton showed his real self in strong recommendations to the churches as to the drink evil. He recognized the fact that the contest then waged between the liquor power and morality was ominous with results, and recommended that the "entire membership exert every honest influence they possessed to arrest the licensed sale of all intoxicants as a beverage." He was earnestly seeking a law that would grant local option by counties.

The report on Associational Missions put that question squarely before the body. The church at Lauderdale Station had but eleven members, and was without a pastor. The Central church, the Ellisville church, and some Baptists in Hattiesburg who were expecting soon to constitute a church in that new town, were urgent in their calls for help. Beside these demands, there were several places on the new railroad that were needing help. The magnitude of their mission work was becoming oppressive. It was recommended that H. B. Cooper and J. M. Phillips be aided in their work, and that a committee of three be appointed, with their

moderator as chairman, to represent this destitution to the State Board, and secure its co-operation in the ripening fields.

In the fall of 1884, their lines were strengthened by the reception of the Sandersville and Yellow Creek churches and the formal recognition of the church at Augusta. On Saturday morning the additional cheer was given them by application for membership made by the churches at Estabutchie and Hattiesburg. Three of these churches were on the new line of railroad. The Association was then composed of just twenty churches, which had a total membership of 1,032. Their total contributions to all purposes amounted to \$5,532.92. The little one is fast becoming a thousand.

A committee appointed in 1883 to put the claims of their associational missions before the State Board were successful in their mission. They made overtures to that Board for pecuniary help. The State Board appointed a committee of three: T. J. Walne, W. H. Hardy and J. W. Bozeman, to confer with them as to their need of missionary effort. An appropriation of \$1,000 was secured from the State Board.

S. O. Y. Ray was commissioned for full time as their missionary at a salary of \$700.00 and necessary expenses. J. M. Phillips, at his own charges, had done most effective work in destitute places, and a debt of gratitude to him was acknowledged by the body. The Association contributed that year to State missions \$347.31. The usual reports were all received and adopted.

The following year the churches contributed \$540.40 to State missions, an increase of \$193.09. S. O. Y. Ray had labored unremittingly through the year in their territory. He organized two Sunday

schools, baptized 112, collected \$1,260.00 for church building, and \$167.00 for State missions. He reported the work on the new railroad as in an encouraging condition. Houses of worship were ready for use in Heidelberg, Sandersville, Tuscanola, and Hattiesburg.

At that session W. H. Hardy offered the following preamble and resolution:

WHEREAS, The demands for more ministers are increasing by reason of the rapid increase of population, and the need of more churches, and the fact that our old ministers are passing away; therefore,

*Resolved*, That we most earnestly recommend that special prayer be made in all our churches that God would call more of our young men to the work of the ministry." That part of the State about that time and since produced ministers who have risen to eminence: as Baron D. Gray, George W. Knight, J. W. Lee, W. A. McComb, and others.

About that time some of the progressive men of the Association were in high glee as to the establishment of a high school for their benefit somewhere on the N. O. and N. E. R. R. It was suggested that it be established at Ellisville, but they were more concerned as to the school itself than the place of its location. In the report of the committee on the establishment of a high school made the following year, it was said that they decided that Enterprise was the best place for the school. Enterprise is where the two railroads converge. But they reported that circumstances over which they had no control had caused them to abandon the work for the time being.

The spiritual condition of the churches was highly gratifying. There was a marked improvement in their tone and spirit. New houses of worship of superior

architecture were being built, and the churches were receiving many valuable accessions. Especially enjoyable was the condition of the Ellisville church. The Association spoke of their zealous endeavors as "the prowess of this noble band of Chistian workers."

In 1886, the Chickasahay had been in existence just a decade. Let us note the progress that had been made. The Association was constituted in the year of our nation's centennial by the voluntary action of nine churches which had an aggregate membership of 599 persons. In 1886, there were twenty-four churches in the union with a total membership of 1,339. The Association was nearly thrice as great in churches and membership as it was in the beginning. Beside this, it had in the ten years of its existence become a great working force. That year the Vossburg and the Mt. Zion churches were received into the Association.

During the year, the missionary of the Association had traveled more than five thousand miles, had baptized and seen baptized in his work 65 persons, had organized one church and two Sunday schools, had collected for State missions \$143.25; and for church building \$564.70. Several new churches were becoming self supporting. S. O. Y. Ray, their evangelist, said, "The whole field of Southeastern Mississippi, (east of N. O. and N. E. railroad) is now open for aid, and evangelistic labors would be of vast benefit to many churches."

The twelfth annual session was held with the church at Heidelberg, J. W. Bozeman was chosen moderator, and W. M. Conner clerk. What had happened to Frank C. McGee? For ten years he served the body faithfully as clerk, and it must be said by one whose eye is accustomed to printed Minutes, that he is not often excelled as a clerk. His Minutes were always orderly and clear.



At that time W. H. Patton was in a glow of animation on the whisky question. He was after any minister or other church member who would be in anywise connected with the liquor traffic or countenance it in any of its forms. He wished a temperance textbook in the public schools, and an endorsement of the work done by the Christian women in their efforts to suppress the liquor traffic. A scintillation from his fiery zeal on the question imparted to all Christian people would close every saloon, and efface every "blind tiger" from our State.

S. O. Y. Ray was still their missionary. He gave 345 days of the year to the work. In his work 68 persons had been baptized. He collected \$900.00 for church buildings, and \$211.25 for State missions. His time was largely given to building up the work already projected. Some of the new churches had become self-sustaining, notable among them, Lauderdale, Laurel and Narkeeta. The church at Narkeeta was needing a house of worship, and the Association was asked to aid them in the work. Still there were many destitute places in the bounds of the Association.

In 1888, the Chickasaw met with the church at Hattiesburg. S. O. Y. Ray was chosen moderator, and W. M. Conner, clerk. Two churches were received that year, Pine Hill, and Fairmount. The names of 28 churches were enrolled, but ten of them were not represented by letters or delegates. The distance some of them were from Hattiesburg, perhaps, was one of the causes for their dereliction in duty, but that meeting does not appear clothed with the interest, or characterized by the zeal of many meetings that preceeded it.

S. O. Y. Ray, their veteran missionary, was still in the field and displaying his usual animation and conse-

eration. History shall have to let the world know what some of our missionaries have suffered and accomplished for humanity. He reported that the churches at State Line and Buckatunna had efficient pastors. H. M. Long was at State Line, and Luther Norris at Buckatunna. In connection with his work 167 persons had been baptized. The amount of \$391.50 had been collected for State missions, and \$2,092.00 for all purposes. "What hath God wrought."

The chief interests of the Association, in 1889, was in education and their associational work. The usual reports were presented to the body and discussed in the usual fashion.

S. O. Y. Ray was still their missionary, laboring with his accustomed zeal and efficiency. He reported need of much work in their bounds. The growing towns along the lines of railway, passing through their territory, were inviting the messengers of the gospel, and the contiguous fields were white unto the harvest. There were twenty (20) towns in their borders, and in only three of them were there Baptist ministers. More preachers was a pressing need.

The high school question was revived that year. The committee on the subject raised four years before were eager to report. The institution of learning had been established at Rawl's Springs near Hattiesburg. The location is distinguished for its salubrious, resinous atmosphere, and the healing waters of its gurgling, transparent, and refreshing springs. It was stated with pleasure, that, during the year \$1,200.00 had been secured in cash and pledges, and five acres of land donated by Capt. W. H. Hardy, and Miss Martha Rawls. The Pearl Leaf and the Ebenezer Associations had endorsed the venture, and promised co-operation in the

enterprise. The school was, therefore, to draw patronage, readily, from the counties of Lauderdale, Clarke, Wayne, Jones, Perry, Hancock, Lawrence, Covington, and Marion. The historian has read so much of promising schools in the State that failed to reach the expectations of their projectors, that the statement just made is little more to him than a dry historical fact.

The following year (1890) a number of churches were received into the union. Calvary, Southside, Highland, and Poplar Springs, churches of Meridian; and Beulah, and Hepzibah churches were received. It was a peace meeting of the Chickasahay. Capt. W. H. Hardy referred, in a fine speech, to the importance of the unity of the Baptist churches of Meridian, and asked for a general Baptist hand shaking with the delegates from the churches entering the Association. The spirit of the writer bounds within him at the very thought of that glorious meeting of the Chickasahay. The clouds that had long hovered in sullen silence, ominous with dire foreboding, had been rifted, and the sweet sunshine from the Sun of Righteousness crept through the rift, and thawed the ice that had for years kept some hearts blocked to the echoing tread of seeking Christians. To God's name be all the glory.

The Association heard gladly what J. A. Hackett had to say about the *Southern Baptist Record*. The paper was published in Meridian, and J. A. Hackett was the junior editor and business manager. Dr. J. A. Hackett is one of the world's best men. He is social, genial, and companionable. His Christianity is not a cloak; it is a life. It is not necessary that he call attention to it, and vaunt himself, as some do these days; it shines with a clear, pure light, and is as natural as the rays of the sun.

The Association was, at that meeting, engaging itself as to an expressed desire manifested by Miss Lillie Creed, who had in view becoming a missionary to a foreign field. A committee was appointed to ascertain what they could do in fitting her for the work. L. M. Stone had proposed to educate her for \$75.00 a session at Shuqualak Female College. The young lady lived at Narkeeta, on the M. & O. Railroad. The committee found it impossible to make a satisfactory report at that session, as they could not gather the desired information about the young lady.

In 1890, the question of the high school at Rawls, Springs was again considered. J. P. Williams, about whom we shall have more to say elsewhere, was in charge of the institution of learning. A committee reported on a debt that had been contracted of \$152.50. The claim was held by the Meridian Sash and Blind Factory. As three associations had adopted the child, the question was as to how much of the debt the Chickasahay should pay. The committee recommended that they pay the amount of \$102.50, and the other two associations the remainder. Immediately they raised \$89.65 in cash and pledges to pay off the debt.

The reception of the Calvary church of Meridian brought back to the Association L. A. Duncan, the correct historian and irrepressible Sunday school advocate. He was made chairman of the committee on Sunday schools. His report was pointed and practical. Twenty of the thirty churches composing the body the previous year had Sunday schools, which had a total attendance of 1,150 pupils. Of the six churches received into the union that year, five had Sunday schools with a total of 482 scholars. That gave them a total of 1,632 pupils in all their churches that had a total

membership of 2,350. That was, indeed, a good showing.

Mrs. Georgia Dees Phillips, their vice-president of Woman's Work made a good report for their Woman's missionary societies. Mrs. M. S. Nelson had been with their women. They had 17 Missionary societies and four Sunbeam societies. They had contributed to home uses \$790.09, to Mississippi College Endowment \$213.00, to Havana House \$23.75, to China missions \$19.95, to the Scranton church \$4.00, to Mrs. M. J. Nelson's work \$1.65 and to missions not designated \$132.80. The Association gave that year to State missions \$426.02, to Home missions \$96.70, and to Foreign missions \$142.95, to Mississippi college \$1,635.27, to Ministerial education \$92.40. The grand total of their contributions amounted to \$11,443.86.

The session of 1891 was held with the First Church, Meridian, beginning September 25, J. W. Bozeman moderator, and W. M. Conner, clerk. The Fifteenth Avenue church, Meridian, was received into the organization.

On motion of W. M. Conner, a committee was raised to report on the "Louisiana State Lottery. "The legalized corporation was condemned in strong language in the report read by Elder L. E. Hall. Sympathy was expressed for the good State of Louisiana, and co-operation proffered to aid in the overthrow of the "monster of iniquity."

The standing committee on Associational missions was instructed to confer with the Convention Board as to the destitution within their bounds and in East Louisiana contiguous to their territory. The body pledged itself to see that a proper missionary in the field should be supported. It had been two years since

Elder S. O. Y. Ray resigned, and in that time nothing had been done to cultivate their field of destitution.

The following resolution as to a Sunday School Institute was adopted.

*“Resolved,* That it is the sense of this Association that at least one Sunday School Institute should be held in the bounds of this Association before its next annual meeting for the discussion of such subjects as may be selected by a committee. The committee consisted of W. H. Patton, D. F. Woods, and L. A. Duncan. This movement was productive of much good.

The Association was of necessity much interested in the question of “College Removal,” as the City of Meridian was in its bounds. A committee of seven was appointed to present to the State Convention the advantages of Meridian as a suitable place for Mississippi college. Capt. W. H. Hardy was chairman of the committee. They reported the following year that they had discharged their duty, and presented resolutions on “Removal,” disapproving “the actions of the people of Clinton in their expressed determination to defeat the deliberate will and purpose of the Convention as expressed at Meridian in reference to the removal of Mississippi college.

The Association in 1892 was awake on the subject of Associational missions. Elder S. O. Y. Ray went into the field November 1, 1891. He labored 313 days, traveled 2,170 miles, baptized 19, and saw baptized by others as the results of his work 59. He held meetings in 15 churches, and especially aided the weak churches at Lauderdale and Vossburg. For various reasons given, strange to say, their committee on Associational missions suggested to the body that they discontinue the work. The destitution was small, and so were the contributions to the work.



Their interest in the Sunday school work was abounding. Twenty-two Sunday schools were reported by the churches. An institute was held the day before the meeting of the Association, of which W. H. Patton was chairman, and J. G. Flournoy secretary. The meeting was enjoyed, and was highly profitable, but their schools were not all represented.

In 1893, the Barnett church was received into their fellowship, and the Augusta church granted a letter of dismission. The Pachuta church had a distressing debt of \$20,000, and asked assistance from the body in its liquidation. A response was made of \$56.00.

On the morning of the second day of their meeting the report on missions was considered. A. V. Rowe, then corresponding secretary of the Convention Board, was present, and secured pledges for State missions, amounting to \$552.50. It was expressed as the sense of the Association that the Convention Board should pay the salary of Evangelist G. W. Knight.

Suitable preamble and resolutions were presented as to the opening of Stone College at Meridian. Due notice will be taken as to this deliverance in the history of Stone College.

Their Sunday School Institute in 1893, as in the previous year, was held the day before the meeting of the Association. That it may be seen how much the Institute was enjoyed, we cannot forbear giving the aftermath of the meeting. "L. A. Duncan added a number of good things to the many good things said by others, and O. D. Bowen expressed himself as believing the addresses at this Sunday School Institute have been free from objections without exception."

In 1893, the churches of the Association gave to State missions \$450.43, to Foreign missions \$423.59,

to Home missions \$303.72 and to Ministerial education \$148.25.

Letters of dismission were granted in 1894 to a number of churches to go into the formation of the Lebanon Association. The churches were Laurel, Sandersville, Heidelberg, Ellisville, and Estabuchie. The new association was to be along the Northeastern Railroad. Thus the Chickasahay Association lost a number of good churches, but soon one of the best associations in the State was composed between Meridian and New Orleans.

Mrs. Georgie D. Phillips was that year vice president of Woman's Work in the Chickasahay. The report of the women was good. Several churches were then erecting houses of worship, and the women had given much to church building. One new society had been organized, in Hepzebah church. The amount reported by the societies for all purposes was \$1,703.21.

The Chickasahay was for a number of years a leading association in Colportage. In 1892, it was recommended that the Convention Board be requested to put one or two colporteurs in the Association as soon as possible. The following year it was suggested that the churches take collections for the work. It was regretted in 1894 that the Convention Board had not been able to carry out their wishes in the matter, and it was urged that the Association proceed to put a colporteur in the field. In 1895-96, J. M. Phillips gave all his time to the work, and R. A. Breckenridge nearly four months. It was then hoped that co-operation could be established with the Lebanon, Bethlehem, and Liberty Associations. The Hobolochitto came into the arrangement, and appointed a missionary and colporteur, who did acceptable work. The Convention

Board became responsible for the salary of J. M. Phillips, who was selling a great many good books.

The sessions of 1897 and 1898 were not clothed with any unusual interest. The usual reports were read on Foreign missions, Woman's work, education, sustentation, State and Home missions, orphanage, Sunday schools, temperance, etc.

In 1899, it was determined to hold Sunday school institutes again on the day before the meeting of the Association. It was a wise movement at first, and its discontinuance a mistake.

There were twenty ordained ministers in the Association in 1899, among whom were W. J. David, A. Gressett, J. A. Hackett, G. C. Johnson, J. M. Phillips, A. J. Rogers, L. M. Stone, and R. A. Venable.

From 1890 to 1900, the moderators of the Chickasaw were J. W. Bozeman, L. M. Stone, and R. A. Venable. Their clerks were W. M. Conner, O. D. Bowen, and J. S. Hardee.

## CHAPTER XXXVII.

## GULF COAST ASSOCIATION.

AN HISTORICAL SKETCH OF THE GULF COAST BAPTIST ASSOCIATION BY O. D. BOWEN.—The work of Bro. J. B. Hamberlin, missionary of the Board of State Missions of the Mississippi Baptist State Convention, had resulted as we have shown in the organization of the churches situated between the cities of New Orleans, Louisiana, and Mobile, Alabama, thereby filling up this vast destitution with active gospel churches, and placing the situation of affairs in such a shape as to call for the attention and consideration of the churches all along the line, as to the practicability and necessity of the union of them all in the formation of a body that would strengthen and enliven, and advance the work of the Lord committed to their hands. To connect these portions of three States in forming a united front, was a subject that in the very nature of things called for a serious thought on the part of those directly interested in a work in which all would feel a common interest. After mature thought on this important subject in which so much was involved, and a special visit by Bro. Hamberlin to the churches both in Mobile and New Orleans, on the subject, it culminated in the agreement on the part of the churches situated in Mobile and those adjacent thereto, New Orleans and the intervening coast, to assemble by delegation and put into execution

what, in the minds of many, was believed to be the very best step that could be taken for the furtherance of the gospel of the kingdom of our Lord Jesus Christ. The churches in Mobile, and those contiguous to that city that took part in the matter, as before mentioned, belonged to the then existing Providence Association. In order to the consummation of a new organization of a new association, it was agreed that a meeting be held in the city of Mobile at the time of the annual session of the Providence Association, at which time and place a full understanding might be arrived at. Consequently delegates or messengers from the churches in New Orleans and along the coast met with the association aforesaid for the purpose already stated. The Providence Association met in its twenty-second annual session at 10 o'clock a. m., May 26, 1877, with the St. Francis street Baptist church, Mobile, Alabama, and was called to order by Wm. Spence, the former moderator, A. B. Couch, the former clerk, being in his place. After some discussion as to the best method of incorporating the churches of New Orleans, Louisiana, and the intervening coast into one association with the churches of this body, the following resolution was passed:

*Resolved*, That the Providence Association be, and is hereby dissolved, for the purpose of forming a new association; whereupon the Providence Association was declared dissolved.

At 12 o'clock m., immediately on the dissolution of said association, in the St. Francis street house of worship, N. W. Wilson, of New Orleans, was called to the chair, and Marion B. Richmond, of Scranton, was appointed secretary.

On motion the moderator appointed a committee

on credentials. Said committee reported on churches and messengers. The names of the churches then represented in the formation of the new association, were:

Union, Brook Cedron, Ocean Springs, Moss Point, Bay St. Louis, Biloxi, Zion, Shell Bank, Handsboro, Scranton, St. Francis Street, Broad Street, Palmetto Street churches of Mobile; and Coliseum Place and the First Church of New Orleans. Fifteen were represented.

On motion the chairman then appointed a committee of one from each church to draft a constitution and rules of order for the new association; and, on motion, all ministers present were added:

COMMITTEE.—L. Crabtree, W. B. Bolton, Noel Turner, D. W. McGaughey, John Morrison, Geo. A. Pierce, H. E. Anderson, Geo. B. Elder, W. A. Whitfield, M. A. Dees, R. A. Vancleave, B. J. Carter, A. P. Bush, Sr., Dr. N. W. Wilson. Elders T. B. Thames, A. B. Conch, H. P. Hanson, Wm. Spence, B. R. Jackson, T. E. Rowell, W. C. Morrow, J. B. Hamberlin, A. L. Blizzard, H. C. Bachelor, J. O. B. Lowrey, James H. Curry, and Theo. W. Ebeltoft.

At 4:30 p.m., the committee on constitution and rules of order reported. Then was read, discussed and adopted. (Only a part considered relevant to this subject is here given):

Article 1. This association shall be called the Gulf Coast Baptist Association.

Article 6. This Association shall meet annually, at such time and place as shall be agreed upon.

On motion, proceeded to the election of officers, which resulted as follows; Wm. A. Buck, moderator; M. B. Richmond, clerk; Israel Putnam, treasurer.

The Association proceeded in the usual way or order of business, appointing committees, receiving, discussing and adopting reports.



On motion, it was agreed to accept the invitation of Moss Point church to hold the next meeting there. Dr. N. W. Wilson was appointed to preach the introductory sermon, with J. H. Curry as alternate.

At 10:30 o'clock p. m., on motion adjourned to meet with Moss Point church, Jackson county, Miss., on Friday before the first Sunday in May, 1878. Prayer by Dr. Wilson.

The news of the formation of this body of Baptists was received with much satisfaction and joy in many parts of our land. It sounded out to the regions far beyond the territory of the Gulf Coast Association, and was believed to be the precursor of such success to our cause as had never been witnessed before on the field extending from the great Mississippi to the Alabama river. The organization of this association appeared to inspire the brotherhood with fresh courage and confidence. The once dreary and solitary places along the shores of the Mississippi Sound so recently redeemed from under the appalling condition already referred to, no longer let their harps hang upon the willows; but they are now attuned in singing the song of Zion's deliverance. There was a fresh impulse to go forward. The brotherhood living in the south portions of three States clasp hands and with united hearts agree to follow the Captain of their salvation and go forward to glorious war. Verily, the dear Lord must have led them in the ways of heavenly wisdom, and there must have been no strange god with them. The statistical table as shown by the churches in the aggregate, at the organization of the Association, was as follows:

Number membership reported - - - - - 1,107  
 Number Sabbath School scholars and teachers - 1,402

The first annual session of the Association was held

with Moss Point church as agreed upon at its formation. It met May 24, 1878. There were fourteen churches represented. Dr. N. W. Wilson was chosen moderator, M. B. Richmond, clerk, and George A. Pearce, treasurer. Letters from Bethany church, Whistler, Ala., and Antioch church, Jackson county, Miss., asking for admission into the Association, were read and the churches received. The introductory sermon was preached by Dr. N. W. Wilson, that prince of preachers, from the text, "Ye must be born again." The sermon engaged the attention of the large audience, which sat with fixed attention while they listened to the solemn truths moistened with tears, as they fell from the lips of this earnest preacher. The Association proceeded with the regular order of business. T. J. Walne, of the State Mission Board, J. B. Gambrell, of the *Baptist Record*, and W. D. Magnirk, representing the *Southern Baptist*, were invited to seats and to participate in the deliberations of the body. Reports from committees appointed to write on the various subjects, were read, discussed and adopted. These reports show that the brethren of the committees were posted in reference to the subjects about which they wrote; and they were not only instructive, but were calculated to arouse the brotherhood to every good word and work.

The meeting at Moss Point was most encouraging. It was largely attended, and was made profitable to God's people, because of the soul-stirring speeches, the warm-hearted prayers; and above all, because of the attending power of the Holy Spirit, which gave unction to glorify God and edify his people. The statistical table shows for the past year: Baptisms, 163; total membership 1,171.

Contributions to Domestic missions	- - -	\$292.00
“ “ Foreign “	- - -	101.75
“ “ Gulf Coast Association	- -	26.95

## SUNDAY-SCHOOL STATISTICS.

Total number scholars and teachers	- - -	1,793
Amount contributed to missions	- - -	\$100.45

On motion adjourned to meet with Handsboro church, Friday before the fourth Sabbath in May, 1879, and that T. B. Thames preach the introductory sermon, with H. C. Weymouth as alternate.

The second annual meeting of the Association was held at Handsboro, June 13, 1879, and was called to order by Bro. M. B. Richmond, in the absence of Dr. N. W. Wilson, deceased. The meeting was opened with prayer by T. J. Walne. Upon motion Elder Couch was elected temporary moderator, when the business of the Association was proceeded with. Thirteen churches were represented. On motion J. O. B. Lowry was chosen moderator, M. B. Richmond, clerk, and A. H. Nelson, treasurer.

A petitionary letter was read and messenger welcomed from the church at Mandeville, represented by M. J. Sharp.

On motion visiting brethren were invited to seats in the Association. T. J. Walne, of the State Board of Missions, A. F. Owens and Taylor Fryerson, of the Sea Coast Colored Baptist Association, took seats in the body.

The associational sermon was preached by J. O. B. Lowry, from the text, “He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.”

On motion Bro. Grisham, of the Chickasahay Association, was invited to a seat in the body.

It was moved that a committee of three be appointed by the moderator to take into consideration the question of allowing women to represent churches, as messengers, in this Association.

The several reports on various subjects were read, discussed and adopted.

The report on Foreign missions shows liberal contributions from the churches during the past year—\$558.69 were contributed to this great work.

The report of committee on receiving women as messengers, recommended a postponement of the question until the next annual session of the body. The report of the Executive Board shows the work of Missionary Hamberlin, for one year, which will compare most favorably with the work of any Home or State missionary of modern times.

The letter from Sea Coast Colored Association calls for help from the white brethren, and the appeal is made in most tender and touching expressions.

The report on nominations recommended that the Association meet on Friday before the fourth Sabbath in April, 1880, with the Coliseum Place church in New Orleans, and that J. B. Hamberlin preach the association sermon. During the past year the church at Bay St. Louis had the benefit of the labors of H. C. Weymouth, of New Orleans. This brother did some very effective work at Mandeville on Lake Pontchartrain. He baptized quite a number of persons there (most of them from Catholic ranks) and succeeded in organizing a church at that place, which, as we have seen, applied for membership in this body and was received. The report on Obituaries records the death of our dear brother, N. W. Wilson, D. D., pastor of Coliseum Place church, New Orleans. This brother fell asleep Septem-

ber 6, 1878, a victim of the great yellow fever epidemic of that year. His labors among the Israel of God were so abundant, and his experience so ripe, and his life so spotless, and his influence for good so great, that the news of his decease fell most heavily upon the hearts of those who knew and appreciated his worth. All our hearts conspired to say, "A prince in Israel is fallen." While the report on obituaries does not record the death of any save that of Brother Wilson, it is proper that we should mention the fact that the epidemic swept all along the territory of the Association, and many of our fellow mortals went the way of all the earth, and among the number were some of the members of our churches at the several points. The epidemic left a very depressing effect upon everybody, and the churches were greatly retarded in the work. Indeed, all church work was suspended during the epidemic, except that of caring for the sick and dying.

The Minutes of this meeting show that M. C. Cole, a most humble and warm-hearted Christian minister, is the pastor of the First Baptist church in New Orleans. We shall have more to say of him and his work in another place. The statistical table shows: Number of baptisms, 39; total membership, 1,410. The financial report is so complicated in giving the amounts contributed to the various objects of Christian benevolence, that I will not undertake to make a statement, but the contributions were liberal. The Sunday-school statistics show: Number of scholars and teachers, 1,659. Amount contributed to missions, \$65.50.

On motion adjourned to meet with Coliseum Place church, New Orleans, at the time before mentioned.

When the yellow fever epidemic is considered in connection with the work of the past year, it will appear

that the interest taken in the good work by the brethren was not abated, but was all that could have been expected under circumstances so unfavorable.

The third annual session of the body met with Coliseum Place' church, April 23, 1880, and was called to order by J. O. B. Lowry, the moderator. Prayer was offered by T. J. Walne.

The Minutes show that eleven churches were represented by delegates and letter; and upon motion proceeded to the election of officers with the following result: J. O. B. Lowry, moderator; M. B. Richmond, clerk, and W. S. Wilson, treasurer. Visiting brethren were, upon motion, invited to seats within the Association. The following brethren participated in the meeting: W. S. Webb, president of Mississippi College; T. J. Walne, of Board of State Missions; W. H. Robert, general evangelist of freedmen.

The delegation being very small, and some of the brethren of the standing committees not in attendance, the reports were rather meagre. The brother appointed to preach the association sermon not being present, W. S. Webb preached a sermon suited to the occasion from the words of Paul: "For the love of Christ constraineth us." His sermon was delivered in a clear and forcible manner.

The report of the committee, appointed at last meeting on admission of women as messengers to the Association, were not ready to report. Upon motion the committee was discharged.

The report on Foreign missions submitted by J. E. Randolph, in lieu of the report that should have been read by the standing committee, was most excellent and submitted as much solid truth in a few words as can be found in any report of its length.



The report on Sunday schools by F. C. Gregory shows that the statistical table stands about as it did the last year.

J. B. Hamberlin having been appointed missionary to Vicksburg, his place was supplied by R. N. Hall, of Crawford, Miss., who took charge of the eastern division of the Coast, but the western division was left without ministerial supply. The work of Bro. Hall, while he was on the Coast, was blessed of the Lord. Besides serving the churches of Moss Point, Scranton and Ocean Springs, he did some faithful and effectual work on Bluff Creek, which resulted in the baptism of five or six persons and the organization of a church there. This work was among a people who had been left with no one to care for their souls. Like his Master, Brother Hall preached the gospel to the poor. His work in this association expired September, 1880.

The Palmetto street, Broad street and St. Francis street churches of Mobile, and Bethany church, of Whistler, Ala., asked for letters of dismissal from this body to join an Alabama association. Their request was granted. The withdrawing of these churches from this association was regretted by every one who was informed as to their worth in the kingdom of our Lord Jesus. They had added much to the high standing and labor of love of the body as long as they continued members of it. The Association felt strong, and greatly encouraged by their presence, wise counsel and work of charity; and it was with a feeling of sadness that their letters were granted. These churches felt that it would be to the interest of the Master's kingdom to withdraw, or they would not have done so; but, be this as it may, whatever was gain to others where they went to labor, was lost to us, and we feel it most sensibly to this day.

and our hope is that they will feel ere long like returning to their brethren of the Gulf Coast Association, who stand ready to give them a hearty welcome. Our hope of their return is brightened as we learn that they have not united with an Alabama association, but still hold letters from this body.

The Association at this meeting, in New Orleans, did not seem to be like her former self. It appeared as if indifference, or something else, we know not what, had gotten possession of most of the churches, and they came well nigh leaving the Association to take care of herself.

The financial statistics show amount contributed to missions, \$421.30; number of baptisms, 41; total membership, 1,335.

The Mandeville and Union churches did not represent themselves by delegate or letter.

The Sunday-school statistics show number of scholars and teachers, 958; amount contributed to missions, \$20.60. The Sunday schools of Broad street and St. Francis street churches, Brook Cedron, Friendship, Ocean Springs and Union churches did not send reports, hence the foregoing table is not complete.

On motion adjourned to meet with Scranton church on Friday before the fourth Sunday in April, 1881. M. C. Cole to preach the introductory sermon, with J. E. Thigpen as alternate.

The Association met in its fourth annual session with the Scranton Baptist church on April 22, 1881. The moderator being absent, Clerk M. B. Richmond called the Association to order. Prayer was offered by J. B. Hamberlin, and O. D. Bowen was elected temporary moderator. Eight churches were represented by delegates and by letters. The Association went into

the election of officers with the following result: O. D. Bowen, moderator; M. B. Richmond clerk, and C. M. Liddle, treasurer. Visiting brethren were invited to seats in the body. J. B. Hamberlin, of Vicksburg; L. S. Piker, of Baton Rouge; Geo. B. Eager, of Mobile, and Hardy Smith, of Hobolochitto Association, took seats in the body.

The reports on the subjects upon which committees had been appointed to write, were called for, but none were ready except those on Home missions and Relation to Colored People. These reports were read, discussed and adopted. And the subject of Foreign missions and Sunday schools were discussed at some length with profit to those who were present.

A district meeting was organized and the programme laid out for the first meeting, which was to take place at Handsboro, on Thursday night of October 27, 1881. Essayists were appointed to write on subjects of much importance, but by reason of neglect the meeting did not take place, and consequently the programme was not carried out. The destitution on the western division of the coast work, caused by the moving away of Brother Hamberlin, was filled for three months of this year by I. A. Hailey, then of the Louisville Theological Seminary. Brother Hailey served the churches at Bay St. Louis, Handsboro and Biloxi, with satisfaction to those who love the Lord and love plain earnest gospel preaching. It should be said that Elder Hailey had been called to the pastorate of Moss Point, Seranton and Ocean Springs churches before this Association meeting. He had accepted the call, and was expected to arrive in a few days and take charge of the field as a missionary of the State Board. O. B. Bowen, of the Chickasahay Association, and who had been a

missionary and evangelist of the State Board in the counties in the eastern part of the State, was called to the pastorate of Biloxi, Handsboro and Bay St. Louis churches, and arrived on the field November 4, 1880, and was continued as missionary of the State Board in this field of labor. The statistics show number of baptisms twenty: total membership 551. Amount contributed to missions, \$276.35. Number of Sunday school scholars and teachers, 565. Amount contributed to missions, \$10.10. The appointment of M. C. Cole by the State Mission Board of Mississippi to the work in New Orleans, was made. Brother Cole to labor as pastor of the First Church, which is so weak numerically and financially as to necessitate his appointment by the board and the supplementing of his salary. He enters his work as one who feels the burden of souls, and we may expect a harvest from the great field so white with the harvest.

This meeting of the Association, which was poorly attended, was a good one. Those who were in attendance felt that it was good to be there. The brethren were stimulated and encouraged to go forward, and when the meeting adjourned they returned to their homes, determined that, with the help of God, they would endeavor to be more useful in His service, and to make the attempt to redeem the dear Association from the slough of indifference and dispondency into which it appeared to have fallen. On motion adjourned to meet with Moss Point church on Friday before the fourth Sunday in April, 1882, and O. D. Bowen to preach the associational sermon.

The past associational year is fraught with much that is encouraging. An advance movement has been made almost all along the line. We will refer to the

work in New Orleans. After the resignation of J. O. B. Lowry, Sylvanus Landrum, D. D., of Savannah, Ga., was called to the pastorate of the Coliseum Place church. His salary to be supplemented by the Home Board of Southern Baptist Convention. This brother of eminent piety, much experience and administrative ability, took charge of the church December 1, 1881, and began at once to arouse his people to the good work; and it appeared as if those children of God began to lift up their heads, and to wait expectantly upon the Lord and, without any special revival, there has been a constant growth of interest in the church during the three months following the commencement of Dr. Landrum's pastorate. He was assisted about one week of the time by the Purser brothers. Up to this meeting of our Association seventeen have been baptized. This church, with her faithful pastor, is encouraged to go forward, and we look for still greater things as the fruits of her labor of love in that wicked city.

Pastor M. C. Cole, of the First Church, who had with his little flock labored and prayed for so long a time that God would grant unto them a revival from His presence, has received from the presence of the Lord one of the most precious tokens of His divine favor. A revival, such as has not been witnessed for many years in that city, was the first church's to enjoy, which has given such an impetus to our work there, that the denomination at large is greatly encouraged. It is the Lord's doing and it is marvelous in our eyes. We give Him the glory, and as the result of the faithful preaching of the word, and in answer to the fervent prayers of God's people, we chronicle the number of accessions to the church as follows: number baptized, thirty-five; number received by letter, ten; number restored, eight;

total, fifty-three. Brother Cole was assisted in the meeting by the brethren Purser, who preached the word in much earnestness and the power of the Spirit. And now last, but not least, we notice with pleasure the addition to the working force in New Orleans, by the coming of Mrs. Nelson, Miss Montgomery and Miss Gardner. These "elect ladies," as appointees of the Mississippi Board of State missions, are to Pastor Cole what those sainted women were to Paul in his labor in the gospel, whom he would have the brethren to help and encourage. These missionary sisters are doing a great work in that great city, going from house to house, and talking and praying with the mothers and children, and on the Sabbath days they are in the Sunday school teaching the children the way to happiness and heaven. Let this be told as a memorial of them, that they are doing what they can to lead the wandering ones to that dear Savior whom Mary anointed to his burial.

I. A. Hailey having arrived on the field, as before mentioned, has held a series of meetings at New Hope church, on Bluff creek, and baptized four persons there, beside doing other effective work. He has just closed a meeting with Moss Point church, assisted by J. W. Bozeman, of Meridian, which has resulted in the reviving of the church and one or two accessions. O. D. Bowen has held meetings in all the churches of which he is pastor. One at Handsboro, in October last, assisted by Z. A. Owen, of Mobile; baptized two. Another in March, assisted by L. E. Hall, evangelist of East Mississippi, in which the church was revived and three more baptized. The churches of Bay St. Louis and Biloxi have not been greatly blessed, but we have had reason to rejoice over the baptism of two estimable



ladies at Bay St. Louis. Elder Bowen held meetings at Gainesville, on Pearl river, and at Beulah church on Bluff creek, resulting in the baptism of one person at the former and four persons at the latter place, making twelve baptisms in all. The number of persons baptized in the Association, and by the missionaries of the Association, who labor at two or three places outside the Association, is about sixty-nine. We have great reason to thank God and take courage.

The fifth annual session of the Association met with Moss Point church, on Friday, April 21, 1882, and was called to order by O. D. Bowen, the former moderator. There were eight churches represented. The election of officers resulted as follows: O. D. Bowen, moderator; M. B. Richmond, clerk, and J. T. Liddle, treasurer. When the call for petitionary letters was made, a letter from New Hope church, by the hand of Brother Daniel, their delegate, was presented, asking for membership in the body. On motion the church was received, and the Association proceeded to business in the regular order. On motion corresponding messengers and visiting brethren were invited to seats in the body; whereupon the following brethren accepted the invitation: Elders T. J. Walne, of the State Mission Board; B. H. Crumpton, of the *Baptist Union*, Mobile, as messengers; J. W. Bozeman, D. D., of Meridian, and Brethren M. G. Hudson, D. W. McGaughey, D. Dabbs, C. Miller, of Mobile; T. T. Houze, of Mississippi. Ministers of the Association in attendance: Elders S. Landrum, D. D., M. C. Cole, I. A. Hailey and O. D. Bowen.

The reports on the various subjects were read, discussed and adopted; all of which showed most conclusively that we are progressing in the good work. The spirit which characterized the proceedings of this meet-

ing made it delightful to be there. Each one might exclaim: "Behold how good and how pleasant it is for brethren to dwell together in unity." The hospitalities of the good people of Moss Point were abundant. And "honor to whom honor is due," with no intention to slight anyone, but the untiring energy which our esteemed brother, M. A. Dees, exerted in arranging everything for the comfort and satisfaction of delegates and visitors, secured to him the thanks of all; while the pastor, I. A. Hailey, left nothing undone to make his brethren and sisters feel at home in the Baptist tabernacle. And last but not least, the thanks of the Association are due our brother, M. B. Richmond, for his faithful and efficient services as clerk of the body, from its organization to the present time. He is one clerk who labors for the good of Zion; pay or no pay.

The Association adjourned to meet with Handsboro church, on Friday before the fourth Sunday in April, 1883.

The effort will be made to connect the subsequent history of this body with the clear historic sketch of the first five years of its existence from the pen of O. D. Bowen. His plan of considering the doings of the body in their order of time will be adopted, and a free and easy statement of facts made.

The session of 1883 was held with the Handsboro church in the month of April. O. D. Bowen was again chosen moderator, M. B. Richmond, clerk, and J. T. Liddle, treasurer. The Bay St. Louis, Moss Point, Ocean Springs, and Scranton churches of Mississippi, and the Coliseum Place and First Church of New Orleans were represented by delegates, and the Biloxi church had at that time a total membership of 599.

Quite a number of helpful visitors were with them;

J. B. Gambrell, and T. J. Walne, representing the general interests of our State Convention; S. C. Johnson, of Alabama; G. S. Brooks, representing the *Little Missionary*; and last in mention, but not in fact, R. E. Melvin. These visitors were helpful in the discussions that arose in the body.

In the report on Sunday schools put before the body, a cheerful spirit was manifested as to that benevolence. The interest was growing. The average attendance had increased nearly fifty per cent during the year. Some of the Sunday schools had a novel way of raising money. It was inaugurated in the school at Moss Point. They had "missionary hen's nest," where each pupil deposited an egg on entering the church on Sunday morning. The Moss Point school realized \$6.00 in a month by the curious method.

The following year there was no change in the officers of the body. George B. Eager and J. B. Hamberlin added dignity and efficiency to the body, and Miss Emma Gardner, of New Orleans, graced their presence. From the churches of New Orleans were such noble spirits as S. Landram, M. C. Cole, and A. C. Crane.

A. C. Crane was in the colportage work in New Orleans. He began his labors in April, 1882, under the direction of the American Baptist Publication Society. During that associational year 2,100 copies of the Bible had been sold, or donated to Sunday schools and churches. The publications, after the Word of God, that they usually recommended to the reading public were the *Baptist Record*, *Kind Words*, the *Bible Union of Mobile*, and the *Foreign Mission Journal*.

The annual meeting of 1883 was characterized by an enthusiasm as to Woman's Work. Mrs. M. J. Nelson and Miss Minnie Alford, who were doing mission work

in New Orleans, were with them. Miss Minnie Alford was in charge of the Valance Industrial school. She reported the number of pupils enrolled in her school as 171. The sum of \$40.45 had been raised for the support of the school. Mrs. M. J. Nelson began her work in Carrollton in February before the meeting of the body in April. A small Sunday school had been established in Carrollton. The two industrial schools under her charge had an average attendance of 150 until January, 1885; after that time, bad weather had ill effect upon the attendance.

The relation of the work of Baptists on the Coast to Catholicism was not only deemed worthy of mention, but a committee was appointed in 1886 to report to the Association on the subject. Catholics were very numerous in New Orleans, and prevailed largely all along the Coast. But about all the relation the committee could find between them and Baptists was that they each believed in the inspiration of the Bible, the Trinity, the Fall of Man, the Need of a Savior, and the Immortality of the Soul. In many things they were almost opposites. Yet Catholics had to be met, and influenced for good. Their ingathering from protestant families had to be decreased, and as many of them as possible brought to see the way of the Lord more perfectly.

Their report on Woman's Work that year brought to observation the fact that their women had contributed about one-third of their donation to Foreign missions. They were expecting much of their industrial schools of New Orleans. Mrs. Nelson's work was spoken of far and near, and was creating much enthusiasm in the missions in New Orleans.

New Hope and Bay St. Louis churches did not re-

port Sunday schools; yet they had as many Sunday schools as churches. One was reported by the Carrollton mission, and one by the Locust Street Tabernacle. The reported attendance at Sunday schools was 564 against a membership of the churches of 636. This ratio is seldom reached in our associations.

Woman's Work retained its interest in the following year. State missions was full of interest. O. D. Bowen in his report on the subject said, "It behooves us to consider our duty as it relates to our obligation to the board, which has been to the churches of our sea coast a helper in every time of need."

Ringling resolutions were passed on the cause of temperance. The churches were requested to enforce the teachings and practices of temperance, and, if necessary to exercise the right of discipline with members who indulged in the use of intoxicants, signed whisky petitions, or advocated the sale of ardent spirits.

In 1885, O. D. Bowen was re-elected moderator, which position he occupied year by year, until 1891, when J. J. W. Mathis was elected to preside over the body. In 1885, W. R. Washington was elected clerk. He was retained in this position through the session of 1891.

In 1888, upon petition, the Fairmount church was received into the union, and its delegates welcomed to seats in the body.

About this time, the Association was exercised as to female representation in the body. This resolution was adopted.

"*Resolved*, That this Association construes the constitution as meaning that *male* members of our churches are entitled to seats as delegates to the Association." The following year the question arose again. A resolu-

tion to seat female members was introduced. The chair decided that the effect of its adoption would be to change article 2 of their constitution. From this decision an appeal was taken, but the moderator was sustained by the body. Then a motion was made that it was the sense of the Association that according to the constitution, the churches could send female members as delegates to the body. The motion was lost. Some people think women are like fire, good and useful when circumscribed, but dangerous at large.

In 1889, the connection of the Coast mission with the inauguration of the Cuban mission was made a matter of great concern. A committee of five (5) of their best men was appointed to report on the subject. Fifteen years before a family by the name of Fales, from the interior of Cuba, came to Biloxi. The mother and one daughter joined the Baptist church in Biloxi. Another daughter was deemed too young by her brother to join the church, being only seven years of age. She carried her testament and Sunday school papers with her to Cuba. After residing seven years in Cuba, they moved to Key West, Fla. There the girl was baptized in 1884 by a Baptist preacher named Wood. Through her Mr. Wood learned of Mr. Diaz of Cuba, and opened correspondence with him, and thus the mission work began in Cuba.

Reports were annually received from the female missionaries in New Orleans, showing their work and the number of pupils enrolled in their industrial schools. These schools were presided over by Mrs. M. J. Nelson and Miss Mattie Cole.

In 1890, the Association convened with the Moss Point church in the month of May. The body has, to the present time, held its annual meeting early in the



year. The year 1890 seemed an off year with them. Their proceedings were short. Only two reports were published in their minutes, on State missions and publications. These reports were quite short, and devoid of interest.

The following year (1891) they met at Handsboro. There were only four ordained ministers in the fraternity, J. J. W. Mathis, John Williams, B. W. Bussey, and M. C. Cole. L. M. Stone, of Shuqualak College, was a prominent visitor. There were ten churches in the union with an aggregate membership of 377. There were prosperous Sunday schools in nearly all their churches. Their total contributions that year amounted to the neat sum of \$2,174.87. The body, though small, and largely dependent upon outside aid, was in fine working condition, and the churches had the pastoral care of progressive, pious men.

The sixteenth annual session of the body was held with the church at Biloxi. J. J. W. Mathis was chosen moderator, and W. R. Washington, clerk. Their ordained ministers were B. W. Bussey, J. O. Green, J. J. W. Mathis, John F. Purser, and E. L. Vaughan. The usual reports were adopted.

In 1884, they met with the Moss Point church. F. R. Moody was chosen moderator, and W. R. Washington, clerk. There were then eleven churches in the fraternity. The First Church of New Orleans was granted a letter of dismission. The churches had an aggregate of 730 members. Their total contributions for the year amounted to \$5,898.27. The amount of \$92.00 was pledged to the Students' Fund of the Southern Baptist Theological Seminary to the credit of J. F. Tull, then a student in the Seminary. The Long Beach church was received into the union.

## CHAPTER XXXVIII.

## MAGEES CREEK ASSOCIATION.

In the first day's proceedings of the Bogue Chitto Association of 1880, the fact is recorded that letters of dismission were granted to the following churches: Union, Hays Creek, New Zion, Bogue Chitto, La., and Zion Grove. On November the 13th of that year, representatives of the first four of these churches met with the New Zion church "pursuant to agreement." An introductory sermon was preached by J. E. Pound from 1 Cor. 3:11. W. J. Fortenberry, the nestor of the body, was called to the chair to preside as temporary chairman. The letters of dismission from the Bogue Chitto were read, and the four churches, Union, New Zion, Hays Creek and Bogue Chitto formed the Magees Creek Association. J. E. Pound, as chairman of a committee on articles of faith, etc., offered the articles of faith and the requirements and regulations of the Pearl River, which were unanimously adopted.

The Association thus constituted assumed the name of Magees Creek. Magees Creek runs southward through the eastern part of Pike county, traversing the entire length of the county, and emptying into the Bogue Chitto river. Two of these churches were along that water course. This, in all probability, was the reason the Association was called the Magees Creek. The churches in Louisiana, east of the Mississippi river

usually left such things to the churches of Mississippi. Their co-operation with our churches was only a convenience until they themselves could get ready for housekeeping.

The Association, as it was evident, was a great-grand-child of the old Mississippi Association. The Magees Creek came of the Bogue Chitto, the Bogue Chitto of the Pearl River, and the Pearl River of the Mississippi. May the genealogical table keep growing in length.

One of these four churches was historic. In what has been written on the Bogue Chitto, it appears that in 1874, the name of the Half Moon Bluff church was changed to Hays Creek. This church entered the Mississippi Association in 1811, went into the organization of the Pearl River in 1820, and into the constitution of the Bogue Chitto in 1870, and was one of the constituent churches of the Magees Creek in 1880. It must have been for a number of years in an association in Louisiana. And yet with all this brilliant historic setting, it went into the Magees Creek with thirty-eight as a total membership, and in 1890 had but forty-three members. The postoffice of two of these churches was at Tylertown, which is in Pike county, on Magees Creek; the postoffice of Hays Creek was at Franklington, La., and of Bogue Chitto at Osyka, Mississippi.

Willis J. Fortenberry was elected moderator, M. J. Pittman clerk, and N. Graves treasurer. They were elected to fill these positions respectively through the decade to 1890, how long after that date may appear later. Willis J. Fortenberry is a representative of a large family in south Mississippi. It was once the privilege and pleasure of the writer to spend a few

days at Silver Spring in Pike county, where he found the Fortinberrys very numerous. They are a good people, usually active in church work and correct citizens. Willis J. Fortenberry was appointed to preach the next introductory sermon.

On the Sunday included in the session of the union, W. J. Fortenberry preached at 11 a. m., but the weather was so inclement that the afternoon worship was dispensed with. As the usual order was not pursued, the collection for missions was not taken until Monday. It amounted to \$7.75. This contribution was initiative. The four churches composing the body were small country churches, having a total membership of only 393. Their missionary zeal was attested by their unwillingness to close the session without a collection for missions. Though the amount may appear small, the act was very praiseworthy.

Before the body adjourned its first session, two fine resolutions were adopted, viz:

“*Resolved*, That a committee of four be appointed, one from each church of this Association, on Sunday schools, to urge the importance of Sunday schools in their respective churches and to report at the next meeting of this body, and

“*Resolved*, That this Association form itself into a *Home Mission body*, and that the delegates of this Association be requested to lay the matter before their respective churches for the purpose of raising funds to be sent to this Association at its next meeting.”

There are two things about these resolutions that may be said. One is, that it is said Baptists are much given to passing resolutions. While this charge may be true, yet such men as Fortenberry and Pound would not keep silent, if resolutions were offered, in which

they did not believe. The other fact referred to, is that the Association resolved itself into a "Home mission body." This seems somewhat contracted. It sounds like a limitation of missionary activities.

In the year 1881, there was a hegira from the Bogue Chitto to the Magees Creek. There must have been some potent underlying cause for this unusual occurrence. The Magees Creek that year received nine churches, seven of which were from the Bogue Chitto. The nine churches received were: Mt. Nebo, State Line, Beulah, Sharon, Pleasant Hill, Zion Hill, Terry's Creek, Line Creek and Spring Creek. On Sunday a collection was taken for Home missions, amounting to \$26.35.

Wm. H. Schilling was appointed missionary of the Association at a salary of \$2.00 a day for the time given to the work. It appears in the history of all our associations that the work of associational missions was desultory. It was usually either impossible to get a good preacher to travel all the year, or the Association could not command the means necessary for the support of a missionary. The delegates of this Association were again requested to press missionary collections in their churches immediately and to forward the money collected to the treasurer of the union.

The following year the Franklinton church was received into the Association, which gave it the strength of fourteen (14) churches. Correspondence was received from the West Pearl, the Bogue Chitto, and the Pearl River. Esco. Schilling usually went as a messenger from the Bogue Chitto to the Magees Creek. The historian once had the pleasure of dining with him at his home in Pike county. He is a man of good personal presentation, cheerful, happy and useful, and, with all, a very successful preacher.

W. H. Schilling was again appointed missionary, but this appointment was as a missionary to West Feliciana Parish. One is inclined to contest the accuracy of the record, as West Feliciana parish is thirty-five miles west of the western limit of the territory of the Association, and beyond the parishes of Tangipahoe, Saint Helena and East Feliciana. But the record must be accepted as true. At this meeting a committee was appointed on Relief. This was highly commendable. But the Association is solitary in this action. Care for the needy and destitute is highly scriptural. Every association should have a committee on relief. But this action of the Magees Creek, so far as is known, is exceptional.

In 1883, four more churches came into the Magees Creek, Symrna, Mt. Olive, Silver Springs, and Mt. Pisgah. With these four additions the Association had eighteen churches with a total membership of 1,393. A cash collection for Home missions was taken at this session of \$21.05. They were in correspondence with the Pearl River, the West Pearl, Bogue Chitto, and Eastern Louisiana. A committee of five was appointed on Sunday schools, and William H. Schilling again appointed missionary, but to labor within the bounds of the Association. The total amount on hand for Home missions was \$124.15, which was a splendid sum with which to begin the missionary work of the associational year. Five Sunday schools had been organized by the Committee on Sunday schools, two of them were in a flourishing condition.

The next year the New Hope church was received into the Magees Creek. In that year, J. G. Chastian appeared in this Association. After the morning services on Sunday a cash collection of \$12.70 was taken



for their Association work. A committee of three in each church was appointed in the interest of missions to take collections for this object and forward amounts to their treasurer. They seemed determined to use their utmost diligence in forwarding associational missions. Their missionary, elder, W. H. Schilling, (they made few changes anywhere) reported 37 days of service, 9 baptisms, one restored, 26 sermons preached, and 659 miles traveled. It was recommended that each church have a committee of three on "relief" for the purpose of sustaining their poor.

*One is impressed, on looking over the journals of this Association, with the lengthy reports on obituaries, and the absence of any utterances as to the needs of the Foreign field of missionary work. The body appears highly conservative to one who looks through their records with an eye, curious as to the compliance with the demands of the great commission. A committee of five was appointed to confer with the Bogue Chitto, with reference to employing a missionary to labor in the bounds of the Magees Creek and on its borders. The proposition seemed to have a prospective in direction only.*

In 1885, the Corinth church was received into the body on petitionary letter. The rapidity of the numerical growth of the body has been remarkable, and worthy of favorable comment. A change was made that year in their missionary operations. J. B. Pound was elected missionary to be paid \$2.00 a day for the time given to the work, and pastors were urged to preach on missions. A lengthy report was adopted on temperance, in which it was said that it would be impossible for them, as an association, to aid in prohibiting the sale and use of intoxicants, while their members

drank such stimulants. It was deemed right that church members aiding, abetting the business and using alcoholic beverages should be disciplined and expelled.

The following year the union met with the Line Creek church in Tangipahoa parish, La. The Ervins Creek church received on Sunday a collection taken for Home missions of \$23.65. The proceeding of the body ran in the line pursued the year before. The year after Monroe's church was admitted into the union. Eleven churches reported Sunday schools. Seventeen deaths were reported as having distressed the churches during the associational year.

In 1889, there were 20 churches in the organization with a total membership of 1,668. Eighty-three baptisms were reported, 52 had been received by letter and 22 restored to fellowship in the churches. Correspondence was received from the Bogue Chitto, and the Pearl River. Committees were appointed on Abstracts, Sunday Schools, Temperance, Religious Publications and Preaching. As usual the *Record* was commended as a religious newspaper. The recommendations made the year before as to their missionary work were reiterated.

The Association was characterized by an intense zeal for missions in its bounds. Their zeal in that cause was highly commendable and worthy of emulation. The numerical growth of the body was remarkable. The number of sermons preached during the sittings of the Association attract attention and is worthy of favorable comment. Just why no report was made on Foreign missions and no resolutions adopted on the subject, is left to conjecture. The body in those days had many men in it of sterling worth and of Christian fortitude. The history of the Magees Creek is replete

with interest for one who has an eye curious as to historical events.

#### RED CREEK ASSOCIATION.

This Association was constituted in 1880 of churches that had held fellowship with the churches of the Hobolochitto Association. The churches that went into the organization of the Red Creek Association were in the counties of Harrison, Hancock, Perry and Marion. The churches were Black Creek, Canceling Hill, Oak Grove, Red Creek Union, Sand Hill, Ten Mile, and Morris Hill of Harrison county, and Juniper Grove of Hancock, and Little Black Creek of Perry, Mt. Zion and Spring Hill of Marion.

The organization of the Red Creek Association left the Hobolochitto weak in churches and numbers, but hopeful and progressive. The new organization had a large field of usefulness. The strongest church in the new body was the Juniper Grove, which had 120 members. It remained in the Association only a short time. No one of the other ten churches had an enrollment of sixty members. The only ordained minister whose name appears in the Minutes of the Hobolochitto Association in 1880, and the Minutes of the Red Creek Association in 1901, is Abner Walker. He was moderator of the body in the session of 1901.

Little information can be gotten as to the first seven years of the history of this body. Like many other associations in our State, the Association had in it few lovers of history. Their Minutes were regarded as valuable only for the information they gave as to what was done at a single annual gathering.

The session of 1887 was held with the Oak Grove church, Harrison county. The introductory sermon

was preached by Hue Graham on "The Setting Up of the Kingdom." J. P. Johnson was chosen moderator, and E. B. Cox, clerk.

There were at that time twenty-two churches in the organization. The number of churches had doubled in seven years. The churches that had been received were: Pine Ridge, Paramount, Purvis, Antioch of Harrison, Beulah, Antioch of Jackson, Midway, Cypress Creek, Ebenezer, Mognolia, Bethel, Rocky Hill, Oral, New Hope and Rocky Branch. The following names of churches that went into the organization are not in the list of 1887, Black Creek, Canceling Hill, Juniper Grove and Spring Hill.

The ordained ministers in the body in 1887 were: Hue Graham, B. H. Martin, J. P. Johnson, Thomas Dossett, Felix Daughdrill, G. W. Byrd, W. J. Walker, John Williams and I. Anderson.

The report on the State of Religion was cheerful. Some of the churches had enjoyed great revivals. The churches had received during the associational year by baptism 138 members, and by letter 70. The total membership of the churches was 1,042. Only four Sunday schools were reported with a total number of pupils of 102, and eleven teachers.

The Association had an executive board, consisting of I. Anderson, W. J. Walker, G. W. Byrd, Felix Daughdrill and Thomas Dossett, but no report was printed in the Minutes, of the work done by them. The treasurer's report showed \$53.70 contributed to missions, and it appears that \$36.00 was paid to J. P. Merritt.

The session of 1888 was held with the Purvis church, beginning on Saturday before the third Lord's day in October.

In 1890, there were seventeen churches in the union

with a total membership of 664. The decrease of numbers was caused by the organization of the Bethel Association. Only forty members had been received into the churches by baptism that associational year. Two Sunday schools were reported with a total enrollment of 55. Abner Walker was moderator, E. B. Cox, clerk, and Jesse Breland, treasurer. The meeting was held with the Antioch church, Harrison county. The New Prospect church was that year received by letter.

The report on Publications recommended the *Mississippi Baptist* and the *Southern Baptist Record*, but no preference was manifested between the two beyond the fact that the *Mississippi Baptist* was named first.

The Executive Boards of the Red Creek and Bethel associations had been working conjointly. They had aided through the year Big Black Creek and Big Ridge. They received for their associational work the sum of \$29.85. It was recommended that the work be continued. A. Walker, G. W. Byrd and William Creel had labored as missionaries in their bounds.

The session of 1891 was to meet at Ten Mile church, beginning Saturday before the third Sunday in October. W. J. Walker was to preach the introductory sermon, with Wm. Creel as alternate.

The thirteenth annual session was held with the Rocky Hill church, Perry county, beginning September 24, 1892. J. P. Johnson was moderator, Jesse Breland treasurer, and E. B. Cox, clerk. Twenty-four churches were in the union with an aggregate membership of 980. The pastors of the churches were J. P. Johnson, W. B. Holcomb, F. Daughdrill, J. R. Whittington, G. W. Byrd, A. J. Fry, A. Walker, R. N. Davis, and F. Price.

On the third day of the session the following resolution was adopted:

*“Resolved, That we continue our committee of one from each church in our bounds to take up a quarterly collection for mission purposes, said fund to be sent to the Executive Board, or carried to the Association at each annual session to aid in Home and Foreign missions.”* The wish was expressed that each member of each church would give one dollar for missions during the coming year.

The Red Creek Association was, in 1892, in thorough co-operation with the General Association of Southeast Mississippi. Abner Walker and G. W. Byrd rode as missionaries in the bounds of the Red Creek. Abner Walker received the sum of \$56.83 for his services, and G. W. Byrd \$26.37. During the associational year they contributed to Charlie Thomas, a Choctaw Indian laboring with the Choctaw Indians in the State, the amount of \$103.30. The General Association has done a good work for the Indians of our State.

The Gulf and Ship Island Railroad has passed through the territory of the Red Creek Association, along which has been organized some strong and active churches, now in co-operation with the State Convention, but the Red Creek still is strong in churches and members. Abner Walker is moderator of the body and E. B. Cox is still clerk.

The Association has in it at present twenty-three churches which have an aggregate membership of 1,235. The churches in 1900-1 received by baptism 141 members.

The Association has annually received a report on Education, but no educational institution has been recommended as especially worthy of patronage. Their reports on missions have been brief but pointed. They



have received good reports on temperance which have been of no uncertain sound. Being in co-operation with the General Association, they have given the preference to the *Mississippi Baptist*, published at Newton by N. L. Clark, who is a good and great man.

## CHAPTER XXXIX.

## OKTIBBEHA ASSOCIATION.

Letters have been written repeatedly to ministers of this body for information as to its existence and working, but the efforts have been unrewarded. As the body is in the interior, it has not been practicable to the writer to go into its territory to get the needed information to do them justice in this written history of Mississippi Baptists.

From a single copy of the Minutes of their proceedings, we learn that the session of 1887 was their eighth annual gathering. The body was, therefore, constituted in 1878 or 1879. The churches composing the institution were, in 1887, in the counties of Neshoba, Lauderdale, Kemper, and Newton. Nine churches were in Neshoba, Antioch, Herbert, Pine Grove, Bethel, Linden, Bethsaida, Center Hill, Philadelphia, and Good Hope. The four churches in Lauderdale county were, Fellowship, Friendship, Macedonia, and Arkadelphia. Two churches were in Newton county, Mt. Nebo, and Pleasant Grove; and seven churches were in Kemper county, viz: Pine Grove, West Kemper, Liberty, Mt. Herman, Zion, Bluff Springs, and Unity Springs. These twenty-two churches had, at that time, a total membership of 929.

The pastors of the churches, in 1887, were I. F. Gunn, G. W. Breland, A. Winstead, L. B. Fancher, J. J. Ingraham, E. S. Stephens, T. I. Wells, J. T. Graham, R.

Duncan, R. A. Breckenridge, J. M. McAlister, and H. O. White.

The Association had two missionary stations, in 1887, Philadelphia, and Balkman school house. Their missionaries were, L. B. Fancher, and R. Duncan. Commendable interest was taken in Indian missions by the body.

## CHAPTER XL.

## TOMBIGBEE ASSOCIATION.

The Tombigbee Association was constituted November 30, 1883. It was composed of 15 churches, which had an aggregate membership of 643. These churches were nearly all in Itawamba county, one of them a church just over the State line in Alabama. The names of the churches going into the organization of the body were, Bethany, Mt. Pisgah, Mt. Zion, Mt. Moriah, Providence, Hopewell, Mt. Pleasant, Antioch, Bethel, Ebenezer, Highland, New Bethlehem, Salem, and Jackson's Camp, in Mississippi, and Union church, in Alabama. The constituting convention met with the Bethany church.

The leading men in the constitution of the Association were, St. Clair Lawrence, J. F. Benson, R. M. Perry, W. W. Gilbert, and Wm. M. Chaffin. The territory of the Association is mountainous. The hills are exceedingly precipitous, and the country more nearly a mountain region than any other part of Mississippi. The habits of the people are simple and frugal, and, as a rule, their education limited. Some parts of their territory are 35 or 40 miles from any railroad. It is said that there are but about 300 negroes in Itawamba county.

In the constituting convention James F. Benson was chosen president, and Wm. M. Chaffin, secretary. The Constitution, Abstracts of Faith, and Rules of

Order being adopted, the Association was permanently organized by the election of James F. Benson as moderator, and Wm. M. Chaffin as clerk.

The Executive Board consisted of L. B. Looney, John McRae, Wm. M. Chaffin, R. T. Lee, R. Alverson, R. C. Burns, and H. H. Sisk. This board was organized December 1, 1883, by the election of L. B. Looney as president, and Wm. M. Chaffin, secretary.

The session of 1884 was held with the Highland church, and the session of '85 with the Providence church. The officers elected at the first session of the body were re-elected annually until 1892 inclusive. About that time, or a year later, Wm. M. Chaffin was chosen moderator, which position he held to the close of the century. Frank M. Blunt was clerk in 1894, and was repeatedly elected to fill that office through the session of 1901.

In 1884, the Fulton, Union Grove and Red Bud churches were received into the institution, and in 1885, the Mt. Olive and Poplar Springs churches. The Hopewell church dissolved in December 1885, and gave letters of dismission to its members.

In 1885, the Executive Board secured the services of St. Clair Lawrence as missionary. He began in March to supply two points of destitution, viz: Fair View and Mt. Moriah churches. From the first of July until the meeting of the Association, he preached 84 sermons, and baptized seven persons, twenty-eight others being baptized in connection with meetings he held. He was to receive a salary of \$100.00 for labors performed from July the first, to the annual meeting.

A usual visitor at their annual gatherings was J. S. Stockton of Big Bear Creek Association in Alabama. The writer has enjoyed a personal acquaintance with

him. He is a man of fine presentation, an ardent Mason, a true Baptist, and a good preacher. He is exceedingly popular in that part of the country, and a very useful man

In 1886, the Association met with the Salem church, and, in 1887, with Mt. Zion church. The New Harmony church was received into the body in 1886, and the Shiloh church in 1887. It is noticeable that in 1887, the condition of their churches was not satisfactory. Ten of the eighteen churches of the Association were without pastors. The Mt. Olive, a church of few years of existence, had dissolved, and Jackson's Camp, New Bethlehem, and Union churches were not represented in the annual meeting of the body. The churches reported that year only 31 baptisms.

James F. Benson was their evangelist. He began work December 1, 1886, under a joint contract of the Executive Board and the Convention Board. He was employed by these two boards at a salary of \$300.00 a year. He supplied twelve points regularly, constituted two churches, traveled 1,602 miles, preached 200 sermons, and baptized fifteen people.

James F. Benson has been one of the most useful, as well as one of the most honored members of the body. He has for many years been tax assessor of Itawamba county, and is universally respected for probity and correctness. He is a man of rare common sense, of good knowledge of the Bible, and of consecrated zeal in the Master's work. He has been pastor of some of the best churches of that part of the State, and is esteemed by the people as a pure man and a good preacher.

In 1890, we find that there were 21 churches in the Association with a total membership of 834. All the churches had pastors except one, and only two churches



were not represented in the annual gathering. The Bethany church, with J. F. Benson pastor, was the largest one of the body, having 77 members, and New Home the smallest, having only 12 members. Their pastors at that time were J. F. Benson, W. H. Connill, Wm. D. Shaw, David R. McClung, J. H. Harrison, Wm. W. Gilbert, and Wm. F. White.

The report on the State of Religion was despondent in its tone. The condition of the churches and the apathy of the preachers was deeply deplored. The entire report is, indeed, a Jeremiad. After being thoroughly discussed, the report was adopted as the sentiment of the body.

The Executive Board made no report. But there was a report on destitution, in which it was said that destitution was reported, but it was not thought necessary to regard the report. In their small territory they had 21 churches, and 13 ordained ministers, which showed that they did not have two churches to one ordained preacher. It was recommended that the churches do their duty "toward their preachers," which was much

In 1891, the Association again met with the Bethany church, and, in 1892, was back again at Highland church. The session of 1891 was really held in the building of the Oakland Normal Institute, which is only a few hundred yards from the old Bethany church, in the town of Yale.

The Oakland Normal Institute was under the wise direction of Professors G. A. and J. T. Holly. Few institutions of learning established in our State have reaped a larger measure of success. These two wise educators began their educational enterprise as the letting down of a lamp in a dark place. Their work has been invaluable.

able to the youth of those high hills, 35 miles from any railroad. At the earnest request of W. A. Turnage, the writer, in 1898, conducted a minister's institute in the college building. In his stay of four weeks among that people, he was deeply impressed as to the great good that institution of learning was doing. Education is the handmaid of Christianity.

At that time the Association was earnestly seeking co-operation of the State Board in their missionary work. They admitted large destitution in the southeastern part of their territory. A little later, W. A. Turnage did missionary work for them under the joint appointment of their board and the Convention Board. He was an impulsive, impetuous, good man, but restless and impatient as to results. His fiery zeal made itself felt. He is now in the State of Texas.

Reports were annually placed before the Association on missions, education, state of religion, temperance, Sunday school finances, and documents. They were usually short, but to the point. In 1891, they reported the sum of \$10.05 paid to Mexican missions. J. G. Chastain was reared in their bounds, and his missionary successes in the land of the cactus were highly enjoyed by the friends of his boyhood.

In 1894, the crying need of missionary labor in the southeastern portion of their territory was still recognized. Mt. Moriah church was in that destitution. Some reinforcements were coming to their fighting line. We see the names of W. D. Bookout and W. D. Page added to their list of ministers. W. D. Bookout is a fine business man, in good circumstances, and carries his business capacity along with his religion.

The Treasurer's reports show very little given to missions, almost nothing apart from Mexican missions.

The people in that part of the State are, as a rule, in very limited circumstances, and without large information as to missionary topics. They have about them in their territory much anti-missionary sentiment, and some of it in their churches. Their progressive preachers wage a hard warfare, and really need more sympathy and help from our Convention Board. They are far removed from the seat of our missionary activity, and seldom see the representatives of our benevolent enterprises.

In 1898, W. A. Turnage, their missionary, reported 1,150 miles traveled, eight stations occupied, 24 persons baptized, baptized by others in his meetings 20, and one church organized. His good report was well discussed, and \$50.00 pledged to aid him in his work. It is to be regretted that he could not be induced to continue in his work.

The following year, the report of work done was the best in the history of the Association to that date. The missionary collection on Sunday amounted to \$15.50, while \$7.75 had been sent to A. V. Rowe, corresponding secretary of the Convention Board for State missions, and \$2.60 for Home missions, and \$3.90 to the Orphan's Home.

Elders W. D. Bookout and J. T. Robertson had been their missionaries, and they were compensated for their services. The spirit of the body was very much improved by the school at Yale conducted by the Holley brothers, by the missionary information imparted by W. A. Turnage, and by the ministers' institute conducted by the writer in 1898, as before referred to. He was gratified at his pleasant reception. On the Sundays he was with them, he preached in the Bethany church, and in the college building on the subject of missions, and in

his lectures gave the unfolding of missionary work as it appeared in the Acts of the Apostles.

In the year 1900, there were 21 churches in the institution which had a total of 879 members. The pastors of the churches were, J. T. Robertson, W. D. Bookout, W. T. McClung, J. F. Benson, J. E. Anthony, N. T. Clayton, J. L. Connill, J. M. Harrison, W. W. Gilbert, J. S. Stockton, C. A. Gilbert, and A. F. Cole.

William M. Chaffin was then their moderator, as has already been stated. He was a member of the old Bethany church. He was a layman. He writes a beautiful hand, and was clerk of the body until they made him moderator. He exerts a fine and wide influence in his part of the State. May the Lord long continue him in his sphere of usefulness.

The Tombigbee Association is situated in a hard field of labor. The people are seeking the new and the curious, and their minds much at sea as to religious thought. But the ministers of the Association have fitted themselves for their peculiar work, and are ever ready to give a reason for their faith. They wish prayer, sympathy, and help in their arduous work, and the day will soon dawn, when they will see the coming of reinforcements from the armies of the Convention Board. May the Lord of the harvest stand by them as they wield the Damascus blade.

## CHAPTER XLI.

## PEARL LEAF ASSOCIATION.

One of the most vigorous of the young associations of the State is the Pearl Leaf. It is instinct with missionary life, and pulsates with a hearty good will for all the benevolences fostered by our State Convention. It was established by men who had no disaffection for our organized work. So far as is known no systematic effort has been made to alienate the churches of the organization to repudiate the convention and its Boards. The custom of the churches is largely to send up their money for missions to the meetings of the Association. In 1901, the churches sent to the Association in the hands of their messengers, \$598.16 for missions.

The leading spirits in the constitution of the body were: T. S. Powell, J. N. Walker, T. E. H. Robinson, B. F. Rawles, R. M. Blackwell, J. N. Welch, J. T. Duckworth, I. H. Mikell, J. W. Cox, and W. C. Robertson. T. S. Powell was pastor of four of the churches that composed the original body, T. E. H. Robinson of one, and J. N. Walker of one. The six churches were: Antioch, Leaf River, Salem, and Williamsburg of Covington county, Bunker Hill of Marion, Bethany of Lawrence, and Central of Perry. Of these churches the Bethany church was the strongest, having a membership of 203. Much has been said of this church in the history of the Pearl River Association.

The Pearl Leaf was organized November 10, 1884, at Salem church, Covington county. Nineteen messengers from the six churches named composed the first Association. The Central and the Williamsburg churches had present only one messenger each. In the temporary organization T. S. Powell was moderator and W. C. Robertson, clerk. J. G. Chastain, then a missionary under the State Mission Board in South Mississippi, was present as a messenger from the Pearl River Association, and R. Drummond, of the Strong River Association. Their presence was appreciated by the Association, and they were used in their devotional exercises.

In the permanent organization, T. S. Powell was made moderator, W. C. Robertson, clerk, and J. N. Welch, treasurer. They were re-elected the following year. T. S. Powell, the moderator, was a prime factor in the organization of the new organization. He was a graduate of Mississippi College, and a man of no mean ability. He attended the Southern Baptist Theological Seminary, had a pastorate in the North for some years, but returned to the State, and died of yellow fever in one of the recent epidemics. He was an old bachelor and some thought him somewhat eccentric, but he was for many years a very useful man.

The Pearl Leaf at once appointed an Associational Board, styled as an Executive and Literary Board. It was composed of one member from each church and was to have the general supervision of the benevolences of the Association, their missionary and educational work. They also hastened to assert themselves as to their alliances with corresponding bodies. They elected messengers to the Pearl River, the Ebenezer, the Strong River, the Red Creek, the Chickasahay, the Fair River,



and the General Association, and to the Baptist State Convention. They passed the following resolutions as to co-operation with the State Convention:

"*Resolved*, first, That this Association advise co-operation with the State Baptist Convention in its benevolent enterprises.

Second, That the Executive Board of this Association be instructed to co-operate with the State Mission Board in the appointment of a missionary to labor in our bounds, provided his support can be raised." \$121.50 was pledged to this work by private individuals.

A number of committees were appointed to report at that meeting. A short report was made on missions, recommending to the pastors to keep the subject of missions before their churches. The report on Sunday schools laid stress on the necessary moral and Christian character of Sunday-school teachers. The Committee on Publications recommended *Kind Words* and the *Record*. The report on General Education enforced the thought of the demand for an educated ministry.

The second session of the body was held with the Bethany church, Lawrence county. All the churches were represented by delegates, and the Victory church, of Covington county, received into the body. The weather was very inclement, so much so, as to prevent a sufficient gathering of the people at the convening of the body to justify the preaching of the introductory sermon. But notwithstanding this unfavorable beginning the session was very successful in its operations. Eight messengers were received from corresponding bodies, and a package of the Minutes of the State Convention.

The report on Apportionment recommended that

they try to raise the amount assigned them by the Convention Board. The report of the Executive Board was cheerful. T. D. Bush had traveled as their missionary, giving one-fourth of his time, on a salary of \$2.00 a day. He labored 70 days, baptized, or saw baptized 38, and organized one church. The Board received \$149.50, and paid T. D. Bush for the 70 days service \$140.00. In the report on State missions we find the language, "Our associational mission work is a success," and in the corresponding letter, the moderator said: "We have paid our missionary in full and design employing him for a greater portion of his time the coming year."

The report on Sunday schools showed a Sunday school in each of the six churches with a total in attendance of 350, which was a beginning highly creditable. Good reports were made on Ministerial Education, Mississippi College, Sustentation, Home and Foreign missions.

The third annual session of the body was held with Central church, Perry county, beginning September 4, 1886. During the associational year the clerk of the two former sessions had died. Suitable resolutions were passed, expressive of grief caused by the sad news of his decease, and tendering his bereaved family the warmest sympathies. T. S. Powell was for the third time elected moderator, W. F. Spell was chosen as clerk, and J. W. Cox, treasurer. New Harmony church was received into the body.

On Sunday morning W. A. McComb conducted a prayer meeting at 9:30, and at 11 o'clock, T. S. Powell preached to a large and attentive congregation. At the close of the services a collection was taken for missions, amounting to \$41.25 in cash and \$54.60 in pledges.

At the close of the session of the body T. S. Powell has his resignation of his position of moderator accepted, as he was soon to go to Louisville, Ky., to attend the Southern Baptist Theological Seminary. James L. Finley was elected in his stead.

The Executive Committee was composed of the moderator and clerk and the following brethren: W. M. Waller, J. J. Williamson, F. S. Rawles, Abner Polk, D. C. Rogers, Clinton King, Hardy Pittman and W. J. Reed. Their missionary, T. D. Bush, reported 109 days of service, 1,475 miles traveled, 14 baptized, and one church constituted. J. L. Finley, the moderator, said in the corresponding letter that almost all the churches had enjoyed "refreshings from the presence of the Lord." The churches of the Association at its third session had 610 members.

The fourth annual session was held with the Bunker Hill church, Marion county. We find that T. S. Powell was at the meeting, but J. L. Finley was chosen as moderator. The other officers were: W. J. Bass, clerk, and J. E. Bass, treasurer. F. D. Baars appeared as a messenger from Bunker Hill church. He was at one time a student in Mississippi College, was a German, and withal a fine musician. The Concord and the Liberty churches were received into the union.

The days of restlessness had come. Somehow it appeared to the Pearl Leaf that the best missionary work possible was not being done in their bounds by the plan of close co-operation with the Convention Board. A motion obtained acceptance to the effect that their missionary work be put exclusively in the hands of the Executive Board. T. S. Powell, representing the State Convention Board, strange to say, offered the following resolution:

"*Resolved*, That this Association is in full sympathy and co-operation with the State Convention Board in its entire work." The resolution was amended so as not to affect their course and policy as to employing a missionary.

No stream flows smoothly from its source to its confluence with another stream, and sometimes the water seems to deflect from its direction, but it only forms curves in its way to the sea. Restlessness is natural to the expecting and the nervous, and they sometimes diverge from a correct mode of procedure only to return the more conformable to the right. J. L. Finley in the correspondence said: "Our missionary has done noble service, and the Lord has wonderfully blessed his labors." This being true, why should they wish a change in their missionary work?

Among the reports of the committees, the report on Temperance was most conspicuous. Long preambles and resolutions were adopted covering the temperance cause, the prohibition movement and the Sabbath desecration caused by the open saloon on the Lord's day. So far as this history is written, no Baptist association in Mississippi has been discovered to do otherwise than to take high ground and to line up with the most advanced movement against the demon of drink.

In 1888, the Association convened with the Leaf River church. The only change of officers was the election of N. C. Hathorn as treasurer. Mrs. M. J. Nelson, then working with the children of New Orleans under the direction of the Convention Board, was with them, and made an address to the women, and also one to the children which was said to be "replete in wisdom and beneficial instruction."

In the report on State Missions a statement was

made of the work done by the State Board in the last conventional year, and then it was said, "Sad thought, brethren, that we, as an association, have no part nor lot in the great work." The grief was expressed in the body that there was deplorable need of evangelistic labor in their bounds, and that some more should be done than they were at that time accomplishing. It was said that in case the services of J. L. Finley could not be had, that R. W. Hall should enter the missionary field.

Interest was being taken at that time in the work of education. It was thought that Mississippi College was "indispensably necessary" to our denominational work. A resolution was passed highly commending an effort that was being made by the Chickasahay Association to establish a high school at Rawles' Springs. The following resolution was passed as to Ministerial Education:

*"Resolved, That this Association aid brethren Clinton King and G. B. Butler in obtaining an education, by contributing to their support during their stay at Clinton College."*

The following year, the truth was emphasized that the minister should be so well educated as to express himself logically and clearly, but first of all should be called of God to his work, and Mississippi College was recommended as a good school for the young minister to attend. G. B. Butler was at the meeting of the body, and aided in the devotional exercises, and seemed much in favor in the eyes of his brethren, but nothing was said of him in the report on Ministerial Education.

As has been the custom in many of the associations, the Pearl Leaf had a report annually on ministerial support. In 1889, in the report it was said that,

"when a preacher falls behind in his financial matters, his usefulness is more or less impaired. The world expects him to be punctual in all his business engagements. \* \* \* The church should ever feel it encumbent upon it as a body to support the pastor. \* \* \* The church that withholds and starves its minister may expect nothing less than the withdrawal of the divine Spirit."

In 1889, there were twelve churches in the union. The body had doubled its number of churches in five years. The churches reported that year 74 baptisms, and 54 received by letter, and a total membership of 894. They reported as giving during the associational year \$66.90 to State missions, \$31.45 to Foreign missions, \$36.75 to Ministerial Education, and \$1,080.00 to pastoral support. This little organization, in the very heart of the long-leaf pine region, has far excelled many of our associations far better favored by their proximity to centres of commercial and educational influences. It is only just to say that its benevolences and missionary spirit are highly commendable.

The Hattiesburg church was received into the Association in 1892. They met that year with Good Water church, and the following year with Central church, Perry county. James M. Welch was moderator in 1892. The next year they met with the Salem church, Covington county, and in 1895 with Victory church in the same county. In 1892, James M. Welch was moderator, George H. Pond, clerk, and D. C. Rogers, treasurer. These officers of the body were elected to fill those positions respectively for the following two years.

In 1892, there were fifteen churches in the fraternity with a total membership of 1,182, and, in 1894, there



were eighteen churches in the body with a decrease of number to 1,616. In 1892, they gave to State missions \$24.05 and to Foreign missions \$29.70. In 1894, they contributed to State missions \$119.49, and to Foreign missions \$52.46. They gave to pastors' salary in 1892, \$850.00, and in 1894, \$1,800.00.

In 1893, three churches were received into the union, Indian Springs, Augusta and Providence.

No association in the State, composed largely of country churches, has made more commendable progress than the Pearl Leaf. May the blessings of the Lord continue with it.

## CHAPTER XLII.

## THE CAREY ASSOCIATION.

The Mississippi Association met in 1884 at New Providence church east of Gloster. Many of the delegates went over the Mississippi Valley Railway to Gloster, and were carried out to New Providence church in private conveyances. The Mississippi Valley Railway had just begun to run passenger trains. The writer bought the second ticket sold at Harriston for travel on that road. The roadbed was new, and travel not altogether safe. It occurred to some of the representatives of the churches located along that railway that it would be best to constitute an association along the line from Harriston to Baton Rouge, La. Elder G. B. Rogers, then missionary pastor at Woodville, was one of the chief promoters of the new enterprise. The following year some churches got letters of dismission from the Mississippi, the Mississippi river and the Union to form the new organization.

The representatives of the churches designing to go into the organization met with the Bethlehem church, Franklin county. The Bethlehem church was about one mile west of Hamburg and from where the old Salem church site is, the first Baptist church constituted in Mississippi. J. B. Gambrell was greatly interested in the formation of the new association, and was with the delegates in its constitution, and in the pro-

ceedings of the body, would now and then forget himself and speak of what "we" were going to do. E. C. Gates, then in feeble health, a confirmed consumptive, stopped with his relatives to be with us. He was on his way to Texas, seeking to prolong his life. This was the last Mississippi Association he attended. His presence was very helpful. He made some remarkable speeches. He was a genius of the first water, perhaps the only real genius our State has to this time produced.

When the hour for the meeting had arrived, Z. T. Leavell was chosen temporary chairman, and E. W. Spencer, clerk. The object of the meeting was explained by Z. T. Leavell. Letters were read from the following churches, viz: Bethlehem from the Union Association, Union (Franklin county), Pioneer, Woodville, Bethel, Percy's Creek, Dry Fork Union, Providence, Wall Street Natchez, Fort Adams, and Beulah of the Mississippi; Alto, and First Church, Baton Rouge from the Mississippi River. The ministers present were, O. L. Parker, T. M. Ellerbee, H. S. Archer, T. J. Drane, E. W. Spencer, G. W. Farmer, S. H. Thompson, Z. T. Leavell, and G. B. Rogers. Judge W. R. Rutland of Baton Rouge was elected moderator, E. W. Spencer, clerk, and E. B. Seale, treasurer.

There was some difference of taste as to what the Association should be called. J. M. Griffing wished it called the Mississippi Valley Association. But he was told that there was not a church proposing to go into the organization that was in the Mississippi Valley. He retorted that the churches were along the Mississippi Valley Railway, and because of the existence of that railroad the Association was being constituted. His suggestion had great weight with the body. But someone else thought that it should be a great mission-

ary body and as there was not an association in the State named for William Carey, that it would be becoming to call it the Carey Association. So it was named.

The Sunday embraced in the meeting of the body was a bright and beautiful day, as was sincerely desired. The wish was to ascertain if the Association was worthy of its name. J. B. Gambrell preached at 11 a. m., and Z. T. Leavell in the afternoon preached on missions. A collection was taken for missions amounting to \$96.40. The effort was to raise \$100.00, which was closely approached. The meeting was in the middle of November, designedly, as at that time of the year there is some money in the country, which assures a good cash collection at the meeting of the body. It was the effort of the organization so long as the writer was in it, to raise a cash collection of \$100.00 for missions on the Sunday embraced in its meeting.

No committee was raised on "Temperance," but in its stead a committee on "Prohibition." The formation of the body was at a date when all talk about the restriction of the drink habit was as to keeping the whisky from the man, or about *prohibition*. On the night before the organization of the Association A. A. Lomax and Joel H. Gambrell spoke in Hamburg on prohibition and had some saloon keepers in their audience. They made a fine impression, and one of the dram sellers said he would sell no more whisky. The report on Prohibition closed on this wise:

"*Resolved*, That this Association advise that the selling, habitual drinking of intoxicating liquors, the signing of whisky petitions and voting for whisky license, be made a matter of church discipline."

A good report was presented on education, in which

Mississippi College was recommended, and also other "Christian institutions" "that look after the culture of bodies, minds and especially hearts of our girls as well as our boys and young men." Reference was made to the fact the State Convention had at its last meeting placed all its interests under the control of one board, called the Convention Board, located in Jackson, Miss. The Convention Board had charge of collections for Mississippi college and ministerial education as well as missions. This action of the convention was indorsed as wise, and support was pledged to the board, adopting the rather singular and comprehensive motto of "a contribution from every member of every church of this Association to every object fostered by the Convention Board." The expression is unique, and attracts the eye.

Ladies aid societies within the bounds of the body were invited to hold a session at the time and place of the annual meetings of the Association and requested to send full statistical reports of work done. Ladies, contemplating the organizations of new societies, were requested to correspond with Mrs. A. J. Quinche, Oxford, Miss., Secretary and Treasurer of Central Committee on Woman's Work. The union was organized of twelve churches, having a total membership of 830.

The body met in 1886 with Union Church, Franklin county. In the burying place, near by, is the grave of the honored and useful Solomon Buffkin. He was to the Union Association what Norvell Robertson was to the Pearl river, and Z. Reeves to the Mississippi. The Association was organized by the election of Judge W. R. Rutland, moderator, G. W. Farmer, clerk, and E. B. Seale, treasurer. W. W. Bolls, S. H. Thompson, and J. B. Gambrell were visitors at the meeting. On Sunday

at 11 a. m. Z. T. Leavell was to preach the missionary sermon. The congregation was exceedingly large, but perfectly orderly. The design of the preacher was to make a practical impression by the proper presentation of his theme. J. B. Gambrell was to follow him, taking a collection for missions. Before going into the pulpit the preacher sought a secluded spot and pleaded with the God of missions not to leave him to himself that morning. At the close of the service J. B. Gambrell took a collection for missions of \$101.35, all in cash. On Monday a resolution was offered by O. L. Parker to the effect that the pastors press the question of missions before their churches, and at least quarterly, to take collection for evangelization.

The body claimed to be in harmony with the educational interests of the State Convention. There was of necessity, a degree of awkwardness in pressing matters peculiar to the Baptists of Mississippi, as many of their strong churches were in Louisiana. The committee on Sunday schools had as its chairman W. B. London of Port Hudson, a man of rare common sense. It was recommended and urged that a Sunday school convention be organized in the bounds of the Association. The report on the state of religion was exceedingly cheerful. It stated that many of the churches that a few years before were in a disorganized state had taken on new life and were becoming more spiritual. The ladies aid societies were doing well. A number of new societies had been organized during the year.

At this meeting ladies societies organized forming *The Woman's Union of the Carey Association*. Mrs. Kate Rogers presided over the meeting. A few years before this the writer assisted in a meeting of days at Shubuta. He preached a sermon on the *Merozites*, or the



sin of doing nothing. Miss Kate Gould was teaching in Shubuta. The next day she told the writer she wished to enter a sphere of greater usefulness. She was advised to attend the Baptist State Convention soon to meet at Kosciusko. At that convention, she met G. B. Rogers and if the reader is in any way addicted to guessing he may exercise his faculty as to the remainder of the story. All the societies made good reports.

In 1887, the Carey met with the church at Baton Rouge, La. G. B. Rogers was elected clerk, the other officers were the same as the year before. J. T. Christian was a visitor of the meeting. He was then corresponding secretary of the Convention Board. He made a very fine impression on the body and the people of Baton Rouge. On Sunday, Z. T. Leavell preached the missionary sermon after which G. B. Rogers took a collection of \$100.00 in cash for missions. The committee on Publications, as usual, recommended the *Southern Baptist Record*. The report on Temperance made that year is unusually strong. It says: "The liquor traffic is doing more to stultify our government, to hinder civilization, to oppose Christianity and to retard the progress of the gospel than all things else besides. It acts like a vampire upon the government, a canker upon civilization, an ulcer upon society, and a blight in the home."

The Executive Board reported preaching in 21 churches. G. B. Rogers was the missionary of the body, preaching along the Mississippi Valley Railway, and was doing efficient work. The board recommended that a minister be located at Baton Rouge for all his time, also, one located at Woodville to preach at Woodville and Bayou Sara. The report on the state of religion was again cheerful. "Many of our churches have

enjoyed precious seasons of refreshing and the outpouring of the Holy Spirit, as shown by the additions in some churches: there has been a continual ingathering."

The Woman's Union convened in its second session during this sitting of the Association. The meeting was presided over by Mrs. Kate Rogers. Some societies were represented. The societies were requested to make quarterly reports to Mrs. Kate Rogers, that she might make a full report to the Central Committee. The Sunday school convention was organized at Clinton, La., May 28, 1887, with A. J. Renaldson, president, and W. B. London, secretary. A number of essays was read and topics discussed. A successful meeting was reported.

The session of the body of 1888 was held with the Spring Hill church at Knoxville on the Mississippi Valley Railway. The Association received W. W. Bolls, Wm. Stranburg and J. T. Christian as visitors. The missionary sermon was preached at 11 a. m. on Sunday by H. S. Archer, after which, W. W. Bolls took the usual mission collection, amounting to \$10.00 in cash. The report on temperance had the following supplement:

*Resolved*, That we record it as our full determination to withdraw from every church whose pastor or members sign whisky petitions, go on the bond of liquor dealers, or give countenance in any way to the iniquitous whisky traffic."

The report on the state of religion was in accord with the reports of the two preceding years. It said the churches with few exceptions had enjoyed a revival of religion and many had been added to the churches. The committee on progress reported 107 baptisms, and that the union had cause to rejoice. A general advance was reported in all the work.

In 1889, the Carey met at Clinton, La. A great many messengers were present. Among them were J. T. Barrett of Louisiana. J. B. Gambrell was present in the interest of the *Baptist Record* of Mississippi. J. T. Barret represented the *Baptist Chronicle* of Louisiana. J. T. Christian was a messenger from the State Convention of Mississippi. J. T. Christian preached at 11 a. m. Sunday, after which a collection was taken of \$115.80 for missions. Try pledges for missions were taken at that meeting of the body amounting to \$740.00. The report of the committee on the state of religion was of the usual cheerful nature.

In the brief history of this Association given to this date, one remarkable feature has been the continuous cheerfulness of the body. No key of despondency has been struck. The churches had a good increase in benevolence and in membership. The utmost harmony has prevailed. The body was devoid of grumblers and belligerents. All seemed to have a mind to work and were happy in the discharge of duty. In 1889, there were 27 churches in the union with a total membership of 1,400; 106 were baptized that year, and 95 received by letter. The churches gave in 1889 \$375.95 to missions, and a total to all objects of \$5,454.60.

## CHAPTER XLIII.

## WEST JUDSON ASSOCIATION.

In 1884, the Judson Association was composed of thirty-seven strong churches. The institution was thought to be too large, and a division was called for by a number of the churches. In deference to their wishes a committee was raised on the subject, composed of R. O. Beene, J. A. Williams, G. H. Lawler, G. M. Phillips, J. C. Gillentine, J. M. Armstrong, and W. K. Payne. This committee reported through R. O. Beene, their chairman, that they thought a division of the Judson Association advisable for the following reasons: first, that there was sufficient strength in the Judson for two associations; second, it would not be burdensome on the small churches to entertain the Association: third, the division would enable the churches to do more good; fourth, it would be much more convenient for the delegates of the churches attending the Association. It was agreed that a convention composed of delegates from the churches meet with the Pleasant Hill church, near Tupelo, to deliberate on the question on Saturday before the first Sunday in November, 1884.

The convention met at the time and place designated by the Judson Association, and was duly organized by electing James J. Andrews chairman, J. M. Cook acting as their secretary. About thirty churches were represented, and all but two had been instructed for

“division.” The question of “division” was carried unanimously, and the Mobile and Ohio Railroad was made the dividing line. The churches east of the railroad were to be the Judson Association, and those west of it were to form a new association, which they were requested to call West Judson Association. This action of the convention was reported to the Judson Association in 1885. Rev. Rus. O. Beene was recognized as a messenger from the West Judson Association.

The churches that went into the constitution of the West Judson Association composed the second district of the Judson Association, namely: Guntown, Poplar Springs, Camp Creek, Oak Hill (Pontotoc county), Sallito, New Prospect (Union county), Zion Hill, Pilgrims Rest, Mt. Gilead, Hebron, Pleasant Valley, Tupelo, Birmingham, Locust Hill, Uelatubba, Zion and Longview. The new association was composed of seventeen churches, which had a grand total of 1,625 members.

The first session of the West Judson Association was held with the church at Tupelo, beginning September 24, 1885. The introductory sermon was preached by A. B. Smith, after which J. D. Barton was called to the chair preparatory to permanent organization. J. M. Smith was chosen clerk, pro tem. The articles of faith, rules of decorum, etc., of the Judson Association were adopted.

The new association then went into permanent organization by electing J. D. Barton moderator, J. M. Smith, clerk, and G. M. Phillips, treasurer.

A number of committees were appointed and reported at that sitting of the body, prominent among which was the Committee on Co-operation with the State Board. The report was in the shape of preambles and resolutions. Co-operation with the Conven-

tion Board was decided upon on the new plan of work inaugurated by the convention that year in Aberdeen, and the amount wished by the West Judson Association they agreed to raise. The Association adjourned to meet with the Mt. Gillead church on Thursday before the fourth Sunday in September, 1886.

The associational year 1887 and 1888, was a year of remarkable ingathering by the churches. The total number received by the churches by baptism that year was 166, and by letter 77. The churches of the body had an aggregate membership of 1,887. In 1888, J. D. Barton was moderator, J. M. Smith, clerk, and G. M. Phillips, treasurer. In 1889, the clerk and treasurer were re-elected, and A. B. Smith chosen moderator.

Between 1885 and 1890, or in the first five years of the history of the West Judson Association, there was an increase of three churches and 319 members. Their territory was well supplied with churches when the Association was constituted, and an increase of a large number of churches was not to be expected. The pastors of the churches of the West Judson Association were men of fine evangelical spirit and had in former years done their work well. They were: W. A. Mayo, L. R. Burress, J. T. Pitts, J. D. Barton, A. B. Smith, R. O. Beene, T. Smith, D. J. Austin, and W. F. Davis.

In 1890, the Pleasant Ridge church was the largest in the Association, having 210 members. Five other churches had more than 100 membership, Poplar Springs having 162, Oak Hill 148, Locust Hill 154, Mt. Gillead 115, and Camp Creek 126. The Zion Hill was the smallest, having only 16 members.

During the associational year of 1889 and 1890, J. T. Pitts was missionary in their bounds. His work began on the first day of January, 1890. His work



began by presenting to the churches the plan of the Association, of having a missionary society in each church. He reported that about one-third of the churches had adopted the plan, other churches having other ways of doing their work. All of the churches had missionary societies but six. J. T. Pitts traveled 1,525 miles, preached 106 sermons, delivered 34 lectures, and visited all the churches of the Association three times, except one.

In 1890, B. F. Whitten was their moderator, J. M. Smith, clerk, and G. M. Phillips, treasurer. The Clayton Ridge church, near the town of Pontotoc, was received that year into the union. There were ten ordained ministers in their churches. Their Executive Board consisted of one member from each church.

Among the deaths reported that year by the churches was the decease of Mrs. Milly Milam. She was a sister of Henry, Joshua, and John Pitts, of Cherry Creek church, and was well known in that part of the State. She was a member of Oak Hill church (Pontotoc Co.), and was recognized as a woman of choice piety, and Christian zeal. She would sometimes "overflow" in protracted meeting, but everyone knew that her feeling was genuine, and respected her joyful exclamation. She was next to a mother to the writer of these pages, and it affords him pleasure to speak of her in this historical work.

The session of 1891 was held with the Zion Hill church, in Union county, beginning September 1st. The church at Blue Springs, on the K. C. and B. Railway, was received into the body. J. D. Barton was elected moderator. The clerk and the treasurer of the previous year were re-elected. J. T. Christian, Corresponding Secretary of the Convention Board, was with them

He requested the Association to double the contributions to missions that year.

The Treasurer of the Executive Board reported that he had received from their churches \$200.00 for associational missions, and had turned it over to their missionary. J. I. Wade was appointed by the Association to take subscriptions for the *Home Field*, and T. R. Atkins for the *Foreign Mission Journal*. Thirty-one subscribers were received for the *Home Field* and twenty-six for the *Foreign Mission Journal*.

The session of 1892 met with the church of Guntown on Tuesday before the first Sunday in September. The Association was corresponding with the Judson, Tishomingo, and Aberdeen associations, and with the State and Southern Conventions.

An old debt contracted with their missionary in 1889 was still unpaid, and was in the way of their associational missions, but how to raise the money they did not know. The debt originally amounted to \$200.00. In 1893 it was recommended that special effort be made to raise the amount due at as early a day as possible, that they might go forward with their work. The following year, it was found that \$30.75 had been paid on the debt, which, with other payments reduced the debt to \$135.80. Of this amount \$77.50 was raised at once, reducing the debt to \$58.30. Other private subscriptions were taken amounting to \$13.50, which further reduced their indebtedness to \$44.80. This placed the debt where they could easily liquidate it.

The session of 1893 was held with the Tupelo church, S. G. Cooper being the pastor. The introductory sermon was preached by R. A. Venable. J. L. Turnage was chosen moderator, T. A. J. Beasley, clerk, and J. W. Keys, treasurer. The session of 1894 was

held with Mt. Gilead church, Union county. A. V. Rowe was with them. T. A. J. Beasley was chosen moderator, D. C. Langston, clerk, and T. E. Richey, treasurer.

In 1894, there were 19 churches in the West Judson with an aggregate membership of 1,961. In 1897, they had 21 churches, which had a total of 2,238 members. Pleasant Ridge was the largest church having a membership of 240. Camp Creek had 200 members, Oak Hill 159, and Zion Hill 158. In 1894, the Tupelo church was first in missionary contributions, giving to Foreign missions \$26.75. Camp Creek gave \$25.00 to Home missions. Tupelo was the only church contributing to ministerial education, giving \$10.00 to that object. The table of contributions of 1894 looks barren. But in 1897, its appearance is attractive. They gave to General missions \$69.10, to State missions \$51.75, to Ministerial education \$83.61, to Associational missions \$48.50, to Foreign missions \$87.61, Home missions \$78.00. This was a splendid showing. Twelve churches gave to Foreign missions, and eight to Home missions.

The session of 1895 was held in the month of August with the church at old Birmingham. This was the eleventh session of the body. T. A. J. Beasley was chosen moderator, D. C. Langston, clerk, and T. E. Richey, treasurer. The usual reports were read.

The board of associational missions reported that the Association was being well supplied with preaching. All the churches had preaching once a month, and some of them oftener. The sum of \$68.80 had been paid on the old debt of the board reported at their meeting at Mt. Gilead, which was then \$135.80, leaving a balance unpaid of \$67.00. After the report was made it was learned that \$30.00 had been sent by the

churches for the associational fund, and a collection was taken of \$22.75, which brought the old debt down to a small consideration.

The Association of 1895 adjourned to meet with the Locust Hill church on Tuesday before the first Sunday in September, 1896. T. A. J. Beasley was to preach the introductory sermon.

In 1897, their pastors were, J. A. Landers, L. R. Burress, A. J. Osborn, T. A. J. Beasley, S. W. Price, Isaac Smith, J. H. Jenkins, I. P. Randolph, John Thompson, C. W. Smith, S. G. Cooper, and W. J. Epting. The body met that year with Pleasant Ridge church, Union county. S. G. Cooper was moderator, T. O. Randle, clerk, and J. I. Wade, treasurer. Good reports were read on Sunday schools. Foreign missions, Home, and State missions, Temperance and Education.

The fourteenth annual session of the West Judson was held with the Camp Creek church, beginning August 30, 1898. T. A. J. Beasley was elected moderator, T. O. Randle, clerk, and T. E. Richey, treasurer. The Fellowship and New Harmony churches were received into the union. Among the distinguished visitors were A. V. Rowe, L. R. Burress, H. M. Long, Frank Souter and W. L. Souter.

In the report on State missions we find this language: "We urge the pastors and churches of this Association to enlarged contributions to this great cause. We must not fail to take and hold important points in country and town, where our cause has not been planted. To relax our efforts at home would not only entail loss on our State, but would be disastrous to the cause of missions in other lands."

We give this excerpt from their report on the Orphanage: "We feel that such a home is needed in our State,

and we would give of our means for the support of the same. We believe the children, who are left without homes, should be taken care of, and we feel that this is a duty falling on us as Baptists to care for them. The Home is opened to all, whatever may have been the religious faith of their parents."

The session of 1899 was held with the Longview church of Pontotoc county. The moderator and clerk of the previous session were re-elected, and J. I. Wade elected treasurer. The usual reports were before the body.

In 1899, there were 22 churches in the fraternity, which had a total membership of 2,142. The churches gave that year to State missions \$36.90, to Ministerial Education \$149.95, to Foreign missions \$210.20, and to Home missions \$60.12.

The session of 1900 was held with the Oak Hill church. S. G. Cooper preached the introductory sermon from Ephesians 2:19. T. A. J. Beasley was elected to preside over the body, I. P. Randolph, clerk, and A. F. Golding, treasurer. A. V. Rowe, and L. R. Burress were among the prominent visitors. The usual number of committees reported.

The increase made by the West Judson Association in numbers and contributions in the sixteen years of its existence to the close of the century is both gratifying and exceptional. The growth of the institution was steady and healthy, and their work was in hand for the greater part of the time. Few associations, composed so largely of country churches, have made such marked progress. Unbroken harmony of action distinguishes the years of their history. May the God and Father of our Savior ever bless their homes, and crown their labors with abundant success.

## CHAPTER XLIV.

## COPIAH ASSOCIATION.

The Association was, as its name indicates, formed of churches of Copiah county. The Minutes of first three sessions are missing. But we feel safe in giving the following quotation from *Baptist Annals*: "On November eleventh, (1887), the Copiah Association was formed at Hazlehurst of four churches, Hazlehurst, Damascus, County Line, and Crystal Springs. \* \* \* \* The formation of the Association was thought by these churches to be a convenience, and also promotive of their development in missionary work. The ministry had little to do with the movement. It was insisted upon by such men as H. C. Conn, I. N. Ellis, J. D. Granberry and G. W. Miller, and is largely indebted to them for its efficiency and success."

In 1887, W. A. Mason was elected moderator, J. D. Granberry, clerk, and J. J. Lackey, treasurer. The moderator and clerk were continued in their respective offices for the two succeeding years. In 1889, J. A. Bass succeeded J. J. Lackey as treasurer. The session of 1888 was held with County Line church, beginning the fourth of October, and the session of 1889, at Crystal Springs, beginning on the second day of October.

The session of 1890 was held with the Damascus church, beginning Friday, October third. W. A. Mason, the moderator of the previous session of the body, was



re-elected. J. D. Granberry was chosen clerk, and J. A. Bass, treasurer. Baron D. Gray, then pastor at Hazlehurst, was appointed a delegate to the Southern Baptist Convention.

The institution was then composed of eleven churches, which gave that year to Foreign missions \$246.50, to Home missions \$180 00, and to State missions \$283.70. The pastors of the churches were, I. H. Anding of Bethel, and Gallman, W. H. Williams of County Line, W. A. Mason of Crystal Springs, B. D. Gray of Hazlehurst, A. A. Lomax of Hopewell, J. E. Thigpen of Damascus, Harmony and Spring Hill, S. Morris of Sardis, and R. H. Purser of Wesson.

R. H. Purser in his report on missions made three recommendations: "First, that this important duty be often placed before the churches; second, that it be made a part of our Sunday school work, and third, that each Christian in the Association ask the Lord for a place in this wide field of usefulness."

Closely related to these recommendations was the report made by I. N. Ellis as to plan of operations: "First, every church should endeavor to get a contribution from every member; second, contributions should be regular and systematic, and third, no general plan can be devised that will suit every church, but each church should have some plan best suited to its surroundings, and see to it that it is faithfully carried out."

Thus it is seen that the Copeiah Association, in the infancy of the institution, was earnestly searching for the best means of internal development, and the best plans suited to their peculiar conditions, for the enlargement of their contributions to the various benevolences fostered by them. In the body were some of the best churches in our State, which had strong and useful men as their pastors.

Their fifth annual session was held with the Hope-well church, beginning October 2, 1891. A. A. Lomax was elected moderator, I. H. Anding, clerk, and J. A. Bass, treasurer. A. A. Lomax was continued as moderator to 1893 inclusive, and I. H. Anding as clerk through the session of 1895, J. A. Bass as treasurer for the same length of time.

The Association seemed, in 1891, to be much interested in the centennial of Baptist missions. At the close of a well worded report on the subject, read by I. H. Anding, were five strong resolutions. The gist of these resolutions was, that the fifth Sunday meetings be used to advance this interest, that the Executive Board prepare suitable programs for these occasions, that they raise \$1,000.00 to support one missionary in the Foreign field, that they pray God for one missionary from their Association to the Foreign field, and that they give their collections to January of the following year to Foreign missions.

Their meeting in 1892 was with the church at Wesson. The twelve churches were represented by 71 delegates. The churches had, during the associational year, given \$1,511.45 to general benevolence, and \$638.35 to other objects. The woman's societies had raised \$593.68. This was a splendid financial report for so small a body.

The twelve churches reported eight Sunday schools with 598 pupils, while the twelve churches had a total membership of 2,210. The total attendance upon their Sunday schools was only about one fourth the number of their membership. Their Sunday schools used *Kind Words*, and the publications of the Sunday School Board at Nashville, Tenn. We shall watch their Sunday school work with much interest.

That the position of the Association on the temperance question may be well understood, we give the following resolution passed by the body in 1892:

"*Resolved*, That it is the sense of the Association, that for any minister or church member to visit saloons, drink intoxicants as a beverage, sign whisky petitions, go on whisky dealer's bonds, vote for the sale of liquors, or in anyway encourage or countenance the traffic of intoxicating liquors is grossly unchristian conduct that should be brought under the strictest and kindest church discipline."

In 1893, they met with the Gallman church. Three prominent visitors at that meeting of the body were, J. A. Hackett, Editor of the *Baptist Record*, H. F. Sproles, pastor of the Jackson church, and B. N. Hatch, Sunday school evangelist of the Convention Board.

J. A. Hackett was a familiar figure in that part of the State, and much loved by the people. H. F. Sproles was pleading for contributions for the Jackson church building, and was given a contribution of \$331.50 to be paid in annual installments within five years. B. N. Hatch was pressing the general Sunday school cause, for which he received pledges amounting to \$28.50.

In the report on Sunday schools, it was said that it was the duty of each church in the body to have a well equipped Sunday school, composed of the *entire membership* of the church, males and females, old and young, and that the Sunday school should last through the year. The action of the Convention Board in putting B. N. Hatch into the field as Sunday school evangelist was heartily endorsed. Seven (7) Sunday schools were reported.

Five churches were reported that year as contributing to State missions, and gave \$232.40 to that object

four gave to Home missions \$79.70, and four to Foreign missions \$195.90, with four others giving to General missions \$199.40. Ten of the twelve churches contributed to missions amounts varying from \$5.00 to \$112.50.

The eighth annual session of the body was held with the Harmony church. J. E. Thigpen was elected moderator, which position he occupied through the session of 1897. The churches reported an increase of 136 members, giving their grand total as 2,346 members, males and females. Nine of the twelve churches reported Sunday schools with the enrollments of 941 pupils. Thus it is seen that in two years the number of pupils in their Sunday schools had increased from 598 to 941, or 343 pupils, which is highly praiseworthy, and rather remarkable. Still the number of Sunday school pupils enrolled was 1,405 less than the total membership of the churches.

The most kindly sympathy was extended to A. A. Lomax in his bereavement over the loss of his child, Clyde. How sweet to the heart is the memory of such tender expressions made to one in his grief, but how ineffectual in mitigating the deep soul-sorrows in the lone hour of great loss.

In 1895, their twelve churches received by baptism 124, and by letter 115. The church at Wesson received that year 60 by baptism and 38 by letter. The Wesson church was the largest church in the body, having a membership of 808. The Crystal Springs church followed with an enrollment of 253. The total membership of the churches was 2,293.

Their churches gave that year to Pastor's Salary \$4,295.00, to the General Fund \$138.30, to State missions \$273.39, to Home missions \$286.07, to Foreign

missions \$428.17, to Ministerial Education \$175.94, to Southern Baptist Theological Seminary \$40.30, and to Mississippi College \$866.50, besides smaller amounts to general objects. The showing was a grand one, and exceedingly pleasing to the eye.

Two new Sunday schools were reported, which left only one church in the organization without a Sunday school. But while this is true, this was a church which reported the year before a Sunday school of 86 pupils. It is fair to suppose that the church failed to report its Sunday school work to the Association. The holding of a Sunday school institute in the Association was recommended.

Eight churches of the twelve reported woman's missionary societies, nearly all of which showed good interest in their work. These societies gave special attention to the needs of the ministerial students in Mississippi college.

A stirring report was made by a standing committee on Colportage. It was thought advisable to begin this work in the Association at once, if possible, and the amount of \$137.00 apportioned to the several churches to be contributed within a year to Colportage. A sub-committee was raised, consisting of J. E. Thigpen, I. N. Ellis, and J. K. Pace, whose duty it should be, to elect a suitable man to do their colportage work, to designate the field, and to secure the best terms possible on religious literature.

The pastors of their churches then were, J. C. Farrar, J. J. Green, I. H. Anding, J. E. Thigpen, W. F. Yarbrough, J. K. Pace, R. W. Hall, and R. H. Purser. Five of the churches had weekly prayer meetings, and one a monthly prayer meeting.

The tenth annual session was held with the Sardis

church, eight miles southeast of Hazlehurst. The meeting was on October 1, 1896. N. T. Nichols was chosen clerk, and J. C. White treasurer. The devotional exercises were conducted by John P. Hemby. Special prayer was made for R. W. Hall, pastor of the Sardis church, who was confined to his room with a severe illness. R. W. Hall was a man of rare natural endowments, and was a preacher of marked ability.

R. H. Purser was appointed a committee of one to prepare a suitable "memoriam" of J. A. Bass, who had gone to his reward April 20, 1896. J. A. Bass was treasurer of the Association from its third session in 1889 to 1895 inclusive. It is said that he was "an honest man, a devout Christian and exemplary character." It was the pleasure of the writer to know him, and at one time to enjoy the hospitality of his home. He was a man of great common sense, not devoid of humor, and of great faithfulness in the discharge of his Christian duties.

The standing committee on colportage reported that bibles, testaments, and other religious books had been bought through the year costing \$84.40. S. J. M. Bullock had been secured as colporter, who had sold 100 bibles and testaments, and nearly as many religious books. It was thought wise to have a fund of \$150.00 to be invested in this work, and the churches asked to put this amount in their treasury.

There was a slight decline in the contributions of the churches that year, but an increase of thirty members, making the grand total of their enrollment 2,423. Eight churches had woman's societies, and these reported \$581.56 collected for various objects. Nearly all the churches composing the body had Sunday schools.



The session of 1897 was held with the County Line church, is about four and a half miles north of Crystal Springs. At that time P. A. Haman was pastor at County Line, W. F. Yarborough was at Crystal Springs, J. K. Pace at Hazlehurst, J. P. Hemby was pastor of two churches, and J. E. Thigpen two. The other pastors were, J. C. Farrar, A. B. Hill, and R. H. Purser, long the pastor at Wesson.

The session of 1897 was not held until December 2nd. In the fall of that year, the yellow fever fright was menacing every noble interest. When the body did convene, it was under unfavorable conditions. The weather was quite inclement. Only nine of the twelve churches were represented. The Vice-President of the Woman's Missionary Societies of the Association, Mrs. Hattie Webb Granberry, was deterred by the bad weather from attending the meeting of the Association, and had printed an open letter on the progress of the work under her supervision.

Committees made good reports on the subjects that usually claimed their attention, viz: Missions, Education, Sustentation, Publications, Temperance, Woman's Work, and the Orphanage. Total contributions of the year for missions and education were \$1,222.05. The contributions of the women amounted to \$473.95.

W. F. Yarborough, learned, young, and useful, was not with them after this session. He left them to become pastor at Jackson, Miss.

At the session of 1898, held in Hazlehurst, R. H. Purser was elected moderator, J. P. Hemby, clerk, and J. C. White, treasurer. The right hand of fellowship was given to the delegates of three churches, the Smyrna church from the Union Association, Sylvaena, and New Zion. A. V. Rowe was with them, representing

the Convention Board, J. R. Johnston from the Strong River Association, and J. A. Hackett of the Chickasahay, while J. B. Searcy represented *The Baptist*.

In their report on publication, gratification was expressed that the *Record* and the *Layman* had been merged into one paper, *The Baptist*, and the paper was recommended to the readers of religious newspapers in the Association.

The churches contributed in 1898, to missions \$1,333.98, to education \$328.29, and to other purposes \$435.44, and the Sunday schools \$193.69.

This was the last year that J. K. Pace was with the delegates of the Association in annual meeting. Of all the noble, useful and easily adjusted men who have come to our State to aid us in our arduous work, none have surpassed this versatile man. He was genial, companionable, sensible, and consecrated. His departure from our State was generally regretted, and especially by those who knew him best, his co-laborers in the Copiah Association.

The name of R. H. Purser was missing in the list of delegates to the Association from Wesson the following year. He had not left the State, but had left Wesson. He was so interwoven with the religious life of Wesson, that one only with an effort of the mind can think of them apart. To know him is to love him, and many people know him. He is as modest as a woman, as innocent as a child, but as energetic as a Wall Street broker.

The session of 1899 began August 31st. Many of the Associations convened early that year, so as to complete their work before the appearance of yellow fever, if, indeed, it should appear. J. W. Didlake of Crystal Springs was made moderator, J. P. Hemby,

clerk, and J. C. White, treasurer. The meeting was with the Bethel church, eight miles east of Hazlehurst. This was the thirteenth annual session, but the only calamity, that is known to have overtaken it was the loss of the good men referred to above. There was still left to the body such good and useful men as J. C. Farrar, J. P. Hemby and J. E. Thigpen, and W. A. McComb had become pastor at Crystal Springs.

All of the fifteen churches were represented except the Zion Hill, and good reports were read on all the topics usually placed before the body, and the contributions of the churches as large as usual. If there was at that time, or had been in all the existence of the Association, any friction between any of the associated members, both written page and tongue have been silent as to the matter. It was a working body, and busy hands go with a quiet tongue.

The session of 1900 was held with the New Zion church, which is six miles west of Crystal Springs, J. C. Thigpen was elected moderator, J. P. Hemby, clerk, and D. M. Miller, treasurer.

The pastors of the Association in the last year of the century were, R. H. Purser, W. S. Rogers, W. A. McComb, J. E. Thigpen, J. L. Low, A. J. Fawcett, W. E. Hathhorn, J. P. Hemby, B. N. Hatch, and G. W. Farmer.

Twelve of the fifteen churches had Sunday schools which had a total attendance of 879 pupils. The total contributions of the year to missions were \$1,296.99, and to all objects \$8,366.95. All the churches but one had figures in the missionary column of the financial table.

In all the history of the Copiah Association substantial progress can be seen. The members of the

churches are highly intelligent, and the pastors well informed, consecrated, and active. A great future is before the body, and a worthy record behind, to incite them to their best endeavors.

## CHAPTER XLV.

## SIPSEY ASSOCIATION.

This Association was formed of churches in the northeastern part of Monroe county, east of the Tombigbee river. The churches had been regularly dismissed from the Judson and Aberdeen associations for the purpose of organizing a new association.

The constituting convention was held with the Harmony church, Monroe county, convening October 14, 1887. Franklin Finney was chosen moderator, pro tem., and J. J. Basham, clerk. Five churches were represented in the convention: New Prospect, with Aberdeen as its postoffice; Center Hill, Cooper; Mount Pleasant, Becks; Harmony, Quincy; and Ebenezer, Smithville.

After the adoption of a constitution, the new body was called Sipsev, and a permanent organization effected by the election of F. Finney moderator, W. L. Pulley, clerk, and W. H. Ware, treasurer. The rules of decorum and articles of faith were then accepted, and the body duly organized for work.

Correspondence was ordered with the Columbus and Aberdeen, Tombigbee and Judson associations of Mississippi, and Yellow Creek Association of Alabama, and also with the State Convention of Mississippi. Committees were appointed on Education, Missions, Nominations, Prohibition, Finance, Publications, Sun-

day Schools and State of Religion. Committees on these subjects reported to the Association yearly.

Upon call, two more churches, through their delegates, petitioned for membership, and were received, viz: Concord of Quincy, and Evergreen of Bexar.

An Executive Board was duly elected, consisting of J. J. Basham, J. F. Hathcock, Robert Woods, F. Finney, W. F. Ausborn, J. P. Ramey, J. L. Butler, and W. H. Ware. W. F. Ausborn was chosen to preach the next introductory sermon, and F. Finney the missionary sermon.

The second annual session was held with the Mt. Pleasant church, Monroe county, beginning October 19, 1888. The officers of the previous session were re-elected. W. L. Pulley was chosen as their delegate to the next meeting of the Southern Baptist Convention. The Bethlehem church was received into the fraternity, and all the churches were represented except the Concord.

In the reports we find some statements of interest. Nothing was said in the letters of the churches to the Association of the existence of a Sunday school. The writer of the report on this subject said that it was harder to keep up Sunday schools in the country than in the towns, which is true. The report on Missions was very short, pending a discussion of which a collection was taken, amounting to \$20.35, for the benefit of the Judson church, Detroit, Alabama. *The Southern Baptist Record*, of Meridian, Miss., and *The Baptist*, of Memphis, were highly recommended.

The Executive Board made a report. F. Finney had been their missionary. He had been employed three months at a salary of \$25.00 a month, and he was paid in full for his labors. In the months he served



the Association, the weather was inclement. The people were in a state of apathy and religious indifference, and were not easily aroused. Consequently, the visible results of his labors were few. The Association adjourned to meet in 1889 with the Center Hill church.

In 1890, there were ten churches in the Association with a total membership of 472. The churches received that year by baptism 21, and by letter 32. Only one of their churches (the Concord), was in Alabama, but the Sulligent church of Alabama was received that year. D. A. Becks was chosen clerk, the moderator and treasurer of previous sessions were re-elected.

We quote from the report on Prohibition: "We believe that prohibition is doing much good. We, therefore, urge our brethren to agitate the question until there will not be a saloon in the State, or the United States." The Committee on Literature recommended *The Southern Baptist Record*, *Baptist and Reflector*, *Ford's Christian Repository*, and *Kind Words*.

The Executive Board had W. F. Ausborn employed as missionary, paying him \$60.00 for his labor. He traveled 640 miles, preached 62 sermons, baptized 28 persons, received 29 by letter, and organized one church. This was a good showing, after the gloomy report made of their missionary field the year before. One of their churches (Concord), had been without a pastor; the other churches had been greatly revived, and were cheerful in their work.

The fifth annual session of the Sipsey was held with the church at Sulligent, Ala., beginning October 16, 1891. Franklin Finney was elected moderator, D. A. Becks clerk, and W. J. Taylor, treasurer.

The Association about this time made strenuous effort to arouse in the churches an interest in Sunday

school work. In their report in 1891, it was said that "this work was woefully neglected." Only one church reported a Sunday school. In 1892, a mass meeting was held at 5 p. m. on Sunday, when the subject was thoroughly discussed. The subject was discussed again at night with great vigor and earnestness. No improvement in Sunday-school work was reported that year, which was deplored by the friends of the work. The following year a like mass meeting was held Sunday morning. In the report of that year on this subject it was said: "We learned from reading letters yesterday that many of our churches are without Sabbath schools." The report was amended, asking the clerks of the churches to make full reports to the Association of their Sunday school. Little accomplished, the strenuous effort ceased.

Their missionary work in the five years from 1890 to 1895, was also carried on with a struggle, and varying success. The body was small, and composed of country churches isolated from our State by the Tombigbee river, and effort, consequently, brought small returns. In 1891, P. W. Cain rode as their missionary. He preached 25 sermons, and traveled about 200 miles, for which he received \$50.50.

In 1892, H. W. Lantrip was their missionary. His labors were crowned with success. He rode three months, was indefatigable in labor and organized one church. He was to receive \$25.00 a month, and was paid in full for his work. The following year, he was again employed by their Board. He reported labors abundant, preached 146 sermons, made eight Sunday school speeches, secured eight subscribers for the *Baptist Record*, sold 6,300 pages of religious reading, baptized five persons, received two by letter, and traveled 1,135 miles.

H. J. D. Hendricks was employed to work in the bounds of their Association in 1894. He preached 90 sermons, traveled 800 miles, and baptized two persons. His salary was not promptly paid, which was a deviation from their commendable custom. He was employed the following year, but the returns from his efforts were again small.

Franklin Finney was moderator in 1891 and 1892, W. F. Ausborn in 1893, P. W. Cain in 1894 and 1895. D. A. Becks was clerk from 1891 to 1894, J. J. Basham in 1894 and 1895. In 1891, there were ten churches in the union with a total of 384 members, male and female. In 1895, the body was composed of eleven churches, with an aggregate membership of 463, which was a gain of one church and 79 members in the course of five years. The advance was slow, tedious and toilsome, but assured.

The ordained ministers of the Sipsey Association in 1896, were J. W. Randolph, Amory; H. J. D. Hendricks, Splungé; and G. W. Burnett, Aberdeen. M. E. Pool, of Bartahatchie, was a licentiate. That year the death of Franklin Finney was reported, and W. J. Johnson was appointed to prepare for print an appropriate obituary upon his death. He had been for many years a useful member of the Aberdeen Association before the constitution of the Sipsey Association. He was moderator of the constituting convention of the Sipsey Association, and the moderator of its first sitting. He was re-elected in 1888, and filled the position in 1889, 1890, 1891 and 1892. The feebleness of old age was then coming upon the worn veteran of the cross. He died full of years and honored by all who knew him well, the friend of man, the servant of God, and approved of both.

Of the other ministers prominent in the working of

this Association, it has been the pleasure of the writer to know W. F. Ausborn. He was a man of good, easy presentation, highly companionable, and a fine preacher. His influence in that part of the State was at one time unexcelled. He once preached a sermon, west of the Sipsey Association, on Achan's theft of the wedge of gold that swayed an exceedingly large congregation.

G. W. Burnett, of Senath, is now a leading minister of the Association. He was moderator of the Association from 1897 to 1900, inclusive, and has, perhaps, done more for the Association than any living man. He is wise, prudent and well informed as to the teachings of the Bible, and our denominational enterprises.

The clerks of the Sipsey Association from 1895 to 1900, were: John H. Johnson in 1896, C. Z. Byrd in 1897 and 1898, R. L. Smith in 1899 and 1900. Their treasurers were W. J. Taylor in 1896, N. F. Jandon in 1897. After that date the clerk's and treasurer's offices were combined.

In this period their Sunday-school work was far from satisfactory to the working force of the Association. It seemed impossible to create interest in this cause in the churches.

No reports were made on the Orphanage or Sustentation. The reports on Education did not have in them a recommendation of Mississippi College. These omissions were due to at least two causes, their condition of isolation from the body of Mississippi Baptists by the natural boundary of the Tombigbee river, and the absence of the promoters of our benevolences at all the meetings of their association.

Their reports on Missions in this period were short and cautious. In the report of 1896, it is said: "While we are strong advocates of Foreign, Home, and State

missions, we would present for the special consideration of this body associational missions." There was no report from an Executive Board from 1895 to 1900. In 1900, E. R. Bradley was their missionary. He reported 570 miles traveled, 60 sermons preached, 85 families visited, and eleven persons baptized. This was, under the circumstances, a good report.

In 1896, they had in their fraternity ten churches with a total membership of 461; in 1900, only seven churches with an aggregate membership of 327 males and females.

The territory of this association is exceedingly small. Just north of them is the Tombigbee Association, which has no territory to spare: west of them the Judson Association, which wishes broader limits; and south of them is the Aberdeen Association, whose bounds have in the passing years been narrowed by the formation of new associations. The limits of the Sipsey cannot well be extended, and their field is well occupied by existing churches. May God, who knows the future, and orders all things, prosper the Sipsey Association in the years to come.

## CHAPTER XLVI.

## BETHEL ASSOCIATION.

The available information as to this institution is scarce and fragmentary. But we are sufficiently posted as to say that it is situated in the counties of Marion and Covington. It seems to have been originally composed of churches from the Red Creek Association. In the early history of the body, the Pine Ridge church, Marion county, was the strongest local organization in the Association, numerically, having a membership of 130.

The session of 1891, is said, in its Minutes of that year, to have been its fourth annual session, which would locate the constitution of the Association in 1886, or early in 1887. But the session of 1891 must have been its fourth gathering, as some of the associations denominate their annual meetings. Jeff Lott, of Perkinston, who is in a position to give accurate information, says the Association was constituted in 1887. The prominent churches of the Bethel Association were in the Red Creek Association in September, 1887, and were in all probability, dismissed that year to go into the Bethel Association.

Jeff Lott informs the writer that J. P. Johnson was the first moderator of the Bethel Association. He was moderator of the Red Creek Association in 1887, and



must have gone with his church, Midway, to the constitution of the Bethel Association that year.

We are informed that J. P. Johnson was moderator of the body "about three years." True it is that H. Graham was moderator in 1891. J. P. Johnson was elected moderator of the Red Creek Association that year, and served as such until, during that sitting of the body, the Midway church called for a letter of dismission from the body, when Hue Graham was elected moderator. Hue Graham was moderator of the body until his death, which indicates that he presided over the Association for three or four years. After him J. W. Tolar was moderator, who was succeeded in office by A. M. Courtney, who was moderator of the body in 1901.

In 1890, we find that the Bethel church was co-operating with the Red Creek in missionary work. The work done was not extensive, nor did all the churches of the Association participate in the conjoint work. Five of the churches of the Bethel Association contributed the total sum of \$11.05 to this co-operative mission work.

In 1891, just one-half of the churches of the union called for letters of dismission from the body. Nearly all of these eight churches went back to the Red Creek Association. The remaining churches of the body then had a total of 346 members. In 1901, there were eight churches in the fraternity with an aggregate membership of 533. The pastors in the Association at that time were J. L. Bryant, A. M. Courtney, J. W. Tolar, and J. L. Boon.

The Association does not bear the name of being an intense missionary body. We are told that it has "never done anything." A church that secured a

letter of dismissal from it in recent years, when becoming connected with the Pearl River Association denominated the Bethel Association as "anti-missionary." But the Association was surely somewhat severe, as we see, the Association did, for a while, at least, some missionary work. At the session of the body in 1901, there was no report on missions, nor of the Executive Board. An Executive Board was appointed, consisting of the officers of the Association with the pastors and deacons of the churches. A. M. Courtney was made chairman of the Board and W.W. Lott secretary.

## CHAPTER XLVII.

## NEW LIBERTY ASSOCIATION.

The New Liberty Association is almost exclusively in Smith county; to be more explicit, its territory is just south of Morton and Forest, the nearest church to either one of the two places, being twenty miles, or more. The Mt. Carmel church has Homewood as its postoffice and the Talahala has Gilbert as its mailing point. The churches of the New Liberty are along the tributaries of the Leaf River, in a wholesome pine country, well watered, and dotted with small towns. The people are usually frugal in their habits, and moral in their lives. They are unpretentious and honest in their financial dealings one with another.

Their territory has been invaded by but one short railroad, the branch road of the G. & S. I. Railroad running from Saratoga to Laurel. Nearly all their churches have for their postoffices, Trenton, Mize, Taylorsville, Bezer, Boykin, Royal, Sylvarena and Burns.

The prominent preachers in the new body were: H. F. Husbands, J. A. Hitt, L. J. Caughman, and J. F. Simmons. The Association was organized at the Liberty church on Saturday before the third Sunday in October, 1888. The churches that went into the organization were: Liberty, Harmony, Pleasant Hill, Beaver Dam, High Hill, Good Water, Mt. Zion, Fellowship, Bethel, Sharon, Good Hope, and Union.

The affiliations of the Association are with the General Association. It does some missionary work. N. L. Clark, the chief supporter of the General Association is, and has been for years, much interested in the evangelization of the Choctaw Indians in our State. The General Association is also supporting J. G. Chastain as missionary to Mexico.

The second annual session of the union was held with the Sharon church October 9, 1889. The postoffice of Sharon church is at Burns, which is between Royal and Trenton. The introductory sermon was preached by J. A. Hill. L. J. Caughman was elected moderator, and J. M. Bryant, clerk, and treasurer. Ten (10) churches were received, Sylvarena, New Zion, Raleigh, White Oak, Sylvan Grove, Leaf River, Clear Springs, New Hope, Tallahala, and Rocky Hill. N. L. Clark was received as a messenger from the Mt. Pisgah Association, and D. C. Rogers from the Pearl Leaf.

N. L. Clark preached at 11 a. m. Sunday and J. T. Simmons in the afternoon. The following collections were taken on Sunday, for Home missions \$9.90, for Indian missions \$6.40, and Foreign missions \$8.60.

Among the reports we notice that the regret was expressed that their churches took so little interest in Sunday schools. It is hard to keep good interests in Sunday schools in the country. The churches had received 83 by baptism during the associational year. *The Southern Baptist Record* received due notice, and the *Foreign Mission Journal*, and *Kind Words* were commended. The pastors of the churches were advised to present the claims of *Missions* to their people, and to take collections for the work, and send their money to the General Association, and keep in touch with that body.

Third annual gathering was with the Fellowship church which had Mize as its postoffice. The meeting was held in October, beginning on the 18th of that month. The introductory sermon was preached by J. F. Simmons. The officers of the previous year were re-elected. Two churches were received into the union, Zion Hill and Clear Creek, both from the Salem Association.

The collections taken on Sunday were: For Foreign missions \$9.00, for Home missions \$8.65, and for Indian missions \$7.16. Later in the meeting, a collection was taken for the purpose of buying a horse for that honored and worthy preacher, J. A. Hitt. The collection amounted to \$27.65. That was a good and kindly act, and one worthily bestowed.

The committee on the state of religion reported through H. F. Husbands. 105 baptisms were reported. None of the churches were complaining of coldness, and the additions to the churches was a source of gratification. There were then 26 churches in the union having a total membership of 1,659.

The committee on Publications, along with the *Foreign Mission Journal* and *Kind Words*, recommended first the *Mississippi Baptist*, published by N. L. Clark, at Newton, Miss. It was commended as "a paper that is in every way suited to our wants; that is designed to fill a place that, perhaps, no other can; that is sound in all its teaching." They were urged to "subscribe for it, pay for it, and read it." The *Southern Baptist Record* was also noticed.

Reports were also made on missions, education, and temperance. In the report on missions it was emphasized that they corresponded with the General Association, and aid in supplying some of the destitution of the

State. The report on education did not mention any educational institution. The report on temperance was clear and pronounced in opposition to the drink habit. The next session of the body was to be held with the Pleasant Hill church, beginning on Saturday before the third Lord's day in October 1891. The postoffice of Pleasant Hill was Currie.

It is observable in these three years of the history of the New Liberty Association that they seemed free from any ill feeling for any of our organizations in the State. None of their reports, no resolutions had anything against the State Convention. The *Southern Baptist Record* received favorable and polite mention. It is also apparent that they had a mind to work. They aided Indian and Foreign missions. They bear the appearance of a good religious country people, who love God and humanity, and show their love by their works.

The New Liberty Association, when constituted in 1888, had 15 churches, which had a total membership of 650, males and females; in 1901 the body was composed of 46 churches, with a total membership of 2,818. In 13 years there had been a gain of 31 churches and of 2,168 members.



## CHAPTER XLVIII.

## CHESTER ASSOCIATION.

In 1892, the Louisville Association had grown quite large. There were 54 churches in the organization. The churches were in the counties of Winston, Choctaw, and a part of Oktibbeha. The idea of a division of the body for the sake of convenience was fixed in the minds of the members of the churches.

Accordingly in that year, at the annual meeting, a division was decided upon. Sixteen churches, through their delegates, called for letters of dismission for the purpose of organizing another association, namely, Ackerman, Clear Springs, Center Grove, Double Springs, Providence, Hogan's Chapel, Spring Hill, Wake Forest, French Camp, Fellowship, Bly's Creek, Mt. Moriah, Pleasant Ridge, New Zion, and Rubana. The application made for letters of dismission by the New Zion and Rubana churches was only through their delegates to the Association, and not by the churches themselves, and was consequently irregular. Therefore, upon motion, it was agreed that any of their churches wishing letters of dismission to go into the organization of the new association could get them upon application to the clerk of the Louisville Association. This action was taken by that Association October 10, 1892. N. Q. Adams was moderator, and J. R. W. Foster, clerk. The meeting was held with the Concord church, Choctaw county.

Friday morning, December 2, 1892, the representatives of "many churches" met at Chester, Choctaw county, to organize the new association. Upon the order, just mentioned, made by the Louisville Association, beside the churches already named, the following churches were also represented by delegates: Bear Creek, Mt. Pisgah, Mt. Olivet, McCurtain's Creek, Sturges, and Beulah, making in all 28 churches, which had an aggregate membership of 2,918. The Association was to start full fledged.

N. Q. Adams was chosen temporary chairman, and J. R. W. Foster, temporary secretary, who, after the adoption of Rules of Decorum and Articles of Faith, were elected as moderator and clerk of the new body in the order they are spoken of. N. Q. Adams was elected to represent the Association in the Southern Baptist Convention to meet the following year in Nashville, Tenn.

After the appointment of the usual committees, an Executive Board was appointed for the next year, consisting of E. R. Seward, W. M. Weeks, James McCarthy, S. B. Dobbs, and J. L. Power. The name agreed upon for the new body was, The Chester Association. As such we make our bow to it with bared head, and propose to serve it as best we can as a chronicler of its fortunes and misfortunes.

W. A. Edwards, of Ackmerman, was elected colporter of the Association. His mission was a good one. He who places good books in the family is sowing seed that will bring fruit in the next generation.

The Association was divided into two districts in which the body was to meet alternately, and in which district meetings were to be held on each fifth Sunday. With this action the Chester Association completed its organization and equipment for Christian endeavor.

The first annual session of the Chester Association referred to the names of members dropped from the roll as an "erasure." The mild and evasive term was objected to. We had as well call a spoon a spoon, as a concave vessel of small dimensions, and so thought this Association. After some discussion it was agreed to suggest to the churches that they use the word "excluded." So, there is something in a word.

The report on Missions, a closely written document was read by W. H. H. Fancher. Regular quarterly collections were recommended to the churches, and the request made that contributions for general benevolence be sent to A. V. Rowe, Corresponding Secretary of the Convention Board.

Their Executive Board had not put a missionary in the field, but had requested the Convention Board to supplement the salary of J. T. Sargent, pastor at Fentress, with an appropriation of \$30.00, but because of the pressing obligation of the State Board, they could not make the appropriation desired. J. T. Sargent was doing fine work at Fentress, and the Executive Board asked the churches to aid him in his work. Their collector, W. A. Edwards, had sold 14 bibles, 48 testaments, 163 hymn books. The total number of books sold being 238. Beside this work, he had taken subscriptions for *The Baptist Layman*, and visited many of the churches. A collection in cash and pledges was taken for the State Sunday school work amounting to \$57.00.

The ordained ministers of the Association in this first year of its existence were: N. O. Adams, W. H. H. Fancher, David Burney, M. A. Biggers, Moses Black, M. A. Carr, W. A. Edwards, A. J. Franklin, G. W. Henson, J. W. Jenkins, Joseph Peacock, J. H. D. Watson, Jasper Watson, B. L. Middleton, and A. P. Berry.

Their second annual session was held with the Bear Creek church beginning October 6, 1894. The officers of the previous year were re-elected. The Executive Board consisted of E. R. Seward, S. B. Dobbs, and W. M. Weeks. Three churches were received into the Association, namely: New Hope, Sykes Chapel, and Ennis, make the total number of churches 31, with an aggregate membership of 2,467. The churches, in their letters to the Association, reported 214 baptisms and 100 received by letter, with 31 restored.

Prominent among the visitors of the Association were: H. J. Vanlandingham of the Columbus Association, B. N. Hatch representing the Sunday school interest, H. M. Long representing the *Baptist Record*, and Walter N. Hurt the *Layman*, C. L. Lewis agent of Mississippi College, and J. P. Brown of the Kosciusko Association.

Much interest was created by B. N. Hatch in the Sunday school work, and by C. L. Lewis in denominational education. \$15.35 was secured in cash and pledges to be paid by January 1, 1895, for Sunday school purposes, \$95.75 for repairs on Mississippi College, and \$36.00 for Ministerial Education. In the report of Sunday schools, we find this language: "We would most heartily recommend our worthy brother, B. N. Hatch, the State Sunday School Evangelist, appointed by the State Board, and we would urge our Sunday schools to hear him in conducting Sunday schools when they can."

The finance table shows that the churches gave that year to Foreign missions \$39.25, to Home missions \$19.23, and to State missions \$21.15. But the financial tables of most of our associations are quite unsatisfactory, and often false in their representation of the Association. The churches do not, nor can they be in-

duced to put into their letters to the Association what they do for benevolence. Some members of some of our churches send money directly to benevolent objects, and do not report it to their churches. Consequently, statements made from financial tables are only valuable, as by them may be seen the increase of the contributions of the churches which give a partial report of work done.

The session of 1895 was held with the old Bethlehem church, Choctaw county. N. Q. Adams was again elected moderator, and J. R. W. Foster, clerk. The Executive Board was re-elected. Five churches were not represented, neither by letter nor by delegates, Bluff Springs, Bly's Creek, Center Grove, Ennis, and Ebenezer. The visitors to the body were: From the Columbus Association, H. J. Vanlandingham, and E. W. Spencer; from the Yazoo, W. A. Hurt; and from the Louisville W. B. Williams, and J. T. Sargent, and C. L. Lewis from Mississippi College.

All the churches represented in the body agreed to hold thanksgiving services during the month of November, and take collections for Mississippi College and Ministerial Education. Charles L. Lewis was quite a favorite in the Association, and easily inclined them to our educational interests.

The Chester Association adopted the apportionment made by the State Convention which was as follows: To Foreign missions \$75.00, to Home missions \$50.00, and to State missions \$125.00. This was light for 31 churches with a membership of 2,341; a little more than ten cents a member.

There were some old churches in the organization. The Bethlehem church was constituted in 1835, and had a membership of 162 males and females, the num-

ber of each being about equal. It was their oldest and largest church. The next in age was the Mt. Pisgah church, organized in 1845; then came the Mt. Moriah church, dating back to 1847. Two churches were constituted in the fifties, Double Springs and Fellowship, the first named in 1851, and the second in 1852.

The fourth annual session was held with the Providence church, which had Kenego as its postoffice. Once more were their popular officers re-elected. They took Adams and Foster from the highest positions in the Louisville Association, when they began housekeeping for themselves, and quite well were they using them. All the churches were well represented. Charles L. Lewis was with them again, representing Mississippi College, and was warmly welcomed.

It will be in place here to give some extracts from the reports of their committees to show clearly their work and alignment.

"Your committee would emphasize the importance of the Sunday school work, and urge pastors especially to endeavor to organize Sunday schools in all their churches, and impress the officers with the great use of punctuality and system in the work."

"We further state, without fear of contradiction, that intemperance is one of the greatest enemies to human progress and development, temporarily, mentally, physically, and spiritually, that the world has ever known."

In 1897, the Association made a change in its officer. W. H. H. Fancher was elected moderator. Fancher and Adams were equally worthy of the honors bestowed upon them by the Association. N. Q. Adams, a native of North Carolina, showed, in his ruling over the body, impartiality and justice to all. He loved his



Association, and they loved him, and delighted to honor him. His biography is in Foster's Baptist Preachers. W. H. H. Farcher is known by the writer. He is a native of our State, and a worthy son of our commonwealth. He is a great bible student, and a splendid preacher. With all his attainments in bible study, he is yet an earnest searcher after scriptural truth. May his years yet be many.

At that meeting of the body the Poplar Creek church was received. The Association was then composed of 32 churches, which reported that year 165 baptisms, and had an aggregate membership of 2,521 males and females. The churches reported that year for Foreign missions \$18.70, for State missions \$30.65, and for Home missions \$31.60. The three beneficiaries of their Sustentation Fund received \$4.40 each, being the amount collected at the last meeting for sustentation.

In 1898, another change was made in their officers. S. B. Dobbs was chosen clerk and treasurer in the place of J. R. W. Foster. Foster made them a good clerk. His Minutes were well gotten up, neat and orderly. Dobbs is the present efficient clerk of the Circuit Court of Choctaw county, and is a courteous and obliging gentleman. The Association befittingly expressed its thanks to J. R. W. Foster for faithful and efficient service rendered the Association while clerk.

That session of the body was held with the Bluff Springs church, Choctaw county, which is two miles east of Grady, and four miles south of Eupora. The writer while President of Carrollton Female College was for a short time pastor at Eupora, and happens to know something of those people. J. H. D. Watson of Kenego, was, in 1897, pastor of that church, and C. A. Lindsey of Eupora, clerk.

The report on Sunday schools showed a slight falling off in Sunday school work. There were eleven schools reported in 1897 and only nine in 1898. \$72.00 was paid by the Sunday schools in 1897 for various purposes, and only \$30.85 in 1898. The churches of the Chester Association were in the main in the country, where conflicting church services in the neighborhood contiguous to the Sunday school seriously militates against the interest and attendance of the Sunday school. The Sunday school in the country is kept up only by the dint of labor and unchanging perseverance.

W. A. Edwards was, in 1898, still colporter for the Association. Nobody had superseded him. He sold that year 35 bibles, 42 testaments, and 60 religious books. He traveled 422 miles, preached 22 sermons, and attended as a visitor 15 prayer meetings.

The seventh annual session of the body was held with the old Mt. Pisgah church, beginning September 30, 1899. The officers of the previous year were re-elected.

The Association had in it, at that time, nine ordained ministers, and three licentiates. They were favored in having one young minister at Mississippi College, M L Oswalt. A collection was taken to keep him in school, amounting to \$58.00. It was recommended that each church take a collection for ministerial education.

A good report on the Orphanage was presented by R. M. Cotton. Pending the discussion of the report by W. H. H. Fancher, and W. L. A. Stranburg a collection was taken for the Orphanage amounting to \$20.15. This speaks well for the generous sentiment of the members of the Chester Association.

The session of 1900 was held with the Beulah

church, Choctaw county. W. H. H. Fancher still held the gavel and S. B. Dobbs was yet their scribe. There were then 31 churches in the Association with a total membership of 2,713. The Bear Creek church was then the largest, having a membership of 242. W. H. Black of Weir, was pastor of that church. The Bluff Springs church had the largest ingathering, having received 21 by baptism, three by letter and restored one.

The report on Publications placed *The Baptist*, the *Foreign Mission Journal*, the *Home Field* and the *Orphan's Gem* before their reading public as worthy of patronage. These recommendations showed that the Chester was in full sympathy with our organized State work, and in line with the denomination in missionary activity.

W. J. Wilson, chairman of the committee on *Missions*, gave a statement of their benevolence. They gave that year to Ministerial Education \$46.77, to Home missions \$38.40, to State missions \$12.40, to Foreign missions \$52.25, to General missions \$39.42, to Sunday schools \$19.56, to Relief of the Poor \$17.25, to Mississippi College \$5.00, to the Orphanage \$16.90, and to the Southern Baptist Theological Seminary \$1.98, making a total of \$249.93. This was in advance of the contributions of the previous year \$79.34.

The Sunday school table shows that ten churches had Sunday schools with a total number of pupils amounting to 459. The churches reporting Sunday schools were: Ackerman, Bluff Springs, Clear Springs, French Camp, Fellowship, Providence, Bethany, Wood's Springs, Wake Forest, and Mt. Pisgah. The committee on Sunday schools very wisely recommended the organization of a Sunday school convention, representing the Sunday schools of the churches in the Associa-

tion. W. A. Wilson was elected president of the convention, with two vice-presidents, one for each district of the Association.

The Chester Association is a young body, with fine possibilities. It is large, and composed of people of genuine worth. The discipline in the churches is firm, and the missionary conviction on the increase. The ministry is well informed, and sweet in spirit. At the beginning of this century, they are harmonious and full of hope. May no evil genius creep in among them to mar their peace, or stop their onward movements.

## CHAPTER XLIX.

## RANKIN COUNTY ASSOCIATION.

As the name of this institution indicates, the churches that compose it are in Rankin county. We have had three associations in the State bearing the names of as many counties—The Rankin County, The Scott County, and the Copiah. (Later Lawrence County, Lincoln County, and Lauderdale County). The chief reason for the formation of the Rankin County Association was the development of Baptist forces and Baptist possibilities within the county limits. It was thought, that to the true missionary conviction, would be added the helpfulness of contiguity and consanguinity. Another advantage was the ease and readiness with which the meetings of the institution could be reached.

The Rankin County Association was constituted at New Prospect church, October 25, 1893. The churches that went into the organization were: Concord, Antioch, Oakdale, Fannin, Leesburg, County Line, New Prospect, Clear Creek, Rock Bluff, Pelahatchie, Galilee, and Union. Nearly all of these churches were from the Springfield Association. Fannin and Liberty were from the Central Association, Mt. Pisgah, Leesburg and Rehoboth were of the old Mt. Olive Association.

The men prominent in the creation and constitution of the body were: W. P. Chapman, T. J. Miley,

W. H. Boone, J. T. Longmire, and Dr. J. E. Noble. J. T. Longmire did the writing that was necessary before the delegates from the churches met to organize the body, and Dr. J. E. Noble worked up the sentiment that induced the churches to form the union. They went into permanent organization by electing Dr. J. E. Noble moderator, and J. T. Longmire, clerk.

The second annual session of the body was held with the Antioch church, beginning October 6, 1894. W. P. Chapman was chosen moderator, J. T. Longmire, clerk, and D. M. Robbins, treasurer. The report on Sunday schools, presented by W. H. Boone, was unusually spicy. It stated that not more than one-fourth of the church members attended Sunday school, that there were in all 3,000 white children in Rankin county, and less than 40 per cent. of them were in the Sunday schools; and that with pride it could be said that nearly all the churches in the Association had Sunday schools.

Under the head of Missions we glean these two excerpts: "Let every pastor bestir himself upon this question—how to do mission work, and report to the church. Let him take collections when there is hope of getting something. Don't wait until all the money is gone from the country, and then blame your church." "Our Home missions offering for last year (State of Mississippi), amounted to \$1,809.07, and, by agreement made with the Home Mission Board, our State missions have received from the Home Board during the last year \$1,125.30. So we have received back from that Board within \$683.77 of the amount of our offerings for Home missions last year."

Attention was called to the fact that the Board of Ministerial Education was needing means, and that



they had two excellent young men who were preparing themselves for ministerial usefulness at Mississippi College. The statistical table shows that the churches had reported \$46.30 contributed to Ministerial Education by five of their churches.

The Association of 1895, was held with the Rehoboth church, which is a few miles northeast of Pelahatchie. W. P. Chapman was elected moderator, D. J. Miley, clerk, and M. L. Boone, treasurer. The Barker Prairie church was received.

It is noticeable that the body had no Executive Committee or Associational Board. Perhaps one reason for this omission was, that the territory was already supplied with a sufficiency of churches, which needed but to be developed by dint of work and fine pastoral oversight. Let us give some attention to their tabular statements. As far as it was possible, they tabulated all their work. The amount given in 1894-5 to pastors' salary was \$819.00, six churches of the eighteen excluded from the statement. They gave \$86.85 to Foreign missions, \$59.40 to State missions, \$36.65 to Home missions, \$82.75 to Ministerial Education. Fourteen churches of the eighteen had Sunday schools with a total average attendance of 336, and three churches reported contributions to Woman's Work. Taken as a whole, the year's work was quite complimentary to the body.

The fourth annual session was held with the Galilee church. T. J. Miley was elected moderator, D. J. Miley, clerk, and L. M. Boone, treasurer. The presence of J. R. Johnston and J. H. Whitfield is noticeable. The Association had in it, at that time, some of the best citizens of Rankin county, among whom were Ed. Martin, W. E. Ross, W. S. Searcy, A. Patrick, W. W. Patrick,

W. M. Waldrop, J. E. Noble, J. E. Kersh, D. M. Robbins, T. J. Longmire, J. M. Franklin and W. P. Franklin.

From the report on Missions we get this language: "*What are you doing for the mission work? Are you happy in the work? Are you giving as God has prospered you? Are you giving lovingly, joyfully? \* \* \** Here is what we did last year. Is it enough for 1,326 Baptists? Can we expect God's blessings upon us with such giving? \* \* \* Foreign missions \$86.85, State missions \$59.40, Home missions \$36.65." Eleven of the twenty churches had Sunday schools, with an average attendance of 178, which was a smaller number of pupils than was reported the year before. In fact, there was a decrease that year in all branches of their work.

In the year 1897, there was no meeting of the Association. The yellow fever epidemic stopped all of the wheels of progress in our State until the first of December. After that time the inclemency of the weather prevented a gathering of any consequence. The clerk was, therefore, instructed to gather all the facts he could as to the work of the churches through the year, and issue a statistical table. The table showed that the churches had contributed to Foreign missions \$92.35, to State missions \$91.10, Home missions \$30.20, Ministerial Education \$15.00, and to pastors' salary \$924.15.

The sixth annual session of the Rankin County Association met with Concord church. The County Line, Mount Hill, Mount Pisgah, and Liberty churches were not represented. T. J. Miley was elected moderator, W. P. Franklin, clerk, and J. M. Patrick, treasurer.

The first item of interest was the closing part of the report on Ministerial Education. It was recommended

that all ministers use the advantages offered by Mississippi College, and the preachers' institutes of the State. The institutes held at that time by Dr. R. A. Venable and others were productive of much good to our preachers, who had been denied the advantages accruing from a course in a theological seminary.

We cannot forbear giving the extract from their report on temperance: "We believe that the *social drink* is a great evil, and lies at the bottom of all the evils growing out of the whiskey question. Therefore, the man who takes the *social drink* is an enemy to the temperance cause, and should be so regarded by Christians, and so dealt with by the churches."

The work of the Rankin County Association, one is impressed, is in the hands of strong, thoughtful men—men who plan well and execute wisely. They have a purpose in view, and keep their energies directed to that end. Their session of 1899 was enlivened by the presence of A. V. Rowe, the efficient corresponding secretary of the Convention Board. The clerk and treasurer of the previous year were re-elected, and W. H. Boone was chosen moderator.

The churches, in 1899, gave to Foreign missions \$88.60, to State missions \$85.60, to Home missions \$60.30, to Ministerial Education \$26.35, to Sustentation \$44.65, to Mississippi College \$23.40, to Orphanage \$20.15, and to Woman's Work \$35.93. Of the 17 churches in the union, seven (7) did not report Sunday schools. The ten Sunday schools reported had a total average attendance of 234, and a total attendance of 416.

Two things are clearly noticeable about the Rankin County Association: one is the observable harmony in the body, and another that they make honors equal.

In some of the associations in the State, especially the old ones, it was expected that one of two prominent preachers would be elected moderator. This was not true in the Rankin County. In 1894, Dr. J. E. Noble was moderator; in 1895, W. P. Chapman; in 1896 to 1898, T. J. Miley; in 1899, W. H. Boone. He was re-elected in 1900 and in 1901, T. J. Miley.

T. J. Bailey, A. V. Rowe and W. T. Lowrey were at the meeting of 1900. In the report on Ministerial Education the information was given that there were then thirty young preachers in Mississippi College, twenty of whom received help from the Board of Ministerial Education. The Board needed about \$100.00 a month to carry on its work, and no salary was paid any officer of the Board.

The Sunday-school work was showing gratifying progress. In 1899, ten Sunday schools were reported; in 1900, thirteen. Many of the pupils had professed religion, the year before only nine, in 1900, thirty-six.

Let us compare the work of 1901 with the work of the first year of the body. For Foreign missions in 1894, \$111.14, in 1901, \$124.03; for State missions in 1894, 86.60, in 1900, \$76.46; for Home missions in 1894, \$38.75, in 1901, \$92.40; for Sustentation in 1894, \$20.50, in 1901, \$57.35. In 1894, there were seventeen churches enrolled with an aggregate membership of 1,479. These figures show a gratifying increase in everything except the contribution to State missions.

The Rankin County is to be complimented for the even support given to all the lines of our benevolent work. It, unlike some associations, has not had a pet enterprise, which has been permitted to overshadow other causes. If they deemed any one enterprise of superior importance to all the rest, it does not appear

in the financial statements. L. S. Foster, superintendent of the Orphans' Home, was, for a while, pastor of one of their churches. While they contributed to the support of the Home, it was not shown any favoritism.

The Rankin County Association is also to be congratulated on the neat preparation and mechanical work done on the printing of their Minutes. They are orderly and printed in open bold type that is pleasing to the eye. May the Lord's blessings continue with them.

## CHAPTER L.

## PEARL VALLEY ASSOCIATION.

This Association was constituted in 1886. The territory of the Association is in the upper Pearl River country. It embraces the northwestern part of Neshoba county, the northeastern part of Leake, the southwestern part of Winston, and the southeastern part of Attala.

Seven churches went into the constitution of the body. Of these, two were from the Louisville Association, two from the Mt. Pisgah, two from the Kosciusko, and one from the Harmony. Four of these churches are in Neshoba county, Pearl Valley, Salem, Black Jack, and White Oak; two are in Leake, High Hill, and Mt. Pleasant; and one in Attala, East County Line.

E. S. Clark was the first moderator of the body: and E. W. Pilgrim the first clerk and treasurer, and was annually elected to fill the double position for many years. The Association is in co-operation with the General Association.

In 1888, the body met with Mt. Pleasant church. The ordained ministers were: J. N. Newburn, E. S. Clark, E. E. Hollis, E. L. Taylor, S. C. Eastham, and I. R. Jennings. The aggregate membership of the churches were 328. I. R. Jennings was their moderator that year. On the Sunday embraced in the meeting, W. B.



Hollis preached a sermon on "missions," after which a collection was taken amounting to \$5.50. It is said of the afternoon worship that, "E. S. Clark closed by giving an opportunity for prayer, when the whole congregation came forward and gave their hands." How sweet and how pleasant such occasions. The free and open abandon, and the easy approach of such an occasion to souls, can only be appreciated rightly by one whose ministry is in a cold formal town or village church.

At that meeting due and appropriate sympathy was shown for E. S. Clark, who had shortly before lost his wife and son, and had himself suffered in a protracted illness.

Preamble and resolutions were adopted as to co-operation with general bodies. It was declared a leading purpose of theirs to supply their destitution and "to assist all missionary bodies of the same faith and order in the great Christ-like work." It was further said, "we cannot afford to have our liberties taken from us by binding ourselves to co-operate with either of them to the exclusion of the others." Young ladies, who say they do not intend to marry, are often willingly led to the hymeneal altar.

The fourth annual session was held with the High Hill church, beginning November 2, 1889. The Ocobla church was received into the organization. E. S. Clark was chosen to preside over the body. Committees reported on Queries and Requests, Home and Indian missions, Sabbath schools, Nominations, Finance, and Bible and Publication. The Committee on Finances of the body reported \$22.90 on hand. Of this amount \$16.20 was sent to the Association for associational purposes; the remainder was for Home, Indian, and Foreign work.

In 1890, the body met with the Pearl Valley church. The officers of the previous year were re-elected. The Pearl Valley Association, at the time, corresponded with Mt. Pisgah, Harmony, Kosciusko, and Louisville Associations.

It is noticeable that for three consecutive years; the theme of the sermons preached on the morning of the Sunday embraced in their meeting was "missions, and that invariably a collection was taken for missions after the sermon.

We find this language in the report on Indian missions: "We feel it our duty to aid in christianizing the Indians, and recommend that, if we have the funds, we employ some brother to labor in the bounds of our Association as far as our means will go."

The meeting the following year was with the White Oak church. S. C. Eastham was made moderator, and P. T. Barrett, clerk. A. Winstead was a visitor from the Oktebbheha Association, and preached for them at 11 a. m. on Sunday.

E. S. Clark was their missionary in the bounds of the Association. He spent eleven days, and traveled 60 miles, and preached ten sermons. Year by year, the preamble and resolutions were printed in the Minutes, in which they stoutly refused co-operation with any general body. Old maids are sometimes persuaded to marry.

In 1892, E. S. Clark was again called on to preside over the body, and P. T. Barrett was the second time called on to record their proceedings. Letters were read from eight churches, and Mars Hill church was received into their union, and the right hand of Fellowship extended to its delegates by the moderator.

During the sitting of the body, a collection was

taken to aid in building a house of worship for the Indians of Neshoba county. E. S. Clark was still their missionary, and the treasurer was ordered to pay him in full for labors.

Of the reports we notice that it is said, that Sunday schools are "good for children," as they train the child to think, and keep them out of mischief. The Committee on Publications usually recommended *Kind Words* and the *Mississippi Baptist*, edited by N. L. Clark at Newton.

In 1893, S. C. Eastham was again chosen moderator. Time about is fair play, and neither he nor E. S. Clark could complain of stolen honors. Their list of ordained ministers had been reduced to three names: E. L. Taylor, S. C. Eastham, and E. S. Clark.

At that time there were nine churches in the organization. Six of them were in Neshoba county, one in Leake, one in Attala, and one in Winston. That year 55 persons were received into the churches by baptism, and the churches had an aggregate membership of 394. The report of the Committee on Finance showed the total receipts of the year to be \$38.45.

The following year H. Savell was elected moderator, and E. W. Pilgrim was again chosen clerk. H. Savell is of North Bend, Neshoba county. At that meeting of the body, on Sunday, S. N. Smith, a Choctaw, preached, and explained his missionary work, closing his services by a prayer in his own language. He was the Indian missionary of the Pearl Valley Association.

At the session of 1895, E. L. Taylor was chosen to preside over the body. There were thirteen churches in the organization with a total membership of 607. Five Sunday schools were reported with a total attendance of 177.

The pastors of the churches were: E. L. Taylor, J. J. Ingram, E. S. Clark, C. E. Hollis, Z. M. Dunn, and T. G. Ward.

The recommendations made by the Committee on Publications were, in 1895, quite extended. The report was signed by T. G. Ward. *The Baptist Record*, *The Layman*, and *Mississippi Baptist*, were all commended as good and safe reading. In the report on Foreign missions is this language: "We would earnestly recommend that the total membership give this feature of the gospel due consideration, and especially the ministers of the gospel."

The Association of 1896 elected E. L. Taylor moderator, and S. Q. Shepperd, clerk. The meeting was with High Hill church. New Black Jack church was received into the organization.

It was in that year that the body began to feel an affinity for other equal and general organizations. C. C. Arnold was sent as a corresponding messenger to the General Association. The General Association was doing missionary work in that section of our State among the Indians, and a fellow feeling produces kindness, kindness leads to affection, and affection to connection. These are the finger boards.

The Harmony Association was, at that time, interesting itself in a high school enterprise. Adjoining associations were invited to engage with them in the undertaking. The Pearl Valley gave the movement a hearty approval, and, with maiden coyness, "pledged co-operation," and invited any person interested in the school to canvass their territory in this interest, appointing a committee of three to report on the school at the annual sessions of the Association.

At their twelfth annual session, T. G. Ward was

elected to preside over the body, and S. Q. Shepperd again had charge of their records. Two churches were received into the organization, Friendship, and Fort Necessity. Corresponding messengers were received from Oktibbeha, Mt. Pisgah, Harmony, and Kosciusko associations. Committees reported on Queries and Requests, Home, Foreign, and Indian Missions, Sunday schools, Publications, Temperance, Nominations, and Obituaries.

The report on Foreign Missions was concluded thus: "Then brethren of the Pearl Valley Association, let us come up and help in the great work of Foreign Missions." By special order of the body, the money they had on hand for Foreign missions was to be sent to the General Association. A bouquet was thus handed to the General Association through the garden gate.

During the associational year, their Executive Board had H. Savell employed at Park's School House, and S. Q. Shepperd at Mt. Hope. Scott York was their Indian missionary.

In 1898, E. S. Clark was again elected moderator. He held this position in the first meeting of the Association. It is to this worthy brother that we are indebted for the uses of a file of Minutes of the institution. One who knows him well has said that he is a good man and most highly respected in all that part of the State.

The following resolution was printed in their Minutes that year:

"*Resolved*, That the doctrine now taught by H. Savell, viz: That the people are not now dead in trespasses and in sin, is held by this Association as false, and would recommend that his church deal with him."

In 1898, there were 15 churches represented in the Pearl Valley, with a total membership of 539. Their

ordained ministers were: E. S. Clark, E. L. Taylor, T. G. Ward, I. T. Massey, H. Savell, and S. Q. Shepperd.

The session of 1899 was to be held with the East County Line church, in Leake county. D. B. Cannon was to preach the introductory sermon, with E. S. Clark as alternate, and H. Savell, the missionary sermon.

In 1898, the preamble and resolutions on co-operation were still printed in their Minutes. But that year, it was ordered, that "the Foreign and Indian mission fund be sent to the General Association." We are now informed by N. L. Clark that the Pearl Valley is doing some work in co-operation with the General Association.



## CHAPTER LI.

## SCOTT COUNTY ASSOCIATION.

This association was what its name indicates, i. e., an organization composed of the churches in Scott county. It was composed largely of churches that had held membership in the Springfield Association. It was constituted in 1894, holding its first session in that year with the church at Harpersville. The convention, called to consider the subject of a County Association, convened with the church at Forest a few months before the organization of the body.

For the sake of lucidness in the study of this institution, it may be well to say that Scott county is east of Jackson, and lies directly between the counties of Rankin and Newton. It is inhabited by a thrifty, honest, and industrious people, and is well occupied by Baptist churches. Its northern half is in the central prairie region of our State, and the southern half is interspersed with a variety of timber. The county is decidedly rolling, and noted for its cool and refreshing springs of limpid freestone water.

Its second annual session was held with the Jerusalem church, in the northern part of the county, beginning September 7, 1895. The introductory sermon was preached by W. S. Ford. The officers of the previous year were re-elected—Z. T. Faulkner, moderator, L. B. Billbro, clerk, and A. C. Farmer, treasurer. The

body was at that time composed of twelve churches, which had a total membership of 534 males and females.

The Association did not have an Executive Board, and the report on missions that year did not mention any field of missionary labor. The report of the Committee on Finance showed, as collected on the Sunday embraced in their sitting, \$5.10 for Foreign missions, and \$3.40 for Home missions.

A number of the churches were reported as being in a prosperous condition, among which were the Bethlehem, Harpersville, Mt. Olivet, and Morton churches. The Bethlehem was the largest church in the fraternity, having 153 members. The Harpersville church received that year by baptism thirteen persons, and the Mt. Olivet, five.

The report on Temperance elicited a good interest. Z. T. Faulkner made a fine speech on the subject, and the privilege to vote upon the adoption of the report was granted to all who were present. In the report read by G. C. Harper, we find this language: "We believe it contrary to Christianity to encourage the whiskey traffic in any way. We would further recommend the churches of this Association to withdraw fellowship from all members who support saloons by their vote or patronage." Reports were also read on Sunday schools and Education.

The session of 1896 was held with the New Prospect church. J. M. Pearson was chosen moderator, L. B. Bilbro, clerk, and A. C. Farmer, treasurer. There were then in the churches the following ordained ministers: Z. T. Faulkner, W. S. Ford, J. M. Pearson, J. C. Foster, J. C. Denson, and W. B. Brantley.

Contributions were sent to the Association for the general objects fostered by our convention, as follows:

Home missions \$11.60, Foreign missions \$8.65, State missions \$10.45, Sustentation \$1.10, Ministerial Education \$10.00, and also for Indian missions \$1.00. The money on hand for State missions was ordered to be sent to A. V. Rowe, Corresponding Secretary of the Convention Board.

At this meeting of the Association interest centered in an institution of learning favorably begun by the Harmony Association, for the fostering care of which co-operation was invited from adjoining associations. This resolution was adopted by the Scott County Association:

*"Resolved*, That the Scott County Association hereby declare hearty sympathy with and co-operation in the movement, and that our people be hereby urged to lend their influence and patronage to the school and to encourage it in every way possible." The agent of the school was invited to canvass their territory in the interest of the institution. Mississippi College was heartily endorsed.

The fourth annual session of the body was held with the Mt. Olivet church. The Mt. Olivet church is eight miles northwest of Forest. W. S. Ford was elected moderator, L. B. Bilbro, clerk, and W. A. Gatewood, treasurer. The Beulah church was dismissed by letter to join another association.

A. V. Rowe was present at the opening of the session, and it is said, "delivered an able discourse from Hebrews 6:18 to an attentive audience." Later in the meeting he addressed the body in the interest of missions. He received from the treasurer for Foreign missions \$19.85. A collection was taken on Sunday for the Orphan's Home at Jackson, amounting to \$7.20.

The fourth annual session was held with the Hope-

well church, convening on Saturday before the fourth Sunday in October, 1898. The officers of the previous session were re-elected. There were then eleven churches in the Association with a total membership of 481, which shows a loss in three years of one church and 53 members. It began to appear that the organization of the Scott County Association was a misconception.

About the usual amounts were reported for the missionary fields, \$5.00 for State missions, \$4.50 for Home missions, and \$4.00 paid N. L. Clark for Indian missions. These amounts passed through the hands of the treasurer. Of course, they did not cover the contributions made by the body to missions. Nearly all our churches send their contributions to the various boards before the meeting of their respective associations. But the Association was not satisfied with the lack of progress shown by them, and their leading men were casting about in their minds for a broader basis of work.

In 1899, a committee was raised, to consider the advisability of seeking larger fraternal relations in the union of the Scott County and the Springfield associations, nor did the Springfield seem disinclined to the wedlock. The committee consisted of J. M. Stephenson, G. A. Park, J. T. Sessum, W. A. Gatewood, and J. W. Jones. The committee was to report at that sitting of the body. They advised the consolidation of the two institutions, and recommended the appointment of one delegate from each of their churches to meet a like delegation from the Springfield Association at the place and time that should be indicated by the Springfield. Their delegates were to be clothed with power to act for their association. J. M. Stephenson, of Morton, was chairman of the committee which made these suggestions.

In the year 1900, the Association met with the church at Morton. This historian, in company with T. J. Longmire, of Pelahatchie, presented himself before the Association on Monday, and was in time to take part in the formation of the nuptial relation consummated between the two loving associations. It was found that all the churches of the Association had instructed their delegates to go into the new affinities, and the representations of the churches of the Springfield Association were present with the same loving intent. Seldom has love been more reciprocal.

The convention for the purpose of organizing the new association made Z. T. Leavell president, who officiated with good grace in the consummation of their nuptial vows. Fifteen churches were represented. H. H. Harper presented a resolution which was adopted, to the effect that the new body be called the Hopewell Association. Z. T. Faulkner was chosen moderator, Hi Esterland, clerk, and W. A. Gatewood, treasurer, and they were ready for housekeeping.

Rules of Decorum, Gospel Order and Abstract of Faith of the Scott County Association were adopted, and Z. T. Faulkner, S. H. Kirkland, and J. M. Stephenson appointed as representatives to the next meeting of the Southern Baptist Convention, and the honeymoon was waxing warmer, and preparations for work begun. May the Lord bless the union through all coming years.

Z. T. Faulkner appears to have been a leading man in the Scott County Association. He was the first moderator of the body, and afterwards was honored by his brethren by being placed in the same position in 1896, 1898, and 1900. In 1897, F. W. Suddoth, of Hillsboro, was their moderator, and, in 1898, W. S. Ford presided over the body.

S. H. Kirkland is a lawyer by profession, is a ready and spicy speaker, and added much interest to the meetings of the body. He is now well advanced in years and is universally respected for his talent and probity. Sometimes he is called upon to act as district attorney in his judicial district, which position he fills with credit and distinction.

J. M. Stephenson is a merchant in Morton. He was reared an orphan, and is an independent thinker. His business has grown through the passing years, and his circumstances are easy. He has been sheriff of his county and won an enviable record as a county official. He is superintendent of the Sunday school in Morton.

Dr. J. N. Denson is a man of great catholicity, a good speaker, and an ardent Sunday-school worker. He comes of worthy ancestry, and is universally esteemed. Other members of the Scott County Association are equally as worthy as these who have received favorable mention, but are not so well known by the writer. May many years of usefulness be granted them.



## CHAPTER LII.

## TALLAHALA ASSOCIATION.

Of this association little is known by the writer. Repeated efforts have been made to get some information as to the churches composing it, its constitution, and its operations, but all in vain. Some facts will elude our grasp, and are not to be overtaken by our best efforts.

Six months ago, N. L. Clark suggested that needed information could be gotten as to the workings of this body from M. Walters, of Laurel. He was written to, and the letter returned to the writer, as he had, doubtless, changed his postoffice. Then N. L. Robertson was appealed to for information, who was confident that he could get all the wanted facts. Some months passed, and he was written to again urgently. He, in reply, expressed great surprise that the facts had not been forwarded to me some time before, and said that he would write to M. P. Bush, of Laurel, to send Minutes of the proceedings of the body at once. No Minutes came, and then this historian wrote to M. P. Bush, and has not been able to hear from him to this writing. Happy Tallahala, to this writer, the receding rainbowsend, a "will-o'-the-wisp," the food of Tantalus.

## CHAPTER LIII.

## THE LEBANON ASSOCIATION.

This Association was formed for the convenience and development of the churches along and near the New Orleans and Northeastern Railroad. They were along this railroad from the State line on the south to Meridian on the north. These churches were at Nicholson, Poplarville, Lumberton, Purvis, Hattiesburg, Ellisville, Laurel, Sandersville, Immanuel Church of Meridian. The two churches, not on the line of this railroad were, Indian Springs, near Hattiesburg, and Augusta, the county seat of Perry county.

In response to a proposition made through the *Baptist Record*, the delegates representing churches wishing to form a new association met at Hattiesburg, November 27, 1894. The churches are indicated by the names of the places just mentioned. The delegates that assembled were buoyant with hope for the future of their section of the country, and were men of energy and enterprise. They were also men who believed they espoused something and had honest convictions as to the truth, the basis upon which their denomination of Christians was established.

The Association was not named for anything in its bounds. Nearly all the associations in South Mississippi were named for some creek or river that threaded their territory. There is no Mt. Lebanon in that part

of the country, nor is there a Lebanon church in the union. A committee was formed in the first meeting of the body to give a name to the organization. Their report is in the Minutes. The Association was named for Mount Lebanon in Syria. The mountain is noted for its fruitfulness, and for its tall sweetly-scented cedars, whose roots fasten upon the rocks of the everlasting hills. In the closing paragraph of the report we find this language: "May the children of God who have and who shall be hereafter united in the work of the Lord in this Association, have abundant grace to grow higher in the divine life, and become stronger every day, like the beautiful cedars of Lebanon."

As to the motives that actuated the originators of this union, no happier expression could be given to them than we find from the smoothly flowing pen of O. D. Bowen. He was appointed to write a brief introduction to the first Minutes of the first meeting of the body, setting forth the objects and purposes of the Association. This introduction is historic and will be given in full.

"Acting in compliance with the request of the Lebanon Baptist Association, the writer takes pleasure in introducing this body of fellow-laborers to the brotherhood throughout the country, and would state the motive by which the churches were actuated in forming the body, and the object for which it was organized.

"1. We believe that the principle of love to God and love to man influenced God's people to do what they believed would promote his glory and the well-being of his creatures, and being guided, as we believe, by the spirit and providence of God, and in the exercise of their God-given freedom of church independence, they have organized this Association in the district of coun-

try in which the Creator has placed them, and in so doing they feel assured of his approbation.

"2. The object or purpose for which this Association was organized is consonance with the foregoing. But to be more explicit: It is that churches may, through the union of consecrated forces, carry out the will of the great head of the church, as found in Matt. 28:19, 20—"Go ye, therefore, and teach all nations," etc. It is its purpose to assist in extending the Redeemer's kingdom from the pine woods of Mississippi to the uttermost parts of the earth, to give the gospel to the poor, to rescue the perishing, to lift up the fallen, to promote the interest of the Savior's cause among men by fostering and helping every branch of Christian benevolence as outlined in the Holy Scripture. It is also its purpose to wage an aggressive war against every form of evil which blights our land.

"3. This Association of churches has taken its stand by the side of the infallible word of God, and will contend earnestly for the faith which was once delivered to the saints. The principle of unfailing fidelity to Christ is inscribed upon its banner, and in His name we trust, and upon the Holy Spirit we rely for success. We extend the hand of fraternal fellowship to our sister associations, and crave an interest in the sympathies, love and prayers of God's people," etc.

At 9:30 a. m. the devotional exercises were begun, L. M. Stone, of Meridian, conducting the meeting. O. D. Bowen was called on to preside over the body in its temporary organization and Charles G. Elliott to act as clerk. The churches and delegates being enrolled, by unanimous vote the temporary officers were elected to act in the permanent organization. The constitution, articles of faith, and rules of decorum being

adopted, the child properly named and the committees formed, the body went regularly at work. It may be well to say that to this day the union has not found it necessary to change its moderator or its clerk.

The first act of the organized body was to assert itself as to its alliance and co-operation with the Baptist State Convention in all the departments of its work. Five delegates to the Baptist State Convention were appointed by the moderator, and an executive committee of five was raised to correspond and co-operate with the State Convention Board with a prospect of supplying destitute places in their bounds. The first Executive Committee consisted of L. E. Hall, T. J. Hardy, W. B. Holcomb, W. C. Anderson, and W. W. Mitchell. The body recognized the presence of J. A. Hackett, L. M. Stone, A. V. Rowe, J. L. Finley, T. E. H. Robinson, J. P. Williams, N. L. Robertson, and J. E. Davis.

The first report read before the body was on temperance. It expressed the firm conviction that *prohibition* was the only correct moral attitude of the church of Christ as to the liquor traffic, and that individuals and churches should use their influence at the ballot for the election of men, who oppose the evil of strong drink.

The subject of Ministerial Education was well presented by a committee, of which C. G. Elliott was chairman. The report on Sunday schools was peculiarly fitting. It cut to the point at once. The churches reported 1,002 pupils in their Sunday schools, while they had a total membership of only 1,131. That was excellent. Joy was expressed that B. N. Hatch was doing work under the Convention Board as State evangelist for Sunday schools. The report on Missions covered the field, and the report on Publications was satisfactory, and in line with all the organized work.

The first session of the Lebanon presaged an existence of usefulness for the body. It had in it an unusual number of strong men. The names of eight ordained ministers were in the printed list, and three promising licentiates.

The second session of the Lebanon was held with the church at Poplarville, beginning September 12, 1895. The Heidelberg church, which hoped to enter into the constitution of the Association the year before, was received into the union. The Association was then composed of thirteen well organized churches. The age of the same churches appears in the Minutes. In some of the Minutes of the oldest associations the number of years the churches had been in existence was given. It is good information. The Ellisville church was the oldest, being constituted in 1882. Of the thirteen churches that composed the Lebanon, the Ellisville church was also the largest, having 202 members. The Hattiesburg church, constituted in 1884, had a membership of 185. The Heidelberg church was the smallest, having only twenty members. The total membership of the churches had increased during the associational year from 1,131 to 1,183, but the attendance upon the Sunday schools had largely decreased, falling back to a total of 740.

The statistical table of 1895 makes a fine financial showing. None of the benevolences fostered by our people seemed to be overlooked. Their contributions to State missions, Home missions, Foreign missions, Sustentation, Ministerial Education, the Southern Baptist Theological Seminary, Local Benevolence, Sunday School work, and pastors' salary made a grand total of \$5,875.15. Seven of the thirteen churches had prayer meeting weekly..



Two or three of the reports put before the body have in them the important facts as to their projected work. The report on Colportage read by R. A. Venable has in it three wise recommendations. As the Lebanon was young, co-operation was suggested with the Chickasahay Association in the employment of an efficient colporteur, and that a committee be appointed to confer with the mother association about the matter, and the assistance of the Convention Board sought.

The report on Woman's Work decried "women preachers," but declared that the women in their legitimate work needed the encouragement and aid of the pastors in organizing societies and carrying on their work. The report of Mrs. E. V. Clark, the vice-president of Woman's Work in the Association, was appended to the annual report. Six societies were reported. These societies were weak but cheerful, and were aiding in missionary and church work.

The Association of 1896 met with the Ellisville church on Thursday morning, September 17. All of the churches were well represented. The Shady Grove church, Jasper county, was received into the union, and also the Lacey Baptist church. The visitors were A. V. Rowe, J. G. Sibley, J. M. Phillips, and J. A. Hackett. The associational sermon was preached by W. B. Holcomb on the "Guidance of the Holy Spirit."

Dr. Whitsitt, on the history of English Baptists, received more than a passing notice. Early in the session a resolution was offered by W. M. Conner on the subject, which was referred to a committee of three, which had instruction to report during the sitting of the body. Few men have the opportunity of producing a more far-reaching sensation than did that noted scholar. How it ever impressed itself on him to malign

his own denomination taxes thought. The reputation of having found something new in history must have been very seductive to him. It did not require any great length of time for the committee appointed to tie their "whereas" and "resolved" together. The gun was loaded, and all they had to do was to pull back the hammer. Thought was already formulated, and sentiment established. And why should it not have been so. The rough hand had been placed on the heritage of the fathers, and an attempt made to mutilate Baptist history, and that too by the president of our Southern Theological Seminary.

The report on Colportage read by L. E. Hall was brief. It could not give the work done in the co-operation with the Chickasahay Association, but recommended that the committee be continued with instruction to learn the amount of debt incurred by the joint committee. It is not stated in the Minutes that the report was discussed. While the enterprise seemed in a discouraging condition, much good work was being done by the colporteur, J. M. Phillips, in East Mississippi. He was cordially invited, by resolution, to visit any part of the territory of the Lebanon Association.

The remaining five years of the history of this Association, we shall consider topically, as matters had so far formulated in 1897 in the organization that no movement threaded its way through the consecutive year. The topical method allows due consideration for each line of work in uninterrupted sequence.

Each year the Lebanon had a strong report on temperance. True, the prohibition movement had won acceptance before the formation of this Association. The counties in which the churches were located were all under prohibitory law before the origin of this or-

organization. But a drink made of hops was for a time allowed as a beverage by State law. The law was abused, and certain proportion of alcohol put into the liquid, beyond the limitation set by the State, which could only be discerned by a strict chemical analysis.

In 1895, the Lebanon passed the following resolution:

*“Resolved*, That it is the sense of the churches composing the Lebanon Baptist Association assembled at Purvis, Mississippi, December 2, 1897, that the law legalizing the sale of what is known as ‘hop tea’ should be repealed, as the retention of this law on our statute books is a reflection upon the fair name of the State of Mississippi.” It was recommended that the churches should circulate, as citizens, petitions, requesting the legislature to repeal the odious law. The law was repealed.

The two following years the evil of strong drink was strongly condemned. But, in the year 1900, another dodge of the demon drink was being closely observed. The stringent laws made by the last meeting of the legislature to scout the “blind tigers” was heartily approved. This screened beast, wily though it is, has been captured too often, but having multitudinous shapes, it appears in the dark and secluded spots of our town, and lurks there despite the most sleepless vigilance. A correct public sentiment is in all grades of society, and a due respect for reigning law is the only corrective of the secluding evil.

Some of the warmest supporters of sustentation are in East Mississippi. Capt. W. H. Hardy, long of Meridian, lately of Hattiesburg, was the first president of the State Convention to insist upon the formation of a Board of Sustentation, and the first Board foster-

ing this benevolence was in Meridian. In 1896, it was said that the Lebanon was taking more interest in sustentation than before, and that there was great need among the superannuated ministers in the State. In 1899, seven churches of the Association contributed to the sustentation fund, and the following year this number of the churches was increased by one.

For a part of the period of the history of this organization we are now considering, the Baptist Convention paper was published in Meridian. They were true to *The Record*. No word of complaint as to that paper appears on their Minutes. *The Record* was recommended that year as worthy of support, and renewed mention.

In 1898, in the report it is said: "We are glad to learn, that the *Baptist Record* and the *Layman* have been purchased by a stock company with the view of giving us one large, sound, well-managed, well-edited paper, and we earnestly recommend that our people give this new paper their hearty endorsement and support." It is seen that there was no ill will engendered by the removal of the paper interest from Meridian to Jackson.

In 1899, the redubitable J. R. Farish was chairman of the Committee on Publications. He loved the *Baptist Record* as none of the rest of us loved it—his affection for it was unfailing. He said: "We recommend to our people to give our new Baptist paper a fair and honest chance to accomplish its great and important mission." The price of the new paper was \$2.00 a year. Some objected to this. They said they could get papers for half the amount. The answer was given "A ton of rotten corn is worth less than a peck of sound." In 1901, the Association was urged to observe

the second Sunday in December as the "Baptist day," with a special effort to increase the circulation of the paper.

None of our cherished benevolences are more readily supported than the *Mississippi Baptist Orphanage*. It makes no appeals for support, but it has not known a day of real need. The commendations of the Lebanon, and its ready support, was hearty from the opening of the doors of the institution. In 1899 they said: "It behooves us to keep this work in view, remembering that there is a crying need for everything given." In 1901, the prospective central building of the Orphanage was spoken of encouragingly, and doubtless, many of the good men of the Lebanon have bricks in that building, now being occupied by the Lord's little ones.

Woman's Work was tenderly fostered by this new organization. The kindly treatment of the work by the brethren has in it the courtly bearing of Christian gentlemen. They were ever ready to extend a hand politely to the women toiling upwards in the Master's work. Mrs. E. V. Clark, vice-president in 1897, was requested to visit all of their churches as soon as possible and organize societies, and they would raise the money to pay her expenses. The next year she reported that the funds raised for her expenses were more than ample, and that she had organized seven societies. In 1899, she reported \$65.00 given to the frontier missionaries, and \$135.69 through the regular quarterly collections. Her report was happily spoken to by Mitchell, Hall, Elliott, Roper, and Farish. In 1901, the Association's vice president, Sister Bessie L. Stapleton, organized ten societies, and W. B. Holcomb three, making a total of sixteen societies in the Association.

The Lebanon has not supported an annual Sunday

School Convention, but has kept up a lively interest in the work. The body has more than the usual number of town churches to be found in similar organizations in the State, which has favored the average attendance upon the Sunday schools until it stands so far as is known without an equal in the associations of the State in the ratio of Sunday-school pupils to the church membership. In 1898, five churches of the body reported Sunday schools with an attendance larger than their church membership, and in 1899, nine churches made a like report. While the Association had gained in the current year in church membership 123, it had gained in attendance upon the Sunday schools 367. The total membership of the churches that year was 1,746, the number of Sunday-school scholars was 1,756. In 1900, in the report on this subject, it is said: "We note that there has been an increase of one Sunday school. The Lebanon is the banner association of the State in the Sunday school procession.

The reports placed before the Association on Education usually embraced Ministerial Education, Stone Female College, and Mississippi College, and were usually well discussed. Sometimes Hillman College, or Blue Mountain Female College would receive favorable mention.

The Association adopted the one-report method as to missions, and retained the method year by year. In 1899, these preambles and resolutions were adopted:

"WHEREAS, the Gulf and Ship Island Railroad has opened up an important field for mission work between Hattiesburg and the Gulf, and

"WHEREAS, the Baptists along this road are turning to the State Convention for help in developing the spiritual condition of this country, and



"WHEREAS, we know that now is the time to occupy the field, if we are going to do so at all, therefore,

"*Resolved*, First, that we urge our Convention Board to put at least two strong men on this road, at once, if they can be secured.

Second, that these men be supported by the Board, so they can turn their attention to building up churches along the line and planting others, instead of having to try to get their support from the field."

The Gulf and Ship Island Railroad traversed the centre of their territory, and they began to prepare for the onset. In 1899, it was said that telling results of missionary work could be seen in the spiritual condition of that neglected country. L. E. Hall was making himself felt along the Gulf and Ship Island Railroad, and in the contiguous country. J. G. Sibley was further south, and J. B. Searey on the coast. They were strong men, well equipped, and well adapted to the undertaking.

Three or four things must in conclusion be said about this intelligent and progressive body. Its Minutes are all neat, legible and shapely. They attract attention, and provoke remark. The Minutes of 1894 were printed by John M. Murphy, at Meridian, and are pleasing to the eye. From that time on they were printed by the Brandon News, and were, without exception, models of mechanical skill.

The field of the Association is ideal. The churches are, in the main, in good towns, and composed of a people who are working together for the development of their country, without jealousy or ill-feeling, and with all of the sturdy mental and spiritual build of men well reared in good country homes, and trained in scrupulous country churches. Such men constitute a large part of the wealth of our State.

The evident life of the Lebanon is itself attractive. It is life well directed. The irrefragable lightning will rend the oak to splinters, but the controlled electricity moves harmless to the accruing benefit of man. Life well directed is needful in the promotion of all benevolent enterprises. Such is the life instinct in the Lebanon.

There has been displayed by the body a beautiful harmony of action. No page of the Minutes is blurred by the appearance of rancor. "Blest be the tie that binds our hearts in Christian love" is a good old Baptist song, written by a Baptist preacher, and surely from him, the members of the Lebanon are in direct line of succession. The blessings of high heaven remain with the Lebanon.

## CHAPTER LIV.

## TRINITY ASSOCIATION.

The Trinity Association is in the counties of Chickasaw, Clay, and Webster. It was constituted in October, 1895, of churches from the Aberdeen, Columbus, and Zion Associations, it was the Trinity.

The churches that went into the constitution of the body were: Bethel, Cross Roads, Montpelier, Pine Bluff, Pleasant Ridge, Double Springs, Spring Creek, Mount Pleasant, Mabon, Cumberland, Arbor Grove, and Wake Forest. The churches that have been received since are: Amity, College Hill, Arbor Springs, Monta Vista, Bentley, and Hohenlinden.

J. F. Mitchell was moderator of the Trinity Association at its five sessions from its constitution, S. M. Hightower was clerk for four years and L. M. Pearsall has been treasurer through the existence of the body. S. M. Cole was moderator in 1900 and 1901, and A. J. Davis is at present their efficient clerk.

The ministers in the organization of the Association were: S. M. Cole, J. L. Arnold, A. J. Porter, J. A. Dalton, J. F. Mitchell.

The second annual session of the body was held with the Pleasant Ridge church, and the third with the Cross Roads church, beginning October 22, 1897. Eighteen churches were represented, which had a total membership of 1,252. The prominent visitors were:

David Burney of the Chester Association, J. L. Wilson of the Aberdeen, A. V. Rowe, Corresponding Secretary of the Convention Board, and W. A. Hurt, representing the *Layman*. The usual reports were made on Pastoral Support, Systematic Benevolence, Periodicals, Home and State missions, Temperance, Ministerial Education, and Sunday schools. The churches gave that year to Home missions \$14.80, and to Foreign missions \$18.91.

The fourth annual session was held with the Arbor Grove church, the fifth, with Spring Creek, and the sixth at Mount Pleasant church of Webster county.

In 1900, there were 20 churches in the Association with an aggregate of 1,321 members. The Wake Forest church was the largest, having a total membership of 153. S. M. Cole was their pastor. The next in numbers was the Bethel church with an enrollment of 119. J. F. Mitchell was their pastor. The third in size was the Cross Roads church which had a church list of 103.

The Finance Committee of that year reported received for Foreign missions \$51.65, for State missions \$1.50, for Home missions \$10.15, and for the Orphanage \$9.20.

Among the reports of committees, we find this statement in the report on Temperance: "We learn that ninety per cent. of the inmates of the penitentiary are there from the effect of the liquor traffic." The report of the Committee on Periodicals recommended *The Baptist*, of Jackson, Miss., *The Texas Baptist Standard*, *The Pastoral Visitor*, and the *Foreign Mission Journal*. A good report on the Orphanage was presented by A. M. George, chairman of the committee. In the report of the Committee on Sunday Schools, we find this lan-

guage: "With much regret we noticed from the reading of the letters from the different churches that about one-fourth, or perhaps less, reported no Sunday schools." That was a good comparative report from the churches of the body: better, by far, than many of the Associations composed of country churches could report.

The ordained ministers of the Association at that date were: J. L. Arnold, N. Baker, S. M. Cole, W. J. Caldwell, J. A. Dalton, J. L. Foster, L. L. George, J. F. Mitchell, F. H. Middleton and J. P. Wofford. One of their most active ministers, and one most interested in the history of the body is J. F. Mitchell. His Association has delighted to honor him, and he is devoted to the work of the Association.

We are told that the Trinity Association "has increased in interest since its organization," and "is moving along on the different lines pursued by our denomination." May its star ever increase in magnitude, and its usefulness know no limit but the end of time.

## CHAPTER LV.

## SOUTH MISSISSIPPI ASSOCIATION.

This Association is composed of churches in the counties of Amite and Pike. On October 31, 1896, representatives of five churches met with the Jerusalem church in convention to consider the advisability of organizing a new association. The Jerusalem church is in Amite county, and is one of the oldest churches in our State. It is about two miles north of Gillsburg.

The leading ministers in the convention were: R. J. Boone, T. C. Schilling, and J. M. Cook. It appears that there was some discussion as to the advisability of going into the organization, but a motion prevailed to project the new enterprise. In the permanent organization of the body, J. M. Cook was chosen moderator, and W. P. Smith, clerk. The churches entering the new institution were: Jerusalem, Osyka, Mt. Vernon, Amite River, and New Hope. The body was called the South Mississippi Association.

Committees were appointed to report at that sitting of the Association on Publications, Finance, Education, Missions, Temperance, and Sustentation. On the Lord's day, T. C. Schilling preached at 11 a. m., and J. M. Cook at 1 p. m. On Monday Articles of Faith, etc., were adopted and the report of committees heard. Correspondence was agreed upon with the Mississippi, Mississippi River, Bogue Chitto, and Fair



River Association, and with the Baptist State Convention. Two of the churches reported Sunday schools.

The second annual session was held with the First Church, Osyka, beginning December 18, 1897. The officers of the previous year were re-elected. In fact, they were elected year by year to this date. The writer does not enjoy a familiar acquaintance with W. Pratt Smith, but knows J. M. Cook well. He is a minister with more than ordinary ability and is a pious, devout, and consecrated Christian. He is especially gifted in prayer, and of a reverent and subdued spirit when making his appeals to a throne of grace. Two visitors were recognized, A. V. Rowe, representing the interests of the Convention Board, and R. J. Boone. The Gillsburg church was received into the union, but called for a letter of dismissal the following year.

Four of the six churches reported additions during the associational year, the Gillsburg church receiving eight by baptism, Mt. Vernon eleven, Jerusalem one, and Osyka one. The total membership of the churches was 405. Four churches reported amounts contributed to missions, amounting to \$52.95.

The Association convened with the Mt. Vernon church, December 3, 1898. The late date of their meetings was caused by the appearance of yellow fever in New Orleans, and different parts of our State. There were 17 delegates in the union, the Osyka church not being represented by letter or delegates. Two messengers were present from the Mississippi Association, W. K. Anderson, and William McNabe. Their program for services on Sunday was not carried out, on account of the inclemency of the weather.

The usual reports were placed before the body. In the report on Sunday schools, pleasure was expressed

that some of their churches were making progress in the Sunday school work. The churches were urged by the Association to exercise a kind but firm discipline with members addicted to strong drink. A hearty co-operation with the Convention Board was kindly recommended. *The Baptist*, and the *Foreign Mission Journal* were commended to the readers of the body.

Their fourth annual session was held with the New Hope church, beginning September 16, 1899. The introductory sermon was preached by J. M. Cook from Heb. 11:10. J. H. Lane and E. A. Bates were received as messengers from the Mississippi Association, and Jesse Carpenter from the Mississippi River.

On Sunday morning a "mass meeting" was held, and the report on Sunday schools read and discussed. At 11 a. m. J. H. Lane preached a sermon on "What Baptists Believe and Hold." Preaching at the same hour in a grove near by, by J. R. Bayham. The mission collection amounted to \$8.30. Preaching in the afternoon by W. A. Hewitt. Only four baptisms were reported, and the churches reported 433 members. Three churches contributed to missions, Mt. Vernon giving \$3.25, Osyka \$6.10, and Jerusalem \$5.00.

The fifth annual session was held with the Jerusalem church, beginning September 8, 1900. Only four churches were represented, Amite River, Mt. Vernon, Jerusalem, and New Hope. Nothing is said about the disappearance of the name of the First Church, Osyka, but it is known that about that time the difficulties, which had been menacing the peace of Baptists in Osyka, had been adjusted, and a union of the two churches realized by the friends of peace. The consolidated church sought other affiliations.

The introductory sermon was preached by J. Pres-

ton Harrington from Col. 1:18. The sermon on Sunday was preached by J. H. Lane, after which a collection was taken for missions amounting to \$10.50. The report on Ministerial Education was read and adopted, and a collection taken for that object in cash and pledges, amounting to \$26.00.

On Monday, a report was read on the Orphanage, and a fine interest manifested in that benevolence. They took a collection for the Orphanage, in cash and pledges, of \$26.05, and appointed a committee of one from each church to collect money, and look after the interest of this object.

There was only one ordained minister in the Association, and four churches with a total membership of 318. Two of the churches reported amounts given to missions, Mt. Vernon \$3.00, and Jerusalem \$4.00.

This Association is young, small, and struggling, but with prospects as fair as other associations, which years ago had small beginnings, but are now among our strongest and best. The life of associations is as the career of individuals, beyond calculations or conjecture as to what their future will be. The Lord's blessings attend this young association.

## CHAPTER LVI.

## LAWRENCE COUNTY ASSOCIATION.

This Association was organized October 26, 1901, at Calvary church in Lawrence County, Miss. A fraternal conference composed of delegates from several churches in Lawrence county was held in Monticello, the county seat of Lawrence, the last of March, 1901, which decided on the advisability of the constitution of the new body.

The Association was the third Baptist association formed in Lawrence county. The Pearl River was constituted at Dilling's Creek church in 1820, and the Fair River at Shiloh church in 1872. Besides this, churches in the county had been in the Strong River and Pearl Leaf Associations. Two of the churches that went into the constitution of the Lawrence County Association are among the oldest churches of the State, Bethany and Silver Creek.

Lawrence county was settled early. The old "Three-Cut-Road" from Georgia to Natchez ran through the county, which was the highway for emigration to the west. The Lawrence county has no railroads, unless it be some spur tracks for the convenience of milling interests. Its inhabitants are prosperous, contented, and religious.

The Lawrence County Association was composed

of fifteen churches, all of Lawrence county. Eight (8) of the churches were from the Pearl River Association, viz: Bethel, Clear Springs, Crooked Creek, Calvary, Hepzibah, New Hope, Silver Creek, and Society Hill. Five (5) of them were from the Fair River, Antioch, Monticello, New Zion, Rehoboth, and Shiloh. The remaining two were from the Pearl Leaf, Bethany, and Whitesand.

D. M. Lee was chosen temporary chairman and W. J. Armstrong temporary clerk. It was agreed, upon motion, that the new body be called the Lawrence County Association. D. M. Lee was chosen moderator, W. J. Armstrong, clerk, and A. T. Longino, treasurer. The usual Articles of Faith, Rules of Decorum, etc., were adopted. No work was undertaken beyond due preparation for the meeting of the body in 1902.

The leading spirit in the organization was J. P. Williams, of Silver Creek. J. P. Williams is a worthy graduate of Mississippi College. He is a pious man, of rare common sense, and one of our best preachers. He is in the country from preference. He is pastor of some of the largest churches in the State, and exerts an extended influence. He says that when a preacher fails in the country, he goes to a town to preach. He has a great field of labor, and may he be granted many years of usefulness.

## CHAPTER LVII.

## THE NON-CO-OPERATIVE ASSOCIATIONS.

These associations are composed of the people usually called anti-missionary, and sometimes, derisively, "Hardshell Baptists." They call themselves Primitive Baptists. Wishing to extend to them all courtesy that a historian should, we shall speak of them in terms least offensive to them.

The so-called Primitive Baptists of our State are not to be traced to the original division of Baptists in 1814, but have gone out from Missionary Baptist associations. This may not be true in the exception, but is in the rule. We shall so find the historical facts in the writing of the history of the individual associations.

Their articles of faith are, in the main, excepting the reference to feet washing, consonant with the articles of faith adopted by the great body of Baptists, but their constitutions are, in many essentials, peculiar to themselves. For the sake of lucidness, their articles of faith and constitution will be given, as they appear in the Minutes of the Bethany Association. The constitution in the Minutes of the old Primitive Association is not so full as in the Minutes of the Bethany.

## CONSTITUTION.

Article I. (The name of the Association.)

Art. II. This Association shall be composed of mem-



bers chosen annually by their respective churches, and each church shall be entitled to three delegates, who on presenting letters certifying their appointment, shall be entitled to seats.

Art. III. The Association shall have a moderator and clerk, who shall be chosen immediately after the organization of each session.

Art. IV. This Association shall hold regular annual sessions, at such places and from time to time, she shall designate, and when convened shall only sit as an advisory council.

Art. V. This Association shall never possess a single attribute of power to lord it over God's heritage, but forever disclaims all right to interfere with the internal concerns of any church, and holds each church to be independent in all matters of internal government.

Art. VI. This Association may withdraw from any church that shall become heterodox or disorderly.

Art. VII. This Association forever disclaims all connection with every modern missionary society, by whatever name called.

Art. VIII. No church shall hereafter be admitted into this union until she shall first produce satisfactory evidence of her being opposed to all modern missionary schemes: neither shall there be any newly constituted churches admitted into this union until they have first presented copies of their faith, and by whom constituted.

Art. IX. This Association shall have power to adopt such rules of government, while in session, as she may deem proper, subject to amendment: provided, however, the same shall not conflict with this Constitution.

Art. X. This Association may hold correspondence with such associations as she may deem orthodox.

Art. XI. This Constitution shall not be altered, or amended, until two-thirds of the churches composing this union shall require the same.

#### ARTICLES OF FAITH.

Article 1. We believe in one God, and the Trinity of Persons in the Godhead—the Father, Son, and Holy Spirit.

Art. II. We believe the Scriptures of the Old and New Testament are the revealed words of God, and are the only rule of faith and practice.

Art. III. We believe in the fall of Adam and consequent depravity of human nature, and that all men, by nature, are in a state of wrath, and utterly unable to recover themselves by their own free will and ability into the favor of God.

Art. IV. We believe that God, before the foundation of the world, chose a definite number of the human race in Christ Jesus to salvation, and they in particular are saved.

Art. V. We believe that sinners are justified only through the merits and efficiency of the obedience, death and resurrection of Christ imputed to them.

Art. VI. We believe that all those who are called quickened, regenerated, and justified are preserved in Christ and kept by the power of God unto salvation, and can never fall away and finally be lost.

Art. VII. We believe Jesus Christ, who is the Head and Law Giver has instituted the ordinances of Baptism and the Lord's Supper, which are to be perpetually observed by the church to the end of the world.

Art. VIII. We believe that Baptism, the Lord's Supper, and Feet Washing are ordinances of Jesus Christ, and that true believers are the only proper subjects, and the proper mode of baptism is immersion.

Art. IX. We believe in the resurrection, both of the just and the unjust, and the happiness of the righteous, and the punishment of the wicked will be eternal.

#### THE PRIMITIVE ASSOCIATION.

The body held its sixteenth annual session last year. As is true of the other non-co-operative associations, the history preserved is meager. We can only give such information as to them as has been preserved by written records that are available.

The Primitive Association is located in the counties of Carroll, Holmes, and Yazoo. It is at present composed of five churches, Lebanon, Sweet Water, Oak Ridge, New Providence, and Bethany. The Lebanon church, with Durant as its postoffice, has 36 members; Sweet Water, at Coila, has 52 members; New Providence, Cecil, has 27 members; and Bethany, Tierce, 14 members. The membership of Oak Ridge is not known as it was not represented in the Association last year.

This Association was constituted in 1839 of four churches: The Yazoo, Hickory Springs, Rocky Springs, and Lebanon. The last named church is the only one of the four so denominated in the present list of churches; but possibly some of them have changed their names.

The Primitive Association got its rise out of the old Yazoo Association. The history of the dissolution of that body is given in our consideration of the Yazoo Association. The dividing wedge was the question of missionary operations. The churches were not agreed on the way their evangelism should be carried on, and they came to the parting of ways. Some of them went into the constitution of the Primitive Association, and some to the Zion Association. The Doak's Creek church went into the formation of the Mt. Pisgah Association.

In 1844, this body had in it seven churches with a total membership of 1896; in 1845 nine churches with 497; and, in 1846 the churches had 523 members.

The body met in 1900 with the Bethany church, Yazoo county, and meets this year with the Lebanon church which is eight miles south of west of Durant. It convened last year on Friday before the fourth Sunday in September. S. J. Wilkinson was moderator, and W. J. Owen, clerk. The messengers from the churches were: D. Musselwhite, W. J. Owen, John Moore, J. M. Palmer-tree, S. J. Wilkinson, C. M. Tierce, and E. L. Johnson. The churches composing the body had an aggregate of 129 members. Their ordained ministers were: G. K. Guess, S. J. Wilkinson, and J. W. Woods. The sum of \$10.50 was received from the churches for associational purposes.

#### LITTLE ZION ASSOCIATION.

Because of its age, the Primitive Association was considered first among the associations that are claiming our attention. We will now begin with the bodies in the southern part of the State, and proceed northward, being interrupted only by the chronological order of the associations.

The Little Zion Association is located in the southeastern part of the State. Its churches are in the counties of Jones, Green, Wayne, Marion and in Mobile county, Alabama. Two of the churches are in Alabama, Lebanon, and Pleasant Grove. Two churches are in Jones county, Lebanon at Overt, and Palestine, at Hoy; one in Green, Philadelphia, at Richston; and two in Marion, Pleasant Home, Purvis; and Bluff Springs at Talawah.

In Robertson's account of the dissolution of the Leaf River Association, which was in 1845, we find that

there was a number of the churches of that body which was opposed to missionary societies, bible societies, etc., which formed themselves into the Primitive Baptist Association. He says that the Association "existed for a few years only" and became extinct. The sentiment against organized Christian efforts, we may well conclude, did not die with the Association, but remained with some sort of expression in that part of the State.

The Little Zion Association held this year (1902), its eighteenth annual session with the Lebanon church, the last of September. The eight churches composing it, have a total of 133 members. The pastors of the churches are: John Mason, J. J. Massey, L. F. Easley, and J. A. Parker. Their officers last year were: L. F. Easley, moderator, and Luke Mason, clerk. The sum of \$17.50 was reported on hand by the Committee on Finance.

#### BETHANY ASSOCIATION.

This body is now 58 years old. It has in it nineteen churches, which are in the counties of Newton, Scott, Clark, Leake, Neshoba, Yazoo, and Attalla. The churches composing it have 634 members. Antioch, in Scott county is the largest of the churches, having 65 members. This is the strongest Association of their order in the State. In 1846, the body had in it 9 churches with a total of 198 members.

In 1900, J. R. Willis was moderator, and W. W. M. Banks, clerk. The Association corresponds with the Primitive, the Amite, and the Good Hope Associations. It has in it 15 ordained ministers, two of them in Scott county, four in Leake, seven in Newton, one in Neshoba, and one in Clarke.

N. L. Clark, in his history of the Mt. Pisgah Association published in this work, gives a good account of

the division of that association on the question of missionary operations, which gave rise to the organization of the Bethany Association. We take the liberty of quoting a few sentences from what he has written on the disturbance in the Mt. Pisgah Association in 1843. He says, that on Monday embraced in their session, "Sadness pervaded the whole delegation, and much apprehension was felt. \* \* \* 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 actions to his word, left the house, followed by a number of delegates that agreed with him in sentiment."

Elder Wilbanks, the leader of the opposers to the missionary sentiment of the Mt. Pisgah Association, was moderator of the Mt. Pisgah, and Joel Harvey, a visitor, and a "non-fellowship" was appointed to preach on Sunday, but was not so allowed by the Association.

We are not told what churches went out of the Mt. Pisgah Association to form the Bethany, but are given to understand that the anti-missionary sentiment was, at the time, strong in the Mt. Pisgah Association.

We find in the Minutes of 1900, obituary notices of the death of two of their ministers, A. J. Craig, and J. G. Crecelius. This was a great loss to the Bethany Association.

A. J. Craig died in Meridian, January 1, 1900. He was a native of Illinois. He came to Mississippi in 1872, and was ordained to the work of the ministry in 1881.



J. G. Crecelius was the grand old Roman of the Association. He was born in Washington county, Tenn., in 1815. He came to Mississippi in 1837, and settled in Scott county. He joined the Antioch church in 1841, being baptized by Stephens Berry. He began to preach sometime afterward. He was in the division of the Mt. Pisgah Association, and in the constitution of the Bethany Association, in which he served as clerk several years, and moderator two years. By the people of Scott county he was several times placed in high positions of trust, being for a while in the State legislature.

#### GOOD HOPE ASSOCIATION.

This institution will hold its thirteenth annual session beginning on Saturday before the fourth Sunday in October, 1902. It was formed of churches of the Bethany Association in the southern part of its territory. Its churches are in the counties of Jasper, Smith, Scott, and Simpson. It has the Bethany Association north of it, the Little Zion south of it, and the Amite west of it.

The Good Hope Association now has in its affiliation ten churches, which have an aggregate membership of 245. The Mt. Olive church in Scott county is the largest, having a membership of 36. The pastors of the Association are: N. C. Wade, D. R. Pittman, J. S. Thomas, C. C. Smith, T. S. Monar, J. T. Gray, A. L. Wade, E. A. Searcy, and J. A. Kenedy.

At the session of 1901, J. L. Joyner was chosen moderator, and A. B. Amason, clerk. The Committee on Finance reported the sum of \$21.05 on hand for associational purposes. Beside the pastors, whose names have been given the ordained ministers of the body were: J. L. Joyner, J. E. Alderman, C. P. Myrick, S. D. Edwards, C. L. Clark, S. R. Scott, J. J. Massey and A. B. Amason.

Under the head of "Reasons and Appeals" are given, as under the same head in the Minutes of the Bethany Association, five reasons for their dissent from Missionary Baptists. They were: First, because they published to the world that there are more ministers of the gospel than *money* to send them out; second, that the lack of money was obstructing holy enterprises; third, because of the practice of buying life membership to societies; fourth, because they employ men at high wages to preach and act as agents in collecting money and laying the claims of education before the churches; and fifth, because they hold and publish to the world that large sums of money can be spent with prudence, economy and profit in advancing Christ's Kingdom, making it appear that "the advancement of Christ's Kingdom is entirely dependent on the amount of money that can be raised, thereby placing the salvation of God's church on human effort and contingency." Missionary Baptists were only held to be in disorder for "endeavoring to carry on such worldly and unscriptural measures." They assert that they are "Baptists of the old school," and regretted that the "new school" had sin lying at their door.

#### AMITE ASSOCIATION.

This body, as its name indicates, is in southwest Mississippi. It convenes this year with the Middletons Creek church, Franklin county, on Saturday before the third Sunday in October.

Middletons Creek is in the southeastern part of Franklin county, flowing northwest and emptying into the Homochitto River. The churches of the Amite Association are in that territory.

In 1854, the old Mississippi Association was

troubled by the assertions of Rowland Wilkinson, that Baptists had departed from the faith, practices, and usage of the churches of former days, and for the sake of filthy lucre had entangled themselves with conventions, associations and boards, thus infringing on the independence of the churches. He was excluded from the Zion Hill church, and became pastor of the Mt. Olive church, and then fellowship was withdrawn by the Association from the Mt. Olive church.

Thus the anti-missionary spirit began to show itself in south Mississippi. The Amite Association is not strong numerically but has some good men in it, some choice spirits.

#### LITTLE BLACK ASSOCIATION.

The body is south of east of the Primitive Association, and north of the Bethany Association. It is in the section of the State covered by the counties of Attala, Winston and Choctaw.

The Association is composed of seven churches. Their numerical strength is unknown to the writer. James Davis, and J. D. Dean are pastors in the Association, and leaders in the body.

Strange to say no mention is made of this Association in the Minutes in hand of the associations of this order. The Minutes of the Primitive and the Bethany, of 1900, do not refer to this body in the appointment of messengers to affiliating bodies. All the writer knows of the Little Black, therefore, has been gotten from a short note written him by W. H. H. Fancher. What is given must be correct if not satisfactory. If anything more can be learned of the body it will be added to these statements of facts. No pains will be spared to secure the most interesting facts, if they are in anywise available.

## LOOSACOONA ASSOCIATION.

This institution was constituted in 1839. It was composed of four churches that went out of the Yalobusha Association on account of an advanced movement of that body in missions. The churches going into the organization of the Loosacoona Association were in the counties of Carroll and Yalobusha.

Four small churches at first constituted the body, viz: Hopewell, which had 22 members; Shiloh, with 28 communicants; Mt. Carmel, with 15; and Loosacoona, with 32. In all 97 members.

In 1843, the Loosacoona Association had four churches in its union with an aggregate of 137 members. The body continued to exist until 1863, in which year it was dissolved.

## HOPEWELL ASSOCIATION.

This body was constituted in 1865 in Pontotoc county. The western part of its territory covers the ground upon which the old Loosacoona Association held its existence. The Hopewell Association is in the counties of Lafayette, Pontotoc, Yalobusha, Calhoun and Montgomery.

The first moderator of the Association was James Castleberry. He was succeeded in the position by M. C. C. Maples. After him came in the order named: E. A. Meaders, William Guess, and A. B. Morris.

The churches composing the Hopewell Association in 1896 were: Friendship, near Pittsboro, Calhoun county; Hopewell, near Coffeeville; Elam, its clerk's postoffice at Water Valley; Pilgrims Rest, near Delay; Antioch in Lafayette county; Loosacoona, near Coffeeville; Mt. Pisgah, its clerk's postoffice being Winona; and Indian Creek in Yalobusha county. These ten

churches in that year had an aggregate membership of 391. The pastors of the churches were: N. W. Eubanks, G. W. Wardlow, A. B. Morris, Wm. Burdeshaw, E. D. Williams, A. S. Perkins, D. J. Neal, and J. P. Pilkinton.

The most noted living preacher in the body is A. B. Morris. He is universally respected, and is noted for his kindness of heart, knowledge of the Bible, and ability as a sermonizer. He is strenuous in his belief as an "Old School Baptist."

The most noted of all the moderators that have presided over the Hopewell is E. A. Meaders, who lived near Water Valley. "Old Brother Meaders," as he was usually called, was known in several counties in North Mississippi, and was held in universal esteem, as a conscientious man, and a good preacher. He was about five feet and ten inches tall and in advanced age, somewhat stooped. He died in 1889, and was 86 years old at his death. He was a man of great strength of character, and practical ability.

#### THE ZIONS REST ASSOCIATION.

This body of non-co-operative Baptists was of early date, being formed in 1838. It was at an early day mainly in Kemper and Neshoba counties. At the breaking up of the old Choctaw Confederation in 1837, the Choctaw Association and the Louisville Association, and the Zions Rest Association were constituted of the churches of the Confederation.

Some of the ministers who were in the Confederation went with the anti-missionary element; among them were: Wade H. Crawford, Halbrook, "Grandpa" Pace and Edwin Pace. After some years Halbrook and Edwin Pace returned to the Missionary Baptists.

In 1842, the Zions Rest Association had in it four ministers, and the 18 churches composing the body had an aggregate of 585 members. In 1844, the ministers of the body were: James Alwood, William Allen, and Wade H. Crawford. In 1841, Michael Ross of the Choctaw Association, spoke of them as downcast and of "broken ranks." But many of their old associations maintained their existence through many years of discouragement, and exist to-day.

#### TOMBIGBEE ASSOCIATION.

North of the Little Black Association is the Tombigbee. It is in the counties of Chickasaw and Monroe. The writer knows little about the organization except what has been written him by A. B. Morris of the Hopewell Association, and that it is in the list of correspondence of the Hopewell Association. Elder Morris says it is just east of the Hopewell Association, which would place it in the counties mentioned above.

#### LIBERTY ASSOCIATION.

This body is composed of churches in Mississippi and Alabama. Three of the churches are in Mississippi, and in Itawamba county. These three churches are Marietta, New Ramah and Fair View. Marietta has 32 members, New Ramah 67, and Fair View 18.

They are every whit anti-missionary and believe in foot-washing. We are told that they are "a pretty good folk." They "split off" from the *Little Vine Association*, which is in that part of the State. It is said that the Little Vine has "split" again, has only two little churches in it, and is about dead.

#### NEW HOPE ASSOCIATION.

The New Hope Association is west and north of the



Liberty Association. It is in the counties of Tishomingo, Alcorn, Prentiss, and Union. Its territory extends from Iuka on the north to New Albany on the west. Its bounds are oblong, extending from the southwest to the northeast.

The Association was constituted in 1842, and is now sixty years old. It is at present composed of ten churches, Mt. Pleasant, postoffice at Iuka; Sardis, Rizenzi; Antioch, Corinth; Little Flock, Barnsville; Hopewell, Racket; New Hope, Brown's Creek; McKay's Creek, Burtons; New Providence, Dennis; Zion's Rest, Booneville; and New Prospect, Baker. Its present membership is 332.

The body met last year with the Sardis church, Alcorn county, September 9, 1901. The New Prospect church was received at that meeting of the Association. They met this year with the New Providence church, which is twenty miles south of Iuka.

Their ordained ministers are: J. D. Huddleston, Hickory Plains; J. T. Blanchard, Brown's Creek; M. Hardwick, Burnsville; J. J. Akers, Iuka; J. E. Shackelford, Burtons; and T. B. Dalton, Corinth. In 1891, M. Hardwick was moderator, and J. W. Barnett, clerk.

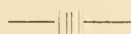
In the articles of faith of the body there is nothing said about "foot-washing" as an ordinance, but there is an article against "secret organizations," in which it is said, "We believe from experience that no good can result to the church of Christ from any secret organization."

#### TALLAHATCHIE ASSOCIATION.

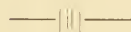
It has been impossible to this date to secure any copies of the Minutes of this body. It is situated in the northwestern part of the State, west of the New Hope Association. It is an old institution. According

to the Baptist Register of 1844, at the session of 1844, there were fourteen churches in the Association which had a total membership of 317. Through A. B. Morris, we learn that the body is still in existence. Near the Tallahatchie is also the "Regular Baptist Association," about which we can learn little beyond the fact that it still exists.

# Baptist Schools and Colleges.



## PART II.



### History of Mississippi Baptists.



## OUR PIONEER WORK IN EDUCATION.

Until the assuming of the control of Mississippi College by the Baptists of our State, all work done by our people in education may be denominated *pioneer*. Until that time the State Convention merely indorsed the educational work done by individuals, and recommended the patronage, and support of the projected institutions of learning. In 1845, in the report on education, placed before the State Convention by James G. Hall, of Grenada, it is said, "This Convention has never collected or disbursed any funds, appointed any trustees, or otherwise had any agency in managing said institution (Judson Institute), and, in our opinion, is in no way responsible for it." The Judson Institute was, to that date, their only projected educational enterprise.

Yet, the "Mississippi Baptist Educational Society" antedates the Baptist State Convention. It was constituted March 14, 1835. The following resolutions were adopted at that first meeting of the Society, "*Resolved*, That this Society deem it necessary as soon as practicable to establish a school combining manual labor with study, having for its object the education of pious young men for the gospel ministry, and such others as the Board hereinafter named shall see fit to admit to a participation of its benefits; the same to be under the control of the Society."

"*Resolved*, That to carry into effect the object proposed in the foregoing, this Society will forthwith appoint a Board of Directors (now Board of Trustees), whose duty it shall be to adopt such measures as they may judge necessary; to collect funds, select a suitable location, and carry into operation an institution of the above character."

The Society accepted a constitution composed of ten articles which designated the name and design of the organization, together with the officers of the body, and their respective duties. A Board of Directors was constituted at this first meeting of the Society. Its organization was complete and the body ready for work. The Board of Directors, immediately upon the adjournment of the meeting of the Society, appointed S. S. Lattimore, general agent "to collect funds, receive subscriptions, etc, to carry into effect the important design of the Society, to wit: "The establishment of a manual labor school, to be under the control of the Baptist denomination of this State."

The first annual report of the Board was made November 28th ,

1835, at an adjourned meeting of the Society. In that report, it was stated that their agent had secured a subscription amounting to \$30,000.00, payable in five annual installments; the first installment due January 1st, 1836. It is also said "If *this* much has been accomplished in the short space of eight months from the organization of your Society, and by our hitherto feeble efforts, what may we expect when the important object we have in view shall have been fully understood?"

The location of their institution of learning was deemed a matter of paramount importance, and a delay of a few months in this matter was regarded as time wisely employed. They were desirous of procuring a location that promised health, and would give satisfaction to all interested in education. But soon after this adjourned meeting of this Society, the committee united on the selection of Society Ridge as the place for their denominational school. Society Ridge was in Hinds county, about ten miles west of north from Jackson, and about the same distance from Clinton. Four hundred acres of land was bargained for, and preparations made for the erection of suitable school buildings at once. At the last meeting of the legislature before this action of the Board, a charter had been obtained with the college privileges, granting the right to hold property to the amount of \$200,000.00, to graduate students, and confer degrees. The name given to the school was "Judson Institute."

This was a good beginning of our educational work for that day. Much of our State was still unsettled. North Mississippi was just being vacated by the Indians, and South Mississippi was but sparsely populated. There were at that date only 4,287 Baptists in our State, and many of them strenuously opposed to systems of education. The population of the State was less than 300,000; Natchez was the largest town in the State, claiming a population of about 4,000. But there were at the time 1,500,000 children in the United States, without the means of procuring an education, a large number of whom were in Mississippi, and Baptists have ever been bold to undertake work for the weak and the oppressed.

The Educational Society met in its second annual session at Mound Bluff, October, 7th, 1836. Lee Compere was in the chair, and T. S. N. King acted as secretary. The treasurer was absent, and no financial report was made. The Society adjourned to meet in Washington, Adams county, on Thursday before the fourth Sunday in December, 1836. The Executive committee consisted of Benjamin Whitfield, O. D. Battle, William Whitney, W. J. Denson, and T.



S. N. King. Fears were expressed that Society Ridge was not the best place for the Judson Institute.

According to appointment, the Society met at Washington, December 22, 1836. L. B. Holloway, who had been graduated from a college in South Carolina, was chosen to take charge of the institution, and S. S. Lattimore was to teach Greek and Latin. A committee had been appointed to examine the location at Society Ridge, which deemed it best to remove the school to a place more salubrious, and where the land was more fertile and productive. The new location was about five miles south of Raymond in Hinds county, near Palestine church, one of the most active churches in the State. A plot of 630 acres of land was procured for the neat sum of \$12,000.00, on which to build the manual labor school; this land to be paid for in three annual installments. (See second annual report of Educational Society.)

The Educational Society met conjointly with the State Convention in its first annual session at Palestine, May 5th, 1837. The West Tennessee Baptist Educational Society petitioned the Mississippi Society to unite with them in the establishment of a school of learning, which proposition was promptly rejected.

In December of that year, it seems that confidence in the final success of the Judson Institute was seriously impaired. Ashley Vaughan, editor of the *South-Western Religious Luminary*, went to Palestine to examine the state of affairs in the school. He reported in his paper that much prejudice had to be encountered, and that the Board of Trustees had not at all times been wise. Gloom was gathering over the enterprise. It is true, that there was not a sufficient number of Baptists in the State to uphold such a school of learning, and the work was pioneer in character, and should not have been expected to be productive of large results.

In 1838, the report on education, placed before the State Convention by N. Robertson, Jr., had a resolution attached which was composed of one line, urging the support of the Judson Institute. In February 1838, the *Religious Luminary* suspended publication as a Mississippi paper, and consequently we almost lose sight of the old Mississippi Baptist Educational Society.

The following year, in the report of the committee on education to the State Convention, the importance of the Education Society was enforced, and the Judson Institute strongly commended. William M. Taylor, a graduate from Brown University, was in charge of the institution. Praiseworthy mention was also made as to the

new school enterprise at Middleton in Carroll county. S. S. Lattimore of Hanover College, and George W. Hufham of the University of North Carolina, were in charge of the institution. A resolution was adopted recommending that B. Whitfield, A. P. Bradley, S. S. Lattimore, A. S. Bayley, and N. Robertson, Jr., be a committee "*to look out the most suitable location for a college,*" and they were empowered to adopt the necessary measures to conserve this purpose.

In 1840, that committee reported that Middleton was thought to be in all respects, the place for the college. It was near the geographic center of the State; had excellent springs of free-stone water, and was unsurpassed in the State for its health record. In fact, on the fourth of March previous, the school at Middleton, already referred to, had been merged into the Judson Institute, and the new colation was happy, if not prosperous, at the time of the sitting of the Convention. The school had nearly sixty students, and was warmly cherished by the church at Middleton, a church in membership more than two hundred strong. A full college curriculum was made to be assumed at the opening of their next session.

College buildings were erected as rapidly as possible, for the accommodation of a "large number of students," and the trustees incurred liabilities. The following resolution was adopted by the Convention of 1841:

"*Resolved*, That the Board be authorized to make such arrangements as may be necessary to bring the Judson Institute legally under the direction of this body." The following year, it was suggested by the committee on education, that \$100,000,00 endowment be raised. It was hoped that "the child will receive protection and support from the parent, and the parent will be honored and elevated by the child;" but the papers of adoption were not yet in a legal form. The following year, a strong committee of sixteen was appointed "to examine the Judson Institute, and other places for the seat of a permanent literary institution."

This committee accomplished nothing. The Convention Board, in 1844, said "If talking, and passing resolutions, and appointing committees, would build colleges, we would have had one long since."

In 1845, the memorable statement was made by J. G. Hall in a report that "under the charter of the Institute, the Convention could have no part in the management of the institution, until a change could be effected by the legislature." This threw a flood of light on the situation. The convention did not own the institute, and could have no control over it. It had not collected or disbursed any of its funds, or appointed at any times its trustees.

The following year, nothing was said of the Institute, either in the report of the general Board of the Convention, or in the report on education. The Convention seemed far out at sea in the educational bark.

In 1847, they thought they began to see some signs of land, some drifting sea-weeds, and some birds of the land. The report on education was read by E. C. Eager. He said the facilities for the instruction of the sons and daughters of Baptists Were multiplying. A female seminary of high order had been established at Black Hawk, Carroll county, under the management of E. W. Tripp, an educator of eminent ability. But the institution was of short life.

In 1848, the General Board of the Convention had recommendations to make as to the establishment of a college in the State that were deemed too radical. A special committee was appointed on that part of the Boards report, which advised that it be stricken out, and the assertion be inserted that they recommend the consideration of the matter. It is wished that we had their recommendation that was stricken out, as it surely created talk, and stimulated thought. The General Board was then assisting J. T. Powell at Mercer University, William B. Gallman at the same school, and Jessie Hollis at Georgetown College. The sum of \$161.92 was given that year to Ministerial Education.

During the ensuing conventional year, a Mississippi Baptist Educational Society was formed. It met with much favor, and was to be, under God, an institution of great usefulness. The first annual meeting of the body was held at Raymond, beginning November 8th, 1849. R. Warner, of Raymond, the beloved physician, was its first president. Connected with the Society, were the familiar names of E. C. Eager, M. W. Phillips, W. C. Crane, W. L. Balfour, W. H. Taylor, George Stokes, B. Whitfield, H. W. Griffith, and Daniel T. Deupree. The Society held quarterly meeting at the same time, and place as the General Board.

In the year 1849, the pioneer work of Mississippi Baptists closed, as in 1850, they assumed control of Mississippi College at Clinton, and recognized the flowering of female education among the Baptists of our State. It now becomes our honourous task to follow the footsteps of the Baptists of Mississippi in the their systematic efforts to foster denominational education.

## AMITE FEMALE SEMINARY.

The old Mississippi Association made only one school venture before the Civil War, which was the establishment of Amite Female Seminary at Liberty, the county seat of Amite county. The projection of the enterprise was made by the citizens of Liberty, and the citizens of the county adjacent to the town, in 1853. The school had a class of good, sturdy, honest people upon whom to rely for a support and patronage.

The Association which met at New Providence church in October, 1853, was memorialized by the friends of the enterprise. They prayed the body to adopt the child. The memorial met with coveted favor, and was responded to by a report made by a good committee of which Zachariah Reaves was chairman. The report of the committee was favorable to the enterprise. It recommended also, that a Board of trustees be appointed for the Seminary by the Association every three years, if a charter for the institution could be gotten that would admit of it.

The following year, the time of the Association was consumed in the consideration of troubles between two of its churches. But in 1855, a committee was appointed to visit the school, and to report at the sitting of the body in 1856. This committee attended the examinations of the Seminary in July 1856, and were highly delighted with the proficiency of the pupils, and the management of the institution by Prof. M. S. Shirk, its principal. It was recommended that the relation between the Association be continued, and public patronage solicited. The town of Liberty was wholesome, its religious advantages the best, and its moral sentiment correct.

The following year, five young ladies were graduated from the Seminary. It was suggested by the Board of visitors to Prof. Shirk that he adopt a uniform dress for the pupils. Twenty-seven members of the Association were appointed a Board of visitors for the school for the coming scholastic year, with their moderator, Zachariah Reaves as chairman.

In the fall of 1858, the visitors reported to the Association that the weather was inclement during the annual examinations of the Seminary, but the attendance large. There was no effort made by the students at display, but great accuracy shown in their recitations. Their school building, sufficiently spacious to accommodate several hundred students, had grown to completion. Though under the control of the Mississippi Association, the Seminary was not "a secta-

rian school," and was commended by the visitors "to public confidence and patronage." Preparations were made to board young ladies from a distance, with the principal of the school.

In 1859, the Seminary was highly prosperous. The adoption of the uniform dress among the young ladies was highly satisfactory, and was commended by the visitors. The department of calisthenics had been added to the school, and was reaping a large measure of public favor. It was deplored that the institution had no Sunday school library. The following year, another large Board of visitors was appointed, and the school enjoying a large patronage and warm support.

In 1861, there was one death in the school, a Miss Cox, who is said to have been a very amiable young lady. This was the only death that occurred in the school in the history of the Seminary. It was said, "parents can find no better place in which to place their daughters to be educated." Liberal patronage for the Seminary was earnestly solicited.

In a communication received by this historian from George F. Webb, a well known attorney of Liberty, it was given as unwritten information that the Amite Female Seminary continued its existence until its fine school property was burned to the ground by the federal troops during the Civil War.

Prof. M. S. Shirk, who was principal of the Seminary through the years of its usefulness, was one of our best educators, and a man of great learning, and enlarged sentiments. He was born in the Buckeye State. He was graduated from Madison University in 1848, and came to our State on his second visit to share, if God should wish, the fortunes of our people. He did a good work for the young ladies of South Mississippi, by whom in common with many others, he is held in grateful remembrance.

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#### THE COLDWATER BAPTIST FEMALE SEMINARY.

In 1849, a resolution was presented to the Coldwater Association by R. T. Sanders, praying that body for a committee of three to consider the advisability of establishing a female school in their bounds, to be under the management and control of their Association. The committee was composed of R. T. Sanders, W. W. Buchanan, and S. Williams. This committee suggested that another committee of twenty-two members be appointed to solicit subscriptions for the erection of suitable school buildings, that a board of

trustees be appointed, two-thirds of whom should be Baptists, and that the name of the school be "The Coldwater Baptist Female Seminary."

The following year, the committee of twenty-two made a report early in the session of the Association. It had a meeting at Mount Zion church. Chulahoma offered \$8,000.00 if the school should be located there, and Hernando \$8,500.00. Chulahoma was thought to be the better place for the Seminary, and secured its location. S. Halliburton was made the financial agent of the school, and had secured a good subscription outside of Chulahoma. Joseph R. Hamilton was chosen to take charge of the new enterprise, which was to begin labors the first Monday in February, 1851.

In 1851, the pastors were requested to bring the pecuniary needs of the school before their churches in the month of December. The incorrect report had gone out that only the children of Baptists would be admitted into the Institution. Of course this was only idle rumor, as no school of any denomination is constructed on such a basis, and the report was easily refuted.

To the sadness of the friends of the Institution, in 1852, two of the trustees of the Seminary resigned their positions, T. R. Sanders and R. Phillips. T. R. Sanders was disappointed at the location of the enterprise at Chulahoma. The Seminary had, in its last session matriculated seventy-five young ladies. It then had an imposing board of visitors, among whom were J. R. Graves, then of Nashville, Tenn., C. R. Hendrickson, of Memphis, and William L. Slack, then of Denmark, Tenn. The school entered the new spacious brick building in March of that year.

In 1853, the Seminary had a matriculation of seventy-five pupils, and in 1854, an enrollment of ninety-one. There was the usual ebb and flow of school work until 1857. That year the trustees did not put an annual report before the Association. J. R. Hamilton made a verbal report to the body as to the condition of their school, and stated the painful fact that he had, as principal placed his resignation before the trustees to take effect the last of the year. He had managed the affairs of the school discreetly, and his resignation was to be deplored. J. R. Hamilton was succeeded by B. F. Thomas who did not remain with the school longer than the close of that session. W. J. Berryman of Virginia was then chosen to assume control of the Seminary. The school was in bad shape. The school buildings had been injured by a tornado, and the institution was carrying a debt of \$3,000.00. The furniture of the school was sold to save it from foreclosure.



In 1859, gloom was still hanging like a pall over the Seminary. The long illness of W. J. Berryman prevented their opening until the eleventh of October. The trustees were standing responsible for the debt, yet no relief was coming to them. But the following year, James L. Mabry stood for a thousand dollars of the debt, and William A. Anthony, president of the Board of trustees, executed his bond for the remainder of the debt to stand until the Association could pay it. The noble action of these two men brought hope for the enterprise, and the prospects of the school were reported quite flattering.

The institution was so seriously injured by the Civil War that it did not recover from the shock. The household effects of the school had been sold to prevent their seizure by the Federal troops. The house, damaged during the War, had in part fallen down, and all that was valuable was the material in the building. Its obligations were generously met by the members of the Coldwater Association, and, in 1866, the Coldwater Female Seminary was numbered with the departed female schools.

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#### JACKSON FEMALE INSTITUTE.

In the report made to the Baptist State Convention in 1853, on Education, this institution of learning was classed among the Baptist female schools of Mississippi. It was then under the supervision of Harvey Ball.

The Institute was located on West Street. It was just north of where the North Jackson Public School building now stands, on land that is now Griffith Street. The house was cheap in its construction, and its value of little consequence.

The school was from the fall of 1854 to the fall of 1856, under the control of A. R. Green. He was succeeded by, William Cheney, who was its last Baptist teacher.

The Institute was not extensively patronized. It was called a Baptist school, and wore the distinction mostly to denominate a difference between it and another school in Jackson run by a Prof. Strickland who was a Methodist.

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#### LEXINGTON FEMALE COLLEGE.

This institution of learning was established in 1853. By a kind providence, that year good school property in the town of Lexing-

ton was available to Baptists. The property was well situated, and thoroughly adapted to school purposes, the value of which was estimated at \$10,000.00

The Yazoo Association, at its meeting in 1853, agreed to accept the property on the terms specified by the citizens of Lexington. The school was to have a Board of twenty-seven trustees, which was to hold an annual meeting at the time and place of the commencement exercises of the institution. This Board appointed by the Yazoo Association was duly organized after the adjournment of the Association, Benjamin Hodges being chosen its President, A. V. Rowe, Sr. Secretary, James N. McLean Treasurer. A. W. Chambliss was elected to preside over the institution.

The first session of the school was highly gratifying. It closed with a matriculation of eighty pupils. At the time of the meeting of the Association, in 1854, the second session had begun, and the Institute had an enrollment of 116 pupils. Along with this bright outlook was a problem of canceling a debt. With the conveyance of the property to the Association was a debt of \$1,500.00. There was also an understanding that the Association was to put \$5,400.00 in the school building, and the erection of other necessary buildings. The last named amount was to be contributed annually in five installments.

Before the next sitting of the Association, Prof. A. W. Chambliss had resigned his position in the school. In 1855, the terms of the transfer to the Association, by the former owners of the property, was so far modified as to release the Association from the obligation of expending \$5,400.00 on the property in five years. The transfer was made *unconditional*. But the Board of Trustees thought it best to proceed in the erection of a Steward's Hall. But it was finally agreed to purchase "the Mayo property," contiguous to the college, instead of erecting a Steward's Hall. The property was new, cheap, and available, by payments on the installment plan.

Prof. A. S. Bayley was in charge of the school in 1856, but resigned July 16, 1857. He was a good teacher, but deficient in the management of the affairs of the institution. Prof. D. A. Holman was elected to fill the vacancy caused by his resignation, after which the prospects of the Lexington Female College began to become more cheerful.

In 1858, it was agreed that the next legislature be requested to so far alter their charter as to enable the Board of Trustees to fill all vacancies in the school, and to have plenary power in the management of the institution. T. S. Wright was their financial agent in

the session of 1857—1858, and had succeeded in canceling their debts. The Board of Trustees then had good notes in favor of the institute, amounting to \$4,000.00.

The Trustees of the school put no report before the Association in 1859. The following year, they reported that they had been endeavoring for two years, to collect money on the notes drawn in favor of their school (then known as Central Mississippi Female College,) but on hand only about \$600.00. In the fall of 1858, Prof. H. Williams was elected president of the College, but did not assume control of the school until September 1859, and served the Board only five months.

In 1861, the school was conducted by a number of young ladies. A boarding house was nearing completion.

Then came the sad years of the Civil War with the blight of death for many of our useful institutions of learning. During the time no reports were made to the Yazoo Association by the Board of Trustees of Central Mississippi Female College. The institution was warmly cherished, and did much good for the young ladies of Central Mississippi.

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#### MISSISSIPPI BAPTIST FEMALE COLLEGE.

This institution of learning was located in Hernando. The origin of this school was in the collegiate year of 1849—1850. The school was opened in January 1851, and chartered in 1852. Hernando gave a larger financial inducement for the location of the Cold Water Female Seminary than Chulahoma, but for some reason the school was domiciled at Chulahoma. J. R. Hamilton, one of the presidents of that Seminary says, "*Before there was any other Baptist school in North Mississippi, were taken the incipient steps for its establishment.*" The incipient steps for the establishment of the Cold Water Female Seminary were taken in the fall of 1849, though it opened in February 1851. So the statement above, made by J. R. Hamilton must be correct. The Mississippi Baptist Female College was fostered, and perpetuated, solely by the energy and influence of William Carey Crane. He was one of the strong men of the Convention, and hoped after the claims of Hernando on the Cold Water Seminary were disregarded, to give his school State reputation, and to secure patronage from the State at large.

In 1850, a proposition from the trustees of this institution to in some wise link it on to the Convention, was recognized by the Con-

vention, and a committee raised to report on the request. That committee responded with three resolutions; their efforts to build a female school were highly commendable, that a band of visitors of ten would be annually appointed, and that the Convention held itself in readiness to do as much for any similar institution in the State. This favor was awarded the institution annually. We have their report of 1852, in which we learn that one young lady was graduated that year in the full scientific course, and one in a partial course, and that the classes examined evinced proficiency and entire honesty. The school had between seventy and eighty pupils that scholastic year.

In 1853, a page of the Convention minutes was covered with an extended report of the visitors. John J. McKee, governor elect of the State, was the commencement orator. Two young ladies graduated with the highest honors of the College. An endowment was in contemplation, and remained there. There was a class of eleven seniors for the coming session.

A resolution was adopted in 1854, by the Convention, requesting every female school in the State, under Baptist control, to publish in the minutes of that body, an abstract of the condition of their schools. The desire was manifested to show no partiality in the honorable mention of any female school. This resolution created quite a ripple, but was adopted. In 1855, two schools availed themselves of this privilege, Central Female Institute, and the school at Hernando.

In 1856, the Mississippi Female College was granted a page of the Convention minutes. The names of all the teachers are given, what the College was doing, and the healthfulness of Hernando were made known as needed information.

The following year, William Carey Crane became president of Semple Broadas College at Center Hill, DeSoto county, and we hear no more of the female school at Hernando. It lived out its day, and is now a thing of the past.

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#### CENTRAL FEMALE INSTITUTE, OR HILLMAN COLLEGE

The history of this institution, given below, was written in part by the Trustees of the College. Their writing extends to the year 1889. The writing of this history from that time to the close of the century, has been kindly presented to this work by Charles Hillman Brough.

ORIGIN, NAME, AND LOCATION:—At a meeting of the Central Bap

tist Association of Mississippi, held the first of October in the year 1853, measures were taken to carry into effect what had for some time been contemplated by prominent members of the denomination, viz., the establishment of an institution of learning in the Central part of the State for the education of young women. Because of the intended location near the capital and geographical center of the State, which fact had also determined the name of the Association, the name of "Central Female Institute" was given to the institution. Clinton, after no inconsiderable canvassing of the merits of the neighboring towns, was selected as the immediate location. The reasons which determined the selection of this place in preference to others which could boast of greater size and more natural and architectural attractions, were the following:

First—Its healthfulness. Being situated on the water-shed between the Pearl and the Big Black rivers, it was free from the miasmatic influences which are wont to give rise to epidemic diseases.

Second—It was accessible from its situation on the only rail road of any considerable extent, then in the State, and at a point thirty-five miles from Vicksburg, the principal river port, and ten miles from Jackson, the capital.

Third—It was the seat of Mississippi College, which the year before had been adopted by the Baptist denomination as their State institution for the education of young men. The facilities which it thus gave to parents to educate their sons and daughters near each other, was considered a very desirable feature of the location.

ORGANIZATION AND INCORPORATION:—The Association already referred to, appointed a Board of twenty-two trustees to carry into effect the plan of organization. This Board held its first meeting on the thirteenth of October, 1853, and at this meeting and the subsequent one on the nineteenth, made arrangements by which buildings and teachers were provided, and in a few days thereafter, this Institute was enabled to start out on that educational course which it has uninterruptedly pursued till the present day. At a meeting of the Board on the second of February, 1854, a committee was appointed to procure from the Legislature of the State a charter. This committee having obtained the charter, reported it to the Board at its next meeting on the sixth of April immediately following, and the charter being then and there approved, and accepted by the Board, the Institute from that time became clothed with all the powers of an incorporated institution of learning.

ITS FOUNDERS AND PATRONS:—Within the limits to which we are

necessarily confined, it is impossible to notice properly those who by their friendly influence have contributed to its establishment, and, in fact, it seems almost invidious to mention any among so many who have warmly advocated its claims. From peculiar position they have occupied reference may be made to three without exposing us to the charge of having made distinctions among its friends.

These three were M. D. Phillips, Benjamin Whitfield, and Robert Kells, who each held the position of president of its Board of Trustees, and together continuously occupied that position till the twenty-first of April, 1888, when, after holding the office for nearly thirty years, Robert Kells surrendered it at death's command. M. W. Phillips claimed to be its father, inasmuch as he was the first to perceive the necessity of such an institution, and to advocate its establishment. He was a member of its first Board of Trustees, and was the first president of that Board after the Institute became a chartered institution, and with three others contributed the money necessary to purchase the building, in which its first exercises were conducted. From the beginning till his death in February last, he was ever its warm friend and supporter, contributing to it, to the utmost of his ability, his money, his time and his influence.

Benjamin Whitfield was also one of the first Trustees, the president of the Board while it was unchartered; and for some years subsequently, and was another of the four who contributed to purchase its first buildings. His trusteeship, he continued to hold till the time of his death which occurred June, 1872. It was in a great measure due to his earnest efforts that its buildings were not taken during the war for military hospitals, and, like others thus used, destroyed. Truly, therefore, it may be said that the Institute owes its present existence to his persistent resistance to the efforts of those who then, from sinister motives, sought its destruction.

Robert Kells, who, as already stated, died during the collegiate year of 1887—1888, had completed more than thirty years of his trusteeship, the larger portion of which he had been the president of the Board. Like those already mentioned, he ever took a deep interest in the welfare of our institution, and in this feeling, he had the warm sympathy of Mrs. Kells, the daughter of the venerable M. D. Phillips, to whom we have just referred. During her life time, she was ever in accord with her husband and father in their efforts to build up the institution.

Of the original trustees, much the larger portion have gone to their reward. Many of those, and others, deserve to have their services mentioned, but as already intimated, our limits forbid.



**BUILDINGS AND GROUNDS**—The original buildings were those belonging to a private residence; but from time to time these have been enlarged and changed, and others added to them, till ample accommodations are now furnished for sixty boarding, and one hundred or more day pupils. The grounds around the institute consist of about nine acres, which are laid out in grass plats, flower and vegetable gardens, orchard, etc., ornamented with shade and ever-green trees, altogether making the surroundings unusually attractive and well calculated to teach the young ladies how to make home-surroundings beautiful. At the beginning of the war, a new edifice designed to be the largest for school purposes in the South-west, was in progress, and had advanced as far as to the second story, but this enterprise, like most others in the South, had to be stopped, and when peace came, the trustees, finding themselves in debt with their assets rendered worthless by the general bankruptcy of the country, felt obliged to abandon the undertaking. To the president of the institution, they made over this unfinished edifice and its nineteen acres of ground, including a beautiful grove in the midst of which the building had been placed, and they also made over to him the other grounds and buildings which were then, and now are occupied by the school, on the condition that he would pay the debts. These debts he paid, and the property consequently became his. Without the means to complete so costly a building, he turned his attention to the enlarging and improving the buildings already in use, and to the beautifying of the grounds as already described.

**HOW THE INSTITUTE HAS BEEN SUPPORTED**:—As may be inferred from the foregoing, the pecuniary support of the institution depends entirely upon the president who secures the faculty and is responsible to them for their salaries as well as for all other expenses incurred in carrying on the school. Without any income from endowment or other source, except what it has derived from its tuition and other fees, it has been so conducted as to maintain a large and efficient faculty, and to give the president the ability to bestow the benefaction of an education in part, or entirely upon many a deserving young lady who otherwise must have been debarred of its advantages.

The discipline and general management of the school have always, or at least for the last thirty-three years been given into the hands of the president of the faculty by the Board of Trustees, which has stood to him in the relation of an advisory council, rather than as an authoritative, managing body. A third of a century of experience has shown the wisdom of such an arrangement. No institution has

been more efficiently conducted, uniformly prosperous, even in the midst of the most untoward circumstances, nor has given greater satisfaction to its numerous patrons than this.

The Board of Trustees organized as a self-perpetuating body, has been less under the control of outside influences than it would have been, had it been subject to periodical changes, and has thus been enabled to maintain in feeling and action, greater harmony with the president and his assistants in the faculty. Oneness of purpose has been carried out, and has exerted its influence greatly to the benefit of the school.

PLAN OF ORGANIZATION:—It was the design of the founders in establishing the Institute, to make it a school of high grade, where young ladies could obtain as thorough and extended an education as could be obtained in the best institutions, and not inferior, taken as a whole, to the usual College course of young men, leaving off or curtailing the extent of some studies, and putting on others, or increasing the extent to which they were to be pursued, and thus adapting the intellectual training to the peculiar spheres to be occupied. Knowing, however, that comparatively few young ladies would be found willing or able to take the full course, and that no suitable training school for even those few existed in the part of the country from which the patronage was principally to come, to give proper preparatory training, and also to extend the advantages of a thorough partial education to such as would take only this, they connected with it a Preparatory course of instruction where pupils could properly be prepared to enter upon the collegiate course. As a result, many pupils have obtained here their entire education, occupying a period of ten or more years in its completion. As thoroughness, rather than superficiality, intended to be a leading characteristic of this institution, great care has always been taken in selecting its instructors, to obtain such as were known to have been educated in those schools where the best methods of education are understood, and most thoroughly practiced. Consequently, this institution has secured a reputation for thoroughness of which few can boast.

ATTENDANCE:—The number of pupils has ranged between fifty-five and one hundred and sixty-eight, making an average of about one hundred for the thirty-six years of its existence. A larger number would have been averaged had not the limited accommodations compelled, not unfrequently, the turning away of applicants, and had not a four years' war, with its immediate and subsequent effects, diminished the average. Setting aside that period, there is shown

an average of about one hundred and twenty-five as the yearly attendance. This has been about as large a number as it could conveniently accommodate, thus giving to the institution from year to year what might correctly be considered a full school.

WHY THE INSTITUTE HAS NOT BEEN ALLOWED TO INCREASE ITS NUMBERS:—As already stated, or implied, almost every year it has well filled its boarding accommodations and not unfrequently been obliged to turn away those who would have boarded in the Institute. From long experience, the managers of the institution have learned that its educating power is very much diminished in its effects upon pupils boarding in town, and therefore they have not encouraged, of late years, the attendance of such, though by so doing a much larger average might have been maintained. Convinced as the president has long been, that much better and more enduring educational work, can be done in an institution whose number of pupils is sufficiently large to give the proper stimulus, and at the same time not so large as to make the direct personal influence of the president and other heads of the departments, of slight or no efficiency, he has never been ambitious to have the institute great in numbers. Consequently, he has never, since the first year, gone about canvassing for students, nor sent an agent out to drum them up, trusting rather to the reputation of the school for good work, to induce patronage, and to the commendations of its pupils, patrons, and friends generally.

GRADUATES:—From the Literary Department, there have been one hundred and eighty-three and from the Musical Department thirteen, to graduate. The smallness of the number of graduates, considering the age of the institution, is to be accounted for on the ground of the rigid and elevated courses of study, required to enable one to attain to the honor of graduation. The Institute, though modest in her name, requires a true Collegiate Course for graduation, and one much more extensive and elevated than many institutions which go by the more ambitious name of College. It has always been her policy to give full significance to a Diploma by requiring its recipients to be thoroughly educated in those branches for which it has been bestowed.

SOME FACTS RESPECTING ITS FACULTY:—Permanency has characterized it, not only in other respects, but also in respect to the faculty. In the thirty-six years of its existence it has had but three presidents. The first, Prof. Wm. Duncan, held his position one year, and the second, Rev. Peter Crawford, A. M., two years; but the third and present incumbent, Rev. Walter Hillman, L. L. D., has not completed

his thirty-third year. Prof. E. Menger has remained at the head of the Musical Department for over thirty-three years, while the president's wife presided over the Ornamental Department and taught some of the higher literary branches, besides acting as lady principal for many years, and though for some years of late, not engaged in teaching, still gives to it the benefit of her ripe experience, in the general oversight of its affairs, she continues to maintain. The connection of several of its other teachers was continued through periods of no inconsiderable length. In fact, it has ever been the policy of the management to retain the services of a truly efficient teacher as long a time as possible. To this, in a great measure, it is believed is attributable the marked success of the institution.

The following commendatory item on progress of Institution is given by Charles Hillman Brough:

In 1889, the value of the Institute property was substantially increased by the addition of a commodious chapel building and dormitory named "Adelia Hall," in honor of Mrs. Adelia M. Hillman, the wife of the president. This building, with its well-arranged Assembly, Scientific, Art and Physical Culture rooms, and its neat and conveniently situated dormitories, greatly increased the patronage of the institution and insured its permanent usefulness. During the commencement exercises of the session 1891-92, the Board of Trustees of Central Female Institute resolved to change the name of the Institute and give to it what all will deem most appropriate, the name of those who had, for thirty-five years, been its successful conductors—Hillman College. But for Dr. Hillman the merited honor was short-lived, for on April 9th, 1894, this eminent teacher and good man was summoned to receive the plaudit promised a faithful servant. However, his able and devoted co-laborer, Mrs. Hillman, proved equal to the responsibility Providence had placed upon her, and during the two years of her administration as president, the college prospered. In 1896 she was succeeded by Dr. Franklin L. Riley, a Ph. D. of the Johns Hopkins University, and a scholar of unusual attainments and accuracy, who contributed much to the present high educational and ethical standard of the institution. The Hillman College property, with the exception of "The Cottage," in 1897 was purchased from Mrs. Hillman by Rev. George Wharton, D. D., who served as president until January, 1901, when the school became the property of Dr. John L. Johnson. Dr. Johnson, who is an alumnus of the University of Virginia, and was for sixteen years Professor of English in the University of Mississippi, brings to the

crowning labor of his life ripeness of scholarship and experience, a glorious heritage for an institution which, in 1903, will enter upon the semi-centennial year of its existence. Associated with Dr. Johnson in the management of the college is his son, John L. Johnson, Jr., a brilliant alumnus of the University of Mississippi, with ten years' experience in the educational field of Georgia—a team which insures success and an expanding work for the Master's cause.

**EDUCATIONAL FACILITIES:**—These are, in brief, good Philosophical and Chemical Apparatus, numerous maps and charts, and other such like means of illustration, a Library of nearly two thousand well selected volumes, cabinets containing many rich and rare specimens, illustrative of the Sciences of Geology, Mineralogy, Conchology, Natural History, etc.

In her museum collections, the Institute is believed to be unique, there being no institution, at least in the South-west, possessing collections so varied, extensive and excellent.

The Musical department possesses six pianos, a melodeon, and an organ.

A successful Literary Society has been maintained for the last thirty-three years, which has contributed not a little to the intellectual development for its members.

**SUCCESSFUL CAREER AMID UNFAVORABLE CIRCUMSTANCES:**—This institution, when the circumstances which have surrounded it, are taken into consideration, must be regarded as having had a remarkably successful career. For thirty-six years, it has suffered no interruption, beginning and completing each collegiate year, and that too, when for four years, it was in the very pathway of contending armies. Not a day's interruption in its exercises was there on account of their presence, a fact which is believed can be said of no other school in the South, at least of no other situated any where near the scenes of hostilities. So far, too, it has weathered all the financial storms which have swept so frequently over the part of the country where it is located, and has paid to the last dollar every teacher and employee who have given to it their services. This has been done, as has before been said, not out of the proceeds of endowments, or contributions, but from what has been received from its pupils.

**WHAT HAS THE INSTITUTE ACCOMPLISHED?**—Its founders proposed in its establishment an institution for imparting high literary culture to the female mind amid the purifying influences of morality and religion. Has it accomplished this purpose? Let the answer come from the hundreds of matrons who are throwing the influence

of their own cultivated intellects upon the growing minds of their children, and are rearing them up according to the principles here learned, to lives of virtue and Christian usefulness; let it come from the thousands of the children who have felt and are now feeling the elevating power of the hundreds of most excellent teachers, it has sent forth, and let the answer come from the many hundreds of others who, with hearts and minds more or less cultivated, during the thirty-six years of the Institute's prosperous existence, have gone forth all over the world to bless their homes by planting in them the seeds, and cultivating there the flowers of virtue, refinement, and religion.

To complete the summary of the work done by the Central female Institute, it is necessary to mention not only her agency in developing educationally her own pupils, but also her general influence in elevating the standard and extending the area of education in our own South-west country. When she came into existence thirty-six years ago, she stood almost alone in her effort to furnish in the South-west as cultivated, extended, and thorough a course of education as could be obtained in the older states. The institutions, even professing to furnish such a course were few, and the most of these were so faulty in their organization and in the manner in which they were conducted, as to come far short of their professions. As the result, confidence in their educating ability, did not exist, and those young ladies for whom a high intellectual development was sought, were sent to the older states or to Europe. One institution there was, which now exists, that rightfully claimed to do as good work as those in the older states, and that institution was Judson Female Institute, at Marion, Alabama. Now, how is it? We see our own and the neighboring states, dotted thickly over with excellent institutions of learning, which are fully able to meet the demands for higher education. What connection has the Institute whose history we are endeavoring to set forth, with these institutions? To some she has been the mother, for her pupils have established them, or directly influenced their establishment or maintenance. To others she has been an example and a stimulus, while for more than a third of a century of uninterrupted activity, she has done no little in awakening and sustaining the interest, and in elevating the sentiments of the generation in educational matters.

Still incomplete would be the history of this institution, were we to omit to state what it has done for Mississippi College. During the war, the Institute continued its daily work. This fact, so pe-



enliar, seemed to please the commander of the Federal armies which occupied the town, and they gave to it full protection as well as to the town, and when, on one occasion at least, they were about to burn the buildings of Mississippi College, through the pleadings of president and Mrs. Hillman, they were dissuaded from their purpose. The end of the four years' contest, found Mississippi College with an unfenced campus, with buildings still standing, it is true, but doorless, windowless, roofless, and in some cases floorless, without money or credit, and with a debt of nearly \$8,000.00 in the form of a judgment, involving all the property, about to be executed upon it, and with neither a faculty nor students. In this perilous position, when all seemed about to be lost to the denomination, the trustees turned for help to the Institute, which was still pursuing her prosperous career. Ten years before they had given to her their professor to become her president, and now they appealed to him for aid. They needed money to stop the execution of the judgment, money to repair and refurnish the buildings, and money to enable them to make other arrangements incident to the re-opening of the college, which they were contemplating. Unable to go himself, President Hillman arranged for his wife to go north as an agent to raise the necessary funds. A few weeks' effort and enough money in the form of donations was obtained to make the necessary repairs and to supply what was needed in the way of furniture and like things for the re-opening, and enough money was borrowed through the personal credit of the Institute officers to pay off the judgment.

A president was now wanted. Again the trustees appealed to the Institute to give up a part of the time of her president to them. She did, and he became the president also of the college. Entering upon the duties of the office, he began the session of 1867-8 with one assistant and eleven students, and when he gave up the presidency, at the end of the sixth year, he was able to exhibit in the catalogue of that year one hundred and ninety students and a faculty of ten professors and assistants. In the meantime all debts had been paid or provided for and several thousand dollars in cash, or its equivalent, was in the college treasury.

Thus for the second time salvation came to the College from the Institute, and hence as implied in the foregoing, no accurate history of the Central Female Institute can be written, which does not show her to have been in a certain sense, the savior of Mississippi College and the restorer to the Baptist denomination of an educational power, without which, its present wonderful development as a denomination could not have been attained.

In conclusion, it may be justly said that this institution has kept constantly in view the purpose for which it was established, and has successfully performed its mission, and providentially has been able to do much more good than the most sanguine of its founders could have anticipated.

J. A. HACKETT, President of

GEO. WHITFIELD, Secretary.

Board of Trustees

July 22, 1889.

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#### UNIVERSITY OF DESOTO.

The Semple Broadbudds College, or the University of DeSoto, had its first session in 1856-'57. It was situated at Centre Ridge, DeSoto County. It was only remotely connected with Mississippi Baptists, but was in our State, had a faculty composed of Baptists, and looked to the Baptists for patronage. It will therefore receive some notice.

It is said of the institution that it "rivals no other." It is a necessity of North Mississippi, West Tennessee and Eastern Arkansas." The school looked to that territory for male students. The conception of its founders was large, too large for the projected enterprise.

Centre Hill was four miles from Bray's Station, on the Memphis & Charleston Railroad, twenty-five miles from Memphis, and twenty-three miles from Holly Springs, Marshal County. It was not at any centre of influence, nor on any railway. It was a misconception.

William Carey Crane was its founder and its chief promoter in the few years of its existence. C. R. Hendrickson, a minister of note, was professor of Ecclesiastical History. Joseph R. Hamilton, long the Principal of the Cold Water Female Seminary, was professor of Latin and Greek. Robt. A. Higgins was in the chair of Mathematics, and W. W. Keep, the general financial agent of the school.

This school, rivaling none and reported upon by no association, nor by our State Convention, was of brief existence: It was looked upon by the friends of the Convention with ill-favor. It was not needed in the State. It got support that should have been given to Mississippi College, and in a measure alienated that part of North Mississippi from our State school. A more extended notice would have been given to it, if it had been reported upon by any district association or the Convention. This much has been written with a feeling that the writer is on the bordering line of his design in this history. Some fine educators were in charge of the institution of learning.

## THE CENTRAL HIGH SCHOOL.

In the year 1884, the Chickasahay Association was exercised as to the establishment of a high school. The Pearl Leaf and Ebenezer Associations were likewise interested in such a project. They needed in that part of the State, a good high school under judicious management for the development of their boys and girls.

The Chickasahay Association thought Enterprise the best place for their high school. This opinion was publicly expressed in 1884 and in 1885. But in 1885, the committee raised in that association on the subject reported that circumstances over which they had no control compelled them to think that for the time being it would be well to abandon the enterprise. So the question had rest.

But in 1889, the question was revived. The committee raised on the subject four years before was eager to report: Light had dawned on the enterprise. The institution had been established at Rawles Springs, near Hattiesburg. During the associational year, \$1,200.00 had been contributed in cash and pledges to the school. Capt. W. H. Hardy and Miss Martha Rawles had donated five acres of land to be used for school purposes. The Pearl Leaf and Ebenezer Associations had already indorsed the institution. The school was to draw patronage from the counties of Clark, Landerdale, Wayne Jones, Perry, Hancock, Lawrence, Covington and Marion.

Work on school building was begun and high hopes were entertained as to the future of their school. But in 1890, a debt of \$152.50 was reported to the Chickasahay Association. The claim was held by the Meridian Sash & Blind Factory. The Chickasahay Association agreed to pay \$102.50 of the indebtedness, leaving the remainder to be paid by the Pearl Leaf and the Ebenezer Associations.

Elder J. P. Williams had charge of the school in 1890, '91, and '92. It is his opinion that the local members of the Board of Trustees controlled the school, and that the relation of the enterprise to the Baptists was largely nominal. He was employed by "the local patrons" and not by the associations. The school, he says, "is still carried on the same way."

This being true, the relation of the Central High School to our denomination is too indefinite to warrant an extended consideration. The school is well located, and it is hoped will continue to exert its influence over the boys and girls of that part of the State.

The Chickasahay Association appointed as trustees of this institution in 1891, T. B. Bonner, W. M. Conner, and H. H. McComb.

In 1892, a committee was appointed to report the following year on the interest of the school. That committee reported a debt of between one and two hundred dollars on the school property and that the school of 23 pupils was taught by Miss Emma Rawles. In 1895, the Pearl Leaf Association agreed to take charge of the school if the Chickasabay would pay half of the debt due on the property, which proposition was not accepted.

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#### CARROLLTON FEMALE COLLEGE.

When it became a certainty that the old Mississippi Central Railroad, now the I. C. Railway, would not pass through Carrollton, strenuous effort was made to continue the lively existence of the town. A large factory was built about a mile south of the place at a bold, perennial spring, and a large college building was erected on a beautiful eminence in a five acre lot in the western part of the town.

The school established on this property was called Carrollton Female College, and was duly chartered and equipped for college work. The building was three stories high, with the boarding apartment and the recitation hall under one roof. The property was held by a stock company. The school was strictly for young ladies. No male pupils were to be admitted however young. The location is so wholesome that no death was ever known to occur in the college building.

It is not material for this history as to who were its presidents or how well the enterprise succeeded before it came under Baptist control. But it will not be out of place to say that after the Civil War it was highly prosperous under the management of Prof. Belcher, a teacher of great energy, discretion and proficiency. He added largely to its philosophical and chemical apparatus, and secured a fine matriculation yearly.

In 1889, it was desired to place the school under Baptist influence. J. B. Gambrell, E. E. King, T. J. Bailey, A. V. Rowe and others were exercised on the subject. Dr. A. J. Quinche, then prepared to assume control of the school, was solicited to take charge of the enterprise. To the delight of many he was inclined to do so, and it was thought that, beyond doubt, the arrangements would be made to secure the services of that distinguished educator. But his unexpected death left the friends of the enterprise without arrangements for opening the school in the fall.

The scholastic year of 1892-93 was encouraging, but not so marked for full attendance as the two years previous. Miss Mamie Buckley and Miss Byrd Nelson, of Carrollton, were graduated. The published list of alumnae that year shows that in 1882 there were graduated from the College seven pupils, in 1883 six, in 1887 three, and in other years as has already been stated.

No catalogue was published of the year 1893-94, as the president resigned at the close of that session to become pastor at Clinton. But two young ladies were graduated that session—Miss Ida Lou Turner and Miss Carrie Leavell.

For two years afterward the College had as its President, Elder V. H. Nelson. The school was well officered and prosperous under his administration. But at the close of that period, the town of Carrollton chose to purchase the property of the College for the graded school of the town.

The Carrollton Female College was useful in its day, and was well sustained by the citizens of Carrollton. Carrollton is one of the most pleasant towns in the State. The patrons of the school were true to the enterprise and generous in its support. The writer considers that it was one of the greatest privileges of his life to spend a few years with them, and to contribute in some measure, to the culture and charms of their daughters.

Elder Z. T. Leavell, then pastor in Natchez, was induced to accept the presidency of the college. The first session of his incumbency began September 30, 1889. He sent out a short "prospectus," giving some facts as to the character of his new undertaking.

During the session of 1899-'00, the register showed 61 students in attendance from Carroll, Leflore, Coahoma and Holmes counties. Of this number, 18 were taking music and 16 composed the art class. Miss Maggie Webb, of Clinton, was teacher of vocal and instrumental music and art, and in the literary department the president was ably assisted by Mrs. Lizzie Liddell and Miss Addie Liddell.

The school was indorsed by the Yazoo and Deer Creek Associations, and was well supported in their territory. Elder A. V. Rowe was President of the Board of Trustees and B. F. Roach, Secretary.

Concerning the school, Hon. J. Z. George said: "I hear good reports from Carrollton Female College. I know of no better location for a school of that character." Elder J. B. Gambrell said: "The situation is beautiful, the building is second best in the State, and the location, in the suburbs of Carrollton, is not excelled for healthfulness, or desirability, any where in our bounds." Hon. Fred Beall,

of West Point, generously said of the president: "I know of no one better qualified, or more worthy to have charge of a female college."

The session of 1890-91 was exceedingly gratifying. The enrollment was 120. Three young ladies were graduated that session—Meady Eggleston, of Carrollton, Sallie C. Liddell, of Shell Mound, and Lena Staton, of Pickens. There were four additions to the faculty—Miss Lallah Kimbrough, of Carrollton, Miss Hallie Nelson, daughter of Elder V. H. Nelson, and Mrs. M. J. Nelson, of Oxford. Miss M. Annette Pierce, of Greenville, had charge of the department of music, with Mrs. Z. T. Leavell as assistant.

The session of 1891-92 was about as the collegiate year previous. Miss Flora Nelson and Miss Lucie Woods, of Carrollton, were graduated from the literary department, and Miss Mary Gee, of Carrollton, in music. Miss Emily Crouch, of New Orleans, was added to the faculty as teacher of Physical Culture and Kindergarten, and Miss Maggie Webb was in charge of the department of music.

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#### MARY WASHINGTON FEMALE COLLEGE.

The Chickasaw Association, in 1850, adopted a resolution requesting their messengers to the Aberdeen Association to submit a proposition to that body to unite with them in the establishment of a female school of high order to be under the control of Baptists. It was understood that should the proposition be favorably received by the Aberdeen, that the moderator should appoint three others who with the messengers, should constitute a committee of seven to meet with a like committee of the Aberdeen, to locate the institution of learning and to adopt necessary plans for the opening of the Seminary.

The following year, 1851, the *joint committee* reported to the Chickasaw Association, through their chairman, William H. Holcombe. The other members of the joint committee were Elijah Moore, Elijah Smith, and Simon R. Spight. They reported that the institution had been located at Pontotoc on a lot of forty acres of land. They had a spacious building, sufficiently large to accommodate one hundred students, and valued at \$6,000.00. Col. G. G. Reneau had also given them seventeen acres, and nine members of the committee gave one hundred acres adjoining the other land, making in all 157 acres. The Board of Trustees was to consist of twenty members, ten from each of the two associations. The school was to open January 1, 1852. The school was incorporated this year.



The session of 1852-53 was highly satisfactory. The college was then under the direct patronage of the Chickasaw, Choctaw, Columbus and Aberdeen associations. Dr. H. H. Tucker, who spent the most of his life in Georgia, a well known educator and theologian, was then president of the institution. Eighty pupils matriculated the first session. The situation was lovely, and the air salubrious in that "region of hanging grape," as the name Pontotoc signifies. It was said that the institution was enstamped with "the broad seal of heaven's approbation." Martin Ball and wife had charge of the Steward's Hall, and were due much credit for "their faithfulness in discharging the arduous and responsible duties."

J. R. Davis was agent of the institution in 1851-52, Dr. Hampton in 1853, and E. B. Aiken in 1854.

The associations annually appointed the trustees of the institution, and for a number of years the school was highly prosperous.

Dr. William L. Slaek was president for three years, beginning in the fall of 1853. He was well and favorably known as an educator and a practicing physician in North Mississippi. He was succeeded by Prof. Bateman, who had charge of the institution until it closed doors in 1858. Wm. Keeney was at one time connected with the school. The report made to the Chickasaw Association on education had in it this language: "Mary Washington, a female college located at Pontotoc, Mississippi, we regret to say, has gone down."

The Mary Washington did much good for the young womanhood of North Mississippi. Many of the students yet live, and are characterized by thought and refinement. These names have been furnished the writer, which we add to those already spoken of—Laura Coleman, Annie Coleman, Nettie Coleman, Carrie Hornburger, Bettie Leland, Mary Prude, Eliza J. Mallory, Sue Brock, Eliza Nash, Bettie Boland, Addie Ware, Mary Cannon, and Mary Heard. The Mary Washington had some able educators as its presidents, and is a pleasant recollection to many now growing old. When the school was in its prime, the writer was a boy, just eight miles away, but too young to be fascinated by its charming pupils.

In 1853, there were ninety-four pupils enrolled, of which twelve were studying the ancient languages, and forty-seven were music pupils, using four pianos. In the list of students we find the names of Mary E. Anderson, (Mrs. Ervin, of Columbus), Mattie J. Butler, (Mrs. Nelson, once missionary in New Orleans), Joanna L. Ball, (Mrs. L. R. Burress, of Geesville), and S. Fannie Forman, (Mrs. Dr. C. G. Mitchell, of New Albany). The school sent out two graduates

that year. S. Fannie Forman, of Noxubee, and E. P. Smith, of Oktibbeha county. "M. Ball and lady" were still in charge of the Steward's Department. The young ladies were required to rise at five o'clock in the morning, and study an hour before breakfast. The institution had a costly philosophical and chemical apparatus.

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#### UTICA FEMALE INSTITUTE.

In 1851, the Yalobusha Female Seminary had a representative at the meeting of the Central Association. He was there with a request that the Central Association co-operate with the Yalobusha Association in their patronage and support of that school.

Dr. M. W. Phillips, then a wealthy planter at old Auburn, and a man of much fondness for learning, wished the Central Association to take cognizance of a school in their bounds. He presented the following preamble and resolution:

"We learn with great pleasure that our beloved brother, W. H. Taylor, has a female institute at Utica, now in successful operation, with all the necessary appliances toward giving to the 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, as such, began September 22, 1851. The school-room was 40 by 26 feet, conveniently arranged and well furnished. Another room 30 by 18 feet was to be ready for use by the first of 1852. It appears that the school was really a private enterprise of the Taylor family, but was at that time aspiring to a higher life.

From a private letter written by G. W. Mimms, of Utica, a worthy Baptist of a long life of great usefulness, we make the following quotation: "Mrs. W. H. Taylor had a female school here about that time, (1851), in fact, it had existed years before that time, but had not existed continuously. \* \* \* Rev. W. H. Taylor was at that time associated with the school as principal or president."

W. H. Taylor was for many years pastor of the Baptist church in Utica. He was a man of learning and considerable ability. His connection with the church began about 1840, and must have continued for nearly fifteen years. Mrs. Taylor had a girl school for most of the time they resided in Utica.

## YALOBUSHA FEMALE INSTITUTE.

Perhaps no female school in the State has received more favors than did the Yalobusha Female Institute at Grenada. It was a school of fortunes and misfortunes. It was established in the town of Grenada in 1851, and was under the control of the Yalobusha Association. That body was then, and until the Civil War, strong in men and resources.

A gentleman by the name of Ball, of Kentucky, was elected the first principal of the institution. G. H. Martin, then pastor of the church in Grenada, was sent to conduct the principal-elect to Grenada. Upon his arrival at Nashville, Tennessee, he learned that Professor Ball had taken charge of a school in Kentucky. The disappointed messenger went to the bookstore of Graves & Shankland, the Baptist headquarters in Nashville, for advice. He was informed that there was a young man in the country, at Enon church, that was capable and might be had. G. H. Martin went in search of him. That young man was W. S. Webb.

Dr. W. S. Webb had this to say of his coming to Mississippi: "When Martin called upon me at my boarding place, I had just sat down to my table, with pen, ink and paper before me, to accept the call of the Franklin church (Tennessee). \* \* \* Martin came out to see me, and we talked and talked for twenty-four hours, and ended in my consenting to return with him."

We quote from Dr. Webb's letter further: "On Friday before the fourth Sunday in September, 1851, I and my wife rode into Grenada about sunrise on an old-fashioned stage-coach to the tooting of the driver's horn, and the crowing of the cocks of the town. One might have thought from the noise made that a personage of great importance had come to town, but it was only the first principal of the Yalobusha Female Institute on his way from Nashville, Tennessee, with his wife, to his future home in Mississippi. On Saturday night the people were called together in the Baptist church of the town, and then and there, I delivered my first inaugural as president of a college."

It appears from the first quotations that the first *principal-elect* of the Institute was Prof. Ball, but *de facto*, W. S. Webb.

In the fall of 1851, Dr. W. S. Webb became its president. He had charge of the Institute continuously through the session of 1856-57. It was while the school was under his management that the large three-story brick building, now standing, was erected. Its cost is

reputed at \$32,000. It required much sacrifice on the part of the patrons of the Institute, and much anxious care from the president. The building was nearing completion in 1856; but a large debt had accrued, and it was necessary to put a financial agent in the field to collect the needed money. They were granted indulgence on a part of the debt.

In the fall of 1857, Prof. George C. Granberry was presiding over the institution. In 1858, the college building was complete and possessed of the necessary school appointments. This was welcome news to the struggling association. But the sweet had its bitter; the school still had a debt hanging over it. At the meeting of the Yalobusha Association in 1858, a Board of Trustees, consisting of forty-nine members, was appointed. A collection was taken, amounting to \$218.50.

In the year 1859, George C. Granberry still president, the Board of Trustees were in a state of exhilaration. Nothing was said of debt. The school was in a flourishing condition, having matriculated 127 students the previous session. Prof. Granberry leased the school property for an indefinite period of time. This happy state of the affairs of the school was terminated by the distracting and conflicting cares of the Civil War, the ruthless destroyer of nearly all of our institutions of learning.

After the Civil War, the Institute failed to regain its former vitality. Indebtedness had accrued, and the school property badly neglected. The name of the school was changed to the Emma Mercer Institute, in honor of a lady who had aided the institution with a pecuniary grant. But in 1867, the school was no longer the property of the Yalobusha Association; it had been sold to satisfy claims against it. The property was bought by George W. Ragsdale. The school was then under the lease and superintendence of Mrs. Emma Holcombe.

In 1872, the Baptist State Convention, on motion of W. S. Webb, appointed a committee to confer with Mrs. Holcombe as to redeeming the school property. The committee consisted of M. F. Martin, A. H. Booth, T. J. Sims, and W. H. Hardy. Mrs. Emma Holcombe had an equity of redemption on the property, then valued at \$20,000. She was endeavoring to hold the property for the use of Baptists. Her proposition was to give the Convention an interest in the property to the amount she could raise by collections, in and out of the State, hold as her share what she personally put into the fund for its redemption. It was agreed to arm her with credentials from the Convention under the necessary stipulations.

In 1874, Mrs. Holcomb presented a report of her actions as agent for the school, and with it her resignation. Her scheme had failed. She proposed to turn over the money she had collected to the Convention for the uses of Mississippi College. Her resignation was received, but her order for the money she had on hand, \$177.00, returned to her.

That was the final struggle for the redemption of the school property. It was later purchased by the Methodists, and has been used by them since its purchase as college property.

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#### OKOLONA FEMALE COLLEGE.

The Okolona Female College was founded in 1856, forty-six years ago. Its first president was Rev. A. C. Allen, who served well and faithfully for seven years, putting the institution on the high plane which it has kept during its long and honorable history. Then, Professor McCurdy was president for three years. He was followed by Professor Scott, who served for one year. Next, Mrs. Brettnay was principal for two years. Then, Prof. A. H. Conkey was president for two years, followed by Professor Jones, who also served two years. Professor Baird succeeded Professor Jones and likewise served two years. The next president was Professor Hadley, who served one year. He was followed by Judge J. J. Deavenport, who served one year. Then, again, Mrs. Brettnay served as principal for one year. In 1876, Prof. W. V. Frierson, now pastor of the Presbyterian church in Tupelo, was chosen president and served two years. Under his administration, the college achieved great success. Next, Prof. J. G. Deupree was president for four years, and his assistants were Mrs. N. D. Deupree, Mrs. Hester Baskin, Prof. Ed. Gardner, Miss Mary Fairless, Miss Agness Moore, and Miss Kate Bodenhamer. Under this administration, the college reached its high-water mark of efficiency and usefulness. Patronage was drawn from many counties, and some of the best women of the State to-day delight to remember Okolona Female College as their Alma Mater, having received their diplomas at the hands of Dr. Deupree, afterwards for twelve years or more Professor of Mathematics in Mississippi College and Southwestern Baptist University, and now Professor of Pedagogy in our State University. It should be mentioned in this connection that Miss Kate Bodenhamer has been connected with the school from that date until now, and by her earnest and conscien-

tious work has contributed greatly to the educational interests of Okolona. She is the sister of Hon. W. A. Bodenhamer, who has been the worthy mayor of Okolona for a third of a century and who seems destined to serve indefinitely in that exalted capacity, for he is one mayor under whom prohibition does absolutely prohibit.

Prof. W. H. Kimbrough succeeded Dr. Deupree as president, and served for three years. He was followed by Professor Magruder, who served for one year. Then, Okolona becoming a separate school district, the college was converted into a graded school for both sexes.

This school has received this notice, not because it has in all its existence been a Baptist institution, but as it was so warmly and repeatedly commended by the Aberdeen Association while Dr. Deupree had charge of it. The school was highly useful, and deserves a place in our history.

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#### MACON FEMALE SEMINARY.

The first session of this institution was held in the scholastic year of 1865-66. It was located in Macon, Miss., one of the best and most conservative towns in East Mississippi. It had a long and useful career. Its principal, Jesse H. Buck, is a polished, cultured gentleman, and a teacher of acknowledged ability. The institution was under his management all the while, except in 1876, when Miss Mary J. Callaway had charge of it.

The first graduating class of the school was in 1869, when two young ladies were granted diplomas. At the close of each session to 1881, except in 1871, 1876 and 1877, there was a class to be graduated. The largest graduating class was in 1874, when six "sweet-girl graduates" received their parchments tied in a blue ribbon. From 1869 to 1880, twenty-nine graduates went forth from the school.

In 1879-80, there were ninety-nine pupils in the literary department; there was an art class of twenty-seven, a music class of eighteen, and a French class of eight. In the course of study the young ladies studied Latin, reading Cæsar, Virgil and Horace; read the New Testament in Greek, and took extended studies in German and French.

The information at hand as to the Seminary does not extend beyond 1880. At that date Dr. T. G. Sellers had a school at Starkville, and Dr. L. M. Stone opened his college in Shuqualak in the fall



of 1880. The churches at Starkville, Macon, and Shuqualak are all in the Columbus Association.

Professor Buck did not advertise his school largely, but received a liberal patronage from Macon and Noxubee county, especially. Seventeen of the graduates to 1880 were from Macon, and four from Noxubee county. There is no calculating the good done a town by such a school.

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#### EAST MISSISSIPPI FEMALE COLLEGE.

This institution of learning was at Aberdeen. In 1866, it was commended in a report read before the Aberdeen Association. A. W. Chambliss was in charge of the school. It was founded by the Baptists of Aberdeen. In 1867, it was said to be enjoying continued prosperity. The session of 1867-68 opened with twice the number of pupils of the same date the year previous.

In 1867, these two resolutions were passed by the Aberdeen Association:

*"Resolved,* That the 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."

Strange to say, we find no further mention of this school in the Minutes of the Aberdeen Association, and no other information as to its future is at hand. It is easier to start a female school than to give it the needed support and patronage to assure its perpetuity.

In 1877, there was a female school in Aberdeen called "The Aberdeen Female College." Prof. M. E. Bacon was president of it. The school received special mention in the Minutes of the Aberdeen Association that year. It was commended again in 1878, along with two other female schools. Its existence was transient, as was the life of many of our projected female schools.

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#### MERIDIAN FEMALE COLLEGE.

Meridian, in 1865, as now, had in it a number of men of large public spirit. The idea of the Soldier's Orphanage at Lauderdale was conceived in the minds of men in Meridian.

The Meridian Female College began exercises in 1865. The school building stood on the ground now ornamented by the beautiful pastor's home of the First Baptist church of Meridian. The boarding house was on the lot adjacent to the west.

The boarding house of the college was built under the direction of Prof. J. B. Hamberlin at a cost of \$4,000. On the spot where it stood is now a large residence belonging to G. A. Aden.

The school building was the building of the academy at old Marion, which was about eight miles from Meridian. It cost the Meridian College in 1865 \$3,000.00 in Confederate money, and it cost \$1,500.00 to have it constructed in Meridian.

The Meridian Female College was started going by J. B. Hamberlin, who was its first principal. He had control of the school for seven years, or until 1872. In the fall of that year, Prof. L. M. Stone became president, who successfully managed its affairs until 1877. He was succeeded by C. M. Gordon, who presided over the institution until June 1880. In 1880, M. T. Martin assumed its control. He was in charge one or two years, and gave place to Prof. T. A. Moore, who had been assisting him. Miss Mannie Woods, sister of Charles Woods of Meridian, now Mrs. Phillips, succeeded T. A. Moore, and was last in the control of the Meridian Female College.

The College for the greater part of its existence enjoyed a good patronage. The citizens of Meridian took great interest in it, and gave it a liberal patronage. Among its pupils were: Mrs. Dollie Garner Spinks, wife of Dr. E. E. Spinks, who is at present the mayor of Meridian. Also Mrs. Minnie Broach, Mrs. Ella Hurlbutt Woods, and Mrs. Mattie Lott.

Among the best friends of the College were: J. R. Phillips, who was President of the Board of Trustees through the existence of the school; J. G. Flournoy for a long time Secretary of the Board, and was succeeded by L. A. Duncan, a friend to all ennobling enterprises.

The Meridian Female College is among the departed female schools of the State. That so many female schools sprang up in Mississippi before the Civil War, though many of them were ephemeral, was a compliment to the courtliness and educational spirit of their projectors. All of the oaks that spring from the acorns do not reach their fiftieth years, nor do all the children born live to their majority. Schools have life, live out their day and die, but they do good while living, and leave a thirst for education that survives them.

## STARKVILLE FEMALE INSTITUTE.

In Foster's *History of the Columbus Baptist Association*, we find this language: "Elder Sellers has been a laborious and successful educator. \* \* \* The citizens of Starkville, in 1870, determined to establish a female institute, and elected him to the presidency of the new enterprise." From this quotation two things are apparent, the Starkville Female Institute was established in 1870 and by the citizens of Starkville. The school was not the projection of any Baptist organization.

The school was only once recommended by the Columbus Association to the churches composing the body. At the meeting of 1876 this resolution was adopted:

"*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."

Dr. T. G. Sellers was, from first to last, the principal of the institution. He was graduated from Union University of Murfreesboro, Tenn., and was distinguished as well as an educator as a preacher and pastor. His faculty was always good, and the management of pupils orderly. No severe adverse criticism was ever passed upon his administration of affairs.

The college building was ample and sufficient for all demands. It was a large frame building two stories high, with the study hall and recitation rooms adjacent. It was well located in a desirable part of the town.

Large patronage to the school was not sought, yet the Institute was well supported. In the fall of 1878, eighty students were in attendance early in the session "with a daily increase." For a while V. H. Nelson aided in securing patronage. He induced quite a number of young ladies from the Delta to attend the school. Miss Hallie Nelson, his oldest daughter, is a graduate of the institution.

On account of a change of the general educational work of Starkville, it was deemed best by Dr. Sellers to close the institution in 1892. The school had done good substantial educational work for more than twenty years. In 1892 the property was sold by the principal to the city authorities. Dr. Sellers returned to the pastorate in Starkville and in that great work closed his useful life March 11, 1899.

## BLUE MOUNTAIN COLLEGE.

BY W. T. LOWERY.

This famous institution for girls and young women now has an annual enrollment of more than three hundred students, more than two hundred and fifty of whom being boarding students. The institution is and ought to be inseparably connected in the minds of the people with its noble founder, the late lamented General M. P. Lowrey. The institution is now (December, 1902), in the 30th year of its history. It has had three presidents, all Lowreys. General M. P. Lowrey was president from 1873 to 1885, his eldest son, Rev. W. T. Lowrey, D. D., from 1885 to 1889, and another son, B. G. Lowrey, M. A., since 1898. Moreover, the institution has had the same lady principal from the opening day of its first session until now, Mrs. Modena Lowrey Berry, the eldest daughter of the founder. To her very much of the success of the institution is due. After this brief statement let us trace the history of the institution more minutely.

When the Civil War began Rev. Mark Perrin Lowrey was a Baptist preacher, 32 years old, located at Kossuth, Tishomingo (now Alcorn) county, Mississippi; and was pastor of the Baptist churches at Kossuth and Ripley, Miss. He was recognized by those who knew him as a young man of unusual good sense and of unquestioned integrity and sincerity. He entered the army as captain of a company composed mostly of his church members and neighbors, he quickly rose to the position of Colonel of the 32nd Mississippi Regiment and then to that of Brigadier General, having charge of Lowrey's Brigade in Cleburne's Division in the Army of Tennessee.

When the war closed General Lowrey had little money, a big reputation and a big family. Two questions presented themselves: First, how can I build up my down-trodden country? Second, how can I educate my children? Within a few years a plan had been shaped. He decided to found and build up a school for girls. He took time to get ready. A location must be found, his two oldest daughters must be prepared to assist in the enterprise, etc. In 1869 he secured possession of the Brougher Springs, the old ante bellum Brougher residence and a half section of land surrounding them. This charming location was in Tippah county, six and a half miles southwest from Ripley, the county seat. There are two high, large hills whose peaks are one mile apart, between these there is a narrow valley. The hill west from the valley is "Blue Mountain." From

the valley there is a gradual slope for a hundred yards and then a steep ascent. At the foot of this steep ascent there burst forth a number of springs of the purest freestone water. The whole group discharge probably 100 gallons a minute. The old Brongher residence was located in a beautiful hickory grove about one hundred yards from the boldest of these springs.

In 1873, Gen. Lowrey built near the residence a neat little framed school house 36x24 feet, and in September he and his two daughters, Misses Modena and Margaret opened a school under the name of Blue Mountain Female Institute. A few years later the word "College" was substituted for Institute. The first session's enrollment was 50 students, 27 of them being boarding students. When the school opened there was no railroad and no town, the nearest railroad point being Ripley, six and a half miles away. Gen. Lowrey, however, had secured a postoffice with daily mail and had induced a friend to move in and open a general store; he had also induced a good physician to move to the community. Twenty-seven boarding students the first session, at that period in the history of North Mississippi, in a school opened at a country residence, six miles from the railroad, was remarkable. The attendance was due doubtless chiefly to two causes: First, Gen. Lowrey's large popularity as soldier, citizen and preacher. Second, the popularity and extensive acquaintance of his two daughters. They had both graduated at Dr. Slack's female seminary, at Pontotoc, and Miss Modena had taught there for two years. From the day the school opened success has been written on every page of the history of the institution. General Lowrey was president 11 years. From the start the patronage steadily increased; in fact, it increased as rapidly as provisions could be made for the care and instruction of pupils.

In 1896, three years after the school opened its first session, Miss Modena Lowrey, the lady principal, was united in marriage to Rev. W. E. Berry, a graduate of Mississippi College, who at that time became connected with the school as one of the proprietors and managers and as professor of Greek and Latin. Prof. Berry has been connected with the institution for 27 years, and his wise counsel, energetic work and consistent life have been of incalculable value.

In February 1885, Gen. Lowrey dropped dead in the railroad ticket office at Middleton, Tenn. He was succeeded by his eldest son, Rev. W. T. Lowrey, who was a graduate of Mississippi College and who had been for 3½ years a student of the Southern Baptist Theological Seminary at Louisville, Ky. The institution continued to

grow. In 1889 Prof. B. G. Lowrey entered the institution as one of the proprietors and as professor of English. He had just returned from Tulane University, New Orleans, where he had taken a special course in English after graduating from Mississippi College and teaching a year at Pittsboro, Miss.

In 1893, T. C. Lowrey became one of the proprietors and took the position of Secretary and Treasurer. He was a twin brother to Prof. B. G. Lowrey, had graduated in the same class with him at Mississippi College and had responsible business positions in Memphis, Tenn., Atlanta, Ga., and San Francisco, Cal.

In 1898, Dr. W. T. Lowrey accepted the presidency of Mississippi College at Clinton and was succeeded in the presidency at Blue Mountain by Prof. B. G. Lowrey.

On December 1st, 1898, occurred the death of Mrs. Sarah Holmes Lowrey, the honored widow of Gen. M. P. Lowrey. Probably no other person living or dead deserves more credit for the great work at Blue Mountain than this wise and Godly woman. For 25 years she had stood at the head of the boarding department and her wise counsels had always had weight in the management of the institution. She was succeeded in her position by her widowed daughter, Mrs. L. L. Ray, who has proved most worthy of her charge.

In the spring of 1899 the institution passed through the fire. Two buildings were burned, one being the old Brougher residence and another being a splendid new dormitory of 34 rooms. These buildings have been replaced by two large brick structures and the "fiery trials" have left the institution better equipped than ever before. It is said to be now the most largely patronized private female seminary in the entire South. With more than 300 students, more than 25 officers and teachers, thousands of former students scattered throughout the country and a history running through 30 years of unbroken prosperity, there are surely bright prospects of magnificent future work.

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#### LEA FEMALE COLLEGE.

BY CHARLES H. OTKIN.

Lea Female College was established in the fall of 1877, and chartered in October of this year. It was named in honor of the Lea family, because two of its lady members contributed a considerable sum of money, \$1,750, for the purchase of the old Academy property



in the town of Summit, in the county of Pike, Mississippi. About \$1,500 was donated by friends for the same object. \$1,000 of the last named sum, was given by a Presbyterian lady.

The property consisted of two squares of ground and a two-story slate-covered residence, constructed originally for a school, some eighteen years before the time I became the owner. The main structure, and an old dillapidated building used as a kitchen, and about twenty-two hundred feet of fencing, were very much out of repair. The purchase price of the property, the cost of painting and replastering the main building, the cost of a new fence and other improvements, involved me in an expenditure of over five thousand dollars. In a few years, I added a school building eighty by forty-two feet, a main building containing three rooms, a dining-hall thirty by forty feet, and a small house used for laundry purposes, the improvements costing some twenty-five hundred dollars. To meet these heavy obligations, I sold my property in the suburbs of Summit, twenty-three acres, with a six-room residence, besides a dining-room and kitchen, and necessary outbuildings at about one-fifth the cost price, and applied it to the payment of my debts. A small personal inheritance of my father's estate, and my wife's share of her father's property, were used for the same purpose.

The school was small the first year—about forty pupils. With the aid of one teacher and the service of a music teacher, given in part in the literary department, we were able to instruct the classes. There was an increase in numbers the second session. The third or fourth month of the third session we were able to move into the new school building. It was about this time, that by the advice of Judge Hiram Cassidy, Sr., I admitted pupils, studying the text-books of the public school course, under the provisions of a special high school law. The enrollment was largely increased, and this necessitated additional school furniture and other appliances. During the four months that these pupils, admitted under the law mentioned, were instructed by my teachers and myself, not a dollar of revenue was paid by them as individuals.

The superintendents of the counties of Amite and Franklin, allowed the accounts for the pupils from their counties. The whole sum for four months did not exceed ten dollars.

Nearly all these pupils were from Pike county, the majority from Summit. The superintendent of the public schools for Pike county refused to recognize this high school law. It was tested in the Circuit Court and was decided to be unconstitutional, and this decision was affirmed by the Supreme Court.

I was responsible to my teachers for their salary. This with other expenses incurred involved me in a loss of over six hundred dollars. I borrowed five hundred dollars at ten per cent. interest to pay my teachers. By the end of the third session my expenses were largely in excess of the income.

The fourth session was quite an improvement in the finances of the college. There was a gain of seven dollars over all expenses. Six distinct expense accounts were kept.

Financially, there was no success in the undertaking. It was a hard struggle from 1877 to 1894—seventeen years, during which I devoted faithfully and conscientiously, seven hours a day to the work of instruction. This time belonged to the pupils, and no other work was allowed to interfere with the duties of the school room.

The business affairs of the institution, posting books, correspondence, the keeping of records, and books of three fraternal orders, the weekly and monthly posting of the books of three mercantile firms during various years of this period, and for four years, the keeping of the books of the South Mississippi Fair Association—all received attention after school hours. I taught over a hundred pupils the science of accounts; but this extra work was given to night classes, and during summer months in vacation.

During seventeen years, the average annual roll of Lea Female College was from sixty to seventy pupils; boarders from seven to fifteen. The music department was as small as ten and as high as thirty. Most of the time there were from three to five assistant teachers in the literary department, and one music teacher.

In seventeen years, sixty-eight young ladies were graduated from this institution. In addition to a written examination in the studies of the senior class, no young lady was awarded a diploma that did not pass a creditable examination on five hundred selected words in spelling, on the fundamental principles of English grammar, and on about one dozen problems in arithmetic, covering practical matters in every-day life. Every senior wrote about twenty essays during the session, each paper containing from five hundred to one thousand words.

The character of the work done may be inferred in some degree from the studies in the last two years in the collegiate course, and from the text-books, use for this purpose. In the junior class were taught Genung's Rhetoric, Shaw's English Literature, Steel's Chemistry, Natural Philosophy, Peck's Ganot, Myer's General History, Algebra (Bourdon) Davies, or Wentworth; Geometry, Davies or Wentworth.

There were weekly lessons for both classes in Mental Arithmetic, word lessons and in Elocution. Whenever the progress of these classes enabled us to do so, one or more of Macauley's Essays on Milton, Addison, Warren Hastings, or Tennyson's "Elaine," or Goldsmith's Vicar of Wakefield, Chaucer's Canterbury Tales, Spencer's Faerie Queene, or Shakespeare's Hamlet, were studied for both thought and expression. Students studying Latin, read Cæsar, Virgil, Livy, Cicero, Sallust and Horace.

Pupils of all classes were encouraged to read, especially on Sunday. To this end, a small library was provided, and for years, every Monday morning, the author read, and the number of pages read by each, were reported and placed on record. If the plan served no other purpose, the readers were in company with enduring thought.

The first half hour, after the opening of the school on Monday, was generally devoted to a "talk" on some practical subject connected with the work of the school room, such as inattention, how to study, difficulties in mastering lessons, order, using time aright, faithfulness and thoroughness in work. Then, too, behavior and character furnished numerous topics for these Monday morning talks. It gave the opportunity to arouse thought, and press home to the conscience of these impressible minds, earnest duties to be lovingly and cheerfully performed.

A Christian atmosphere pervaded the institution. Duty to God, to self, to our neighbor was taught as the supreme motive to direct life to its truest end. The lady teachers were chosen for their fitness, intellectually and morally, and their aptness to impart instruction. With two or three exceptions, they were Christian women, whose example and influence were refining and ennobling. They were responsive to every service that had in view the intellectual development or the moral improvement of the pupils.

Such was the institution. Had the name by which it was known to the public as a college, to be chosen now, a more modest designation would be selected. The work done, with whatever imperfections characterized it, was faithfully and conscientiously performed. Some of the facts recited as substantial material in the story of the institution, may be regarded as chaff, but are in reality, the precious wheat. The aim, the life, the studies, the character of the teachers; and the burden, the toil and the sacrifices of the principal in directing this educational work constitute the web and woof of the seventeen years of its life.

## DR. STONE'S COLLEGES.

Prof. L. M. Stone was reared and educated in Alabama, his *Alma Mater* being old Howard College at Marion, Ala. His first appearance in our State as a teacher was in his connection with Meridian Baptist Female College in March, 1873. Rev. J. B. Hamberlin was the owner and president of the College, but his health failed, and Prof. Stone took his place for the time. He conducted this College until June, 1875, when he was engaged by Dr. T. G. Sellers to join him in the conduct of the Starkville Female Institute. At the end of two years Prof. Stone's connection with this school ceased. He then went to Gainesville, Ala., to take charge of a school for girls.

In the spring of 1880, Prof. Stone returned to Mississippi, having made arrangements with the citizens of Shuqualak to open a school there. Shuqualak was then a small town on the Mobile and Ohio Railroad, fifty-two miles north of Meridian. He erected buildings for dormitory and teaching purposes that summer, the citizens making a donation of \$500.00 in cash and one acre of land. The school was east of the Mobile and Ohio Railroad, and south of the main street running east and west. About \$5,000.00 were expended for buildings and lots, there being three acres for the boarding department, and one acre for school houses.

The first session more than sixty pupils were enrolled. Prof. Stone's college work at the several places he had taught had shown him a fine educator and a Christian gentleman. Although raised and educated in another State, and not having the benefit of college mates' influence and aid, he gradually gained patronage from different parts of the State, until Shuqualak Female College took front rank with the female schools of the State. The attendance was usually from 100 to 125 students, about half of them being boarders. Buildings were added until about \$10,000.00 had been expended on the school, beside the equipment in the item of apparatus, pianos, library and furniture which were very expensive.

Nearly one hundred young ladies were graduated from Shuqualak Female College, many of whom now fill high and responsible positions as teachers in this and other States. Many professed faith in Christ, and were baptized by Dr. Stone, during the different sessions of the college. In fact, seldom did a young lady leave the college, who had not only professed Christianity, but was possessed of modest Christian virtues.

In 1893, after thirteen prosperous and happy years with the college at Shuqualak, Dr. Stone was induced to move his school to Meridian, as a more central location. Buildings were erected three miles from the city on the dummy line. This arrangement was never satisfactory to Dr. Stone. The distance from the city to the college seriously militated against the institution. The school was called Stone College. Four and a half years were spent here under great difficulties and embarrassments. Dr. Stone spent much of his own means here, and did some of the hardest work of his life. Under the circumstances, the attendance was good, but the expenses were, indeed, heavy.

The dummy line being removed, Dr. Stone returned to Shuqualak in January, 1897, carrying with him fifty-six boarders—all that he had at Meridian, with six of his city day pupils. The remainder of this session was successfully taught at Shuqualak, and Prof. Stone felt located for life on his "old heath." But hope, it is said, sometimes smiles to deceive. This session closed with 142 students, with more than sixty boarders in the dormitory.

On the night of the 11th of June, the school property was burned to the ground. All the appointments of the dormitory and school were lost except four pianos, beside private personal belongings. The insurance was \$5,200.00, which lacked much of covering the loss.

The loss was so severe, and Dr. Stone's health so badly impaired, he could not be induced to rebuild. This was the ending of the school life in our State of one of our best and most laborious teachers. The results for good in elevating homes, making lives happy, and cultivating the spirit of Christian education, cannot be estimated. The historical facts here given are substantially what the writer has received from Dr. Stone. May success attend him in his present school work in Louisiana.

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#### EAST MISSISSIPPI COLLEGE.

At the meeting of the General Association of Regular Baptists of the State of Mississippi in 1880, the Committee on Education, with William Thigpen, chairman, recommended the placing of a male and female school of high grade under their care and control. They could thus educate their children at less cost. The appointment of an educational board of seven was recommended, who should select a location for their school "suitable on account of health, morals, and the strength of the community," as near the centre of the Association as

possible. The Educational Board consisted of William Thigpen, A. Gressett, J. E. Brunson, T. W. Graham, B. F. Duke, I. I. Barber, and J. L. Hardy.

This Board, or Standing Committee, reported to the Association the following year: It held its first meeting in March, 1881. They then requested different communities wishing such a school to present inducements for the locating of the institution. After considering propositions carefully and due deliberation, they, in April, located the school at Garlandville, Jasper county. Garlandville is a little east of south of Newton, about fifteen or twenty miles.

Prof. Darling, of Atlanta, Ga., was tendered the position of principal. The original design was to use the Baptist church as a school room. The appointment of a board of trustees was recommended by the Standing Committee. The Board consisted of William Thigpen, I. I. Barber, M. F. Berry, D. E. Chapman, J. L. Hardy, M. G. Turner, and C. B. Massingale.

In the fall of 1882, Prof. J. W. Brown had charge of the school. He was said to be "in every way competent and worthy." Within the past year a large and commodious school house had been erected. The house was 30 by 50 feet, and was substantially built.

But it seems that, for some reason, they were not satisfied with the location of their school. The session of 1883-84 was taught at Sylvarena, Smith county. It was thought to be a better location than Garlandville.

In 1884, the prospects for the institution were flattering. It was presided over by Prof. E. S. Robinson. It was recommended that the school be permanently located at Sylvarena. The local trustees had deeded the property to the institution. The property consisted of thirty-eight acres, school buildings, residence, etc. The infant enterprise was well located.

Prof. Robinson resigned his position in April, 1885, and was succeeded by Prof. J. M. Davis. Prof. Davis had as his assistants: W. C. Anderson and F. D. Baars. The school was meeting with favor, and was well officered.

The following year, Prof. J. M. Davis was still in charge of the school, then called the East Mississippi College. We find this language in the report on Education read before the General Association in 1886. "It is true (as you have or will learn from the report of the Board of Trustees appointed at your last session) that the school is not that of the General Association as heretofore." But they still gave the school the benefit of their prestige and support.



The session of 1886-87 was the last to receive special consideration from the General Association. In the fall of 1887, the Sylvaena school was classed with a number of others that were thought to be equally worthy of mention and patronage. The design of education was not a part of the original plan of the General Association. The body was formed for the evangelization of southeast Mississippi. It was purely a missionary body. It might have been better, if it had been cast in larger molds, but we must not deal with conjecture.

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#### BAPTIST FEMALE COLLEGE.

Almost immediately upon the suspension of the Mary Washington Female College, was the Baptist Female College projected at Pontotoc. The school was opened in the scholastic year of 1858-1859.

Through all the years of the existence of this college, Dr. William L. Slack was its president. He was ably assisted by his cultured wife, who was remarkably proficient as a teacher. Dr. Slack himself was a great teacher. One of their students, at one time expressed her views as to the two teachers in the algebraic equation, "Two Slacks equal one Tight."

The College was not pretentious. Dr. Slack had a commodious house of two stories in the town of Pontotoc, just north of the Baptist church. In this, he conducted his boarding department. A school room was erected in the yard for study and class work.

Dr. Slack was a very busy and useful man. He had a drug store in the town, and was a practicing physician. He had charge of the Baptist church in the place, to all of which were attached his numerous school duties.

The Baptist Female College was not at any time remarkable for its large attendance, but received a good patronage from the counties of Pontotoc, Tippah, Union and Lee. Its local patronage was limited in the town of Pontotoc by the claims of a Presbyterian female school, which was well officered and liberally supported.

The existence of the school was by no means ephemeral. It was in successful operation for about twenty years. The session of 1874-1875 was advertised as the seventeenth. That year the faculty consisted of Wm. L. Slack, Mrs. Angie S. Slack, Miss Nannie F. Sloan, and Miss Maggie Leavell.

Numbered among the students, who enjoyed the advantages of this good school, were: Mrs. Modena Lowrey Berry, Mrs. Corra

Berry Leavell, Mrs. Janie Lowrey Sanford Graves, Mrs. Lizzie Berry Leavell, Mrs. Maggie Leavell McWhorter, Mrs. Nannie Sloan Taylor, Mrs. Emma Berry Pitts, and Mrs. Emma Leavell McWhorter.

During the years the school was in successful operation, there was no railroad reaching to Pontotoc. Very little effort was made to advertise the school. It lived solely upon its merits.

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#### DR. ZEALY'S SCHOOLS.

Dr. J. T. Zealy was a native of South Carolina. He was, for some time, pastor of the church in Newberry in that State. He came to Mississippi in 1875 from Houston, Texas, to become pastor at Jackson.

In 1879, he opened a school in Jackson for young ladies. It is said that he was quite successful in his work. He taught five years.

In 1884, he took charge of a school in Canton, where he taught three years. His school in Canton was well patronized, and had in it some choice young ladies.

He took charge of the Young Ladies' Female College in Winona in 1887, succeeding the lamented President M. E. Bacon. This school was under the guidance and control of Dr. Zealy, until his health became too feeble to attend to school duties. In this school, he had quite a number of boarders, and gave diplomas to a number of young ladies.

The school buildings of the Winona Female College were east of the I. C. Railroad, on the hill between the I. C. depot and the crossing of the Southern Railroad. The boarding department was a large two-story brick building, commodious and comfortable. The school rooms consisted of a frame building in the yard, which was well seated and conveniently arranged.

It is said of Dr. Zealy that, "he was a wise and prudent leader, a good man, and lived long and well in the Master's service." He received his education in the State military school of South Carolina. He died December 10, 1893.

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#### WARREN FEMALE INSTITUTE.

This institution of learning was established in Oxford in 1880. It was opened for pupils in the fall of that year by Mrs. C. A. Lancaster. Mrs. Lancaster was born and educated in Albemarle county,

Virginia, and was reared in the scholastic influence of the University of Virginia. She was induced to come to Mississippi by Dr. J. L. Johnson, who was then occupying the chair of English in the University of Mississippi at Oxford.

Warren Female Institute was located on property south of the Baptist church, which had long been used for school purposes. The building was improved, and made attractive for the opening of the school. In 1887, the buildings were so enlarged as to make room for twenty-five boarding pupils.

No special effort was put forth to make it a large school, yet it enjoyed a liberal and paying patronage. It commanded the best support from Oxford and the University. The students from the school invariably took a high stand on entering the University, and could enter as far advanced as the Sophomore class. It was said: "The aim of the principal is to give thorough instruction to those under her care." It is seldom that one reaches an *aim* as nicely as she did in her class work.

Warren Female Institute was well spoken of by high authority and competent judges. Chancellor R. B. Fulton said it was of "very great worth to this community." Ex Chancellor Edward Mayes said: "I have two daughters there, and am perfectly satisfied with the results. In our University faculty meetings, the school has often been mentioned for the thoroughness of its work in preparing students for college." Dr. J. J. Wheat said: "Her pupils have always taken high stand in the University."

At the close of the session of 1881-82, diplomas were awarded to Miss Julia Toy Johnson, in French, Latin and Mathematics; to Miss Helen Quinche, in French; to Miss Minnie Wohlleben, in History and English Literature; and to Miss Willie Richmond in Mathematics. In 1884-85, Miss Kate Skipworth was given the degree of M. A.; and in 1885-86, Miss Ethel Moss and Miss Cora Anderson received diplomas. Miss Mary Mayes and Miss Daisy McKie were graduated in 1866-67; Miss Jessie McKie, Miss Ouida McLeod, and Miss Mattie Jackson in 1887-88; and Miss Holland Falkner and Miss Cornelia Overstreet in 1889-90.

Warren Female Institute enjoyed a life of good service. The discipline was firm to the verge of rigidity, the instruction exceedingly thorough, and the management strictly conscientious.

## HISTORY OF MISSISSIPPI COLLEGE.

Two valuable contributions have been made to the history of Mississippi College. One is a brief history of the institution written by Dr. A. V. Rowe, corresponding secretary of our Convention Board. The pamphlet was published in June, 1881. The other is in the form of a report to the Central Association in 1900, written by Capt. W. T. Ratliff, the president of the Board of Trustees of Mississippi College since 1872.

One of these, Dr. Rowe, adheres to the chronological order of occurrences strictly, and shows the highest respect for the recorded facts. The other, Capt. Ratliff, writes as a promoter of the interests of the college, and as an eye witness of what has transpired relating to the school since 1852.

The writer does not see how he could improve upon their work. By their consent, he will use parts of what they have both written, as one fills out facts overlooked by the other, using, in the main, what Dr. Rowe wrote in the beginning of this history of the college, and concluding with what has been written by Capt. Ratliff of the college from 1889 to 1900. There is a gap of six years between the history written by Dr. Rowe and 1889, which will receive the attention of this historian.

This course shall be pursued for the reason mentioned above, and because the health of the author is rapidly failing. For two years he has been closely confined to his desk through the day and late at night, until he has lost thirty-five pounds of flesh, and needs rest.

The following historical account of the college, given by A. V. Rowe, explains itself:

Individual prosperity is not a matter of mere dollars and cents. National prosperity must not be measured by the number of inhabitants merely that are counted in its census tables. No less should the growth of a denomination of Christians be shown merely from the number of names recorded in the Year Book. Gideon had no reason to be proud of the number of the men who followed him to victory. David afterwards rejoiced in the hosts of numbered men, but to feel the keen piercing arrows of God's wrath. Long before Patrick Henry's famous speech before the Virginia Assembly, the pen of inspiration had written, "The battle is not to the strong." It is not in the numbers, but in the proper use of the few, that great enterprises succeed and become blessings to the world. The instances of

success which mark all classes of great enterprises, show no exceptions to the general rule; and, if there has been any success at all in their history, it has been achieved in the face of indifference on the part of the greater number of those whose care they should have enjoyed.

The scorn which was heaped unsparingly upon the first modern missionaries required something more than human determination to face it. With a heavy heart the man of God must have turned into the back streets to escape the words of reproach which should have been words of benediction and prayer. The cry, "What will the shoemaker do?" followed him to his work and rang in his ears by day and by night, for years, until God himself had hushed it with the songs that made India vocal with Immanuel's praises. The history of Mississippi College does not lead us through the flowery fields of Elysian ease. Its career has not been beside still waters and in green pastures. The storm has blown so wildly by, that some have cried, "We perish." The jagged rocks of adversity have made many a bruise, and the weary-worn workmen have sighed heavily over the wounds. To appreciate this institution it will be necessary to look at the general history of education among our people in the State.

The "meeting to consider the propriety of forming a Baptist State Convention" in Mississippi was held at Washington, Miss., December 23, 24, 1836. The second article of the constitution then adopted, pledged the convention to "promote religious education."

In the first meeting of the convention at Palestine, Hinds county, May 5, 6, 1837, the Committee on Education called attention to the increasing desire on the part of the Baptist denomination in the State to promote education. For two or three years a few brethren had been considering the project of a manual labor school. The committee further state in their report: "In March, 1835, a general agent was appointed to test the feeling of the denomination in this respect. Something like 150 subscribers have been obtained, and upwards of \$135,000 have been subscribed, and between \$6,000 and \$7,000 have been collected. A tract of land containing more than 600 acres has been purchased, a farm is now going on and the institution ready for the reception of students. \* \* \* Provision is made in this institution for the education of pious young men for the ministry." The first article of their constitution reads thus: "This Association shall be known by the name of the Mississippi Baptist Education Society, the first object of which is the education of such

pious young men for the gospel ministry, who in the opinion of the churches to which they belong, and the directors of such schools as may be established by the Society, or others appointed for that purpose, are called of God to preach the gospel; secondly, the instruction of youth generally in such branches of literature as the means placed within their control, from time to time, may enable them to afford."

This is the first mention in the literature of our convention of any educational interest among the Baptists of our State. The school spoken of here was the Judson Institute, located near Palestine Church, in Hinds county. L. B. Holloway was its first teacher and president, and S. S. Lattimore its first agent. It should be borne in mind, however, that the Judson Institute was not a Convention school, but belonged to an independent society as above styled. The convention sought by resolution to secure the support of the denomination for the institution but never had any organic connection with it. The Judson was moved to Middleton. A vigorous report before the convention of 1841, at Brandon, was adopted, which authorized the Convention Board "to make such arrangements as may be necessary to bring the Judson Institute legally under the direction of this body." The school was reported as being almost in "readiness for the accommodation of a large number of students, and as many professors as are sufficient for a college course." Money was lacking for the professor's salaries. There was no library nor philosophical apparatus. Students could not receive so thorough and complete a training as was desirable, and those in the school were expecting to take a collegiate course elsewhere. The demand on the Institute was for a more extended course of study. To maintain their present standing it was necessary to become a full blown college. The trustees had incurred heavy expense in maintaining it thus far, and unless the denomination rallied to its support failure must be the result; and yet, to make a success of the enterprise there must be a change in the amount and kind of work done. The move to Middleton had not been productive of that good which was expected. The chief difficulty, however, seemed to be a general spirit of indifference, for in the convention of 1842, at Toeschish church, Pontotoc county, the report on the work of Judson Institute states, that "the relationship existing between the Institute and the denomination is that of an uninteresting daughter and a selfish penurious step-mother." It was hoped, however, that an interest might be worked up that would result in an endowment of \$100,000.



There was considerable doubt on the part of many brethren as to the success of the Judson. It had failed thus far to unite the brotherhood of the State. The action of the convention in adopting the institution was defective, as was shown the following year (1843), at the Mound Bluff meeting, for want of an amendment in the charter of the Institute. The Board presented a proposition from citizens of Canton and vicinity, which led to the appointment of a committee of fourteen, who were required to examine the inducements offered at Middleton and Canton respectively, and make a report at the next meeting. The Judson does not seem to have ever rallied, but fell into other hands and was lost to the denomination. The proposition from Canton resulted in nothing. An effort to buy and place in the hands of the convention certain property, was made by some members of Fellowship and other churches, in Jefferson county, for school purposes, but resulted in failure. The night after this failure, William Coleman, James Snodgrass, and E. C. Eager, spent in Clinton, with Dr. Stokes. After having given a history of their recent failure to Dr. Stokes, this gentleman, who was a member of the Board of Trustees of Mississippi College, said to Mr. Eager: "I have an idea I wish to express to you in confidence." He then stated that Mississippi College was then in a low and unpleasant condition,—that it was not a Presbyterian, nor any other denominational school—that it was a public State school, and under the control of its Board of Trustees and their successors, and he believed the Board, and the community, would give it up and convey over their rights and powers to the Baptist denomination of Mississippi, provided they would take hold of the matter in earnest and do their best to make it a college worthy of the name, "Mississippi College." These two men agreed to do all they could to further the matter in private. Dr. Stokes soon had the Board of Trustees on his side. They called a mass meeting of all the citizens and friends of education in and about Clinton. They unanimously voted to offer the college and all of its appendages to the Baptists of Mississippi through their State Convention, soon to meet at Jackson, on certain specified conditions, and appointed a committee to carry out this offer. Accordingly, on November 11, 1850, during the afternoon session of the convention, the committee appointed to investigate the claims of Clinton and Raymond, made the following report: That they had given the subject their most patient and earnest attention, etc. This institution had been in operation since 1826, when it was chartered by the Legislature as Hempstead Academy, and was put in charge of a Board fol

Trustees who seemed to represent the community of people in and about Clinton. In 1827, the name was changed by act of Legislature to Mississippi Academy, and in 1830, to Mississippi College. Under these different names the institution had a chequered course. Having a decided aspiration to a position among the best institutions, but all the while it was poor and unable to secure an endowment. In October, 1836, Mr. Eliot, was elected the first president of Mississippi College. His associates were Mr. Maxwell and D. M. Eliot. The college became so much in debt to these gentlemen that they resigned in November, 1837.

The gross earnings at this time were less than \$580, with \$8,000 subscribed, of which only \$2,000 was available, while the expenses amounted to \$6,000 per term.

The next effort of the trustees was to bring about a union with the Board of Trustees of the sixteenth section fund, to establish a "respectable school in Clinton." This union, if ever accomplished, resulted in little good to the college. In 1840 the affairs of the college had so declined that the members of the Board seemed desirous to get rid of the care of an institution whose prospects were so dark.

At one meeting of the Board there were seven resignations. In 1841 and 1842 the meetings of the Board were occupied chiefly in receiving resignations and electing new members.

In April, 1842, an offer of the college was made to the Clinton Presbytery, to be exclusively under their control. Articles of acceptance were agreed to and the institution was to begin a new life under the patronage of a Christian denomination.

The Board was remodeled according to the wishes of the Presbytery. Under the new management the institution made more solid advancement. It became necessary to talk in the Board meetings of the form of diplomas to be used in time to come. The honorary degree of D. D. was conferred on Rev. A. Newton, Rev. A. Converse, of Philadelphia, Rev. Elias Converse, of Philadelphia. A theological professorship was added and Dr. Newton called to fill it.

[Its first graduate, and first student to receive a diploma from an institution in the State, was Augustus M. Foute, Jr., of Jackson, Miss., who became quite a prominent lawyer in this State, and afterwards moved to Memphis, Tenn., where he continued the practice of his profession.—RATLIFF.]

Rev. P. Cotton was its president, and he seemed to inspire the hopes of success to such a degree that the trustees became individually responsible for large sums of money, when, to their dismay, he offered his resignation, having been tempted by a better offer else-

where. The Board immediately selected Rev. C. Parish, who became president in 1848. In the following year four names were added to the list of Alumni, among whom may be mentioned Rev. Oscar Newton, now of Crystal Springs. There was yet no endowment and the president received his pay from the tuition with \$200 besides.

The affairs of the college began again to decline, and an exhibit of their condition was made, showing that there was an indebtedness of \$782.33, and no money to pay it, and but little patronage. In this state of things, believing that its failure was due in a great degree to its denominational character, the Board asked the Clinton Presbytery to release them from any and all obligations in the matter, which was done in July 27, 1850, in these words:

*Resolved*, That this Presbytery relinquish forever our right to nominate gentlemen to fill vacancies occurring in the Board of Trustees of Mississippi College, and that the relation, heretofore existing between this Presbytery and the Board be hereby dissolved." This was immediately followed by a resolution on the part of the Board: That the Board do now tender this institution unincumbered by any claims on their part to this community and agree to elect as their successors any persons who may be nominated by the community. A public meeting of the citizens was called to meet at the Presbyterian church, in Clinton, to suggest measures for building up a literary institution at this place.

Resolutions appointing a nominating committee and committee for liquidating indebtedness were made, and one to procure a quit claim from the Presbytery. A new Board was organized which immediately began to canvass for president and teachers. The presidency was offered Rev. W. Carey Cranz, the professorships of Language to Rev. I. Comfort, and of Mathematics to Rev. C. Parish. The last name was the only one who showed a willingness to accept.

August 12, 1850, at a meeting of the Board a communication was received from Rev. T. Ford which was sent back to him. This was followed by another from the same source August 20, which, on motion, was laid on the table.

August 26, the following resolution passed, that Mr. Ford be requested to correspond with such members of the Baptist church as in his opinion would take an active interest in the matter on the subject of establishing a Baptist college in Clinton on the basis as that of the present Board of Trustees, and we will turn over to them the present building of the Mississippi College.

*Resolved, further,* That he, Mr. Ford, be authorized to make no offer but only address letters of inquiry.

In November a committee was appointed to notify the convention that the Trustees of Mississippi College wish a conference on the subject of establishing a college at this place, and will meet the convention at any time and place designated.

This committee made report at the next meeting, November 30th, that they had met the convention, November 11th, 1850, and had made a tender of the entire buildings, grounds and apparatus belonging to Mississippi College on the condition that said convention, or those acting for it, use said buildings and apparatus for school or college purposes.

In the fall of 1850 the school opened its first session under the auspices of the Mississippi Baptist State Convention. It was without endowment, grounds and building much out of repair and a history by no means inspiring. The trustees, however, had faith in what they were undertaking, and with high hopes, pledged themselves, individually, for claims to the amount of \$1,700, and contributed between \$600 and \$1,000 for the purchase of additional apparatus. It was deemed right to make only such advances as the institution itself made a demand for, and with this idea, I. N. Uner was made principal of the Preparatory Department. The first session began with one teacher and closed with three. There were enrolled during this session eighty-four students.

The Baptist State Convention met in 1851, at Aberdeen and resolved to raise \$100,000 endowment, and W. M. Farrar was employed as agent for said college for the ensuing year. The session of 1851-1852 opened with nearly as many students as the previous session had closed with. There were students prepared for college classes, but the trustees said it would be derogatory to a denomination numbering 30,000, to call an institution a college which has not a dollar of available endowment.

The resolutions of the Aberdeen Convention and the appointing of an agent, had committed the denomination to the cause of Mississippi College. Henceforth, it is to be intimately linked to the fortunes of the denomination, and its success must largely depend on the disposition of the Baptists of Mississippi, to sustain this child of Providence.

Those in charge of the college were keenly alive to this fact, and in their first report to the Baptist State Convention in November, 1852, at Clinton, they sought to impress it on the denomination.

In the convention, nearly the whole day on Saturday was given to the college, and there was represented as having been secured in all, towards the immediate endowment of the college, the sum of \$20,430 of which the agent had collected \$13,992. With renewed confidence in the ultimate success of this undertaking, Rev. E. C. Eager began work as agent, immediately after the convention, to complete the endowment.

The session of 1852-1853 was marked by the issuance of the first catalogue, in which are enrolled ninety-two students. I. N. Urner has been promoted to principal and lecturer on Physical Science; J. M. Granberry, principal of Preparatory Department; H. S. Bradford, teacher of Mathematics.

In the first catalogue are found the names of Alexander Caperton, now of Louisville, and editor of the *Western Recorder*; Edwin Banks, now a lawyer in Texas, and John B. Hamberlin, pastor of Baptist church, Vicksburg, and G. B. Eager, pastor of St. Francis Street church, Mobile, Ala.; Wm. Ratliff, now president of Board of Trustees; Thos. Walton, now physician in Alabama.

In the following session, 1853-1854, college classes were organized. The buildings then were what are known as the middle building, the Preparatory Department and the brick house destroyed by fire, three years ago. The apparatus on hand was worth \$2,000. The State Convention met in 1853, at Columbus. The agent reported a total on endowment fund of \$60,000 and an increasing interest on the part of brethren all over the State in the enterprise. In June of the next year the second catalogue was issued, showing number of students to be 137, of whom there was one senior, G. C. Granberry, who thus became the first graduate under the Baptist regime. The other college classes were represented as follows: Two Junior, five Sophomore, and nine Freshmen.

The endowment work was progressing well, and by the meeting of the convention in 1854, at Hernando, \$80,000 was reported by the agent, E. C. Eager.

The session of 1854-1855, was taught by five gentlemen: I. N. Urner, professor of Mental and Natural Philosophy, and chairman of Faculty; J. M. Ellis, professor of Greek and Latin; Walter Hillman, professor of Mathematics and Astronomy; S. S. Granberry, principal Preparatory Department; W. B. Gallman, assistant principal Preparatory Department. The number of students catalogued was 128, all undergraduates.

In the fall of 1855 the convention met at Clinton. Owing to

sickness of agent the amount of endowment had not been largely increased. The Board was not discouraged. They began to feel that the college was an assured success, and were contemplating the enlargement of facilities, but were hesitating as to the propriety of agitating the subject of a building fund for fear that it would interfere with the progress of the endowment, which was reported at \$88,000, lacking \$12,000 of the amount originally contemplated.

In this meeting, on motion, it was

*Resolved*, That it is the decided opinion of this convention that the Mississippi College has reached a point when its success and future prosperity imperiously demand the immediate appointment of a suitable president.

In accordance with the spirit of this resolution, I. N. Urner, in the next catalogue, 1855-56, was enrolled as performing the duties of president, *p. t.*; A. S. Worrell was enrolled Professor of Greek and Latin, and A. R. Granberry, assistant in Preparatory Department.

This year was marked by the graduation of five young men: Alexander C. Caperton, Jno. B. Hamberlin, R. P. Edwards, Wm. B. Mimms, and Jas. B. Sanders. The whole number of students was one hundred and twenty-two, of whom forty-two were in college classes.

The convention met May 22, 1856, at Oxford, having had a recess of only seven months. The endowment was reported as not having materially advanced. Very little of it had been paid in, and indeed not much effort had been made to collect; but the demands on the institution were such that it was becoming necessary to its maintenance. A sixth instructor was about being appointed, and not only was more money needed, but more room was equally necessary.

In the session of 1856-57, there were other changes in the faculty: E. A. Steel, now a professor in Mercer University, was professor of Greek and Latin; DeWitt Williams, professor of Mathematics and Natural Philosophy. The senior class numbered six: J. W. Coleman, E. L. Compere, E. G. Mullins, B. F. Passmore, G. G. Simms, and N. G. Wise. Whole number of students during the term, one hundred and twenty-eight, of whom forty-seven were in college classes.

When the convention met in Lexington, in May, 1857, the endowment was reported \$98,650, of which \$25,240 had been invested; \$53,529 was still due, and \$19,875, the balance, was not yet due. The interest on the above, paid in to date, \$10,288.16, amount due and not yet paid \$6,612.30.



During the sitting of the convention, in accordance with the desire of the Board as expressed in the report, the endowment was raised to \$102,800.

The Board had been waiting anxiously the completion of the endowment, as determined on at Aberdeen, to \$100,000, and had on foot a project to increase the fund \$30,000, and at the same time raise a building fund of \$50,000.

The session of 1857-58 opened with six teachers: D. W. C. Williams occupied the chair of Mathematics and Natural Philosophy; T. H. Clark was assistant teacher in the Preparatory Department in the fall, A. R. Granberry in the spring term. The session was marked by the graduation of seven seniors, whose names are as follows: Edwin Gray Banks, D. S. Burch, C. E. Crawford, E. R. Freeman, C. R. Henderson, T. W. Simms, and M. J. Thigpen. Besides these, there were one hundred and twenty-one undergraduates.

When the convention met in 1858, at Liberty, a stirring report from the Board, setting forth some of the past and the present of the college, was received.

From an institution of one teacher and fourteen students, it had grown in six and one-half years to a college with all the classes in full operation, and five teachers. There had been graduated fourteen young men, some of whom had taken positions in affairs of church and State of no mean character.

When the college began its course under the direction of the convention, there was not a Baptist church in miles of Clinton, and not a single Baptist in the town, but after six and one-half years the Baptist church had become the strongest of the five churches in the town, numbering one hundred and eighty, and were now ready to give \$3,000 in connection with the effort to build a chapel, to be used as a church and college chapel. This growth was in a large measure due to the college influence.

A tabular statement of its financial prospects was given, showing:

Endowment Fund - - - - -	\$102,800.00
Amount due on this fund - - - - -	84,000.00
" collected - - - - -	34,994.76
" due and not collected - - - - -	49,005.24
" not yet due - - - - -	18,800.00
Interest, total amount due - - - - -	21,917.91
" collected - - - - -	13,439.40
" due and not collected - - - - -	8,478.51

Three hundred and fifty names were on the roll that made up this amount. These subscribers lived in different parts of the State,

showing that the college had a claim generally on the people of our State. It was found necessary to have agents then to collect these subscriptions, and from this source, and that of failure to collect interest, there was an annual loss of \$2,500 to the college.

During the year about \$5,000 had been raised on the Chapel Fund, and to add as much more was the earnest desire of the Board, so that all necessary appointments might be secured for a yet more extended usefulness. This report was received in the same spirit in which it was made, and there were \$1,125 subscribed towards the completion of the Chapel Fund.

The session of 1858-59 was begun with six teachers, a graduate of 1858 having been appointed tutor—Mr. D. S. Burch.

This session the number of graduates were three, H. F. Mullins, E. H. Williams and J. H. York, and the undergraduates were one hundred and sixty-seven. In point of numbers the college had distanced three-fourths of the one hundred and fifty colleges in the United States, and was ahead of all in our State. The Chapel Fund was reported at the Canton Convention in 1859, to be \$12,000. The contract for the building had been made, exclusive of the spire, for \$18,000, and the building was in course of erection.

The ninth session, 1859-60, was taught with the exception of Granberry and Burch, by the same professors. Messrs. York, of the class of 1859, E. G. Banks, of class of 1858, were tutors. There were three graduates this session—B. W. Bullock, J. L. Pettigrew, and J. G. E. Williams, with an undergraduate attendance of 198. To the convention which met in Natchez, 1860, the trustees sent their annual report, full of hope for the future and congratulations for the present. The college chapel was rapidly approaching completion and expectancy was on tip-toe as to the next commencement exercises, which would be held in the new building. The amount promised for the chapel was not, however, all secured, and with the completion of the chapel there would be needed \$9,000 to meet the last payment. After the reading of the report there were three brethren who made speeches, of which that of Isham Harris was specially forcible. Pledges to the amount of \$2,255 were given, thus providing for one-fourth of the needed amount. The chapel was so far completed that the commencement exercises were held in it, as expected, but was not fully finished and paid for until the following fall. The last payment was made, but \$4,000 had to be borrowed for this purpose, from the endowment fund. The bright hopes of great success, and the fair promises attending the work of ten years,

seemed nearer realization. The noble men who had guided thus far the interest of Mississippi College, and had made her name dear to the hearts of friends, and an object of respect to her enemies, applied themselves with still greater concern to the trust committed to them. They heard the distant rumblings of the coming strife. They marked the stern aspect of the dark war cloud, gathering fury as it nearer drew, but undaunted they began their tenth session. Mr. Urner was formally made president, having proven himself, in the nine years preceding, entirely capable of the great trust. An additional tutor was employed in the person of Mr. M. J. Thigpen, of the class of 1858. The session 1860-61, was marked by a greater number of students than ever. There were eleven graduates, Jas. Buckels, W. R. Chambliss, O. C. Crane, S. C. Granberry, J. D. Hall, F. M. Harris, S. M. Hollingsworth, J. E. Kennedy, R. T. King, J. T. Moore, F. M. Manley, and 217 undergraduates. There were but two of the twenty-one Baptist colleges in the South that were ahead in numbers, while in the State there was not an institution with so many students.

But this must soon all give place to ruder scenes, for before the convention met in Macon, May, 1861, war had been declared. Many of the students had gone home to answer with friends the call to war. Others of them, with three teachers, had formed a company named the Mississippi College Rifles, and had exchanged their books for the soldiers equipments, and under the command of one of the college trustees, awaited orders from the seat of war. The president of the Board, W. J. Denson, had been called from his earthly labors. Another trustee, J. W. Balfour, was captain of the Beauregard Rifles, and still another, the treasurer, Gen. Griffith, who had just been made colonel of the 12th regiment, Mississippi Volunteers.

That we may have some idea of the Treasurer's account of property in his possession at the beginning of the war, I here copy the statement as given April 2, 1860, by Gen. Griffith, who had just been elected treasurer.

14 N. O. R. R. bonds, worth 5 per cent. advance,	-	-	\$14,000.00
W. S. Compere,	-	-	800.00
Check on W. Adams & Co.,	-	-	11,740.54
" " "	-	-	978.00
			<hr/>
			\$27,518.54

And in addition, Mr. Urner, the Assistant Treasurer, reported July 3, 1860:

Interest on notes collected - - - - -	\$9,857.61
Interest of Chapel Fund - - - - -	4,220.03
Tuition collected - - - - -	3,839.09
Making a total of - - - - -	\$45,435.51

Besides the notes of parties who had borrowed money from the college, and other notes already due, making in the aggregate a yearly income of no mean proportions, while the expenses of 1860 were \$12,298.70, and in 1861, \$8,693.18½.

The flattering exhibit of resources is what probably induced, at least, in part, the unfortunate resolution, to continue the school in spite of the war, and pay salaries sadly out of proportion with the times.

The session of 1861-62 was begun under the excitement of war. There were two graduates, A. A. Lomax and B. W. L. Butt, these received their degree in February. The number of students was about forty. No catalogue was issued. The history of the college teachings during the war would be little more than that of an ordinary town school, with the single exception that the teacher wore the dignified title of President and Professor of Moral and Intellectual Philosophy and Evidences of Christianity. The buildings had been yielded to the demands of war, and were used as hospitals for sick and wounded soldiers. The town of Clinton suffered much from the Federal army. Many houses were destroyed, and it was with difficulty that President Urner, aided by President Hillman, of Central Female Institute, preserved the college buildings from the general ruin which overtook the town, and the special, threatened destruction which was made against the college buildings. If it had not been for the assistance given by Professor Hillman, Mississippi College, no doubt, would have been numbered with the things of the past. But this child of Providence was preserved to our people, not altogether unscathed. In the general wreck of Southern fortunes it had a full share. The buildings, the libraries and apparatus were preserved without any material injury.

A financial statement made to the convention in Jackson, in 1866,	
gave the full principal and interest of	
Uncollected scholarship notes - - - - -	\$81,466.00
Principal and interest uncollected donation notes, - -	5,511.00
Notes for tuition, 1860-61 - - - - -	792.00
Uncollected building fund - - - - -	2,800.00
6 bonds of N. O., J. & G. N. R. R - - - - -	7,920.00

Cotton money in treasury	- - - - -	900.00
Moneys loaned to several parties	- - - - -	5,260.00
		<hr/>
		\$104,649.00
C. S. securities	- - - - -	\$1,430.00
C. S. money	- - - - -	100.00
		<hr/>
		\$1,530.00

Here was still an endowment of over \$100,000, but all on paper, and no prospect of its ever being elsewhere.

The college was owing a little over \$7,000, balance of unpaid salaries. Of the one hundred and eighty-five scholarships only seventy-eight had been paid in full. The owners of these were exercising their rights accorded to them, and in the session of 1865-66 there were two-thirds of the students who had existed on scholarships, and thus only one third of the expenses were met. In this critical condition of affairs strenuous efforts were made to realize something on the notes and unpaid endowment scholarships, where parties were able to pay. In May, 1867, Mr. Urner obtained judgment against the college for amount due him on salary, for \$6,681.55, but agreed to settle in full for \$6,000, if the Trustees would pay by January 1st, 1868. The Board had resolved to re-open the college in the fall of 1867, but were without means to make some necessary repairs and with little prospect of meeting the payment due January 1st. In their perplexity they turned for help to President Hillman, whom they earnestly solicited to go North and endeavor to secure contributions from the benevolent, or in some way obtain the necessary money. President Hillman's school demanded his attention to that extent that he did not think he could leave. Mrs. H., however, went in his place, and at no expense to the college or its friends, obtained contributions and loans sufficient to lift the judgment and put the buildings in repair, with additions to library.

September 21st, Mr. Hillman was elected president of the college and began his labors in that capacity. In the latter part of October the session began with an attendance of two students in the Freshman class and nine in the Preparatory Department. During the session the number was increased to twenty-nine. There were only two teachers—the President and Mr. Critz. This looked indeed like a forlorn hope, and especially so when we consider the general indifference on the part of the convention and the people who were most expected to give their sympathy. There were, however, some men

interested in its final success, and who were at this time members of the convention, and soon became members of the Board—the mention of whose names would suffice to make a guarantee to their work: Pettigrew, Hackett, Lomax, Rathliff, Kells, Walne, and Hall. The session of 1868–69 had an attendance somewhat larger with the Sophomore and Freshman classes organized.

By the terms of the agreement under which President Hillman advanced money for the payment of the mortgage, the failure to pay him by January, 1869, would involve the forfeiture of the whole property.

When the convention met in Canton, 1869, the special committee in behalf of the convention to advise with the Board, reported, through J. A. Hackett, chairman, their failure to relieve the college, and that the "property, according to the terms of the agreement with the Trustees, had passed into his hands for the term of ten years." Before the convention adjourned, in conference with Special Committee on Mississippi College, W. S. Webb, chairman, as reported by the committee, President Hillman generously proposed to grant an extension of time—say eight or nine months—before the legal foreclosure of his mortgage, provided the convention should take measures to redeem the property within this time. After the report, pledges and gifts to the amount of \$2,800 were made, and resolutions were passed calling for a contribution of \$10,000 to meet the debt. The agent whose labors had been most signally blessed in the first effort to endow, was again called on to enter upon the work of securing the amount; and by the meeting of the convention in West Point, in 1870, there was lacking \$1,425.25 of the whole amount. Meanwhile, the session of 1869–70 had been in progress, with something of the former character of the college. The faculty had been enlarged, and the instruction given in all departments was in the highest degree satisfactory. President Hillman taught the classes of Moral and Intellectual Philosophy and Evidences of Christianity; P. D. Jones, a graduate of Brown, was professor of Greek and Latin and Literature; M. T. Martin, principal Preparatory Department; G. B. Eager and W. C. Friley, members of the Junior Class, were assistant instructors. There were entered this session, 101 students, of whom twenty were in college classes. A recommendation of the Board, that a co-operation with the Baptists of Arkansas and Louisiana, was agreed to, and plans were immediately set on foot to bring about the union of these two State Conventions with that of Mississippi Baptists, and build a grand uni-



versity that should reflect honor upon the three States. This union which seemed at first to promise much, never resulted in very much additional strength to the college. Resolutions warmly approving, were passed in the Arkansas Convention; Louisiana was rather indifferent. But resolutions were not all that was wanted. The college needed not only adoption by the convention but needed most of all the money belonging to the constituency of the convention. There was attracted to the college many students from those two States, who will ever be remembered with pride as the children of Mississippi College; but the money so much needed was not so easily secured. In 1871, the convention met in Crystal Springs, and here for the first time was the time and attention given to the college that it deserved. Some three or four reports were read, all eliciting much discussion, and a mass meeting was appointed in the special interest of the college. Nearly every speech made and every other report had some reference to the college. The result of this meeting, to the college, was a total in subscription and pledges of \$2,581, and a place given it in the work of the convention, which ought never to be lost.

The session of 1870-71 was successful above the expectations of the most sanguine. M. T. Martin had been made tutor of Mathematics; Benj. Whitfield, professor of Analytical Chemistry and Geology; P. M. Woodman, principal Preparatory Department; R. S. Jackson and W. C. Friley, assistant instructors; 153 students were enrolled, of whom three graduated—G. B. Eager, W. C. Friley, and G. B. Banks. Nine years had passed since a diploma had been granted from Mississippi College; years full of earnest solicitude and anxious care; care not only as to the continuance, but the very existence of the college. From the proud institution of learning her buildings had been changed into the camps of hostile armies, and then for months the yellow flag of the hospital was floating in the breezes of her grand old oaks, and when rough-visaged war had gone, leaving behind the mournful evidences of his stay, buildings and grounds deserted, silent, dilapidated, with blackened ruins all around, and blighted hearthstones and bankruptcy—there was needed a prophet's eye to see the phoenix in the scenes of the commencement of 1871. The report of the Board to the Crystal Springs Convention was full of hope, and yet there had not been the financial success attending college that was desirable. The agent, Rev. E. C. Eager, had been compelled to resign on account of sickness. A. A. Lomax was prosecuting this part of the work with his accustomed zeal, but owing to the financial condition of the country, did not accomplish much.

The session of 1871-72 opened flatteringly. The college had evidently made a fine impression as to its conduct on the youth of our State. There were, during the session, enrolled 159 names, three of whom were members of the Senior class—B. W. Griffith, H. T. Haddick, and A. V. Rowe. There were, likewise, some changes and additions to the faculty. M. T. Martin was professor of Mathematics; P. M. Woodman was professor of Greek and Latin Languages and Literature; George Wharton, tutor of Mathematics; J. H. Eager, tutor of Mathematics; H. C. Timberlake, principal Preparatory Department; D. S. Burch, assistant instructor; J. P. Sneed, assistant instructor; W. S. Webb, Lecturer on Theology.

When the convention met in Meridian, in 1872, the Board was able to report the college out of debt. This work had been successfully completed under the labors of Professor Martin, who, at the earnest request of the Board, had vacated, temporarily, his position in the Faculty for this especial purpose. The noble, generous efforts of Professor Martin will ever be held in grateful remembrance by all who love Mississippi College.

The judgment which had been staved off for five years by the intervention of Professor Hillman, who had stood between the Baptists of Mississippi and the uplifted hammer of the Sheriff, had at last been met. In an impromptu speech of great power he delivered once more into Baptist hands their college, free from debt. With a remembrance of what Mr. Hackett reported to 1869, at Meridian, I recall some expressions of this speech that could not be reported: "My brethren, I confess that I have passed through a great temptation. Yes, it was a temptation. In the time that I have held this mortgage I could have doubled, yea, quadrupled my money, but, thank God, the temptation is passed. I can deliver these papers into the hands of the Board, as I have all along desired to do, with the college free from debt."

[But while the work of reorganizing was going on, the debt was all the time increasing, until it reached the point that gave much anxious concern to all who were interested in the welfare of the college. The most earnest and vigorous efforts were made to raise the money with which to pay off the debt. Every experiment tried had ended in failure, when Prof. M. T. Martin, of the chair of Mathematics, asked for the privilege of entering the field as a voluntary agent, without charge, to make one more effort to save the life of the college. The authority to do so was granted, and by almost superhuman effort on his part, aided by a few friends who believed in

his ability, within ninety days, had all of the money in bank to pay the debt, which had increased from \$6,500 to \$10,000, and at the meeting of the Baptist State Convention held in Meridian in 1872, the last dollar due Dr. Hillman and other creditors, was paid, and the mortgage held over the college property was cancelled. There was great rejoicing among the Baptists of the State over this great achievement of Prof. Martin. The self-perpetuating Board resigned and a new Board of Trustees elected in their stead, who organized by the re-election of the Rev. Benjamin Whitfield president.

Before the rejoicing throughout the State over the payment of the debt against the college had ceased, the hearts of every friend of the college and every good cause, was saddened by the news of the death of the venerable President of the Board of Trustees, the Rev. Benjamin Whitfield. The college never had a better friend, or a more liberal patron. He had given more time and thought to the college than any man of his day, and had contributed liberally of his money. His memory will be cherished as a precious legacy to the institution as long as it has an existence and as long as men and women continue to appreciate that which is noble and self-sacrificing. The writer of this report was elected as his successor, at the July meeting of the Board in 1872.—CAPT. RATLIFE.]

But this freedom from debt did not mean that there was a surplus in the treasury. Hence, the report of Committee on Mississippi College, by W. S. Webb, chairman, called at once attention to the urgent need of an endowment, so as to carry on an institution of the grade proposed in this one.

The convention committed itself to engage in raising an endowment of \$100,000, which it was thought could be effected in the three States, at an early day. A report was adopted looking to the change of charter so as to secure the co-operation of Louisiana and Arkansas, and a committee appointed to confer with the Board of Trustees, on the subject.

The work of endowment was given into the hands of Professor Martin, who reported \$37,000 in subscription, at the convention which met in 1873, at Aberdeen. To this add four railroad bonds at \$1,000 each, lost in 1860, recovered less expenses; their results \$40,000 as the incomings of the conventional year, exclusive of the tuition. The convention remanded the interest to the churches and pastors, for co-operation with the agent.

The fall session of 1872-73 opened with a considerable advance made over the number of last session. There were, however, only

two in Senior Class—N. M. Hollingsworth and Geo. Wharton; 188 were in attendance in the undergraduate classes.

During the year, a change had been made in the course of study, so that the college was divided into six schools, leaving it optional with the student as to which he would enter. A certificate of graduation should be given in each of these schools, and a full diploma only after the completion of the full course.

The Faculty, during this session, consisted of President Hillman, professor of Moral and Intellectual Philosophy; Theo. Whitfield, professor of Greek and Latin; M. T. Martin, professor of Mathematics; B. W. Griffith, tutor in Mathematics and principal Commercial Department; H. C. Timberlake, principal Preparatory Department; J. H. Eager, assistant instructor; W. E. Owin, assistant instructor; W. S. Webb, instructor in Theology.

The session of 1873-74 was marked by the adoption of the new plan of study. The following students were graduated: J. G. Collins, J. H. Eager, E. E. King, W. E. Owin, H. L. Owin, W. W. Rocket, and T. L. Talbert. The full number in attendance was 163, and in the Faculty there was also considerable change: W. S. Webb, president and professor of Moral and Intellectual Philosophy; J. D. Coleman, professor of Greek; H. C. Timberlake, professor of Latin; M. T. Martin, professor of Mathematics; B. H. Whitfield, professor of Natural Sciences; D. S. Burch, principal Preparatory Department; F. W. Broadus, teacher of French; W. L. Brown, librarian.

The first year of the new management closed with a deficit of \$2,906 in current expenses, showing evidently, that the notes given for endowment were not being met promptly. It will be remembered that this was the year of the money panic, when not only at the South, but also at the North, the stringency in money matters was severer than for many years before. Many schools had been forced to close their doors. The stringency in the money market was followed by the almost total failure of the crops in Mississippi, in 1874. So that the college reported a small debt to the convention at Hazlehurst.

The old scholarships were being partly used for paying tuition, and while these were in use the tuition would, of course, be small. An effort was made to secure the surrender of these, which succeeded so well that this work was considered as the most favorable thing done during the year.

Of the 200 scholarship notes secured on the endowment, as has been said, eighty of them paid, and each holder was entitled to enter

a student without paying any tuition. We found that just in proportion as the college was not able to carry these scholarships, the holders were disposed to use them. As the principle involved in this experience is one well recognized in business affairs, we could not complain, and were much surprised, but were none the less troubled to know how to meet the difficulty. When it was evident that the right to use the scholarships would in most cases be exercised, it was plain to any thinking mind, that it would be only a question of time when the college would have to be abandoned by the denomination, as the incumbency imposed by those scholarships, was greater than the value of all the buildings, grounds and other belongings of the college.

What could be done to meet this difficulty was a question often discussed between the presidents of the Board and Faculty, and Prof. Martin. After much deliberation, and anxious discussion, Prof. Martin proposed that if a man could be found who would acceptably fill his place in the chair of Mathematics for a few months, that he would undertake the work of inducing the holders of these scholarships to surrender them to the college. Within a few hours from the time Prof. Martin submitted his proposition, John H. Eager, a member of the Senior Class had been secured to take the Mathematics, and Prof. Martin was ready for the *field*. He was the owner of a good saddle horse at that time, and before the sun of that day began to wane, he was many miles from Clinton on his great mission. It was not long before a message came from him that read like this: "Horse given out, have secured another, and six scholarships." This message was followed in a day or two by another of like import, then another, and thus they came from day to day and week to week, until we had notice of quite a number of horses left by the wayside, but at the end of six weeks the Professor rounded up at Clinton with the eighty scholarships, except a few, surrendered to the college.—RATLIFF.

In the report of last year, the Board had called attention to the great centennial work then inaugurated by Baptists all over the South, and attention was again called to it at the Hazlehurst meeting. A committee was appointed, whose report was heartily adopted, committing the centennial work into the hands of James Nelson, with a committee from each district association and a Board of Managers, located at or near Clinton. This celebration of the 100th birth-day of American Liberty in which was secured, for the first time, the priceless boon of religious liberty, was deemed an occa-

sion of gratitude and of thank-offerings in which all might appropriately give at least, \$1.00 as a manifestation of appreciation. To further encourage this movement, a plate was struck, having thereon an engraving of chapel and faces of president and professors, with a certificate in center, all beautifully gotten up.

The session of 1874-75 had not numbered as many students as the last, for the total shows 145, with seven graduates—W. E. Berry, C. R. Freeman, A. H. Longino, A. J. Miller, T. N. Rhymes, J. W. Sanford, C. W. Webb. B. W. Griffith was tutor of Mathematics, R. D. Miller, assistant teacher. No other changes in Faculty.

The session of 1875-76 was taught by the same gentlemen, with the exception of Messrs. Graffith and Miller. Baron D. Gray was assistant in Preparatory Department, and T. J. Rowan was librarian. One hundred and fifty students were enrolled, of whom ten graduated—E. A. Andrews, W. P. Carter, G. S. Dodds, I. A. Hailey, A. B. Hurt, W. H. McGee, J. B. Robinson, T. J. Rowan, E. N. Thomas, and R. A. Venable. The centennial work, as inaugurated, elicited much attention from all classes, but the enthusiasm expected, was not aroused. Money was hard to get, and the mistake of striking too low had been made. In the prosecution of his work, James Nelson had repaired to Louisiana and was there taken sick, to come home and die, which event occurred January 21, 1877. The work, however, went on in some manner, conducted by pastors as volunteer agents, and such others as could be secured. When the convention met in Jackson, 1876, the Board felt the need of help, perhaps more than ever. To keep good men as professors, required money. Year after year there had been a deficit in professors' salaries, and to hold our own meant a large increase over the amounts already in possession of the Board. To stand still meant debt; debt meant destruction. The centennial committee made their report, which was followed by Dr. Boyce and Dr. Wilson, in speeches of great power. Professor Martin then took the floor and secured in pledges, the amount of \$8,950. With this effort the centennial work began to subside. A growing distrust had all along been felt, and the general results were so insignificant that in the report made at Starkville, in 1877, no reference at all was made to it. The condition of the college, "financially, does not differ materially from that reported one year ago," is the language of the report. To meet this financial condition, the professors had all voluntarily agreed to a reduction of their already small salaries, thus exhibiting a consecration to the college rarely equaled. The Board seemed to have almost despaired



of the endowment in money, and the appeal loudest made was "give us your boys" and this is all the endowment we will ask. The graduating class of 1876-77 consisted of ten young men, viz: I. H. Anding, J. R. Hughes, E. A. McDowell, T. A. Moore, S. W. Sibley, W. L. Skinner, E. A. Taylor, T. W. Walton, M. T. Wells, and S. R. Young. The whole number of students was 164. The professors remain the same, with D. S. Burch, principal Preparatory Department, and P. H. Eager, assistant teacher, and B. D. Gray, librarian.

The session of 1877-78 was taught by the same professors with the exception of J. D. Coleman, with I. A. Hailey, principal Preparatory Department; J. G. Collins, assistant principal Preparatory Department. The number of students entered was 164, of whom four graduated: Geo. Anderson, P. H. Eager, J. A. Granberry and B. D. Gray.

The convention met in Summit in 1878. The Board made a more cheerful report. That year had been one of great trials and difficulties, but through the blessings of a kind Providence the difficulties have all been surmounted, and in the judgment of the Board the college is on a firmer foundation than it has occupied for years. The appeal of the year before had begun to show it well-timed, and while there had been no increase, yet there had been no diminution in patronage. The crisis which was then thought imminent, came in much greater force than was expected. It will not be amiss to quote from the Board: "The opening of the State University last summer to all young men and boys free of tuition; the disposition on the part of many to go out of the State for educational facilities; the burning of our hall last November; an unparalled amount of sickness among our students, resulting from prevalence of measles in the community; add to this the unprecedented scarcity of money, which has affected every class of our people, and particularly that class upon which we mostly depend for patronage, and we have a combination of causes which if not sufficient to produce a first class crisis, would at least be very depressing in their influences." With this spirit among the Board and Professors we would expect the next session to show an increase of patronage and still greater hopefulness. The year 1878 is associated with scenes of darkest hue whose blighting effect on all industries withered up the bright hopes which had beckoned our people on with fairest promises. The stricken people of our own and neighboring States for four long months were face to face with death in our principal towns and cities, while many places in the interior suffered with equal intensity from the yellow fever epidemic.

The session of 1878-79 was taught with P. H. Eager, professor of Mathematics; J. C. Stevens, principal of Preparatory Department; Mr. A. C. Butt assistant, and Mrs. M. A. Stevens, assistant principal Preparatory Department; P. H. Eager, librarian. The total number of students was one hundred and thirty-one, of whom there were five graduates: J. Baskin, J. H. Runnels, J. A. Snyder, J. E. Thigpen, and B. H. Wells. At the close of the session there was no debt, but the plan of making tuition pay expenses was hard on the professors.

The whole amount collected of endowment notes	-	-	-	-	-	\$ 741.45
" " invested	"	"	-	-	-	500.00
" " uninvested	"	"	-	-	-	241.45
Other fund revenue bearing,	-	-	-	-	-	6,966.40
From this amount had been realized in rents, interest, etc.	-	-	-	-	-	1,702.25
Applied on indebtedness	-	-	-	-	-	1,373.50
Current expenses	-	-	-	-	-	328.50
Whole amount of endowment notes due was	-	-	-	-	-	40,000.00
Interest on endowment notes due	-	-	-	-	-	15,000.00
Debt created by non-payment	-	-	-	-	-	8,000.00

The work of the professors could not long be expected at the rates they were being paid. An extra effort was recommended at the Grenada Convention, in 1879, to endow the president's chair with \$4,800, to be paid in equal annual installments.

The charter had remained unchanged as to the co-operation of Arkansas, which had ceased. It was, therefore, recommended that the section having reference to Arkansas be stricken out.

The session of 1879-80 was taught by same professors, with addition of George Wharton, professor of Greek; E. A. Pace, principal Preparatory Department. During the session there were catalogued one hundred and ninety-one students, of whom there were five graduates—J. J. Jackson, T. S. Powell, I. P. Trotter, J. J. White, and J. B. Wilson. This number was in excess of any since the war. When the convention met in Okolona, the change in charter ordered in 1879, was reported as made, and with it a provision whereby property might be safely left to the college in wills of persons so inclined.

A financial statement made at the meeting shows:

Amount invested—endowment funds	-	-	-	-	-	\$8,690.75
Received from all sources	-	-	-	-	-	7,165.55
While the amount of disbursements was	-	-	-	-	-	5,772.91

A statement which challenges, in one respect at least, the payment of expenses, that of any other first-class institution in the land.

The professors' salaries for session of 1879-80 were \$4,220.00, and comparisons of this amount with the amount of tuition, will not fail to show whence it came. As we look over this history, nothing impresses us more than the devotion of the men whose instruction are here enjoyed.

In 1850, when the college was first put in operation, there was one teacher; he remained until 1866. Associated with him, at different times, were twenty professors and teachers, during a space of fifteen years. Most of the changes were in assistant teachers, the professors rarely changing. From 1867, when President Hillman took charge of the present session, there have been twenty-three professors and teachers, the changes occurring mostly in the Preparatory Department. During this later period, in spite of the poverty of the college, there have been but four teachers retired from their positions as professors. There have been, in all, three presidents. From 1850 to 1861, there was an attendance of one thousand, three hundred and thirty-four students. From 1867 to 1881, there were two thousand and eight—making a grand total of three thousand and four hundred and twenty-two students who have attended on the instructions of Mississippi College—an average of one hundred and fourteen for all the time of its existence; and leaving out the war, an average of one hundred and thirty-six and four-fifths. Of this number, there have been one hundred and four graduated; thirty-nine took their degrees before and during the war, and since the war there have been sixty-five, making one graduate to every thirty-four students; and leaving out the war, one to thirty-two students. These men have been workers in all the professions of life, making impressions on the thought and actions of the age.

When we take into consideration the difficulties under which the work of Mississippi College has been carried on, it should be a matter of just pride and congratulation that so much has been done. From 1850 to 1857 was consumed in securing subscriptions of scholarships for the first endowment. The sum of \$102,800.00 was secured in the one hundred and seventy-five scholarships sold. Only seventy-eight of these were ever fully paid. A judicious investment of the money, however, enabled the Board to meet all their debts promptly.

During the war, there was a continual outlay with no return. Since the war the work has been done under greater discouragement than ever. From a subscribed endowment of \$40,000.00, only \$15,000.00 had been of any actual service so far as yielding a revenue

for the college. While of the notes that are due, only some \$800.00 have been paid.

In spite of these discouragements, the session of 1880-81 has been a prosperous one. There have been catalogued two hundred and thirty-four students, of whom there are seven in the Senior class, and already counted in the total number of the Alumni—Messrs. I. P. Trotter and W. T. Lowrey.

In 1881, the college was being liberally patronized. The enrollment of students in 1880-81 was larger than ever before in the history of the institution. The teachers were receiving as compensation only the amount accruing from tuition fees. No payment was being made on special endowment funds. The Board of Trustees was of the opinion that some sort of equitable disposition should be made of the old promissory notes that the college held against individuals.

The following year Z. T. Leavell of Oxford, was employed as Financial and Educational Secretary of Mississippi College, who was to collect money for the temporary support of the college and to settle the old notes in hand. He was engaged in this work for two years, and was succeeded by I. H. Anding, who held the position until the formation of the Convention Board in 1885, this Board having the oversight of all the work of the convention. J. B. Gambrell was made Corresponding Secretary of the Convention Board, and had the oversight of the financial affairs of the college. He was succeeded by J. T. Christian in the summer of 1887, who looked after the college finances until the convention entered upon the onward movement spoken of by Capt. Ratliff below this writing.

In 1883, the enrollment of the college reached 244, the largest in the history of the school. The patronage was through this period satisfactory.

BY CAPT. W. T. RATLIFF.

Although the college was doing well and the faculty was not complaining of small salaries, the time came when it was obvious to all, that the revenues of the college must be increased. So in 1889, the Board decided to make an effort at endowment, and employed Dr. J. B. Gambrell as agent to get it up. He entered the field, and with the aid of the pastors and others, within three years \$60,000 was subscribed; \$40,000 of which was collected before the terrible panic of 1893 came on. The country was so prostrated by that financial maelstrom, that the balance of the subscription has never

been collected. But the \$40,000 paid in and invested in bonds, has been a great blessing to the college, and unites Bro. Gambrell's name to the college in everlasting remembrance.

In 1892, Dr. W. S. Webb resigned the presidency of the college after eighteen years' efficient service, through some of the most trying periods of the college's life. No mortal can estimate the amount of good Dr. Webb accomplished for the world through his connection with Mississippi College. There are to-day many men at home and abroad filling places of great importance and usefulness whose lives have been fashioned in a large degree by his masterful hand.

Dr. R. A. Venable, an alumnus of the college, was elected as Dr. Webb's successor. He proved himself, in this position, as he has everywhere, to be a strong man, and as a most capable instructor. He did much toward popularizing the institution with the masses by actively canvassing for it, and delivering a great number of interesting and effective lectures in its interest. After four years of successful management, he resigned the presidency of the college to enter the more congenial field of the pastorate. On Dr. Venable's resignation, Dr. J. W. Provine, professor of Natural Science, was made Chairman of the Faculty, and was after the second year elected president. While improvements had been made in all the other departments of the college, very little had been done to the buildings. Dr. Provine at once entered into the work of renovating the old buildings and making such changes as would better adapt them both in service and looks, to the purposes for which they are used. How well he performed this work, a visit to the old college will readily show. Every building and every foot of ground on the campus tells the same story of change for the better. During his administration there was raised and expended on the college in improvements more than \$8,000, being largely in excess of all that has been made since the war.

Dr. Provine accepted the position as Chairman of the Faculty at the earnest solicitation of the Board, and it was understood all the while that he had no ambition to be at the head of the institution, but much preferred a professorship, and although he had been elected president by a unanimous vote of the Board of Trustees, in 1897 he resigned his presidency and returned to his chair of Natural Science. His administration was in every way a success. It was during his term that one year the college boasted of a surplus in the treasury after paying all expenses. Just as the college had become self-supporting, another great trial was in store for us. This time it was

not debt, panics or short crops, but pestilence. On the 6th of September, 1897, yellow fever appeared in Edwards, and before the end of the week was taken to Clinton. About thirty students had assembled on the college grounds in advance of the opening. How to protect these young men who could not get away from Clinton on account of rigid quarantine became a serious question. They were placed on the college campus and quarantined against the infected portion of the town, and tents procured from the State if their use became necessary. Through the active exertions of the president of the college and the prudence of the students they all escaped the scourge, although the number of cases of fever in the town reached nearly one hundred. When the pestilence subsided in November many of the former students had gone to other schools, and some who had not, were afraid to come to Clinton. The attendance was so much reduced, and the resources of the college so cut down, that disorganization threatened us. Again the question that had so often arisen in the past, was up for settlement, viz: What can we do to meet the pending danger? As soon as it was safe to do so, the trustees were called together and a joint meeting with the State Board was held, when it was decided to make an appeal to the denomination and friends of the college to contribute that year as much as \$3,000 towards college support and to ask President W. T. Lowrey, of Blue Mountain, to lead the movement. The Lord greatly blessed the effort by putting it into the heart of President Lowrey to accept the work, and into the hearts of the people to give the amount needed. \$3,300, and the session closed free from debt, with the faculty paid. Dr. J. W. Provine having tendered his resignation as president of the college, Dr. W. T. Lowrey was finally induced after much solicitation on the part of the trustees, to accept the presidency, and entered upon his duties in September, 1898. Although the yellow fever did not come to Clinton that year, yet as it prevailed in both Edwards and Jackson, the attendance of students was again greatly interfered with, making another appeal to the denomination necessary for college support. The brethren responded nobly and another hard year was tided over successfully. The report made by the trustees to the convention at its last session, showed that in the face of epidemics of yellow fever, small-pox and measles, the second year of President Lowrey's administration closed with greatly increased patronage and free from debt, on account of current expenses.

The greatest number of students ever enrolled in any one year,



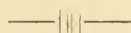
(259) are now in attendance at the college—and the institution is enjoying great prosperity in all its departments, for which let us all give unceasing thanks to the Lord.

Before closing this report, already long, one other matter should be mentioned. There had been at times, in the past years some discussion among the Baptists of the State as to the permanent location of the College at Clinton. In order to get a settlement of the question a committee of fifteen persons were appointed by the Baptist State Convention in 1892, to inquire into the matter and report to the convention next year. The committee next year reported the results of their investigations, but made no recommendations. The convention did, however, at that session, pass a resolution to the effect that if the city of Meridian would do certain things in the way of providing grounds, buildings, etc., that they would move the college from Clinton to Meridian. The citizens of Meridian entered vigorously upon the work of meeting the requirements, but when the question arose as to whether the college could be moved from Clinton under the terms on which it had been received, the citizens of Meridian withdrew their offer to accept the college on the terms named by the convention.

When the contention that the college could not be moved from Clinton became known, some members of the denomination who were friends of the college, expressed an unwillingness to contribute to the further endowment of the college as long as this claim held. Then in order to remove every obstacle in the way of the hearty support of the whole denomination in the State, the citizens of Clinton by the execution of proper papers, supplemented by an amendment to the charter, freed themselves of all claims or title to the property, placing everything connected with the college into the hands of the Baptist State Convention, which seems to be satisfactory to all parties. But while we have removed all difficulties in the way of the college so far as the location is concerned, there still remains one serious impediment. The endowment of the college is insufficient. The institution is self-supporting only when the conditions are favorable, and we cannot afford to hazard its usefulness on the chance of our always being able to tide it over the perils that come from misfortune to the country. In order to be secure from the uncertainties of the future we must have a larger endowment of money and property.



# History of Mississippi Baptists.



## PART III.



## THE FIRST MISSISSIPPI BAPTIST STATE CONVENTION.

In 1820, the Pearl River and Union associations were constituted of churches of the old Missississippi Association. Eight churches, north of the Homochitto river, in 1819, were granted letters of dismission from the Mississippi Association, to form the Union Association, and, in 1820, fourteen churches of the Mississippi contiguous to Pearl river formed the Pearl River Association.

These three associations wished some organic tie to bind them together, and to preserve a community of interest. They had pioneer work to do, a vast territory to supply with churches, and thought it best to keep a general survey of the field of operation. Consequently in 1822, "an organization intended to operate as a General Association" was formed. It seems that at first the body was no more than a general association of those most interested in the work, without a constitution that bound the associations together as integral factors of the body.

In 1823, the Pearl River Association, having in it such strong men as James Thigpen, N. Robertson and J. P. Martin, passed preamble and resolution which designed a close relation of the associations in the general enterprise for the purpose of "preserving and continuing the ties of brotherly love and union between sister associations," for "the propagation of the pure doctrines of the gospel," and to prevent "innovations in practice and heresies in doctrine." Concentration

of the means and wisdom of the associations of the State was thought to be a thing desirable.

The Union Association concurred with the Pearl River in these sentiments, and the Mississippi in that year unanimously passed the following resolution :

*"Resolved, unanimously, that we concur with the Pearl River and Union Associations, in appointing faithful brethren to assist in forming a constitution, for the systematic and efficient appropriation of your talents in the great concerns of religion, and that D. Cooper, E. Estes, J. A. Irion, J. Smith, E. Courtney, S. Marsh, and C. Felder be our delegates, to meet with those of other associations at Bogue Chitto church, Pike county, on Saturday before the third Lord's day in February, 1824."*

In 1824, the thirteenth item of business of the Pearl River Association was to have the constitution of the State Convention read and on motion carried, expressing the willingness of the Association to become a member of the convention. The item also embraced the appointment of delegates to the convention, consisting of D. Collins, N. Robertson, J. Thigpen, N. Morris, J. P. Martin, S. Coaker, and David Cleveland. That year the delegates of the Mississippi Association to the convention were: C. Coaker, E. Courtney, E. Estes, S. Marsh, G. A. Irion, C. Felder and W. Balfour. The Mississippi extended to the convention as a loan for Domestic missions, all of their unappropriated funds.

In 1825, after appointing delegates to the convention, the Mississippi Association expressed "a deep and lively interest" in the institution, but with regrets that they were unable to help the convention pecuniarily. The Union Association appointed as delegates to meeting of the convention to be held that year: E. Estes,



H. Baldwin, D. Griffin, Elisha Flowers, J. Bailey, Joel Selman and J. Burch, and ordained that their surplus funds be turned over to the treasurer of the convention. The Pearl River Association did the same with the surplus in their treasury. The meeting of the convention that year was with the Pearl River church, Monticello, and began on Friday before the second Sunday in November.

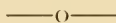
After the sermon on Sunday embraced in the meeting of the Mississippi Association in 1826 a collection was taken for Domestic missions amounting to \$110.75, and were ordered paid over to the treasurer of the Mississippi Baptist State Convention to be judiciously applied to the object designated. Delegates were again appointed to the convention, and a like action taken in 1827.

In 1828, the Pearl River Association sent to represent them in the next meeting of the convention: J. P. Martin, D. Collins, J. H. Newland, H. Runnels, J. Brakefield, S. Coaker, and Z. Reeves. The Association passed a resolution that the Sunday collection be appropriated to Home missions of the convention. The collection amounted to \$93.37½.

In 1829, David Collins, reported to the Pearl River Association from the convention that at the last meeting of the convention it was resolved "that it would be more for the glory of God, and more fully meet the views of the brethren composing the several associations, that said convention be dissolved." Each association was requested to send delegates to meet at the time and place of the Mississippi Association for that purpose. The Mississippi Association appointed messengers to meet in the body.

It seems that the organization of that convention

was premature. We have no written records of its proceeding, but see from the Minutes of the old association that they do some missionary work. The organization did good. It did preserve "the ties of brotherly love" until the new associations got strong in themselves, and able to occupy their fields of labor.



#### THE UNITY CONVENTION.

During the first half century of the existence of the Pearl River Association, the body had in it some men of unusual power and foresight. They were from Georgia and Virginia by way of Georgia. The "Three-Cut-Road" from Georgia to Natchez threaded their territory, and the clear, pearly streams and perennial springs of pure water were captivating to emigrants from the hills of Georgia.

The strong men of the Pearl River Association, in 1848, sighed for greater uniformity of belief among Baptists of the State. By this statement is meant, that they desired a uniform creed of faith among the associations and churches, and so expressed themselves in the meeting of their association in 1848. They adopted this resolution:

*"Resolved, That in view of the painful division, which, in some parts of our common Zion, have grown out of a difference of articles of faith adopted by different associations and churches, this Association feels impressed with the importance and utility of uniformity of articles upon which associations are constituted."*

The Pearl River Association respectfully requested the other associations in the State to take under consideration the wisdom of holding a convention to form

a uniform system of constitutions, and invited them to send delegates to such a convention to be held at Hope-well church, Copiah county, on Saturday before the first Sunday in August, 1849. They proceeded at once to name their delegates to such a convention.

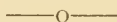
The Mississippi Association cordially approved of the object of the convention, and appointed a committee of seven select, suitable men to represent that body in the convention. The Mount Pisgah Association sent a delegation of eleven to the convention, among whom were William Denson, A. Goss, N. L. Clark, L. P. Merrill, and I. R. Bass. The Union Association appointed a committee of four as a delegation to the convention, consisting of M. T. Conn, Wm. F. Green, Stephen Tillman and V. W. Brock. The Union Association entered two objections to the movement, the churches and associations had their articles of faith, which they had a right to retain; and, the course suggested by the Pearl River might engender strife.

The Central Association, then strong in men of culture and thought, delivered itself at length on the project through a committee, which had William Carey Crane as chairman. It was admitted that uniformity of opinion was highly desirable, and that agreement in religious views would promote Christian zeal, but the Association entered six objections to the proposed scheme; first, the churches had not been consulted; second, hostilities might be engendered; third, annual discussions of the matter in the Association would create hostile parties; fourth, the difficulty that would be experienced in getting a good and just representation of the associations; fifth, that history shows that such efforts at uniformity of articles of faith has created discord; and sixth, the history of our denomination

showed that such efforts are unwise, as we are general and particular, united and separate Baptists.

The Minutes of the Pearl River Association of 1849 speak of the meeting of the convention as satisfactory, and the articles of faith adopted are given in their records. The Mount Pisgah Association adopted about the same declaration. They are in keeping with the New Hampshire declaration of faith. The articles of all the associations and churches of the State are about the same, and are the New Hampshire confession either in substance or form.

What this convention accomplished, it is hard to ascertain, beyond the fact that the Pearl River Association secured articles of faith that were to them satisfactory.



#### GENERAL ASSOCIATION OF NORTH MISSISSIPPI.

A call for a meeting of a convention at Oxford, Miss., Nov. 4, 1859, appeared in several numbers of the *Mississippi Baptist* of that year. The design of the proposed meeting was the organization of a convention, or General Association of Baptists of North Mississippi. The organization was thought necessary for the development of the large resources of that part of the State. In the constituting convention, each association, and each church, was to be allowed a delegate for every 100 members. The institution was to have no money basis. The call was signed by William Carey Crane, Moses Granberry, James G. Hall, George C. Granberry, W. R. Butler, John B. Herring, J. C. Carothers, H. D. Pettus, John M. Rogers, Robert Payne, E. L. Crutcher, Robert J. Alcorn, T. P. Manning and Lemuel Farrar.

In the inception of the enterprise, it was thought that William Crane was the great promoter of the proposed innovation. Its projection was regarded as an effort for the furtherance of personal issues, and so characterized by J. T. Freeman, editor of the *Mississippi Baptist*, in a leader in his paper. Wm. Carey Crane, was president of Semple Broadus College at Center Hill, near the northern boundary of the State, and a new Baptist paper had just begun publication in Memphis, Tenn. It looked as if, the organization meant opposition to Mississippi College and the Mississippi Baptist, in fact, to the State Convention, and its enterprises.

The editor of the *Mississippi Baptist*, after a free and full talk with Crane, confessed that he had done him an injustice. The new body was to be co-ordinate, and to affiliate with the State Convention, and to support the State paper. It was claimed that Mississippi College was not strictly Mississippian, as it sought patronage from Louisiana, and Semple Broadus College proposed likewise to seek patronage in West Tennessee and Arkansas. Nevertheless, the editor of the *Mississippi Baptist* had tenable grounds for his apprehensions.

It was asserted in support of the proposed organization that Tennessee Baptists had three general bodies with the same design, Georgia two, and Virginia three, and that Mississippi might have two, one of which was to be operative where no general body of Baptists had any influence. The objections urged against the movement were: First, that it diminished the Baptist influence in the State by dividing them into small bodies; second, that it would divert interest from our State College; and, lastly, that the interests of the two con-

ventions would conflict. J. J. Sledge, of North Mississippi vigorously opposed the launching of the new institution.

But on November 4, 1859, delegates to the constituting convention were in Oxford and ready for labors. An introductory sermon was preached by A. C. Caperton, then of Grenada, from II Peter 3:18. William Carey Crane called the body to order, and had a motion passed that James Dennis be appointed moderator, and T. P. Manning, clerk. Credentials from the different churches and associations were called for. The following associations were represented by delegates: Zion, Yalobusha, Panola, Aberdeen, Judson and Cold Water; also the following churches: Grenada, Pleasant Grove, Clear Creek, Center Hill, Nonconinar, Cold Water, Hernando, Cherry Creek, and Liberty. A committee of seven was appointed to draft a constitution and by-laws.

There was considerable discussion as to the second article of their constitution, but, after amendment, it was adopted. That article referred to the character of the constituency of the body. The constitution was composed of nine articles—ten lashes minus one, and was adopted, article by article, after which rules of order were also adopted.

The first article of the constitution provided that the name of the new organization should be the "*Baptist General Association of North Mississippi.*" This new general body was organized by the election of H. B. Hayward, moderator, James Dennis and Martin Ball, associate moderators, W. C. Crane, corresponding secretary, M. Granberry, treasurer, and T. P. Manning, recording secretary. Their Board of Managers consisted of H. B. Hayward, G. C. Granberry, A. C.



Caperton, H. N. Bingham, J. G. Hall, L. Aldridge, W. C. Eggleston, M. Granberry, C. C. Conner, F. L. Seward, A. J. Seale, W. Dupuy, and W. J. Thomas. This Board was located in Grenada.

On motion, it was agreed to correspond with the Baptist State Convention, and to co-operate with the Board of Domestic Missions then located in Marion, Alabama.

It was asserted at the time that the new organization began life under favorable auspices. Its chief design was to do missionary work, to occupy the vast destitution in their territory. William Carey Crane left the State early in 1860. He had great influence among the Baptists of the State in that day, and was honored by them in being placed in positions of great importance.

Their first annual session was held in Grenada, beginning November 2, 1860. J. F. B. Mays of South Carolina, was with them, and gave them "a short and impressive discourse" on, "Thy Kingdom Come." The former moderator was re-elected, William Minter, and James Dennis were chosen associate moderators, A. C. Caperton, corresponding secretary, D. A. Holman, clerk, and Moses Granberry, treasurer.

The report of the Executive Board was a good document. Correspondence had been instituted with the Domestic Mission Board as to co-operation, and a favorable response received as to the employment of M. Ball, conjointly, as their general missionary. The lamented death of M. Ball thwarted their plans, and nothing was done.

The General Association had an inviting field of labor, covering an area of about 25,000 square miles. "teeming with a population of not less than 300,000

souls," among whom were 20,000 Baptists, and about a dozen district associations, Coahoma, Bolivar, Sunflower, Washington and Isaquena counties, they considered in their territory, counties, "the garden spot of the whole cotton growing region," and "unsurpassed the whole world for productiveness," and the body was organized for the purpose of supplying such places of destitution.

Their report of finance showed that the amount of \$299.25 had been received from Domestic missions, and \$447.50 pledged for this object. The following preamble and resolutions were unanimously adopted:

"WHEREAS, There is great want of information throughout our country relative to our peculiar views as a denomination, and,

WHEREAS, We have works of a cheap character that are calculated to enlighten the public mind on these subjects; and,

WHEREAS, The Mississippi Baptist Bible and Colportage Society has for its object the dissemination of the Bible, and our standard denominational works and literature, therefore,

*Resolved*, That we most heartily approve of the objects of the society; first, that we will use our influence and means in the promotion of its objects; and, second, that we welcome our brother, W. M. Farrar, the general superintendent, to our churches, and to our homes."

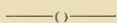
The Civil War was, in 1861, a painful fact. Even our State denominational paper teemed with news as to the early operations of our arms. All religious work was frustrated, and little accomplished at the meeting of our general bodies. The General Association of North Mississippi felt this paralyzing effect of the Civil

War. On November 8, 1861, a very few delegates to this body met at Okolona. L. Ball, by request, preached their opening sermon, and W. S. Webb preached at night. The delegation was still small, and the organization of the body deferred until the next day.

At 9 a. m. Saturday morning, the General Association made another attempt at organization. On motion of L. Ball, W. S. Webb was asked to act as moderator, and A. J. Seale, as clerk. L. Ball offered the following resolutions, which were adopted:

*“Resolved, first, That the officers, board of managers, and appointees, elected at the session of 1860, be requested to act the ensuing year; second, that the Board of Managers be instructed to appoint the next place of meeting; third, that the Mississippi Baptist and the Tennessee Baptist be requested to publish these proceedings.”*

This small meeting was the last of the Baptist General Association of North Mississippi. “So mote it be.” The Civil War did Mississippians some good turns. Without serious interference this body would have enjoyed a thrifty life. It had vast territory in which was much destitution, and the constituency of the Association were men of sterling worth, of great grace, and of increasing wealth. But man proposes, and God disposes.



#### GENERAL BAPTIST ASSOCIATION OF SOUTHERN MISSISSIPPI AND EASTERN LOUISIANA.

In 1871, S. S. Ralyea was at the meeting of the Pearl River Association. He was there for a purpose. He was not an ordinary man, and did not roam around aimlessly. He was a man of thought and point. He

went to the Pearl River with a correspondence in hand from the Missionary Board of the Eastern Louisiana Association and the Executive Boards of the Mississippi and the Mississippi River associations. These were missionary bodies, whose field of effort covered South Mississippi and Eastern Louisiana, or the part of that State east of the Mississippi river. His mission, therefore, was as to missions.

The Pearl River Association appointed a committee to report on the communication, consisting of James Newman, J. E. Pounds, W. H. Bailey, N. Robertson and A. Goss. This was a strong committee. It recommended that the Association appoint a delegation to meet a representation of these bodies referred to above in convention.

In response to this suggestion, a delegation from Mississippi, Mississippi River, Eastern Louisiana, and Pearl River associations met in Summit, October 7, 1871, for the purpose of organizing a general association for Southern Mississippi and Eastern Louisiana. There were forty-three delegates in the convention, representing four associations and sixteen individual churches. Among the representatives were such familiar names as, S. A. Hayden, W. E. Tynes, S. S. Ralyea, W. W. Bolls, W. Z. Lea, S. Buffkin, C. H. Otken, and Moses Jackson.

The assembly was organized by calling Peter Turner to the chair, and asking C. H. Otken to act as clerk *pro tem*. After the report of the committee on credentials, S. S. Ralyea explained the object of the meeting, and the end to be accomplished by a General Association. A committee of five was appointed to draft a constitution, and present it to the body for adoption, which committee, after a short interval, reported. The

constitution presented by them was adopted in whole, and the body permanently organized by the election of S. S. Ralyea, president: Peter Turner, first vice-president: S. Buffkin, second vice-president: C. H. Otken, recording secretary: W. W. Bolls, corresponding secretary; and W. Z. Lea, treasurer.

The presence of James Nelson at the General Association was felt and appreciated. The body had no war to declare against Mississippi College, nor Ministerial Education. It was organized for the furtherance of missions in their bounds, and not in antagonism to the convention. This resolution was adopted:

*"Resolved*, That Brother James Nelson, representing the interest of Ministerial Education, in connection with Mississippi College, is hereby cordially invited to a seat in the General Association, and to a participation in the deliberations."

A Board of Managers consisting of twenty members was appointed. On this Board were Dr. A. J. Going, Dr. T. J. Everett, Dr. J. R. Sample, E. B. McLain, and other noted laymen in that section of country. The Board had a high mission to perform, which called for the service of some of their best men.

The General Association invited correspondence from the Mississippi State Convention, Louisiana State Convention, and district associations.

The General Association began life well. The first session was spirited, and plans for future work considered. The Board of Managers was asked to appoint an agent to survey the field, and to have him report at their meeting on the 6th of November, in Liberty, Amite county, where the Board was domiciled.

Their second session was held in the city of Jackson, Louisiana, beginning April 19, 1872. The officers o

the previous session were re-elected. There were thirty-six delegates in attendance. Only three associations had delegations at this meeting.

The Board of Managers appointed at the last session had a long and interesting report before the General Association. S. S. Ralyea had been appointed to give his entire time as a general agent. The first work they did was to survey the field of effort, as they had been instructed to do. The principal points requiring their attention were in the parishes of St. Helena, Livingston, Ascension, East Baton Rouge, and West Feliciana in Louisiana, and in Wilkinson and Adams counties in Mississippi.

The services of O. L. Johnson were secured for labor in St. Helena parish. He raised his salary on the field. J. L. Simpson labored in Livingston parish, where he was well known, and did acceptable work. W. H. F. Edwards was their missionary in East Baton Rouge parish. There was much destitution in that parish. In Ascension parish the population was mostly Catholic, but approachable, and many favorable to Baptist sentiments and principles. There were only three Baptist churches in the parish which were not strong. In West Feliciana there was not a Baptist church. In Baton Rouge there were a few Baptists, and no church. In Natchez there was a feeble church with a good meeting house, but no preaching. The last mentioned places were, a little later, occupied by the State Mission Board of our convention, and we have good churches in them now.

In Brookhaven there was a church without a meeting house. C. H. Otken that year preached to them with good effect. In Magnolia was a struggling interest, and in Tangipahoa Station there was no interest of any kind.



This statement shows the needs of the field occupied by this new organization. Their Board did not have funds to undertake extensive work. The general agent, S. S. Ralyea, could but aid the laborers to secure a salary on their fields. Their movements were in perfect harmony with the Boards of the associations. They received for their work \$699.25. This sum would not amount to much when divided between their missionaries.

The item next in importance was their report on Female Education. Charles H. Otken and Thomas R. Stockdale were on this standing committee. The committee had met in the Summit Baptist church on February 24, 1872. They decided that the Baptists of South Mississippi and East Louisiana should have a female school of high order. It was argued that if Baptists did not occupy the field, others would. The financial condition of the country would justify the beginning of the work at once, and Summit was recommended as the place to locate the institution of learning. The report was well discussed, and unanimously adopted.

Their third annual session was held in Liberty, Amite county, beginning April 18, 1873. The introductory sermon was preached by W. E. Tynes. The body was composed of fifty-four delegates, which were from three associations and the State Convention. The corresponding and recording secretaries and treasurer were re-elected. Moses Jackson was chosen president, O. L. Johnson first vice-president, and W. W. Bolls, second vice-president.

The Board of Managers reported that W. W. Bolls had been continued as missionary in Wilkinson county. The church at Percy's Creek had been greatly revived,

and was having preaching twice a month, or on two Sabbaths in the month. L. Scofield had been laboring at Spring Hill, and R. H. Purser had given one-fourth of his time to the field on the Homochitto river, J. L. Simpson had been untiring in his labors in Eastern Louisiana Association, and had done a good work. O. L. Johnson had been continued as missionary in St. Helena parish. He had organized Rocky Creek church. W. E. Tynes had been at Tangipahoa Station for one-fourth time. E. C. Eager had been at Brookhaven. The church was much encouraged. They had regularly held fifteen different stations.

Under the head of their report on schools and colleges, we find that the Baptist Educational Society of South Mississippi and East Louisiana was organized on December 4, 1871. E. C. Eager was employed to canvass the field in behalf of the female school at Summit. He was well known in Mississippi, where for years he had been a most successful agent for Mississippi College, and the Bible cause. He was encouraged in this work.

The report on schools and colleges was satisfactorily discussed by Col. Thomas B. Stockdale and J. R. Graves. After the report was adopted, the body had a genuine sensation—Mrs. Eluba Bates “came forward with a donation of \$5,000.00 to the Summit Female College, on condition that \$15,000.00 should be raised independent of the Summit donation.” “The hand of Divine Providence” was seen in the proposition, and the sincere thanks of the body extended to the generous donor.

The amount received from various sources for their own work in the field was the splendid sum of \$2,561.65, and the total amount for all purposes was \$3,026.65.

In 1874, the General Association was again held in Summit. It received a hearty welcome, and well it might. It had in it men of power, who would have graced any body of men in the land. Charles H. Otken was made president, S. S. Ralyea, corresponding secretary, W. E. Tynes, recording secretary, W. Z. Lea, treasurer, O. L. Johnson, first vice-president, and W. W. Bolts, second vice-president. Their Board of Managers was composed of Moses Jackson, H. H. Ratcliff, W. Z. Lea, E. B. McLean, E. G. Wicker, Robt. S. McLean, and C. J. Naul. The body had in it only twenty-seven delegates. James Nelson, W. S. Webb and J. A. Hackett were with them representing general denominational interests.

Among the prominent men in the Association were: W. E. Tynes, S. S. Ralyea, S. A. Hayden, O. L. Johnson, E. C. Eager, C. H. Otken and others.

The report of the Board of Managers was rather discouraging. The past year had been one of unprecedented trials. Their corresponding secretary had collected very little money. Over a large portion of their territory there had been a failure of crops. All their secretary could do was to supply the destitute stations. At Brookhaven, a meeting house had been built and paid for. R. H. Purser was still laboring on the Homochitto river, and W. E. Tynes was in Amite City. J. L. Simpson was laboring in Bayou Barbary, Livingston parish, and C. E. Reed was in the eastern part of the parish. S. C. Kirkland was in Ascension parish vigorously at work.

The report on Female Education was short and tame. Circumstances were such that E. C. Eager had to abandon his work as financial agent for their college, and S. S. Ralyea, at his own charges, could do little

work in his stead. Yet they were quite hopeful, and confident of final success in their school enterprise.

By resolution Mississippi College was warmly endorsed, and a delegation sent to attend the annual commencement exercises of that year. The delegation consisted of S. S. Ralyea, B. B. Barnett, W. W. Bolls, and O. L. Johnson. An effort was contemplated of moving the college to McComb City.

In item 20, of the proceedings of the body in 1874, we see that J. A. Hackett was invited to speak on the work of the State Mission Board of the Mississippi Baptist State Convention. Messengers were then appointed to the next meeting of the State Convention.

Later in the session resolutions were adopted by the General Association on "co-operation." It may not be amiss to give them, as they indicate the trend of affairs in the body. If the convention had anything that would meet the necessities of their field of labor, the Mississippi Baptists among them would turn their eyes in that direction. We give the resolutions:

"*Resolved*, first, That this body listened, with deep interest, to the remarks of J. A. Hackett, chairman of the Board of Home Missions of the Mississippi Baptist State Convention, and we cordially reciprocate the kind feelings expressed, and the disposition evinced to work in harmony in our common missionary work.

"*Resolved*, second, That we request the Board of Managers to take into consideration the desirableness of entering more directly into co-operation with the Board of the State Convention in the prosecution of its mission work."

The General Association adjourned to meet on Friday before the third Sunday in April, 1875, at the place that was to be designated by the Board of Managers.

The future of the General Association depended largely upon the wisdom of the Board of Managers. In 1875, resolutions were adopted by the State Convention which were satisfactory to the friends of the General Association, and a coalition formed of the two bodies. Here are the resolutions:

1. "*Resolved*, That this convention heartily endorse the action of the State Mission Board in proposing to the General Association of South Mississippi and East Louisiana that they merge into and become a part of the territory of this convention.

2. *Resolved*, That we cordially and affectionately invite our brethren of South Mississippi and East Louisiana to participate in the privileges, and unite in the work of this convention.

3. *Resolved*, That the Committee on Nominations be instructed to nominate thirty brethren to compose the State Mission Board; and that each section of the territory have representation on the Board."



#### GENERAL ASSOCIATION OF REGULAR BAPTISTS OF THE STATE OF MISSISSIPPI.

The Mount Pisgah Association met with the Line Creek church, Scott county, on the first day of October, 1853. The most important action of the body at that session was the raising of a committee to write an address to the associations of Southeast Mississippi as "to the importance, necessity, and expediency of forming a general association of Baptists in Southeastern Mississippi."

The committee expressed itself thus:

1. "We are convinced of the importance, expediency, and practicability of said measure.

2. In order to effect this object, we recommend that a convention of delegates from churches, associations, bible and missionary societies of our faith and order, be held with Bethel church, Newton county, (about twelve miles southwest of Decatur) on Friday before the fourth Lord's Day in October, 1854."

The committee sent an address to the Harmony, Mt. Pisgah, Pearl River, Biloxi, Ebenezer, Liberty, and Bethlehem Associations, pleading for "a more close and efficient co-operation of Baptists of Southeastern Mississippi" in the spread of the gospel. The design of the General Association was to be the promotion of Domestic missions in the part of the State referred to, the spread of the gospel among the Indians and Foreign missions in all parts of the world. Also "to advance the cause of Sunday schools as well as the cause of education generally."

Before proceeding further in the formulation of the history made by this body, it is deemed best to give a written statement made by N. L. Clark, as to the early doings of the General Association. He is highly trustworthy, and was an eye witness of the early movements of the institution.

"The proposition to organize the general association originated with the churches of the Mt. Pisgah Association in the year 1854. The first meeting for that object was held in the fall of that year by delegates from that Association and others. This meeting was held with the Bethel church, Newton county, Mississippi. Great harmony prevailed in this convention, and it was resolved that such an organization of general character would greatly facilitate the work of Christian benevolence in east and southeastern parts of the State, to reach which was the grand end of the



organization. Prudence, though, suggested the propriety of time for reflection, and it was agreed that the convention adjourn to meet at the same time and place next year to complete the organization. The convention met according to adjournment, was large and enthusiastic. Likely the exact date of the organization is lost. I put it about the middle of November, 1855. At this meeting the body was formed, and on the constitution that is printed in the Minutes of the proceedings of the body each year. This was clearly a missionary organization and especially in the southeastern part of the State. It is true that we encouraged the Foreign mission work; and collected and forwarded funds for that purpose. Yet our great aim was Domestic and Indian missions. The presiding officers of the body before the war were: Joseph Morris, L. P. Murrell and N. L. Clarke; secretaries, W. J. Morris, and Benjamin Thigpen. Our efforts to give the gospel to the Indians in Mississippi was a failure till after the war. John Williams was appointed to that work soon after our organization, but failed to succeed, and gave up the work. Our chief work was Domestic missions in southeast Mississippi. The following men were our missionaries in that field before the war: Nicholas Robinson, Wilson West, John Williams, Lewis Jenkins and E. L. Carter. These were faithful ministers, and fed the scattered sheep of Christ, and called many sinners to repentance. Another feature of our work was the support of myself for about eighteen months as a missionary in the army. I was engaged in this work when the surrender was made. In the year 1865, the body met at Enterprise, in 1866 at Garlandsville. During the war, our Zion had almost become a desolation in many places. Those were days that tried men's souls.

As stated back, during the war much desolation and waste had sprung up in the religious state of our country. The body doing most to support the General Association was the Mt. Pisgah Association. At the close of the war much destitution was within her bounds and adjacent. This destitution could be reached with more readiness by the local rather than the general body. To do this, a resolution was introduced and adopted to suspend work in the General Association for an indefinite period, that the local bodies might take hold of and press the work more energetically. The general body was not dissolved, but only suspended for the time, to be called into active business by the presiding officer when thought needful. The plan was a good one; and some of the local bodies did a noble work; especially the Mt. Pisgah, through the labors of energetic ministers. This was continued for several years, till it was thought best to call the general body into work again. The first meeting under the call was held with the Mt. Pisgah church, Jasper county, Mississippi; the second at Paulding, Miss. Since then, its work has been steadfast and growing. Ed. Carter and John Williams were our first missionaries after the war. From then till now the body has been steadily at work in Domestic, Indian and Foreign missions; attended by much evidence of the divine blessing."

In this outline of the early history of the General Association by the venerable N. L. Clark, it is observable that the first design of the originators of this institution was the promotion of Domestic missions in south-east Mississippi. At that time the associations in that part of the State were not in affiliation with the State Convention as the Minutes of that body show. They

were independent organizations with small aims and limited usefulness. They needed an aim before them, and to be developed in lines of denominational work.

Our strong ministers in that part of the State took in the situation. They saw that something should be done for the increasing hosts of Baptists in the pine hills of southeast Mississippi. They were in faith Missionary Baptists. Their belief was in the main correct. But the channels of their benevolence were either blocked up by inexperience, or narrowed by limited information. Yet they were becoming as numerous as the stars of night, and bright eyed, intelligent youths were adopting their faith and order.

The proposition to constitute this general body as N. L. Clark states "originated with the churches of the Mt. Pisgah Association." J. M. Chambers was chairman of the special committee appointed by that body to report on the advisability of the enterprise. But the real head of the movement was the vigorous N. L. Clark. With love for all and malice to none, with consecrated mother wit and faith in God, with a love for humanity and a knowledge of the field to be occupied, he threw himself into the noble undertaking of combining and developing the undirected hosts of Baptists in southeast Mississippi.

Severe measures or intense activity at the time would have driven many from our ranks to antinomianism, and would have divided the forces. By mild measure and by a definiteness of aim at local development, they have been held together and have grown to a numerous people, ready to cross the Jordan, and fight the battles of the Lord for occupancy and the reign of the Lord in his own country.

As this much has been said, it will be excusable to

state a trio of men have joined wits and grace in the furtherance of the work of the General Association, N. L. Clark, William Thigpen, and J. P. Johnson. They have been men of power among their brethren, and representatives of different parts of their territory. They have in the main been wise in the advocacy of their cause. If their speech has at any time been to the contrary, it should be courteously attributed to their zeal in the promotion of a cause dear to them that so overtaxed their nerves as to produce an impatience.

To attempt to review the history of the General Association in the years referred to in Clark's outline would be altogether needless. The period shall only receive the notice that will contribute to clearness and the trend of the latter history of the body.

The body has been largely composed of representatives of churches in southeast Mississippi. In 1859, communications were read from twenty-five churches, and two associations, the Mt. Pisgah and the Liberty, along with a large number of individuals of our faith. In 1862, there were twelve churches represented and four associations, Mt. Pisgah, Salem, Strong River, and Bethlehem. The representation by associations has been somewhat irregular, except by the Mt. Pisgah and Salem Associations. Among the churches, true and constant to the cause before the Civil War were: Black Creek, Thompson's Creek, Ocoha, Pleasant Hill, Decatur, Garlandville, Palestine, Leaf River, Mt. Pisgah, and Pleasant Hill.

In 1859, the body met with the Ebenezer church, Jasper county, and in 1860 at Garlandville. In 1862, they met again with the Garlandville church, and, in 1863, with the church at Salem. In Clark's outline it is said that, "in 1865 the body met at Enterprise, in 1866 at Garlandville."

From that time, for four years, the meetings of the General Association were pretermitted. In 1868, the Bethlehem, Salem, and Mt. Pisgah Associations were represented in the convention, which met that year in Meridian. N. L. Clark was chairman of the committee on The Colored Population, and read a sensible report. In 1869, in the convention which met at Canton, the Bethlehem, and Mt. Pisgah Associations were represented. N. L. Clark was among the delegates composing the body. In 1870, the Bethlehem and the Salem Association were represented in the convention, and in 1871, the Ebenezer and the Salem. In 1872, the State Convention was again held in Meridian, and the Bethlehem, Ebenezer, and the General Association had representatives in it. The following year, the Ebenezer and the General Association were represented, and in 1874 and 1875, messengers were sent by the convention to the General Association.

Thus it appears, that after the General Association was called "into work again" after the Civil War, progress to co-operation among the associations was slow and indistinct. But after 1869, the Mt. Pisgah Association was not once represented in the convention. This showed that the good old body was fixed in a purpose to rebuild the wall of Zion, and care for the appalling destitution in southeast Mississippi.

In 1874, the body met with Union Church, in Smith county, on the 24th of October. The associations represented were: Hobolochitto, Ebenezer, Mt. Pisgah, and Salem. The prominent men in the body were: James P. Johnson, I. Anderson, N. L. Robertson, N. L. Clark, William Thigpen, and L. J. Coffman. N. L. Clark was chosen president, William Thigpen, first vice-president, J. P. Johnson, second vice-president, B. Thigpen, secretary, and T. T. Houze, treasurer.

John Williams had been their missionary through the associational year. He spent 185 days in the work, baptized fifty-four persons, assisted in the ordination of one minister and two deacons, and traveled about 3,000 miles. He was re-appointed for one-fourth of his time in the same field at the same rate of compensation as before. The state of the funds of the Association was cheerful. The Executive Board was composed of N. L. Robertson, A. Ulmer, K. M. Watkins, I. Anderson, Rhoden Hord, W. T. Ward, A. R. Carter, J. Welborne, William Thigpen, Sr., and Philip Huff, together with the officers of the Association.

Two other items of the proceedings of the body at that meeting deserve notice. The meeting was regarded and declared to be most harmonious, and the prospects of the body "brighter than they have been since the war." The other item was the affectionate entreaty to the Hobolochitto Association to co-operate with the Association in its work.

The session of 1874 was to be held with the Salem church, seven miles southeast of Palding, Jasper county, beginning on Saturday before the last Lord's Day in October. William Thigpen was to preach the introductory sermon, with K. M. Watkins as his alternate.

Their sixteenth annual meeting was with the Leaf River church, Covington county, beginning October 28, 1876. Fifteen churches were represented, and four associations: Ebenezer, Mt. Pisgah, Salem, and the Hobolochitto, the last named by correspondence, through John Williams. J. A. Hackett and M. T. Martin were received as correspondents from the State Convention.

This associational year was not characterized by great missionary activity, but was a year of squaring



accounts. All the claims held by their missionary against them were paid, and it was ordered that \$100.00 be paid in advance, to the missionary, on the work of the ensuing year.

A number of the resolutions adopted by the body that year are interesting and instructive. We give some of them.

*Resolved*, That while we approve of literature, and believe education to be important and valuable, yet we hold that no amount of literary training beyond the reading of the scriptures intelligently should be required by us as Baptists as a pre-requisite to entering the Christian ministry.

*Resolved further*, That while we admit the necessity of schools, both common and high for literary training, yet schools to teach theology, and for the training of our preachers for their work in the ministry, we believe to be unscriptural and injurious; believing as we do that the churches are true training schools for preachers, and the pastors the proper teachers of theology.

*Resolved*, That nothing contained in the foregoing resolutions is intended to reflect on Mississippi College.

*Resolved*, That the education of the rising generation is a subject worthy of the serious thought and earnest effort of all our people."

No censure should be heaped on the strong men of the body for permitting these resolutions to be adopted. Their trend was correct, they encouraged education. That they were too limited is true. But for whose eyes were they intended? We must not expect too much of the people. The statutory laws of Moses were intended for the Jews in the wilderness, and were wise and safe at the time, though many of them would not be ac-

cepted in the United States for to-day. People have to be led up to advanced measures. A man is only the better for the gradual accumulations of experience and observation.

Just here it may not be amiss to give some quotations from the Minutes to show their attitude and altitude as to the general benevolences of co-operative Baptists. In the report on missions we find this language: "As regards the home field, we can only speak as to our own State. The Baptist State Convention is doing a great work on our coast; various associations are engaged in supplying the destitution in our bounds. But there is a large field between us and the coast as yet but partially supplied; the General Association of southeast Mississippi was revived mainly to occupy this field." In the report on Sunday schools it is said: "We urge the establishment of a strictly Baptist Sunday school in every church." In the report on Education it is asserted that "the Mississippi College, at Clinton, can safely be recommended for our boys."

Their session of 1877 was held with the Sylvarena church. Twenty churches were represented and two associations, Mt. Pisgah and Salem. As usual N. L. Clark was chosen moderator, and Benjamin Thigpen, secretary. Correspondence was received from the Holochoitto and Springfield Associations, and from the convention.

The report of the Executive Board showed that their missionary had given 180 days of service, had baptized twelve believers, and had traveled about 3,000 miles. The Association was urged by the Board not to relax, but to increase their efforts in sending the gospel to the destitute within their territory. They received that year the sum of \$360.70 for their missionary work.

It was usual for them to recommend the *Southern Baptist*, published at Meridian by A. Gressett as sound, and adapted to their wants. It was their paper, and published in their interest, and they labored to extend its circulation. But they, in addition, recommended the *Baptist Record*, published at Clinton in the interest of the convention. They said it was profitable to read it.

Their meeting in 1878, was, of necessity, disturbed by the prevalence of yellow fever in their part of the State as well as other parts of our commonwealth. They met in October with Providence church in Perry county, and after transacting some business, adjourned to meet December 7, 1878, with the Union church, Smith county. James P. Johnson acted as president and N. L. Robertson, secretary.

At that adjourned meeting the Executive Board reported that I. Anderson had given them 121 days of service, had baptized eight, and had traveled 1,930 miles. W. D. Maguoirk gave eighty days to the Board. The Board was out of debt, and the prospects encouraging. Their total receipts that year amounted to the sum of \$118.00.

The death of one of their missionaries was reported that year. On September 24, 1878, W. D. Maguoirk passed to his reward. Suitable resolutions were adopted as to his death. He was held in high esteem by those who knew him.

In 1879, the Association met with the Fellowship church, Jasper county. Twenty-four churches were represented by delegates, and five associations contributed to their funds, Ebenezer, Bethlehem, Salem, Mt. Pisgah, and Hobolochitto. M. T. Martin, as usual, was with them. He was reared in their midst, and his presence at the meetings of the General Association scarcely elicited a comment.

The crowning act of this Association was the revival of their interest in Indian missions. The report read by L. P. Murrell was strong and impressive. It recommended that they enter at once upon the work of Indian missions in Mississippi. A meeting of all the friends of this mission was asked for the following day when subscriptions were taken for the furtherance of the work. A special board of ten was to be appointed to look after this interest. The meeting was held with hopeful results, and the board of ten appointed, and a special committee appointed, consisting of J. A. Chambers, J. E. Brunson, and J. L. Hardy, to attend the next meeting of the State Convention, and solicit aid for the Indian mission work.

The session of 1880 was held with the Oak Grove church, Lauderdale county. N. L. Clark, their nestor, was again elected moderator, and Benjamin Thigpen, their ready scribe, their secretary. The name of the Red Creek Association appears in the list of their constituency. It had only recently been constituted of churches of the Hobolochitto Association. The name of the southeastern Association is in the list of correspondence.

At the May meeting of the Executive Board G. W. Rainer was appointed missionary in the northern part of their territory. L. A. Duncan was appointed to the work of Sunday schools within the bounds of the body. J. P. Johnson in the current year had labored 140 days, baptized 18, and traveled 1,859 miles. The following resolution was adopted by the body:

*Resolved*, That in view of the destitution yet remaining in the bounds of this Association, and adjacent thereto, that the Executive Boards be, and are hereby authorized to make such additional appointments as

will meet the demands, as far as practicable, and also to consider the utility and propriety of appointing an evangelist to labor among the churches for the advancement of the cause of Christ, the increase of the mission spirit both Home and Foreign."

L. A. Duncan made an extended and interesting report of his work in Sunday school interest. He had visited churches in the Liberty, Mt. Pisgah, and Springfield Association and had stirred up much interest in the work. Just like him.

The report on Indian missions was short but sensible. In it the suggestion was made that a Choctaw minister from the West be secured to preach to the Choctaw Indians of our State; and that a Board of ten be appointed to look after their Indian missions. The neat sum of \$876.65 was on hand for the associational work.

Their annual meeting in 1881 was held with the Salem church of Jasper county. It was full of interest. The subjects of missions and education were duly considered and discussed. There was a thorough awakening on the subject of education. In the report of Education we find this language: "We are glad to know that a high school under the care of this body is about to be established at Garlandsville, Miss., also, we are glad to know that there are other schools of high order contemplated in the surrounding country."

A standing committee on Education reported through William Thigpen, the chairman. This committee was appointed at the session of 1880. It held its first meeting in March, 1881. They then requested communities wishing to establish a high school to report to them at an April meeting. After due deliberation the high school was located at Garlandsville,

Jasper county, just below the line of Newton and Jasper. A Professor Darling, of Atlanta, Ga., was tendered the position of principal. The original intention was to use the Baptist church at Garlandsville as a school room. The appointment of a board of trustees was recommended by the standing committee.

Missionaries were appointed for the associational year of 1881-82. J. P. Johnson was reappointed to occupy his previous field of labor. H. B. Cooper was to supply destitution east of Johnson's field, and S. O. Y. Ray was to put one-fourth of his time in the Liberty Association.

The Executive Board reported that they had held four meetings, one in December, 1880, and the others in January, May and July, 1881. At the December meeting J. A. Hitt was employed for one-fourth of his time. In January I. Anderson was secured to labor in Marion county, and G. W. Rainer was commissioned to visit Philadelphia, Miss., as a destitute point. Johnson gave 145 day's labor, baptized fourteen people, and constituted two churches. Anderson baptized four believers, and organized one church. Hitt traveled 800 miles, and constituted one church. Rainer had misfortunes with which to contend, but traveled 240 miles.

The General Association very tenderly noticed the death of C. M. Gordon who died in Okolona, September 25, 1881, from the effect of a burn received from an exploding lamp. On Tuesday night, after preaching on the text, "Peace I leave with you, my peace I give unto you," while extinguishing the lamp before retiring the fatal accident occurred. He was declared by the General Association to be an efficient and able minister. He was for a term of years a resident of Meridian.

In 1882, the body met with Bethel church, Newton



county. George Whitfield, J. B. Gambrell, R. E. Melvin and J. H. Whitfield were with them as fraternal messengers. Of course N. L. Clark was elected president, Benjamin Thigpen, secretary.

The Garlandsville high school was the largest item of business. The Board of Trustees reported, and a new board was appointed. Each member of the body was, upon resolution, requested to solicit funds for it, and to get some cash to relieve the embarrassment of the Board. Prof. J. W. Brown was in charge of the educational work of the institution. In the passing year, a large and commodious school building had been erected. The house was 30 by 50 feet, and substantially built. N. L. Clark said: "We are much impressed with the importance of this school."

The first of January, 1885, Peter Folsom, a Choctaw Indian, arrived from the nation west of the Mississippi river, and was employed as missionary to the Choctaws in our State. At the meeting of the Association he had labored 243 days, baptized forty persons, and constituted one church. For two or three months he was assisted by a young Choctaw. The Indian work was in a gratifying condition. The total receipts for Domestic missions that year were \$662.85, for Foreign missions \$77.40, and for Indian missions \$316.75.

Their session of 1883 was held with Zion Hill church, Smith county. T. D. Bush and J. H. Whitfield were received as a part of a committee appointed by the State Convention to confer with the members of the General Association as to closer co-operation between the two bodies. A good committee was appointed to consider their request. The committee reported through J. P. Johnson. If friendly intercourse between the two bodies was all that the convention sought, it would be

most graciously awarded; but if the sending of the embassy meant the dissolution of the General Association to form one general organization for the State, it was met with a positive denial. There was a decided ripple over the surprise of affairs, and the committee went home with small comfort.

The supporters of their high school enterprise were becoming unstable. It had been discovered that the school had been located unwisely at Garlandville, and it was recommended that it be moved to Sylvarena, Smith county. In their report on Education made by A. Gressett it was suggested that the change was a wise one, and that they should "have no further reasons for complaint on this score."

Jesse B. Murrow, their young Chaetaw preacher had died during the year. But he had baptized fifty persons, and constituted one church before he was called away. The other missionaries laboring under the direction of the Board were: J. P. Merritt, J. P. Johnson, C. C. Vaughan, H. B. Cooper, and J. D. Knight. They had all baptized 199 persons, and constituted ten churches. This was a fine showing for their year's work.

In 1884, at the meeting of the Association at Poplarville, the furrowed brows of some of the members had not become smooth from the irritation caused by the request of the embassy from the convention made the year previous. Much regret was expressed at the efforts made by the convention through the State Board to disintegrate the General Association. It was said, "If our brethren continue a course so unkind, it must, as it appears to us, result in the disruption of those friendly relations that ought to exist, and, unpleasant as it would be, the discontinuance of even fraternal correspondence."

J. P. Johnson labored the next year under the direction of the Hobolochitto Association without restraints. J. P. Merritt occupied his old field. J. B. Flanagan was to be on the N. O. & N. E. Railroad south of Hattiesburg. T. E. H. Robinson was to be at Eastabuchie and the country adjacent. W. W. Crawford was to labor in the suburbs of Meridian. Elder Jack, their Indian missionary, was to continue his work with the Choctaws. The churches were urged to contribute liberally toward the support of their missionaries, and to the Choctaw missions. The Finance Committee reported \$1,170.65 on hand for missions.

The trustees of the high school at Sylvaena were cheerful. The school had been domiciled at that place two sessions. It was then presided over by Prof. E. S. Robinson. It was recommended that the school be located permanently at Sylvaena. The local trustees had deeded the property to the school. The property consisted of thirty-eight acres of land, school buildings, etc. No better state of things seemed desired by the trustees for the infant enterprise. It was a desirable institution, located in a good fertile country at the head-waters of the Leaf River. The people of the community were in good financial condition, and ready for an onward movement.

The body seemed perfectly content with its officers. From year to year they elected N. L. Clark president, Benjamin Thigpen, secretary, and D. T. Chapman, treasurer.

The session of 1885 was held with the Fellowship church, Jasper county. Correspondence was received from the State Convention, Hobolochitto, Red Creek, and Chickasahay Associations.

The missionaries appointed the session before had

done good work. They had spent in service 614 days, had baptized 152, and constituted ten churches. These were the best days of the Association. The meeting of the body were harmonious, and the Lord was greatly blessing their missionary endeavors.

The Sylvarena High School had passed a checkered existence. Their principal, Prof. E. S. Robinson, resigned in April, 1886, and was succeeded in office by W. C. Anderson, who remained in charge of the school only to the close of the session. For the session of 1885-86, the trustees had secured a faculty consisting of Profs. J. M. Davis, W. C. Anderson, and F. D. Baars. They were well pleased with the location of the school.

The session of 1886 was held with the church at Decatur, of which N. L. Clark has now been pastor for more than fifty-five years. The annual sermon was preached by J. M. Moore on the necessity of testimony in order to faith, and was well received.

The Association in 1886 received a good report on Colportage. In it a number of good things were said: "It is simply carrying out the Savior's injunction to go from house to house with the gospel." "But the main benefit of Colportage work is perhaps the more general circulation of the Scriptures, and the encouragement to study them."

In 1888, five resolutions on Colportage were adopted by the Association as they were submitted by the committee appointed to report on that subject. A committee of five was to be appointed by the president to take charge of the work; a collection to be taken at once to create a fund with which to begin the work; the pastors and missionaries were requested to take collections for Colportage in December; the committee was to procure a supply of books and tracts for sale

and the committee was to have the privilege of organization, and authority to carry on the work.

A collection amounting to \$5.45 was taken at once. L. A. Duncan gave a number of good books suitable for early sale, and in November forty-five bibles and seventy-five testaments were received from the American Baptist Publication Society. With this supply the work was begun. Bibles and testaments were given free of any charge to families that were destitute or unable to buy them. In February, \$13.35 was received from liberal donors, and in April they purchased \$42.69 worth of denominational books and tracts, which they put on sale. J. E. Brunson was of valuable service in their sale. So the work began, and went on.

The Association had a special grievance in 1886. It had been misrepresented in a historical statement, made in *Cathcart's Baptist Encyclopedia*. A committee was formed to write a "defense" of the General Association with J. E. Brunson as chairman. Their grievance was contained in the sentence: "This body operates in the eastern part of the State, and was organized some years ago *in opposition to the State Convention*." Two things may be said of this statement by a disinterested historian, the writer of it could have, without great trouble, ascertained when the General Association was organized, and the character of the ministers who were foremost in its constitution.

The "Defense" makes this rebuttal: "The General Association was organized in 1855 to supply destitution in the southeastern portion of the State, a long neglected territory." This is a historic fact, and he who writes history should have the utmost respect for facts whatever may be his biases and preconceived opinions. The past belongs to God, and is but a part of the one

design he had in the formation and peopling of the earth.

In 1886, a full statement is given by the Executive Board of work done in the eight years of its existence. Twenty-nine churches had been constituted, one prosperous association formed, eleven ministers ordained, and 1,200 believers baptized. These results caused the Board to express this sentiment: "Encouraged by these precious results from our labors, under the blessings of God, your Board would recommend a continuance of the work."

On Tuesday following the adjournment of the Association, the special Board on Indian missions held a meeting in the court house in Decatur. After a free and full consideration of the matter, it was agreed that N. L. Clark should spend one-fourth time in superintending their mission among the Choctaws in the State. This was a wise action. No one in the State has manifested more concern for these aborigines than the consecrated president of the General Association.

The session of 1887 was held with the Enon church, Jasper county. Forty-six churches were represented, and seven associations, viz: Liberty, Ebenezer, Red Creek, Mt. Pisgah, Hobolochitto, Salem, and Bethlehem. The Oetibbeha and Springfield were not represented. The list of officers was still unvarying, N. L. Clark was president, W. Thigpen, first vice-president, J. P. Johnson, second vice-president, and D. T. Chapman, treasurer.

Through the past year their missionaries had been J. B. Flanagan, J. P. Johnson, I. D. Bush, L. J. Caughman, and J. P. Merritt. N. L. Clark, and Jackson, a native Choctaw, had labored among the Indians. These missionaries had baptized 186 persons, and con-



stituted three churches. There were then five churches of Choctaw Indians, and two ordained ministers among them of that race. They were readily receiving the gospel, and great good was being done among them.

A special committee reported on the present prospects and future work of the General Association. In the extreme southeastern part of the State, from Wolf river on the west to Pascagoula on the east the destitution had been supplied, and self-supporting churches were existing. East of Pascagoula, and in what was known as "The Merritt Field," there was need of evangelization. North of this, on both sides of Chickasahay river there was also need of missionary work. There was also need of fostering care in the work among the Choctaws. Beside all this the gradual development of the existing churches was a crying need.

Their educational work seemed flattening out. It was said: "Beside Mississippi College (which ought to be the pride of every Baptist in the State) we have schools of high grade being reared in our midst, which deserve the patronage of our people." A number of them was named, but no preference manifested. The school at Sylvarena was in the list, but nothing was said as to any control of it by the Association. Schools may come, and schools may go, but education goes on forever.

The annual session of 1888 was held with Shady Grove church, Jasper county. Among the names of their visitors we find W. H. Patton, W. A. Roper, J. B. Gambrell, and S. O. Y. Ray; also Mrs. M. J. Nelson, then missionary to the children of New Orleans, sent by the Baptist State Convention. Thirty-six churches were represented in the Association, and six associations.

Some special thought must be given just here to their newspaper interest. In 1886, the Committee on Publications in one sentence recommended for patronage the *Southern Baptist* and the *Baptist Record*. In April, 1887, the two papers were consolidated, and called the *Southern Baptist Record*, which was published in Meridian. The consolidated paper was that year endorsed by the General Association.

The following year L. A. Duncan was an associate editor of the *Southern Baptist Record* in the service of the General Association, and was granted a resolution of thanks for his faithfulness in the discharge of duty. But in 1889, a restlessness was manifest as to their connection with the paper. Some complaints were made. Among them, they said, "but few subscribe for the *Record*, and the number is growing continually less." It was felt that an effort should be made to secure an acceptable medium of communication between their constituency. So a committee was raised to consult upon the question, which was to act at will. Within a year the *Mississippi Baptist* published at Newton, edited by N. L. Clark of that place, was projected, and was indorsed by the General Association in its meeting in 1890. It was brought out by a stock publishing company.

During the associational year of 1887-88, their missionaries in their bounds were: Merritt, Bush, Johnson, Davis, Freeman, Jackson, and Williamson. They baptized 119 believers, constituted eight churches, and traveled 7,130 miles. The following year they had in the field Johnson, Merritt, Sammons, Jackson, Clark, and Davis, who baptized ninety-two, constituted three churches, and traveled 5,484 miles.

In 1889, the body met with the Oakland church,

Newton county, and in 1890 with Mt. Nebo church Jasper county. In these two years, A. J. Freeman was elected first vice-president. The other offices were filled respectively by those who held long encumbrances.

In 1890, the Association was positive in its report on Temperance. Yearly, let it be said, they reported on this subject. An excerpt from their report in 1890, will be sufficient to show their attitude toward the drink habit: "We, as members of this Association, do most solemnly protest against its (intoxicant's) manufacture and sale, and pledge our influence in the exercise of our rights as citizens of this free country, socially, morally, and religiously to work for its speedy overthrow, and, to this end, we invoke the aid and blessings of Almighty God."

Between 1890 and 1895 there were some changes of officers of the Association. Through those years N. L. Clark was still honored with the presidency of the body, and D. T. Chapman was treasurer. Benjamin Thigpen was clerk from 1891 to 1894 when B. F. Roper was chosen to fill the position. Roper filled the position to the end of the century. The place of the two vice-presidents were filled by A. J. Freeman, J. P. Johnson and G. W. Rainer. William Thigpen was corresponding secretary in 1893, '94, and '95.

In this period the subject of education was considered by the body annually, but without definiteness. They were fostering no school enterprise, but showed an interest in education. Mississippi College, Blue Mountain, Shuqualak, and Stone Colleges were commended in 1893. Hillman College was also commended the following year. In 1895, no objection was urged against Ministerial Education, but it was thought best

that young preachers seek education at home without neglecting pastoral labors.

In this period, only one report was made on Colportage, in 1894. The committee was composed of G. W. Boyd, and L. A. Duncan. Colportage was said to supplement the preaching of the gospel. The printed truth was left in the homes to do its silent work on those who do not go to church. No recommendations were made at the concluding of the report.

During this time reports were also read as usual on Temperance, Nominations, Publications and Sunday Schools.

The year 1891 showed considerable activity in their mission work. Their associational missionaries were: Abner Walker, J. P. Johnson, and G. W. Boyd. Beside these, they had in the Indian field five missionaries: Jackson, Johnson, Williamson, Baker and Thomas. The missionaries reported sixty-one baptisms, and constituted five churches. Their collections from churches for Domestic missions were \$475.75, for Foreign missions \$234.74, and for Indian missions \$105.23. Their grand total receipts reached the footing of \$1,663.38.

In 1891, it was recommended by the Committee on Missions that a Foreign Mission Board be appointed "to awaken deeper interest in the churches and associations" in this cause. They were not satisfied with their contributions to the foreign work. The Board was formed and reported the following year. They had done little. They organized in June, 1892, and after deliberation on the question, decided that all they could do was "to endeavor to stimulate the people to more liberal giving to the cause of Foreign mission." To produce this result, their corresponding secretary, William Thigpen, was directed to write a number of arti-

cles on the subject for the Mississippi Baptist. The sum of \$407.69 was received that year for Foreign missions.

The report of the Executive Board to the Association in 1893 showed only forty-nine baptisms. Eight missionaries were in the field. They were looking with pride to the almost miraculous success the Lord was granting them among the Indians of the State. Not only could the gospel reach their souls, but they showed their faith by their liberal offerings to the cause of Christ.

A new era seemed approaching in their benevolence to Foreign missions. This was well. Their missionary spirit was being enlarged. A special committee on missions reported to the body in 1893 which took advanced ground by recommending that the Foreign Missions Board of the Southeastern Baptist Convention to set apart one missionary to be supported in part or in whole by the Association. All the pastors, who were in sympathy with this movement, were requested to take collections for this cause semi-annually.

In 1894, the Executive Board in its report showed that the advanced measure had been adopted by the churches. W. A. Wilson, Foreign missionary in Mexico, had been adopted by them. He was doing a good work, which was a cause of congratulation.

The Board had in its employ that year eight missionaries. They had baptized 101 persons, and had constituted three churches. They were encouraged by their success in their Foreign and Indian mission work.

The Association is to be congratulated upon its success in mission work in 1894, and 1895. W. A. Wilson, located at Guadalajara, Mexico, had baptized twenty-one believers. He was supported entirely by

the General Association. J. P. Johnson, in the coast country had baptized eight and constituted one church. Three Choctaw preachers were laboring among their people, but they needed a white minister to labor among them, and to wisely direct their movements. The motto of the General Association at that time was, "Onward! Onward! in the great conflict for truth."

The information at hand as to the workings of this body for the last five years of the century is meager and unconnected. The historian can neither make history nor guess at facts; his statements must be as to well authenticated occurrences.

In 1896, the Association met at Mt. Pleasant church, Newton, county, in 1897, at Sylvarena, Smith county, in 1898, with Spring Hill church, Jones county, and in 1900 with Goodwater church, Smith county. To the last session of the body (1901) N. L. Clark was president, B. F. Roper, secretary, and D. T. Chapman, treasurer. There were some changes as to the vice-presidents and corresponding secretary. The associations connected with the body in this period remotely and directly were: New Liberty, Tallahala, Ebenezer, Mt. Pisgah, Salem, Red Creek, Bethlehem, Choctaw, Pearl Valley, Oktibbeha, and Scott county.

In 1897, there was great stringency in monetary affairs, and the missionary force of the Association was somewhat smaller than usual. J. P. Johnson superintended their coast work under the management of their southern or branch board. Isham Johnson, Choctaw, was at State Line, Green county, for one-half time; Jackson, Choctaw, was in Newton county, and Seborn Smith in Neshoba.

Special direction was given to their Foreign mission work in 1897. They wished the appointment and



direction of their work to be in the hands of the Association or the Executive Board: the Board was to choose a man on the field, and provide for his support at once. It was not wished to at once act independent of the Foreign Mission Board at Richmond, Va. This action indicated a nervousness. It seems that there was somewhere a sensation cord. After long years of harmonious and successful action in Domestic and Indian missions, is the Foreign mission work, the noblest of them all, to be a cleaving axe?

In 1898, their printed minutes were brief and fragmentary. The reports of the various committees were not printed.

J. P. Johnson was appointed to labor in the ensuing year in the Southeastern Mississippi mission, and was to devote all the time he could to the work. The appointment of the Choctaw missionaries was left to the Executive Board, and N. L. Clark was appointed as general supervisor of Indian missions.

The tenth resolution adopted was to the effect, "That the request of the Salem Association be granted, and that our treasurer forward, as he may be instructed, all funds sent by that body for the promotion of the Foreign mission work upon the Gospel mission plan."

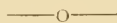
In 1900, the closing year of the century, full reports were read on all the lines usually encouraged by them with reports on Colportage and the Orphanage at Jackson. The Association was larger than usual, sixty-two churches being represented.

Their report on Missions, read by L. J. Coughman, had some touching thoughts in it: "We cannot but feel grateful to God for the blessings upon the work of the General Association, and especially in the south-

eastern part of Mississippi, where was once a state of heathenism, but now moves and acts under the influence of morality and christianity."

Their work among the Choctaw Indians of our State was in a cheerful condition, and their missionary in Mexico, then J. G. Chastain, was active and successful in his mission.

After a patient study of the history of the General Association, one feels tenderly for the aged men, so long the burden bearers in that broad field of labor. For more than a half century their toils have been great. They are now bent with age, and their life's work nearly done. As they look out on the fields whitening to the harvest the spirit of their early manhood comes to them. But feeble limbs cannot now respond to the bounding spirit as in days of yore. The Lord has his Joshuas, somewhere to stand in the place made vacant by the withering touch of time. May no shadows fall between these aged Nestors, as the sun is going down; but may they be strengthened and warmed in the chilly twilight of life by the sure elbow touch of their life-long comrades in the strife of years for the supremacy of Christ.



#### BENEVOLENCES OF THE STATE CONVENTION.—MINISTERIAL EDUCATION.

Baptists have not at any time held that one called of God to preach the gospel should of necessity be educated before entering the ministry. Some of our educated ministers have been most successful in winning souls to Christ. Some of them, uneducated in entering the ministry, have improved themselves by hard study, perseverance, and dint of labor, until they have taken posi-

tion with those who in youth were more favored in mental training.

Godliness is of first importance in the Baptist ministry. No amount of learning is equal to it in the eyes of our people. But he, who is deeply pious and has a consuming desire for the reclamation of the lost, is better prepared to accomplish his high purpose, if he is so educated that his mind has adequate grasp of a thought, and he has proper language to express himself lucidly.

Three or four things are potent agencies in leading worthy young men to respond to God's call to enter the ministry. One is the desire of godly parents that some of their boys be ministers; another, the aid of worthy Christians in directing them toward the holy calling. As a usual thing young men get their consent to go into the ministry, who hold membership in wide-awake churches. Not infrequently is it true, that the nearness of some good school of learning, at which they may get rid of superfluous ignorance, has much to do in aiding bright and thoughtful young men to respond to a call God has already made them to go into the sacred calling.

Baptists are not novices in the work of Ministerial Education. In 1689, a Baptist association, composed of 107 churches, had a memorable meeting in London, England. On the third day of their meeting, it was resolved to raise funds to aid weak churches in supporting their pastors, and "to assist those members that are disposed to study, *having an inviting gift*, and sound in the faith, in attaining a knowledge and understanding of the languages—Latin, Greek and Hebrew." Thus it is seen that Baptists supported Home missions, and Ministerial Education 213 years ago.

Thomas Hollis, a merchant in London, England, in 1721, made a grant to Harvard College for Ministerial Education, with the express understanding that Baptist ministers were to use a portion of it. In 1722, the old Philadelphia Association in session, recommended to the churches "to make inquiry in their own ranks, and see if they have any young men *hopeful for the ministry* and inclined to learning; and, if they had any such individual to give notice of the same to Mr. Abel Morgan, that he might recommend them to the college (Harvard) on Mr. Hollis' account."

Baptists resolved, in 1755, to establish a school for the education of candidates for the ministry. It was located at Hopewell, N. Y. This was their first effort at establishing a denominational school of their own for the education of their young ministers. After ten years it was merged into Rhode Island College, which was chartered in 1764. That college is now known as Brown University.

In Furman's history of the Charleston Association, in South Carolina, he says: "In 1757, the expediency of raising a fund to furnish suitable young men for the ministry with a *competent share of learning* was taken into consideration, and it was recommended to the churches generally to collect money for this purpose." Among the first beneficiaries of this fund were, Evans Pugh, Edmond Botsford, and Samuel Spillman. The last named was for many years the eminent and successful pastor of the First Baptist church, of Boston, Massachusetts.

In 1819, Baptists had fourteen colleges and seven theological seminaries, with 1,200 pupils. The Southern Theological Seminary is the largest school of its kind in America. Baptists now have thirty-six colleges

and universities, with 12,000 students, and invested funds amounting to \$36,000,000.

In 1817, the old Mississippi Association in our State adopted the following resolution on Ministerial Education:

"*Resolved* unanimously, 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." Dr. David Cooper, James A. Ranaldson, and Benjamin Davis were appointed to report to the body a *plan of education*. The committee recommended, first, that a special committee of seven be appointed to collect funds and donations to the school; second, that this committee draft constitution and by-laws; third, that the churches be asked to contribute, yearly, to the educational fund; fourth, that the address to the churches on the subject of education take the place of the annual circular letter.

The address of the Committee on Ministerial Education was published in their Minutes. It is a strong document. The following years the constitution and by-laws were presented to the Association and adopted. The constitution stated it as the avowed purpose of the society "to assist pious, evangelical young men, called to the work of the gospel ministry, in receiving literary and theological education."

We hear no more of this society after 1818. In 1819, eight churches of the Mississippi withdrew to form the Union Association, and several others expressed their intention of forming an association, now known as the Pearl River. These new movements left the old association with only sixteen churches out of thirty-one, and confused the plans of the body on education, and the enterprise failed to take definite material shape.

In a few years it was discovered that the Union Association was the progressive association of the State. Nearly two years before the Baptist State Convention was constituted the "Mississippi Baptist Educational Society" was organized. The prominent men of the society were of the Union Association. The society was constituted March 14, 1835. On its Board were such men as S. S. Lattimore, Norvell R. Granberry, W. J. Denson, Norvell Robertson, Jr., Lee Compere, Benjamin Whitfield, and Ashley Vaughan.

In the first article of the constitution the design of the society was made manifest. Its "first object was the education of pious young men for the gospel ministry." The society was, in the nature of the situation, compelled to establish its own school, as Baptists had no school in existence in the State, and there was no other general existing organization to start such a school. The history of their school enterprises is given in the Pioneer Work of Mississippi Baptists in Education, published in this work.

In the permanent organization of the society, Lee Compere was president, and T. S. N. King, secretary. At its second meeting at Mound Bluff church, October 7, 8, 1836, L. B. Holloway was chosen president, Ashley Vaughan, first vice-president; William Whitney, second vice-president; T. S. N. King, secretary, and W. J. Denson, treasurer. It was said by Ashley Vaughan that the society "met with unexpected encouragement and success." The society had a general agent in the field, and, in May, 1837, he had secured 150 subscribers, and the sum of \$35,000.00 was subscribed to the school designed to promote Ministerial Education.

The third annual session of the society was held at Palestine church, Hinds county, beginning May 5, 1837.



The officers of the previous year were re-elected, except that N. Robertson, Jr., was asked to act as second vice-president. A proposition was placed before the society by the West Tennessee Baptist Educational Society to unite the two bodies for the purpose of establishing a seminary of learning. The Mississippi society did not deem it best to go into the union.

In 1838, the Baptist State Convention was a fixed fact; its future seemed assured. That year the Mississippi Baptist Educational Society proposed to relinquish and transfer the right of electing a Board of Trustees of Judson Institute to the convention. The convention considered the propriety of taking charge of the institution, and the educational society was virtually inoperative.

But the following year we are told that the society was toiling with its educational work on the brink of despair, and the convention was expressing itself about its situation in a highly dignified manner. The Committee on Education said: "Connected with this subject, the importance and prospects of our educated ministry present themselves to our careful attention. \* \* \* Your committee beg leave to enforce the importance of this society (educational) and the necessity of united effort in sustaining its interests." That was pretty language, but the educational society wanted help.

In 1840, the convention passed preamble and resolution to the effect, the design of Judson Institute was for the education of the young ministers, and that the churches should seek out such, and send them to the Institute, and pay their board and tuition. The convention was still dignified and showed much caution as to laying its hands on the worthy but sinking enterprise. The Institute was then at Middleton, Carroll

county. It had been transferred to that place from Palestine, and when it reached Middleton it was consolidated with the "Middleton Literary and Theological Institute." But some things that look large have very little nutriment in them. The school was verging toward failure.

The Institute was exalted as much as possible by its friends, and the convention agreed to take such legal steps as would place the institution under their care and support. The convention was encouraging Ministerial Education, but with much caution every way. The report of their treasurer in 1840, 1841, did not show any receipts for Ministerial Education.

In 1843, the convention disclaimed any vital connection with Judson Institute, and proposed to "encourage by our prayers and contributions the Western Baptist Theological Institute (at Covington in Kentucky.')" In 1844, N. R. Cranberry said: "If talking, and passing resolutions, and appointing committees, would build a college, we should have had one long since." The Covington school was again made prominent.

Resolutions were passed, in 1845, on the improvement of the rising ministry. But there is no yeast in a resolution to make the ministry *rise*. Georgetown College, Howard College, Mercer University, and the Covington theological school, all received favorable mention. These commendations were received the following year, and the Southern Baptist Convention asked to locate a theological seminary for the South. Ministerial Education was still absent from the list of objects aided by the convention.

In 1847, a more hopeful day had come. J. T. Powell, a young minister of our State, had been accepted as

a beneficiary at Mercer University. He was a promising young man. Wm. Carey Crane, corresponding secretary of the General Board, said: "In the cause of education a mere beginning has been made." The sum of \$79.70 was reported as received for Ministerial Education by the finance committee.

But a commendable enthusiasm had taken hold on one man in the convention on Ministerial Education. That man was William Carey Crane. He was a pastor in Yazoo City, and was in the Central Association. In 1848, an appeal was made to the Central Association to aid Jesse Hollis, a ministerial student at Georgetown College. The Board of the Association had to reply that it had no authority to do such work, but called on the churches to help Hollis or to form an *Educational Society*. The fire was beginning to blaze.

The Central Association met on the 8th of October, 1848, and the State Convention on the 9th of November following. William Carey Crane preached the convention sermon from Acts 16:25, 26. His theme was "Ministerial Education." In the afternoon of the second day of their proceeding, on his motion, the body went into committee of the whole on the report of a special committee on the establishment of a Baptist College in the State for the promotion of Ministerial Education. The committee of the whole could only report progress; but a committee of five was appointed to report on the debated clause of the report of the General Board.

The report of that committee was a disappointment to Crane. They made the clause say that they were only discussing the advisability of establishing a college. The Convention Board had aided that year the following ministerial students: J. F. Powell at Mercer

University, \$50.00; Wm. B. Gallman at Raymond, \$50.00; and Jesse Hollis at Georgetown College, \$50.00.

It is a little difficult to choke the life out of a rising enthusiasm, or to silence a man who is truly in earnest. An educational society was speedily formed, and the friends of the onward movement organized for successful effort.

The society held its regular quarterly meeting July 28, 1849. William Carey Crane was president, and J. B. Stiteler, secretary. The constitution and by-laws were read. The second article of the constitution read: "The object of this society shall be, to aid indigent young men, called of God to preach the gospel, in acquiring an education, and, with the design, when in the providence of God it may be thought advisable, to establish a literary institution." According to their by-laws, the candidate for the ministry was to be well recommended by his church, and be examined by the Board of Ministerial Education as to his Christian experience, call to the ministry, and his views of faith and doctrine.

In 1849, the Convention Board had William B. Allen at Mercer University, Jesse Hollis at Georgetown, and Daniel H. Dobbs at Macon, Mississippi. The churches were urged to adopt some system of raising money for Ministerial Education, and Mercer University, Union University, and Howard College, received favorable mention.

The Minutes of the first annual report of the Mississippi Baptist Educational Society were printed with the Minutes of the State Convention. Dr. R. Warner, the pious physician, was present. The annual sermon on education was preached by S. J. Caldwell. In the annual election of officers, G. W. Allen was chosen presi-

ment, J. B. Stiteler, recording secretary, S. J. Caldwell, corresponding secretary, and M. W. Phillips, treasurer. The following resolution was adopted :

*“Resolved*, That this society will make strenuous effort to receive under its patronage all young men called to preach, that may apply, sustaining the qualifications prescribed in the constitution.”

The second annual meeting of the society was held in Jackson, beginning November, 1850. J. M. Frost, agent for Georgetown College and Covington Theological Institute was present and “made some interesting statements from said institutions.” He was kindly received, and a good committee appointed to report on his propositions. But Mississippi Baptists were getting ready to go to housekeeping to themselves.

It was asked of the churches that they seek and encourage young men called to preach, and aid them in getting a liberal education. The claims of the society were declared to be inferior to no other object, and a determination was expressed to assist in the education of every worthy, and duly certified young minister, who should apply for aid. M. W. Phillips, their treasurer, reported the sum of \$318.40 on hand. The beneficiaries of the Board were: W. B. Gallman, J. A. Hollis, D. H. Dobbs, M. L. Crawford, W. B. Butler, J. A. Ard, C. C. Lee, and R. W. Priest.

The Board made haste to record the following sentiments: “We do not wish learning to be substituted for piety. Far from it—since piety is the first great, indispensable prerequisite to the sacred office. A ministry without piety will be a withering curse to the church.”

E. C. Eager was president of the society in 1851. Upon a call for annual and life members and directors,

the sum of \$789.01 was raised for Ministerial Education. The fact was reiterated that: "Any person may become a member of this society by paying annually the sum of one dollar or more; a life member by the payment at one time of ten dollars; and a life director by the payment at one time of twenty-five dollars"

The following year the Educational Society had a number of beneficiaries at school, preparing for the ministry. It was decided that thereafter they would send all their applicants for aid to Mississippi College, thinking it best to educate them at home. The cause of Ministerial Education was popular, and collections for this purpose were readily secured.

At that time the State Convention did not receive a report on Ministerial Education. They left the benevolence entirely with the society. But we find this language in the Minutes of the convention in 1853: "The Educational Society of the State has the cause of Ministerial Education under its care, and is nobly presenting its work. Also, this resolution:

*"Resolved, That Saturday night, as well as Sunday night, of the next session of the convention be appropriated to the benefit of the State Educational Society, and that the Minutes of said society be printed in connection with those of the convention, provided that society furnish its proportion of funds for expenses."*

In 1854, the yellow fever was very destructive in the State. The mortuary reports were alarming. The convention did not meet until the 9th of November, and then as far north as Hernando. The Minutes of the body were not printed, nor were the Minutes of the Educational Society. Only one who has been through a yellow fever epidemic knows the confusion consequent.

Peter Crawford presided over the society in 1855.



Dr. M. W. Phillips was corresponding secretary, J. N. Urner, recording secretary, and S. Thigpen, treasurer. In its annual meeting in November, the body was addressed by D. S. Snodgrass, and W. C. Crane. W. C. Duncan, of New Orleans, preached "an able and eloquent sermon." The subscription to Ministerial Education amounted to \$105.50. Among the donors we find the names of H. F. Buckner and W. H. Carroll. They were the visitors of the State Convention.

The society in 1856, received and expended to the account of Ministerial Education the sum of \$159.80. About this time, interest in the Educational Society was waning. Dr. William L. Balfour died in May, 1857, and William Carey Crane was at Centre Hill, in the extreme northern part of the State, exceedingly busy in the discharge of his duties as president of Simple Broadus College. The Minutes of the society were not printed, and the reported contributions to Ministerial Education were small. The educational interests of Mississippi Baptists were concentrating upon Mississippi College.

There were several ministerial students in the college in 1858, and very little money being received by the society. There were serious apprehensions in the spring of that year, that some of them would be compelled to go home through lack of means of support. Pastors were urged to take collections for this cause at once.

Besides the ministerial aid extended at Clinton, the Judson Association was aiding J. F. Potter at Union University in 1859, to the amount of \$150.00 a year. A little later E. B. McNeal was also at Union University from Oak Hill church of the same association. There were ministerial students pursuing their course of study at Clinton under the eye of the Educational Society.

The eleventh session of the society was held in May, 1859. E. C. Eager was president one year before. At that meeting J. B. Hamberlin was chosen to preside, S. S. Granberry was made secretary, and S. Thigpen was treasurer. The convention was requested to set apart Thursday of its next session to the consideration of Ministerial Education.

In May, 1860, the cause was granted a Sunday night service by the convention. Masterful speeches were made by T. C. Teasdale, J. F. B. Mayes and T. Harrison, after which a subscription and collection were taken, amounting to over \$600.00 for Ministerial Education in Mississippi College. The remaining golden days of the useful society were few.

During the collegiate year of 1869-61 there were sixteen students at Clinton preparing for effective work in the ministry; but many of them had to leave college from lack of means. Thirteen of them were aided to the thirteenth session of the society, but the funds were wholly exhausted in May, 1861. J. B. Hamberlin was still president of the Educational Society.

About that time serious dissatisfaction appeared in East Mississippi with the demands for ministerial culture. It was argued by "W. T." in the *Mississippi Baptist* that the cry was, "the times demand an educated ministry," and that education was being unduly exalted as a factor in ministerial success. He was replied to by the editor of the paper. Sometimes the advocates of ministerial education err in not making their position so plain that he that runs may read.

In 1862, two ministerial students were graduated from Mississippi College. T. J. Walne was a student in the college about that time. The two students graduated were A. A. Lomax and B. W. L. Butt.

For many years after this, the Civil War absorbed all thought, and Ministerial Education was practically relegated for thoughts of fratricidal strife. All educational enterprises shared the fate of the country.

In 1866, the Southern Baptist Theological Seminary, located at Greenville, S. C., was heartily commended by the convention, and a subscription taken in the interest of that institution amounting to \$400.00. The Seminary was commended the following year in a report read before the convention on Ministerial Education by W. S. Webb. But we hear nothing more of the State Educational Society.

It was recommended to the convention in 1868 that a special committee on Ministerial Education be appointed, whose duty it should be to devise and put into effect measures for the promotion of this object, and report at the next sitting of the body. But silence gathered about the subject. Claims, consequent upon the civil strife, had the high places in the thoughts of our people: the Orphanage, and the church at Vicksburg, punctured by cannon balls during the siege of Vicksburg.

In 1869, J. B. Hamberlin was made chairman of a special committee of the Convention Executive Board on Ministerial Education, which showed that something would soon be done for that object. During the convention year, James Nelson did yeoman service for Ministerial Education. He was encouraged to continue in the work. He was apt in encouraging young men, called of God to preach the gospel, to prepare themselves thoroughly for their life's work. And God was calling a number of the finest young men in Mississippi, in different parts of the State, to enter the holy calling. Some were spending their days between the

plow handles, who were to become great in the field of ministerial endeavor.

In 1870, the Board of Ministerial Education was constituted by the State Convention. The convention was for the first time to take this cause under its direct and immediate charge, and inaugurated an era in Ministerial Education unequalled in all the history of Mississippi Baptists. The young men were in easy reach, on whose heads God's hands had already been placed, who were to stand in the courts of God pre-eminent, worthy, and blessed. Some of them were then in the college, and some preparing themselves for collegiate training.

The Board of Ministerial Education met July 1, 1870, and organized by the election of J. A. Hackett, president, W. T. Ratliff, recording secretary, J. F. Baskin, treasurer, and James Nelson, corresponding secretary. In eleven months James Nelson collected \$4,105.97 in cash, besides securing subscriptions on which they were daily securing money. Thirty-one young ministers were at Clinton, and two in the theological seminary at Greenville, S. C. Added to the amount collected by the corresponding secretary was the sum of \$1,135.45 received from the treasurer of Central Association, making a total amount of \$5,241.42. Young ministers in Mississippi College placed before the State Convention a splendid paper, in which there was an expressed joy over the benefits they were receiving in their *Alma Mater*. This paper was signed by George B. Eager, L. C. Kellis, J. D. Anderson, Jno. H. Eager, A. J. Miller, E. E. King, W. J. David, H. T. Haddick, I. A. Hailey, A. V. Rowe, J. W. Sanford, W. C. Friley and others.

The following year there were forty-eight ministe-

rial students in Mississippi College, and nine in the Seminary and one at Crozer. The Ministerial Board could felicitate themselves on such a fine showing. James Nelson was going over our State like a firebrand in a prairie. Every one was becoming interested in Ministerial Education. This apostle of learning was not only creating large interest in his cause, but was leaving behind him a lasting impression. Beside all this, he was finding pearls hid by the Lord in secluded places and sending them where they could be garnished to shine in the King's courts. Alas, that this man should have passed with meteoric swiftness across our skies; but God lives.

In 1873, the collections for Ministerial Education reached the splendid footing of \$4,379.74. During the early part of that year, and the latter part of the year previous, the question of building a "mess-hall" at the college for the students for the ministry was much talked of. The building was to cost \$3,000.00. The Educational Boards of Louisiana and Arkansas proposed to aid materially in this work, and quite nobly did so.

James P. Boyce and John A. Broadus, of the Theological Seminary, were at the convention at Oxford in 1874. A splendid report was placed before the convention on Ministerial Education by E. D. Miller of Holly Springs. A fine impression was made by the distinguished strangers for their cause, and bonds were given to the Seminary, amounting to the sum of \$2,650.00; H. F. Sproles, a former student of the Seminary, pledging himself to raise \$250.00, and the noble-hearted Dr. M. W. Phillips pledging himself for an equal amount.

The Board of Trustees of the college was authorized to institute in the college a theological chair, just as

soon as the finances of the institution would admit of it. This effort was to place a theological training in the reach of young ministers who could not get the advantages of a theological seminary.

The State Mission Board was, in 1875, running past the fleet-footed horse of 1870. T. J. Walne was coming to the front. The cause of Ministerial Education was not on the wane, but was being overshadowed by State missions. Ministerial Education had equipped the men, and they were magnifying their work. The efforts of James Nelson were still being crowned with success. In 1875, there were thirty-seven ministerial students at Clinton, and after paying all their expenses, there was the sum of \$225.00 in the treasury.

The sixth annual report of the Board was made in 1876. The death of the lamented Nelson was reported to the convention. The Board went to its mother in the grief of its widowhood to place its heart-aches where condolence was sure to be found. Two hundred of us taken from our rank and file would scarcely have been his equal. But it is the Lord who works, and is only hidden in his agents, and is always ready to double the portion of his spirit which we possess. Men go to hear God's great men speak to analyze their power, and but blear their vision trying to see what God veils in darkness.

Three questions confronted the Board: Should they endeavor to supply the place of the lamented Nelson; should they gratuitously support young ministers, or require of them a note of hand; or would a verbal promise to refund the money be sufficient. The cold lips of Nelson could not respond; there was no thought within his marble brow, and these problems were to be solved by the ken of the dazed Board.



It was, in 1877, deemed unwise to employ a teacher for the theological department of the college, on account of the lack of sufficient means. There was in the college a theological society constituted of ministerial students. The society met each week, when an essay on a theological subject was read and discussed. W. S. Webb, J. B. Gambrell, and M. T. Martin met with the society alternately and assisted in the discussions of the essays.

In 1878, Walter Hillman was president of the Board, and W. S. Webb, secretary. That year there were thirty young ministers in the college, sixteen of whom were receiving assistance from the Board. The income of the Board through the year had been \$1,006.95. No student received more than \$100.00 a session, and usually it was not necessary to pay that amount to each one, as they were able to meet a part of their expenses. Each beneficiary was required to be a licensed minister, and to have preached sufficiently often to enable his church to judge of his gifts. This judgment had to be confirmed by the Board, if help was granted to the applicant.

The removal of the Southern Baptist Theological Seminary from Greenville, S. C. to Louisville, Ky., was approved of by our State Convention. Mississippi Baptists willingly obligated themselves to raise their *pro rata* of the \$200,000.00 endowment fund for the Seminary to be gathered outside the State of Kentucky.

The Board, at that time, had no special agent in the field to raise funds, but J. B. Gambrell, W. S. Webb and M. T. Martin agreed, "without pay," to raise a sufficient amount of money to erect two more cottages for the use of the ministerial students.

The following year the receipts of the Board

amounted to \$2,282.21, the Central Association leading with a gift of \$139.95. Of the \$500.00 bequeathed to Ministerial Education by Mrs. Pinkard, of Jackson, \$250.00 was put into a cottage for ministerial students, and the remainder in improvements on the existing buildings. They had twenty-eight young ministers in the college, who had deported themselves becomingly, and were doing good class work.

In 1880, there were thirty-one ministerial students in the college. There was a larger number than usual who were able to meet their own expenses. In some cases only \$25.00 was expended through the session on a single student. The receipts for the year by the Board amounted to \$794.10. This amount was contributed by about seventy-five donors. It was an easy matter to raise money for this object; and had more money been needed, and special effort put forth to collect it, a handsome contribution would have been received.

In the session of 1880-81, the number of young preachers in the college increased to thirty-seven. It requires much consecration on the part of a young minister, and a great desire for mental improvement to receive aid from a Board of Ministerial Education. Such young men are highly self-sacrificing at an age when they feel any reflection upon their self-independence. They bow their neck to the yoke only in a way that gilds the yoke. They feel that the day will come when they will return the money, and thus they will extend forward the helping hand to another aspiring, struggling brother.

At that time, Nelson Cottage for young ministers, to be built at the college, was in contemplation. It was decided to place the erection of the cottage with

the ladies, Mrs. Mary Ratliff to be chairman of the committee of workers. Mary was to become a Martha for the young ministry of our State. Her daughter, Alma, was, in 1884, married to Baron D. Gray, now president of Georgetown College, Kentucky, and has by a beautiful fidelity aided that great man to build an enduring character, thus surpassing even her consecrated mother as a wise builder.

The following year, it was reported that Mrs. Ratliff had raised \$230.00 of the amount needed to build the cottage, and that it would require four or five hundred dollars more to complete the building. But women keep on working; they are used to it—"woman's work is never done." A collection was taken for the cottage at the convention, amounting to \$38.49. So some persons put in four pennies, but women are used to working by addition, and one more cent reaches much nearer the end of the work.

There were thirty-four students under the Board that year, only fifteen receiving aid. The annual collection of the Board was \$1,137.78.

In 1883, the financial condition of the Board was easy. They received from all sources \$1,152.59, which was a little more than had come in annually for a few years. One ministerial student died, C. M. Williams, of Tupelo. It is said of him that he was "possessed of more than ordinary intellect, was deeply pious, and bid fair to become an eminent minister." A. V. Rowe was president of the Board, and W. S. Webb, secretary.

J. L. Pettigrew reported for a committee to the convention in 1884 on the Southern Theological Seminary. He emphasized three things: That those who owe the Seminary should pay it; that Mississippi Baptists should aid in the erection of suitable buildings for

the use of Seminary; and that our ministers, if possible, should take a course of study at the Seminary. W. Hillman was president of the Board, and A. V. Rowe, secretary. About the usual amount was received by that year.

In 1885, the Board reported that Nelson Cottage had reached completion. Mrs. Ratliff had reached the goal, and was deemed "worthy of the highest commendation." The cottage had four chambers, a dining room and a kitchen, and it was furnished. The house could be occupied by eight young men at a time. Project this thought through the revolving years, and calculate, if you can, the good done by this consecrated woman. May the years rest lightly on her. The receipts that year had fallen back to \$783.76, but the sum of \$63.66 remained when all expenses were paid. The fund that year following amounted to \$713.54.

About this time Ministerial Education took an easy gait, and kept it up. The number of ministerial students was about thirty-five, and the annual income about \$1,000.00. In 1888, there were nine students in the Theological Seminary from Mississippi. That year the sum of \$1,035.50 was pledged and received in cash by Mississippi Baptists to the Students' Fund of the Seminary.

In 1889-90, the Board of Ministerial Education was robed with new interest. In the year 1889, it became a corporate body, and was legally qualified to receive gifts and bequests. Dr. Robert Kells had left in his will a legacy to Ministerial Education to build a memorial brick cottage in honor of his deceased wife. The Board was about to realize on the bequest. Mrs. Manese, of Brooksville, made a bequest to Ministerial Education, amounting to \$850.00; and James Dennis,

at Hernando, had left in his will a good amount to this cause to be realized at the death of his relict.

After the completion of Nelson Cottage the women began to aid in the work by getting up boxes of provisions for the ministerial students. The Woman's Missionary societies, under the wish and direction of Mrs. Adelia M. Hillman, in 1890, sent forty-nine boxes of provisions as gifts to the ministerial students. The contents of these boxes, it is said, were worth \$481.15, which was about half the usual amount received by the Board in a year.

The increased value of the property of the Board called for more care as to how it was kept, and increased the responsibility of the Board. In 1891, W. Hillman was president of the Board, and S. M. Ellis, secretary and treasurer. S. M. Ellis is a man of energy and possessed of business qualifications, and was the man for the place at the time.

Thirty-nine young ministers were enrolled by the college in 1890-91. The cash receipts of the Board were \$1,025.13; and boxes of provisions were received valued at \$298.37. Nelson Cottage was helpful in giving a home for eight young ministers. The dining hall, erected on the Campus, by means of the Manese bequest, brought the Board an income of \$85.00 a year, and it was expected that the Kell's bequest of \$6,666.66 would soon be available.

The Board determined, in 1892, to do a greater amount of work than it had done in one year since the day of the wonderful James Nelson. S. M. Ellis was throwing heart and soul into his work. Forty-four ministerial students were enrolled by the college in the session of 1891-92. The total expenses of the Board were \$2,421.13. The number of beneficiaries had in-

creased with the increased number of young ministers, and the stringency of the times called for more help for the beneficiaries. The Kells memorial building was in process of construction, and was to be ready for occupancy by the first of October, 1892.

The Bethea Fund was becoming remunerative by interest bearing. In the spring of 1882, the young Bethea, in a meeting at Clinton, gave his heart to the Lord. God made it a good heart, and when death faced the young man, he decided not to die to the world. He left a bequest of \$500.00, the interest of which was to go to ministerial support at his *Alma Mater*. The young ministers who find a roof for their head in the Webb-Bethea Cottage at Clinton, preparing themselves for usefulness, are the happy recipients of the results of the kindly feeling and generous thoughtfulness of the slowly dying young Bethea.

In the year 1893, the receipts of the Board amounted to \$1,815.01. The average amount paid each ministerial student was less than \$60.00 a year against \$67.00 the previous year. Forty ministerial students were enrolled by Mississippi College. S. M. Ellis was magnifying his work with his unusual talent and energy. He is a live wire surcharged with religious zeal.

Walter Hillman had his name as president of the Board subscribed to their report to the convention, in 1893, for the last time. He passed away before the convention met again. Walter Hillman was a useful man. He was a man of affairs, a man of consecrated energies, a thoroughly cultured man. This is no place for biography. The death of Dr. Hillman was earth's inestimable loss, heaven's great gain.

In 1894, George Whitfield was secretary of the Board. He is yet. His heart is in the work next to



Foreign missions. The work done by the Board in 1794 and 1895 was without unusual interest.

The Board aided twenty-five of the thirty-nine students enrolled by Mississippi College in 1896. That year the Board adopted the plan of loaning money to ministerial students, instead of making it a gift. This action was received by the denomination in the State with a round of disapproval. This disapproval was more a matter of sentiment than principle. But it was a noble sentiment. The donors to Ministerial Education wished the happy feeling that their donations were free and generous gifts to the Lord's cause. The policy was suspended.

In the beginning of the collegiate year of 1896-97, the Board was confronted by an obstacle that was a stranger to it—a debt in the proportion of \$254.00. This was unusual for the Board, but perhaps not to some of the individual members of it. The Board ended the year out of debt.

The new Webb-Bethea Cottage was complete in the summer of 1897, furnished and paid for. It afforded comfortable rooms for sixteen ministerial students. It is the first cottage south of the chapel.

That year, the death of a member of the Board, Lewis Ball, was reported by the Board to the Convention. That great man of God had passed to his reward. Ah! the power he had over a promiscuous audience. Sometimes, as he preached, waves of emotion would pass over his audience as white caps over the bosom of the deep sea. The hidden springs of ministerial power dwelt in him like the electric force in the dynamo. Ah! that power of soul over soul is worth more to the man of God than all education and culture. Yet, poor mortals, we cannot cultivate ourselves into it—we cannot buy it with fine gold.

In the session of 1897-98 came a cause of depression to Ministerial Education. Yellow fever, in the fall of 1897, kept from the college many ministerial students; only twenty-eight were enrolled. Those were dark days. We sometimes feel that man's selfishness, and man's inhumanity in an epidemic is worse than the scourge itself. Men become cold-hearted and without charity, and drive their best friends from their door. Their total receipts that year were \$1,015.40.

The following year, the number of ministerial students increased to thirty-four, only twenty-four of them needing any assistance. A change for the better was made in the management of the cottages; a Negro man was employed to do the cooking for the ministerial students. That was as it should have been. There was great loss of time to the student in taking his "turn" at cooking, and full often just when he needed it worst in his studies.

Dr. W. S. Webb, through reason of the infirmities of age, resigned his position on the Board, and W. T. Lowrey was chosen to take his place. Such is life. As one brilliant star is rising, another is setting; as fresh blood leaps in the veins of one, and his spirit takes on the wings of an eagle, the current of life is sluggish in the arteries of another, and, leaning on his staff, he sees a strange light in the far-away, invisible to brighter eyes.

In the closing year of the century the report of the Board of Ministerial Education was cheerful. The agency for good seemed to look out of youthful eyes to hopeful fields. There were thirty-two ministerial students in the college. They were doing well and progressing in their studies nicely. The cause of Ministerial Education found many helping spirits. All was

well as the day was dawning on a new century. Old men might look backward on a fading era, but the young stood in their stirrups and looked toward the golden glory of the dawn of a new day.

It is a gracious privilege to be a minister of the gospel. The minister thinks God's thoughts, and feels the warm pulsations of the divine heart. He talks with God before he talks to the people, and tastes the heavenly manna before he dispenses it to his hearers. His mission is to elevate his race in the scale of being, and to prepare his people for a beautiful world. He sees men and women grow better under his ministration of truth, and standing by them as the light of earth is receding, beholds the sublime courage of the Christian as he is exchanging worlds. Education does not make him powerful; it only aids him in directing his power. God hidden behind the veil in the holy of holies of the soul, gives him power of influence and force of utterance, that he may lead the flock into pastures green, and prepare his people for the sweet beyond.

## OUR JOURNALISM.

The history of our journalism is clothed with interest and attended with some sadness. We have had many able men on the editorial work of our papers, but the efforts to maintain our newspapers have been spasmodic.

In September, 1836, the publication of the Southwestern Religious Luminary was begun by Ashley Vaughan. It was a monthly paper devoted to the interests of our people, and contained much choice reading. Its editor was a man of fine culture, and was a writer of unusual ability. It was his aim to encourage education, to throw light on our Foreign mission work, and to establish a State Convention, so as to secure unity of effort among Mississippi Baptists. The price of the monthly was \$4.00 a year, or, if not paid within six months, \$5.00 a year. It was an eight-page paper, in size, about one foot by one and a half. It was printed in Natchez by the "Free Trader" on Main street near Commerce street. The paper was issued in twenty-eight numbers, or for two years and four months. It accomplished much good. In his last editorial the editor said: "Prejudice against benevolent plans have, to no inconsiderable extent, been removed: more enlightened views are entertained of the cause of education and missions, and, throughout the State, more sympathy felt in each others trials and toils." One thousand copies were printed of the first number of the

paper, and the same number of copies issued monthly until the close of its publication. The last number came out February, 1838.

The Luminary was sold to the Mobile Monitor, and the consolidated paper called the Southwestern Monitor and Religious Luminary. In all of our vocabulary, it does appear that a few more words could have been found to add to the name of this paper. George Felix Heard was its editor and proprietor. Ashley Vaughan has been called the father of our convention. He was the Alfred the Great of Mississippi Baptists. He built wisely and effectually for the future of our people, and his memory should be dear to every Mississippi Baptist.

The next paper, called the *Mississippi Baptist*, made its first appearance in 1846 with William H. Taylor as editor. In 1847, it was published in Jackson in a brick building above the store of Harris and Shackelford on State street. From July of that year to July, 1848, W. H. Taylor and William Carey Crane were its editors, Taylor and Hinton its proprietors. After this it was conducted by an editorial committee until January, 1849, when J. B. Hiteler assumed the editorial management. The paper was suspended in April of that year.

The publication of the *Mississippi Baptist* was resumed in 1857 with Elliott and Williams as proprietors, and J. T. Freeman, now of Starkville, as editor. It was a paper of four pages, about two by two and a half feet, the price, \$2.00 a year. In August, 1857 J. T. Freeman was in full control of the paper. Col. J. L. Power, now Secretary of State, was at that time foreman of the office, and authorized to receive money on subscriptions and for job work. I have always felt that we had a part interest in Col. Power. He was also

our helper in our troubles with the Orphan's Home at Lauderdale Springs just after the Civil War.

In 1859, William M. Farrar was associated with J. T. Freeman in our paper interest, and January, 1860, W. M. Farrar and Aaron Jones, Jr. took charge of the *Mississippi Baptist* with J. T. Freeman as associate editor. In July, 1860, it appears that Aaron Jones was sole editor. Everything in the State was becoming agitated and disturbed by the approach of war. In August, 1862, the *Mississippi Baptist* ran down to a paper of two pages, but in April, 1861, it regained its number of pages, but with smaller dimensions. The last copy extant is dated December 11, 1862. Thus endeth the second chapter of our newspaper enterprise.

The prospectus of *The Christian Watchman* was sent out from Jackson early in January, 1866, and specimen copies February 14, 1866. The first number was forwarded to prominent Baptists of the State, March 15, 1866. The enterprise was hazardous, as mail facilities were irregular and imperfect at that short remove from the Civil War, and very few of the first number could reach their intended destination. The first copy extant is of June 14, 1866. J. B. Hamberlin was then editor, and Atkins and Kimball proprietors. The price of the paper was \$5.00 a year until August 2, 1866, after that time \$4.00 a year for single copy.

H. M. Atkins appeared as editor January 27, 1867, and associated with him Joseph Sorsby, March 8, 1867. On May 16, 1867, Whitfield, Ward & Co. were proprietors, with Theodore Whitfield as editor, and Joseph Sorsby associate editor. The last number preserved is a copy of September 26, 1867.

The design of the paper was to foster Foreign mis-



sions, Home missions, the Educational interests and the Orphan's Home. The report on Publications made to the convention of 1867, written by Dr. D. P. Bestor says: "Should the brethern throughout the State come to its support it would be liberally sustained," which amounts to about the same as saying: "Should I make a great man, a great man I would be."

*The Judson Baptist* made its appearance at Tupelo in 1868. It was said to be "the only religious paper published in the interest of the Baptist denomination in this State." John S. Carothers and L. A. Stovall were its editors. It was said of the paper that it had "every facility" for making "a welcome visitor to every household in the State."

The paper was to cost the subscriber \$2.50 a year. Its existence was surely transient. All the information that can be gotten as to its existence is a single advertisement. It must have frozen out that winter from lack of proper financial covering.

The paper was published in the territory of the Judson Associations, and perhaps its patronage was largely local.

At the convention at Canton in 1869, Dr. J. R. Graves proffered Mississippi Baptists one page of his paper, *The Baptist*, for their exclusive use, and it was resolved that the proposal be accepted and J. T. Freeman was nominated by the Committee on Publications as editor of the department.

At West Point in June, 1870, Gen. M. P. Lowrey was unanimously elected by the convention to preside over this department of *The Baptist*. He discharged his duties in this capacity to the entire satisfaction of the members of the convention. He had a difficult work to perform. The college property was under a

heavy mortgage, which had to be raised, and the inflaming question of alien immersion as taught in the Seminary must be discussed in his department of *The Baptist*. Many of the progressive members of the convention thought a paper in Mississippi, representing the interests of our people should be undertaken. As early as 1872, at the convention at Meridian, Dr. J. R. Graves being present, Prof. M. T. Martin, in a short speech, was explicit in the statement of his belief that such a paper was then a necessity.

Gen. M. P. Lowrey was a cool, correct man. He was a member of the Board of Trustees of the Seminary, and was devoted to its interests. He was ready at any time to yield his place as editor of his department, but was fearful the enterprise would be rashly projected. At the June meeting of 1876, a Committee on Publications made a recommendation, which was adopted, that a committee of five be appointed to nominate fifteen brethren to take in hand the establishment of a State paper. The committee of fifteen was composed of Lowrey, Gordon, Goodwyn, Pettigrew, Sproles, Mason, Ralyea, Gambrell, R. N. Hall, Zealy, Hackett, Rowe, Sellers, Kells and John Powell. Gen. M. P. Lowrey immediately resigned his position as editor of the Mississippi department of the *Baptist*, and suitable resolutions were adopted by the convention on his resignation.

The first of February, 1877, the *Baptist Record* was projected, J. B. Gambrell and Prof. M. T. Martin, editors. This inaugurated a new era in the history of Mississippi Baptists. The publication of the paper was begun at Clinton, but it was moved to Jackson on May 8, 1879, to secure larger advertisements for the paper, and for easier distribution. In July 1880, Prof. M. T.

Martin retired from the editorial management of the *Record*, preparatory to moving to Texas for the health of his wife.

The *Record* was moved from Clinton to Jackson the second time in January, 1886, when L. S. Foster went on the editorial staff, which was just before the disastrous fire in which the paper lost so seriously. L. S. Foster retired from the work one year after the fire. In April, 1887, the *Record* was moved to Meridian, and consolidated with the *Southern Baptist*, and was called the *Southern Baptist Record*.

The first number of the *Southern Baptist* came out July 11, 1885. At the time of the union of the two papers, the *Southern Baptist* had a subscription list of 2,400, and afforded the finest medium of advertising in East Mississippi.

For years, the *Southern Baptist* was devoted to the interests of the General Association of Southeast Mississippi. After its consolidation with the *Baptist Record*, the General Association endorsed the consolidated interest. In 1888, L. A. Duncan was an associate editor in the service of the General Association.

But in 1889, a restlessness was manifested in that body as to its family paper. It was said: "Few subscribe for the *Record*, and the number is growing continually less." A committee raised to consider the matter decided to start a paper in the special support of the interests of the General Association.

The *Mississippi Baptist* soon began publication at Newton, with N. L. Clark as editor. It was endorsed by the General Association in 1890. The paper is, at this date, widely circulated in eastern Mississippi. N. L. Clark says he is a "slow man," but he is a good worker, and persistent in whatever he undertakes

His paper is adapted to the needs of the General Association. The people of the eastern part of the State impose implicit confidence in him. He is now in his 91st year, and is feeble, but active.

January 1, 1888, Dr. J. A. Hackett became one of the editors of the *Record*. J. B. Gambrell just before the convention, withdrew from the active management of the paper and December, 1891, dissolved his connection with all interest, that, with only a short intermission, had received his constant thought for nearly fifteen years. He was succeeded in the editorial work by G. W. Gardner of Oxford. H. M. Long and J. J. W. Mathis deserve much credit for work done among the people for the *Record*.

On October 15, 1890, the first issue of *The Baptist Layman* was published in Winona. Dr. W. A. Hurt was editor and proprietor. It was issued monthly. The object of the enterprise was to furnish a paper especially suited to the needs of the laity, and hence the paper was called *The Baptist Layman*. The reading matter consisted largely of selections culled from religious papers North and South. The paper sought circulation in all the Southern States, and, to secure this, many sample copies of the first issue were sent to Virginia, Georgia, North Carolina and South Carolina, Alabama and Tennessee. Quite a number of subscribers were secured in each of these States before the second issue appeared.

In October, 1891, *The Layman* was issued as a semi-monthly at fifty cents a year. Soon after this, a number of associations in our State recommended the paper in their reports on Publications. The subscriptions in Mississippi so increased that it was thought best to identify the paper with our State denominational affairs.

In 1895, T. J. Bailey, then pastor of the church in Winona, was placed in charge of the editorial department. Under this management, the paper grew in favor with its readers, and Dr. Hurt was urgently requested to issue the paper weekly. Circumstances indicated that the policy would be wise.

At the State Convention in Starkville, after hearing the recommendation of the Committee on Publications, the arrangement was made to bring out the paper weekly, Dr. John L. Johnson took charge of the editorial department. The sprightly pen of this scholarly master of English soon gave the paper a leading place with the Baptists of the South. Dr. Johnson continued editor of the paper until it was purchased by the Mississippi Baptist Publishing Company.

During the fall of 1897, Dr. Hurt's health was failing rapidly, and, in April, 1898, a specialist on heart diseases pronounced his case organic heart trouble. It became necessary for him to give up his work, and to seek quiet and repose from labor. In May of that year, his son, H. P. Hurt, realized that some disposition should be made of the paper interest. While the delegates to the Southern Baptist Convention were in waiting at Winona for a train eastward for Norfolk, Va., H. P. Hurt had much conversation with them as to forming a stock company to buy *The Layman*. Being encouraged by the reception received by his proposition, he went with the delegates as far as Birmingham, Ala., for extended discussion of the subject. T. J. Bailey was requested to extend the investigation of the matter in conversation with the delegates while at the Southern Convention. Dr. Hurt's physical condition was so critical that these projections were not made known to him until about the time the State Convention met at Brookhaven in July following.

At that State Convention the "paper conference" was held, which resulted in the organization of the Mississippi Baptist Publishing Company. The effort to form a stock company to purchase the *Record* and the *Layman*, and thus to consolidate our paper interest was commended by the convention. The health of Dr. Hurt had, by that time, somewhat improved, and he reluctantly gave up the enterprise he long had cherished, but acquiesced in the wish of the convention. The contract for the sale of the *Layman* was signed at West Point August 20, 1898. Below we give the signed instrument.

"This writing witnesseth the following contract between Dr. W. A. Hurt and the Mississippi Baptist Publishing Company:

The said W. A. Hurt has this day sold the said Publishing Company his paper, the *Baptist Layman*, including the subscription list and good will, for \$2,-600—one hundred dollars of said amount to be paid in stock of said company and the balance to be paid in quarterly installments, beginning with collection of first installment of subscription to said company.

Said company to fulfill all contracts the said Hurt has outstanding with subscribers to *Layman*, and for said service the value of such subscription in accordance with the price of the *Layman* is to be deducted from the above amount.

In accordance with the above, and in compliance thereto, the business manager of said company, by order of the Board of Directors, and Dr. W. A. Hurt hereby subscribe their name."

(Signed.)      W. A. HURT,  
                         T. J. BAILEY.

In 1898, a stock company was formed with a capi-



tal of \$10,000 "for operating one Baptist paper in Mississippi," and called on the convention for its approval to the enterprise. The proposition was accepted by the convention, the *Record* and the *Layman* agreed to sell their interests to the new paper, and "all went merry as a marriage bell." The new paper was called *The Baptist*.

The two men chosen by the Board of Managers of *The Baptist* to project the enterprise were men of fine capabilities. The editor, Rev. J. B. Searey, D. D., had large experience in religious journalism, and was well informed on the work of our denomination in the South, and was posted on the existing issues that vexed the thoughts of our leading men. To these recommendations, was added his age with the wisdom that had come to him in an eventful public life. Rev. T. J. Bailey carried to the paper fine business capacity. It need not excite incredulity, if it be said that, though a preacher, he is one of our most correct business men. He is animated by a Scotch persistency in routine work. The desk at which he works seems to fit him as his clothing. He also had graced the editor's tripod before his connection with *The Baptist*.

Both the editor and the business manager were in hearty sympathy with our organized work. This unity of feeling produced a oneness in the character of *The Baptist*. No number of the paper shows any personal antagonism between them. They walked together in harmony and shook hands in peace when their roads parted. Some religious newspapers forfeit their adjective. One's religiousness feels hungry when he has read them through, and his combativeness is satiated and plethoric. The proprietors of *The Baptist* gave us from the beginning a clean paper, one that aided Christian living and Christian effort.

Dr. J. B. Searcy was born in Eufaula, Ala., in 1838, but came to Mississippi in 1851 with his father, who settled in Lauderdale county. Dr. Searcy's second birth was in our State. He was converted and baptized at Mt. Vernon church in Newton county, September 30, 1855. In 1857, he left our State to help the citizens of Louisiana and Arkansas to better living. One of his daughters was educated at Blue Mountain Female College, and is now the modest and model wife of Dr. W. T. Lowrey. Dr. Searcy was near us while away from us, and has gotten very near to some of us since his return to Mississippi. After the Civil War he was a correspondent of *The Baptist*, Memphis, Tenn., and was subsequently editor of the paper for Arkansas as Gen. M. P. Lowrey was for Mississippi. In 1869, Dr. Searcy was elected by the stock company as editor of the Arkansas *Evangel*, now the *Arkansas Baptist*, which position he occupied until he sold his interest in the paper to Dr. B. R. Womack in 1884. In November, 1892, he became associate editor of *The Baptist Chronicle* in Louisiana. Perhaps we should have permitted Arkansas and Louisiana to have and to hold him longer, but he was needed in the State of his second nativity at Corinth, and in January, 1896, we called him home, and shall be loath to give him up again.

Rev. T. J. Bailey was "to the manor born." He is one of the gifts granted the Baptists by Holmes county, that generous missionary mother. He was educated at Mississippi College, and showed his capacity thus early for double work by making a good record as a student and winning a noble wife at the same time. For many years he was secretary and treasurer of the Convention Board.

Rev. T. J. Bailey was foremost in the effort to form

a stock company "for operating *one* Baptist paper in Mississippi." I am informed that he was first encouraged in the undertaking by President B. G. Lowrey of Blue Mountain Female College. It was felt that no one man, or two men, would project the enterprise, and that a stock company could be formed with some effort, to put into effect the interest, which was then deemed necessary for the relief of the denomination from the disintegrating influence of the two existing Baptist papers in the State. A temporary stock company met in Brookhaven in July, 1898. The design of the movement was commended at the time by the Baptist State Convention. Encouraged by this commendation, Rev. T. J. Bailey spent the following August in completing by subscription the capital stock of \$10,000, the stockholders being distributed throughout the State.

At a meeting of the stockholders, held September 5, 1898, Dr. J. B. Searcy was elected editor of *THE BAPTIST* and Rev. T. J. Bailey, business manager. The members of the organized board of directors were: Thomas McClelland, president; A. Flake, L. A. Duncan, S. L. Hearn, B. W. Griffith, Dr. J. E. Noble and J. T. Buck. The members of the present board of directors are: W. F. Yarborough, president; T. J. Bailey, secretary and treasurer; A. Flake, H. P. Hurt, L. A. Duncan, J. T. Buck and Thomas McClelland. Owing to the prevalence of yellow fever in Jackson, where the paper was to be published, the first number of *THE BAPTIST* did not appear until November 16, 1898. *THE BAPTIST* is to enter the new century after a prosperous existence of a little more than two years.

At the expiration of one year Dr. Searcy's connection with *The Baptist* ceased, and he became pastor of the Baptist church at Biloxi, where his labors have

been abundantly blessed. T. J. Bailey succeeded Dr. Searcy as editor on October 1, 1890, and holds at this writing the double position of editor and general manager of the paper, which is growing in influence and circulation.

## THE ORPHAN'S HOME.

In the year 1864, many of Mississippi's bravest and best sons had fallen on the sanguinary field, heroically facing an invading foe. The children of quite a number of them were left without adequate means of support. The secular press of our State seriously discussed at that time the establishment of a Home for the destitute orphans of Confederate Soldiers. The sentiment became so well defined that public meetings were held to deliberate on the matter; one in the city of Jackson, called at the instance of the governor of the State, and one at Columbus, over which Bishop Green, of the Episcopal church presided.

The wish, in 1864, was to induce all the evangelical denominations in the State to unite in the support and maintainance of an Orphan's Home. But this was not expedient. Then it was thought best for some one denomination to assume the general control and direction of such an institution, and as the Baptists of the State were numerically strong, they ventured to undertake to launch the worthy benevolence.

The institution was opened in an unpretentious way on the first of October, 1864, having in it two little girls as beneficiaries, and one interested mother, afterward employed as a laborer. The Mississippi Baptist State Convention met at Crawfordville, October 26, 1864, and set on foot measures that induced the establishment of the Orphan's Home at Lauderdale.

The charter of the Orphan's Home gave the entire control of the Home to the State Convention. The Convention appointed the Board of Trustees, one-third of them each year. But the Trustees were not all of necessity to be Baptists. The institution was to be conducted in the broad spirit of "Catholic Christianity," and to get its maintenance from any worthy source. The breathing child born the semblance of its early conception. Its duplex character caused it to be not in high favor with the most strenuous Baptists, or with the co-operating members of other denominations who wished it less like a Baptist.

Its domicile at Lauderdale had some things unpleasant connected with it. A brief history of its location will be necessary to a clear conception of the enterprise. The property known as Lauderdale Springs, in 1861, belonged to Joshua F. Speed of Louisville, Ky. In that year he sold it, and deeded it to B. B. Smith. To secure the payments of the notes given, Smith executed a mortgage deed to the property. Smith's notes and mortgages were placed in the hands of C. H. Minge, of Mobile, Ala., Speed's agent. In October, 1864, Minge accepted a payment of Smith as full satisfaction of all notes, R. Leachman being his attorney, thus leaving Smith sole and rightful possessor of the property.

B. B. Smith at once sold the property to Hurlbutt, Sturgess & Co., and a deed was properly and legally executed, bearing the date of October 24, 1864. In November of that year the property was duly transferred to the Baptist State Convention for the sum of \$50,000.00 in existing currency in the State, \$10,000.00 in Confederate money being paid in cash at once.

The Civil War ended in the spring of 1865 at which time the convention still owed Hurlbutt, Sturgess & Co.,



\$40,000.00 to be paid in a currency then worthless. To pay this amount in United States currency would have been preposterous. To simplify matters Hurlbutt, Sturges & Co. claimed the property and resold it to the trustees of the Home for \$7,000.00, which the trustees paid at different times.

But on October 20, 1866, Speed, who having remained in Kentucky during the civil strife, refused to recognize the transactions of his agents in his absence, and entered suit in the United States Court at Jackson for the recovery of his property. The payment to Smith was decided by that tribunal to be null and void, and the property escaped the hands of the convention after \$7,000.00 had been received for it in full satisfaction, and by a supposed legal process. But to the credit of the men who sold them the property, most of the money paid out for the property was refunded to the trustees of the Home; Sturges paid in his own name, and the name of J. R. Graves, \$2,610.00, Hurlbutt \$1,500.00, and L. A. Duncan \$700.00, the pro rata of money received in the sale of property. The case was agreeably and amicably settled. These men disclaimed any idea of speculation, acted for the good of the Home with the best lights they had before them, and preserved their honor and integrity throughout. The financial system had to pass through a seething process after the Civil War.

In the conventional year of 1865-66, T. C. Teasdale, J. R. Graves, J. T. Freeman, and F. L. Seward, acted as general agents for the Home. Of these T. C. Teasdale was recognized as general superintendent and financial agent. He collected in cash \$17,793.00, and secured in subscription the sum of \$3,186.68, 2,700 bushels of corn and twelve bales of cotton, W. C.

Buck was the local superintendent and chaplain of the Home. The institution was at the time without charter, constitution, or rules and regulations. There was an indebtedness on the property of the Home of about \$4,000.00.

In 1866-67, T. C. Teasdale was again the general financial agent of the Home, and S. S. Granberry, general superintendent. The general agent spent several months in Missouri. From Missouri he went into Kentucky. In each of these States, he was well received, the women leading in the support of his cause. In Missouri he collected \$9,297.43, in Kentucky \$5,157.78, in Tennessee \$368.10, and in Mississippi \$151.40 in cash: in Missouri in goods \$1,269.62, in Kentucky in goods \$11,425.85, and in Tennessee in goods \$453.10. They had in the Home 136 orphans. Mrs. Laura Reed collected for the Home that year \$3,092.00. She was a great-hearted woman. She was related to Gen. Duff Green. She died in Vicksburg in the spring of 1873, and was buried at Dalton, Georgia. The writer officiating at her funeral. He was pastor of the church at Dalton at the time.

In 1867-68, Gov. B. G. Humphries was president of the Board of Trustees, W. S. Webb, secretary, and Jas. B. McLelland, treasurer. Prof. S. S. Granberry was the general superintendent of the institution. A charter had been secured and a constitution adopted at the sitting of the convention in 1868. They had in the Home 232 children. Of these 102 were the orphans of Masons, and forty or fifty orphans of Odd Fellows. These benevolent orders were doing much toward the support of the Home. The sum of \$11,370.00 was received during the year for the purposes of the institution.

The following year there were 264 children in the Home, about all that could be well accommodated. During the year a little over \$11,000.00 was received from different sources. Contributions were received from our own State, Alabama, Tennessee, Kentucky, Missouri, Indiana, Maryland, Ohio, New York, and Massachusetts. The contributions were received through "the unwearying exertions of agents." *The Orphan's Home Banner* was doing a good work, as it was bringing in money and advertising the Home.

At the meeting of the convention at West Point in 1870, a mass meeting was held for the consideration of the Orphan's Home, Saturday night. The speakers were: L. Ball, Col. J. L. Power, and Prof. T. S. Gathright. At the close of the meeting a collection was taken in cash and pledges amounting to \$2,100.00.

The troubled question as to the denominational character of the Home had to come to the front. A. H. Booth, as chairman of a committee to report on the subject placed a good report before the convention. He admitted great dissatisfaction among the Baptists and other denominations on this subject, and presented this resolution:

"*Resolved*, That the time has come when it becomes the duty of the convention to give the Home a more definite denominational character; provided, that this resolution shall not prevent the convention from appointing any one deemed competent to act as a trustee to the Home, or as employees, not connected with the Baptist denomination." He was careful not to injure the bird that was laying the golden egg.

It was at that date the trustees were in great trouble as to property of the Home. They had lost their title to the Lauderdale property. What was to

be done? They had 200 helpless orphans to feed and shelter, and no home for them. The rent was secured on the Lauderdale property to the end of the year, which gave them a breathing and time to think, and plan for the future. They had no general agent in the field. An attempt was made to contract the third time for the Lauderdale property, but after some hopes had animated them, they despaired securing it on favorable terms. They succeeded, however, in securing some "government buildings" on property one mile north of the Lauderdale estate for the sum of \$558.00. Governor Ames had it sold at public sale. It is said that it was worth ten times the amount paid for it. They purchased 260 acres adjacent to the government property, and considered the Home *permanently located*.

The receipts in 1870 were, from the Masons \$2,-363.88, through agents \$3,651.25, on subscriptions to the "Banner" \$1,863.37, and from all other sources \$3,-603.62.

Another mass meeting was held on the Home Saturday night during the sitting of the convention of 1871. The meeting was addressed by A. A. Lomax, J. B. Gambrell, and Col. J. L. Power. The needs of the institution were not so urgent as the year before, and the collection in cash and pledges not so great: they amounted to \$338.00.

The sixth annual report presented by the secretary, W. S. Webb, was in tone cheerful. The report began with these two sentences: "The Orphans' Home still lives! And it lives in vigorous health, and elastic growing strength." The Home had passed through an ordeal, but passed the crisis, and was again in good shape. Its friends were numerous, and quite liberal in its support.

They had no agent in the field in the State, yet the receipts from our people were in excess of former years. The Masonic Fraternity, without solicitation, had given material aid. A band of thirty orphans, under the direction of A. D. Trimble, went through the South, giving musical entertainments, by which agency the handsome amount of \$16,000.00 was collected in cash and supplies. These thirty "Warbling Orphans" were everywhere greeted with much enthusiasm. The denominational character of the Home was well defined, good titles secured to their property, and no debt on it, with \$4,385.55 surplus in the treasury.

But the institution had suffered a sad bereavement. S. S. Granberry passed to his reward on January 13, 1871. He had made an energetic and wise superintendent of the Home, and his loss from the management of its affairs was universally regretted. T. J. Dupree was chosen to take the vacant position.

But there was never a day without a night. The affairs of the Home in 1872 were in a condition anything but encouraging. Said the secretary, W. S. Webb: "At Crystal Springs we seemed on the high road to prosperity: six months afterwards most of our friends seemed to have forsaken us." The "Orphan Warblers" did not have their former success. A. D. Trimble had been in the field with about thirty orphans. By means of the contributions gained in this way the Home had been sustained until June, 1872, yet some doubted if the agency should be continued. Such a roving life was not best for the orphans, who were leading it. The Home was in debt \$3,700.00.

In their distress, the Board of Trustees turned their eyes to the Masonic Fraternity wistfully for rescue from impending dangers. All the members of the Board

were notified (except J. B. Hamberlin) before their annual meeting that business of unusual importance was to engage their attention. The demeanor of warm friends of the institution was grave and nervous. At the annual meeting of the Board it was resolved to transfer the Home, with its property, franchises, and sacred trusts to the Masonic Fraternity, provided the convention should agree to the transfer, and the Grand Lodge should be willing to accept the Home. The property of the Home with its appurtenances was valued at \$15,000.00.

The "Orphans' Home Banner," under the editorial care of Miss M. J. Welch, was accounted a valuable aid to the Home. The Board received \$747.05 from this source. One of the causes of distress was the lack of a real superintendent. T. J. Dupree, it was said, was "nominally superintendent." Dr. S. P. Kennedy was "acting superintendent." This state of affairs was unfortunate at that crisis of the Home. J. B. Hamberlin placed before the convention a resolution, deploring the lack of "a permanent and efficient superintendent," and asked prayer that such a man might be secured. The Home was retained by the convention.

The receipts of the Home in 1873 amounted to \$9,001.88. A. D. Trimble was the superintendent. In the fall of 1873, he was in Texas with a band of twelve children, and was heartily received. On the 13th of December Mrs. S. S. Granberry resigned her position of assistant superintendent so long and worthily occupied by her. W. A. Mason was secretary of the Board, and S. H. Stackhouse was in charge of the "Banner."

The Home was reported in a more prosperous condition in 1874. The existing information as to the year's work is meager compared with former years.



But we are informed that the general agent was active and successful. Forty or fifty of the orphans had professed Christianity through the year, and a church organized for their benefit, with W. H. Tucker as pastor. The indebtedness of the institution was about \$3,500.00.

In the Minutes of the State Convention of 1875, is a card from the Executive Committee of the Board of Trustees, the report of W. H. Hardy, president of the Board, and R. N. Hall, the superintendent. These reports contain the sad information of the suspension of the Orphans' Home. It had lived a troubled existence, and the end of its life had come.

The Executive Committee asked the creditors to be patient, declaring that the assets were sufficient to meet all liabilities. They said that the Home had performed its mission. It had raised and educated hundreds of orphans of Confederate soldiers. The superintendent was to remain in charge of the property until the meeting of the convention in July.

W. H. Hardy said that the Home could have kept up a while longer by incurring other debts, but it was thought unwise to increase the debt to the point of responsibility beyond the value of their assets. He saw no hope of reviving the institution, and seriously doubted if it should be done. He recommended to the convention that the Board of Trustees be invested with plenary power to dispose of the property, and settle the debts of the institution.

The report of the superintendent, R. N. Hall, to the Trustees was long, tender, and pathetic. He expressed  
\* his high regard for R. M. Leavell, their treasurer, A. H. Smith, of Meridian, their practicing physician, S. P. Kennedy, chairman of the Executive Committee, and

W. H. Hardy, president of the Board of Trustees. He said in beautiful and befitting language that his "admiration was excited to the highest degree by the self-denial and self-sacrifice of the officers of the Home when it was positively known the Home must fail."

W. J. Watlington, now of Vaughans, was at the closing of the Home, April 15, 1875, as assistant. In a communication received by the writer from him a few years ago he says: "I well recollect the deep anxiety felt by us in its latter days, and with what crushing effect the end came. The railroads and telegraph companies kindly came to our aid, and enabled us to find homes for the 105 helpless orphans, from Jackson, Tenn., to Vicksburg, and from Shubuta to Grenada. It was very evident that the Home had outlived the purpose for which it was organized."

The Orphans' Home performed its high mission, and gracefully gave place to the projected plans of the convention for thorough State evangelization. In its existence patriotism and sweet charity kissed each other. The benevolences of the Home had been numerous and well directed. Hundreds of children orphaned by the cruel war, had been tenderly cared for, educated, and placed in good homes. Ten years had elapsed since the final hush of the deadly engine of warfare, and the greater number of the children of the fathers who fell in that bloody conflict had attained to an age of self-preservation. The State Mission Board was already well organized, active and hopeful. The enterprise needed careful fostering, oversight, and large support, for which it was already calling with great emphasis. Empires rise, and then decline; institutions are warmly cherished, and then fade as the leaf; but God lives on, the great Designer of them all, and complacently conserves his matchless purposes.

## WOMAN'S WORK OF THE CONVENTION.

In Luke 8:2, 3, our Savior speaks of a number of women who "ministered unto him of their substance." "Go tell my brethren," was spoken by our Savior to the women who visited the empty tomb. Paul, the bachelor, entreated some one, whom he called "Yoke-fellow," to "help those women which labored with me in the gospel."

There has not been a period in the history of the State Convention when women did not share in the contributions of the body. They have assisted in the general benevolence of our people, individually and in organized capacity from the constitution of the convention to the present. As early as 1837, a ladies' society was in existence in the church at Brandon and the church at Palestine, Hinds county. T. S. N. King was a delegate from the Brandon Female Missionary Society to the convention in 1837, and for the two succeeding years.

In 1838, a Female Missionary Society was organized in the church at Columbus, which has maintained a continued existence to the present time. It is incorporated in the report of the treasurer of the convention in 1838 that T. S. N. King paid for Brandon Female Missionary Society for Foreign missions \$20.00. In 1842, the treasurer reported the sum of \$5.00 received from the Female Benevolent Society of Jefferson county. It thus appears that in 1842 there was an organization

of women extending over an entire county, which had for its design general benevolence.

In 1854, the Missionary Association of Mississippi Female College, Hernando, sent Wm. Carey Crane as delegate to the State Convention. He was that year president of the convention. In 1858, the young ladies of Amite Female Seminary at Liberty, Amite county, contributed \$15.70 to Foreign missions. There was also a female missionary society in Central Female institute at Clinton before the Civil War.

About the year 1870, large sentiment became apparent as to the isolated condition of Chinese women. Because of the customs of China, our male missionaries could not speak to the women in public audience, or be received into their presence in their homes. This gave rise to "woman's mission to woman." Female missionaries were commissioned and sailed to China to talk the gospel into Chinese homes. The Miss Whildens proffered to go to China, and were accepted by the Foreign Mission Board. Before sailing for China one of them married N. B. Williams who was at the time accepted by the Foreign Board as a missionary in China.

These two young women were in Greenville, S. C., when H. F. Sproles was completing his studies in the Theological Seminary. He began in 1870 to create interest in their work among the women of his church at Carrollton. This interest spread like a contagion to contiguous churches, reaching as far South as Kosciusko, and even to Raymond in Hinds county. A union was formed of the women of a number of churches to support a bible woman in China, and to build a chapel in that country. Those churches were Carrollton, Duck Hill, Goodman, West, Winona, Vaiden, Mt. Nebo (Carroll county), Kosciusko, and Raymond.

This startling movement had its opposition to meet. Paul wrote some things about the women, which were at once remembered. One good woman wrote, in 1871: "I pray God to enlighten the minds of our benighted husbands, and show them their error." No reformation is received tamely by all the people. One who knows the right should not be dismayed by wagging tongues.

Woman's work moved quietly on. The women were not vociferous, but continually added to their ranks noble women not a few. Societies were formed, and money came in by small quantities, but with a steady flow. In 1875, their work and not their tongues compelled attention. T. J. Walne, Corresponding Secretary of the State Mission Board, said in his report to the convention: "They are most efficient helpers in our work."

In 1876, in the report made on Foreign missions to the convention by Dr. N. W. Wilson of New Orleans, we find this language: "And, whereas, the woman's missionary societies have been so signally blessed in creating an interest in Foreign missions, and in raising money for Foreign missions, we, therefore, recommend that every church organize such a society." That was much.

In 1877, on motion made by R. A. Cohron, a committee was appointed by the convention on "Woman's Work for Missions" consisting of R. A. Cohron, J. L. Pettigrew, and C. M. Gordon. From what has been written for woman's eye, it is gathered that some of the women thought the report of the committee too guarded and conservative. But it must be borne in mind that the committee wished their report accepted by the convention, that no harm might come to the in-

fant enterprise. The report suggested "that contributions and the amount of work performed by them be reported through the churches as a part of church work." This was wise and correct.

In 1878, there were many ladies' societies in the churches in the State, but the women had no general organization. At the meeting of the Southern Baptist Convention in May in Nashville, Tenn. Dr. H. A. Tupper then secretary of the Foreign Board, was instructed to appoint a central committee of ladies in each of the Southern States, whose special work was to be to enlist Baptist women in the Foreign work. The Central Committee appointed for Mississippi consisted of Mrs. W. S. Webb, Mrs. J. B. Gambrell, Mrs. T. J. Walne, Mrs. R. N. Hall, Mrs. Z. T. Leavell, Mrs. Mattie Nelson, Mrs. W. H. Carothers, Mrs. A. J. Quinche and Mrs. J. L. Johnson. The committee was located at Oxford, and Mrs. J. L. Johnson was president, and Mrs. A. J. Quinche, secretary.

The report to the convention made that year by the Committee on Woman's Work, was open and liberal. It endorsed the action of the Southern Convention on Woman's Work, and gave the following as a fifth recommendation: "They may select their own way to report to the boards of this convention, either through the Central Committee, or through their churches, or directly to the boards." The writer is here reminded of what Dr. W. S. Webb once said to him. The venerable man said that he had long before learned how to manage his wife, he just let her do as she pleased.

The first meeting held by our Baptist women on Woman's Work was at Grenada during the sitting of the State Convention, in November, 1879. Dr. H. A. Tupper was at that meeting of the convention. In



speaking pathetically on Woman's Work, he said, that our Savior's only earthly parent was a woman, and that he had always honored and exalted woman in her sphere and in his work. Since that date such meetings have been held annually during the sittings of the State Convention.

In 1881, new and large interest was created in Woman's Work. Mrs. Janie Lowrey Sanford decided to give her life to the Lord in mission work. She went to labor among the Chinese in San Francisco. Mrs. M. J. Nelson was commissioned by the State Board to work in New Orleans. Miss Emma Gardner, now Mrs. J. A. Hackett, and Miss Cora Montgomery were co-laborers with Mrs. Nelson.

In 1883, Mrs. W. T. Ratliff was enthusiastic over her noble idea of building Nelson cottage on the campus of Mississippi College for young ministers seeking an education. It is generally known that she succeeded. That followed as a matter of course. The cottage and its appointments were to cost \$1,000.00. The following year the ladies' societies were declared to be liberal supporters of Mississippi College.

The year 1885 was a year of re-adjustment of Woman's Work. The conduct of the work was placed by the Southern Convention in the hands of the State Boards. That year the Convention Board was organized to supervise all the work of our State Convention, and the Central Committee of Woman's Work was appointed by that Board. The plan of appointing associational vice-presidents was adopted. That year Mrs. Justa Greer, became the wife of W. J. David, and went with him to Africa, and Miss Emma Fox married Puthoff, missionary to Brazil.

At the meeting of the convention in Meridian in

1886, Mrs. J. L. Johnson, and Mrs. A. J. Quinche resigned their positions on the Central Committee, feeling that as the Convention Board had been removed from Oxford and located in Jackson, the Central Committee should be domiciled there also. The newly elected officers were: Miss Marion Buckley (now Mrs. Longino), president, and Mrs. Minnie C. Dameron, secretary. There were then 108 societies in the churches of the State.

At the convention held in Oxford in July, 1887, Mrs. Longino tendered her resignation as president of the Central Committee, and Mrs. Adelia M. Hillman was appointed as her successor. Mrs. Dameron was retained as secretary. There were then 112 organized active societies in the churches. The importance of organizing Sunbeam Societies in the churches was recommended, and someone appointed to look after that enterprise. Four ladies' societies had delegates in the convention. Mrs. R. M. Leavell, Mrs. J. G. Dupree, and Mrs. H. F. Sproles were in turn secretaries while Mrs. Hillman was president. Mrs. A. J. Aven presided from April, 1894, to January, 1897. Mrs. Sproles continued as secretary. In January, 1897, Mrs. J. K. Pace became president, and Mrs. Aven was secretary. In January, 1899, the Central Committee was located in Meridian: Mrs. J. W. Bozeman became president, and Mrs. Wm. R. Woods, secretary. In July, 1901, Mrs. J. A. Hackett became president, and is to date filling that position, and Mrs. Woods is still secretary. The band work has been under Miss Lackey, Miss Angie Lloyd, and Mrs. Henry Broach.

The rapid growth of the work done by our women may be seen in the increasing list of societies and in the enlargement of their contributions. In 1879, there

were only fifteen societies in our churches in the State, in 1887, there were 112 such organizations, and in 1901 about 200. In 1879 the societies contributed to various purposes \$116.90; in 1886, \$1,252.78; in 1888, \$6,006.38; and in 1900, \$11,744.03.

The Convention Board has been exceedingly wise in the appointment of the officers of the Central Committee. They have uniformly been discreet, energetic and efficient in the work entrusted to them.

## MISSISSIPPI BAPTIST HISTORICAL SOCIETY.

On the evening preceding the meeting of the State Convention in Jackson in 1888 a meeting was called for the purpose of organizing a Baptist State Historical Society. It was to be a free and easy going society, but with a grand purpose in view. Its members were to be elected by no convention or association, and they were to report to nobody. The organization was not in anywise connected with the State Convention, though it has always had its meeting on the evening preceding the meeting of the convention. Its purpose, as it will appear a little later, was to preserve the history of Mississippi Baptists, which was about to be lost. There was not then, nor is there at this writing, any written history of the doings of our people.

The meeting for organization was on Wednesday evening, July 18, 1888. Dr. J. A. Hackett was called to the chair, and Dr. C. E. W. Dobbs was appointed recording secretary. With his name, just twenty names were enrolled in the organization of the body.

L. S. Foster read the proposed constitution for the society which was adopted. The first article of this instrument of writing simply referred to the name of the infant organization. The second was highly important. It was as follows: "The object of this Society, shall be to collect and preserve a library, or depository of books, pamphlets, periodicals, manuscripts, portraits, photographs, views, autographs, and other matter

pertaining to the history of Christianity in general, and of the Baptists of this State in particular." The second article was: "This Society shall consist of the corporator's named in its charter, and such other members as may wish to unite at any meeting: the terms of membership being \$1.00 for annual members, \$10.00 for life members. The Society may elect honorary members on account of their reputation, or their knowledge of, or special interest in historical subjects."

The fourth article of the constitution referred to the officers of the body, and the fifth to its management; the sixth as to the depository of historical documents collected, and the seventh to the annual meeting of the Society, the eighth as to special meetings of the body, and the ninth to amendments to the constitution.

In the permanent organization John T. Buck was elected president, and L. S. Foster, corresponding secretary: C. E. W. Dobbs, recording secretary, and R. M. Leavell, librarian and treasurer. An interesting paper was read by C. E. W. Dobbs on, "The Beginning of English Speaking Baptist Churches," and another by J. W. Bozeman on, "The Mississippi Baptist State Convention of 1866."

At a called meeting on the following Friday, 10 p. m., a Board of Managers was appointed consisting of W. S. Webb, Mrs. Adelia M. Hillman, B. D. Gray, O. D. Bowen, and David Shelton. Fourteen more members were enrolled. J. W. Bozeman presented a paper written by Benjamin Thigpen concerning a meeting held at Palestine church in 1835 for the settlement of some difficulties in district associations. The papers that had been presented by J. W. Bozeman and C. E. W. Dobbs were requested for filing and reference. A. J. Miller was appointed to deliver an address at the next

annual meeting. A number of other papers were requested on historical subjects. The corresponding secretary was requested to ask brethren to write their recollections of associations and churches, and J. T. Buck requested to file his history of the convention with the Librarian, and L. S. Foster, his histories of Columbus and Louisville Associations.

The Society held its second meeting in West Point in 1889. A. J. Miller read a paper on, "The Convention of 1876. Change of men and measures," and J. W. Bozeman read a "Historical Sketch of Central Female College." The corresponding secretary reported that he had performed the duties assigned him by the Society the year before. Some papers had been gathered which were of much value, but Baptists, he said, were a "peculiar people," and largely indifferent to the grand history made by our people. He had but taken his first lesson. The treasurer reported the sum of \$44.00 collected, and \$31.80 still on hand. The officers of the preceding year were re-elected, except that A. J. Aven was chosen librarian and treasurer. W. H. Whitsitt was asked to place a paper before the Society at its next meeting.

The Society met in Columbus July 23, 1890, at 8:15 p. m. Dr. W. H. Whitsitt was present and delivered an address on, "What can I do to promote the interest of the Historical Society." His address was highly satisfactory, and well received. Dr. Whitsitt was elected an honorary member of the Society. There was a balance in the treasury of \$32.00. R. M. Leavell was elected treasurer and Mrs. Adelia Hillman, librarian; the officers of the preceding year filling the positions of president, recording secretary, and corresponding Secretary, were re-elected. B. D. Gray was chosen to deliver the next annual address.



The next meeting of the Society was in Natchez, July 22, 1891. B. D. Gray delivered an enjoyable address on, "Making History." L. S. Foster and J. T. Christian made talks on their success at gathering historical documents, and Mrs. Adelia Hillman reported what documents she had received. That year V. H. Cowsert was chosen recording secretary, which was the only change of officers.

The annual meeting of 1892 was held in Meridian. There was very little interest in the meeting. The president and recording secretary were absent. J. W. Boze-man was made chairman, and B. R. Womack, recording secretary, *pro tem*. A. V. Rowe delivered the annual address on, "The Pioneer Preachers of Mississippi," which was said to be "able, instructive, interesting." Of course, it was. No change was made in the officers of the body.

In 1893, the Society met in Summit. Their annual address was made by W. J. David on, "Baptist Heroes in Southeast Mississippi." His paper was excellent, and should have been preserved. The corresponding secretary impressed two (2) facts, the present importance of sketches of Baptist Ministers of Mississippi, and the propriety of amending the Constitution so as to make the annual fee for membership 50 cents, and for life membership \$5.00. These measures were adopted. There was a balance in the treasury amounting to \$39.80. C. H. Otken was chosen to deliver the next annual address. The following year the library was moved to Jackson from Clinton, and put in the mission rooms of the First Baptist church. M. T. Martin was chosen to deliver the "Historical Address" in 1895.

After 1894, the Minutes of the proceedings of the Society were not printed in the Minutes of the State

Convention. This was a great mistake. The Minutes of the convention have all been faithfully preserved and will be to the end of time, if favored by a shielding providence. W. E. Ellis of Senatobia, the present recording secretary, and the one who has in sacred keeping the Minutes of the proceedings of the Society says: "I have the Minutes since 1897 only." But we see that M. T. Martin was chosen to deliver the address of 1895.

Below is given a tabulated statement of the presidents, clerks, and speakers from 1897 to 1900, as furnished the writer by W. E. Ellis:

PRESIDENTS.	CLERKS.	SPEAKERS.	DATES.
I. H. Anding,	J. L. Johnson,	Z. T. Leavell,	1897
J. H. Whitfield,	B. G. Lowrey,	N. W. P. Bacon,	1898
J. H. Whitfield,	B. G. Lowrey,	L. S. Foster,	1899
S. G. Cooper,	B. G. Lowrey,	S. G. Cooper,	1900

The interest of Mississippi Baptists in the Society has not at any time been proportionate to the value of the institution. A year or two since an effort was made to abridge its operations on the place that the time consumed in its meetings on the evening before the day of the opening of the convention could be better used some other way. The Historical Society has done much good. It has gathered and preserved many valuable historical records, without which it would have been impossible for a history of Mississippi Baptists to be written. Our people are greatly indebted to L. S. Foster, J. T. Buck, J. T. Christian, and Mrs. Adelia M. Hillman for their untiring efforts at gathering the written records, bearing on the history of Mississippi Baptists.

## THE MISSISSIPPI BAPTIST ORPHANAGE.

BY L. S. FOSTER.

This institution is yet in its childhood, being only six years of age, and its history lies yet in the unknown future. It is difficult to write of it and keep my own personality duly and modestly out of public view, yet the effort will be made to do this.

After the demise of the Orphan's Home, at Lauderdale Springs, in 1875, our people did nothing in the way of caring for orphan children for more than two decades, except to unite in union Thanksgiving services once a year, and make a small contribution for the benefit of the Protestant Orphan Asylum, in Natchez. And this custom was not by any means general, for the great majority of our churches knew little of this asylum, and cared less for its work.

Some time in the early nineties J. M. Sammons, of Poplarville, published a brief article in the *Baptist Record*, calling attention to the importance and necessity of the denomination doing something in this line. But the time for such a work in God's providence was not quite ripe, and there was apparently no notice taken of the suggestion. About this time, or a little later, the writer, by a personal experience, had burned into his soul the importance of our churches doing something in this field of benevolence. At the same time he had been reading Muller's Life of Trust, giving an ac-

count of God's wonderful dealings with this man of God in caring for orphan children in Bristol, England. Still for several years no active step was taken in the matter, while the conviction grew deeper that Baptist churches *should* do something in caring for orphan children. In the meantime he had become pastor at Senatobia, and associate editor of the *Baptist Record*.

The conviction that something should be done at length grew so strong that, in an editorial in the *Record*, it was earnestly pressed upon the attention of the denomination. The good work of the Protestant Asylum, in Natchez, was referred to, but it was urged that it was insufficient to meet the demands upon it from the ranks of all the denominations in the State. In conclusion, it was said: "If this thought is of God, He will put it into the heart of some one to send us a contribution for this purpose."

On December 12, 1893, a few days after the above editorial was published, the following letter was received:

"DEAR BRO. FOSTER—I open my *Record* to learn of our own Baptist affairs. The very thing greets my eye that I have so longed to see. Our good editor—perhaps yourself—suggests a 'Baptist Orphanage.' Why not? Surely we care no less for our little ones than other States. We are able if we only think so. With my prayers I enclose this dollar for that institution. If it finds company enough to effect a movement you will hear from me again. 'Tis a small sum, but all I have at my command. God bless the children.

Yours for Christ,

MRS. L. H. MOORE."

From this consecrated woman, the daughter of a Baptist preacher, came the first dollar for a Baptist Orphanage. In a few days came another dollar, then

came fives and tens, until a nice little sum was in bank for the establishment of an orphanage. George Muller's first receipt for his great orphan houses was *one shilling* (twenty-five cents), while our first was four times that amount.

Several leading pastors wrote to the *Record*, approving the plan of an Orphanage, while there were some notes of strong disapproval. In the same strain were private letters which were received—some favored, some disapproved.

In March, 1894, a circular was printed in large numbers and sent to Baptist friends all over the State. This circular called attention to "A Great Need," giving a number of facts in reference to Orphanage work, and the blessings of God which have rested always upon such work. It concluded with these words: "Pastors and friends receiving copies of this circular will kindly circulate them freely among their religious and benevolent friends. Correspondence and suggestions are invited, of approval or disapproval, of criticism, as to location, suitable person for superintendent, or of any other character." The following plan was outlined: (1) To be the work of Mississippi Baptists. (2) In order to avoid hampering the convention to have no organic connection with that body, but to report to it and look to its constituency and the entire Baptist family for sympathy and good will. (3) To circulate full information as to the work, and look to God in believing prayer for support through the instrumentality of his stewards. (4) To be incorporated by law, and look to the Lord for about forty or fifty acres of ground on which to build houses, and train the children to work, as well as educate them mentally and morally. To teach them also the principal mechanical,

and the domestic, arts, and make of them good citizens. (5) To be open to orphans of worthy and honorable white parentage, the greatest need being the strongest appeal for admission."

There was a steady growth of sentiment in favor of the Orphanage, and an increase in the contributions received. Soon there were \$300.00 in bank for this purpose. Looking back, that seems now quite a small sum, but at the time it appeared quite a nice beginning. The next thing to give the movement shape and substance was a charter of incorporation, for at this time, (June, 1894,) there was but one man as custodian of its effects. The consent of a number of friends to serve as trustees was secured, who associated themselves with the writer, and applied to the State authorities for a charter.

On July 18, 1894, the charter was approved by Gov. J. M. Stone, incorporating the "Trustees of the Mississippi Baptist Orphanage," as a body politic, empowered to hold property, and found and maintain in the State an Orphanage for white children. This charter made the Board self-perpetuating, as the State Convention was not yet prepared to become sponsor for the infant. But, of course, the charter, in the course of time will be changed in this particular. Having now a charter, and being recognized in law as an entity, the next thing to do was to elect a superintendent. One of the trustees acted as secretary, and corresponded with the entire Board, requesting their votes for a superintendent. L. S. Foster, then pastor at Senatobia, was unanimously chosen as superintendent, and requested to prospect, and invite bids from different points for a location.

There was really only one genuine bid for the Or-



phanage, and that was from Poplarville, on the N. O. and N. E. Railroad. That bid failed to meet the requirements of the trustees. The Superintendent visited Poplarville and several other places in the State during the year 1895, with a view to a location. Finally, in December, 1895, he was in Jackson on the day it was decided to place a tract of one hundred and twelve acres of land upon the market for two thousand dollars. This was the stock farm of ex-State Treasurer W. L. Hemingway, which had been deeded to a trustee for the benefit of the treasurer's bondsmen. It had up to this time been held for *four* thousand dollars, but on this day was offered at one-half of that sum in order to close up the matter. One thousand dollars was to be paid in cash and one thousand dollars in twelve months, with eight per cent. interest. The transfer to the trustee for the benefit of the Hemingway bondsmen had been passed upon by the Supreme Court, and declared valid.

The Superintendent paid twenty-five dollars for a ten days' option, and returned home. All the trustees were corresponded with, and unanimously approved the purchase of this property, which was beautifully situated in the northwestern suburbs of the State Capital, outside of the city limits. The first payment was made in January, 1896, by the Superintendent advancing five hundred dollars of the amount.

During 1896, there was an increase in the contributions, but there was also a feeling that actual work ought to begin in caring for orphans. The matter had been before the churches for several years, many of them had contributed, but no actual work in caring for orphans had been done. The trustees were communicated with on this point early in 1897. There were no

improvements on their property, but it was decided that it would be very helpful to the enterprise to open the Orphanage at once in a rented house in Jackson and begin to care for homeless children.

A suitable house was rented, and an excellent matron secured, and on May 12, 1897, the Orphanage was opened in this rented house in West Jackson, with Mrs. Mollie D. Hunter as matron, and her two fatherless boys as inmates of the Orphanage. In a few days application was made for the admission of three children, who had lost both parents within a few days. One of these was a bright girl of eight years, one a boy of six years, and a baby girl of twenty months. There was thus a steady need of supplies and food for the inmates of the Orphanage, and no source of income except the voluntary contributions of the Lord's people and those benevolently inclined. But this was according to the wish of the Superintendent, his policy being to furnish full information of the work, and then rely implicitly and directly upon the promises of God with reference to orphan children. "He that hath pity upon the poor lendeth unto the Lord: and that which he giveth will He pay him again."—Prov. 19:17. "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—Jas 1:27. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."—Psa. 41:1.

There followed numerous applications for fatherless and orphan children, who came until the rented house was filled to its utmost capacity, and there were still quite a number who could not be received for lack of room. No direct appeal was ever made for funds to feed and clothe these children, yet in response to believing prayer, their wants were always met.

As a means of circulating information relative to the Orphanage, the publication of the ORPHANAGE GEM, a small monthly paper, was begun in June, 1897, with a subscription list of seven hundred. This paper has been issued regularly every month since that time, except in October, 1898, when the Superintendent was prostrated with yellow fever. In addition to the GEM an annual catalogue has been published in June of each year, giving a roster of the children, and full information of the work during the year. These catalogues have gone into all parts of the State, and the list of the GEM has grown from seven hundred to *four thousand five hundred*. For the past two years all the work of composition, or type-setting, has been done on the Catalogue and GEM by the children of the Orphanage. In addition, they have done an immense amount of job work in the printing office, which has been a source of revenue to the Orphanage, for the Orphanage owns a well-equipped printing office of its own.

In July, 1897, the Baptist State Convention met in Grenada. A committee was appointed on the Orphanage, which made a favorable report. The body was not yet ready, however, to become sponsor for the infant institution.

In the fall of 1897, Jackson was threatened with an epidemic of yellow fever. The city was almost entirely depopulated, and was rigidly quarantined against the outside world. The fever raged at Edwards and at other points nearby, and was daily expected to break out in Jackson. As a matter of precaution the children were moved to a house in the northern part of Jackson, where they would be comparatively isolated if the fever entered Jackson. However, it did not enter the city that year, but was kept out by the quarantine

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clothing and educating homeless children have been invested in property and appliances for caring for children, amounting in value to *forty thousand* dollars. This is the actual cost of investments, except the land, and that is rated at less than one-half the prevailing rate of adjoining property. So the Orphanage property is actually worth *forty thousand* dollars, or within five thousand dollars of the total cash receipts of the six years. Besides this, it has cared for one hundred and fifty-five children for a longer or shorter period of time during these six years. In receiving these children it has been the aim and desire to receive only the *most destitute*, and those who at least were fatherless. In some instances, through the urgency of friends, some mistakes have been made and children have been received who should not have been received. But it is hard to avoid entirely such mistakes.

The latest and one of the most valuable improvements at the Orphanage has been the putting in of a steam laundry at a cost of seventeen hundred dollars. It does the washing of about one hundred people in one day, with a great saving of labor and a saving of expense. Before this machinery was installed it required the labor of colored women the entire week and part of the next week to do the washing. Now it is done with one-half of the labor in eight or ten hours, and is done so much better.

It is simple justice to say that to Mrs. Foster more than to any other one human agency has been due the success of the Orphanage. There have been most excellent and consecrated helpers—Misses Ida and Callie Flowers, Misses Parnell, Shaw, Wynn, and others—who have wrought nobly and well, and who deserve great credit: but to no other human agency does the Orphanage owe so much as to Mrs. Foster.



While numerous blessings have surrounded our pathway, let it not be supposed we have been free from cares, difficulties, perplexities, and anxieties. It has not been all smooth sailing, but at times the wild waves have rolled high, and the tempest has beat upon us. Still this is true, we have always heard the Master's voice amidst the thunder and roar of the billows. We have had some remarkable deliverances from threatening calamities, and in ways we did not expect. So that we have always been made to feel that "the Lord of Hosts is with us; the God of Jacob is our refuge."

## SUSTENTATION.

It has been the custom of our district associations through the passing years of their existence to care for the old ministers in needy circumstances, and to aid the widows of preachers, who were left in the world with no adequate means of support. Especially has this been true of the Pearl River, Harmony, Union, Strong River and Kosciusko associations.

But it was not until 1881 that the charity was taken hold of by the State Convention. Capt. W. H. Hardy, the president of the convention, recommended strongly in his annual address to the body the need of organized effort for the relief of many old and indigent preachers, who had given their lives to work of the ministry, receiving inadequate support.

The convention took action on the suggestion of the president, and asked that a committee of five be raised on the subject. The committee consisted of T. E. Tate, D. I. Purser, W. H. Davis, W. H. Carroll, and M. A. Dees. The committee recommended that a board of eleven be created, whose duty was to be "to devise ways and means for the support of indigent Baptist ministers, and the indigent orphans of Baptist ministers, within the bounds of this convention." The Board was to be chosen annually and located in Meridian, with the right of choosing its time and place of meeting, and making its own rules of government.

Upon call of the president of the convention the

Board met in Meridian, January 21, 1882, and organized by the election of J. R. Kirkand, president, W. H. Patton, vice-president, and T. L. Hurlburt, secretary and treasurer. The Board had an address to the Baptists of the State, published in the *Record*. But it appears that the church in Meridian was the only church in the State to respond to the address. The Board had on hand at the convention of 1882, the sum of \$13.50, and asked advice of that body as to how funds were to be appropriated.

The committee appointed to report on the subject to the convention of 1882 recommended that the preachers in the bounds of the convention "hunt out all superannuated indigent Baptist ministers, and indigent families of deceased Baptist ministers, and report them to the Board of Sustentation, and that the matter of aiding them be put before the churches. The Board was authorized to disburse funds according to its discretion, and was asked to report a detailed statement of disbursement annually to the convention.

The Board reported to the convention of 1883, that they had held no meeting through the past year. The claims of this worthy object had been presented to the Chickasahay Association, and a collection of \$16.00 received. The Board had on hand \$315.90, and the sum of \$38.80 was received by the finance committee of the convention.

The following year the Board reported that there were great demands being made upon them, and that the income was yet small. They had on hand \$153.00 only, and called on the pastors to place this benevolence before their churches. Again in 1885, they reported little money realized, having on hand \$159.75. A long list of indigent ministers was added to their

report to the convention. These ministers were in the Louisville, Tishomingo, Tippah, Strong River, Yazoo, Cold Water and Fair River associations.

In 1885, the Convention Board was instituted and the Board of Sustentation merged into it. In 1886, the Convention Board in reporting on Sustentation, said: "We are glad to report a surplus in our treasury for this object." This should have made them glad, for a "surplus" is unusual with Baptists. The next year the report was substantially the same. Few calls were being made for help.

The report of the Convention Board in 1888, has in it this language: "We call this the poetry of the work. Not one has been turned away this year. Some of the letters received in return were very touching. One widow, with six small children, wrote how this timely assistance drove the wolf from the door, and helped her to make a crop on her little farm." Should the eye of Capt. W. H. Hardy fall on this statement, surely he will be repaid for his long years of struggle in putting on its feet this noble enterprise.

For the next three years, the work was small, and had no enthusiasm attached to it. In 1891, the Convention Board reported thus: "The Board has helped every applicant. But few of our ministers apply for assistance." The demands were not great, and other large interests were being pressed in the State. The cause of Sustentation was near to the heart of every one, and a liberal response was made when it was emphasized, but to hold its standing among the many great causes placed before our people, its friends had to speak aloud now and then.

In 1892, \$457.65 was received for sustentation. It was said that year: "Fortunately but few of our

preachers need help." The following year the Committee on Sustentation had in their report this language: "Only one-third of the associations report any contribution whatever, while very few of the churches make any contributions to this cause."

Baptists are a great people for recommendations and resolutions. If resolutions had any gold and silver in them, Baptists could put a missionary in every five miles square of heathenism. In 1894, a suggestion came to the convention from the Chickasawhay Association looking to the raising of an endowment fund for sustentation, the interest on which was to be used for that cause. The suggestion, in that shape, did not impress itself favorably upon the convention. Only the sum of \$465.87 was received for this cause by the Convention Board in 1893 and 1894. The amount received was somewhat less the following year. The friends of the cause began to cry aloud for better recognition.

In 1896, the receipts of the Board for sustentation were \$450.00. Eleven aged ministers were then being aided from the fund, which assured them \$40.00 each for the year. It is usual to assist them, allowing \$10.00 to each applicant through each of the winter months, but, at that time, there were twelve or fifteen more "old heroes of the cross" who needed some help, and the Committee on Sustentation began to "crowd" for more room.

It was customary at that time for the churches to take *Christmas offerings* for sustentation. But in 1897, other objects wished Christmas offerings also, and the collections for sustentation were reduced. They should not have so encroached on the privileges of the little one of the family. The sum of \$486.34 was received that year for the cause. The year following the sum of \$444.97 was received.

We take the following extract from the report presented by the Committee on Sustentation in 1899: "This convention should see to it that neither the aged preachers nor their families should be without the necessities and comforts of life, who, under a call of God, have turned away from other vocations, in which they could have made provision for old age, and consecrated their time, their talent, their all to the service of the Master." In 1899, the sum of \$368.32 was contributed to this cause, and, in 1900, the larger amount, by far, of \$604.21.

The treasurer of the Convention Board has on hand at present \$456.42 to the credit of sustentation. Assistance is being given to thirteen families. Dr. A. V. Rowe, secretary of the Convention Board, says, that our people responded no more readily to an appeal for help for any other cause than for sustentation, when the appeal is properly made. Heaven's blessings rest on our aged heroes, and may they go to their reward peacefully, resting on the sure assistance of their loved ones in the hours of need and pain, and for the support of their families when their cold-folded hands cannot labor.



## BAPTIST YOUNG PEOPLE'S UNION.

At the meeting of the Southern Baptist Convention in Washington City, in May, 1895, it was agreed to establish a Southern young people's union. The question was warmly debated, and the movement met by much opposition, but it was agreeably settled.

At the meeting of the Baptist State Convention of that year, the first report was received by that deliberative body on the Young People's Work. By special motion a committee was appointed on the subject, with R. W. Merrill as chairman. Three recommendations were made by the committee, that the churches be urgently requested to consider their responsibility for the training of the young for usefulness, that the churches be asked to give direction to the religious activities of the youth, and that organizations intended to inure to their benefit be under the control of the local churches. A few societies were being formed in the churches, and the new line of work was beginning to show its infant existence.

In the year 1896, the State Convention met in July. That body heartily approved the organization of the Young People's Union, auxiliary to the Southern Baptist Convention. This action gave basis for organized work. The friends of the movement became active. One of the most ardent supporters of the new movement was Arthur Flake, a prosperous young merchant of Winona. He was faithfully seconded in his activities

by his pastor, T. J. Bailey. A meeting of young people was announced for November 9th, 10th and 11th. The meeting was held in Winona and was replete with interest. They had with them John D. Jordan, the first secretary of the Southern B. Y. P. U. The gathering was large, and the discussions animated and pleasant. This meeting was in the form of a projected movement. Three reasons were given for their favorable mention of the Union—to more thoroughly indoctrinate the young people, to disseminate mission intelligence, and to lead the young people to realize their responsibility for the salvation of lost souls.

The promoters of the cause were animated to another effort at the diffusion of sentiment on the work of the B. Y. P. U. The yellow fever was prevailing in the State in the fall, but a meeting was called in the following spring. It was held in West Point in the month of March (10th) 1898, which was in the conventional year 1897-98. C. A. Blackwell, then secretary of the Southern B. Y. P. U., was present. Quite a number of good papers were read, and many good speeches made. While no great enthusiasm in the movement was shown, the cause was promoted by this second meeting intended to reveal the wishes of Mississippi Baptists in this progressive undertaking. The enthusiastic supporters of the B. Y. P. U. in this meeting were: Arthur Flake, E. Pendleton Jones, J. N. McMillin, W. T. Lowrey and T. J. Bailey.

In the report on the B. Y. P. U. placed before the convention in 1899, was this language: "In view of our responsibility and the good results obtained in other States, your committee would recommend that our State manager of the B. Y. P. U. Auxiliary to the Southern Baptist Convention, during the convention,

call a meeting to be held at some appropriate time and place with a view of organizing a State B. Y. P. U." This language is a transformed statement of the recommendation of the committee.

The meeting suggested by that committee was held in Canton, beginning Tuesday, November 22, 1899. The meeting was called to order by the manager, Arthur Flake, of Winona, was called to the chair, and L. P. Leavell asked to act as secretary of the body in its temporary organization. A committee was appointed on enrollment. Delegates were present from twenty-five churches, the church at Winona having twenty-three representatives. A constitution and a program for that meeting were presented by the committee appointed at Aberdeen for that purpose.

The first article of the constitution referred to the name the union was to carry. The second and third articles, being very important, will be given in full:

Article II.—*Object.* The object of this organization shall be the unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their edification in Christian knowledge; their instruction in Baptist doctrine and history, and their enlistment in all missionary activity through existing denominational organizations.

Art. III.—*Membership.* The membership of this union shall consist of accredited delegates from young peoples' societies in Baptist churches in Mississippi and from Baptist churches having no young peoples' organizations." Article 4 refers to representation, article 5 to the officers, article 6 to Executive Board, and article 7 to amendments.

The officers of the temporary organization were made the officers of the permanent organization. In

addition to these two officers, the body had a vice-president, H. E. Wilkinson, of Vicksburg, and a treasurer, Lamar Allen, of Winona. An address of welcome was made to the Union by E. A. Howell, of Canton, and was courteously responded to by Prof. C. H. Brough, of Mississippi College.

The proceedings of the Union were characterized by order, dispatch, and a beautiful Christian spirit. The meeting was truly enjoyable, and was composed of young people capable of enjoying it. In all the writer's experience and observation in attending the meetings of deliberative bodies for thirty years, he has not yet been in one the equal of this in combining business, dispatch, and religious animation.

Many short and pithy addresses were made on such subjects as, "The relation between the B. Y. P. U. and the church," "The B. Y. P. U. in country churches," "How to help our own church," and, "Denominational Loyalty."

The prominent and enthusiastic young men in the body were: H. P. Hurt, W. P. Price, L. P. Leavell, C. H. Brough, Lamar Allen, G. B. Butler, C. C. Pugh, and Arthur Flake.

The crowning pleasure of the body was the addresses of Dr. E. E. Chivers, General Secretary of the B. Y. P. U. A. His main address was on "The Nature, Scope, and Underlying Principles and Methods of B. Y. P. U. Work." It was a remarkable address. Seldom is one favored with witnessing such a display of useful knowledge, crisp utterances, logical arguments, and stirring eloquence. He delighted his vast audience, and magnified his office.

The second annual convention was held at Clinton, beginning November 6, 1900. Arthur Flake was sick

at his home in Winona, and a beautiful compliment was paid him by the Union in electing him anyway to preside over the body. He was able to reach Clinton in a day or two. H. E. Wilkinson was made vice-president, Landrum Leavell, secretary, and Lamar Allen, treasurer.

Dr. E. E. Chivers, to the great delight of the convention, was able to spend some time with the body, and was enthusiastically greeted. He is always fresh and interesting. He always has something to say to the point, no matter what subject is being discussed. He pleaded for a more thorough study of the Bible, and spoke of many of its beauties in an inimitable way.

The Union held under discussion such subjects as, "The Ideal Missionary," "Our Obligations to Missions," "The O. Missionary Church," and "How to push the associational B. Y. P. U. work."

The body had in it many strong men of advanced age, who seemed to forget the lapse of years, and entered into the meeting with as much zest as the younger men. Among these were: J. B. Searcy, L. A. Duncan, H. F. Sproles and A. V. Rowe. A number of promising young men were in the meeting who did not have the pleasure of being in the body the year previous, as J. B. Lawrence, W. A. Hamlett, J. W. Sturdivant, P. I. Lipsey, L. F. Gregory, S. W. Sproles, J. L. Low, and J. P. Culpepper.

H. F. Sproles introduced Dr. Barrett and his wife to the convention. The genial doctor spoke pleasantly of his work among the colored people, and was heard gladly. He has charge of the Jackson College, a school fostered and maintained by the Baptists of the North. He is a perfect gentleman, and well thought of by all who know him well.

This second convention of the body was intended to promote the missionary spirit among the young people. Before the Junior Union, R. A. Cohron spoke on "The Delta," J. B. Searcy on "The Gulf Coast," and J. R. Johnston on "The G. & S. I. R. R."

This history does not propose to deal with any of the affairs of the Baptists of Mississippi of the new century. But it is allowable to say that the B. Y. P. U. Convention was of the same cloth as the two previous conventions. The B. Y. P. U. work is in a cheerful, hopeful condition. We will conclude what we have to say on the B. Y. P. Union with a quotation from a recent letter from Arthur Flake: "I think most of the unions now organized have very good weekly devotional services, and believe the Bible readers course is followed by more young people than either the sacred literature, or conquest missionary courses. The studies are hard, and it requires persistent application and earnestness to make a success of them, and I find young people, as a rule, slow to take hold of real hard work in any department of life. However, I believe we are making progress, and our meeting at Oxford this fall already shows indications of being the best of all our conventions."

## NEGRO BAPTISTS IN MISSISSIPPI.

P. H. Thompson, of Jackson, Miss., long a teacher in Jackson College, has written a history of Negro Baptists of our State. He has given his race a large book, well written. It can be had on the market by anyone who is willing to pay for it. To write another history of our Negro Baptists would be, indeed, a work of supererogation. All that is necessary in this work is, to give some information valuable to the student of history. This will be done at an easy swinging pace, and briefly. Thompson calls his people Negroes, and does not speak of them otherwise, and, as the term is deemed without odium by him, it will be used here, as it is well known, and quite easy to write.

In the early history of our oldest associations, we find that the Negroes were in churches to themselves. The most of them were in slavery, but some of them were free. There was what was called an African church in the Mississippi Association in 1810-11-13-14-16-17-18-19. In 1819 another applied for membership in the Association, but, the application being irregular, action was deferred in the matter. There was one African church for a short time in the Pearl River Association. A little later, they were in the churches with the whites. Some of them had separate church houses, as the Rose Hill church of Natchez. In some of the churches there was a petition, divid-



ing the length of the church, and the Negroes occupied the apartment at the back of the pulpit. Some churches had basements for them, and some had galleries. Baptists provided for their accommodation in worship, if there were any Negroes near the church, and looked closely after their interest.

Before the Civil War, nearly all our associations had reports on "The Spiritual Welfare of the Colored People." This custom was invariable with the Mississippi Baptist State Convention. When the war came on nearly all the Negroes were Baptists, regardless of the religious persuasion of their owners. It did not just happen that way: Baptists cared for them, and saw that they had the gospel preached to them.

At the close of the Civil War, it was a serious question as to what was best for the Negroes religiously. They were many of them alienated from the Southern white man by designing men. Their relation to the whites was a novel one, and, really, they were a distinct people, and wished to be to themselves. The majority of the whites thought it best to encourage them to form churches of their own, and assisted them in the organization. The Baptist form of government was not intricate, and being a highly imitative people, they soon got their churches in some sort of working order. At the close of the war, they had no ordained ministers, but the white preachers aided the churches in ordaining them, and they soon could preach something.

Thompson says that, soon after the Civil War, many "Mushroom Associations" sprung up. The Negroes soon began to organize into district associations, and get ready for housekeeping to themselves. The First Baptist Antioch Association was organized at Rose Hill church in December, 1868; the First Saints

Macedonia Association in December of the same year; and the First Saints Baptist Missionary Association in March, 1869. Rapidly were they organized all over the State after that date.

They had many strong men of their race, who knew how to manage them, and some of these held office in the associations long and well. They were essential, and did a good work in managing the masses. Some of the bodies sought the aid and council of the white preachers, but it was the exception and not the rule. They knew each other, and what was necessary to hold each other in line, and they adopted their own methods.

At the meeting of the Mississippi Baptist State Convention, in July, 1895, Dr. J. B. Gambrell presented a resolution to the body to the effect that the State Mission Board secure a suitable man to labor among the colored people, who should hold Minister's Institutes; and that the Board apply to the Home Mission Society of the North to obtain their co-operation in the mission.

An effort was made to secure this co-operation, but the Home Mission Society while approving the undertaking, was prevented from accepting the proposition of the State Mission Board on account of heavy demands upon their available means. But the State Board had W. M. Farrar doing some work with the colored people until January 1, 1877.

In the report of the State Board, 1880, it was said that "the Board had determined to enter at once upon this important work." In January, 1881, A. H. Booth was commissioned by this Board to hold Bible Institutes among the colored people. The Home Mission Society bore one-half of the expenses of the work. A. H. Booth was greatly encouraged in his work. He continued in the work until March 1, 1883.

At the January meeting of the State Board, in 1887, L. Ball was transferred from his work as State Evangelist to work among the colored people. The Home Mission Board of the South heartily joined in the work, proposing to carry one-half of all the work the State Board would undertake among the Negroes of Mississippi. G. W. Fears, a colored minister, was also commissioned by the State Board. The General Association of Colored Baptists in the State agreed to pay one-half of his salary. These two missionaries were under the contract of the State Board until the summer of 1888.

In 1896, nine white ministers of the State Convention conducted Colored Preachers' Institutes. They lectured each four weeks, laboring four days in the week. They taught the colored ministers the bible, church government, pastoral duties, sermon building, etc. They did an acceptable work among the colored people. The following year, institutes were held by R. A. Venable, at Meridan; T. J. Bailey, at Winona; J. K. Pace, at Hazlehurst; T. G. Sellers, at Starkville; S. W. Sibley, at McComb, and R. A. Cooper, at Pontotoc. These ministers were of different parts of the State, and were representative preachers of the State Convention. They taught one month each. In 1899, E. A. Jones, G. B. Butler and P. I. Lipsey, did a like work for the Colored Baptists of our State. The labors of the white ministers in these Institutes were generally acceptable to the Negroes.

In 1898, there were thirty-six Negro Baptist Associations in the State. Below they will be found tabulated with the date of organization, and their member-

ship in 1898. This table is nearly the same as given by Thompson:

NAMES OF ORGANIZATIONS.	When Organized. No. of Members.
Jackson Missionary Baptist Association.....	1868 6,000
Mississippi Colored Baptist Association.....	1868 4,608
Gethsemane Baptist Association.....	1868 900
Pontotoc Baptist Association.....	1868 1,800
Mt. Olivet Missionary Baptist Association.....	1869 6,859
North Mt. Olivet Missionary Baptist Association.....	1869 5,207
Madison County Baptist Association.....	1869 5,000
Spring Hill Baptist Association South.....	1869 2,442
Spring Hill Baptist Association North.....	1869 2,626
Sardis Missionary Baptist Association.....	1869 7,589
Zion Missionary Baptist Association.....	1870 3,179
Whitfield Missionary Baptist Association.....	1870 951
Mississippi Union Missionary Baptist Association.....	1870 2,264
Ripley Baptist Association.....	1870 1,293
Tallahatchie Missionary Baptist Association.....	1870 1,000
First Enterprise Baptist Association.....	1871 4,500
Grenada Missionary Baptist Association.....	1871 4,000
Hinds County Baptist Association.....	1871 6,855
Homochitto Baptist Association.....	1872 2,707
First New Hope Baptist Association.....	1872 3,000
Second New Hope and Meridian Association.....	1873 6,266
Palo Alto Missionary Baptist Association.....	1873 1,871
Mt. Olive Missionary Baptist Association.....	1875 1,200
Sea Coast Baptist Association.....	1876 1,000
Pearl River Baptist Association.....	1876 2,275
Mt. Hope Baptist Association.....	1876 2,000
Colleeville Missionary Baptist Association.....	1879 1,500
Mt. Moriah Missionary Baptist Association.....	1879 1,833
Third New Hope Baptist Association.....	1880 1,700
Home and Riverside Baptist Association.....	1882 1,311
Bolivar County Baptist Association.....	1884 2,019
Union Home Missionary and Educational Association.....	1889 1,202
Gulf Coast Missionary Baptist Association.....	1891 1,487
Pilgrims Rest Missionary Baptist Association.....	1893 1,057
Rankin County Baptist Association.....	1895 .....
Second Calhoun Missionary Association.....	1896 .....

The assiduity, and energy of Prof. Thompson, in gathering and tabulating these historical facts, is to be highly commended. Thompson is a worthy man, and a high commendation to his race.

The Negroes have had two general bodies in the State, but at present they have but one of the two consolidated. The Baptist Missionary State Convention was organized in 1869, at Port Gibson, and the General Missionary Baptist Association in 1872 at Okolona. The two bodies were consolidated in 1890. The first of the two bodies operated in West Mississippi, and the second in East Mississippi. Their strong and worthy men in the western part of the State have been, H. P. Jacobs, G. W. Gayles, R. Pollard, and G. G. Middleton; in North and East Mississippi, Augustus Natons, H. W. Bowen, J. F. Boulden, and W. H. Jordan.

In the course of years, they have had two general organizations of women. One was constituted at Canton, in 1886, and called Woman's General Baptist Missionary Society of Mississippi: the other is called, The General Mississippi Baptist Woman's Educational Convention, and was constituted in 1890 at Shaw in the Delta.

The large schools, sustained by the Negroes in the State, have been the Natchez Seminary for Freedmen, the Jackson College, and Natchez College.

Back in the seventies of last century, they were working with commendable zeal to establish a college. Madam Theobald of Greenville, with her usual charity and kindness, gave them a lot at Greenville upon which they might build their school. They went to work to gather money to put up the necessary buildings, and deposited their cash in the Freedman's Saving Bank. When that bank suspended operations they lost the neat sum of \$1,547.08. These were days of gloom.

But the Baptist Home Mission Society of the North came to their rescue. This Society bought the Marine Hospital in Natchez, and, in 1877, were prepared to open up a school for them as they said, "to enable us to educate our young men to preach, and our women to teach." Dr. Charles Ayer was put at the head of the institution of learning which was called, "The Natchez Seminary for Freedmen." The enterprise was a success, but in less than a decade, it was thought best to move the school to Jackson, when it became Jackson College. The removal was made in 1884.

The removal of a school is nearly always accompanied with an expressed disapprobation, and is sometimes followed by hurtful consequences. The Baptists of New York State found it so, and the white Baptists of Mississippi have had an unhappy experience in attempting such a thing.

The colored Baptists of the western part of the State were much opposed to the removal of their school. Especially was this true within a radius of seventy miles of Natchez. When the college property (Marine Hospital) was sold to the city of Natchez, and the college domiciled in Jackson, they went to work to rebuild their fortune. Prof. P. A. Wardlaw was chosen as principal of their school, and the Natchez College opened January 5, 1885.

Prof. Wardlaw, bright in color and in mind, went at his work with a zest. The Walworth property, some little distance east of the Marine Hospital, in the suburbs of Natchez, was secured as school property. It belonged to Mr. Britton of Britton & Kountz Bank, and was secured on easy terms. They paid \$250.00 cash when they got control of the property, and later canceled their obligation, amounting to \$5,365.00.

While they were in the stress of adverse circumstances, Prof. Wardlaw had the writer to come out to the college, and see the class of work they were doing. This historian was then pastor in Natchez. Prof. Wardlaw had a number of classes examined. A student of unquestionable African extraction was examined on Algebra; and went at his work with a composure, thoughtfulness, and accuracy that was highly commendable.

Prof. Wardlaw closed his connection with the school in 1888, and was succeeded by S. H. C. Owen. The school has been well sustained, and has been held in high favor by colored Baptists.

The Jackson College was well located in North Jackson. The grounds were ornamented by a neat residence for the president of the school, and a large brick building for school purposes. Millsaps College was located near the school, and the Trustees of Millsaps College have recently purchased the property of the Jackson College for a dormitory for students. Dr. W. B. Murrah, president of Millsaps College, recently said, that he could not wish more quiet and peaceable neighbors than he had in Jackson College.

Upon the resignation of Dr. Charles Ayer in 1884, Dr. L. G. Barrett of Massachusetts, became president of Jackson College, and is at present in charge of the institution. No better selection could have been made to fill the presidency of the Jackson College. Dr. Barrett is a man of thorough culture, affable and courteous to everyone. He has fine administrative ability. He is greatly admired by the white citizens of Jackson, and revered by the colored people. He is a man of unusual versatility of character, and well fitted for the work in which he is engaged.



At the session of their State Convention in July, 1897, a basis of co-operation in school work between them and the Home Mission Society of the North was agreed upon, which placed the Natchez College and the Jackson College in affiliation. It was agreed that the convention adopt the Jackson College for doing a high grade of educational work, and have the Natchez College so affiliated with it as to do secondary work that accorded with the school work done in Jackson College. The Board of Trustees of Jackson College was to be composed of whites and blacks, and the entire control of the Natchez College to be given to a Negro Board of Trustees.

Having been a pastor in Mississippi for a quarter of a century, and having an observing eye, the writer knows something of the leading ministers among our Negro Baptists in the State. While a pastor in Oxford he knew H. W. Bowen well. Bowen was his pupil in mathematics for a while. During Bowen's stay in Oxford as pastor, his house of worship burned to the ground. He came to the pastor's study next morning for advice in the emergency. He was handed \$5.00, and told to go at once among the whites of the town for a collection. Soon a new house of worship was built. Bowen is a man of power. He is a fine sermonizer, and a good pastor. He has held many high positions among his people, and is now accustomed to see a D. D. after his name, when it appears in print.

R. Pollard was a unique character. He was long the pastor of Rose Hill church at Natchez. He was born to be a ruler of people. He had a large church, and kept it well in hand. He had the rougher element of the colored Baptists of Natchez in his church, the more refined belonging to the Pine Street church. But

he held the reins in an easy hand. He was circumscribed in his sympathies—the horizon came down around the humble cabin of the black man. His influence over the colored people was almost without a limit.

Augustus Nators is a man of rare common sense. He was pastor at Carrollton when the writer had charge of Carrollton Female College. He was pastor of Bear Marsh church. That noted colored church is in the eastern suburbs of South Carrollton. Nators is a lean built man, and has an intelligent eye. He is a clean man, and a logical thinker. He does not suffer himself mastered by his emotions, nor permit boisterousness in his congregations. He is a power for good in Carroll and Grenada counties.

We might go on to speak of H. P. Jacobs, G. W. Gayles, J. F. Boulden and others, but we are not writing extensively on the Colored Baptists of Mississippi. Their history is written, written well and in full by Patrick H. Thompson. What is written here is only for general information to those who cannot read his book, and to throw historical light on the condition of our "brother in black" in our midst.

## MISSISSIPPI BAPTIST STATE CONVENTION.

ITS CURRENT EVENTS.—ITS MISSION AND SUNDAY-SCHOOL  
WORK.

By referring to the history of the first Baptist Convention in the State, it may be seen that that organization dissolved in October, 1829. In 1835, a suggestion was made by the Hepzibah church of the Pearl River Association to that body in session, expressive of the expediency of forming a Baptist State Convention to be composed of delegates from all the associations in the State. The same year, the Union Association suggested to the old Mississippi Association the propriety of forming a State Convention for the purpose of fostering education and missions. This suggestion was agreeable and acceptable by the old mother association. At that time the Pearl River Association met in September, the Union about the first of October, and the Mississippi about the middle of October.

It becomes evident that the first convention had become extinct only about five (5) years when the agitation began as to forming a general body, and that in 1835 the thought of forming the State Convention prevailed through the three strong associations in the State. These facts go far to show that the sentiment in favor of a State organization had not died out since the dissolution of the first convention.

The suggestions made by the Hepzibah church to

the Pearl River and the Union Association to the Mississippi were respectively referred to the churches. The famous resolutions of the Mississippi Association were adopted at a meeting of that body the following year. They were the effect of a growth of sentiment, and not a first cause. As these resolutions are deemed so highly historic, and as they are not usually copied accurately, it may be well to give them a place just here:

*Resolved*, That this Association deem it important that the Baptists of this State should meet in convention, to take into consideration the adoption of some systematic plan by which the efforts of our denomination may be united, her resources drawn out, the gospel preached to the destitute, religious information disseminated, and other objects of importance to the advancement of the Redeemer's kingdom be considered.

*Resolved*, That we recommend a meeting of delegates from associations, missionary societies and churches; also, of individuals, to be held at Washington, Mississippi, on Friday before the fourth Sunday in December next, to consider the propriety of forming a State Convention of our denomination.

*Resolved*, That brethren, C. Felder, J. B. Smith, H. D. F. Roberts, S. Coker, and J. Young, be appointed as delegates from this Association to attend the above-mentioned meeting."

Ashley Vaughan has been denominated the "Father of the Convention." That he was very active in having the enterprise projected, is beyond question. He was editor of the Southwestern Religious Luminary, and was in a position to be heard in the projection of the new undertaking. In an editorial in his paper, September, 1836, three months before the constitution of the convention, he said: "A convention formed on

suitable principles, and having in view suitable objects, could not fail to have a most salutary and beneficial influence on the interests of the Baptist denomination in Mississippi. Such a thing is eminently needed to combine the counsel, concentrate the energies, and unite the efforts of the denomination."

Though Ashley Vaughan was from the North, he took the South Carolina and Georgia conventions as his models for forming a Mississippi Convention. The convention, according to his view, was not to arrogate to itself any authority over the churches or associations, or to attempt to control the faith and conscience of individuals. He would not even assert what objects should claim the attention of the convention. There were shades of difference in the affairs of different States that should be regarded.

Delegates from the churches met in the Baptist church at Washington in Adams county, December 23, 1836, "in pursuance to the wishes of many Baptist churches and individuals of this State, and by the appointment of the Mississippi Association." The following delegates were present at the opening of their deliberations: N. R. Granberry of Palestine church, Hinds county; Ashley Vaughan of Clear Creek church, Adams county; R. G. Green from Lexington church, Lee Com-pere, S. S. Lattimore, T. S. N. King, L. B. Holloway, from Bethel Association. The number was increased on Saturday by the arrival of Abraham Buckels from Clear Creek church, and Franklin McGill from Fellowship church, Claiborne county. There was a total of nine delegates, representing four churches and one association.

R. G. Green was made chairman of the temporary organization, and L. B. Holloway, secretary. Ashley Vaughan submitted the following resolution:

*“Resolved, That we deem it expedient to form a convention of the Baptist denomination of the State of Mississippi, for missionary purposes, and other objects connected with the Redeemer’s kingdom on earth—particularly in the State of Mississippi.”*

The resolution was permitted to lie over until the next day, when it was adopted, and A. Vaughan, S. S. Lattimore, and N. R. Granberry, were appointed to draft a constitution. The constitution drafted by this committee was adopted, and is virtually the constitution of the State Convention to-day.

In the permanent organization Ashley Vaughan was made president, Stephen Dodge, recording secretary, T. S. N. King, treasurer, and S. S. Lattimore, corresponding secretary. The body had six vice-presidents in the following order: Charles Felder, N. R. Granberry, Benj. Whitfield, R. G. Green, N. Robertson, Jr., Joseph Morris. The Board of Directors was composed of thirty members.

In the February number of his paper, in 1836, Ashley Vaughan had these things to say about the convention: “Such an organization for the Baptist denomination in this State was loudly called for, and seemed almost indispensable;” “our denomination have a convention formed in every State in the Union, excepting two or three;” “although the undertaking may be regarded as small, yet let none despise the day of small things, for to every undertaking, and to every enterprise, there must be a beginning, and a day of small things. Even the kingdom of Christ was set up in the world amid circumstances of obscurity and difficulty.”

The first annual meeting of the convention was held with the Palestine church, Hinds county. Eleven churches were represented and two female societies.

Twelve persons became members of the convention by paying ten dollars each, and one life member was made by paying thirty dollars. George Granberry, of Georgia, and William J. Harlee, of South Carolina, were present as visitors to the body. Committees were appointed to report on Education, Publications, Lord's Day, Home missions and Foreign missions.

Just here it may be well to define the scope of this history. The history of Mississippi College and other male colleges, Ministerial Education, female education, the Orphanage, Sustentation, Woman's Work, Our Journalism, The Baptist State Historical Society, Our Colored People, the Baptist Young People's Union, have each been considered under a separate and distinct head. They shall not, therefore, be considered in this history, except when they are connected with the current events of the convention. The design of this chapter is to consider the trend of affairs in the convention work, the missionary endeavors of the body, and the notice received by the Sunday Schools. The other interests have been eliminated, as seen above.

The committee on Home missions was composed of S. S. Lattimore, N. R. Granberry, and J. S. Walthall. The committee on Foreign missions was A. Vaughan, William Denson and B. F. McGill. The committee on Home missions recommended that the ministers preach to the colored people, observing the law of the State requiring three slave holders to be present, and that the preachers "perform as much missionary labor as possible within the bounds of this State." The committee on Foreign missions recommended that the churches observe the first Monday evening in each month in prayer to God for the spread of the gospel throughout the world." There was an established



Home Missionary Society in the Mississippi Association before the organization of the convention; and one that existed in the Pearl River Association, and one had just been formed in the Union Association. The sum of \$988.22 was received for general purposes.

In the second annual meeting of the convention the following missionary societies were represented: Domestic Mission Society of Choctaw Association, Auxiliary Society of Covington county, Mississippi Baptist Missionary Society, Brandon Female Missionary Society, and the North Mississippi Home Missionary Society. The pleasing fact thus appears that the Baptist women of our State were alive to missionary work. There were county missionary organizations, a missionary organization for the northern part of the State, and a Mississippi Missionary Society.

Some complaint could be heard as to the course pursued by the American Baptist Home Missionary Society. The Society had been entreated to send missionaries into this part of the country, but the Society was not extending aid to the Southwest, while they were doing much work in other parts of the United States. The Southwestern Missionary Society was, therefore, cordially approved, should the effort to establish it succeed. It was argued that the South and the Southwest had the prepared ministry and the means to carry on the work, and the opinion expressed that if duly organized for work they could do more than was being done in the United States by the Home Missionary Society. There were then in the South and Southwest 1,974 ordained ministers, and 3,690 churches with an aggregate membership of 255,648 persons.

It was deemed essential to the success of the convention that one or more agents should be kept in the

field in the interest of missions. In the early part of the summer of 1838, R. G. Green was laboring under the Convention Board north of the Big Black river. In other parts of the State missionary work was being gratuitously done by ardent ministers, many of them, in extensive tours, swam swollen streams, and submitted themselves to many dangers to life and limb. The money troubles which the nation was dealing with at the time bore upon the benevolences of the country, and formed a paragraph in the report of the Convention Board.

The institution of the Sabbath School was then an infant benevolence as the B. V. P. U. is to-day. It was difficult to get literature for the schools, and it was thought that it would be wise to establish a Sunday School Repository in the State. In 1839, it was a source of gratification that there was a growing interest in Sunday Schools in the churches of the State. It was said that in the Sunday-school work, "We want men who can carry a great load all day up hill."

Again, in 1839, the Southwestern Baptist Home Mission Society was highly commended by the Convention, and co-operation, as far as practicable, with the organization was recommended. It is clearly seen that the State Convention had very little fraternal connection with the Home Mission Society, and small regard for it in its partial operations. Effort was made to establish a relation between the local missionary societies in the State and the convention.<sup>1</sup> Some of these societies were disinterested in State evangelization and were wasting their means on local work of little interest. The Southwestern Baptist Missionary Society was to meet in our State in May, 1840, and the Board was requested to get on easy terms and in close relation to that society.

In 1839, a book repository was established in Natchez by Ashley Vaughan, which had been highly serviceable. N. R. Granberry had been able to give the Board some time, and was serviceable in their missionary work, but they were limited in their means by the prevailing monetary stringency, and were doing little missionary work.

Ashley Vaughan, the father of the convention, died March 29, 1839. It was said in those days that Vaughan had been providentially directed to Mississippi, and it was said that early in our history "he had been chiefly instrumental in the formation of the convention." He was a man of distinction, but an invalid when he came to our State. He might have found the air of the balmy South healing and propitious had he not given himself to a taxing of his vital force that was too severe. One cannot but think of him as a man of the type of the Prince of Orange; a man in feeble health, of remarkable natural gifts, of a persistent earnestness and indomitable courage. What a blessing is such a man to humanity. While time shall last, the work of the quiet sick man will endure as a benediction handed back to a generation of men and women who espouse the faith which he ardently loved.

Some of the strong men in the convention in 1840 were: Nathan L. Clark from Fellowship church, Kemper county; Michael Ross, Mt. Moriah church, Kemper county; W. H. Anderson, Fellowship church, Jefferson county; N. R. Granberry, Palestine church; Norvell Robertson, Jr., Hepzibah church, Lawrence county; S. S. Lattimore, William Minter, John Micou and William M. Farrar.

The convention was beginning to realize the vast destitution in its limits, and to put forth effort to con-

solidate the Missionary Baptists in the State for evangelization. There were many missionary organizations that were but as the particles of sand together, of like nature, but entirely distinct one from another. There was not one Baptist church in Claiborne county, nor in the counties of Wayne and Tallahatchie. Many of the new towns in the State had no Baptist houses of worship in them. The associations in the State were earnestly requested to join with the convention in its evangelistic endeavors.

John Armstrong, T. S. N. King, and William H. Anderson were delegated to represent the convention in the Triennial Convention of Baptists in the United States, which was to meet in Baltimore, in April, 1841. All the money they had on hand for Home missions was paid to the treasurer of the Southwestern Home Mission Society.

The fact was lamented that the churches in Natchez and Jackson were still small, had no houses of worship and could not build without help from abroad. In October, 1839, a church was organized in Vicksburg, having fifty communicants. Assistance was rendered this church by the Board. Another cause of distress was that the funds they received was in bills on our State banks, which were depreciating in value. The monetary system of our State was scarcely worthy of the name, and still the financial outlook was anything but encouraging. Benjamin Whitfield was chairman of the Board, and T. S. N. King, recording secretary.

The Board of Missions had, in 1841, to lament the death of the recording secretary, R. M. Prentice, "young, intelligent and devout." Far away from the scenes of his youth, hopeful and full of promise, he was called away from his important work. He died near

old Antioch church, Warren county, on August 28, 1840. The year before he wrote the notice of the death of the lamented Bradley and McGill. Death took the pen out of his hand and gave it to Benjamin Whitfield to record his own departure. James Thigpen, Jr., in the same month of that year went to his final reward, and Dr. Davis Collins, the seer of the hosts, was divested of his earthly confinement.

N. R. Granberry had, during the year, done yeoman service for the Board. In fifty days he secured in cash and good subscriptions the sum of \$320.56 $\frac{1}{4}$ . The State money they had on hand was almost without value. The banks that issued the bills, had for a year been inactive, and no hope cheered them of a better state of affairs soon.

About this time, there was a parting of ways with Baptists in many of our associations. The missionary spirit was becoming too intense, and the scope of operation too extended for some of extreme conservative views. They took their hats, and walked out of the associations. This fact has been dwelt upon in considering the non-co-operative Baptists. The convention felt impelled to enunciate its views as to church sovereignty, the doctrine of free grace, Bible societies, and general organization for the diffusion of the gospel. God's sovereignty and man's moral and religious responsibility for man have, what seems to some, a dismal swamp between them, and they stand on the first and turn their back on the second.

In 1841, from the best statistics that could be had, there were twelve associations in the State, and 186 churches with an aggregate membership of 7,836 souls, and only 109 ministers.

In 1842, the convention appointed William H.

Anderson to represent it in the General Convention of Western Baptists to meet in June of next year. No reformation is the product of a moment. We notice the plucking of an apple which has been long maturing from blossom to ripeness. In 1845, the Mason and Dixon's line assumed a religious character, but the coloring was in process from centre outward for years before the hue was distinct.

In the convention year of 1841-42, the Board had in its employ two of the most worthy men of the State. Elder Norvell Robertson, Jr., the splendid teacher who exchanged the ferrule for the Damascus blade, was asked to act missionary in the southern part of the State, and Moses Crowson, the veteran pioneer preacher of the Choctaw country, was missionary in the counties of Carroll, Choctaw, Yalobusha, and Tallahatchie. Robertson did what he could with the cares of his churches on him. Crowson was great in labors as usual. William Denson labored in the counties of Rankin, Scott, and Attala; A. McKenzie in Lawrence, Pike, Franklin, and Copiah; and Cader Price in Smith, Jasper and Clark. Yet the convention was called by some simply an organization to promote the cause of education. It was many sided, and was viewed by them on only one side. The total receipts for general purposes that year amounted to \$1,309.05.

The Board experienced great difficulty in securing proper men to occupy missionary fields. The churches would not release the efficient men when the Board appointed them to mission work. In 1843, S. S. Lattimore and T. S. N. King were appointed by the Board to important mission fields, but their churches were unwilling to release them. B. L. Barnes did them some good work. He visited churches in the Union, Choe-

taw, Columbus, Chickasaw, Cold Water, Yalobusha, and Zion Associations, where he "endeavored to awaken a deeper interest" in missions.

Let us run our glasses over the home field. The Choctaw Association had very little missionary ground. In the Columbus Association there was much uncultivated territory. The Chickasaw covered a great area in North Mississippi, in some parts of which there were but few churches, and fewer ministers. The Cold Water was spending \$500.00 on associational missions, and was sending the same amount to Foreign missions. The Yalobusha Association needed more ministers. There was much destitution in the bounds of the Zion Association. Attala and Holmes counties had large destitution. There was a good interest in Sunday schools, but great difficulty was experienced in securing Sunday school books.

In 1844, N. N. Wood was missionary pastor in Vicksburg. The Home Mission Society was assisting the convention in his support. He saw the church greatly increase in members, and was much encouraged. Effort was being made to build a house of worship. N. Robertson, Jr., was giving half his time to the Board in South Mississippi, laboring principally in the counties of Covington, Jones, Perry and Wayne. H. D. F. Roberts was in Southwest Mississippi, and D. R. Campbell was laboring in the northern part of the State.

At that meeting of the convention there was a genuine sensation. Norvell R. Granberry, one of their best loved ministers, and the efficient S. S. Parr were appointed as agents and missionaries of the Board, Granberry to labor in the southern part of the State and Parr in the northern. The Executive Board made their appointment to the convention in session. The two



ministers being present publicly and at once accepted the appointment, each making a feeling address. The convention sung "Blest be the tie that binds." There was a genuine old fashioned hand shaking. The president of the convention, its officers and members, "brethren and sisters," all gave their token of approval of the appointments. There was a meeting scene. "God seemed to descend and dwell with all his loveliness in our midst," said the secretary. Ah, the sweetness of such moments! The oil on Aarons beard has its richness of perfume that can only dimly figure the aroma in the soul when brethren dwell together in unity. The sum of \$593.37 was at once subscribed for their support.

The year 1845 marks the beginning of an era in our general benevolence. That year the Southern Baptist Convention came into existence, and the general work of the State Conventions began to co-ordinate their work with the new body. Our State Convention raised a committee to report on "Our Relation with the North." The committee expressed the deep regret of the State Convention that the painful situation had confronted them, and that extreme views of non-slaveholders had vitiated the mission sentiment, and had broken ties long since formed between Baptists of the two sections of our common country. But the assuring belief was expressed that though a separation had taken place between Baptists of the North and of the South, that there would be no cause of lack of harmony of doctrine and sentiment, or the general ecclesiastical principles that made one of the great Baptist family in the United States. It was resolved to dissolve all connection with the Triennial Convention and the American Baptist Home Mission Society, and turn the cur-

rent of their funds into the treasury of the Foreign Board at Richmond, Va., and of the Home Board at Marion, Ala.

At that time M. S. Shirk, the great teacher, had impression that it was his duty to go as a missionary to the Indians, and J. G. Hall and N. R. Granberry were appointed to examine him as to his qualifications and suitableness for that specific work. The committee was pleased with the result of the examination of Shirk, and recommended that he be sent as a missionary to the Indians as soon as the funds could be procured for his support. It was agreed to urge the claims of Indian missions in all the churches, and endeavor to secure special favor for this cause.

Attached to the report put before the convention on Foreign mission were the following resolutions:

*Resolved*, That whereas, the providence of God clearly indicates that it is the duty of Southern Baptists to make special effort for the spread of the gospel among the Indians of America and among the millions of China, therefore,

*Resolved*, That this body recommend that special effort be made to sustain one missionary and one native preacher among the Indians of our country." Another resolution like the last was adopted as to China, and a last resolution urging the pastors to make every effort to enable the convention to carry out the design of these resolutions."

The Treasurer's report in 1846 shows \$39.44 received for Home missions; \$169.21, for Indian missions; \$188.13, for Foreign missions. But no financial statement approximated to amounts paid to missions in those days. Nearly all the money sent to Foreign missions especially was sent directly by the donor to

James B. Taylor at Richmond, Va. The assets of their book depository at Vicksburg were \$406.71. The report, read that year on Foreign missions, was presented by William Carey Crane.

Wm. Carey Crane was, in 1847, missionary pastor of the church at Vicksburg, and Corresponding Secretary of the General Board. E. B. Bullard was under the Board at Grand Gulf and Port Gibson; W. H. Taylor was "stated supply" at Jackson; James B. Owen, was at Yazoo City; John Micou, was the general agent of the Board. His labors were numerous, and his travels extensive. He found a growing appreciation of the convention and its work. The Choctaw and Central associations were, that year, for the first time represented in the convention by delegates and contributions. The Central was organized in 1845. Micou collected for the convention work \$385.01, and for Indian missions \$100.00. The sum of \$3,399.85 was given that year to the Domestic Mission Board.

In 1848, upon full investigation, it was found that the State Convention had sent to the Southern Baptist Triennial convention \$10,000.00. Fifty delegates were appointed to that general body, which was to meet in Nashville, Tenn., in May, 1849. Another southern interest was also claiming their attention, the Southern Baptist Publication Society. A. M. Poindexter, the secretary of that Society, was present, and addressed the convention in that interest. The Society was located in Charleston, S. C., where it had a depository of books, valued at three or four thousand dollars. The constituency of the convention was asked to support the Society.

The work of the General Board was in even tenor. Help was still being extended to Vicksburg, Jackson,

Yazoo City, and, more recently, to Grenada. G. G. Baggerly and John Micou were general agents giving one-half of the year each to the Board. They gave, in 1848, to Indian missions \$276.66, and to Home missions \$96.50; to Foreign missions \$516.47.

In 1849, the body was growing rich in strong men, among whom were: S. S. Lattimore, John Micou, W. M. Farrar, S. I. Caldwell, L. B. Holloway, W. Carey Crane, I. T. Tichenor, Wm. Jordan Denson, E. C. Eager, Michael Ross, J. B. McLelland, C. S. McLeod, Norvell Robertson, J. B. Stiteler, and others.

The convention was allowing its attention absorbed by education in 1850. They had about solved the mooted question of a male college, and had remotely connected with them many female colleges with winsome ways. The educational prospects were indeed flattering, and the educational institutions were meeting a felt want. But the mission work is of first importance to a general body of Christians, and any general religious order can ill afford to give missions a second place in thought and attention.

The fourteenth session of the convention was held in 1850. The body being composed of delegates from forty-five Baptist organizations. Over \$3,000.00 had been sent to the convention for missions. Joshua T. Russell, a man of powerful magnetism, was the general agent of the Board. He secured subscriptions for convention purposes amounting to \$1,141.13. The Jackson church debt had been reduced from \$3,000.00 to \$400.00. The church of Canton had a new house of worship, and the church at Yazoo City had reduced the debt on its church house to \$150.00. P. P. Bowen, missionary on the Coast, had aided in the constitution of the Biloxi Association. He was laboring under the

joint appointment of the Convention Board and the "Marion Board."

After the reading of the report on Indian missions in 1851, I. F. Herrick, an appointee as a missionary to the Indians, being present, addressed the convention. He stated that he was restrained from going at once to his work by the lack of means. Joshua T. Russell soon had the convention on its mettle, and secured pledges to be paid annually for life to sustain Herrick on his field of labor, some pledging \$20.00 annually; some, \$10.00; and some \$5.00.

The Southern Bible Board of the Southern Baptist Convention was commended by the convention. The design of the Board was to furnish Bibles in all lands in the language of the people of a country. The delegates to the convention formed a bible society which was organized by the election of J. T. Russell, president, and Isham Harrison, Jr., secretary. A list of fifty male life members was secured, and nine females. A constitution composed of nine articles was adopted. P. S. Gayle, agent of the Board was commended, and recommended as the agent of that Society.

The Treasurer's report in 1851 was truly gratifying. The receipts for Home missions amounting to \$1,541.20; for Foreign missions, \$486.43; and, for Indian missions, \$86.43. Small amounts were given to the American and Foreign Bible Society, African Missions, and Book Depository.

At the session of 1852, two distinguished men were present. Each one of them was great in his sphere. They were James B. Taylor, and J. R. Graves. James B. Taylor was a man accustomed to hard work and was a man of affairs. He was, in no sense, an orator, but everywhere an acceptable speaker, for he had a

cause to represent, and was thoroughly a good man. He was at that time corresponding secretary of the Foreign Mission Board of the Southern Baptist Convention. J. R. Graves was then of Nashville, Tenn. He was a shrewd debater, and a born orator. He chained men to him for three and four hours, when he was speaking, and they heard him without fatigue. But he was a failure as a man of affairs.

Our convention was at that date united and active. It had no formulated opposition and its field of labor was large and needy. The educational work was in good condition: Mississippi College was full of promise. The convention was great in able, pious, consecrated men. It was a fine body in appearance and fact. Its constituency was rapidly increasing in wealth and liberality, and was yearly becoming better informed as to the needs of the various missionary fields.

The Board had difficulty as usual in securing a general agent. The position calls for hard work. The work was harder then than now. The railroads were few, and the dirt roads were rough, and sometimes nearly impassable. John Micou was chosen general agent, but on account of declining health, he was forced to resign. H. E. Hemstead was missionary on the Coast under the joint appointment of the Convention Board, and the Marion Board.

The session of 1853 was held in Columbus, then the best town in the State. Some strong and wealthy Baptists lived there, who delighted in the meetings of the general denominational bodies. The convention had a full list of subjects for discussion, Indian Missions, Sabbath Schools, Domestic Missions, Foreign Missions, Bible Cause, Education, Colored Population, Agencies, Publications, Finance and Nominations.

Lee Compere had his ideas as to Indian missions. He thought the government should extend the Indian Territory and concentrate the tribes and remnants of tribes as fast as possible. He considered this the best way of civilizing and evangelizing them, that they could thus be made better citizens, and easier christianized. He put these thoughts in the form of a resolution, and the convention adopted it.

E. D. Burns was pastor in Jackson, and his labors as missionary pastor had been signally blessed. C. S. McLeod was in Vicksburg. Joshua T. Russell was at Yazoo City, vigorous and eloquent. B. B. Gibbs was at Natchez, an incubus to the cause. J. S. Parker was at Holly Springs, and W. E. Shepperd had been in the saddle in Perry, and the adjacent counties.

In 1854, the convention met in Hernando, which was a good town, but too near the northern limit of the State for the tedious travel of that day. The proceedings of the convention were not published, but only a report of the meeting. The reports of the committees were not printed. It was a time of dismay. The yellow fever was very fatal that year, and our State was frightfully afflicted with it.

The failure of the Minutes to appear left the Executive Board without a working basis through the year following. It was said: "This has done us much harm both as a Board and a Convention." M. W. Stambaugh was missionary pastor at Vicksburg. But, on account of a severe spell of typhoid fever, and the breaking out of yellow fever, his labors were cut short. There was much destitution in the State, but the most of it was being occupied by the associations through their executive committees.

The convention gave a long list of obituaries that



year. The name of T. M. Bond of Franklin county is in the list. Mississippi Baptists are much indebted to that good man for preserving in a neat form the Minutes of the Mississippi Association to 1847. He died of yellow fever. He was far advanced in years, and had a noble record behind him, and a beautiful home ahead. Norvell Robertson, Sr., also died that year. He was a man of sturdy virtues, and lived a life of great usefulness in South Mississippi. Judge C. R. Clifton of Jackson also died of yellow fever that year. He was a member of the Board of Trustees of Mississippi College at the time of his death.

The convention was honored with the presence of A. M. Poindexter in 1856. He was a man with a consuming zeal for missions. He was at the convention representing the Foreign Mission Board of Richmond, Va. It is said that he made "a very feeling and effective appeal" for Foreign missions. The sum of \$466.00 was received for his cause in cash and pledges. Dr. De Votie of Georgia was also at the convention in the interest of Home missions. When the writer was a pastor in Georgia, he knew Dr. De Votie well. He was an affable and companionable man, and possessed of much power of nature and grace.

The session of the convention of 1855 was in November, and of 1856 in May. This gave their Board of Missions only a short period in which to work, and in the cold and wet months at that. Consequently little could be expected to be accomplished. But the services of B. F. Thomas were secured as general agent. He secured in the short time he had nearly \$700.00 in cash and subscriptions for the objects of the convention. The indebtedness of the Board had not increased. J. Humphreys was laboring as missionary in Carroll

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parish, La., P. P. Bowen was still at work on the sea coast. Their missionary operations were successful in the counties of Bolivar, Washington, Green, Jones, and Jackson.

Two papers were recommended by the committee on Foreign missions, *The Home and Foreign Journal* and *The Commission*. It was said, "The circulation of these periodicals, we deem important, yea, indispensable, to the promotion of the cause of missions."

In 1857, Mat. Lyon, one of the most gifted ministers of the State, had it in mind to write a history of Mississippi Baptists. So have many others at one time or another; none of them succeeded. In that year his efforts were nobly seconded by Prof. I. N. Urner, president of Mississippi College. The Baptists of Mississippi are much indebted to Prof. Urner for preserving and placing in good keeping many valuable historical documents. Prof. Urner, in 1857, presented to the convention the following resolutions:

"*Resolved*, That we hear with great pleasure of the purpose of Brother M. Lyon to write a history of the Baptist churches of Mississippi.

Second, That all Baptists, or others friendly to this undertaking, be requested to forward to Rev. M. Lyon, at Brooksville, Noxubee county, Miss., Minutes of associations and conventions, catalogues of Baptist Colleges and school enterprises, and all other documents bearing on the subject."

The convention had that year to lament the death of Dr. William T. Balfour. Dr. Balfour, while carrying a physician's title, was not a practitioner, but in fact a planter of great wealth. His home was in Madison county, near old Vernon. His farming interests were very extensive, and his slaves numerous. But he did not

in his prosperity forget the claims his God had upon him, but liberally supported not only his local church, but the general causes of benevolence. "He was a large-hearted Christian, dispensing a princely hospitality at his home, and giving liberally of his substance for the great objects of benevolence." So wrote W. Carey Crane about the time of his death. Dr. Balfour was treasurer of the convention for a number of years prior to 1846. After that date, he was a vice-president of the Domestic Mission Board of the Southern Baptist Convention and president of the Board of Trustees of Mississippi College. Dr. Balfour died May 8, 1857, in Vicksburg, with his children about him, and with a faith in God serene.

The session of 1858 was held in the town of Liberty, Amite county. The meeting was in the extreme southern part of the State, and far in the interior. The distinguished visitors were: M. T. Sumner, corresponding secretary of the Home Board at Marion, Ala., and W. Duncan of New Orleans. Reports were placed before the convention on Domestic Missions, Bible Cause, Publications, Ministerial Education, Colored Population, Indian Missions, Sabbath Schools, and Foreign Missions.

In 1858, there was a great religious awakening in our country. The sacred wave passed over our State, leaving untold blessings. Great revivals of religion were experienced, and marked progress in Christian living observed. The angel of blessing came before the sword was unsheathed to be bathed in blood in a fratricidal strife.

Little missionary work was being done by the convention. The strong men of the body were absorbed in their educational interests. D. S. Snodgrass was still

at Vicksburg, and meeting with some encouragements. It was said, "In the river counties, and those contiguous to that, great destitution prevails: and yet, these are destined to become the most important counties in the State, owing to the great fertility of the soil."

The question of securing acceptable Sunday school literature was a perplexing one in those days. They had little books in board cover which had questions about some bible fact or truth. It was difficult to obtain even these, of a denominational character.

In 1858, a committee was appointed to communicate with the General Association of Regular Baptists of Southeastern Mississippi to ascertain their spirit toward the convention. The committee reported in 1859, that they found in the General Association a choice spirit, a spirit of fraternity and co-operation, and they were by no means opposed to the objects of the convention; but, on the contrary, were ready to co-operate with the convention in every respect.

The discussion of the report on Indian missions was of an unusual character in 1859. M. T. Sumner of the Home Board led the discussion. He said that, in Indian missions, the need was *men* and not money. Dr. Teasdale asked E. L. Compere to speak on the subject. With much emotion he told of his desire to preach to the Indians, and asked the convention to pray that the great guiding hand might lead him in the right way. G. L. Jenkins was also asked to speak, and modestly responded in a similar speech to the one made by Compere. C. H. Martin expressed also his deep sympathy with the Indian mission. The three young men stood before the stand, and with tears on their cheeks and prayers in their hearts, the members of the convention gave them the hand of approval, in great joy. It was

said that the "two hours spent on the Indian mission report" seemed only a few minutes. One said: "It is good to be here;" another said: "The Lord was here, and we knew it not."

The convention of 1860 was not of like tone. It was a meeting of little profit. Denominational issues were protruding themselves into the business of the body. In the heat of a discussion, Dr. T. C. Teasdale prayed for the peace of our Zion, with a bias to one side of the mooted question manifest in his prayer; and when he had concluded his prayer, some one moved that one be appointed by the chair to answer Dr. Teasdale's prayer. The display of feeling, and the warmth of debate were unusual, and the point of disagreement not at all connected with the workings of the convention. Our convention has not been at its best in any of its meetings in Natchez, and yet no place in our State needs its benign influence more.

The first meeting of the Convention Board of the year 1860-61 was held on board of a steamboat between Natchez and Vicksburg. A resolution was adopted to continue their work in Vicksburg and Yazoo City, if suitable men could be found to do the pastoral work. They also decided to aid destitute fields in the counties of Claiborne, Jefferson, and Franklin. W. W. Keep went to Yazoo City in January, 1861. The Gulf Coast and the Yazoo Valley were to receive such attention as could be given them. In the spring of 1861, the Board had on hand only about \$600.00, and had no agent in the field to collect funds. It appears that they were giving their missionary work little attention, and small support.

In 1861, a report was received on "The State of the Country." The doctrine of *State Sovereignty* was em

phasized, and fanaticism all located north of the Mason and Dixon's line. A resolution was subjoined to the report of an appologetic nature. It was in this language :

"*Resolved*, That impartial history cannot charge upon the South the dissolution of the Union. She was foremost in advocating and cementing the Union. To that Union she clung through long years of calumny, injury, and insult. She has never ceased to raise her warning appeals against the fanaticism which has obstinately and incessantly warred against this Union.'

The crisis was a real fact, and the passing of resolutions did not affect it. All the engines of war that were in our land were called into requisition, and Foreign lands called upon to sell their muskets and mounted guns. The country was as the deep sea in the storm. Victories were contested, and dearly bought. The years came and went almost undesignated by our people. The brave sons of the South filled the graves of soldiers. Our State was trodden under the feet of the foe. Our gins were burned : our cribs of corn used by the foe without compensations.

When the war was over, the boys in gray some maimed for life, and all in penury, came to their homes to see the desolation of war in the communities in which they were raised. They found nothing remaining to them but the warm hearts of Southern womanhood, and their own honor and courage. To begin life again in a desolated country was a hard fight against odds. It surpassed the momentary strife of the sanguinary field.

Slowly did our country recuperate. Labor was demoralized. Freedman's Bureau's menaced every farming interest. The glittering bayonet shone in the

Southern sunlight long after the clouds of war had disappeared. Our best men regained citizenship in our common country slowly, and sometimes with the greatest difficulty, while freedmen, who knew nothing of the right of franchise, stood in lines a hundred yards long awaiting their turn to vote. The value of real estate sunk to the mud line, and the fruitful fields grew up in sage.

Our benevolent enterprises felt the cold vaped hand of war. Slowly they arose to their feet like one overrun by the hurricane's blast, and bruised in the terror of the storm.

Not until 1866, did our convention show life sufficient to do work in anywise worthy of notice, and then it was to care for the orphan's of Confederate soldiers, who slept in bloody garments in unmarked graves in Virginia or Kentucky. This line of work has been considered in another chapter. It was a beautiful charity, and all honor to our Baptist people, especially Meridian Baptists, that our denomination took charge of the work.

In 1866, L. Ball, who had been a Colonel in the Confederate army, was agent in Mississippi for the Domestic Board of the Southern Convention. He was commended by the convention to our people, and Baptists were called upon to send funds to that Board. The following year, the Domestic Board had eleven missionaries laboring in our State, while our people had contributed only \$1,100.00 to that Board. But to press them was like putting the spur to the exhausted horse.

In 1868, many of the associations in the State had gotten their mission work organized, and were doing some effective work. It is supposed that they were ex-



pending a total sum of five or six thousand dollars. The Domestic Board was aiding the churches at Vicksburg, Grenada, Oxford, and Corinth. M. P. Lowrey, who had been a General in the Confederate army, was the evangelist for the Domestic Board in the State at large, and was doing fine work. He was generally known and universally respected. Mississippi Baptists gave that year to the Domestic Board only the small sum of \$853.75. The Domestic Board was doing a work that was highly appreciated, and it was heartily commended.

In 1869, the Orphanage was cozily ensconced in the affection of our people, and the supporters of the college, being men of influence in the convention, were persistent in their representation of its claims. But in the convention of '69, there was a young man full of energy and hope, a son of the college, who was to cause the hearts of Mississippi Baptists to warm in missionary work. There was another young man in the convention from the northern part of the State, a son of the university, who was to ably second the movements of the missionary by well written articles in his religious newspaper. Those two young men were T. J. Walne and J. B. Gambrell. In 1869, the sum of \$826.35 was pledged at the convention for Foreign missions, and \$1,241.95 to Home missions.

On the day preceding the meeting of the convention, a Baptist State Sunday School Convention was held. It was well and largely represented. J. M. Lewis was made president, and T. J. Denpre, secretary. The questions of placing a Sunday school agent in the field, and of starting an organ of communication between Mississippi were discussed. M. P. Lowrey was to read a paper on the "Importance of Sunday Schools" at

their next meeting. W. S. Webb considered the connection between the Sunday school and the church." This was a step in the right direction, and the convention did good.

In 1870, T. J. Walne was pastor in Vicksburg. He was endeavoring to have the church house made comfortable. The walls of the building had holes in them made by cannon balls in the siege of Vicksburg. He was getting aid wherever he could. He told his pathetic story to the convention, and received a collection for that object amounting to \$305.00.

The Board at Marion still had M. P. Lowrey in the field in 1870. He was laboring as a general evangelist in our State. The Board was aiding in the support of J. A. Hackett, at Jackson; T. J. Walne, at Vicksburg; E. B. Miller, at Holly Springs; R. H. Whitehead, at Oxford, and A. A. Lomax, at Yazoo City. That Board received \$2,106.79 from Mississippi that year. Nearly all the associations had missionaries at work in their limits. The Yalobusha Association had two missionaries in the field, J. L. Jennings, and W. L. Coopwood. The Tippah had two evangelists employed, L. P. Cossett, and M. Ray. The convention had not then become a focal point of missionary endeavor.

In 1871, T. J. Walne read the report on Sunday Schools. It was pointed, practical, and full of interest. In the report it was argued that the cause of the inefficiency of our Sunday School interest was that the work was not organized. The report closed with six recommendations: The appointment of a Sunday School Board, which was to co-operate with the Southern Sunday School Board; the Board was to be located at West Point being composed of seven members, and should have power to enable an agent to collect means,

etc. The Board was to make a full report to the convention. It was to be elected annually by the convention.

The next year, this movement was spoken of in a highly complimentary way by the Committee on Sunday Schools. It was recommended that the Sunday School Board be continued, and a Sunday School Missionary Secretary put into the field at the earliest possible moment. The Board was composed of Gambrell, Webb, Cason, Mason, White, Dalton, and T. J. Deupree. C. S. McLeod was chosen as secretary, and his work gave signs of good results, but, very soon, he resigned, and the Board, after repeated efforts, failed to secure one to succeed him as missionary secretary.

The debt on the college, which had been a burden on the hearts of the best men of the convention since the Civil War, was canceled in 1872. This clearance lightened the ship materially. The Soldiers' Orphanage had about accomplished its purpose, and the way was being cleared for more efficient missionary work by the convention. Men, yet in the buoyancy of youth, but matured, were in the convention ready for an onward movement in our journalism and in our mission work. No one was more eager for this effort than M. T. Martin, who had freed the college from debt, and was intensely interested in Mississippi College.

The first of August, 1872, C. E. Brame of West Point, became missionary secretary of the Sunday School Board. The appointment was wise. Brame was a consecrated man, thoroughly aroused as to the existing need of the work he was chosen to do. His work was to arouse pastors and churches to greater interest in this cause; to give encouragement to existing Sunday schools; and to promote the organization

of new Sunday schools where there were none. There were many obstacles to encounter, but none more difficult to rise over than sheer indifference.

Brame attended the meetings of eight associations in September and October. Sunday School Conventions were held that year in the Central, Cold Water, Mississippi, Yazoo, Aberdeen and Oxford Associations. The secretary traveled over the counties of Holmes and Lafayette, filling appointments. In January and February, 1873, he was in South Mississippi visiting Sunday schools, and otherwise engaged. His labors were suspended March 9, 1873, on account of the shortness of funds. Brame did most efficient work.

The year 1873 was the beginning of an epoch in our missionary work which lasted to 1845. This epoch is the most interesting part of the history of our mission work in the convention. In it we see the gathering and struggles of the laborers, the increase of interest in the work, and the final formulation of the cause.

W. H. Hardy came before the convention, as the Minutes express it, "to represent the wishes of the General Association of Southeast Mississippi." He spoke of destitution in that part of our State, and then presented preamble and resolutions. It was stated in the preamble that the General Association could not supply the destitution in Southeast Mississippi; and really had but one missionary in the field, which embraced the counties of Jones, Green, Harrison, and Hancock, and populous towns on the sea board. The Board of the convention was urged to send missionaries to Pascagoula, or Pass Christian, or to some other point on the L. and N. Railroad between New Orleans and Mobile; and, if possible into the interior to aid John Williams, the missionary of the General Associa-

tion. The denomination in the State was urged to consider the importance of this work.

This preamble and resolution were referred to the Committee on Domestic Missions. Upon resolution offered by T. J. Walne the committee was requested also to report a plan "by which the convention may enter more vigorously upon the work of State Missions." The committee was composed of T. J. Walne, Columbus Smith, W. H. Hardy, J. A. Hackett and Elijah Smith.

The report of the committee was long, but was adopted in whole. The appalling destitution spoken of in the statement of Capt. Hardy was deplored, but was not all of our destitution. How to meet our obligations to these sections of our State was the question to which the convention should address itself. It was recommended that the convention appoint a Board on State Missions, that this Board should be domiciled at Hazlehurst, and when organized should have charge of the mission work in the bounds of the convention. The new Board was to have a corresponding secretary, who was to secure close and hearty co-operation from the churches and associations in our bounds. The Board was to raise funds, employ missionaries, and, as far as possible, supply the destitution in the State, and report to the convention all its operations, being elected annually.

This is a plain statement of the beginning of this onward movement of which so much was expected. Its supporters were to have no flowery bed of ease. The proper men were to be found to work as missionaries, and then induced to undertake the work. Oppositions the most pronounced were to be met and overcome. The Board was composed of fifteen members.

The first six names on it were: Hackett, Lomax, Farish, Pettigrew, Walne, and Webb. This was, indeed, a wise selection.

Steps were taken at once to induce associations to co-operate with the State Mission Board. During the first year of its existence, some of the associations, strong in numbers and resources, were induced to take steps looking to co-operations. This was a work to be done, and it was a hard work. In many of the associations, the strong ministers were doing some missionary work in a small way, and getting pay for it out of their associational mission fund. Under the new plan of co-operation, this might not be. The fight was to be made at these high knobs.

The appointment of an efficient corresponding secretary of the Board was felt of first consequence. This was urged upon the State Board. In 1874, a committee was raised to recommend a man to fill the position. The Committee consisted of Webb, Amaker and Vandlandingham. After some deliberation, and calm reflection, they suggested T. J. Walne of Vicksburg, and most heartily commended him to the Board. The State Mission Board had really previous to that time elected Walne to fill the position, which later he accepted, and entered upon his work.

In 1875, R. A. Massey was commissioned "State Evangelist" under the Board. He had done acceptable work. J. B. Hamberlin was commissioned July 1, 1874, to labor on the sea board on the Mobile and New Orleans Railroad. He found the work done by the missionaries before the war almost extinct. J. B. Gambrell was, by the supplement of his salary, enabled to give his whole time to the church at Oxford. W. C. Friley went to the Delta, and was located at Green-

ville, the growing and prominent town in that section of the State. The missionaries had baptized 243 persons, organized six churches, and eight Sunday schools.

The corresponding secretary had organized and conducted quite a number of Sunday School Institutes, and thus given life to the cause in many parts of the State. Yet, it was said in sadness that there were some entire associations that had no Sunday schools.

As near as E. D. Miller could arrive at the facts in 1875-76, Mississippi Baptists gave to Foreign missions \$1,628.00. The sum of \$574.68 was subscribed to Foreign missions at the convention of 1876.

The State Mission Board began the year 1875-76 with a debt of \$600.00. By the beginning of the year 1876 the debt was paid, and the Board ready for onward movements. That convention year eighty-one persons had been baptized by the missionaries, and one church organized. J. C. Foster had done missionary work in Bethlehem Association, W. M. Farrar had preached to the colored people in the Choctaw Association, and W. E. Tynes in South Mississippi and East Louisiana. The Board was still extending some aid to the church of Oxford, and J. B. Hamberlin was on the Coast, an afflicted and lonely missionary. The State Mission Board was then located in Jackson.

The Foreign mission work of 1877 was about equal to the work done the previous year. But the State Mission Board received that year the sum of \$3,477.31. The six missionaries under the appointment of the Board at the last convention had been retained. It was hoped that the work of the Board would be extended, but distress came from an unexpected quarter. The health of the secretary failed. Months passed, and instead of improving he grew worse, and finally pre-



sented his resignation to the Board, which was not accepted. The receipts fell short, and on the first of January, 1877, the Board was in arrears \$1,500.00. So the work was in a condition to suffer loss. The commission of four missionaries had to be withdrawn.

On the first of April the secretary was sufficiently recovered to enter the field. He had \$2,500.00 to raise before the meeting of the convention in order to meet the indebtedness of the Board. He collected \$1,160.95. J. B. Gambrell was at Oxford, and T. J. Bailey had been in the Delta, and W. C. Fynes was still missionary in South Mississippi.

Some losses the convention was sustaining deserve mention just here. The large hearted Hackett had left the State. In those days he was exceedingly popular. He was especially the friend of young ministers, and gave them a warm place in his heart. He was the first man in the State to bestir himself in the matter of State missions, and was the first president of the old State Mission Board. J. W. Sanford, young and eloquent, departed this life January 11, 1877. The veteran missionary, Whitfield Dupuy, had gone to his reward. He gave in his prime, sinew to the Cold Water Association by his successful missionary labors.

In the summer of 1877, the Board was again moved. It was placed in Oxford. In the faculty of the university were two learned Baptists of large denominational views, and in the town were quite a number of efficient men in mercantile pursuits. It was thought a good place for the infant benevolence. At the first meeting of the body, it was found that there was a debt against the Board of \$1,377.36. But that year we realized by collections \$4,430.93, which enabled the Board to pay its employees and to pay its debts.

T. L. Talbert was missionary at Coffeeville; R. A. Cohron at Winona, E. A. Taylor at Greenville; T. J. Bailey, then a college student labored three months in the Yazoo River Mission; and Hamberlin and T. J. Rowan were on the Coast.

In the report on Sunday Schools special notice was taken of the fact that a State Sunday School Convention had a short time before been organized. The State organizations always show a healthy sentiment in the support of the Sunday School work.

The session of 1879 was not held until November 27th. In the fall of '78, the yellow fever decimated many parts of our State. It appeared again in '79 in Memphis and New Orleans, which caused the late meeting of the convention that year, and affected the contributions to all our benevolences.

Dr. H. A. Tupper, then corresponding secretary of the Foreign Mission Board at Richmond, Va., was at the convention, and was much enjoyed. The contributions to Foreign missions reported by our agent, E. D. Miller, showed an increase of interest in that benevolence. The sum of \$1,144.83 was pledged at the convention to be paid before May, 1880.

During the year the State Mission Board had fourteen missionaries commissioned. The collections of the year amounted to \$3,558.42<sup>1</sup>/<sub>2</sub>, while the expenses footed at \$3,344.00, which left a balance on hand of \$214.42<sup>1</sup>/<sub>2</sub>. This was a good showing in a year when dismay and death were abroad in the land. The new work undertaken by the Board was in the City of New Orleans. The churches in Louisiana east of the Mississippi river were then in our convention, and work was undertaken in New Orleans with a zest. M. C. Cole was the missionary of the Board in that great city. A

new work was begun in Kosciusko, and W. C. Lattimore was commissioned to labor with the church as missionary pastor. J. K. Fant of South Carolina, was missionary in Sardis; H. L. Finley and D. I. Purser, were evangelists under the board.

The report on Foreign missions in 1880, was submitted by Dr. B. H. Whitfield, then State Secretary of Foreign missions. The report showed that our people had taken an advance step in the Foreign work. The collection amounted to \$3,506.52. But Whitfield is not to receive all the credit for this. Miller's report the year before showed a healthy condition of this interest, and Dr. Tupper, at the convention, got a good subscription of over \$1,000.00. But much praise is due Dr. Whitfield. Miller asked the question: "Can we not make it \$3,000.00?" It was made more than \$500.00 greater than that amount, and about \$1,000.00 more than the Foreign Board asked of Mississippi.

The State Mission Board had under its appointment in 1880 about twenty-five missionaries. They had baptized 300 people, and organized five churches, and occupied fifty stations. The annual collections amounted to \$6,407.61. There was nearly double the amount collected the previous year.

The Board suggested to the convention the propriety of employing a State Sunday School Missionary. The American Baptist Publication Society with their usual generousness, had proposed to aid in paying the salary of such a missionary. Two questions were raised, should the missionary be employed by the Board, or by another new Board; and, should aid be received from the American Baptist Publication Society. This would be new work, and the Board wished direction in the matter.

In 1881, Mrs. Janie L. Sanford, daughter of Gen. M. P. Lowrey, had been appointed as missionary to the Chinese in California, and was in readiness to go when the Foreign Board had the necessary funds. The convention recommended to the Foreign Board that Mrs. Sanford be sent to California immediately, and stated that the denomination in Mississippi was pledged for her support.

Because of a change in the time in the year for the meeting of the convention—from July to November—the report of the State Mission Board reported its operations from July 1, 1880, to October 1, 1881. The year was very unfavorable to the work. The winter was long and extremely cold, and a blighting drouth came in the summer, but the Board was able to meet its obligations. Thirty-five missionaries and evangelists were in the employ of the Board. Our receipts for the year were \$11,945.17. Three missionaries had been laboring in the Delta, E. C. Gates, E. E. Smith, and J. C. Gadd. Lewis Ball was to go into that district January 1, 1882, as general evangelist.

The appointment of a State Sunday School Missionary was a disappointment. T. A. Moore was appointed to fill the position, and entered upon his work, but soon resigned to become president of Meridian Female College.

In 1881, the American Baptist Publication Society proposed to donate \$1,000.00 worth of books to the State Mission Board, provided ten colporters should be employed to sell their literature. Their proposition was accepted, and the colportage work begun upon the instructions of the convention.

Another change was made in the time of the meeting of the State Convention in 1882. It was changed

to July. The interim between the meetings of the body, therefore, was from the middle of November of one year to July, 1882. It was a short year, and interfered with the mission work seriously.

In 1882, the State Mission Board had in its employ forty missionaries. The receipts of the Board from November 1, 1881, to July 1, 1882, were \$7,534.78. In addition to this amount about \$6,000.00 had been raised by the missionaries for home uses. Nine colporters were appointed by the Board, six of whom did service. The list was to be filled as soon as suitable men could be had to enter the work.

There was a general restlessness in 1883, as to the system under which the convention was working. Unification of our benevolences was thought desirable. The work of the convention was divided into a number of units not related to each other. It was thought best to have one general Board which should have the oversight of all the objects fostered by the convention. The State Mission Board seemed in unrest. It recommends that one general secretary be appointed to have the supervision of the entire work: and that one agent or co-operative secretary be appointed in each association who should look to the contributions of the local churches.

More, the State Mission Board had resolutions before the Committee on Nominations. The substance of these resolutions was that the secretary and the Board should be in the same place, and that it might be to the good of the State work to move the Board to some other place. They seemed willing to prefer others to themselves, if good could come of it.

J. B. Gambrell offered a resolution to the convention, which met with favor, to the effect that a committee of

fifteen be appointed by the chair to consider the feasibility of more perfect organization of our benevolences. He was made chairman of that committee. At the proper time the committee reported. Its report was long. It was in eleven divisions. It was discussed. The consideration of its propositions was indefinitely postponed. It was in line with the recommendation of the State Mission Board given above. Such reformatations may suffer a downfall, but will not stay down. On Saturday afternoon J. T. Zealy made a motion that the vote of the convention to indefinitely postpone the report of the committee of fifteen be reconsidered, and the report referred to a committee of seven to report at the next session of the body. The motion was sustained.

The secretary of the Board was instructed to give special attention to agencies for promoting mission interests in the local churches, and the Board was authorized to employ an assistant secretary, if necessary. While this effort was being made to increase the duties of the secretary, he was trying to resign his position on the plea that he was broken down, and not physically able to do the work that was pressing upon him. He was retained in office.

While this intricate work was being considered a bit of pleasantries refreshed the convention. W. H. Crumpton from the Alabama Convention then in session at Marion sent the Mississippi Convention this telegram: "Raised \$1,800.00 for Ministerial Education. Say to Gambrell, *Cléveland*, did it." The reply went back; "Raised \$2,150.00 for Mississippi College. *The Baptists of Mississippi did it.*"

Dr. C. C. Bitting was at the convention in 1884, and made a delightful impression on the body. He was

representing the Bible Department of the American Baptist Publication Society. His work was endorsed, and a contribution of \$38.00 made to it.

Considerable effort was made at that time to consolidate all the general organizations in the State into one general convention. The convention was much exercised about it, and talked the matter over at two or three meetings of the body. The General Association of Regular Baptists of Southeast Mississippi replied, that, if fraternal relation was what the convention wished, they were willing to heartily extend it; but the convention wished them to dissolve their organization—away with their idea.

George Whitfield was chairman of the Committee on Foreign Missions in 1884. The Baptists of our State were asked to contribute to that cause that year \$8,000.00. It was suggested that the pastors present pledge themselves to raise the amount in their associations and churches.

The committee on *more perfect organization* was not prepared to report, but suggested that a standing committee of seven, with Capt. John Powell of Grenada, as chairman, be appointed to report at the next session of the convention.

The old State Mission Board had that year eighteen missionaries employed. Sixteen of them were distributed over the State: two were in New Orleans. Lewis Ball was secretary of the Board. The health of T. J. Walne finally failed completely, and he resigned in the fall of 1883. J. A. Hackett was chosen to succeed him in office, but could not accept the position, and Lewis Ball, ready for any kind of work for the Lord, was chosen, and accepted the position.

In the annual address of the president of the con-



vention in 1885, the question of *more perfect organization* was declared an open one. The system under which the convention was working was as a handicap race. The president had his doubts as to whether it was a system at all.

The report of the committee of seven was presented to the convention early in the proceeding of the body. Instead of naming the place at which the Board was to be located, a blank was left in the body of the report to be filled by the convention at pleasure. The motion was made by Dr. Webb that the name of Clinton be inserted in the blank. Some one moved to substitute Jackson for Clinton, when the report and its amendments were laid on the table subject to call. Later, the matter was called up, and the motion on the substitute prevailed, which located the new Board at Jackson. The report as a whole was adopted.

The instrument of writing, presented by the committee, provided that the Convention Board should be composed of fifteen members, nine of whom should live at or near the domicile of the Board, the remaining six to represent different sections of the State. The body was to have authority to appoint its officers, and was to have the oversight of all the benevolent work of the convention; it was to appoint missionaries in our bounds, and fix their salaries; it was to have a corresponding Secretary, who was to be an organizer, with unpaid agencies to assist him in our territory, for the development of the local churches, and with the privilege of appointing a clerk or assistant, whose salary should be fixed by the Board. Collections were to be taken for State, Home and Foreign missions, Ministerial Education, Mississippi College, and Sustentation. This instrument of writing has not, to this date, been changed by the convention.

The convention had an interest in the Home mission work in New Orleans. In July, 1883, the Home Board began to pay half of the salaries of Mrs. M. J. Nelson and M. C. Cole, and "a considerable portion of Dr. S. Landrum's salary." In 1884, it was said that "the work of Misses Gardner and Cole is constantly growing in interest." In the fall of that year Miss Gardner was married to Dr. J. A. Hackett, and was followed in her work by Minnie W. Alfred. On May, 29, 1885, the work so long and so well done by Mrs. M. J. Nelson, was suspended. It was left in the care and keeping of the Coliseum Place church.

In 1884-85, the old State Mission Board had in its employment twenty-three missionaries. The list was reduced January 1, 1885, to thirteen. The Board said: "Our labor has not been in vain nor without its reward." The missionaries had baptized 172 persons, organized six churches and seventeen Sunday schools. At the meeting of the convention the Board was carrying a debt of \$1,265.45.

The contribution made by our State, in 1885, to Foreign missions, was surely not satisfactory. The amount contributed was \$3,556.29, which was not quite half as much as the Foreign Board asked us to give to that cause.

It was found difficult to secure a desirable corresponding secretary of the new Convention Board. J. B. Gambrell, the father of the scheme of more perfect organization, was elected to fill the place, but declined to accept the position. M. V. Noffsinger was then elected, but could not see his way clear to assume the responsibilities of the work. Then, under pressure put on him by the Board, J. B. Gambrell consented to accept the position for two months, through the season of the

meetings of the associations. Finally, he was persuaded to continue in the undertaking.

The total amount contributed that year to the Convention Board was \$20,167.47. Of this amount the sum of \$6,860.93 was for State missions; \$2,638.09 for Foreign missions; \$598.58 for Home missions; and \$3,665.00 for church building.

Twelve young ministers were commissioned as colporteurs for ten weeks at \$100.00 each, \$50.00 of which was to be paid in books. It was thought that the arrangement was a good one for many reasons, chief among which were, the dissemination of good literature, the valuable experience the young men would harvest, and, they would be helping themselves in getting an education.

It may be just as well to state here as elsewhere, that annually the convention received reports on the temperance situation. It always expressed itself in no doubtful terms as to the monster evil in our land. As a denomination we did not go into the campaigns of good government against the hydra-headed evil, but our positions were well defined. As the body did no actual work as a body, there are no historical facts to report beyond a statement that the recommendations of the convention were in clear and ringing language, and, as individuals, Baptists have, as a general rule, been true to the prohibition sentiments of our day.

In 1887, J. B. Gambrell retired from the secretary's position on the Board, and J. T. Christian, then pastor in Chattanooga, Tenn., was chosen to fill the vacancy made by the retiring officer. J. B. Gambrell, was wise and active in the discharge of his duties. J. T. Christian began his work with nerves of steel, full of hope and promise.

In the report on Home missions it was urged upon the Home Board that an able pastor be sent at once to help the women, Mrs. M. J. Nelson, and Miss Minnie Alford. The suspension of the work of Mrs. Nelson in New Orleans in May, 1885, was only temporary, because of the lack of means, and the unsettled condition of the work of the Board. In 1887, the secretary of the Convention Board put this language in his report to the Convention: "We cannot too highly commend the work Sister Nelson is doing, and we believe that it is to solve to a great degree the problem in New Orleans."

At the convention of that year a long memorial to the State Legislature was accepted by the convention. The memorial bore on the desecration of the Lord's day by the running of freight trains through our State on Sunday. This desecration was regarded but equal to the work of the farmer, merchant, etc.

In 1888, the matters of the convention were moving along smoothly. Not a great deal was being done for Home missions. The amount received for Foreign missions was commendable.

A special report was made on New Orleans missions. The Convention Board was advised to increase its work in that city, and a note of approval given to the work of Mrs. M. J. Nelson. She was then under the appointment of the Home Board, but Mississippi Baptists claimed her, and wished her to continue in her noble efforts. Our convention did much for Eastern Louisiana in those days. Long did it support the lamented L. S. Piker in Baton Rouge, and, when it ceased labors in that city, the city was ornamented with a neat Baptist church. J. R. Farish did good work for a while in Tangipahoa, and Mississippi Baptists laid the founda-

tion for the successful operations of Baptists in New Orleans.

The Board had in its employ in 1888 sixty-four missionaries, who were here and there from limit to limit of our State. No sections of the State enjoyed any special partiality from the body. They commissioned men for work, and not to support our ministerial surplus. Two things were always in the minds of the members of the Board—the extension of Christ's kingdom, and the best use of available funds.

In the fall of 1888, our State was panic-stricken again with rumors of yellow fever in our bounds. There were more rumors than fevers, but the rumors seriously interfered with the gatherers at the annual meeting of our association, and injured the work of the year. In 1888-89, the convention gave to Foreign missions \$5,800.01.

It was resolved that year to constitute a State Baptist Sunday School, to meet on Wednesday before the meeting of the convention annually. A committee of five was appointed to arrange a program of exercises for 1890. Nothing came of the movement.

The convention was not slow in expressing itself as to the baleful and pernicious influence of the Louisiana State Lottery Company. In 1887, at Oxford, resolutions were adopted condemning the company. It was injuring the citizenship of our State, and having its influence on Christian character and effort. In 1890, Governor Francis T. Nicholls was doing what he could to wipe the stain of disgrace from his State. Our convention, representing 80,000 white Christians, sent him hearty approbation of his masterful efforts to make the Louisiana lottery a thing of the past, and a curse to our people no longer.

Since the organization of the old State Mission Board, our people have not shown proper interest in the Home Mission Board. The extended territory of the convention for many years, embracing all Louisiana east of the Mississippi river in our bounds, fastened it on their minds that they were doing the whole Home mission work. Their attention was drawn from the Home Board, and has not yet been sufficiently directed to it. In 1890, it was recommended by the Committee on Home Missions that the pastors insist that Home missions was entitled to an equal share of liberality with the other boards fostered by our convention.

In 1891, the convention met in Natchez. The affairs of the body were in confusion. College matters were in a distressing condition. The Board of Trustees saw little of the workings of the convention, being almost continually in session. It was at that convention that the famous preamble and resolutions engaged the attention of the convention. In that convention year we contributed \$9,502.00 to State missions: \$5,684.18 to Foreign missions, and \$1,505.46 to Home missions; to Ministerial Education \$1,554.25; and to Mississippi College \$22,984.77. Not a small work for the year.

The convention of 1892 was almost totally absorbed with the subject of college removal. The body met in Meridian, and Meridian wanted the college. The fight was stubborn. The contest was doubtful. Propositions were altered, and many scarcely knew their own minds. The removal of the college was discussed in the homes, on the streets, in the places of business, in the meetings of the convention, everywhere. Feeling ran high. Some who long had been walking in unison, found the parting of ways, and in the flight of years were far apart.

In the report on Sunday Schools it was recommended "that the Sunday-school work be committed to the State Mission Board with instructions to organize it as a department as early as possible, and foster it through a Sunday School missionary or evangelist, with colporteur work added." Nothing was done through the year, but the following year the recommendation was reiterated, and emphasis placed upon it.

The Convention Board, in 1892, had fifty-nine missionaries employed, who reported 228 baptisms, and nine churches and forty-six Sunday Schools organized. The estimated value of churches built on mission fields was \$9,529.50.

Our mission work met with serious hindrances in 1892-93. Just as the secretary of the Convention Board was getting ready for a severe fall work in 1892, traversing the State attending the meetings of district associations, "he was stricken with sickness nigh unto death." Few misfortunes can come upon the work of a Board of more injurious consequences. It can only be compared to the illness of the mother in the home. J. T. Christian was forced by bad health to resign his position as secretary of the Board, March 10, 1893. His place was filled by the election of A. V. Rowe, of Winona, but the year was far spent when A. V. Rowe assumed his duties.

Another great loss to our State work was the death of Capt. John Powell, of Grenada, March 10, 1893. Captain Powell was a man of wealth of purse, of heart and of brain. He was invaluable to our work from 1877 to the day of his death. His open benevolent countenance was itself a benediction. He was punctual and hopeful at all our gatherings, and in the van when a great cause was to be represented.



In 1894, the Sunday-school work was again, after the lapse of many years, in a good condition. B. N. Hatch, of Columbus, had been placed in the field as Sunday School evangelist, and "was fast taking favor, and the wisdom not only of the move, but also of the appointment," was generally recognized. The Sunday School Board of the Southern Convention was aiding in his support. In 1895, Hatch organized fifty-four Sunday schools, and did much other valuable service for the Sunday-school interest. Later, four men were appointed in as many parts of the State to look after our Sunday-school work. In 1896-97, the four men were: W. P. Winters, G. W. Thompson, J. J. Walker, and C. S. Ray. In 1899, the Sunday-school interest was commended to what favor it could get in fifth Sunday meetings. And thus the clock ran down.

In 1894, the Convention Board was behind with its missionaries about \$500.00. After speeches on the subject of State missions by Z. T. Leavell, J. H. Boyett, and A. J. Miller, a collection for this object was taken, amounting to \$571.31.

The convention was called upon to lament the death of Dr. J. W. Bozeman in 1895. He died Feb. 22, 1895. Dr. Bozeman had long been a prominent man in the working of the convention. He was quiet, but a man of force. He was not a great preacher, but better, he was a good preacher. He was loved by the convention, and loved the convention. And Henry D. White died in Vicksburg, December 17, 1894. He was not a gifted man, but remarkable in the use of his gifts. He knew better how to use all the Lord gave him by nature and grace than any man among us. He had no idle surplus material. He was one of three men who made the possibilities of the Delta work as we see it to-day.

One of the principal items of business in the convention of 1895, was the assuming of the Jackson church debt by the convention. It was through the persuasion of some of the members of the convention that the church at Jackson had built so extensively, and at such a great cost. The building was erected with accommodations for the Convention Board in its meetings. H. F. Sproles, pastor at Jackson, had exhausted his energies and resources in his efforts to cancel all debts accruing in its construction. The sum of \$12,000 was due on the building, which was assumed by the convention. A committee of five was appointed by the convention with full power to co-operate with the building committee of the Jackson Baptist church. The committee consisted of R. A. Venable, I. N. Ellis, H. C. Conn, B. W. Griffith, and Z. D. Davis. Here was work for the convention for years.

Our State was asked to raise \$4,000.00 for Home missions in 1895-96, and failed to do so. In many churches collections for that object were crowded out by demands made directly and persistently by the representatives of other objects. Yet, the Home Board has been the unfailing friend of Mississippi Baptists. No one can fail to appreciate that fact, who reads this history of the mission work of the convention. In 1896, the treasurer of the Convention Board reported the sum of \$1,688.66 sent to the Home Board. Of course, some contributions did not pass through the hands of the treasurer of the Convention Board.

The great interest in Foreign missions at that time was the building of a home for E. N. Walne in Japan. E. N. Walne is a son of T. J. Walne, long the secretary of the old State Mission Board, and much loved by our people. In the far-away land of Japan, Earnest Walne

was made to know that hearts were beating warmly for him in the dear old State of his nativity.

That year the Convention Board commissioned seventy-three missionaries. How the work had grown! Our forefathers struggled and prayed in the support of a few men preaching in Vicksburg, Jackson, Yazoo City, Grenada and Natchez, and congratulated themselves that they were doing well.

The convention at Grenada, in 1897, was as a worried mother, whose children, though loved, are not walking to her liking, and are about to be contaminated by outside influences. M. T. Martin was dear to the thoughtful men of that body. He was a lovable, companionable man. If the question had arisen as to who had in time of its distress done most for the convention and its institutions, nearly every one in the body would have been restrained to let Tom Martin go ahead of him. This historian has in these studies of our history been compelled, more than once, to rest his pen in his meditations on the character of Tom Martin; and most readily would he strew flowers on the grave of that man, and bare his head near his sleeping dust. Surely no one wished him any harm at the convention in Grenada.

And W. H. Whitsitt was at that convention, learned, chaste in diction, and polished in manners. He is gentle as a woman and of virgin purity. Who could not love him? But he had made mistakes, and was still wrong after all his confessions.

In 1897, we were doing a better part by the Home Board. The Baptists of our State gave that year to this Board the sum of \$3,191.36. The long-neglected friend had come to our assistance again in the moment of our trouble. The Home Board was assisting us in

the payment of the Jackson church debt. The Home Board had agreed to pay a thousand dollars a year and interest to aid us in the discharge of our duty. The agreement was a fine commentary on Christianity after a long season of forgetfulness on our part. We should do better by that interest. When the final struggle came with that annoying debt at Jackson in 1900, the Home Board smiled on us again, and made it possible then and there to raise the money still due on that old church debt.

That year, (1892), Mississippi Baptists gave the sum of \$8,528.22 to Foreign missions, which was far in advance of the contributions of former years, and was a source of congratulation. The contributions to State missions amounted to \$7,404.95. The number of persons baptized by the missionaries of the Board was 547: thirteen churches had been organized and twenty-five Sunday Schools. The number of baptisms by missionaries of the Board the following year was 426. There were 88 missionaries who occupied 131 stations.

In the Convention Minutes of 1889, appears a very sensible resolution with an introductory writing from the pen of Judge B. T. Kimbrough. It is on Christian citizenship, and is highly worthy of the space it fills in the Minutes.' It is surely the duty of each Christian to study the condition of his country and the character of the man who presents himself as a subject of the right suffrage. It is itself immoral to vote for a man known to be lecherous or sottish. "Christian citizenship cannot be divorced from the citizen's duty." Nothing is truer in a code of morals than this expression in the writing referred to. We give the resolution:

*"Resolved, therefore, That it is a transgression of*

Christian duty for any believer having the ballot, to wilfully fail to use it; thereby neglecting to do his part towards safeguarding our priceless heritage of a Christian civilization and religious freedom. And it is vicious to use the ballot to put in office men that encourage immorality by getting drunk or otherwise openly defying both the laws of God and man, and we condemn it utterly."

The inroads of death into our rank in 1898-99 were sad to contemplate. The laborious E. C. Eager, the consecrated agent, gave up his crutches for heaven's helping hand. T. G. Sellers, wise in council, discrete in the pastorate, and an impartial moderator, crossed the river. E. P. Douglass, cautious in debate, and helpful in advice, went home to God. M. T. Martin, of iron will, while moving on the train went to the heavenly station. And E. A. Taylor, the affable; M. S. Shirk, the learned; B. A. Crawford, the faithful, and J. C. Foster, the sensible, crossed the bourne, and we saw them no more.

In the year 1900, the convention met in Jackson, full of hope and vigor. It had learned to regard no obstacles; to face any frowning issue; to honor God and revere the calls of duty. It represented men between the plow-handles, in the factories, behind the counter, in the banking halls, before the courts of justice, in high places of public favor, and within the sacred desk. Its constituency was rich in means and merit, its benevolences copious, and its horizon the earth's limits.

As the convention was closing the labors of the old century to enter upon the new, there was a pleasing prospect in view. Our loved commonwealth was in the flow and glow of material wealth. Inviting Chris-

tian work was as lovely as a maiden to the vigorous child of God. Towns were springing up like magic in the southeastern part of our State, and in the alluvial Delta. The hum of machinery and the musical buzz of the saw were heard in city and village. Immortal beings, with souls to redeem, fired the engines, watched the machinery, and directed the saw. Millions of years to come their minds would be active and their emotions bounding. In the immortal years of God, where were they to be? Elysian fields awaited them, or dismal, dark dungeons of despair.

The writer loves the State of Mississippi. He loves the Baptist State Convention and the great enterprises fostered by it. He loves the Mississippi churches and their faithful pastors. To them he plights his warmest affections and strictest fidelity. By birth and citizenship, he is a Mississippian. A patriotic devotion to his native State possesses his soul. He loves her broad prairies, her rolling hills, and her alluvial lands. In her warm bosom sleep the tranquil remains of his sisters, his father and his mother. In her splendid institutions of learning he received instruction: and in her beautiful villages and proud cities he has seen his children grow to maturity. He is a Mississippi Baptist. He was baptized in water, filtered and made pure in nature's laboratory under the everlasting hills of Mississippi, which, after springing up in the stony sands of an inviting fountain, flowed in its sweetness into a clear pool in the valley below. Heaven's blessings continue to rest on Mississippi Baptists.

## APPENDIX.

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Articles of Faith; Gospel Order; and Constitution of  
the Most of Our Associations.

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### ARTICLES OF FAITH.

1. We believe the scriptures of the Old and New Testament are the words of God, and the only rule of faith and practice.

2. We believe that the scriptures teach that there is but one living and true God; that there are three persons in the Godhead, the Father, Son and Holy Spirit, and that these three are one.

3. We believe in the fall of Adam from his original rectitude; that through his disobedience judgment came upon all men to condemnation, and all are now totally depraved, and wholly unable to restore themselves to the favor of God.

4. We believe that God has provided a way of salvation, and has revealed it to us in the Gospel of His Son; that this way of salvation was adopted in the Eternal counsel; that God chose His people in Christ before the foundation of the world, and determined on their recovery through the sanctification of the Spirit and belief of the truth.

5. We believe that there is one Mediator between



God and men, the man Jesus Christ, who by the sacrifice He made in becoming an offering for sin, hath, by His precious blood redeemed us from under the curse of the law, that we should be holy and without blame before Him in love.

6. We believe in the necessity of regeneration, and that the Holy Spirit is the great agent, and the word of truth the instrument in convincing man of his lost and condemned condition, and leading him by repentance and faith, to the Lord Jesus Christ; and that we are justified in the sight of God, only by the righteousness of Christ imputed to us; and that all who are thus justified will continue to persevere unto the end.

7. We believe that good works are the fruits of faith, and follow after justification, and are evidences of a gracious state; and that all believers are bound to obey every commandment of God from a principle of love.

8. We believe in the resurrection of the dead, and a general judgment; that the happiness of the righteous, and the punishment of the wicked will be everlasting.

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#### GOSPEL ORDER.

1. We believe that a visible Church of Jesus Christ is a congregation of immersed believers, who have given themselves to the Lord, and to one another, by the will of God; and have covenanted to keep up a godly discipline, agreeably to the rules of the gospel.

2. We believe that Jesus Christ is the head of the Church—the only lawgiver—and that the government is with the Church.

3. That baptism and the Lord's Supper are gospel

ordinances appointed by Jesus Christ, and are to be continued in the Church until His second coming.

4. That the immersion in water of a believer, in the name of the Father, Son and Holy Ghost, is the only scriptural baptism; and none but ministers who are in good standing, and have been baptized and ordained according to our faith and order have a right to administer it.

5. That none but regularly baptized Church members, who live a holy life, have a right to partake of the Lord's Supper.

6. That it is the privilege and duty of all believers to make a public profession of their faith, by submitting themselves as subjects of baptism, and as members of the visible Church.

7. That it is the duty of every regularly organized Church, to expel from her communion all disorderly and immoral members, and also those who hold doctrines contrary to the scriptures.

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### CONSTITUTION.

ARTICLE 1. *Name and of Whom Composed.*—This Body shall be known by the name of THE CENTRAL BAPTIST ASSOCIATION; and shall be composed of delegates only who are members of the churches they represent, except such as may be invited to a seat by the consent of the Body.

ARTICLE 2. *Terms of Representation.*—Churches represented in this body shall be entitled to three delegates, and an additional one for every fifty over one hundred members.

ARTICLE 3. *Time and Place of Meeting.*—This Association shall meet annually, and at such time and place as shall be previously appointed.

ARTICLE 4. *Officers and Their Duties.*—After reading the letters from the different churches and enrolling the names of the delegates, the Association shall proceed to elect, by ballot, a Moderator, Treasurer and Clerk.

It shall be the duty of the Moderator to preside and lead in all transaction of business, and to see that order and decorum are observed by all the members.

The Treasurer shall receive all monies belonging to the Association, keep an accurate account of them, and the objects for which they are designated; pay them out according to the instructions of the Association, or its Board, and make a report of the state of the Treasury before the close of each session.

It shall be the duty of the Clerk, to keep a fair and impartial record of all the doings of this Body, and keep a regular file of the minutes, which he shall transmit to his successor in office.

There shall also be ten members elected at each annual meeting, who, together with the above named officers, shall constitute a Board of Managers, (five of whom shall constitute a quorum), which Board shall conduct the business of the Association during the interval between the regular meetings. These officers shall continue in office until succeeded by a new appointment.

ARTICLE 5. *Statistics.*—It is expected the churches will send up, with their messengers and letters to the Association, an account of the state of their respective churches; particularly of the additions and diminutions in the past year, and generally, of whatever relates to their peace and prosperity, together with the whole number of members in communion. With these letters, each church shall forward money for the printing of the minutes.

ARTICLE 6. *Reception of New Churches.*—Churches wishing to be received into this Union, may apply by letter and messengers, and giving satisfactory information of being sound in doctrine and practice, may be received; and as a token of the same, the Moderator, in behalf of the Association, shall extend to the messengers the right hand of fellowship.

ARTICLE 7. *Privileges of the Association.*—Although, as an associated Body, we utterly disclaim all power over churches, so far as respects an interference with their independence and discipline; yet we deem it our high privilege to judge for ourselves of the propriety of continuing any church in our connection which is either heterodox in principle, or disorderly in practice. In order, however, that we may not withdraw our fellowship without sufficient reason, it is proposed that when a complaint is made by any two churches of this Body, against a church belonging to the Association (if thought expedient), they may appoint a committee, who shall request a conference with said church, in order to obtain satisfaction on the points which form the subject of complaint, and shall report the result to the next meeting of the Association, in order that they may decide as duty may require.

ARTICLE 8. *Neglecting Representation.*—Whenever any church shall neglect making a communication to the Association, for the space of three years together, it shall be considered as having withdrawn from us, and of course shall be dropped from the minutes, unless two or more members shall request their continuance, and will also engage to inquire into their standing, and report at the next meeting of the Association.

ARTICLE 9. *Of Correspondence.*—This Association shall have a right to hold correspondence with such as-

sociations, societies and individuals as it may think proper.

ARTICLE 10. *For the Spread of the Gospel.*—It shall be the duty of this Association, from time to time, to suggest to the churches what they may think the most expedient to be done for the spread of the Gospel in the world.

ARTICLE 11. *General Provisions.*—This Association, when convened, shall appoint the time and place of their next annual meeting, select a person or persons to preach on the occasion, make any other appointment or transact any other business they may deem expedient, and shall, from time to time, make such amendments and alterations in this Constitution as experience may dictate: *Provided*, such alterations or amendments shall be carried by a majority of two-thirds of the members present, at any regular meeting.

ARTICLE 12. The name of any delegate leaving the Association before its final adjournment shall be marked absent, with or without leave, as the case may be.

### ... Constitution ...

#### OF THE MISSISSIPPI BAPTIST STATE CONVENTION.

ARTICLE 1. This body shall be known as the Mississippi Baptist State Convention.

ART. 2. The object of this convention shall be to digest and organize an operative system of measures to promote the general interest of the Redeemer's Kingdom, particularly within its own bounds.

ART. 3. This convention shall be composed of messengers from Baptist churches and Baptist associations in Mississippi in the following ratio: Each association shall be entitled to one messenger for every two hundred members, or fraction thereof; and each church shall be entitled to one messenger for the first one hundred, or fraction thereof, of its membership, and one messenger for each additional member, or fraction thereof.

ART. 4. The convention shall never possess a single attribute of power or authority over any church or association. It absolutely and forever disclaims any right of this kind, hereby avowing the cardinal principle that every church is sovereign and independent.

ART. 5. The officers of this convention shall consist of a president, two vice-presidents, a corresponding secretary, a recording secretary and a treasurer; all of whom shall be elected annually and immediately upon the enrollment of the messengers present; each member enrolled shall be entitled to one vote, and all elections for officers of the convention shall be held by ballot, the ballots to be cast by the enrolled messengers present. All officers of the convention shall continue in office till their successors have been regularly elected.

ART. 6. It shall be the duty of the corresponding secretary to conduct the general correspondence of the convention, and report the same at its annual meeting.

ART. 7. The recording secretary shall be responsible for all

papers and documents committed to his care, and shall keep a fair and faithful record of all the proceedings of the convention.

ART. 8. The treasurer will take charge of all the moneys, specialties and property of all kinds belonging to the convention; shall keep an authentic record of all the receipts and disbursements of the convention funds, specifying particularly to what objects donations are to be applied, and shall make a full exhibit of same at the stated meeting of the convention. He shall pay out no money except by the order of the convention, signed by the presiding officer, and countersigned by the secretary.

ART. 9. The annual meetings of this convention shall be held at such times and places as the convention may from time to time determine. The president may, with the advice of any four other officers, call a special meeting of the convention or change the time and place of the annual meeting.

ART. 10. The convention shall have the power, at their annual meetings, to make such alterations of and additions to the constitution as experience shall dictate, by a majority of two-thirds of the members present; *Provided*, That the Fourth Article be scrupulously preserved, and that notice be given of the contemplated alteration a year previous; *Provided*, That such changes shall not be made on the last day of its annual meeting.



## EARLY BEGINNINGS OF BAPTISTS IN MISSISSIPPI.

BY Z. T. LEAVELL.

Baptists do not assert that they preceded all other evangelical denominations in the early settlement of Mississippi. But they do maintain the position that they were the first of them to permanently establish themselves on the soil of our State. The existence of an early Congregational Church was of short duration, just twelve years. Like a meteor, the church came and went before Baptists established themselves in organized and orderly form. The colony of Congregationalists reached Mississippi in 1772, and Rev. Samuel Swayze, their faithful pastor, died in 1784. The existence of the church was dependent upon the bodily presence of one man, and when he was dead the church was dead.

At what date do Baptists claim that the first Baptist church was established in Mississippi? This has been a troubling question. Rev. F. M. Bond, in his introduction to *A Republication of the Minutes of the Mississippi Baptist Association*, says: "From this period (1780) to 1793 or 1794, we know but little about the church, only that it existed and increased." Rev. John G. Jones, in his *Introduction of Protestantism in Mississippi and the Southwest*, says of the Baptists: "If they date the institution of their church from the time Baptists first established social worship in

Mississippi, they may fix it as early as 1781 \* \* \* if they date it from the time William Hamberlin, Stephen DeAlvo, and others, were admitted into their communion by immersion \* \* \* They may fix it as early as 1791 or 1792." Thank you. Jones was a good man, and a clever historian, but some things did not fall under his observation. Bond seems without chart or compass, and on an unknown sea. It may be well to say that oral tradition and conjecture are not history. We are not left at the mercy of either in answering the question before us.

By a strange providence, I have before me the minutes to 1815 of the first Baptist church established in Mississippi. In 1888, when I was pastor in Natchez, my lamented friend, Maj. Thomas Grafton, then editor of the *Natchez Democrat*, gave me these old musty records. I was told by him that a great many years before a good Baptist had given them to him in trust, inviolable to be held until old age came on him and then to be given to some worthy person in like manner as he received them. He affirmed that he did not know why they were given to him, as he was a Presbyterian. I could tell why, if it were in place here.

I shall give you, without mental reservation, excerpts from these minutes as they bear all the marks of correctness and of great age. The paper on which they are written is as brown as a bun, and the writer uses the ancient "f" for "s." The minutes begin thus:

"October, 1701. The Baptists of the vicinity of Natchez met by request of Rev. Richard Curtis and William Thomas, at the house of Sister Stampley, on Coles Creek, and formed into a body, receiving (or adopting) the following articles or rules, considering it necessary that such as have a mind to join the church are only to be received by letter, or experience."

Their place of meeting was on the South Fork Coles"

Creek, which runs northward through the western part of Jefferson county. The old church house was near what is now known as Stampley Station on the Natchez and Jackson Railway, which is eighteen miles north of east of Natchez. There is no church there now, and the old church house is a thing of the past. The old mother church is dead, and there is nothing now remaining to mark the spot made sacred as the meeting-place of the ancient worshippers.

There were seven men and women who went into the organization of the church, October 1791. Given in the order in which they occur, they were: Richard Curtis, William Thomas, William Curtis, John Jones, Benjamin Curtis, Margaret Stampley, and Ealiff Lanier. Richard Curtis is designated on their written record as their chosen pastor, and William Thomas as their recording clerk. A small number, indeed, but a Scriptural number. In the great waste of the wild west, with hostile Indians on one side, and a frowning state church on the other, seven men and women organized for happy homes and peaceful citizenship, a cheerful now, and a blissful hereafter. What could they do within their menacing environments? But we must remember that Christ began the evangelization of the world with twelve men of limited education, while surrounded by a conservative, threatening religious population, and opposed by demons incarnate.

The articles on which this first Baptist church in Mississippi was constituted were few and simple. I will give them:

"1. We agree to submit ourselves to God, and to each other, reprove, and bear reproof, bear each other's burdens, and to carry on the work of the Lord as well as we can.

2. We agree, as touching things temporal, not to go to law one against another, as the Scriptures forbid that Brother should go to law against Brother.

3. We believe the Lord's Day to be set apart for the worship of God, and, whereas it has been much observed, now to pay particular attention to that day; and make the Scriptures of the Old and New Testament our rule and practice in life."

This a good and simple creed, and one by which the church abided throughout its existence. Its members reproved, and bore reproof. Their discipline was strict, sometimes seemingly severe, and ever firm. Suspensions were not infrequent, and expulsion was administered with a steady hand. They settled their disputes as to temporal matters among themselves, and not at a legal tribunal, sometimes endangering the best interests of the church by such a mode of proceeding. They were strict in the observance of the Sabbath, holding social worship in their homes on that day, when deprived of the privileges of public worship. They were a people of one book, the Holy Bible, which was with them the first and last appeal.

"The first church was called Salem, *i. e.* *peace*, and stood among the upper branches of South Fork of Coles Creek in Jefferson county, on what is still known as 'The Salem road.' " (Jones' *Protestantism*) This statement is true in a sense. This first church was called Salem, but was not called Salem at first. It is the general opinion that it was, but the opinion is not correct by much. It is called in the early church records, "The Church of Jesus Christ at Coles Creek," "The Baptist Church of Jesus Christ on Coles Creek," and "The Baptist Church on Coles Creek." It is spoken of as assembling in private homes, and, "according to appointment," until 1805, when it is said to meet "at Coles Creek Meeting House." The caption of the old minutes is, "*The Records of Coles Creek Church.*"

From the minutes of the old Ebenezer Church, Jan. 31, 1807, we get the statement, "The following breth-

ren, viz: John Courtney, Rev. Ezra Courtney, and Mark Cole, were appointed to attend a conference at Coles Creek Church, to be held on Feb. 27, for the purpose of forming an association." This last quotation shows that it was called Coles Creek Church through January, 1807. The church was not, therefore, called Salem until between Jan. 31, 1807, and Sept. 26, 1807: the last date being the time of the first meeting of the Mississippi Baptist Association after its organization at Coles Creek Church. In the minutes of that meeting of the association it is called Salem Church for the first time.

An important event in the existence of the old church was the return of Richard Curtis from South Carolina after his persecution by the Spanish authorities. The usually accepted date of his return is strangely at variance with the written records of the Coles Creek Church. This variance is, most probably, due to the fact that the basis for the statement made by historians is the memory of old people, who lived near in time to the occurrence of the noted event, and not upon any written record of facts made at the time. Jones says of Curtis, "On the 6th of April, 1795, he stood a prisoner before Governor Gayoso." He states that Curtis left his home Aug. 23, 1795. These facts are not contested. The old records of Coles Creek Church, (page 2) say he left Coles Creek in 1795. But this historian asserts that Curtis was away from Natchez District two and a half years.

The above assertion has splendid backing. Goodspeed's *Memoirs of Mississippi* (p. 371; Vol. II.) contains this statement: "At the end of two years and a half Curtis returned." Added to this, Bond tells us Curtis "remained in South Carolina" until the treaty

ceding Mississippi to the United States was *effected*." This seems sufficient to establish the date of the return of Curtis, and I feel inclined to accept their statements, but am held to an opposing record of the fact.

On page 4 of the old Minutes of Cole's Creek Church, near the bottom of the page, we find this statement: "However, although there was not a perfect reconciliation, nothing extraordinary broke forth, until the return of Brother Curtis, which was November, 1796." This written statement, we must accept, as it is seventy (70) years older than any one of the four written statements to the contrary.

Why should Curtis not have returned in November, 1796? Let us address ourselves to this question. Through the influence of Mr. Pinkney of South Carolina, the treaty of Madrid was signed on the 27th of October, 1795, placing the southern boundary of the United States at the line of the 31st degree of north latitude. This line is south of the county of Wilkinson, and was to be run within six months after the treaty was signed. It is admitted that news traveled slowly in those days. The battle of New Orleans was fought by Jackson after the terms of peace had been agreed upon by England and the United States. But as Pinkney was an honored citizen of South Carolina, and Curtis then in South Carolina, it is very reasonable to suppose that Curtis heard of the treaty by or before the spring of 1796, which gave him full time to make all arrangements for his return in November of that year.

The news of the treaty of Madrid reached the authorities of the United States in 1795, as in that year, to confirm the treaty, Andrew Ellicott was ordered to go to Natchez to ascertain the line of 31 degrees north

latitude, and reached the city February 24, 1797. Governor Gayoso knew all these things. He knew Ellicott was coming, and for what purpose, and was on his good behavior.

Richard Curtis reached the "Natchez country" only three months before Ellicott, which was seven (7) months after the limit of time had expired for running the boundary line. On the 21st of March, 1797, Governor Gayoso politely wrote to Ellicott, "There is not a single patrol out in pursuit of anybody, nor do I find occasion for it."

It is certain that some of the survivors of the eighteenth (18) century in their minds confused the pompous landing of Ellicott with the final occupation of the Natchez country by the United States in 1798. In Bond's introduction we find this language: "The American commissioners arrived \* \* \* and raised the *stars and stripes* on the heights of Natchez. They then immediately raised a large brush arbor, and put temporary seats under it, and sent for Elder Bailey Chaney to come and preach under the American colors. \* \* \* This last statement I have from the mouth of one of the hearers on the occasion (Elizabeth Chaney)." Claiborne says: "On the 29th (February, 1797), he (Ellicott) pitched his tent on the bluff \* \* \* and hoisted *the national colors*." Riley, in his *School History of Mississippi*, tells us that "Ellicott soon became impatient of the delay \* \* \* and began *to arouse the people*. He defiantly *unfurled the flag* of the United States, secretly found out how the inhabitants felt about the treaty, and *encouraged them to assert their attachment to his government*."

Ellicott, was no doubt, defiant in his attitude toward Governor Gayoso. Claiborne informs us that,



"the inordinate vanity of Ellicott got control of his judgment, and he assumed, *from the outset*, the air of a plenipotentiary." So we may well conclude that the statement made by Bond, as to what took place "under the Stars and Stripes" is confused, and that the event was at an earlier date than was attributed to it; and also that we must discount oral tradition when confronted by records written at or near the occurrence of an event of history.

It is a matter of interest that there were four Baptist churches in Mississippi before the close of the 18th century. Baptists not only came to Mississippi to stay, but they knew the multiplication table. It does not occur anywhere in the written history of Mississippi Baptists, so far as I know, that there was a second Baptist church formed in the State as early as 1798. Jones cautiously informs us that 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, called Bethel." Bond says: "In 1800 a church was constituted four miles from Woodville, in Wilkinson county, by a part of the Ogden family and others. About the same time, one was constituted on Second Creek, and, we think, was called New Hope." They give us some facts, but not all of the facts.

The old records of the Coles Creek Church must again be heard. In the Minutes of the meeting of the First Friday of August, 1798, we have as the second item of business. "The Bayou Piere brethren presented a petition requesting the constitution of a church on the Fork of Bayou Piere. The church thought it expedient and delegated Brethren Richard Curtis, William Thompson, John Stampley, Benjamin Curtis, Jacob

Stampley, Joseph Perkins and William Thomas to attend at the house of brother Thomas Hubbard on Friday, before the third Sunday in August." This Bayou Piere church did not go into the constitution of the Mississippi Baptist Association at Coles Creek, nor had messengers at the association in Sept., 1807. Thus it escaped the eye of the historian, but it was received into the association in 1808. It was represented by letter and messengers in the association each consecutive year unto 1819, when, on petition to the association from eight churches north of the Homochitto river, it was dismissed, as one of the number, to join in the organization of the Union Association. The first session of the Union Association was held with the Bayou Piere church, September, 1820. Five years later it still existed, and was represented in the Union Association by Levi Thompson and William Cox.

In the first years of the 18th century churches were established in South Mississippi with marvelous rapidity. We will notice the organization of some churches in Amite county. The New Providence church, east of Gloster, was organized July 27, 1805, with twelve members. The Ebenezer church, southeast of Centerville, was constituted May 9, 1806, with eleven (11) members. The East Fork church, west of Magnolia, was organized on the third Sunday in September, 1810, with twelve members. The Zion Hill church, west of Summit, was constituted June 11, 1811, with twelve members. The Mars Hill church, south of west from Summit came into existence on the first Sunday in June, 1815, with nine members.

In 1820, the old Mississippi Association was within the counties of Wilkinson, Amite, and a part of Franklin; the Union Association within Adams, Claiborne,

Copiah, Jefferson, and a part of Franklin; and the Pearl River Association in Lincoln, Pike and Marion, and Lawrence. These, and other associations, soon covered the southeastern part of the State.

The beginnings of Baptists in North Mississippi was distinct from their beginning in South Mississippi. North Mississippi was peopled by a tidal wave of immigration from the east after the third cession made by the Choctaws and the cession made by the Chickasaw Indians. The Choctaws did not get out of the State before 1830, nor the Chickasaws before 1835. These tribes occupied most of our State north of a line from Prentiss on the Mississippi river to Shubuta on the M. & O. Railway.

In this territory, the Chickasaw Association was formed in 1838, embracing the territory now known as the counties of Marshall, Lafayette, Benton, Union, Pontotoc, Lee, Tippah, Alcorn, Prentiss, Tishomingo, and Itawamba. The Zion Association was founded in 1836, covering the counties of Calhoun, Chickasaw, Clay, and Webster. The Columbus Association was organized in 1838, embracing the counties of Monroe, Lowndes, Oktibbeha, and Noxubee. The Yalobusha Association came into existence in 1837, and was in the territory of Tallahatchie, Yalobusha, Grenada, and Carroll counties. The Yazoo Association later extended southward, embracing Leflore, Holmes, and Yazoo counties, and was met on the south by the Union Association.

The Baptists who came to our State in early times were, very largely, from the Carolinas and from Georgia. They *came* to Mississippi, they were not *brought*. They were a thrifty people, who came west because of what they had learned of the salubrious climate, and

the fertile soil of our State. With sterling worth and masterful common sense they went to work to make their fortunes by pure, godly living and unremitting labor. They were patriotic and law-abiding. They have grown as the years have come and gone, as one would naturally expect, until now, there are 100,000 white Baptists in our grand old Commonwealth.

**Z. T. LEAVELL, D. D.**

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A word biographical. Rev. Z. T. Leavell, who has written the major part of these volumes, true to his characteristic modesty, has studiously kept himself in the back-ground, while he has accorded all honor to his co-laborers in Baptist affairs. I have felt that the least that could be done for this brother, who has performed so valuable a service for Mississippi Baptists, is to print here this brief biographical summary. Anything less would do him an injustice and defraud the denomination; for the reason that he has been one of the great factors in Baptist achievements in the State.

He was born in Pontotoc county in 1847, and educated at the University of Mississippi, graduating at that institution in 1871. In October, 1870, he entered the ministry. After completing his university course, he entered upon a three year's theological course at the Southern Baptist Theological Seminary, then in Greenville, S. C., but afterwards removed to Louisville, Ky. After serving as pastor of Baptist churches at Dalton, Ga., Murfreesborough, Tenn., and Columbus, Ky., he returned to Mississippi in March, 1877. He was subsequently pastor at Oxford, Natchez, and Clinton. He was financial agent of Mississippi College for two years and for the some length of time in the faculty of that institution. From 1890 to 1895, he was president of Carrollton Female College. In 1895, the degree of D. D., was conferred upon him by Mississippi College. During a period of twelve years, Dr. Leavell was a member of the Board of Trustees of Mississippi College. He has been connected with the Baptist Mission Boards of Mississippi for twenty-seven years. He was secretary and treasurer of the Gulfport Chautauqua Association. He has for several years resided in Jackson, and preached to churches in adjacent towns, devoting all his spare moments to writing these volumes. His family consists of himself, wife and two daughters.

He is author of *Baptist Annals and Existing Baptist Orphanages of the South*.

A more detailed sketch of his life may be found in Goodspeed's *Biographical and Historical Memoirs of Mississippi*, vol. I., pp., 1010-1.

T. J. BAILEY.

















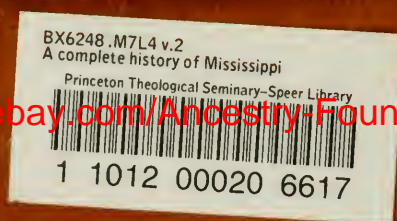


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