

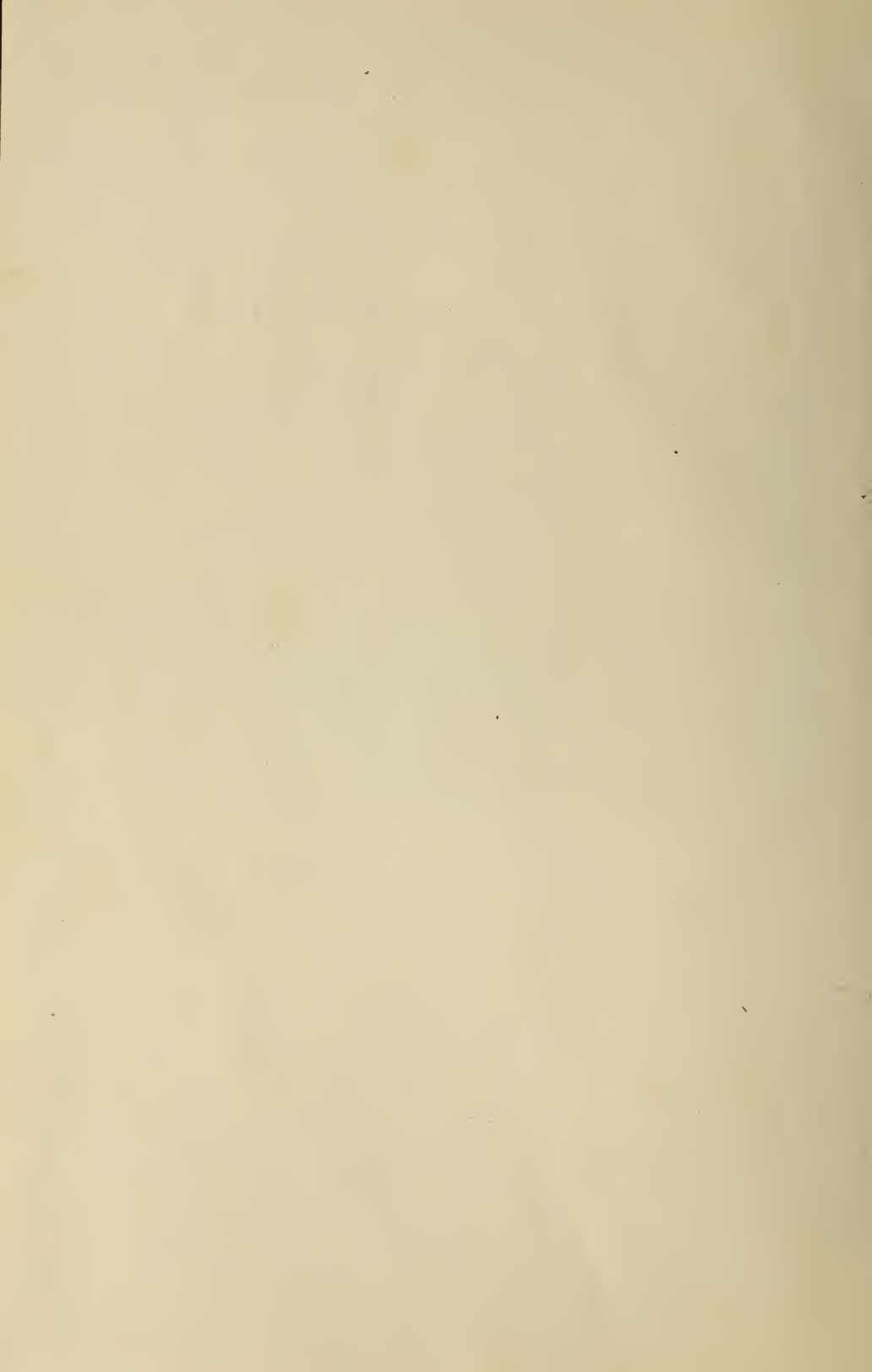
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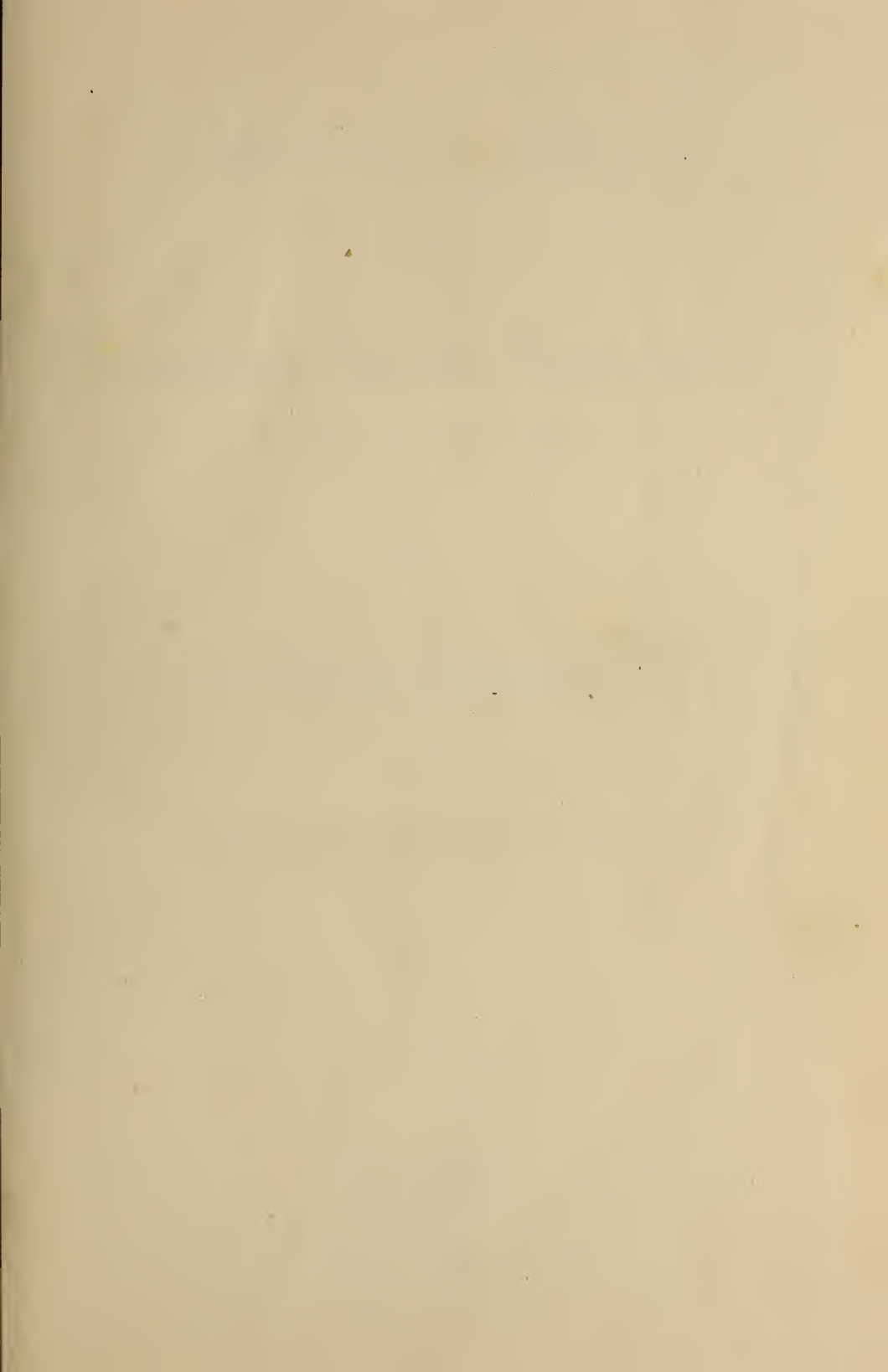
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W E Farrow







ABSTRACT HISTORY
OF THE
Mississippi Baptist Association
FOR ONE HUNDRED YEARS



From Its Preliminary Organization in 1806

TO THE
CENTENNIAL SESSION IN 1906



BY T. C. SCHILLING

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PREFACE.

Since the re-publication of the Minutes of the Mississippi Baptist Association in 1849, by Elder T. M. Bond, several attempts have been made to re-publish the proceedings of the body from its organization, and have the same bound in book form. From time to time the matter has been discussed and committees have been appointed, with a view to preserving the history of the oldest Baptist Association in Mississippi. It was found, however, that to re-publish in book form the entire minutes from the beginning would be an expensive undertaking, and hence these repeated efforts all ended in failure.

In 1906 the centennial of the Association was celebrated, and for this occasion I was appointed by the Centennial Committee to prepare a paper on "Reminiscences" of the body for one hundred years. This task naturally led to a perusal of the old minutes and such other historical matter as I could obtain. This work suggested the possibility of preparing and publishing a historical sketch of the Association. At the next meeting, held at Gillsburg, Miss., in 1907, the plan was submitted for consideration. It met with approval, and being the Clerk of the body, I was accordingly authorized to prepare such a sketch and publish the same with the minutes of that session.

Having secured a complete file of the Minutes, the work of writing the "historical sketch" was begun. I soon discovered, however, that the work was much greater than I had supposed. I began to curtail here and there, leaving out many things of interest and importance because of my limited time and space. Instead of the task growing less, it grew larger day by day, until it became evident that nothing like a satisfactory historical sketch could be published in this way. I then called an advisory meeting of the officers, pastors and others interested, and laid before them a new plan, viz.: that of publishing an Abstract History of the Association in a separate book. These brethren were kind enough to again endorse my suggestions, and accordingly gave me "free access of full capacity."

With this freedom of action I have pursued the work with much interest, changing, enlarging and adding to the original plan as it has been given to me to see it for the best. And I have been much encouraged by many kind expressions from pastors and others, not only in the Mississippi Association, but from different parts of the country. When it is remembered that the "Old Mississippi" once occupied all the territory from Natchez to New Orleans, and from the Mississippi river to the Pearl, and even beyond, it is but natural that our Baptist people of this section should be interested in a history of the body covering one hundred years.

In regard to the pictures and biographies, I have felt that these are entirely appropriate, as the history of the Association is largely the history of the men who have made it. And the effort has been made, both by private correspondence and through the papers, to get the pictures and sketches of still other brethren who were once identified with the work of the body, but without success. A few pictures and biographies are given of ministers who were never in the Mississippi Association, but as they lived and labored in the territory mentioned, it seems proper to give them a place. And, indeed, it would have been a genuine pleasure to bring in still others, equally as worthy, but our limit was reached.

While no literary excellence is claimed for the book, it will be found, I hope, to be tolerably free from errors. I have sometimes used different tenses in writing of the same meeting, in order to give variety of expression, and to give, if possible, a new interest to these meetings, held in the long ago. No effort has been made to divide the book into subjects or chapters, since each meeting of the Association was usually complete within itself. It is believed that the statistical tables at the close of the book will be found valuable for reference, giving as they do the names of officers, number of baptisms and members, also amount of contributions for each year from 1807 to 1906. A list is given of all the ministers belonging to the Association for this long period, also one of all the churches, with the date of reception. Absolute accuracy is not claimed for these tables, yet they are approximately correct.

It will be observed that I have used few titles. In this I have followed the example of abler writers, and also that of the early Baptists of this country. I have also employed the term "delegate," most commonly, though sometimes using the word "messenger," when speaking of brethren sent by the churches to the Associational meetings.

Acknowledgment is made to L. S. Foster's book, "*Mississippi Baptist Preachers*," to the "*Complete History of Mississippi Baptists*," to "*Protestantism in Mississippi*," and to the "*Baptist Encyclopedia*," for important facts and dates.

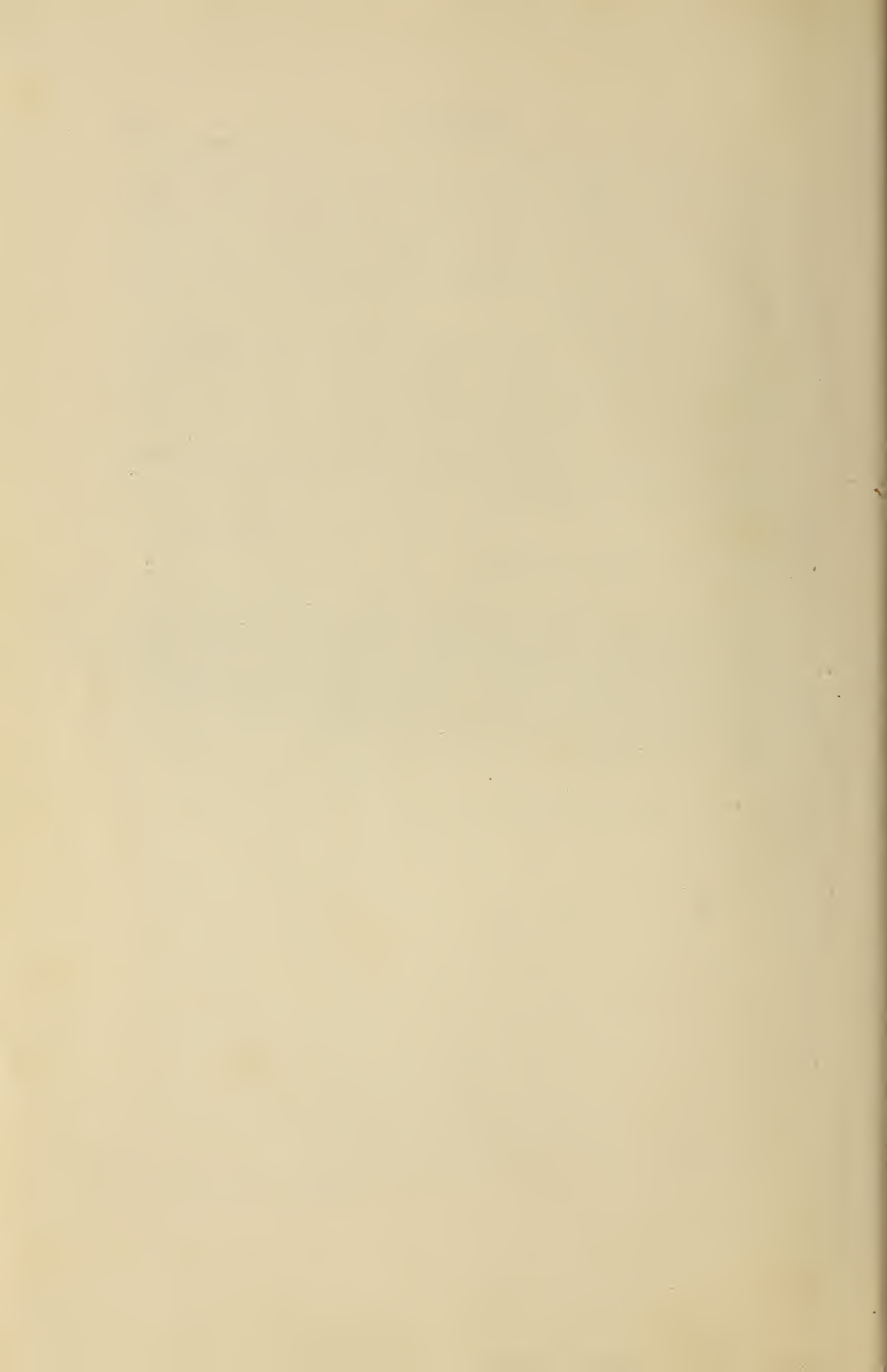
The book is sent forth with the devout hope and prayer that it may have a wide reading, and that it may be blessed of God in the promotion of His cause.

T. C. SCHILLING.

MAGNOLIA, MISS., May, 1908.

NOTE.—A coincidence: The work of republishing the minutes of the Mississippi Association in 1849, compiled by Elder Thomas M. Bond, was done by Messrs. Hinton & Company, 107 Poydras Street, New Orleans. Fifty-nine years afterwards the present Abstract History is being published in the same city and on the same street.

T. C. S.



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ABSTRACT HISTORY
OF THE
Mississippi Baptist Association

1806—1906

FIRST BAPTIST SETTLEMENT IN MISSISSIPPI.

Before proceeding with the history of the Association proper, it may be well to give some account of the first Baptist settlement in Mississippi, and of the organization of the first five Baptist churches. For this purpose the following lengthy extracts are taken from the "*History of Mississippi Baptists*," by Leavall and Bailey, Vol. I, Chapter 1st:

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

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

"About the year 1743 there lived in Dinwiddie County, near Petersburg, Virginia, a newly-married couple of Welsh descent, by the name of William and Phoebe Jones. Mr. Jones soon after died, leaving a young widow and an only son, by the name of John. Within a few years of the death of her husband, Mrs. Jones married the man who will hereafter be known in these

sketches as Richard Curtis, senior, by which marriage they had five sons and three daughters. After the marriage of Mrs. Jones to Mr. Curtis, we have no very satisfactory knowledge of the family for about thirty years. In the meantime, John Jones, the son of Mrs. Curtis by her first marriage, had grown up to manhood, and on the 28th of June, 1768, had married Miss Anna Brown, daughter of Abraham Brown. At the breaking out of the Revolutionary war, the family was found in South Carolina, on the Great Pedee river, near the mouth of Black river, and about sixty miles from Charleston. At the Declaration of Independence John Jones ardently espoused the cause of the Revolutionists—served three campaigns against the British and Tories, under that indomitable warrior, Captain, afterwards General, Francis Marion, and was in several battles, including the siege of Charleston. His stepfather and half brothers doubtless took part in the war, but precisely what their services were can not now be ascertained. By the close of 1779, Mr. Jones and the Messrs. Curtis—the stepfather and half brothers—had rendered themselves so obnoxious to their Tory neighbors, by their devotion to the Colonial cause that they found their situation not only vexatious, but perilous. In the meantime, several of the leading members of the family had embraced religion and joined a Baptist church, among whom were John Jones, William, Benjamin and Richard Curtis, and their wives, John Courtney, who had married Hannah Curtis, and John Stampley, who had married Phoebe Curtis, daughters of Richard Curtis, senior. We may safely presume that the elder Richard Curtis and his wife were also members of the same church, but of this we have no certain knowledge. Richard Curtis, junior, was at the time of which we write a licensed preacher. While the family were constantly annoyed and imperiled by the horrors of the war at their very doors, their property nearly exhausted, and but little prospects of better days near at hand, and having heard much said about the salubrious climate, rich lands, exhaustless range and abundance of game in the far-off 'Natchez country'; and being oppressed in mind, as well as in their outward circumstances, they determined to seek a peaceful home far to the westward, quite beyond the vexations and dangers of the bloody war still in progress throughout the United Colonies. Accordingly, early

in the spring of 1780, they mounted their wives and small children, with their scant supply of clothing, tools and furniture, on pack-horses—the men traveling on foot, with their hunting apparatus to kill game by the way—and proceeded across the country to the Holston river, in the northeastern corner of Tennessee, where they paused during the summer to build their boats and to raise a crop of corn, preparatory to their descent by water to the 'Natchez country.' When the water had attained a sufficient depth for navigation, toward the close of the year, they, with other immigrant families, embarked their all of earthly substance on three large and well-built flat boats, and committing themselves to the protection of God, started on their perilous journey. They turned their backs upon their early homes, and their faces to the setting sun, and the smiling south.

"It was, at best, a hazardous undertaking to descend the Holston, Tennessee, Ohio, and Mississippi rivers in such water craft as they were able to construct; but what made it doubly hazardous, was the belligerent stand which the Cherokee Indians had taken against all immigration through their country. They often availed themselves of the narrows, shoals and sudden turns in the Holston and Tennessee rivers to attack immigrant boats. Our voyagers, being fully aware of that fact, went as well prepared for it as their limited resources would allow, and kept a constant watch for the approach of their stealthy foes. * * *

For the sake of mutual protection these immigrants had agreed to float their three boats as near each other as they conveniently could. The foremost boat contained Richard Curtis, Sr., and his immediate family, including John Jones and family, and his own sons and daughters with their families. The second boat contained two brothers by the name of Daniel and William Ogden, and a man by the name of Perkins, with their families, most of whom were Baptists. There is no record of the names of those in the third boat. They seem to have fallen in with the other boats for the sake of protection in descending to Natchez. The voyagers in the last named boat had in some way contracted the smallpox, and, to prevent the contagion from spreading to the other boats, they were required to float a few hundred yards in the rear and to occupy a different landing at night. After floating unmolested for several days, the hostile savages espied the

boats somewhere near the mouth of Clinch river, and fixed on a short bend in the Tennessee river, near the northwestern corner of Georgia, as the place of attack. Having to float near the shore to keep in the channel, the foremost boat was violently assailed by the lurking Cherokees. All hands on board commenced a vigorous and well-directed defense. That her husband might be released to use his rifle on the assailants, Mrs. Jones put her eldest son, William, then in his twelfth year, at the oar, while she held a thick poplar stool between him and the bullets, and it was well she did, for it was pierced by one of the leaden missiles. After the danger was all over, Mrs. Jones laughingly remarked that 'their guns were very weak, as they did not make a deep impression' on her stool. Another lady heroically took the steering oar from her husband that he might use his rifle on the foe, and with unfaltering courage, guided the boat until disabled by a wound. Hannah Courtney was grazed on the head by a rifle ball, and Jonathan Curtis was slightly wounded on the wrist, but, so far as known no life was lost. While the attention of the assailants was mainly directed to the first boat, the second floated by unharmed.

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

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

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

“By the commencement of the year 1795, several circumstances had transpired to stir up the wrath of the Catholics against this little band of primitive Baptists. Not only had William Hamberlin and other prominent citizens joined their church, but Stephen De Alvo, a Spaniard and a Catholic by birth and education, had renounced the faith of his ancestors and gone over to these heretics, as they called the Baptists. This could not be endured in silence. They had the legal authority, as well as the power to crush out this growing brotherhood of anti-Catholics, and it must be done! Accordingly, the Spanish Commandant at Natchez, Don Manuel Gayoso de Lemos, wrote an expostulatory letter to Mr. Curtis (this was Richard Curtis, Jr., a licensed preacher), urging him to desist from what was considered violative of the laws of the province and against the peace and safety of the country. To this letter Mr. Curtis replied with his characteristic bluntness and severity, giving him to understand that, in the name and strength of God, he was determined to persevere in what he had deliberately conceived to be his duty.”

“His immediate arrest was now ordered, and on the 6th of April, 1795, he stood a prisoner before Governor Gayoso. At the close of the investigation he was assured if he did not unequivocally promise to desist from all public preaching, he would be sent, with several of his adherents, especially Hamberlin and De Alvo, to work in the silver mines of Mexico. Whether the hitherto indomitable spirit of Curtis quailed under the menaces of Gayoso, or whether, upon a review of the whole matter, he thought it would be more Christian-like to submit to the ‘powers that be,’ can not be determined. Be this as it may, he did promise to refrain thereafter from what was in open violation of the laws of the province. An edict was also issued by Gayoso, ‘that if nine persons were found worshipping together, except according to the forms of the Catholic church, they should suffer imprisonment.’ After being discharged, Mr. Curtis felt oppressed in mind, as he thoughtfully and prayerfully returned to his home on the south fork of Cole’s creek. Had he done right in promising not to preach the gospel of peace and salvation publicly in the province? What would become of the membership if their public religious meetings were discontinued? Would they not be scattered as sheep without a shepherd? Had he set

them a good example of fortitude in the face of danger? These and kindred questions which arose, one after another, in his mind were difficult of solution. He felt an assurance that he had aimed to do right, and the predominant conviction of his mind was that he had done the best he could in his circumstances. His liberty and life were worth something to his family, to the little Christian brotherhood he had gathered around him, and to the future prospects of the church. Had he proved stubborn and refractory before Gayoso—being already a prisoner—he might have been ordered forthwith to the calaboose preparatory to his being sent to work in the Mexican silver mines. His brethren generally approved his course, but thought some arrangement ought to be made to keep up their religious meetings. Things now went on quietly for a while, but the American population had increased by the arrival of other immigrants, and they were becoming more and more clamorous for religious, as well as civil, liberty. The members of the church had a meeting for consultation, and after patient deliberation they came to the conclusion that it was not right to give up their religious meetings entirely. It was true Mr. Curtis had promised to abstain from public preaching, but still they might *hold meetings*, with such as would not betray them, for Christian conference, prayer and exhortation. Accordingly they agreed to hold their meetings as secretly as possible, and conduct all their religious exercises in a low tone of voice: and in order to make things doubly secure, they appointed reliable men as sentinels on all the roads leading to their places of worship, whose duty it was to come in at any stage of the meeting and report the appearance of any suspicious persons in the distance, which should be considered the signal for an informal and immediate dismissal and dispersion. * * *

“The officers of the Provincial Government, instigated by the priesthood, made diligent inquiry as to the time and place of holding their meetings for exhortation, prayer and Christian intercourse, and devised plans for the capture of Richard Curtis, William Hamberlin and Stephen De Alvo. Orders for their arrest were secretly issued on or about August 23, 1795. The 23rd of August was a quiet Sabbath, with all of its holy associations inviting the devout worshippers to assemble at the house of prayer. It was the private residence of one of their number, in

what was then and is still known as 'Stampley's Settlement,' on the south fork of Cole's Creek.

"The pickets had been properly posted on all the roads, and the little persecuted fraternity of Baptists were, in subdued tones, conducting their worship, when the sentinel on the Natchez road came in hurriedly and announced the appearance of five men, whom he took to be a Spanish officer and his *posse*. The religious exercises closed immediately, and Messrs. Curtis, Hamberlin and De Alvo hastened to a neighboring thicket to conceal themselves, knowing that they were peculiarly obnoxious to the hierarchy at Natchez. The others adjusted themselves with apparent carelessness about the house and yard, when the unwelcome visitors rode up, and with characteristic self-importance, inquired, 'What are you doing here?' They replied, 'We are not harming anybody; we always suspend our secular avocations on the Sabbath, and either rest at home or spend our time in such intercourse with each other as suits us.' 'We wish to see Dick Curtis, Bill Hamberlin and Steve De Alvo—either one or all of them. Where are they to be found this morning?' authoritatively inquired this embodiment of Papal intolerance, to which an evasive answer was given, such as, 'We don't *exactly* know; somewhere in the neighborhood, we suppose.' The officer then announced the fact that he had come with orders from Governor Gayoso to arrest those three rebels, preparatory to their being sent to work in the silver mines in Mexico for the remainder of their lives, and if any man should be found aiding or abetting either their concealment or escape, he should suffer the like penalty." * * *

This long quotation, so full of interest and bearing upon our subject, has been taken from "Protestantism in Mississippi and the Southwest," by Rev. John G. Jones, before quoted, who belonged to the family of the Joneses and Curtises. He further says: "It now became the settled conviction of the most reliable men in the community that it was worse than useless for Mr. Curtis and his two faithful adherents, Hamberlin and De Alvo, to think of breasting that storm any further; that their only safety was in a precipitate flight from the country, and, consequently, from all that was dear to them on earth. 'But whither

shall they fly?' was the next question, and the ready answer was, 'To South Carolina, the former home of Mr. Curtis.'

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

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

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

The foregoing incident is a beautiful and touching one, and shows how the Lord always has someone, even though it be a woman, for a time of great emergency. Think of a woman going alone through dismal swamps, exposed to wild animals and hiding Indians, to perform a service for God's glory and the extension of his kingdom. Such devotion deserves to be honored, as suggested by Mr. Jones, by a suitable monument, could we find the place where Aunt Chloe waits her Lord's second coming.

"Soon after receiving their supplies from the hands of Mrs. Holt, the exiles began to move northward, threading their way along the old Natchez and Cumberland trace, fording or swimming the smaller streams, making rafts of logs to ferry themselves over the larger rivers, sleeping on the ground at night, with the sky for a covering, until they arrived in the white settlements northeast of the Indian country. In process of time they reached the former home of Mr. Curtis, on the Great Pedee, in South Carolina, where they remained over two years and a half.

"Mr. Curtis was active and acceptable as a preacher, and during his sojourn in South Carolina was regularly ordained by Benjamin Mosely and Matthew McCullens, and was duly empowered, whenever he should return to the Natchez country, to constitute a Baptist church. * * *

“On the return of Richard Curtis to his home in the Natchez country, the voice of the oppressor had ceased in the land. The Stars and Stripes had been thrown to the balmy breezes that fanned old Fort Rosalie, and liberty of conscience was proclaimed to all. The hitherto oppressed and downtrodden Baptist community met in conference, and, under the superintendence of their beloved Richard Curtis, who presided as moderator, they completed their organization, in due and ancient form, as a regular Baptist church. This was probably in the summer of 1798. Their first church was called Salem—that is, *peace*—and stood among the upper branches of the South Fork of Cole’s creek, in Jefferson county, on what is still known as the ‘Salem road.’ ”

This account of the first Baptist community in Mississippi is full of interest, and it shows under what difficulties the Baptist cause was established in this country.

THE FIVE ORIGINAL CHURCHES.

Salem, as we have already seen, was the first Baptist church constituted in the State of Mississippi. Its location was on the South Fork of Cole’s creek, in Jefferson county, some eighteen miles northeast of the present City of Natchez. There is some conflict as to the exact date, but it seems evident that the organization was completed in 1798, after Richard Curtis and his friends had returned from their exile in South Carolina.

The next churches to be constituted were New Hope, in Adams county, and Bethel, in Wilkinson county, about the year 1800. The two others were New Providence and Ebenezer, in Amite county, constituted in 1805 and 1806, respectively.

Salem was to the north, while Ebenezer was to the south, the latter being near the Louisiana line.

ORGANIZATION OF THE MISSISSIPPI ASSOCIATION.

The minutes of Ebenezer church for July, 1806, show that Ezra Courtney, Mark Cole, Batson Morgan, James Mumford and Reese Perkins were appointed to attend a conference at Cole’s

Creek, or Salem, on Friday before the first Sabbath in August. While the object of this conference is not stated, it is presumed that it looked to the forming of this Association. And Elder Thomas M. Bond, in his "Re-publication of the Minutes," in 1849, says they did organize in 1806, but did not publish their proceedings. So it was in this first Baptist community and with this first Baptist church in Mississippi that we find the beginning of the Association whose history we are now to trace for one hundred years.

The first Minute, therefore, dates from 1807, making the meeting in 1906 the one hundredth annual session. Very little is known of the early history of the Association, since the minutes give only brief accounts of its meetings. But when we remember that the facilities for writing and preserving history were meager, and especially when we consider the difficulties attending the first settlements in Mississippi, we may well congratulate ourselves that we have any history at all.

The meeting in 1807 was held with the Bethel church, Bayou Sara, Mississippi Territory, "from which," says Mr. Jones, "we infer that Bethel church was southwest of Woodville, on a small stream of that name, which afterward gave name to the town of Bayou Sara, at its mouth on the Mississippi river."

It may be of interest to give an exact copy of the first Minute, which is as follows:

1807 "The Mississippi Baptist Association convened at Bethel church, Bayou Sara, M. T., September 26-29, 1807. The two first days were spent in public worship, concluding with the administration of the Lord's supper.

"On Monday, at ten o'clock a. m., the Association sermon was delivered from Ps. xciii, 5, by Bro. Hadley. Letters from five churches were read, and the state of each, with the names of their delegates, minuted.

"Bro. Hadley was chosen moderator, and Bro. Tanner clerk. Ministering brethren present, not delegated, were invited to seats. Agreed that it is advisable for the churches in this body to send three delegates to each session, and no more. Bro. John

Coulter was nominated treasurer, and authorized to purchase a blank book for that purpose.

“Bro. Thomas Mercer appointed to write the circular letter for the ensuing year. Bro. D. Cooper appointed to preach the Association sermon at our next session; and, in case of failure, Bro. Hadley.

“Agreed to meet on Waggoner’s Creek, at New Providence, the Saturday before the third Lord’s day in October, 1808. Bro. Hadley was requested to superintend the printing and distributing of the minutes. Concluded by singing and prayer.”

ROBERT TANNER,

Clerk.

MOSES HADLEY,

Moderator.

NAMES OF CHURCHES AND MESSENGERS.

Salem—John Stampley, Wilson Bolls.

New Hope—Moses Hadley, John Erwin.

Bethel—John Coulter, Reuben Jackson.

New Providence—Cornelius Whittington. Wm. Causey.

Ebenezer—Ezra Courtney, Hardy Brian.

Thus it will be seen that the Association was composed of ten members this year. The Clerk’s name does not appear in the list of messengers, though he comes as a delegate next year from Bethel church.

The statistical report shows three baptisms, eighteen received by letter, one exclusion, three deaths, and a total membership of one hundred and ninety-six. No contribution of money is mentioned.

This was a small beginning. The old Mississippi was then in her infancy. Her growth, however, has been steady and vigorous, and, after sending out a number of colonies to form other bodies, she has entered upon the second century of her pilgrimage.



NEW PROVIDENCE CHURCH.

The above is a picture of New Providence Church building, erected in 1901. It would be interesting to compare this building with the one in which the second annual session was held one hundred years ago.

1808

The second annual meeting was held with New Providence church, embracing the first Lord's day in October. This was not the time agreed on a year ago, but no reason is given for the change. David Cooper preached the introductory sermon from I Peter, 5: 2. Two new churches, Bayou Pierre and Morgan's Fork, were received. The body was organized by the election of David Cooper as moderator and David Snodgrass as clerk. Richard Curtis was in attendance as a delegate from New Hope church. Whether he had removed from the Salem community does not appear, except that his membership was at New Hope.

The appointments for preaching on the Sabbath were David Snodgrass, Moses Hadley and David Cooper. The first "circular

letter" to be published in the minutes was written by Thomas Mercer, his subject being the "Barren Fig Tree."

The matter of abusive treatment of slaves received attention at this meeting, and the Association recommended the churches to take notice of any improper treatment of slaves by their members, and deal with them in brotherly love, according to the rules of the gospel. It was also recommended that heads of families should keep up family worship, and in cases where they did not, that gospel steps should be taken in order that they might be reclaimed. Two baptisms are reported this year.

1809

Salem church was the place of meeting this year, and the time October 13th, six churches being represented. Moses Hadley preached the opening sermon from I Cor. 1: 10. David Cooper was re-elected moderator, and William Snodgrass was chosen clerk. Sabbath services were conducted by Lawrence Scarborough, Ezra Courtney and Moses Hadley. Notice was taken of the "base and wicked conduct" of one James Garnett, who had been passing himself as a Baptist minister, and the churches were warned against him.

This query was proposed and answered in the affirmative: "Is it consistent with gospel order to receive testimony from persons of good character, not of our connection, against a church member?"

New Hope church sent a letter to this meeting, but no delegates. And it was discovered from the reading of the letter, that there were some internal troubles in the church. Whereupon, Moses Hadley, Lawrence Scarborough and David Cooper were appointed to visit New Hope with a view to adjusting the difficulties. Fifteen baptisms and 251 members are reported.

1810

The Association met with Ebenezer church, Friday, October 19th, seven churches sending letters and delegates. Thomas Mercer preached the sermon from Isaiah, 62: 6. David Cooper was again chosen moderator,

and Moses Hadley was made clerk. Two new churches were received—viz., East Fork and Middle Fork, their messengers being J. Keith and L. Scarborough, respectively. The African church is mentioned as having no delegation. When this African church was received, or where it was located, is not clear.

The committee appointed a year ago to inquire into the difficulties existing in New Hope church, reported that the same had been removed.

This query, "Is the washing of the saints' feet a Christian duty or not?" was answered in the affirmative.

It was agreed to hold four union meetings during the next year, as follows: First, at Salem, in December; second, at New Providence, in March; third, at East Fork (called the New Constitution on the east fork of the Amite), in June; and fourth, at Bayou Sara, in September. These were not union meetings in the sense that they were interdenominational, but seemed to be held in those early times for the mutual profit of the churches.

On the Lord's day a "numerous and respectable congregation" attended divine service, but who did the preaching is not stated.

The amount contributed by the churches this year was \$24.87.

1811

The place of meeting is New Hope, Adams county, and the time October 19th. John Atkins is the preacher of the introductory sermon, whose text is Jude, 1: 3. Nine churches are represented. Thomas Mercer is moderator, and David Cooper clerk. Three new churches asked for admission—viz., Tangipahoa (spelled *Tancipihio*), Shiloh and Zion Hill, the delegates being David Edwards from Tangipahoa, Thomas Carson from Shiloh, and C. Whittington and Isham Nettles from Zion Hill.

Moses Hadley, David Cooper and Thomas Mercer were appointed to preach on the Lord's day.

A letter of correspondence was received from the Cumberland Association, Jesse Brown being the messenger. And the minutes say: "Bro. Willis, from the Opelousas, was invited to a seat with us."

It seems that the name of Middle Fork church had been changed to Sarepta, since Lawrence Scarborough represented the former last year and the latter this year, and the name "Middle Fork" disappears from the minutes.

Richard Curtis was present for the last time, as he died a few days after, October 28, in the 56th year of his age. Mr. Curtis never held office in the Association, nor was he appointed to preach at any of its meetings. It is probable that he was in declining health for a number of years, since he is said to have died from cancer. He had laid the foundation, had blazed the way in this new country, and now, at God's call, he lays aside his armor, while the work is carried on by other hands. His grave is near Ebenezer church, Amite county.

The following touching incident is related of Mr. Curtis on his return home from South Carolina:

"It was Saturday night, and Messrs. Curtis, Hamberlin and De Alvo were within half a day's ride of home. At early dawn they resumed their journey, thinking it no harm to travel a little on Sunday under such circumstances. They separated, and each was making for his home, when Mr. Curtis fell in with cheerful companions of former acquaintance on their way to 'the house of prayer.' They assured him that he would not find his wife and children at home, for by that hour they were certainly on their way to church, so he turned with the company to the house of God. When they arrived at the church, Mrs. Curtis, with her household, had not yet made their appearance, but he was assured that all were well, and that they certainly would soon be there; and as the hour for preaching had come, the brethren insisted on his going immediately into the pulpit and preaching them a sermon. He submitted, and while, with head depressed below the book board, he was turning to his hymn and text, his wife came in, unobserved by him, and quietly took her usual place by the wall. The congregation being mostly within doors—and waiting one for another—no one gave her an intimation of the presence of her long-exiled husband. When he rose up she looked at the pulpit to see who was going to officiate, and seeing it was her own beloved, long-lost, but now restored husband, it was more than her womanly heart could endure in silence. She shrieked and swooned away, and was borne

from the house in an unconscious state. Cold ablutions were resorted to, and consciousness soon restored; and the cordial greeting and soothing words of her husband soon quieted her nerves. All returned to the church, and Elder Curtis—as we shall henceforth call him—preached an appropriate and feeling sermon.”—*Protestantism in Mississippi*, pp. 46, 47.

Mr. Curtis is described as “a plain, honest, unsophisticated man, a sincere and spiritual Christian, and an uncompromising and zealous preacher of the gospel. * * * His wife, Aunt Pattie, as she was familiarly called by the connection, survived as a hale old lady until about 1819. She died in Jefferson county, and is buried on the plantation of Mrs. Samuel Bolls, two or three miles east of Fayette.”—*History of Mississippi Baptists*, Vol. I, p. 36.

The Mississippi Association has on hand at the present time (1908) the matter of erecting a suitable and enduring monument at the grave of Mr. Curtis, thus to mark the resting place of the first Baptist preacher in this State.

1812

Zion Hill, Amite county, gets the meeting, beginning October 17th. The Associational sermon is by Lawrence Scarborough, his text being Romans, 6:23. Letters from twelve churches are received and read, and the body organized by electing Moses Hadley moderator and Joseph J. Lawton clerk. Two more churches are received—viz., Half-Moon Bluff and Jerusalem, the former being on Bogue Chitto river, in Louisiana, and the latter in Amite county. The delegates from Half-Moon Bluff were Joseph Lewis and Joseph Erwin, and those from Jerusalem Howell Wall, Joseph Robertson and Jacob Cobb.

Elders Hadley, Scarborough and Smith were selected for the Sabbath services. Mr. Smith's initials are not given.

A letter of correspondence was received from the Georgia Association, together with the Minutes of 1811.

The Circular Letter this year is by Moses Hadley, his subject being “Union of the Churches.”

1813

The Association meets at Bayou Pierre, October 17th. Ezra Courtney preaches the introductory sermon from John, 10: 16. Moses Hadley is again the moderator, while Geo. King is selected to do the writing. It will be observed that the treasurer was not elected every year, but held the office for an indefinite time. At this meeting the second treasurer was chosen—viz., William Causey, of New Providence church.

Fourteen churches are represented and five others received as follows: Clear Creek, in Adams county; Pierce's Creek, in Wilkinson county; Bogue Chitto, in Marion county; Mt. Nebo and Peniel, in Louisiana. The messengers of these new churches were: Abraham Galtney and Joel Pate, from Clear Creek; Henry Irvine and James Crow, from Pierce's Creek; Thomas Hill and Elisha McGraw, from Bogue Chitto; Jacob Ott and Peter Bankston, from Mt. Nebo. There was no delegation from Peniel.

Correspondence was discontinued with the Georgia and Hepzibah Associations, "owing to the prohibition of conveyance." This disturbance was occasioned by the war with England, which was going on at that time. The Circular Letter of this year has "The War" for its subject, and, although anonymous, is a remarkably fine document.

The Minute says, concerning the deaths of two prominent members: "The Association have to lament the death of their beloved brethren, John Atkins and Wilson Bolls, who, they have every reason to hope, have entered into the joys of their Lord." John Atkins was a preacher, and Wilson Bolls was one of the delegates from Salem in 1807. Nothing further is said of their lives.

The Association has made decided progress during these seven years, viz: From five to nineteen churches; from three to 246 baptisms, and from 196 to 914 members.

Taking into consideration the scattered condition of the churches at this time, it was agreed that in future the meetings should be held within the following bounds: Salem on the north, Hepzibah on the south, Tangipahoa on the east and Bethel to the west. Hepzibah is here anticipated, coming in next year.

The following interesting biographical sketch of William Causey, the second treasurer, is furnished by W. I. Causey, a grandson, and the present treasurer of the Association: William Causey was born in Ireland in 1744 and came to America about the year 1760. He settled in Maryland and lived there until the Revolutionary War, serving through the conflict under General Marion. After the war he moved with his family to South Carolina and remained there until his children were all grown, of whom there were eleven. His wife dying in South Carolina, Mr. Causey came to Mississippi and married again, his second wife being Miss Susannah Jackson. To them were born eight children, the late Ransom J. Causey being one of this number.

Mr. Causey was too old for military service during the war of 1812, but was a member of what was known as the "Silver Grey Reserves." He was one of the founders of New Providence Church and of the Mississippi Association, being one of the ten delegates in 1807. He was treasurer of the body until 1819. His death occurred in 1828, and he was buried where W. I. Causey now lives, Berwick, Amite county.

1814

The meeting was with Shiloh church, Wilkinson county, beginning October 15th. The introductory sermon was preached by Howell Wall from John, 3: 36. Ezra Courtney was elected moderator, and William Snodgrass clerk. The preachers for Sunday were Geo. W. King, James Smylie, William Cooper and Thomas Mercer.

Three churches asked for admission into the Association, viz: Hepzibah (La.), Hopewell and Antioch, their delegates being Josiah Knighton, Thomas Jackson and Lewis Yarborough, from Hepzibah; John Lee, David Williams and John Hutchins, from Hopewell, and David Sumrall, Reese Perkins and Davis Jenkins, from Antioch.

A letter from the African church was received and considered, it being admitted that the slaves labored under many difficulties in maintaining their worship. And they were urged to diligence in obeying their masters. The Association also advised

them to get written permission from their masters or overseers prior to their assembling for worship.

The church at Half-Moon Bluff notified the Association that they had excluded Robert Smith, a preacher, for un-Christian conduct, giving an account of the case; and after "due deliberation," the church's action was approved.

A committee of three, consisting of Jacob Cobb, Josiah Flowers and B. E. Chaney, was appointed to name six days in the year to be kept as days of fasting, humiliation and prayer, and to be continued during the war in which the country was then involved. The committee named Christmas and the Fourth of July, and left the churches to select the other days.

The following extracts from the anonymous letter already mentioned, will be read with interest:

"Our country is now engaged in *war*! Not a war of avarice, aggrandizement, or of ambitious domination! No, blessed be God! this government wages war from better motives and more correct principles. It leaves such to actuate the pride and lust of kings. This is, on the part of the United States, a war of just and necessary defense; justifiable on every sound political and moral principle. * * * War, it is readily conceded, is one of the greatest of human calamities. It should never be entered into but upon principles, and from motives, that there is the clearest evidence the God of love and peace will approve. Then, indeed, it should be met with alacrity, and prosecuted with energy as a means of speedily restoring the blessings of peace. * * *

"Your progenitors, brethren, from the commencement of the Christian era, during the darkest, as well as the most luminous ages of antiquity, and in all modern times, have been the asserters, the constant and uniform asserters, of civil and religious liberty, and, very generally, the most conspicuous sufferers for it. Do you, then, whose fathers have suffered so much for you, who have been so highly favored with its enjoyment, now deem it worth defending? * * *

"The empire of freedom, reason. religion and of laws, is again in America, under God, to be sustained by a few hands--the true, consistent republicans--the friends of liberty and law. May we escape the execrations of posterity by handing down,

unimpaired to them, the rich inheritance of freedom we possess. * * *

“We pray you bear in mind continually, that here you have ‘no abiding city.’ Let us through the merits of the dear Redeemer, ‘seek one to come’ in that land of pure delight, ‘where the wicked cease from troubling,’ and where the inhabitants ‘shall learn war no more.’”

1815

Sarepta church, Jefferson county, is the place of meeting on the 14th of October. William Cooper preaches the opening sermon, his text being John, 6: 68, 69. Twenty-one churches are represented, and two others received—viz., Pearl River and Union—but the location is not given. The delegates from Pearl River church were G. W. King and Harmon Runnels; those from Union, John O’Quin and Drewry Stovall. The moderator is Moses Hadley, and the clerk William Snodgrass. Elders Carter Tarrant, Ezra Courtney, Thomas Mercer and Nathan Morris were selected for the Lord’s day services.

A letter was received from the Baptist Board of Foreign Missions for the United States (location not given), soliciting the co-operation of the Association in sending missionaries to the heathen nations, to which favorable response was made. The wish was expressed that the churches might contribute as liberally as convenient and forward their offerings to the next meeting of the Association.

Salem church, the first to be formed in Mississippi, is torn asunder by internal divisions, two letters being sent to the Association this year. A committee of five was appointed, which, after investigation, reported that the letter presented by John Burch was the proper one to receive. Accordingly, he and James Bolls were recognized as the right messengers. “Salem” means “peace,” but Satan disregards all names and places, and gets in his work of discord even among the saints.

1816

Clear Creek, Adams county, is where the saints gather this year on the 19th of October. "Worship God" (Rev. 19: 10) is the text of the introductory sermon, preached by Nathan Morris. Twenty-five churches are represented, and the body is organized by choosing Nathan Morris moderator and William Snodgrass clerk. Six new churches asked for admittance and were received, as follows: Mars Hill, Fair River, Elim, Beulah, Fellowship and Bayou Chitto. Their messengers were: Jesse Young and A. Arnol, from Mars Hill; Ebenezer Clapp and Perry Kees, from Fair River; L. Fairchilds and J. Thompson, from Elim; Ezekiel O'Quin, from Beulah; C. Brandon and W. McDonald, from Fellowship, and Joseph Willis, from Bayou Chitto. These names are given with the hope that some of their descendants may be able to locate these old churches, many of which, of course, have long since ceased to exist. In many cases no intimation is given in the minutes as to the location of the churches.

Those appointed to preach on the Sabbath were Josiah Flower, David Cooper, Robert Smith, and William Cooper, Mr. Smith having been reinstated by his church.

The churches were requested to signify their wishes at the next meeting respecting a division of the Association. The total membership last year was 1408, while this year, with more churches, it is reported at 695. It is difficult to account for this heavy loss, and it is probable that there is an error in the figures. General statistics will be found at the close of this book, and while they are not perfect, yet they will indicate something of the conditions and work of the body for this long period.

A query from Beulah church, asking whether conferences should be held in public or in private, was answered in favor of public meetings.

The resolution passed some years ago, naming certain limits for the Associational meetings, was rescinded.

William Snodgrass presented a letter from the Corresponding Secretary of the Baptist Board of Foreign Missions, also a receipt for \$83.93, contributed by the Association and a few individuals. One of these contributions to missions (\$2.00) had

been made by Elder Bailey E. Chaney, whose death occurred this year. The following sketch of Mr. Chaney's life is taken from L. S. Foster's book, "*Mississippi Baptist Preachers*," pp. 131, 132: "BAILEY E. CHANEY, a pioneer Baptist preacher of Mississippi, removed from South Carolina about 1790 and settled near Natchez. During the persecution against Curtis and his companions, Chaney concealed himself. When the territory was transferred to the United States, the people assembled in large numbers, a brush arbor was constructed, and Rev. Bailey E. Chaney was sent for; and while the flag of the United States floated over him he preached the gospel of Christ unawed by the minions of Rome. In 1798 he visited the American settlement near Baton Rouge, in Louisiana, and preached; but being arrested, he obtained release by promising to preach no more. After this he returned to Mississippi and labored there until his death, which occurred about 1816."—*Baptist Encyclopedia*, p. 200.

Mr. John G. Jones, in *Protestantism in Mississippi and the Southwest*, has this interesting note of this early preacher: "Bailey E. Chaney was a licensed preacher, and probably preached the first sermon in Natchez after the Spanish government was superseded by that of the United States. Soon after the Spaniards left, the Americans erected a large brush arbor and supplied it with a temporary pulpit and seats, and invited Rev. Mr. Chaney to preach them a sermon under the 'Stars and Stripes,' which he did to an immense congregation. While we can not accord to our Baptist brethren the honor of establishing the first Protestant church in the Natchez country—that having been done, as we have seen in a previous chapter, by the Congregationalists—we cheerfully accord them the honor of establishing the second, and of preaching the first sermon here under the United States government.'"—Page 50.

1817

The Association convened with Bogue Chitto church, Pike county, October 18th to 21st.

David Cooper preached the opening sermon from II Timothy, 2: 15. Letters from thirty-one churches were received and read. The moderator and clerk were David Cooper and Benjamin Davis. Five churches asked for admission, as follows: Vermion.

New Chapel, Canaan, Green's Creek and the First Church of Natchez. A. Harper and H. Tilman were from New Chapel; J. Stringer and W. Cooper from Green's Creek, while B. Davis and N. Robinson came from Natchez. No names are given from Vermion and Canaan. The Lord's day services were conducted by Elders Scarborough, Davis, Ranaldson and Courtney.

It was decided to recommend a plan for raising a fund to aid pious young men, called of God, in the matter of securing an education. A committee of three, David Cooper, James A. Ranaldson and Benjamin Davis, reported the plan and published an address to the churches, beginning as follows: "Education is the subject to which we now invite your attention. This, next to the gospel, is our choice theme. After religion, it is of the highest importance to the world.

"Philosophers, who know how much literature is indebted to Christianity, must value the glorious gospel of the blessed God. Christians, who know how much education has contributed to the furtherance of the gospel, must appreciate learning. The one is an auxiliary to the other; and both are connected with the glory and happiness of man. * * * Although we do not consider a classical education absolutely essential to the qualifications of an evangelical preacher, yet he should not be a novice. It is the first principle of the oracles of God that they be able to teach. They should be able to communicate their ideas with sound speech that cannot be condemned. * * * The practical preacher should be able to deliver his sermons with boldness, without arrogance, with sound doctrine, with grammatical correctness, with logical strength, with elegance of rhetoric, and with simplicity of truth."

This was an advanced position for these early times, such as we would hardly expect to find; and yet it shows that our people did not ignore the question of education.

It was agreed to dismiss the churches on the west side of the Mississippi river, on account of the difficulties they experienced in attending the associational meetings. The names and number of these churches are not given; neither is the list of churches diminished at the next meeting, so we are left in the dark as to these Baptists west of the "Father of Waters." It

is quite impossible for people of this day, with all modern facilities and equipments, to appreciate the difficulties of the early days.

That the Association was thoroughly missionary in belief and sympathy is shown by this striking paragraph:

“After some free conversation on the subject of Foreign and Domestic Missions, deeply interesting to this body, it was agreed that our brethren, Thomas Mercer and Benjamin Davis, be requested to visit the Creek Indians, to inquire what can be done towards the establishment of schools and the introduction of the gospel among them.”

1818

The meeting this year was with New Providence church, Amite county, commencing October 17th. Elder Josiah Flowers delivered the first sermon, his text being Matt. 16: 17, 18. Thirty-one churches were represented, and eight others received, as follows: Pinckneyville, Sharon, Dilling's Creek, Beulah, Bala Chitto, Silver Creek, east of Pearl river, Friendship and New Orleans. The messengers were: T. Hunter and J. Ellsberry, from Pinckneyville; J. A. Ranaldson and E. Estes, from Sharon; J. P. Martin and J. Barnes, from Dilling's Creek; H. Bond and William Cook, from Bala Chitto; William Sparks and William Stamps, from Silver Creek, east of Pearl; T. Matthews, from Beulah; N. Williams, from Friendship, and B. Davis, from New Orleans.

David Cooper was again chosen to preside, while William Snodgrass continued to do the writing.

Elders Cooper, Ranaldson and King were selected to do the preaching on the Sabbath.

A communication was received from the Baptist Mission Society of Kentucky, concerning work among the Indians, and it was agreed that the Association should prepare a suitable memorial, to be signed by the Moderator and Clerk, setting forth the deplorable condition of the Indian tribes in the United States, and forward the same to Congress. Thus our Baptist forefathers were seeking to elevate and save the Red Man ninety years ago.

A letter from Beulah church, in Louisiana, was received, requesting assistance to organize an association of the churches in that quarter, and a committee was appointed for this purpose.

Bayou Pierre church sent this query: "Should a brother be held in fellowship who prefers the rights and privileges of the Masonic Lodge to the communion of his church?" The Association answered "No."

The venerable Moses Hadley, the Association's first Moderator, and who had been so closely identified with the work since the organization of the body, had passed away this year, and sympathetic regard is expressed for the old preacher. "A valuable life, spent in the vineyard of the Lord, left the world with comfort and in hope of immortal gain."

The following tribute to Mr. Hadley is from "*Mississippi Baptist Preachers*," page 328:

"This pioneer minister in the southwestern portion of the State located within the bounds of the Mississippi Association about the year 1806, and labored with much zeal and ability for twelve years in Wilkinson and adjoining counties. He was held in the highest esteem by his brethren, as is seen in the fact that he was chosen Moderator of the Association at its second annual session, when both David Cooper and Thomas Mercer were present. In 1810 he wrote the circular letter of the body on 'Religious Declension,' an able document, in which he treats the causes and the cure in a forcible manner. In 1812 he wrote again on 'Union of Churches.' The same year he was sent to Opelousas, Louisiana, to ordain Mr. Willis and constitute the first church in Louisiana. He was, in 1817, one of a committee to write a summary of discipline for the churches. He died in 1818, much regretted by his brethren." (Bap. Encyc., p. 484.)

The Association had at this time about forty churches, with a total membership of 1,072; and the territory occupied was from Natchez to New Orleans, north and south, and from the Pearl to the Mississippi river, east and west. Indeed, it extended east of the Pearl, and had been west of the Mississippi. But the question of forming other associations was now being considered, and so a division will soon come.

1819

Hepzibah church, Feliciana parish, Louisiana, was the place of meeting on the 16th of October. Elder Geo. W. King preached the introductory sermon from II Peter, 1: 5-7, and in organizing the same officers were retained. One new church, St. Francisville, Louisiana, was received, the messengers being J. A. Ranaldson and E. Andrews.

For the Lord's day services Elders Chas. Felder, David Cooper and S. Marsh were chosen. This is the first time we meet with the name of Charles Felder, who is to be prominent in the work of the Association in the coming years.

Eight churches north of the Homochitto river asked for dismissal, with a view of organizing a new association, and it was recommended that the first meeting should be held with Bayou Pierre church the following September. This was the Union Association. A like request came from several churches east of Pearl river, whereupon the Association advised these churches, including the Pearl river district, to call a convention for the following April, to meet at Dilling's Creek church, for the purpose of considering the propriety of division.

It was resolved to send a letter of correspondence to the "new Association west of the Mississippi in the State of Louisiana," and Elders David Cooper and Ezra Courtney were selected as the messengers, who were to receive fifteen dollars each for traveling expenses.

Another one of the heralds of the cross had finished his course and gone home. It was Thomas Mercer, whose name has become so familiar and who, like Moses Hadley, had been identified with the Association from the first. This brief tribute appears in the minutes:

"Departed this life since our last annual meeting, our much beloved and venerable Elder Thomas Mercer. The Association offer this as a testimony of their affectionate remembrance of him, whilst they regret their loss in the death of one who was zealous and indefatigable in his ministerial labors, useful and much beloved."

It is stated in the Baptist Encyclopedia, pages 781, 782, that Mr. Mercer came from Georgia and settled in Southwestern Mississippi, and was an early laborer in spreading Baptist sen-

timents. To facilitate the cultivation of song-service in the churches, he compiled a collection of excellent hymns. He aided in the formation of the Mississippi Association, and was Moderator in 1811. And it is further said that, while he and Benjamin Davis were on their journey to the Creek Indians in 1817, Mr. Mercer died and was buried among strangers.

Up to this time old Salem stood at the head in the list of churches. However much the clerks might change the places of other churches, Salem always came first. But the old church sent no delegates to this meeting, and after this her name disappears from the minutes. We have already seen that for some years there has been internal strife in the body. The following sad account of the final dissolution is from "*Protestantism in Mississippi*," pages 57, 58:

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

1820

Zion Hill, Amite county, is the place of meeting, and October 14th the time. David Cooper preaches the sermon from Zach. 1: 7, and the body is organized by re-electing the same moderator, while Elliott Estes is elected clerk, and J. M. Mumford, of Ebenezer church, is chosen treasurer to succeed William Causey. The Sabbath services were conducted by Elders Flower, King and Ranaldson.

This query was presented by Zion Hill church: "Shall a church be deemed censurable in the reception of an individual excluded from any sister-church?" To which this answer was given by the Association: "The excommunicated person should give suitable satisfaction to the church which excluded him before he can be consistently received by a sister-church."

Mount Zion church, Franklin county, was received, whose delegates were T. Swearingen and M. Murrah.

The body was gratified at receiving corresponding messengers from the Union, Bigby and Louisiana Associations.

The following fourteen churches were granted dismissal for the purpose of organizing the Pearl River Association: Mount Nebo, Pearl River, Half-Moon Bluff, Fair River, Dilling's Creek, Poplar Springs, Silver Creek, Pike county, Silver Creek, east of Pearl river, New Chapel, Bogue Chitto, Pike county, Antioch, Beulah, Bailey Chitto and Friendship.

The matter of forming a convention or general meeting was being discussed, as the following resolution will show:

"Resolved, That it be earnestly recommended to our sister-Association that we meet annually, by delegates appointed, in one general meeting, for the purpose of corresponding and of eliciting the energies of the whole in aid of the missionary cause and other benevolent and evangelical objects."

David Cooper, Samuel Marsh, E. Courtney, Howell Wall and J. A. Ranaldson were selected to meet with other delegates at Zion Hill church in the following May.

The Association recommended a union, or ministers' meeting, to be held on the fifth Sundays in the following year at different places, and that the ordinance of the Lord's Supper should be observed at these meetings.

1821

The place of meeting is Bethel church, in Wilkinson county, on the 20th of October. Elliott Estes is the preacher of the Associational sermon, whose text is Joshua, 24: 15. Samuel Marsh is moderator, and Elliott Estes is clerk. Elders King, Balfour and Marsh are the preachers for Sunday. It was often the case that ministers who preached at these meetings were visitors from other bodies, those present this year being Davis, O'Quin and Irion, whose initials are not given.

At this date there are four other Associations with which the old Mississippi has correspondence—viz., the Union, Pearl River, Louisiana and Bigby. These early settlers evidently had the cause of religion much at heart, as shown by the progress made during these fifteen years. Apropos to this devotional spirit we find the following resolution in this year's minutes:

"On motion, *Resolved*, That the first day of January ensuing be observed with fasting and prayer for the enlargement of the Redeemer's Kingdom."

How different from the present time, when the New Year is a kind of holiday, welcomed by the ringing of bells and the sounding of whistles; when greetings are freely exchanged and sumptuous dinners are served.

1822

The body convenes with Ebenezer church, October 19th to 21st. Samuel Marsh preaches the introductory sermon. David Cooper returns to the moderator's chair, while William Balfour keeps the records. Preachers for the Lord's day are D. McCall, D. Cooper and D. Collins, and the services are reported as being spiritual and profitable.

A committee was appointed to prepare a memorial to be presented to the State Legislature, asking for the repeal of such parts of a late law as deprived the African churches of their religious privileges.

Elders D. Collins, G. W. King and S. King came as messengers from the Pearl River Association; Elders D. McCall and L. Searborough came from the Union.

Samuel Marsh, J. A. Ranaldson, William Balfour, Chas. Felder and David Cooper were selected to attend a missionary meeting at Zion Hill, July, 1823.

It was again recommended to all the churches that they observe the first day of January as a day of fasting and prayer for the more general effusion of the Divine Spirit and the universal spread of the gospel of Christ.

Another preacher, in the person of Howell Wall, had ceased from his earthly labors. The Association pays this tribute to his memory:

“In the death of Elder Howell Wall this Association has to regret the loss of a highly-esteemed brother, whose moral deportment, whose goodness as a man, whose meekness of temper, and whose zeal and faithfulness as a minister of Christ, commanded esteem and respect from his acquaintances and endeared him to his brethren.”

1823

Mars Hill, Amite county, entertains the Association this year from the 18th to the 23d of October. I Peter, 2: 9, is the text used by Chas. Felder in preaching the opening sermon. Fifteen churches answer to the rollcall, and the same moderator is continued, while Elliott Estes returns to the secretaryship. Elders Cooper, Collins and King are the preachers for Sunday.

Elder John Smith was requested to write the next circular letter on this subject: “The high responsibility and criminality of those who do not contribute, according to their circumstances, to the cause of religion in general.”

Elders D. Collins and S. King were the messengers from the Pearl River Association, J. Birch and N. Perkins from the Union, while the visiting ministers, not under any appointment, were S. Coker and E. Andrews.

January 1st was still designated to be kept with prayer and fasting “in behalf of poor sinners, and for the general prosperity of the ransomed of the Lord.”

Messengers were appointed to meet with like representatives from the Pearl River and Union Associations at Bogue Chitto

church, Pike county, on Saturday before the third Lord's day in February, 1824, "to assist in forming a constitution for the more systematic and efficient appropriation of your talents in the great concerns of religion." This move looked to the forming of a State Convention.

This minute closes with these words: "The duties of the meeting being accomplished, the Moderator made a serious, affectionate address, prayed to the Great Head of the church, and pronounced the apostolic benediction."

1824

New Providence, Amite county, October 9th, 10th and 11th. Elder Irion preached the sermon from John, 17: 10, "And all mine are thine, and thine are mine, and I am glorified in them."

Galilee and Sandy Creek churches were cordially received, the delegates being D. Thompson and J. Birmingham from the former, and R. M. Green and A. Holmes from the latter.

Davis Collins and Shadrach Coker came from the Pearl River Association, and the appointments for the Lord's day services were Elders Cooper, Collins and Courtney.

It appears that a State Convention had been organized, as this item will show: "Agreed that our delegates to the next meeting of the State Convention be D. Cooper, E. Courtney, E. Estes, S. Marsh, G. A. Irion, C. Felder and W. Balfour; and that this Association loan the Convention all their unappropriated funds for the promotion of Domestic Missions."

Another preacher had answered the summons of death, and the brethren express their sympathy and esteem in this way:

"We have to lament the death of our beloved brother, Elder John Smith, who departed this life since our last annual meeting. His zeal in the cause of his Master was great. His loss is very sensibly felt amongst the churches who enjoyed the benefit of his labors. But we hope our loss was his gain, and that he has received the crown of righteousness which was laid up in heaven for him. This ought to admonish us that here we have no continuing city, and calls for our most fervent prayer that God would send forth more laborers into his vineyard."

Mr. Smith had prepared the circular letter on "Contribution for Religious Purposes," and it is published in this year's minutes. The letter makes a strong plea for greater liberality in the cause of religion, and especially for pastoral support, as the following interesting extract will show:

"The minister of Christ has a work of infinite value committed to his trust; a work which he cannot neglect without wounding his own soul and dishonoring the cause of his divine Master. To this work he feels it his duty entirely to devote himself. This he is unable to do, however, unless his labors are reciprocated by those to whom he ministers. Ministers are earthen vessels to whom this treasure is committed, men of like passions as others, formed of the same clay, fed with the same aliment, clothed with the same raiment as others, and this clay must be nourished, this food provided, this raiment furnished to them as to other men. The Apostles and early ministers thought it not good for them to leave the Word of God to serve tables; and so in the present day, when the minister of the Word is compelled to abandon the holy calling six days in the week for the sustenance of the body, and to procure himself the means of traveling and preaching on the seventh, the church must be neglected, and languish in consequence. He has had no time during the fatigues of the week for study, for pious contemplation or retired communion with his God. His mind is unfurnished to convey instruction; his heart cold and languid. He cannot arouse his sleepy audience by feeling and pathetic exhortation, for he cannot feel. Discouraged in spirit, he cannot strengthen the weak hands and confirm the feeble knees of his brethren, for he needs the same kind offices."

This remarkable message of the dying preacher, written in 1824, is clear and scriptural, and needs to be heeded even yet.

1825

October 15th, 16th and 17th the body was in session with Shiloh church, Wilkinson county. Elliott Estes was the preacher of the introductory sermon, the text of which was I Thes. 2: 19, 20. For the second time, Ezra Courtney was elected moderator, and a new secretary was installed, by the name of Elisha Andrews.

The messengers from Pearl River Association were Norvell Robertson and J. P. Martin. The name of the former is given as N. Robinson, but this is evidently an error, as both the time and section of country suit for Norvell Robertson, Sr. We are informed by L. S. Foster in "*Mississippi Baptist Preachers*," page 579, that Mr. Robertson, though a Virginian by birth, spent his ministerial life in Georgia and Mississippi. He was a preacher for more than fifty years, and was the father of Norvell Robertson, Jr., the author of "*Handbook of Theology*."

Mr. Martin was also a Virginian, coming to Mississippi in 1817. He was M. T. Martin's father, and was a man of strong native ability. Both these preachers lived to see their ninety-first year.

Those appointed to preach on the Lord's day were Chas. Felder, Norvell Robertson and J. A. Ranaldson.

Delegates were appointed to the next State Convention, and S. Hopkins, of New Hope church, was requested to procure a file of the minutes of the Association from the time of organization.

The circular letter was on "Christian Zeal," and was written by Elliott Estes.

1826

Hepzibah church, Feliciana parish, Louisiana, was the place of meeting, from the 14th to the 16th of October. The first sermon was by Elder Balfour, from I Peter, 5: 2-4. Ezra Courtney was re-elected moderator, while J. A. Ranaldson was chosen clerk. Salem church was received, the delegates being W. Jacobs and H. Bond. The location of this church is not given in the minutes, but, judging from the names of the messengers for this and the next few years, it is believed to have been in Pike county.

Elders Cooper, Felder and Ranaldson did the preaching on the Sabbath, and a collection of \$110.75 was taken for domestic missions, which sum was paid over to the treasurer of the "Mississippi Baptist State Convention." This was not the present State Convention, but one formed from the associations in Southwest Mississippi, and which ceased to exist about 1829 or 1830, as we hear no more of it after this date.

A resolution was adopted recommending all members of the churches to discontinue the too common use of ardent spirits as a "*luxury*," and to use them only in cases of necessity as a medicine. This is the first admonition we find against the use of this "*luxury*" (?), and shows that the evil of drink was being felt.

1827

The Association held its meeting this year with the Woodville people, October 19th to 21st. The introductory sermon, from I Cor. 15: 15, was delivered by Chas. Felder, who was also elected moderator, while Chas. G. Hatch was chosen secretary. One new church, the Natalbany (Louisiana), was received, the delegates being R. Beavers and T. Packston.

Elders Cooper and Marsh came as corresponding messengers from the Union Association, and Elder Brakerfield from the Pearl River. Initials are not given.

The churches at St. Francisville and Sharon had mutually agreed to become one church, taking the name of Feliciana, and so notified the Association.

January 1st was still recommended to be observed as a day of humiliation and prayer. And it was stated that the day of American independence was too generally abused; hence, the churches were requested to assemble on the Fourth of July for prayer, praise and preaching.

Elders Newland, Marsh, Cooper and Creath did the preaching on the Sabbath, and at the close of the services the Lord's Supper was observed.

It is difficult to account for the decrease in membership this year, when about the same number of churches is reported. Last year, 612; this year, 348.

It may be of interest to give some items from the meeting of the Mississippi Baptist State Convention, as a minute for this year (1827) is at hand. This minute, now eighty years old, and still in a good state of preservation, belongs to Mr. Winchester Everett, of East Fork.

The convention met at Mars Hill, November 2d, 3d and 4th, this being the fifth annual session. Elder Norvell Robertson

preached the convention sermon from Luke, 2: 49, "Wist ye not that I must be about my Father's business?" Messengers were present from three Associations—viz., the Union, Mississippi and Pearl River. David Cooper was chosen president; J. Creath, secretary, and Davis Collins, corresponding secretary. The trustees were Chas. Felder, J. P. Martin and J. Thigpen.

David Cooper, J. P. Martin, Norvell Robertson, Chas. Felder and A. Mercer had labored as missionaries of the Convention during the past year, and their reports were very gratifying. They had traveled hundreds of miles, preached to large crowds of attentive listeners, and baptized many people. The fund on hand was \$569.80, from which the missionaries were paid.

We find the following strong resolution in this old minute:

"Resolved, That this Convention considers drunkenness one of the most injurious and worst of vices in the community, and we deeply deplore the destructive ravages made in our country and churches by the excessive and improper use of ardent spirits. And we do, therefore, most affectionately exhort our brethren to use their best efforts to check this worst of evils."

The old saying that Baptist preachers once commonly carried whisky in their saddle-pockets is not much in accord with this resolution.

The custom of having "circular letters" published in the minutes was continued by the Convention; but, the appointee having failed to prepare one for this year, the body substituted an address by S. M. Noel, of Kentucky, on the subject of "Creeds," from which the following extracts are taken:

"Behold, how good and how pleasant it is for brethren to dwell together in unity! Standing fast in one spirit, with one mind, speaking the same thing—of one accord, of one heart, and of one soul—acknowledging one Lord, possessing one faith, practicing one baptism; speaking the truth in love, growing up into Him in all things which is the head, even Christ, making one body in Christ. Not one in name or theory only, but one in their religious experience, one in their views of the plan of salvation; animated and encouraged by the same hope, while observing and practicing the same duties. Such is the unity and symmetry of the church of Jesus Christ as described by the pen of in-

spiration. * * * Can a church, a New Testament church, keeping the unity of the Spirit, in the bond of peace and love, be found in that miserable babel composed of Trinitarians, Unitarians, Hutchinsonians, Universal Restorationists, Rellyan Universalists, Destrovetonists, Swedenborgians, Mystics, Dunkers, Jumpers, Shakers, and all others who profess to take the Bible for their guide?"

The address takes a strong position for unity of faith and practice, as opposed to creeds. Whether Mr. Noel was a relative of the present distinguished Governor of Mississippi is not known.

1828

The Association convened with Zion Hill, beginning October 17th. Ezra Courtney preached the opening sermon from Acts, 20: 28. Chas. Felder was retained as moderator, J. A. Ranaldson being chosen secretary.

Mount Nebo church was received, returning from the Pearl River Association. The delegates were P. Bankston and J. Tate. The usual correspondence was maintained, and a mission collection was taken on the Sabbath, amounting to \$93.37½, which was delivered to the delegates to the State Convention.

The churches were requested to report the dates of their constitution at the next annual meeting, and the body adjourned to meet with Jerusalem church next year.

1829

October 16th to 18th the Association was in session with Jerusalem church, Amite county. The opening sermon was by Ezra Courtney again this year, and he was made moderator, while Mr. Ranaldson was re-elected clerk. The correspondence with other bodies was still large, the Pearl River Association sending Elder Jesse Crawford, whose name appears for the first time.

The preaching on the Lord's day was by Elders Cooper, Courtney and Ranaldson, and a mission collection of \$66 was received. Treasurer J. M. Mumford reported amount on hand as \$146.12.

1830

The place of meeting is Ebenezer, and the time October 15th, 16th and 17th. Chas. Felder preaches the sermon from I Cor. 13: 13, "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Ezra Courtney is again chosen to preside, and a new man, Maston Crain, is the scribe. J. M. Mumford resigns the office of treasurer, and David Lea is elected to succeed him.

About this time the doctrinal teaching of Alexander Campbell was exerting a mischievous influence, bringing strife and divisions, and the Association warned the churches to discountenance these heretical doctrines; also, not to invite into their pulpits any preacher holding the same.

A. S. Mercer had been engaged as associational missionary the past year. His report showed that he had traveled 670 miles, being engaged ninety-seven days, and had preached to about eighteen hundred people. He was paid \$37 for this service.

Salem church presented this query for consideration: "What will amount to heresy in a Baptist church in a scriptural point of view?" To which the following answer was given: "A departure from any gospel doctrine is heresy, according to the Scriptures. The Baptists believing that their faith is in strict conformity to the Scriptures, whatever is contrary to their faith is heresy to them."

One by one the old preachers are passing away, and we hear of them no more. This time it is David Cooper, whose name we have so often heard, and who had been so active and faithful all these years. He was the Association's second moderator, and served in that capacity at different times for ten years. Mr. Cooper came from old Salem church, and was associated with such men as Richard Curtis, Moses Hadley, Ezra Courtney and Thomas Mercer.

The following brief sketch is from the *Baptist Encyclopedia*, page 274:

"Rev. David Cooper, M. D., was a distinguished pioneer Baptist in southwest Mississippi, who combined the callings of minister and physician. He came to the State in 1802, and from

this time until his death in 1830 he was assiduous in his labors in Southwestern Mississippi and Eastern Louisiana, and, perhaps, did more than any other man to give character to these early Baptists. Himself a man of learning, he was a vigorous advocate of ministerial education. He was also an active promoter of missions."

Mention is made in the minutes of the departure of the old servant of God as follows:

"*Resolved*, unanimously, That we do very sensibly feel our very great loss in the death of our dearly beloved and venerable Dr. D. Cooper. He was a laborer in this vineyard in early times. He labored long for the prosperity, union and happiness of these churches under circumstances and seasons that tried the souls of men. He endured hardships as a good soldier, distinctly characterized for firmness, decision, gentleness, prudence and circumspection. He persevered with patience and untiring zeal in the great and benevolent enterprise of the gospel. He died as he lived, strong in the faith, exemplary in fortitude and holiness, giving glory, honor and praise to God in the highest. His light was shed on all around; his influence and usefulness were realized by all. But his work is done; he is gone to his long and happy home; the mourners are seen in his beloved family, in all the churches, in all the Associations. And our sorrow, though not without hope, will continue as long as his memory lives in this body."

It is worthy of remark that up to this time Mr. Cooper was never called "Doctor" in the associational minutes. In fact, titles were not much in use among these early Baptists. They sometimes employed the term "Elder," but more generally all titles were left off.

1831

The Association met with New Providence church, Amite county, October 21st to 23d. Davis Collins preached from John, 5: 39, 40. Letters from seventeen churches were read, and Ezra Courtney was re-elected moderator, with David Lea as clerk. Nothing is said about electing another treasurer, so we conclude that Mr. Lea held both offices.

Hopewell church, Franklin county, was received, the delegates being J. F. Lee and J. Ford.

Davis Collins, Shadrach Coker and Jesse Crawford were the corresponding messengers from the Pearl River Association; J. Burch and N. Morris from the Union, and J. Hill from the Louisiana.

The appointments for the Sabbath services were Elders Morris, Courtney and Collins.

Ezra Courtney was paid the sum of \$50, and Charles Felder \$29.50, for missionary work.

The circular letter this year was written by Ezra Courtney, his subject being the "Omniscience of God," and beginning as follows:

"The book of nature and divine revelation declares the infinite wisdom, power and goodness of God. The starry heavens, moving in the most profound order for thousands of years without varying from the divine appointment, declare an infinite Creator who made them. God comprehends every inch of space and minute of time, with every creature and action, whether good or evil, that has been or may be, from the beginning of the world to the end thereof. * * * With God there is no progression of time or succession of thought; but all His decrees and determinations are coeval with Himself, and according to His good pleasure. He decreed to have a church or kingdom in the world of holy men and women to obey and serve Him in love. The number of these subjects with God are definitely known, from righteous Abel to the top stone that will be brought in with shouting, saying, 'Grace, grace unto it'; and they are in the all-comprehending mind of God, the future with the past; their names are written in heaven in the Lamb's Book of Life, and they are known with more accuracy than ever a military officer numbered his troops."

After writing along this line at some length, Mr. Courtney discusses heresies and divisions, and finally draws his sword on Alexander Campbell and his followers in this robust fashion:

"When Alexander Campbell first came before the public as a writer his religious views and feelings were thought to be identified with the Baptists. Some thought him a champion in Israel; but it was not long before some discovered a want of sta-

bility in him. Like clouds that are carried about of winds, like a wandering star, he has gone from the highest views of Calvin to the lowest grade of Arminianism. Poor man! How desperately he has fallen! When Mr. Campbell announced that historically believing that Jesus Christ was the Son of God was the only requisite to baptism, and that baptism was regeneration itself, the Baptists knew too well what these heresies had done, and would do again, if admitted. They withdrew their fellowship from Mr. Campbell and his followers. Though he thought to have escaped being noticed by crying out against popery and priestcraft, he has entirely failed. He is like the nurse that cries out against the child that she daily nurtures; he cries out against what his principles have produced and naturally lead to. Because the Baptists did not choose to build meeting-houses for their worst enemies, and hold in their communion those that were laboring to divide and destroy their churches, Mr. Campbell charges them with being the worst persecuting sect in Christendom, the Roman Catholics in Spain only excepted. This charge he knew was not true when he made it; but evil men and seducers shall wax worse and worse, deceiving and being deceived. (2 Tim. 3: 13.) Those Campbellites that have come among us, saying that they were Baptists and were not, we have found to be deceivers, railers at our faith, our associations, Christian experience, and the special operations of the Spirit of God on the soul. These schismatics have produced discord and schism between those that had long lived in unity. Some of them have shown no regard to the civil nor religious rites of the church, but have made their way to our pulpits with violence, in one instance forcing off the weatherboarding of a good house, and going in with impunity and speaking reproachfully of us. From the overbearing conduct and language of Campbell and his party, what would be the consequence were five-eighths of the United States of their faith?"

From the foregoing deliverance on Mr. Campbell and his adherents it appears that considerable discord and excitement prevailed at this time. The incident of forcing off the weatherboarding of a church, referred to by Mr. Courtney, a footnote says occurred at Ebenezer, in Amite county.

1832

The meeting was held with Mount Nebo church, Louisiana, not far from the present town of Amite City, beginning October 20th. Jesse Young preached the sermon from I Peter, 5: 9, "Feed the flock of God which is among you." The presiding officer was Chas. Felder, and the clerk, David Lea.

There was much preaching at these meetings, as the following appointments will show: Those for the Lord's day being Elders Crawford, Courtney and Collins, while those for Monday were J. T. Fairchild, J. E. Bailey and Wm. Fortinberry. Several of these ministers were visitors. And here we meet with William Fortinberry for the first time.

It is no new thing for spirituous liquors to be sold at religious meetings, as this resolution will indicate:

"*Resolved*, That this Association do discountenance all traffic in spirituous liquors, beer, cider, or bread, within such a distance of our meetings as to in any wise disturb our peace and worship; and we do, therefore, earnestly request all persons to refrain from the same."

Another resolution was passed, complaining of a sad decline in religious activity, and of a violent spirit of political strife. Mention was also made of the fearful march of cholera and other wasting pestilences abroad in the land. Whereupon a day was appointed for solemn fasting and prayer to Almighty God that He might interpose His gracious and powerful arm in reviving the churches, in restraining the spirit of violence, and in causing the pestilence to depart.

A committee was authorized to employ a suitable man as missionary within the limits of the Association, who should receive one dollar per day for his services.

1833

Hepzibah church, Louisiana, October 19th, 20th and 21st. Charles Felder delivered the introductory discourse from Acts, 5: 42, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

Ezra Courtney was the presiding officer, while David Lea continued to do the writing. Two churches were received—viz., Friendship, in Pike county, and Beulah, in Washington parish, Louisiana. Their delegates were Z. Reeves from the former, and W. Sibley and W. Hagan from the latter. This is our first introduction to Zachariah Reeves, who is to have a remarkable career for nearly forty years to come.

The appointments for preaching on the Sabbath were Elders Young, Coker, Felder and Reeves, the latter to conclude by exhortation. And the treasurer's report showed \$156.62 on hand for missionary purposes.

The doctrines of Alexander Campbell, also the "two-seed" theory, were still agitating the public mind, and the old "Mississippi" makes another deliverance as follows:

"Resolved, unanimously, That this Association discountenance and will not fellowship or knowingly commune with any church or individual member who holds the doctrines or dogmas held by the Christian Baptists, alias the Campbellites; and, also, those held by Elder Parker, alias the two-seed doctrine, so far as relates to the eternal existence of the devil and his being literally the father of a certain portion of the human family."

As we proceed along the years we find that each generation has its peculiar trials and difficulties. No time or place is exempt, and so it will ever be until the Christ shall come again and banish the reign of sin.

1834

East Fork church gets the meeting this year, the time being October 18th to 20th. The sermon is delivered by the venerable Ezra Courtney from Acts, 15: 6, and the same officers are continued.

The Sabbath services were conducted by Elders Crawford, Courtney and Martin; on Monday by Elders Davis, Webb, Reeves and Coker. Some of these were visitors, and frequently no initials are given.

The Association withdraws from the Natalbany church (Louisiana) because of their having embraced the erroneous "two-seed" theory. A few female members had remained true, and

they were advised to unite with some church of the Baptist faith.

It is most gratifying that our brethren of past generations were so correct and zealous on the question of world-wide evangelization. The following splendid resolution was adopted at this meeting:

“Resolved, That this Association recommend the churches of her union to take into view the blessing of God on foreign and home missionary labors; that each individual should instruct himself by a liberal and prayerful zeal to send the gospel to every human being, for it is God’s method by which He will give to His Son the heathen for His inheritance, and the remotest parts of the earth for His possession.”

This tribute is paid to the memory of Elder James Cain, who had died since the last annual meeting:

“The Association laments her loss in the death of Bro. James Cain. His opportunities in the ministry had always been limited, but in soundness of faith and a gospel walk there are few that excel him. In his perfect senses, he met death in triumph, leaving a lonely wife and a large family of children to mourn their loss, while he entered into the joys of his Lord.”

1835

This meeting was held with Zion Hill church, Amite county, embracing October 17th to 19th. Elder Shadrach Coker preached the opening sermon from I Peter, 1: 23-25, and the body was organized by the election of Chas. Felder moderator and Henry D. F. Roberts clerk, the latter being a new preacher from Hepzibah church, in Louisiana.

Two new churches were received—viz., First Church, of Jackson, Louisiana, and Ramah church, in Lawrence county. Delegates from the former were S. M. Bryan and F. Bryan; from the latter, F. White.

J. P. Martin came as a messenger from the Pearl River Association; J. Fairchild and J. Webb from the Union.

The Sabbath services, conducted by Elders Webb, Fairchild and Courtney, were said to be deeply spiritual. It may be observed that the effort was made at these associational meetings

to reach the unconverted, and frequently there were seasons of revival.

Another preacher appears on the scene this year in the person of Thomas M. Bond. He comes with Chas. Felder from East Fork.

The "Committee on Missions" made this report:

"Bro. Chas. Felder rode thirty days, preached thirty-six sermons, and traveled 444 miles, for which he is allowed \$30. Bro. Jesse Young rode nineteen days, preached twenty sermons, and traveled 350 miles, for which service he is allowed \$19."

It was reported on good authority that J. A. Ranaldson had embraced heretical views, and the Association withdrew from him in consequence. Mr. Ranaldson had held positions of honor and trust; had been often appointed to preach, and was evidently held in high esteem among his brethren. The incident is a sad one, and serves to recall Paul's admonition, "Be ye steadfast, unmovable."

1836.

The Association met with Galilee church, October 15th to 17th. The first sermon was preached by H. D. F. Roberts, and the body was organized by re-electing the same officers. The church at Clinton, La., applied for admission, her delegates being James B. Smith and John M. Trescott.

The visiting ministers were James Bailie, Wm. Martin, Ashley Vaughan, S. S. Lattimore and Jesse Crawford.

The matter of forming another State Convention was considered, and it was recommended that a meeting, consisting of delegates from associations, churches and missionary societies, be held at Washington, Miss., in December following, to consider the propriety of organizing such Convention. This looked to the forming of the present State Convention.

Satisfaction was expressed that the great missionary, Adoniram Judson, had completed the translation of the Bible into the Burman language. And, the Judson Female Institute then being contemplated, was recommended to the friends of religion and literature.

The "*Southwestern Religious Luminary*," edited by Ashley Vaughan, Washington, Miss., was indorsed and recommended.

1837

The meeting is with Jerusalem church, Amite county, October 14th to 16th. J. B. Smith preaches the sermon from Luke, 16: 2, "Give an account of thy stewardship." Nineteen churches are represented, and the same officers are re-elected. Three more churches are received—viz., Mount Enon and Bethlehem. in St. Helena parish, and Hebron, in Livingston parish, Louisiana. J. Strickland and S. M. Bankston were from Mount Enon; D. W. Chaney and A. Penning from Bethlehem; T. M. Bond and H. Achord from Hebron.

The usual correspondence was maintained; J. P. Martin and William Fortinberry coming from the Pearl River Association; N. Granberry, from the Union; G. Sommerill and J. Craft, from the Leaf River.

Elders Granberry, Martin and Collins were selected for the Lord's day services.

No mission work is reported, the funds having been turned over in 1835 to the Baptist Home Mission Society for Louisiana and Mississippi. And a resolution is passed, expressing gratitude and approval for the work of the Society.

1838

Jackson. La., in the Presbyterian house of worship, is where the saints gather this year on the 6th, 7th and 8th of October. Zachariah Reeves is the preacher of the introductory sermon, the text being Titus 2: 14. Letters from twenty-one churches are received, and the present officers are re-elected. Three new churches ask to be admitted—viz., Mount Pleasant, Pike county, and the churches at Liberty, Miss., and Baton Rouge, La. Zachariah Reeves and R. Albritton came from Mount Pleasant; D. Lea and N. Chalfant from Liberty; P. Thomas and William Thomas from Baton Rouge.

The corresponding messengers from other bodies were: From Pearl River Association, William Fortinberry; from the Union, J. Bailey; from the Leaf River, G. Davis and T. C. Hunt.

Elders Davis Collins, Zachariah Reeves and H. D. F. Roberts were appointed to preach on the Sabbath; while Elders Fortinberry, Bailey, Bond and Davis were selected for Monday.

Ezra Courtney, possibly the oldest minister in the Association, who was in the organization more than thirty years ago, and who all this time has been an honored and leading man, finds himself in trouble with Hepzibah and Ebenezer churches. He presented a petition to the Association complaining of "corrupt and unjust conduct" towards him by these churches. The petition, however, was rejected on the ground that the Association had no right to interfere with the government of the churches, but recommended that an advisory council be called to investigate the trouble.

The Circular letter was written this year by H. D. F. Roberts on "Gospel Order."

1839

The body convened October 5th, 6th and 7th with New Providence church. Thomas M. Bond delivered the Associational sermon from Ps. 126: 3, "The Lord hath done great things for us, whereof we are glad."

Twenty-six churches were represented, and the body was organized by re-electing Chas. Felder moderator, and by the election of C. E. Pinckney clerk. Two more churches were received, viz.: Mr. Ebal, in Livingston parish, and Mr. Moriah, in East Baton Rouge parish, La. R. Hutchinson came from the former, while M. Naul and D. Lewis were delegates from the latter. Visiting ministers were M. Chadick, William Fortinberry, W. Magee, S. Thigpen, W. Mullins and V. W. Brock. And the Sabbath appointments were Fortinberry, Reeves and Thigpen; while those for Monday were Brock, Mullins, Collins and Wall.

Whether the Advisory Council was ever called in the case of Mr. Courtney and the two churches mentioned, does not appear; but Hepzibah church complained to the Association that Mr. Courtney, whom she had excluded, had been received into fellowship by the church at Jackson, La. The body still refused to interfere, repeating the advice given last year.

The Association delivers an opinion on valid baptism, viz: That a regularly authorized administrator, a believer in Christ, and an immersion in the name of the Trinity, are the three things necessary. Therefore, immersion administered by Campbellite preachers, or "reforming teachers," as they styled themselves, was not valid baptism.

The Circular Letter was written on "Christian Communion," by Thomas M. Bond.

1840

Ebenezer church, Amite county, is where the session is held this year, October 3d, 4th and 5th. Colossians, 2: 4, is the text discussed by Chas. Felder in preaching the Associational sermon. Twenty-four churches respond to the rollcall, and the organization is completed by continuing Chas. Felder in the chair, while J. B. Smith is selected to do the writing. Line Creek church, near the Louisiana line, is received, her messengers being J. Tate and L. Wall.

Elders N. R. Granberry, W. H. Anderson and M. Barlow were the visiting ministers. Preaching services on the Lord's day were conducted by Elders Granberry, Anderson, Reeves and Wall, and this observation is made: "The congregation was large, and although many individuals did not observe that order and give that strict attention which was desirable, yet we hope good was done, which hope was strengthened by the very favorable appearances in the close on Monday evening."

Elder N. R. Granberry represented the Executive Board of the Mississippi Baptist State Convention, and made an address before the Association. This was the present State Convention, and Mr. Granberry was called the agent of the Board. Nothing is said of co-operation.

The body mourns the deaths of two more of her preachers, viz: Davis Collins and N. A. Skillinger. Mr. Collins had long been active in the work of the ministry, while Mr. Skillinger had been only recently licensed. The obituary says: "Bro. Collins was a native of South Carolina, and for many years a respectable preacher in that State; but for the last nineteen years he has labored with great ability and acceptance in the State of Mississippi, making a period of fifty-two years in which he was engaged in the ministry."

No mention is made of the trouble between the Hepzibah and Jackson churches concerning Mr. Courtney, but his name appears as a delegate from Ebenezer.

The following is a list of the churches and delegates for 1840, and the reader will notice the custom then in use of employing single initials:

New Providence—D. Cox, J. Thompson.
 Ebenezer—W. Jackson, E. Courtney.
 East Fork—C. Felder, J. Everett.
 Zion Hill—M. Seal, A. Butler.
 Jerusalem—W. B. Wall, H. Wall.
 Hepzibah—S. Walker, B. Taylor.
 Mt. Nebo—D. Sanders, P. Bankston.
 Mars Hill—W. Whittington, R. Roundtree.
 Mt. Zion—A. Cloy, W. Totton.
 Hopewell—T. Potter, M. Cuckles.
 Galilee—J. Stranghan, T. Causey.
 Salem—R. Quin, P. Bond.
 Pinckneyville—N. Bowren.
 Friendship—S. Coker, A. Moak.
 Beulah—W. L. Sibley, J. Brewer.
 Ramah—J. Young, W. Clark.
 Jackson—F. Brian.
 Bethlehem—D. Morgan, A. Pennington.
 Mt. Enon—C. D. Strickland, S. N. Bankston.
 Mt. Pleasant—Z. Reeves, S. Prestridge.
 Liberty—J. B. Turnipseed, B. Bates.
 Mt. Moriah—D. Lewis, W. Vinings.
 Line Creek—J. Tate, L. Wall.

1841

East Fork, Amite county, is the place of meeting on the 1st, 2d and 3d of October. Zachariah Reeves is the first preacher to be heard, whose text is Acts, 20: 28. Letters are read from twenty-seven churches, and a new moderator and clerk are chosen—viz., Shadrach Coker and Hamilton McKnight, both preachers. Six more churches send messengers across the country with letters, asking admission into the Mississippi Association, as follows:

Sharon—C. Hughes, G. Hughes.
 Mt. Pisgah—W. H. Varnado, J. Brewer.

Bluff Creek—D. M. Chaney, D. Morgan.

Mt. Gilead—P. H. Harbour, J. Simpson.

New Orleans—F. Clark.

Friendship—G. Ryals.

These churches were all in Louisiana, except Friendship. Whether the church from New Orleans is the one which, having been dismissed, had returned, is not stated.

The committee reported that Elders W. H. Anderson, William Fortinberry, F. Clark and Shadrach Coker would preach on the Sabbath in the order of their names.

Notice is taken of the death of Deacon John Stranghan, of Galilee church. He is spoken of as an esteemed member and an efficient laborer.

Strange as it may seem, for a number of years nothing has been said about any of the subjects of general interest, such as temperance, education, missions, etc. It is probable that the Association was still co-operating with the Baptist Home Mission Society for Louisiana and Mississippi; but, if so, no reports were made.

A familiar name appears in the list of delegates this year. It is that of A. W. Smith, from Mt. Enon church, in Louisiana. When a young man. Mr. Smith united with East Fork church, being baptized by Elder Chas. Felder one cold day, when the ice was plentiful. He afterward moved to Louisiana, where he lived to the great age of 86 years and eight months. He was in the organization of the Mississippi River Association, and was, beyond doubt, the last survivor of that meeting. For a number of years Mr. Smith was the treasurer, and afterward the moderator of that body. His death occurred December 12, 1901, in St. Helena parish, La., sixty years after he was in this meeting of the old "Mississippi."

1842

Bluff Creek church, in Louisiana, was the place of meeting from September 30th to October 2d. Elder M. Barlow preached the introductory sermon from Romans, 3, 28. Thirty-four churches answered to their names, and two others were received—Jordan, in West Feliciana parish, Louisiana, and Spring Hill, in Franklin county, Mississippi. T. Woods and S. Woods were from the former, and J. Sojourner and H. B. Cole from the latter.

Chas. Felder and Thomas M. Bond were chosen moderator and clerk respectively. The visiting ministers were T. Rand, Jr., A. J. Spencer, J. Bailey, W. Mullins, William Fortinberry and Calvin Magee.

The name of the Pinckneyville church was changed to Fort Adams, in accordance with an act of the Mississippi Legislature, and the Association recognized the new name.

The committee on devotional exercises made this report: "That Brethren Magee, Mullins and Fortinberry preach on Saturday, and Brethren Reeves, Clark, Felder and Bailey preach on Sunday."

The Association had cause to regret that at different times there had appeared in a certain paper, the "*Banner and Pioneer*," peculiar expressions, calculated to injure the views and characters of the ministry and churches of this body. Here are some of the expressions complained of: "*Singing psalms in a cock loft*"; "*strikers*"; "*guardians of the faith*"; "*self-exalted, domineering keepers of conscience*"; "*pullers of wires*," etc.

Nothing is said of the nature or location of this paper, but the Association "*resolved*" that these things were "highly censurable."

The name of G. F. Webb appears for the first time as a delegate from Liberty. Mr. Webb is to be a prominent and useful member of the body for many years to come.

There is a report in this year's minutes on the "State of Religion," showing an increase in membership of two hundred and three. Concerning the New Orleans church, the report says: "This church, under the pastoral labor of Bro. F. Clark, has experienced a steady and permanent growth; their congregations are well attended, and the smiles of God are continued to them. Among their number baptized, were two Pedo-Baptist preachers, men of talents and experience, who promise usefulness."

1843

The Association met this year for the first time with the Liberty church, the date being September 30th to October 3d. Howell Wall preached the opening sermon from John, 3: 16.

The Association was in mourning over the departure of her former Moderator, Chas. Felder, and a committee was authorized to prepare a suitable obituary.

Zachariah Reeves goes to the Moderator's seat for the first time, a position he is to fill for many years. H. D. F. Roberts was chosen to keep the records.

Seven churches asked for dismissal with a view to organizing another Association. They were: Hepzibah, Clinton, Bethel, Jerusalem, Pierce's Creek, Fort Adams and Jordan. This move was to organize the Mississippi River Association.

The usual correspondence from other bodies was received, and a number of visiting preachers were in attendance. The Lord's day services are well spoken of, being held in a beautiful grove near Liberty. J. B. Smith, T. M. Bond, William Fortinberry and L. Schofield were the preachers, and it is said, "Many were moved to tears."

The matter of preserving the history of the Association was receiving attention at this early period, as the following item will show:

"By motion of Bro. Roberts, Bro. E. Courtney, with the aid of Bro. T. M. Bond, was appointed to draw up and furnish Bro. D. Benedict with a brief history of this Association, and of the elder churches composing it."

In the *Baptist Encyclopedia*, page 391, appears this brief note on the life of our former moderator: "Rev. Chas. Felder, a pioneer preacher in Mississippi and Louisiana, was born in 1783; began to preach in 1809; came to Mississippi in 1819, and was an active co-laborer with Cooper, Reeves, Courtney and others in South Mississippi; was often moderator of the Mississippi Association; died in 1843."

The Associational committee selected to prepare a suitable obituary for the minutes, was composed of Elders J. B. Smith, Ezra Courtney and Thomas M. Bond. In their report they say: "It has pleased an all-wise Providence to remove, since our last meeting, our beloved brother and moderator, C. Felder, who was in the 60th year of his age, and who has been thirty-four years a preacher; twenty-four years of that time he has lived in this Association. He was a sound, consistent and able minister of the New Testament. As a pastor he has been surpassed by none in our country; as an evangelist and revivalist, few exceeded him. His Christian deportment and soundness in the faith, connected with his indefatigable labors for the extension of the Redeemer's Kingdom, his making and preserving peace in the denomination,

and with all men, have embalmed his memory with undying esteem."

Mr. Felder was moderator first in 1827, and last in 1842. He was a popular and useful man in his day. His home was in the East Fork community, and here his body waits the Savior's second coming.

Mr. Felder's wife also died during the past year, whether before or after her husband, is not stated. A quotation says: "In life they were lovely and pleasant, and in their death they were not long divided."

1844

The meeting was held with Galilee church, October 5th, 6th and 7th. Shadrach Coker preached the Associational sermon from Ephesians, 3: 8, and was elected moderator, with G. P. Claughton clerk. Sixteen churches were represented, and three others received, as follows: Bethany, M. T. Conn and S. Foster, delegates; Mount Zion, William Martin and J. A. Reed, and Bogue Chitto, A. Reeves. Where these churches were located is not stated. It appears clear, however, that Bogue Chitto is the same church that was dismissed in 1820, to go into the organization of the Pearl River Association, and, after twenty-four years, returns. This may be gathered from the family names. In 1845 this church is represented by J. Thomas and J. Walker; in 1846, by J. Thomas and W. Gullledge.

A number of visiting ministers were in attendance from other Associations, viz: Elders Magee, Crawford, Granberry and Bond. Elder W. B. Wall came from the Mississippi River Association, but objection was raised on a question of orthodoxy and the corresponding letter was tabled until Monday, when the matter provoked considerable discussion, and Mr. Wall finally withdrew the correspondence. The point of difference between the two Associations is not given, but it is probable that it involved the matter of election, since the two bodies express this doctrine in different terms.

The Mississippi Association had under consideration at this time the matter of revising the fourth article of faith as respects form, a committee having been appointed for this purpose, composed of Ezra Courtney, S. Coker, J. Young, Z. Reeves, H. D. F. Roberts, W. Clark and T. R. Cheatham. In their report they

recommend that no change be made in said article, and mention a number of Scriptures in support of the same.

Elders Granberry, Crawford, Bond and Young were named to do the preaching on the Sabbath, and it is said that the Word was preached with great power.

David Lea offered his resignation as treasurer and T. R. Cheatham, of New Providence church, was elected to the place. And a resolution was passed, thanking Mr. Lea for the fidelity with which he had discharged the duties of his office.

A custom was in vogue at this time of one church bringing charges against another church on doctrinal questions. We have a case in point this year, when Zion Hill presents a grievance against Liberty, and a committee is appointed to look into the matter; whereupon the Liberty church asked for dismissal, but the request was denied on the ground of the existing difficulty.

1845

The place of meeting was Mount Pleasant, Pike county, and the time October 4th, 5th and 6th. Elder M. T. Conn preached the first sermon from Titus, 2: 14. Eighteen churches sent messengers, and the Association was organized by the election of Zachariah Reeves as moderator and G. P. Claughton as clerk. Four new churches were admitted at this meeting, as follows: New Providence, Copiah county, Z. Davis, delegate; Bethesda, Wm. McCoy and T. Johnson; Mount Moriah, U. Gill and J. H. Sutton; Sarepta, C. Stewart and B. H. Buckley. As in so many cases, the location of these churches is not given, except that of New Providence; hence, it is difficult to decide whether they once belonged to this Association, and, being dismissed, had returned, or whether they were new organizations having the same names.

Elders Fortinberry, McKenzie, Brock and Bond conducted the Sabbath services. Nothing whatever is said of any mission collection, nor of any missionary operations. This long silence on the subject is somewhat surprising, especially, in view of the expressions and efforts of former years. The report of the Finance Committee showed \$134.45 on hand, but this money was used in publishing the minutes and paying the corresponding messengers to other bodies.

The idea prevails that people of past generations were more or less indifferent to the cause of education; while this may

have been true to some extent, it was not universally so. The following resolution, passed at this meeting, indicates that our Baptist leaders had a high appreciation of educational advantages: "*Resolved*, That this Association highly approves the plan now moving and progressing in some parts of our State, for the promotion of a regular common school system of education throughout all the counties of the State of Mississippi."

The doctrinal difference between Zion Hill and Liberty churches was reported amicably settled by the latter making some changes in her articles of faith. Just what the difference was is not clearly stated.

1846

Mount Zion, Franklin county, gets the meeting of the Association on the 3d, 4th and 5th of October. Elder Jesse Young is the preacher of the introductory sermon, his text being I Thes. 5: 21. Letters are read from twenty-three churches, and the organization is completed by the re-election of Zachariah Reeves as moderator, and G. P. Claughton as clerk.

Two more churches ask for admission, viz: New Salem, West Feliciana, La., J. D. McFarland and B. Miles, delegates; Pierce's Creek, R. Tickle. The clerk adds, concerning this latter church: "It having withdrawn from the Mississippi River Association, and adopted articles of faith that were orthodox, was received without a letter of dismission from that body, on the ground that it did not come from a body of the same faith and order with us."

Elders Jesse Crawford and Calvin Magee came from the Pearl River Association, and Elder V. W. Brock from the Union. A number of ministers preached during the meeting, but we still have no mention of any missionary work being done by the Association.

Towards the close of the proceedings appears this resolution: "*Resolved*, That we respectfully request the brethren and friends who may entertain this body at its future meetings, to refrain from presenting ardent spirits in their accommodations."

This indicates clearly what the social custom was sixty years ago; it also shows that our leaders realized the lurking danger of the custom, and accordingly raised a warning voice against it.

The Association agreed to unite with the Pearl River Association in setting apart Monday after the 4th Sunday in the follow-

ing November as a day of fasting, humiliation and prayer to God, that He would send more gospel ministers into His vineyard. The ranks of the ministry were being thinned by the hand of death, and the need of more preachers was felt. The departure of Elders William Martin and James Bailey was noted, and fitting, but brief, tributes were published, as follows: "We are called upon at this time in a truly solemn manner, to commemorate the death of one of our brethren in the ministry, William Martin, who departed this life in the midst of a field of usefulness, and has gone to reap the reward of all his labors. He was a member and pastor of the Mt. Zion church, Copiah county, Miss. We have not the particulars of his life, but we know him as a brother beloved in the Lord. He was truly bold and undaunted in defending the truth; pious in his life, amiable in his manners, and godly in his deportment."

"We are also called upon by an act of Divine Providence to mourn the loss of Bro. James Bailey, of Copiah county, one of our most amiable and gifted ministers. Bro. Bailey has been about thirty years proclaiming with great success the unsearchable riches of the Redeemer's grace; and for the last seventeen years was pastor of New Providence church, Copiah county, where his summons arrived from the throne of Jehovah, to yield up his earthly care, and attend to the presence of his Lord and Master."

1847

The Association held her forty-first annual meeting this year with Pierce's Creek church, ten miles west of Woodville, Wilkinson county, October 2d, 3d and 4th. Elder Zachariah Reeves preached the sermon from this text: "And I say unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." It would be interesting to know what interpretation the old preacher gave of this passage, but of this we have not the slightest intimation. If a guess may be ventured, however, it was that the "rock" refers to Christ rather than to Peter.

The body was organized by continuing the same officers. Mt. Olive church, Franklin county, was received, M. Seal and W. C. Smith being the delegates.

Only one corresponding messenger was present at this meeting and that was Elder Jesse Crawford, from the Pearl River

Association. Mr. Crawford was probably living at this time on Bogue Chitto river, in Pike county, and if the reader is acquainted with South Mississippi, he will know something of the distance this preacher traveled to attend the Association; nor was this a day of surreys and buggies, wide roads and good bridges.

The appointments for preaching on the Lord's day were Crawford, Reeves and Bond.

A letter was received from the corresponding secretary of the Baptist State Convention, inviting the co-operation of the Association in the matter of assisting weak churches within the State. But it seemed to meet with little interest or response. The only reply made was, that the subject should be referred to the churches, and if any of them should "feel free to give a helping hand," they were to send up such funds to the next meeting. This apparent indifference is not so surprising, when we remember that it is now twelve years since we have heard anything of missions in the Association.

It will be remembered that this body has not been in fraternal sympathy with the Mississippi River Association because of an alleged doctrinal difference. At this meeting a letter was received from the Pearl River Association, requesting the appointment of a delegation to meet in convention with similar representatives from other bodies with a view to an adjustment of the difficulty.

The question of preserving the history of this body was still in the minds of the brethren, and accordingly at this session Elder Thomas M. Bond was authorized to inquire into the cost of publishing in book form the minutes of the Association from its organization to the present time. If he found that the sale of the book would pay the cost of publication, he was to have the work done immediately. And Mr. Bond was to have any surplus that might arise from the sale of the book.

A circular letter on the "Resurrection of the Body" is published in this Minute, written by Elder Chas. Felder a short time before his death. A few quotations from the old preacher's parting message will be read with interest.

"For our knowledge of the resurrection of the body we are wholly indebted to divine revelation. Our faith in this doctrine rests entirely on the testimony of God. It is not analogous to any known law of nature, that animal bodies, once dead, should be reorganized and reanimated. These effects, however, can be

produced by Omnipotence, and require no greater power and wisdom than were employed to form the body at first.

“The Athenians mocked when they heard of the resurrection of the dead; and the Sadducees, not knowing the Scriptures, rejected the resurrection as an unreasonable doctrine; and even the Corinthians drank more or less of the same poison. But however supernatural the work may be of raising the dead, no doctrine is more unequivocally asserted in the Bible—none more emphatically and explicitly taught.

“Mr. Brown says, in his Bible Dictionary, that ‘the law of God is given to our whole man, and is violated by our soul and body in connection. The body as an open part, admits of hints of good and temptations to sin. The carnal affections depending on the body, corrupt and mislead the mind. What outward actions the soul designs, whether good or evil, the body executes. When the heart is filled with hatred to God, the tongue and other bodily members are instruments to execute it. When the renewed soul loves and cleaves to the Lord Jesus Christ, the tongue utters his praise, and the other bodily members labor and endure suffering for his sake.’ If these different parts of human nature share thus in actions of good or evil, it is reasonable they share together in the everlasting reward or punishment. Hence, the body must be restored to life and re-united to the soul, never more to be separated. * * *

“Our assent to the resurrection of Christ is to be governed in part, though not exclusively, by the testimony of those who were eye-witnesses. In this respect the account given by the evangelists and apostles carries irresistible conviction. Their conduct in asserting the resurrection of Christ is utterly unaccountable on any supposition except that of a firm belief, founded on the resistless evidence of their own senses. Like plain, honest men, they simply declared the fact. They persisted in declaring it. From what motives did they act? Did they seek for ease, or fame, or wealth, or honor? No. In asserting the resurrection of Christ they sacrificed everything usually esteemed among men; they exposed themselves to reproach and persecution, to poverty and distress. Would they have done these things if they had not had the most incontestable evidence that Christ had risen from the dead? * * *

“That the same body will be raised, is evident from the very nature of a resurrection; for if the same body was not raised,

it could be no resurrection, but a new creation. It is their bodies that were once vile and mortal, diseased and dead, that bore the image of the earthly Adam, that shall be raised, and changed into the image of the heavenly Adam, and suited to that spiritual and immortal felicity to which they shall be admitted. Although death and the grave will retain their captives until the morning of the resurrection, the Captain of our salvation has vanquished death, and by his burial sacrificed the grave to all believers; and his resurrection assures them that their bodies shall be raised in their triumphs of glory; their victory over death and the grave will be honorable and complete. * * * It is worthy of remark that all men will be considered in that day either as in Adam or in Christ; and the righteous being in Christ, who lived and died and rose again as their surety, representative, and intercessor at the throne, they being one in union with Him, will consequently rise to the resurrection of life, and be admitted into the full fruition of glory. But the wicked not being found in Christ and with his righteousness on, but in Adam, that is to say in his depravity, corruption and guilt, will be raised by the power of Christ, as Judge of the universe; but it will be to the resurrection of damnation, by which we are to understand everlasting shame, contempt and endless torment. While hell shall give up its departed souls, the earth and sea shall produce their bodies, and soul and body will exist eternally under the wrath of God."

"Eternity! O dreadful sound
To wretched, dying men."

This year, 1847, is the first time we have a list of the ordained ministers of the Association. They were as follows: Ezra Courtney, Shadrach Coker, Zachariah Reeves, Thomas M. Bond, Wilson Clark, Jesse Young, J. D. McFarland, Ham McKnight, Moses Seal, Roland Wilkinson. There was one licensed preacher by the name of A. Cloy.

It will perhaps be of interest to many to give a list of the churches and delegates at this time. They were as follows:

New Providence—R. Thompson, T. R. Cheatham.

Ebenezer—T. M. Bond, Lewis Perkins.

East Fork—R. B. Dickey, James W. Felder.

Zion Hill—Isaiah Cain, A. Butler.

Shiloh—W. F. Dyson.

Galilee—J. Jones, G. P. Claughton.
Hopewell—Elihu Gresham.
Mars Hill—William F. Cain.
Salem—B. Carter.
Friendship—F. Young.
Ramah—Wilson Clark.
Jackson, La.—No delegates.
Mt. Pleasant—Zachariah Reeves, Jas. Price.
Liberty—A. M. Lea, W. Z. Lea.
Mt. Zion—Willis Cotton, A. Cloy.
Spring Hill—A. Richmond, T. W. Scott.
Bethany—Thomas G. Bailey.
Mt. Zion—L. Smith, J. Minton.
Bogue Chitto—J. Thomas.
Sarepta—C. Stewart, Elihu McCaa.
New Salem—J. D. McFarland, B. Miles.
Pierce's Creek—W. Rule, B. Tickle.
Mt. Olive—M. Seal, W. C. Smith.

This is the first time we meet with W. Z. Lea, of Liberty, who is to be identified with the body more than fifty years.

Thus closes the 41st annual session of the old "Mississippi." It was up to and including this year that Elder Thomas M. Bond collected the Minutes for these forty-one years, and had them re-published and bound in book form, and in so doing he performed a valuable service to the denomination. It is from this book that the present Abstract History has been written, mainly, thus far. While the old records are in some respects wanting in details, still they are valuable in transmitting to coming generations the main facts of the first Baptist Association in Mississippi.

1848

Hopewell church, Franklin county, is the place of meeting from September 30th to October 2nd. The Associational sermon is preached by J. D. McFarland, whose text is 2 Cor. 5:20. Elders Ham McKnight and A. McKenzie are appointed reading clerks, this being the first time the readers of the letters are thus designated. The former officers are re-elected, viz.: Zachariah Reeves moderator and G. P. Claughton clerk; the treasurer holding office for an indefinite time.

Elders Jesse Crawford and William Fortinberry were present from the Pearl River Association, notwithstanding the perpendicular hills of Franklin county, and the quicksands of the Homochitto. The regularity with which these preachers, as well as others, attended the Associational meetings, sometimes traveling across two or three counties and facing difficulties and dangers, is little short of marvelous; and it shows that they were thoroughly in earnest in the cause of Jesus Christ.

The re-publication of the Minutes in book form under the supervision of Thomas M. Bond, was reported to be in type, and the Association earnestly recommended the churches and friends generally, to buy the book that there might be no pecuniary loss.

This query was received from New Providence church: "Is it according to gospel order to receive members from the Campbellites without re-baptism?" It was deemed improper to answer the query in the form in which it was presented, but in order that the Association's position might be definitely known, the following resolution was adopted:

"Resolved, That this Association deems it unscriptural for a church to receive a person as a member from the Campbellites, Reformers, or any other denomination without baptism."

Concerning the difference between this and the Mississippi River Association, the following report was made by Zachariah Reeves, T. M. Bond, Wilson Clark and G. P. Claughton: "The undersigned persons, appointed delegates by your body in session last year, to meet in convention with the Pearl River, Mississippi River and Eastern Louisiana Associations, for the purpose of settling the difficulties existing between this and the Mississippi River, beg leave to report that we performed the services assigned us, and that, after a full and free investigation and explanation, the difficulty was fully and satisfactorily settled so far as we are concerned."

The doctrine at issue is still not stated, nor is it intimated that the Mississippi River Association had made any change in her articles of faith. The phrase, "full and free investigation and explanation," seems to indicate that the difference, whatever it may have been, was one of form or terms, rather than a serious doctrinal deviation.

The long silence on the subject of missions is broken this year as follows: "Whereas, this Association does not transact missionary business, therefore, *Resolved*, That we recommend to the

favorable attention of the churches, the Missionary Society in its bounds, as affording a facility through which they may carry out their benevolent designs on that subject."

A resolution of thanks for generous hospitality was passed, which is the first of the kind to appear.

Another watchman on the walls of Zion whose name has become familiar has laid aside his armor and entered into rest. The following is from the obituary adopted at this meeting: "It is with feelings of deep sorrow that this Association has been informed of the death of our beloved brother, Elder Jesse Young, lately deceased, who departed this life since the last meeting of this body, on the 28th day of May last. Our deceased brother was a native of South Carolina and emigrated to this State in 1811; professed a hope in the Lord and Savior and was baptized in the year 1812; was ordained a minister of the gospel on the 15th day of August, 1827, at Mars Hill church, in the county of Amite, in this State. He served as a private in the war of 1812, and distinguished himself among that glorious band of patriots who periled their lives in defense of our beloved country. As a minister of the blessed gospel of the Savior, Bro. Young was remarkable for his zeal and activity. His labors as such were indefatigable and greatly blessed. As one of the pioneers of the gospel, he was greatly instrumental in promoting the Redeemer's Kingdom in the southern portion of this State, and in the destitute sections of Louisiana. Under various circumstances, in heat and cold, sunshine and rain, he proclaimed the truth of the gospel to a perishing world, and ceased only from his labors when he was called away to reap the reward of the righteous, an inheritance among the saints. The deceased was a prominent member and promoter of the various religious and benevolent institutions established by our denomination, and was, emphatically, a living exponent of missionary principles."

1849

The Association met this year with the Bogue Chitto church, Pike county, October 6th, 7th and 8th. Alexander McKenzie preached the sermon from Acts. 15:2. Twenty-four churches were represented, and the body was organized by re-electing the old officers.

Correspondence was received from the Pearl River, Mississippi River and Eastern Louisiana Associations, and the committee on

devotional exercises reported that Elders Fortinberry, Clark and Crawford would preach on the Lord's day.

The body adopted a resolution of gratitude to God for His distinguishing mercy, for general good health and uninterrupted peace, and for the fact that foreign ports were being opened, and the missionaries were entering heathen cities with the Word of God. It was also further resolved that "we earnestly recommend to our churches and all Christians this indication of Divine Providence, as a suitable time for them to unite in their prayers and contributions for the foreign missionary operations, to aid in the great work of giving the gospel to the heathen, and for all other efforts for its spread at home as well as abroad."

We receive this year our first introduction to M. S. Shirk, of whom we shall hear more in the coming years.

1850

On the 5th of October the Association met with Zion Hill Church, Amite county. Ham McKnight preached the introductory sermon from Psalm 87:2. Twenty-three churches responded to the roll call, with letters and delegates, and the body was organized by the re-election of Reeves and Claughton as moderator and clerk respectively, while Thomas R. Cheatham still held the office of treasurer.

The great missionary, Adoniram Judson, had recently passed away and the body adopted the following preamble and resolutions on his life and character:

"WHEREAS, God has seen proper to remove by death our beloved brother, Adoniram Judson, late a missionary of our denomination to the heathen, from the scenes of his earthly labors and trials to the glorious rest that remaineth for the people of God; and whereas, this Association is desirous of making an expression of the feelings occasioned by this melancholy event, and as a token of our veneration for the character and appreciation of the labors and services of our deceased brother, *Therefore be it resolved*, That this Association has heard with profound sorrow the intelligence of the demise of Elder A. Judson.

"*Resolved*, That, in our estimation, the character of Bro. A. Judson was that of a devoted Christian, a faithful servant and a good minister of Jesus Christ.

"*Resolved*. That the labors of Bro. Judson as a missionary to the heathen. the sacrifices and privations endured by him to

promote the Redeemer's Kingdom upon heathen shores, render his memory precious as one of the most illustrious benefactors of the human race.

“Resolved, That the blessings of God which have attended the labors of our missionaries to the heathen, and especially the labors of our deceased brother, indicate to us that the missionary cause is a cause approved of God.”

An item of much interest this year is a historical sketch of the churches composing the Association, from which the following extracts are taken :

NEW PROVIDENCE.—This church was constituted on the 27th day of July, 1805, with twelve members, two of whom were still living at this time. Elders Richard Curtis and Thomas Mercer assisted in the constitution. The church had been blessed with a number of revivals of religion, in which large accessions were made to its membership. Thomas Mercer was the first pastor. Others following were Ezra Courtney, Samuel Marsh, H. Humble, Chas. Felder and Thomas M. Bond. The pastor at this time was Alexander McKenzie, and the membership numbered 110.

EBENEZER.—Constituted May 9, 1806, with eleven members, Elders Curtis and Mercer assisting. For a period of six years the church had no record of its proceedings. Ezra Courtney, Samuel Marsh and Asa Mercer served the church for many years. Jesse Young and Thomas M. Bond were also among the early pastors. At this time Alexander McKenzie was preaching for the congregation and the membership numbered 77.

EAST FORK.—Constituted at the home of James Chandler, on the 3rd Sunday in September, 1810, Thomas Mercer and Ezra Courtney being the presbytery. Twelve persons went into the constitution. In 1812 the church built a meeting house, which was called East Fork church. William Denman, J. Nettles and Chas. Felder were the first pastors, the latter serving twenty-four years. In 1812 this church licensed Samuel J. Boyd, and in 1835 licensed and ordained Thomas M. Bond. At this time, 1850, Zachariah Reeves was pastor and the church numbered 78.

ZION HILL.—This church was constituted June 11, 1811, by Ezra Courtney and Thomas Mercer. Sixteen members went into the organization, two of whom were still living. The first pastor was Thomas Mercer. Others following were John Lee, Chas. Felder, Asa Mercer, W. Clark and Jesse Young. Quite a number of preachers came from this church, viz: J. Nettles, Geo.

King, Asa Mercer, J. Cain, Moses Seal and Thomas Meredith. The pastor at this time was Zachariah Reeves, and the number of members was 55.

GALILEE.—Constituted August 14, 1824, with eleven members, the presbytery being composed of Joseph Slocumb and William H. Erwin. For a number of years this church had no preaching and met but seldom. Later, however, she had some great revivals, one in 1848, in which eighty-eight persons were added to the membership. The pastors serving since the constitution were Joseph Slocumb, Chas. Felder, H. D. F. Roberts, Davis Collins, M. Barlow and T. M. Bond. Mr. McKenzie was then in charge and the number enrolled was 123.

HOPEWELL.—Date of organization, October 20, 1813, with fourteen members, Elders H. Wall and Isham Nettles assisting. The early preachers were John Lee, Asa Mercer, Jesse Young and Shadrach Coker. The church numbered thirty-four, and William Mullins was the bishop.

MARS HILL.—Constituted on the first Lord's day in June, 1815, with nine members. Thomas Mercer and Henry Humble composed the presbytery. Humble, Mercer, Felder, Cain, Young and Clark had served as pastors. The number of members was 28. Elders Young and Clark were sent out by this church. The spiritual overseer at this time was Shadrach Coker.

SALEM.—This body was organized through the efforts of Chas. Felder, August 19, 1826, with nineteen members, at the home of John Dickinson, on Little Tangipahoa, spelled "*Tanchipaho*." Since the organization the preachers had been James Cain, Chas. Felder, Willis Magee, Zachariah Reeves, W. L. Sibley and T. M. Bond. They had 47 members and Calvin Magee was the bishop in charge. The delegates this year, 1850, were B. Carter and F. Allen. This is the Salem which was later moved to Magnolia.

FRIENDSHIP, *Pike County*.—Date of constitution is wanting. Shadrach Coker had served most of the time very acceptably, and they had sent out Zachariah Reeves to preach the gospel. W. Clark was then in charge, and they reported a declining condition, with thirteen members.

RAMAH.—Constituted with six members, but date is wanting. The early pastors were Elders Coker, Garlington and Young. Mr. Clark was then in charge, and they had 13 members.

JACKSON, LA.—This church was constituted June 27, 1835, with thirteen members, the presbytery being composed of Elders

Courtney, Young, Felder and Roberts. Since its organization the church had received by letter and baptism 166 persons, and had sent out A. J. Spencer to preach, who was then reported as being a useful minister in Western Louisiana. Henry D. F. Roberts was then the pastor and the church had a membership of 93.

MOUNT PLEASANT.—Constituted by Zachariah Reeves and Jesse Young, November 28, 1837, with twenty-two members. Mr. Reeves had been the bishop since the date of organization, now thirteen years, and they reported forty-one members.

LIBERTY.—Constituted April 14, 1838, by Elders C. Felder, Z. Reeves, J. Young, T. M. Bond and A. W. Pool. In 1843, in consequence of the articles of faith upon which the church was constituted, being lost, the church adopted articles which gave dissatisfaction, and the same were subsequently changed. Chas. Felder and H. D. F. Roberts were the first pastors. Hamilton McKnight was ordained here in 1844, and was the pastor in charge at this time. Membership, 125.

MOUNT ZION, *Franklin County*.—Constituted on the 22nd of January, 1820, with seventeen members. Since the organization 76 persons had been received by experience and on letters. Roland Wilkinson was the preacher in charge and the membership numbered 23.

SPRING HILL.—Constituted on the 13th of September, 1842, with eleven members. Elders Young, Reeves and McKenzie had served as pastors. The number of members was 22.

MOUNT ZION, *Copiah County*.—Date of organization, 1823, with fifteen members. James Bailey, William Martin, M. T. Conn and S. B. Mullins had served as undershepherds, Mr. Martin having been ordained here about 1830. The number of members was 40.

BOGUE CHITTO.—Date of constitution, July 4, 1812, with ten members. Since the organization, William Denman, Geo. King, William Cooper, Shadrach King and Shadrach Coker had occupied the pulpit as pastors. Zachariah Reeves was bishop at this time, under whose labors the church had greatly increased. One minister, Elder J. Webb, had been sent out. The enrollment of membership was 82.

MOUNT MORIAH.—Constituted March 4, 1821, with seven members, Elders J. B. Hart and Absalom Harper composing the presbytery. S. Coker was pastor and they had 34 members.

SAREPTA.—This church was constituted with five members, but date is wanting. It was in the early days of the Association, however, as David Cooper was present. The first pastors were L. Scarborough, J. Burch, J. T. Fairchilds and T. Spragging. Moses Seal was then in charge and they had a membership of 19.

PIERCE'S CREEK.—Constituted October 13, 1813. Since 1841, fifty-two members had been received by baptism. M. W. Crestman was then bishop, and the number of members was 52.

MOUNT OLIVE.—Constituted September 26, 1847, with fourteen members, by Elders Reeves, Young, Wilkinson and Seal. The church had enjoyed the labors of Moses Seal until 1850, when Elder R. Wilkinson was called. Membership reported, 16.

1851

The place of meeting this year was Mars Hill, and the time October 4th to 6th. The same officers were retained. Elders Calvin Magee, A. McKenzie and S. J. Caldwell preached on the Sabbath, the latter coming as a corresponding messenger from the Baptist State Convention. W. B. Wall was a visitor from the Mississippi River Association, and William Fortinberry from the Pearl River.

Thomas R. Cheatham tendered his resignation as treasurer, and R. J. Causey was elected to the place. And a vote of thanks was given Mr. Cheatham for his faithful services.

The Association had learned that the citizens of Clinton, Miss., had tendered the property of Mississippi College to the Baptist denomination free of all cost, only requiring that a literary institution should be maintained in the town of Clinton. This property had been received and new trustees appointed. It was accordingly "*Resolved*, That we recommend Mississippi College to the patronage and support of our denomination."

It was agreed to open correspondence with the Baptist State Convention and Elder H. D. F. Roberts was named as the messenger to the next meeting.

1852

The body met with Mt. Zion church, Copiah county, October 2d, 3d and 4th. The opening sermon was preached by Alexander McKenzie from the text, "Ye should earnestly contend for the faith which was once delivered unto the saints." The old officers were continued and

one new church, Macedonia, Copiah county, was received, the delegates being William East and William Ellzey.

Elders William Fortinberry and Samuel B. Mullen came from the Pearl River Association, W. F. Green and A. R. Lum from the Union, and J. P. Martin and Norvell Robertson, Jr., from the Ebenezer. This is our first time to meet with Mr. Robertson, who was later the author of "Hand-book of Theology." The Lord's day services were held in a grove, the congregation assembling at an early hour. Norvell Robertson preached first, his text being I John, 4: 10; J. P. Martin followed from Galatians, 4: 4-6. An intermission of thirty minutes was given for refreshments, after which W. F. Green preached from John, 18: 36, "My kingdom is not of this world." M. W. Crestman closed, selecting Acts, 17: 30. When it is remembered that additional appointments were made for Saturday and Monday, some idea may be had of the amount of preaching done at these Associational meetings.

The "*Western Recorder*" and "*Tennessee Baptist*" were warmly recommended, and the new "Baptist College" at Clinton, Miss., again received favorable mention. The Association also appeared to be returning to her old-time zeal in the cause of missions, both Home and Foreign. Strong resolutions were adopted, urging the churches to consider the sad needs of the heathen nations and calling on the pastors to take collections.

Two more ministers had passed away since the last meeting, viz: Moses Seal and Adam Cloy, the latter having been but recently ordained. They had finished their work and had gone to join the saints on the other side. And another name with which we have become familiar, and which we have often heard for nearly fifty years of the Association's history, suddenly disappears from the minutes with no mention of death or removal. It is that of the venerable Ezra Courtney, who, as we have seen, was in the organization of the body at old Salem in 1806, and who for a number of years was the Moderator. He served on important committees, wrote "circular letters," and was often appointed to preach. He also stood faithfully by the old doctrines during the stormy days of "Campbellism."

The "*Baptist Encyclopedia*," page 282, has this brief note on the life of Mr. Courtney: "Rev. Ezra Courtney, a pioneer preacher in Louisiana, was born in Pennsylvania in 1771. Living in Mississippi, he preached as early as 1804 in Eastern Louis-

iana, then West Florida and under Spanish rule; he settled in East Feliciana parish in 1814. He was an efficient and popular preacher, and was often elected Moderator of the Mississippi Association and other bodies of which he was a member; and he continued his labors until disabled by age. He died in 1855."

It will be recalled that Mr. Courtney once had some trouble with Hepzibah and Ebenezer churches, and was excluded from the former. Later, however, he came as an accredited messenger and was recognized in the Association. It seems a mournful ending of a long life that no mention is made of his departure.

1853

New Providence, Amite county, is the place of meeting this year, and the time October 1st, 2d and 3d. Moderator Reeves delivers the introductory sermon, taking Isaiah, 2:2, as his text. The usual churches are represented, and two others are received—viz., St. Helena and Bethel, in Louisiana. Samuel Davis and M. H. McCraine came from the former and Thomas M. Bond from the latter. Mr. Bond had removed to Louisiana some time before, as he had been a corresponding messenger from the Mississippi River Association.

Zachariah Reeves was continued as moderator, while G. P. Claughton, who had served nine years as clerk, asked to be relieved, and C. C. Cain was elected to the place. William Fortinberry and W. C. Maxwell came from the Pearl River Association; William and Lemuel Wall from the Mississippi River, and D. M. Chaney and A. Pennington from the Eastern Louisiana.

A large committee was appointed to investigate a difficulty between Zion Hill and Mount Olive churches, the latter being in Franklin county, and, therefore, not the present Mount Olive in Amite county.

A memorial was received from the Board of Trustees of the Amite Female Seminary, lately established at Liberty, Miss., and was referred to a committee. The following extract is taken from their report:

"The establishment of the proposed Female Seminary is, in the opinion of your committee, a worthy and desirable object, and one worthy of approbation and support; that the necessity of an institution for the education of our daughters in this section of our country is greatly felt, while the advantages

which would result from the establishment of such an institution cannot well be estimated."

The Association agreed to appoint trustees every three years, such trustees to be members of regular Baptist churches. This was the school founded by Elder M. S. Shirk, and which had a successful career until broken up by the war between the States.

Resolutions were adopted recommending that family prayer be maintained; that Sunday schools and Bible classes be organized in the churches, and also that the constitution of the Association should be so amended as to give the moderator the right to call a meeting of the body in case of a failure at any regular time of meeting.

Alexander McKenzie had accepted an agency in the Indian Mission Association, and was to enter shortly upon his duties. He was cordially recommended to the Christian sympathies and fraternal kindness of Baptists in the adjoining States, or wherever he might travel. And it was

"*Resolved*, That our sympathies and prayers go with him, that God may own and bless his labors, and give him grace and abundant success in the great and good cause in which he is engaged."

J. B. Quin was treasurer of the missionary fund, and he reported receipts of \$96.

The ministers belonging to the Association at this time were fourteen in number, as follows: Shadrach Coker, Zachariah Reeves, Hamilton McKnight, Wilson Clark, Alexander McKenzie, Calvin Magee, M. S. Shirk, J. H. Smiley, Wm. Thompson, T. M. Bond, Elihu McCaa, T. Kingsberry, Wm. East and F. Clark.

1854

This meeting was held with Sarepta church, fourteen miles north of Meadville, in Franklin county, embracing September 30th to October 2d. Calvin Magee and Ham McKnight, appointee and alternate, both being absent, F. Clark preached the opening sermon from John, 5: 39. The same officers were retained, and Elders Reeves, Clark and Bond were selected for the Lord's day services.

William Fortinberry was present again from the Pearl River Association, while William Mullens and J. Scott came from the Union, and G. Mullens from the Eastern Louisiana.

R. J. Causey resigned the office of treasurer, and James A. Jenkins was elected to the position.

The evil growing out of the use of intoxicating drinks was pronounced by the Association to be a crying sin, and all members were urgently requested to do all in their power to suppress the same.

The committee appointed last year to investigate the trouble between Zion Hill and Mount Olive churches submitted a lengthy report. The point of difference between these two churches was this: Zion Hill charged Mount Olive with having retained as their pastor Elder Rowland Wilkinson, who had been excluded from fellowship by the church at Zion Hill. Whereupon Mount Olive replied, "We deny the above charge on Gospel Order." Zion Hill church then submitted the following testimony in support of the charge: On the 18th of December, 1852, Elder Rowland Wilkinson offered this resolution to the Zion Hill church, of which he was at this time a member: "As there are so many institutions of men called benevolent institutions, and this church believing it to be her duty to provide for the peace and harmony of her members, she, therefore, declares nonfellowship with all the unscriptural institutions of the day, such as theological schools, State conventions, missionary societies, Bible societies, tract societies, temperance societies, and all their kindred relations, holding them to be unscriptural." This resolution was voted down by Zion Hill church, and Mr. Wilkinson was called on to say whether he would abide by the decision. He requested time in which to reply, and on the 19th of March, 1853, submitted his answer to the church, in writing, at considerable length, the document occupying two and a half pages of the associational minutes. In this lengthy reply Mr. Wilkinson claimed that Baptist churches and ministers, with whom he had affiliated for twenty-seven years, had largely departed from the faith of the gospel and were going after human institutions. He strenuously opposed conventions, associations, councils, ministerial conferences, etc., as being purely of human origin and invention. He was equally opposed to the literary honors of a college or the diploma of a theological seminary. And he formally declared his intention of withdrawing from the Baptist denomination as then known and understood. He finally says: "In withdrawing from a denomination with which my earliest religious associations and sympathies

have been so long and intimately connected, and formally separating myself from the communion and fellowship of those among that people with whom I have so often taken sweet counsel together, and whom I must esteem as the honored servants of the cross and partakers of the common salvation, I feel it to be one of the most painful and self-denying acts of my life thus to sever a relationship which was once so tender and endearing. It is not, however, because I love them less, but, as I humbly trust, it is because of the attachment which I entertain towards the institutions, ordinances and truth of Him who alone is King in Zion."

On receiving this reply from Mr. Wilkinson, Zion Hill church decided to invite a council of ministers and others to meet with them in conference to examine further into the matter and make a decision thereon. Accordingly, on the 16th of April, 1853, Elders Clark, McKenzie and McKnight, together with members from Galilee, New Providence, Liberty, East Fork, Mars Hill, Ramah, Mount Zion and Mount Olive churches, met with Zion Hill, and were constituted into a committee or council. W. Clark was the chairman and G. P. Claughton the secretary. The decision of this Council was in favor of Zion Hill church, declaring her course in the matter to be proper and scriptural. Elder Rowland Wilkinson was then promptly excluded from the fellowship of this church. The committee further reported to the Association that they had labored to point out the error, and to effect, if possible, a reconciliation between the churches, but had failed to do so.

On hearing this extended report, which altogether occupies six pages of the minutes, the old "Mississippi" *whereased* and *resolved* in the following fashion:

"WHEREAS, we have evidence before us that the Mount Olive church has continued in her fellowship, as her pastor, one Rowland Wilkinson, whom she knew to have been excluded from the Zion Hill church since April, 1853; and,

"WHEREAS, we have received from her, whilst she was under the censure of her sister church for the same, an abusive and insulting letter, casting censure and reproach upon this Association and the Baptist denomination generally, and attempting to withdraw from our Union; therefore, be it

"*Resolved*, That we look upon such conduct as highly disorderly, and we hereby withdraw our Union and fellowship from said church."

So ends the chapter.

1855

Ebenezer church entertains the meeting of the

Association this year, beginning October 6th.

F. Clark preaches the first sermon, taking Exodus, 9:20, 21, as his text. Letters from twenty-four churches are read by J. B. Quin and Geo. F. Webb, the reading clerks. Zachariah Reeves is continued in the moderator's chair, while Lewis Perkins does the writing. Shady Grove and Fort Adams churches ask for admission, and are received, W. McCullough and E. Hodges coming from the former and N. Boren from the latter.

The Association heartily indorsed the views and doctrines contained in J. M. Pendleton's tract, "*Old Landmarks Reset*"; and a committee was formed, to be known as the "Trust Committee," composed of W. F. Cain, W. Z. Lea and C. J. Bates, who should receive communications from the churches relative to furnishing denominational books.

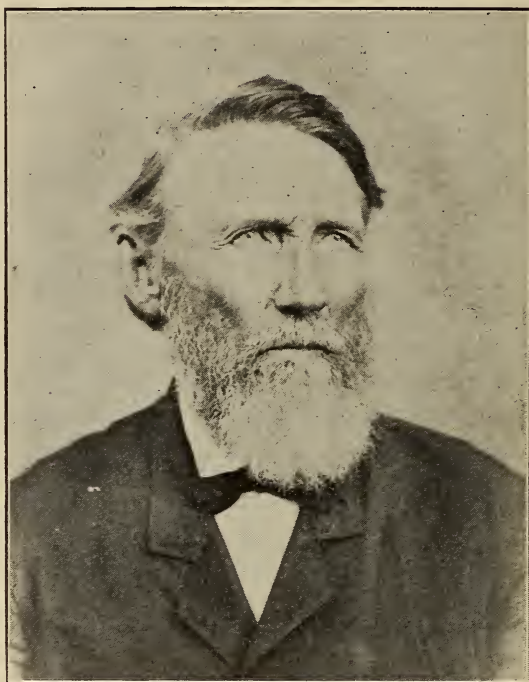
A set of resolutions was adopted complimentary to and indorsing the Female Seminary at Liberty, presided over by that scholarly preacher, Milton S. Shirk. It was decided that a Board of Visitors, consisting of nine members, should be appointed annually, whose duty it was to visit the school, attend the commencement exercises, etc., and make report to the Association.

It will now be in order to begin the biographical sketches of ministers and prominent laymen who were active in their labors in the churches and in the councils of the Association.

LEWIS PERKINS.

This faithful layman was born in East Feliciana parish, La., January 26, 1806, and was reared principally in Amite county, Miss. He was married to Miss Jennette Brown in 1831. In 1845 he united with Ebenezer church, and was ordained to the deaconship in 1848. This position he filled with efficiency, being kind and forgiving to the penitent, but firm and uncompromising in opposing willful sin. As a parent, citizen and Christian, these characteristics were prominent in his life. He was held in high esteem, and his opinions and advice were much sought. Even yet his opinions are often quoted by those who knew him. Mr. Perkins co-operated cheerfully with his pastors and allowed nothing derogatory to them to be spoken in his presence. He was often in the meetings of the Association, served on important committees, and was clerk two years. He

lived to see the close of the Civil War, dying April 25, 1865, just as the smoke of the last battles was clearing away and the weary soldiers were returning to their homes.



JAMES A. JENKINS.

The following sketch is taken from an obituary written by Geo. F. Webb:

“James A. Jenkins had long been a prominent citizen of his native county. He was born May 27, 1819, and died March 4, 1896. Between these dates he spent the activities of his long life, and witnessed the upheaval of events now historical. Though not excitable by nature, nor very demonstrative as a participant in the great crisis through which he was passing, yet he was by no means an indifferent observer of what was passing in review before him, and at all times was in sympathy with the masses of the people in their patriotic struggle for the great measures that they thought to be right. * * *

“His private character as a citizen was without blemish; he was a zealous and consistent Christian gentleman, and from youth to old age a member of the Baptist church, taking an active part in the religious work of his day. He was often a delegate to the Association and Sabbath school conventions, and was ever a prominent worker in such bodies. * * *

“In the death of James A. Jenkins another good man has passed away. He had long been a familiar personage in our midst, but he is gone and his face we shall see no more in the walks of life, from which he has just retired to his home, ‘where the wicked cease from troubling and the weary are at rest.’”

Mr. Jenkins was treasurer of the Association from 1854 to 1870, inclusive, making a period of seventeen years. This included the dark days of the Civil War and the troublous times of reconstruction. Zachariah Reeves was moderator all of this time, except three years. Both these worthy servants closed their official career with the Mississippi Association in 1870.

1856

East Fork, near by the rolling waters of the river Amite, and situated on a rocky bluff overlooking the valley, is where the saints gather this year for worship and consultation. M. S. Shirk preaches from Philipians, 1:9, and twenty-six churches answer by letters and delegates. Uncle Zach Reeves still has the oversight of deliberations, while Deacon Lewis Perkins keeps the records. Holmesville church, Pike county, is received, the delegates being D. H. Quin and P. B. Williams.

The correspondence from other bodies was as follows: From the Pearl River Association, William Fortinberry and Calvin Magee; from the Union, J. H. Clark; from the Eastern Louisiana, William B. Allen; and from the Ebenezer, M. B. Robertson. Preachers for the Sabbath were F. Clark, M. S. Shirk, Calvin Magee and T. Kingsberry.

The Trust Committee appointed last year reported that they had bought and sold denominational books on their own account to the amount of \$132, and the Committee was continued.

The Board of Visitors appointed to visit the Amite Female Seminary made a flattering report, saying that, in their judgment, too high a commendation could not be awarded Mr. Shirk and his teachers.

Affectionate mention is made of the deaths of Deacons Isaiah Cain and Rowland Thompson, the former of Zion Hill church and the latter of New Providence, these brethren having been faithful in their Christian lives.

THOMAS R. CHEATHAM.

Thomas R. Cheatham, a deacon of New Providence church, died July 7, 1856, aged sixty-nine years. For many years successively he was a delegate to this body, and always took a deep interest, as he bore an active part in its proceedings. To admit that he had faults is but to acknowledge he was human. But, if he had what all others have, it may also be said that he had what all others have not—virtue enough to overbalance them. Ever a stern advocate for the truth, he could not compromise with error in any form. Yet he had a heart of tenderness and friendship for all who merited and sought it, and his benevolence was unlimited by the boundaries of sect. He loved the cause of Christ, and was ever ready to labor for the advancement of evangelical Christianity.

Mr. Cheatham served as associational treasurer seven years, was frequently on committees, and faithful in the work of the body.

THOMAS M. BOND.

“Thomas M. Bond departed this life October 7, 1855. In the decease of this able, devoted, laborious and talented minister of the gospel our churches have sustained no ordinary loss. For years we have been accustomed to look to him as one of the pillars of Baptist principles in our extended regions, and we deeply lament his loss, yet not without the consoling reflection that, though lost to the church on earth, he lives, a spirit, in glory.

“Brother Bond was born in the State of Georgia, March 25, 1810. When quite a child his father, Henry Bond, emigrated to the State of Mississippi, Pike county. He professed religion at the age of seventeen years, and was baptized into the fellowship of Salem Baptist church. In his eighteenth year he was united in marriage with Rebecca Felder, a daughter of Rev. Chas. Felder. At the age of twenty he was licensed to preach the gospel, and was ordained to the full work of the ministry in 1836. From that period to the close of life he was identified with all the interests of his denomination in this portion of our country. During the twenty years of his ministry, though often in feeble

health, he labored most efficiently for God, and Heaven sealed with approbation the word spoken to the conversion of more than two thousand souls, whom he was permitted to bury with his Lord in baptism. The character of his mind was acute, investigating and discriminative to an extraordinary degree for one of his scholastic discipline. Rarely did he close a sermon without exhibiting, by the fervor of his manner and the tone of his voice, that his soul was interested for the salvation of sinners. His heart was with his brethren in every good word and work."

Mr. Bond died, it is said, from yellow fever, and at this time, October 7, 1855, the Association was in session at Ebenezer. The reader has become familiar with the name of Thomas M. Bond, who will long live in history for his works' sake.

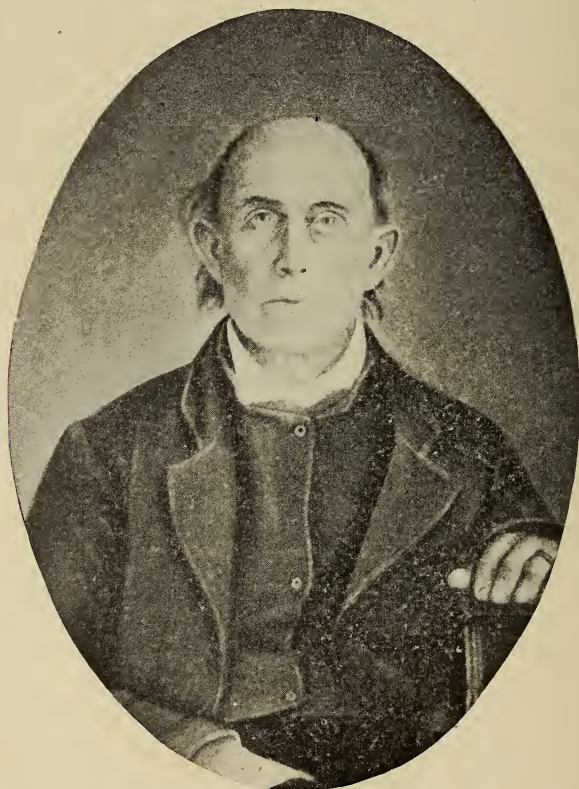
JAMES B. QUIN.

James B. Quin was born in South Carolina, September 4, 1810. When he was eight years old his parents came to Pike county and settled just south of where McComb City now is. When the Illinois Central Railroad was built, it came near or through Mr. Quin's farm, and the place was known as "Quin's Station."

Mr. Quin received his education in the country schools, and was married to Miss Narcissa E. Smith on November 15, 1838. Ten children were born to them, seven of whom are yet living. He was for a time clerk in a store in Holmesville, then the courthouse town of Pike county, and later he conducted a mercantile business of his own. He was for a number of years Probate Judge of his county, and also served two terms in the State Legislature, one in the lower house and one in the Senate. He was likewise a member of a State Constitutional Convention not long after the war.

Mr. Quin united with Bogue Chitto Baptist church about the year 1850, and was baptized by Elder Zachariah Reeves. He served both as clerk and deacon of this church. Later he moved his membership to Summit, his home being now east of Bogue Chitto river. He donated the land on which to erect the Baptist church at Summit, and was a large contributor in building the house of worship. He contributed liberally to Mississippi College, and was for a time one of the college trustees. He was prominent in the affairs of church and State, and was faithful in his day and generation.

Mr. Quin was one of the treasurers of the Mississippi Association for sixteen years, his term expiring in 1869. His family Bible, published in London in 1826, is kept by his eldest son, John H. Quin. His death occurred November 8, 1871, interment following at Summit, Miss. Such men as Reeves, Jenkins, Webb, Claughton, McKnight and Graves were his colaborers.



ZACHARIAH REEVES.

The following extracts are taken from a lengthy biographical sketch written by Elder C. H. Oiken and published in the minutes of 1874:

Zachariah Reeves was born in Richland district, South Carolina, October 31, 1799. * * * Early in 1811 his parents removed from South Carolina, and during the month of February of the same year they located in Pike county, Mississippi,

then a territory. * * * He grew to manhood among the early scenes of hard work and joyous life, strong in the power of bodily endurance and vigorous in native thought of mind. Without this preparation it is questionable whether he could have ever performed the work in the ministry which his long and zealous labors among the churches of the Mississippi Baptist Association abundantly show.

He married early in life. The partner of his choice was Miss Anna Wells, a young lady of respectable parents. They were Presbyterians. Some objections were raised by the parents of the young lady to the marriage. As, however, there was a mutual understanding between Mr. Reeves and Miss Wells, any obstacle thrown in the way of those who have privately plighted their troth would only strengthen their determination to consummate their wishes. They soon found an opportunity to carry out their design. It was not long before all parties became reconciled. Mrs. Reeves was a pious woman. At this time Mr. Reeves was not a Christian. He was fond of worldly amusements and enjoyed them with a zest.

In 1823 he was hopefully converted, and in the month of June of this year he was baptized into the fellowship of Friendship Baptist church by Elder Absalom Harper. This church was situated about six miles north of Summit, in Pike county. Prior to his conversion Mr. Reeves was deeply irreligious. He was exceedingly fond of gay associates, and the gatherings of young persons for the various amusements of the day. Frequently would he ride a dozen miles after the day's work to be present at a party, and yet lose no time from his work in the field next day. His conversion was genuine. It was not only a change of the intellect, but of his moral nature. His love of things had been transformed. What was once irksome now became a delight. There was a sure foundation for a better life. Nobler objects than those he once pursued inspired his renewed nature. The conference meeting of the church was to him a pleasure no less than a duty. He felt that he was a soldier in the sacramental hosts of God's people, and that it was his duty to be present in the drill and march and battles of that army which God had chosen for the subjugation of a hostile world, and the enlisting of that world under a new banner, and under a new commander, even Christ, the Captain of our salvation. * * *

After a membership of nine years the church believed him called to do a great work in the Master's vineyard—to preach

the unsearchable riches of Christ's gospel to earth's perishing mortals. On the 7th day of April, 1832, he was, therefore, formally licensed to exercise his gifts. In seven months the church became satisfied that he should now be set apart to the full work of the gospel ministry—a presbytery was called for this purpose. On the 18th of November of this year the presbytery assembled in the Friendship Baptist meeting-house, when Bro. Zachariah Reeves, after being thoroughly examined, was set apart to his lifework as a minister of the gospel by the imposition of hands, prayer, charge and presentation of the Bible. The ordaining council was composed of Elders Joel Harvey, Chas. Felder, Jesse Young, Benjamin Garlington, Thomas D. Grante and Shadrach Coker. He had now entered the thirty-fourth year of his age, full of bodily strength and vigorous health.

He soon took a prominent position among the ministers of that time. He was regarded by his brethren as a man of native powers of mind—one mighty in the Scriptures. After the death of the lamented Chas. Felder, Bro. Reeves was chosen moderator of the Mississippi Baptist Association in 1843, and for twenty-four years he was the beloved and revered presiding officer of the oldest Baptist Association in the State. * * *

His labors in the ministry during thirty-nine years were full of zeal and self-denial. He was indeed instant in season and out of season. He was constantly pastor of four churches, and for years served as many as seven. He seldom spared himself. * * * In the latter part of his life, when an invalid wife required his attention, he seldom failed to be at his appointments. * * * As to the matter of his preaching, salvation by grace was the great theme—Christ the Savior appeared in every sermon. He appeared before his congregations as one conscious that the impenitent were spiritually diseased; that they were alienated from the life of God, and that there is but one remedy—namely, salvation through faith in Christ. His ideas upon these two central truths of the gospel were as clear as a sunbeam—man's helplessness and a willing and able Savior. Nor did he ever omit to enjoin obedience to all of Christ's commands upon the converted. If you love the Lord, he would say, you must keep His commandments. Obey Him, then, in the ordinance of baptism. Follow Him into the Jordan. It is thought that he baptized from three to four thousand persons during his ministry. * * *

He was a strict disciplinarian; was a strong believer in the purity of the churches. Those who would not walk according to the gospel had no interest in Christ's kingdom on earth, and the church should, therefore, withdraw fellowship from such. He was a landmark Baptist; he did not believe in pulpit affiliation. He could not comprehend how a mixture of truth and error could promote spiritual growth or subserve the cause of Christian union. * * *

He was decidedly in favor of an educated ministry. He took a common-sense view upon this subject. The ax sharpened would do more and better execution than one not sharpened. * * * He stated many years ago to Elder E. C. Eager, who was then on a visit to South Mississippi as agent of Mississippi College, that "two worldly men proposed to educate him, pay his expenses through college. He was then married. His life-sorrow was that he had not embraced the opportunity." * * *

As a missionary Baptist, he believed that the church, being the "pillar and ground of the truth," and the "light of the world," owed to the world the gospel—that neither latitude nor longitude bounded this debt. "Go ye into all the world" meant every zone and clime of earth; that the soul of the Hottentot or the New Zealander or the European was alike precious in the sight of the Lord; that men everywhere stood in need of the gospel. * * *

We come now to the close of his life. Amid all of his arduous labors and many privations he had experienced many sorrows. Often had he been called upon to pass through the deep waters of affliction. Dark clouds had often gathered over his home. * * * Six lovely flowers had ceased to bloom; six times he and his beloved companion had followed the remains of their little ones to their last resting place. * * * At last, after an illness of ——— years, his devoted wife was called hence on July 20, 1866, in the sixty-second year of her age. * * * He now felt that his own end was near at hand; that his work was about finished. From this time he thus expressed himself to his brethren at every associational meeting. His house had been set in order—he was waiting for the summons. He was ready for the Master's call. After an illness of a few days at the house of a friend where he had been invited to celebrate the rites of matrimony, on the 23d of July, 1871, he fell asleep in Jesus. All who knew him felt that a good man in Israel had fallen. He was beloved by all his brethren. His name is a

household word of sweet remembrance in all the churches of South Mississippi. He is gone, the last save one of a noble line of pioneers who preached the blessed gospel of the Son of God in the southern portion of this State."

Mr. Reeves was a man of remarkable fidelity and endurance. We first meet with his name in 1833, when Friendship church was received into the Association. From this time until 1870, a period of thirty-eight years, he was absent from the meetings of the body only five times. Thus in thirty-eight Associational meetings he was present at thirty-three. And twenty-four years of this time he was the Moderator. He was evidently a man of great influence and power in his day.

1857

The place of meeting this year was Liberty, embracing October 3d to 5th. Wilson Clark preached the introductory sermon from Psalms, 46:4. Geo. F. Webb and M. S. Shirk were the reading clerks. The number of churches represented was twenty-eight. Zachariah Reeves was retained as the presiding officer, while Geo. F. Webb kept the record of proceedings. Two new churches, Pioneer and Cold Spring, were received.

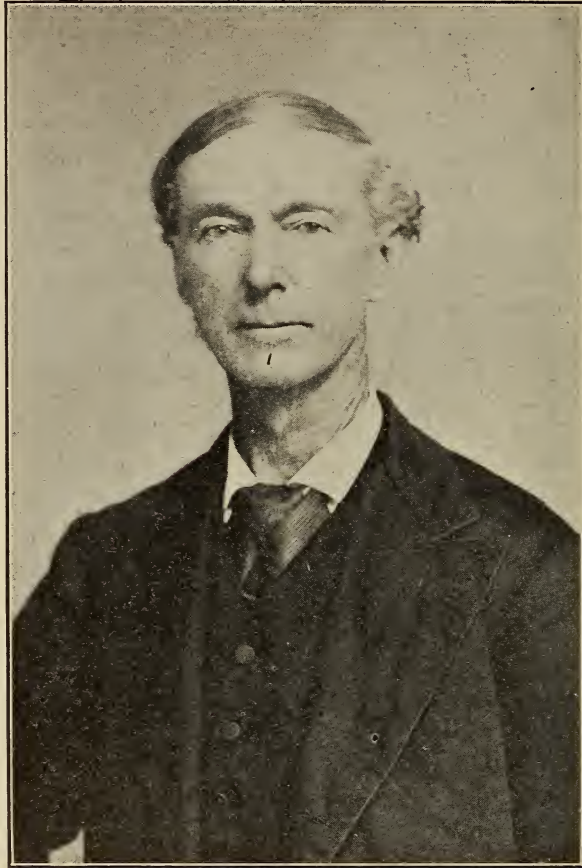
Jesse Crawford and Calvin Magee were messengers from the Pearl River Association; A. Pennington from the Eastern Louisiana; N. B. Robinson from the Ebenezer, and Thomas Adams, L. A. Duncan, A. W. Smith, J. R. Jackson, Henry Nabring and Elder Edwards from the Mississippi River. The name of L. A. Duncan is still familiar in many Baptist homes in Mississippi, as he has long been active through the religious papers and otherwise in this State. There was preaching during the meeting by Elders Crawford, Reeves, Morris and Clark.

The amount of \$109 was raised to assist in building a house of worship for a German Baptist church in New Orleans, and the "*Mississippi Baptist*," published at Jackson, was commended.

The Board of Visitors to the Amite Female Seminary made a favorable report, and a uniform dress for the students, suited to the seasons, was recommended.

Some time before this meeting Elder M. S. Shirk had preached a sermon at Ebenezer church on "Christ Is the Head of the Church," from Ephesians, 5: 23, and the discourse had been published. In this sermon Mr. Shirk took strong ground for

believers' baptism by immersion, restricted communion and the independence of the churches. The positions taken by him were ably defended, and the sermon had evidently occasioned a good deal of public comment, especially among other denominations, as Elder John A. Smylie, pastor of the Presbyterian church at Liberty, reviewed this sermon in a pamphlet of some thirty-three pages. To this "review" Mr. Shirk published a "rejoinder," in which he still further defended his positions, quoting at length both from ancient history and the Scriptures. The Association requested a copy of this rejoinder, and, accordingly, on Monday, Mr. Shirk read both the sermon and his reply to Mr. Smylie, which the body indorsed and ordered published in the minutes, of which it was agreed to publish fifteen hundred copies.



MILTON S. SHIRK.

Milton S. Shirk was born in the State of Ohio, November 27, 1818. He attended school at Oxford and Granville, in that State, and later he entered Madison University, New York, where he graduated in 1848 from both the literary and theological departments. He was converted at the age of seventeen years, uniting with the church at Oxford, Ohio, of which his father, Elder Joseph Shirk, was pastor.

On coming to Mississippi, after teaching school about one year, he attended the meeting of the Baptist State Convention at Grenada in 1845. He united by letter with the Preston Bap-

tist church, Yalabusha county, and was licensed to preach. He was recommended to itinerate for one year in the bounds of the Convention. God blessed the work, and during the year some four hundred and fifty persons were added to the different churches. He was ordained in 1846 at Columbus, Miss., during a meeting of the Mississippi Baptist Convention. Mr. Shirk was married three times—first, to Miss Eliza S. Washburn, and, after her death in 1871, to her youngest sister, Miss Emma H. Washburn, who died in 1886. In December, 1888, he was married to Miss Mary J. Jesse. He left no children.

For a time he was president of the Pearl River Institute at Monticello, Miss., and after this he established the Amite Female Seminary at Liberty, Miss., in 1853. This was continued with large and increasing patronage until broken up by the war, when his extensive college buildings, with their contents, were burned by the enemy. During all these years he had the pastoral care of three to five churches, which he served monthly. He was for a time pastoral supply of the Coliseum Baptist church, New Orleans, resigning to accept the presidency of Shreveport University, in Louisiana.

Mr. Shirk's last location was at Osyka, Miss., where he spent the remainder of his life, or something like twenty-five years. Here he taught school and was pastor of the Osyka Baptist church and a number of others in the country. He frequently preached from manuscript, and his sermons were models of good English and consecrated thought. He was a man of reserved manners and dignified bearing.

In a life prolonged to nearly eighty years, and a ministry of more than fifty years, Mr. Shirk saw almost the entire Baptist ministry of the State changed. In his heart was embalmed the memory of W. H. Holcombe, W. Carey Crane, S. S. Parr, S. S. Lattimore, H. B. Haywood and James G. Hall, the giants of former days. Next to these came E. C. Eager and Henry Pitman. Then the Middletons, Minters, Norvell Robertson, William Mullins, Samuel Mullins, Thomas Bond, Samuel Bullock, Zachariah Reeves, Jesse Crawford, Ham McKnight, and others of more recent memory.

The statistics of his ministry can only be given as he remembered them, as his memorandum book was lost during the war. The number of sermons preached may be given at 6,000; number of baptisms, 2,000; number of marriages, 400; and the number added to the churches in meetings where he labored, 600.

After a pilgrimage of fourscore years, less a few days, he died at his home in Osyka, October 31, 1898, and was buried in the town cemetery. Since Mr. Shirk's death his third wife has also passed away.

GEORGE F. WEBB.

Geo. F. Webb was born January 8, 1818. He was a lawyer by profession, being admitted to the bar in 1840, and continued in the practice of law during his life. He was married December 15, 1841, to Miss Louisa Harrell. In 1861 he joined the Confederate army as a private, and was promoted to the rank of major in 1864. Later he represented his county in the State Legislature. Mr. Webb spent his long life at Liberty, Miss., having a spacious country home nearby. He served his church in the capacity of clerk, and was also Sunday school superintendent. He was seldom absent from his post of duty. He was a man of refined manners, and had a keen sense of appreciation of all that was good and uplifting. He wrote many reports for the Associational minutes, besides numerous obituaries and other public documents. And his writings are marked by the same polite, deferential spirit which he so uniformly exhibited in his life. He was clerk of the Association in 1857 and 1858, and again in 1871 and 1872. It was his to labor with such men as Chas. Felder, Zachariah Reeves, T. M. Bond, Ham McKnight, Lewis Perkins, W. Z. Lea, and others of faith and piety. His death occurred June 8, 1902, in the eighty-fifth year of his age.

1858

The body met this year with Mount Zion church, October 2d. M. S. Shirk preached the first sermon, his text being Daniel, 2:44. Twenty-seven churches were represented, and the organization was completed by the re-election of Zachariah Reeves and Geo. F. Webb, moderator and clerk, respectively. James A. Jenkins was still the treasurer.

Elder William Fortinberry was present from the Pearl River Association, after an absence of several years. P. H. Harbour and John L. Simpson came from the Mississippi River, and N. B. Robinson from the Ebenezer. S. S. Relyea, M. S. Shirk and F. Clark were selected to do the preaching on the Lord's day, this being our first time to meet with Mr. Relyea in the Association.

A Sunday School Convention had been recently held in Nashville, Tenn., which had created considerable excitement in Baptist ranks, but on what point is not clearly stated. The Association approved of the Convention's action, however, and appointed five messengers to attend the next meeting at Memphis.

The "*Tennessee Baptist*," edited by Graves, Pendleton and Dayton, was warmly commended as a faithful exponent of Baptist principles. And the subjects of missions and ministerial education, also the Amite Female Seminary, all received due consideration.

This year M. S. Shirk served New Providence, Ebenezer and Galilee churches; Zachariah Reeves had East Fork, Mars Hill Mount Zion and Bogue Chitto; J. A. Wooten was pastor at Zion Hill and Ramah; William Mullins served Hopewell; Thomas Adams preached for Jackson, La., and Liberty. S. W. Bullock was bishop of Mount Pleasant, Friendship and Holmesville; F. Clark preached for Spring Hill and Cold Spring; William East had Mount Zion, Copiah county, Sarepta and Macedonia; W. H. Bailey had the care of Mount Moriah; E. M. Tabor preached for Pierce's Creek and Bethel; Wilson Clark was pastor of Shady Grove, and T. Kingsberry served Fort Adams.

SHADRACH COKER.

Another preacher had finished his course and laid his armor by. It was Shadrach Coker, of whom we have heard much in the past years. He was born in South Carolina, September 22, 1782, and died November 23, 1856, and so was in his seventy-fifth year. He was ordained a preacher in 1816, and came to this country in 1821, preaching his first sermon here at Mars Hill church. He was called to serve this church, and continued in that relation for a number of years. He was for a time connected with the Pearl River Association, coming into this body in 1833, and continuing the remainder of his life. The committee said: "His labors were eminently successful in winning souls to Christ."

1859

This year's meeting was held with Galilee church, beginning October 8th. In the absence of S. S. Relyea, the appointee, Zachariah Reeves preached the introductory sermon. The same moderator was continued, while Elder Ham McKnight was made clerk. Two new churches

asked for admission—viz., Union and Damascus, both in Franklin county. W. Seale and J. F. Long came from the former, and C. L. Oliver and B. F. Freeman from the latter.

New Providence church sent this query: "Is it according to gospel order for parents to allow their children, under their control, to participate in dancing?" It was referred to S. M. Brian, G. P. Claughton and M. S. Shirk, who answered in the negative, the report being *unanimously* adopted.

An invitation was extended to Dr. J. R. Graves to preach at Summit on Wednesday and Thursday before the fourth Lord's day in the following November.

The preachers for the Lord's day services were William Green, Norvell Robertson and W. M. Stambaugh, and a collection of \$89.70 was taken for missions. A committee was appointed to secure a suitable missionary to labor within the bounds of the Association, and a further subscription was made, amounting to \$407.

The Board of Visitors made another fine report as to the condition and progress of the institution. Among other things, they said: "As a further mark of the prosperity of this seminary, we take pleasure in reporting that, since our last report, the young ladies of this institution have organized a Library Society, and have collected together about one hundred and ninety volumes, mainly of the young ladies' own contributions." But alas! the war clouds are seen in the distance, the muttering thunder is heard, and the Amite Female Seminary will soon have run its course.

The reader has become familiar with two names which we shall meet with no more. They are Jesse Crawford and William Fortinberry. Up to this time they had attended the meetings of this Association for many years with greater regularity, perhaps, than any other visitors. But they were now growing old and feeble, and only a few more years remained to them. The following sketches are taken from obituary notices written by J. E. Pounds, chairman of the committee, and published in the minutes of the Pearl River Association for 1870:

JESSE CRAWFORD.

This pioneer preacher was born in the State of Georgia, February 4, 1795. On coming to Mississippi he united with Antioch Baptist church, Maroun county, in 1824, and was ordained deacon in 1826. It was soon discovered that he was destined for a wider

field of usefulness, and, accordingly, on the 28th of March, 1828, he was licensed to preach. His ordination occurred the following October, the presbytery being composed of Elders Martin, Brakefield and Thigpen. He was soon after called to the care of the Antioch church, serving until 1843. He then moved his membership to Silver Creek church, in Pike county, remaining there during his long life and serving many years as pastor. Few men have more entirely devoted their time and talents to the Lord's work than did Mr. Crawford. He did much missionary work and led in the constitution of many churches. Under his teaching the members were indoctrinated in the great principles and living truths of the gospel. For a number of years before his death he was afflicted with paralysis, and thus prevented from any outdoor exercise or ministerial labor.

Mr. Crawford was often appointed to preach at the meetings of this Association, and so contributed in no small way to the success of the Kingdom in these parts. Death came to him March 11, 1869, at the age of seventy-four years.

William Fortinberry was born in Lancaster District, South Carolina, December 28, 1799, and removed to Mississippi many years ago. In 1823 he united with New Zion church, Marion county. He was ordained to the deaconship in 1825, and served in that capacity until 1828. Having felt it his duty for some years to preach the gospel, he was accordingly licensed June 23, 1827, and was ordained in November of the next year. The



WILLIAM FORTINBERRY.

presbytery was composed of Elders John P. Martin, Isaac Brakefield and Jesse Crawford. He was called to the pastorate of this church in January, 1829, and continued to serve until 1844. In 1845 he moved his membership to Hepzibah church, in Lawrence county, remaining there six or seven years. He next moved to Society Hill church, in the same county, where he remained the rest of his life, serving, also, here as pastor. “* * * Fame

has not inscribed his name among the great ministers of the day and time, but his honest worth, his unfailing integrity, his great zeal for the work of his Master, and his untiring usefulness, all have joined to endear him to the people and the denomination, among whom his lot was cast and for whom he labored." Both he and Mr. Crawford served as moderator of the Pearl River Association. This worthy and pious man of God devoted himself to the great work of preaching the gospel that sinners might live, and many were brought from darkness to light. He was often selected to preach at the meetings of this body, and was a familiar figure in the councils of his brethren. He died October 27, 1867, aged sixty-eight years.

1860

The Association met with Friendship church, Pike county, October 13th. Ham McKnight was the first preacher, whose text was I Cor. 15:58. M. S. Shirk and L. A. Duncan were the reading clerks, and the body was organized by retaining the same officers. Visiting ministers were Elders Hugh Quin and Samuel Thigpen. Corresponding messengers were W. H. Bailey, from the Pearl River; S. Buffkin and O. L. Johnston, from the Union, and L. A. Duncan, from the Mississippi River Associations. M. S. Shirk and W. M. Stambaugh were selected for the Sabbath services.

Mars Hill church sent the following query: "Is it according to apostolic practice to read sermons instead of preaching them?" Which was referred to a committee consisting of S. M. Brian, W. F. Cain and W. Green. In their report they recommended the Association to answer the query in the *negative*, and accompanied their report with a resolution. The report was amended by striking out the resolution, and was then unanimously adopted.

Elder A. Jones, Jr., editor of the "*Mississippi Baptist*," was present, and was given an opportunity to address the body in behalf of his paper.

The following resolution was passed relative to titles:

"*Resolved*, That we deem it more evangelical to use the title 'elder,' in addressing ministers of the gospel, than that of 'reverend,' as the latter is applied in the Bible to God only."

The report on State of Religion showed the churches generally to be in a prosperous condition, 493 baptisms being reported this year. Zion Hill leads with 63, while Fort Adams comes next

with 50, Pierce's Creek with 45; Mount Zion, Franklin county, with 40, Jackson, La., with 31, Liberty with 26, etc. A list of the pastors is given, and the report says that Elder Zachariah Reeves had served Bogue Chitto church, Pike county, for twenty-eight years.

A good report on Sabbath schools was adopted, and the churches were recommended to establish schools and to use Baptist literature.

The work of the Mississippi Baptist Education Society was cordially commended, and a subscription of \$150 was made. This society was engaged in the work of ministerial education, as this quotation from the committee's report will show: "Aid this society with your means, that it may be able to assist all those who call upon it, properly recommended and indorsed by the churches, in procuring an education."

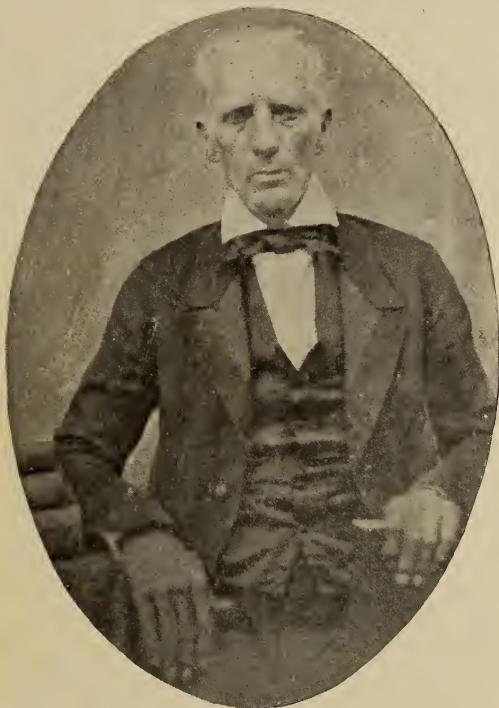
The annual report of the Board of Visitors to the Amite Female Seminary again showed the institution to be in good condition.

The Mission Committee reported that they had employed Elder W. H. F. Edwards for three-fourths of his time, who gave the following summary of work for six months: Miles traveled, over 2,000; sermons preached, 100; exhortations delivered, 15; prayer-meetings held, 12; persons baptized, 20. He also assisted in a number of other meetings, in which 130 persons had been received. The report says:

"Never, perhaps, in the history of our Association has there been a time more favorable for the spread of the truth as it is in Jesus among the people than at present. They have been fed on the husks of error so long, and finding it so unsatisfying to their immortal natures, that they are inquiring after the truth, desiring the sincere milk of the Word. The field is white, ready to the harvest."

The report on obituaries mentions the departure of two more prominent workers—viz., Elder Frederick Clark and Deacon John Everett. "Elder Clark departed this life on the 13th day of July, 1860, at the residence of Bro. G. F. Webb, near the town of Liberty, in Amite county. Bro. Clark, at the time of his decease, was in the sixty-third year of his age. He had been a preacher of the gospel for about forty years. For the last eight years he labored within the bounds of this Association. * * * He labored with zeal and fervency in the Master's vineyard. His heart was in every good work. He was instru-

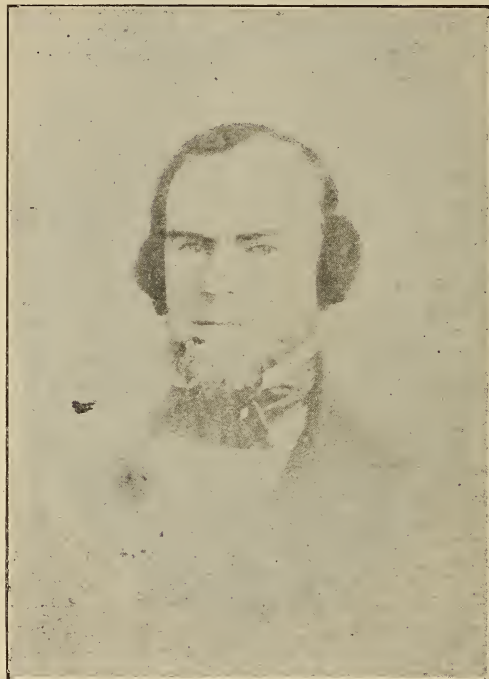
mental in the conversion of many souls to God, and has gone to share the reward of those who 'turn many to righteousness.' "



JOHN EVERETT.

John Everett was born in Richland District, South Carolina, July 31, 1793. He came to Amite county, Mississippi, in 1809. In the year 1823 he married Elizabeth Felder, a daughter of Elder Chas. Felder. She died in 1832, and in 1835 he married Mrs. Elizabeth Frith, a daughter of Zachariah Lea. Eight children were born to him, five by his first marriage and three by the second. Mr. Everett professed religion in 1827, uniting with East Fork church, where he remained a member until death. He served in the capacity of church clerk for many years, and in 1838 was ordained to the office of deacon. He was also secretary of the Amite Bible Society. He was an upright citizen, a devout Christian, and was highly esteemed by all who knew him. An obituary notice says: "The church at East Fork has lost

one of its best members, his family its affectionate head, and the county one of its most useful and upright citizens. Faithful in all the relations of life, he died in the triumphs of faith on August 5, 1860, aged sixty-seven years."



IVY F. THOMPSON.

Elder Ivy F. Thompson was born in Amite county, Mississippi, January 20, 1820. In 1841 he graduated at Oakland College, in Mississippi, and later at Judge Shattuck's Law School at Brandon, Miss. In 1844 he was married to Miss Lucinda L. Frith, of Amite county, and during this year was admitted to the bar at Liberty. Mr. Thompson united with Liberty Baptist church in 1848, being baptized by Elder Ham McKnight. The following year he was licensed to preach. His ordination occurred at Greensburg, La., December 21, 1851, Elders Ham McKnight and Calvin Magee composing the council. He was an earnest and effectual preacher, and was moderator of the Mississippi River

Association for four years. His brethren said: "A good man has fallen in Israel. * * * No more will be stand upon the walls of Zion to proclaim the riches of redeeming love to a lost and ruined world." He died at the home of a friend, C. E. Strickland, St. Helena parish, Louisiana, July 28, 1860, in the prime of life, being little more than forty years of age.

1861

Mars Hill was the place of meeting on the 12th of October. Elder S. W. Bullock, the appointee, had died during the year, and the alternate, Wm. Green, preached the sermon from Job, 7:16. Zachariah Reeves was re-elected moderator, with Ham McKnight clerk. Elders Calvin Magee and B. A. Crawford came from the Pearl River Association; E. R. Freeman, D. J. Brown and S. G. Mullins from the Union, and S. S. Ralyea from the Mississippi River.

It was this year (1861) that the Southern skies were dark with the clouds of war, and the Association seemed to feel the gravity of the coming conflict. A meeting for special prayer was appointed for Sunday morning at nine o'clock, when "many fervent prayers were offered to God on behalf of our beloved country." And this resolution was adopted:

"Resolved, That Saturday before the first Lord's day in November be recommended to the churches composing this Association as a day to be devoted to fasting and prayer in view of the state of our Confederacy and the war that is being waged against us."

A committee was also appointed for the purpose of receiving donations to procure Testaments for those who were volunteering in the service of the country. The committee was composed of Ham McKnight, D. H. Quin and M. S. Shirk.

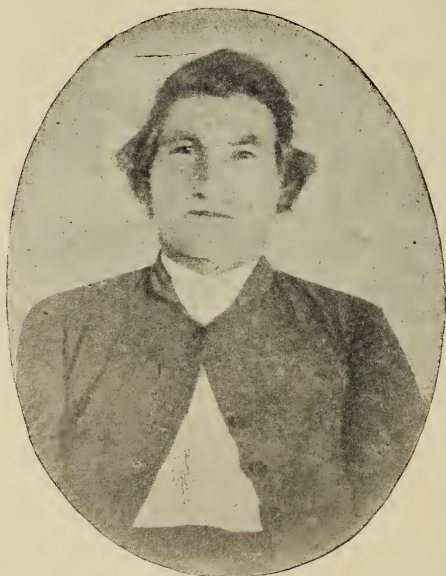
The Board of Visitors to the Amite Female Seminary made their annual report, which, as usual, was complimentary to the school. Among other things they said: "There has been but a small decrease in the number of pupils by withdrawals, notwithstanding the condition of the country."

Elder W. H. F. Edwards was still the Associational missionary, who reported for the year as follows: "Traveled over 3,000 miles, visited 150 families, preached 136 sermons, and baptized 19 persons." He had also received eighteen others for baptism. The report of the Mission Committee closes thus: "While we know that Bro. Edwards has been faithful in his labors, and a

successful missionary, we feel that it will be impossible for your committee, under existing circumstances, to continue a missionary in the field during the ensuing year."

The report on obituaries, written by M. S. Shirk, says:

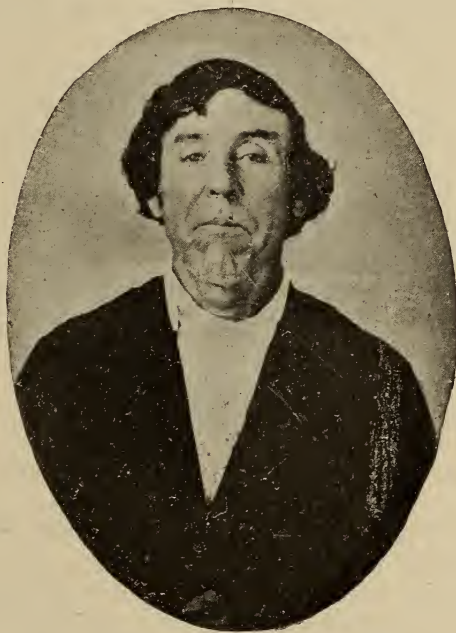
"Since we last met in an Associational capacity our Heavenly Father has seen good to remove by death several valuable brethren and sisters, prominent among whom is our beloved brother, Elder S. W. Bullock. His loss is deeply felt, as it leaves a void in society, in his bereaved family, and in the pastorate. He was taken away in the prime of manhood and in the midst of his usefulness. As a man in all the varied relations of life, none was more highly esteemed. As a husband and father, he was tender and affectionate. As a Christian, he was most exemplary. As a minister of Jesus, he was sound in doctrine and felicitous in the presentation of the truth."



STEPHEN JACKSON.

Stephen Jackson was born near Clinton, La., July 28, 1817, and lived there until grown, uniting with Hepzibah church in 1836. In 1842 he was married to Miss Amanda Jenkins. To them twelve children were born, eight of whom are still living. He moved to Amite county, Mississippi, in 1846, carrying his

membership to Galilee church, where he was ordained to the deaconship in 1850. He was a farmer by occupation, and was a faithful and exemplary Christian. One who knew him well pays this tribute to his memory: "He fought the good fight; he finished his course; and, when the summons came, he was ready to be offered up and receive the crown of glory as his reward for faithful work in the Master's Kingdom. His was a life of service and sacrifice for his Master." Mr. Jackson died March 23, 1881, in the sixty-fourth year of his age.



ROBERT T. RICE.

Robert T. Rice was born six miles south of Liberty, Miss., March 1, 1817, and died within a few hundred yards of this place on the 20th of May, 1891, having reached more than three-score and ten years. On December 11, 1838, he was married to Miss Louisa Roundtree, and in 1850 he and his wife united with Mount Vernon Baptist church, being baptized by Elder Ham McKnight. Shortly afterwards he moved his membership to the *Liberty* church, where he remained until death, being a deacon for more than thirty years. During the forty years he was a

Christian he seldom missed his church meetings on Saturday, and it was his custom to pay his pastor in advance. He was a co-worker with such men as Geo. F. Webb, W. Z. Lea and Ransom J. Causey. Mr. Rice was a well-to-do farmer, and was faithful in his day and generation.

1862

The Civil War was now on, and only a "handful" of brethren met at Pierce's Creek church on the 11th of October. Less than half the churches sent messengers. The following is a list of those in attendance, as shown by the statistical table:

EBENEZER—W. L. Johns and Lewis Perkins.

ZION HILL—Samuel Oneal and R. P. Butler.

GALILEE—W. H. F. Edwards and Stephen Jackson.

MARS HILL—J. J. Smart.

FRIENDSHIP—W. A. Young.

JACKSON, LA.—S. M. Brian.

LIBERTY—Ham McKnight.

MOUNT ZION, *Franklin County*—R. E. Bates.

MOUNT ZION, *Copiah County*—J. W. Pearce.

MOUNT MORIAH—James Hall.

PIERCE'S CREEK—S. E. McDonald.

FORT ADAMS—D. Eby and J. C. Glass.

UNION—W. Seal.

SUMMIT—W. F. Cain.

The Association at this time had thirty-three churches, and only fourteen were represented.

Elder Zachariah Reeves, who had not missed a meeting of the body since 1837, and who had been the moderator continuously since 1845, was absent this year, as were also both the treasurers.

Elder Ham McKnight was elected moderator and W. H. F. Edwards clerk. Correspondence was received from only one Association, the Strong River, Elders James Newman and William Toler being the messengers. This is our first meeting with James Newman, who was to be prominently connected with the old "Mississippi" in the coming years. And the Summit church was received at this meeting, W. F. Cain being the messenger.

This account is given of the Sabbath services: "The prayer-meeting at ten o'clock was conducted by Elder William Toler, after which Elder James Newman preached an able discourse

from Luke, 7: 50, 'And he said unto the woman, Thy faith hath saved thee; go in peace.' After an intermission of an hour, Elder W. H. F. Edwards discoursed from II Cor. 5: 10, 'We must all appear before the judgment seat of Christ.' "

The committee appointed last year, known as the "Testament Distributing Committee," reported \$77 received. They had ordered from Graves, Marks & Company, Nashville, Tenn., four hundred copies of the New Testament, which had been distributed to Captains Hurst's and Morgan's companies in Amite county; Captain Lamkin's company in Pike county, and Captain Webb's company in Franklin county. Later the committee forwarded the sum of twenty dollars for more Testaments, but had not received the books. The report says: "Whether they were forwarded by Graves, Marks & Company, and lost in transportation, or whether they were prevented from forwarding them by the capture of Nashville by the Federal forces, your committee has not been able to ascertain." Again: "In conclusion, your committee can but hope and pray that the Testaments distributed under the sanction of this body among the brave volunteers of our country may lead some to become the soldiers of Christ, the Captain of Salvation." The report was written by Elder Ham McKnight.

The Board of Visitors to the Amite Female Seminary made a brief report, showing the school to be still in operation and doing fairly well. They say: "During the year the number of pupils has been unexpectedly large, taking into view the pecuniary and political condition of the country." This is the last we hear of the Amite Female Seminary. Grim war lays its ruthless hand on the young institution, and it is numbered with things of the past.

This query was received from Fort Adams: "What is the difference between original sin and natural depravity?" The answer given was that "natural depravity is the effect of original sin."

The amount raised for missions was \$124, but no mission work had been done. The minutes close with these words: "The business of the Association was conducted in peace and brotherly love, at the close of which, after singing an appropriate hymn and taking the parting hand (to many of us, perhaps, for the last time), Elder James Newman, of the Strong River Association, led in prayer, and thus closed the fifty-sixth anniversary of the Mississippi Baptist Association."

1863

The Association held this session with the Mount Zion church, Copiah county, beginning October 10th. J. F. Cook preached the opening sermon from Matt. 28:18-20. The delegation was larger than last year, though not full. Elder Ham McKnight was absent, and the old moderator, Zachariah Reeves, was called on to preside, while Mr. Edwards was retained as secretary. The visiting ministers were Elders J. B. Hamberlin, of the Army Mission, and E. L. Compere, of the Indian Mission. One new church, New Hope, Franklin county, was received, B. F. Zumbro being the messenger.

Elders Zachariah Reeves, J. B. Hamberlin and M. T. Conn did the preaching on the Lord's day, and a collection for army missions was taken, amounting to \$216.50.

A committee of three was appointed to collect a file of the Associational minutes from 1847, with a view to having the same published in book form.

The following resolution was adopted:

"Resolved, That this Association do most earnestly recommend the churches to meet on the first Lord's day in every month at ten o'clock to offer up special prayer for the success of our cause and the spiritual welfare of our armies."

The subject of army missions was receiving considerable attention at this time, as shown by the fact that a general meeting of the Baptists of the State was called to convene at Hillsboro, Scott county, to consider the best methods of doing mission work in the Southern army. And the sum of \$290 for army missions was turned over to Elder J. B. Hamberlin. Treasurer Jas. A. Jenkins reported \$380 sent up by the churches. Of course, these funds were in Confederate money.

The report on obituaries notes the death of three ministers—viz., H. H. Thompson, C. L. Oliver and Elihu McKay. Mr. Thompson died March 25, 1863, near Richmond, Va. He united with Macedonia church, Copiah county, at the age of seventeen, and was ordained to the ministry in his twentieth year. He volunteered at his country's call, and fell a sacrifice to her cause. He left a wife and a large circle of friends.

C. L. Oliver died October 13, 1862. He was a member of Damascus church, Franklin county, and was ordained to the work of the ministry in 1857. He adorned the doctrine of God his Savior in his deportment before the world, and was beloved by all that knew him.

Elihu McKay departed this life June 8, 1862. He was a consistent Christian for twenty years, fifteen of which he was a preacher. He was a member, and also pastor, of New Hope church, received during this session. He died in the triumphs of faith in about the fiftieth year of his age.

1864

The opening paragraph of this year's minutes is as follows: "Summit church, Pike county, Mississippi, October 8, 1864. The Association assembled this day with the Summit Baptist church, the place of meeting having been changed by mutual consent from Union church, Franklin county, the former being too near the enemy's lines." The writer evidently intended to say "the latter being too near the enemy's lines," or it may have been an error of the printer.

The next paragraph says: "In consequence of raids of the enemy, said to be approaching this place, and expected here in a few hours, the annual sermon was dispensed with." This was a time of fear and trembling, but these faithful Baptists remained, holding a session of one day. Zachariah Reeves was absent again this year, and the body was organized by choosing Elder J. R. Graves to preside, while W. H. F. Edwards was re-elected clerk. Twelve churches out of thirty-four were represented by delegates, as follows, others sending letters:

EAST FORK—Henry G. Quin.

GALILEE—W. H. F. Edwards and T. M. Mercer.

HOPEWELL—K. R. Webb and W. P. Dodds.

FRIENDSHIP—M. Cole.

MOUNT PLEASANT—James Price and Thomas Reeves.

MOUNT ZION, *Franklin*—R. E. Bates, D. B. Cain and C. Young.

MOUNT ZION, *Copiah*—H. A. Davis.

BOGUE CHITTO—Jeremiah Walker.

MOUNT MORIAH—W. S. Horr and Benjamin Delanther.

SHADY GROVE—Henry Moak.

HOLMESVILLE—D. C. Walker.

SUMMIT—J. R. Graves and J. F. Cook.

Correspondence from other associations was as follows: S. G. Mullins, from the Union; Wilson Clark, from the Pearl River, and Peter Turner, from the Mississippi River. And the appoint-

ments for preaching on the Sabbath were S. G. Mullins, Peter Turner, J. G. Lathrop and J. R. Graves.

The treasurer was instructed that, in case the funds on hand should be unexpended by January 1, 1865, to place the same in the nearest depository for redemption in new issue. More than \$2,000 was on hand, but it was, of course, greatly depreciated in value.

One remarkable thing this year is the large number of baptisms, a total of 483 being reported. The Summit church led with 78; Zion Hill followed with 73; Mount Zion, Franklin, came next with 63; Liberty reported 50; Mars Hill, 44; East Fork, 43; Jackson, La., 31; Galilee, 26; Mount Moriah, 25; New Providence and Hopewell, each 19, and Bogue Chitto, 7.

1865

The Association meets, according to appointment, in the historic village of Holmesville, the courthouse town of Pike county, situated in a lovely valley alongside the beautiful Bogue Chitto, whose waters have leaped and sung for ages. Great events have transpired since the last meeting of the old "Mississippi"—events that will make history for all time to come. The four weary years of war have now ended. Gen. Lee has surrendered at Appomattox, and the remaining soldiers have returned to their desolated homes and suffering families, while thousands of their comrades sleep in unmarked graves on distant battlefields. Abraham Lincoln has died at the hand of an assassin, and the sectional feeling between the North and South is still at fever heat. Sweet peace, however, has spread her wings over the dark scene, and the saints may assemble at the quiet country village for worship and business.

Zachariah Reeves and W. H. F. Edwards, the appointee and alternate, both being absent, J. R. Graves preaches the introductory sermon from I Timothy, 3: 15. Twenty-four churches send messengers, and the body is organized by the re-election of J. R. Graves as moderator, while A. J. Everett, of East Fork, is selected to do the writing.

The corresponding messengers were B. A. Crawford and F. M. Quin from the Pearl River Association, and Peter Turner from the Mississippi River. Appointments for preaching at the Baptist and Methodist churches during the session were made as follows: M. S. Shirk, J. R. Graves, C. H. Otken, Peter Turner and B. A. Crawford.

Mount Zion, Copiah county; Mount Moriah and Jackson, La., churches asked for letters of dismission.

This query was submitted for consideration: "Are infants born into the world with sinful natures?" The same was referred to a committee composed of M. S. Shirk, C. H. Otken, B. A. Crawford and Peter Turner.

The following resolution on popular amusements was passed by the body, and still needs to be emphasized:

"Resolved, That it is, and ever has been, the sense of this Association that all participation in, or voluntary attendance on, balls or parties for dancing or card-playing for amusement, or any other game of hazard or chance, is entirely incompatible with the Christian character and profession; that they are sins against God, and a reproach to the Christian name, and as such merit the strictest discipline of the churches."

The Association also adopted this resolution relative to Dr. J. R. Graves and his paper:

"Resolved, That the interests of our denomination at large demand that our brother, Elder J. R. Graves, be placed in a position to exert the most extended influence in the promotion of the interests of the Redeemer's kingdom. We, therefore, urge the importance and necessity of his resuming the publication of his paper, *'The Tennessee Baptist,'* at the earliest practicable date, and we pledge to him our most hearty support."

The Association advised the churches to organize their colored members into separate bodies at as early a day as might be practicable. They were now no longer slaves.

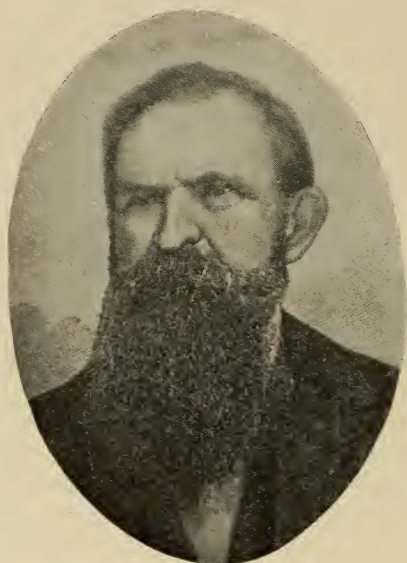
James A. Jenkins, treasurer, reported contributions in 1863 at \$350; in 1864, between \$300 and \$500, all of which was in Confederate money, and, hence, worthless. And the minutes for 1863, 1864 and 1865 are printed under one cover.

G. P. CLAUGHTON.

G. P. Claughton, who served the Association in the capacity of clerk for nine years, from 1844 to 1852, inclusive, died on the 13th of January, 1863. The report on obituaries says:

"For more than thirty years he represented Galilee church, Amite county, and subsequently, for three or four years, Union church, Franklin county, in this body. A man of strict integrity, and upright in all his business transactions, he was highly esteemed in every relation of life. As a neighbor, he was

kind; as a friend, sincere; as a parent, affectionate; as a husband, devoted; as a disciple of Jesus, without reproach; as a deacon of the church, he used his office well. His heart was in every good work. In him his pastor had a friend; the younger members, a guide; the older, a counsellor; and all, an example of wisdom and practical religion."



J. R. GRAVES, LL. D.

The following biographical sketch is taken from the "*Baptist Encyclopedia*":

"J. R. Graves, LL. D., was born in Chester, Vt., April 10, 1820. His mother was the granddaughter of a distinguished German physician and scholar named Schnell. He was the youngest of three children. At the age of fifteen he was converted, and when nineteen he was elected principal of the Kingsville Academy, Ohio, where he remained two years, when, with impaired health, he went for the winter to Kentucky. There he took charge of the Clear Creek Academy, near Nicholasville, Jessamine county. About that time he united with Mount Freedom church, and was soon licensed to preach without his knowledge; but he would not enter the ministry, feeling himself wholly disqualified for such great work. In July, 1845, he came

to Nashville, Tenn. In a few days he rented a building and opened the Vine Street Classical and Mathematical Academy, and shortly after united with the First Baptist Church. In the fall of 1845 he took charge of the Second Church, on Cherry Street, now the Central Baptist Church, and the following year he was elected editor of the *'Tennessee Baptist,'* when his public religious career, with which all are more or less familiar, commenced.

"When, in the autumn of 1846, he took charge of the *'Tennessee Baptist,'* it had a circulation of only one thousand, and before the breaking out of the war it had attained the largest circulation of any Baptist paper in the world. At the same time he edited a monthly, a quarterly and an annual, besides editing all the books that were issued from the presses of the Southwestern Publishing House. In addition he wrote and published the following works: 'The Desire of All Nations,' 'The Watchman's Reply,' 'The Trilemma,' 'The First Baptist Church in America,' 'The Little Iron Wheel,' 'The Great Iron Wheel,' 'The Bible Doctrine of the Middle Life,' 'Exposition of Modern Spiritism,' 'The New Hymn and Tune Book,' 'The Little Seraph,' and, last, 'Old Landmarkism: What It Is.'

"He originated the first Ministers' Institute. He raised without compensation the endowment of the theological chair in Union University, and without charge he established the Mary Sharpe College, Winchester, Tenn., securing the necessary funds, and he drafted its admirable curriculum.

"In 1848 he originated the Southwestern Publishing House, Nashville, Tenn., for the dissemination of sound Baptist literature, and subsequently the Southern Baptist Sunday School Union, both of which achieved great success, but were destroyed by the war.

"He was a great preacher, following unusual lines of thought. He was pre-eminently doctrinal, yet Christ crucified was the soul of every sermon. He was lengthy, yet he held the attention of his audience to the last. He insisted strongly upon the forms, rites and duties of the true church, and upon water baptism, and baptism properly administered, yet he placed the blood of Christ before water. His eloquence was sometimes overwhelming. He was the acknowledged head of the great movement among Baptists known as 'Old Landmarkism.'

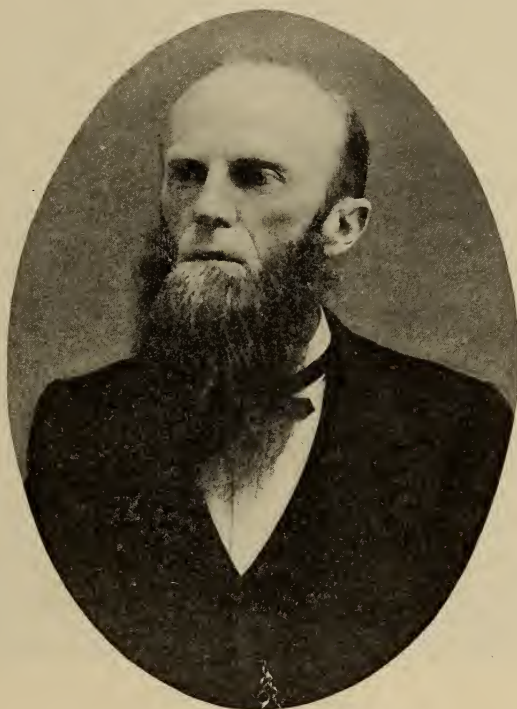
"In his early ministry, Dr. Graves had many converts under his preaching. The writer was with him on one occasion in

Brownsville, Tenn., in 1849, where more than seventy persons, including the best men and women of the place, found the Savior. His arguments, illustrations and appeals were the most powerful I ever heard. Before he was thirty years of age over thirteen hundred persons had professed religion in special meetings which he held.

"In 1853 the Domestic Mission Board of the Southern Baptist Convention were exceedingly anxious to establish a strong Baptist church in New Orleans. To secure this object they invited Dr. Fuller, of Baltimore, to go to that city as a missionary. Then they formally appointed Dr. Graves to the position, with a salary of \$3,000 per annum. Dr. Graves had a wonderful command over his audience, holding them spellbound for hours at a time. He was deeply in earnest, uttered the strong convictions of his own mind, and carried his hearers with him as by the force of a tornado. As a presiding officer over the deliberative bodies, Dr. Graves was often honored, and no man more richly deserved it. Dr. Graves had some eight or ten public discussions, to each of which he was challenged, and in every one of which his opponent felt sorry for inviting the conflict.

"Dr. Graves in his peculiarities represented a section of the Baptist denomination, a conscientious and devoted portion of our great apostolic community; but in his earnest and generous zeal for our heaven-inspired principles he represented all thorough Baptists throughout the ages and the nations. In his literary efforts he was of immense service to the Baptist churches in America. The fearless boldness of Dr. Graves in advocating the practices of Christ and His Apostles, his manly denunciation of that ungodly character that would tread underfoot a divine ordinance to please untaught professing Christians of Pedobaptist denominations, have aided mightily in suppressing lukewarmness and in fostering zeal for the truth among us."

Chas. H. Otken is a native of Louisiana. His mother died when he was about six years old, and he lived with his uncle, attending two public and one private schools. He then served six years consecutively as clerk in a store. In 1854 he was received on a profession of faith into the Coliseum Place Baptist Church, New Orleans. In 1856 he entered Mississippi College as a licentiate preacher, and there continued his studies until instruction



CHAS. H. OTKEN, LL. D.

in the college was discontinued on account of the war between the States. He taught school, during two vacations, at Bolton and Edwards, in Hinds county. He joined the Charlton Rifles, from Raymond, Hinds county, at Tupelo, Miss., and served as a private. Later in the service he was appointed chaplain of his regiment.

His ordination to the ministry occurred in the St. Frances Street Baptist Church, Mobile, Ala., in 1864, Dr. S. H. Ford

being chairman of the ordaining council. After the close of the war he went to Amite county, and became pastor of the Liberty and Mount Vernon churches, and taught school. He was married in 1866 to Miss Emily J. Lea, of Amite county.

Dr. Otken was elected principal of the Peabody Public School at Summit, Miss., in 1867, beginning with twenty-seven pupils and closing with three hundred and forty-seven. He occupied this position nine consecutive years, and during this time was pastor of the Summit Baptist church seven years.

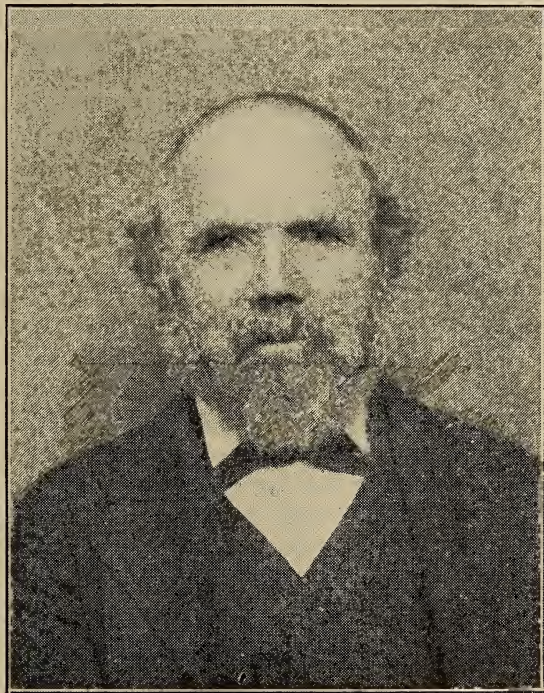
He next organized the Lea Female College at Summit, which had a prosperous career for eighteen years, and in which many young ladies from the surrounding country were educated. He also served five years as principal of the McComb City Female Institute, directing its affairs and teaching seven hours a day. He was at one time a trustee of the University of Mississippi for four years, and of Mississippi College ten years. The latter institution, without his knowledge or solicitation, conferred on him the honorary degrees of A. M. and LL. D.

Mr. Otken has written much for the press. In 1904 he published "The Ills of the South," and in 1905 was awarded the second prize by the "*Times-Democrat*," of New Orleans, for the best paper on the "Southern Agricultural Crisis," there being ninety-three competitors from ten Southern States.

In 1903 he was elected to the office of County Superintendent of Public Education, Pike county, Mississippi, which position he holds at this time (1908), having been re-elected in 1907. He performs his work with care and accuracy, and takes great interest in the cause of general education. His life-service has been devoted to the good of humanity.

Acknowledgment is hereby made to Elder C. H. Otken, who wrote an account of the life and death of this aged preacher of the gospel.

Peter Turner was born at Manchester, England, June 19, 1812, and died at Rancho, Texas, February 6, 1892, having reached the great age of 79 years, 7 months and 17 days. Early in life he served an apprenticeship as a brick mason and was skilled



PETER TURNER.

in the business. This occupation served him well in after life, for, like Paul, he was not ashamed to work with his own hands when necessity demanded it. He was three times married, twice in England and once in America, his last wife being a Miss Causey of Amite county, to whom he was married March 5, 1884. He was first a Methodist, being a preacher of that denomination for twelve years. In his early ministry he served as a street missionary in his native town, preaching on the docks, in the markets and from doorsteps. It was a hard service, but it was per-

formed with conscientious fidelity and with singleness of aim. During this period he visited London, and shortly afterward came to New York. Arrangements having been made for preaching at Five Points, he was chosen to fill the second appointment. This place, fifty years ago, was regarded as the roughest and most depraved portion of New York City. Here sailors and desperate characters congregated. To reach these hardened men who held life cheap demanded no ordinary gifts of character, and of grace, on the part of the preacher. Self-possession, judgment, discrimination, quick perception and fearlessness were called into requisition. On one occasion a rough, boisterous sailor made so much noise that Mr. Turner could not make himself heard. "Jack," said the preacher, "you had a mother once." "Aye, aye," said Jack, "and the man hereaways that says me mother wasn't a good woman, I'll put this bunch of five between his two blinkers." "Then, Jack," said the preacher, "by your mother's God, stop the noise in the house." Jack answered: "*I'll clear the deck of any man hereaways that says another word ontill the preacher has spun his gospel yarn.*" Mr. Turner labored some ten months at Five Points. His wife's anxiety on account of this hard work and constant exposure to rough treatment, induced him to seek work in the State of Missouri. Here his doctrinal views having become known to Bishop Marvin, the latter suggested that he ought not to remain in the Methodist Church. Accordingly, after careful investigation and earnest prayer, he united with one of the Baptist churches in Missouri and was ordained a Baptist preacher. The following incident, related by Mr. Turner, gave rise to his investigations on matters of doctrine, and which finally led him from the Methodist to the Baptist position: While a Methodist preacher he was sent for in a hurry to christen a very sick child, to which he responded. As he was entering the gate to the premises, and just as he was lifting the latch, something seemed to say to him, "What good can this act do the child?" He went in, however, and performed the rite over the sick child; but the same voice followed him, "What good can this act do the child?" The next Sabbath, when he attempted to preach, he was still confused over the matter, so much so that he lost his text and made a failure. He at once set about a careful investigation of baptism and other subjects, with the result of a complete change of views. When he mentioned the matter to his wife, he found to

his surprise and gratification that she had been contemplating the same thing.

Mr. Turner labored with much acceptance in Missouri until the commencement of the civil war, his sympathies being with the South. By industry and economy he had accumulated considerable property, and had erected at his own cost and on his own land a first class building for an academy. After he left the State this building was destroyed by the Federal army. During the lifetime of Mr. Turner's second wife, with whom he lived for forty-four years, they raised and educated four orphan children. He came to Mississippi and served a number of churches in the southern portion of the State and in Louisiana. After the war he went to Texas and preached to the churches at Leesville, Rancho, Big Springs and Sweet Home. After the death of his second wife he returned to Mississippi and was pastor at Summit, Gloster and Centerville. He was now growing old and feeble, and, going again to Texas, he died there February 6, 1892.

Mr. Turner was a jolly companion, having a large stock of original wit, which, together with his peculiar brogue, made him exceedingly entertaining. He was also a man of deep consecration and good preaching ability. His extensive travel, numerous experiences and close observation of men and things gave his conversations and sermons a peculiar interest. He was, withal, unpretentious and humble. On one occasion toward the end of his earthly pilgrimage he said to the compiler of this book: "If you are near when I die, I want you to preach my funeral; and I do not want you to say much about me in the way of praise, for I am only a poor sinner saved by grace."

1866

The meeting this year was held with Union church, Franklin county, fourteen miles west of Meadville. Elder Zachariah Reeves delivered the Associational sermon from John, 3: 30, "He must increase, but I must decrease." Twenty-four churches were represented, while eight failed to report. Mount Zion church, Copiah county, returned to the Association. The organization was completed by the return of Zachariah Reeves to the moderator's chair, while A. J. Everett was retained as secretary. The ministers appointed to preach on the Lord's day were Elders Reeves, Shirk and Otken.

The "*Christian Watchman*," published at Jackson, Miss., and edited by J. B. Hamberlin, was commended as being worthy of patronage and support.

Some brother had taken up the notion that it was sinful to be a Mason, while someone else wanted to preach without license, hence these two queries: "What course should a church take with a member who declares non-fellowship with those members who belong to the Masonic fraternity, and after being labored with refuses to be reconciled?" "Have members of this organization a right to preach without license?" These queries were referred to M. S. Shirk, C. H. Otken, James A. Jenkins, Stephen Jackson and Solomon Buffkin, who reported that being a Mason affords no ground for church censure, and that a brother refusing fellowship on such grounds should come under the discipline of the church. In regard to preaching without license, they reported in the negative.

It was recommended to the churches to observe Saturday before the fifth Sunday in the following December as a day of humiliation and prayer, in view of the low state of religion.

The query presented a year ago, "Are infants born into the world with sinful natures?" was answered in a lengthy and well written report by M. S. Shirk, chairman of the committee. The answer was in the affirmative, as a few quotations will show:

"From the plain and simple teaching of the Scriptures, we are compelled to regard Adam as the federative head or representative of his race. While, therefore, he maintained his innocence, his posterity stood in him; and when he fell, they fell in him. His moral character being then changed—depraved—it followed as a natural and necessary consequence that his posterity would partake, not of his original, but of his changed and fallen character. * * * In Genesis, 5: 3, it is said: 'Adam lived one hundred and thirty years, and begat a son in his *own*—now depraved—likeness, after his—vitiated—image,' etc. Originally he was in God's image and likeness; this he has lost, and he now had a likeness and an image of his own." * * * Finally, the doctrine of original sin in no way excuses actual transgression. It does not compel a man to be dishonest, profane, intemperate or licentious; on the contrary, it only teaches that man is personally incapable of divesting himself of his natural depravity, and that a Savior is, therefore, entirely essential, for infants as well as adults."

This report occupies more than two pages of the minutes, and is a strong Scriptural document. If there were any doubting Thomases on the question of natural depravity, they must have been convinced by the logical and scriptural arguments presented.

It will be recalled that we are now in the beginning of the reconstruction period. Slavery has been abolished and new conditions confront the Southern people. Social and financial distinctions which prevailed before the war are rapidly passing away, and a common level will be reached. With these new conditions will come by and by new ideas of church life and progress. Stipulated salaries for pastors will be advocated and other important changes and improvements will be made. Dr. C. H. Otken gives the following account of religious conditions at this time:

1. In 1860 S. S. Relyea urged a stated salary for pastors. He was informed that if he presented it again the pulpit would be closed to him. This was in the ——— church, whose membership were worth \$500,000.

2. In 1866 there was no regular Sunday school organization.

3. In 1866 no stated salary was paid in the Mississippi Association, with possibly one exception.

4. In 1866 there was deep hostility to ministerial education.

5. In 1866, as well as I remember, the membership paid one-quarter of one cent per capita to missions of all kinds.

Bro. Hamilton McKnight, of Liberty, told me in 1866 that just before the war he counted one Sunday at ————— church:

(1) Fifty carriages, costing from \$600 to \$1000 each, with a span of horses costing from \$300 to \$500, and a negro driver costing from \$1000 to \$1500. (2) Two hundred buggies. (3) Many saddle horses. (4) The dress and jewelry of many a lady, married and single, cost from \$100 to \$2000. The house in which they worshipped was worth about \$1000, an ungainly and uncomfortable structure. That church generally took up a subscription for Bro. ————, pastor, in October, November and December, amounting to \$150 for his annual service.

If we compare present conditions (1908) with those of 1866, the marked advancement in religious life is at once apparent. We now have a great Sunday School system, much enthusiasm in missions, with enlarged contributions, well supported orphanages, good church buildings, an able ministry and a steady in-

crease in membership. Our schools, colleges and religious papers are also second to none in the country, and altogether our people have cause for devout thanksgiving.

1867

The place of meeting was Zion Hill, and the time October 12th. M. S. Shirk preached the introductory sermon from Matthew, 5: 16. One new church, Percy's Creek, was received at this meeting. This was a different church, it is presumed, from Pierce's Creek, but the location is not given. The old officers were again re-elected and the usual correspondence was received, Elder C. M. Gordon being from the Union and W. H. Bailey and J. B. Lewis from the Pearl River Associations. Appointments for Sabbath services were Elders C. M. Gordon, Solomon Buffkin and J. B. Lewis, and a collection of \$42.61 was taken for the Lauderdale Orphans' Home and School.

It appears that the Associational treasurer, James A. Jenkins, had been censured concerning the management of the funds, whereupon the body passed this resolution:

"Resolved, That we as a body approve of Bro. James A. Jenkins' statement as treasurer, and that we disapprove of all censure alleged against him as a Christian and gentleman."

A committee was also appointed to act with Mr. Jenkins in preparing a statement of the financial condition and proceedings of the Association for the years 1865 and 1866, for publication in the *"Tennessee Baptist."*

The Association recommended all members of the churches to give at least one dollar each for missionary purposes and to pay same quarterly. And a missionary board of five members was appointed to receive funds and occupy destitute fields. This is the first effort at mission work after the war. A report was made on "destitution," which says: "Several churches are without any preaching, and have no prospect at this time of obtaining ministers to supply their wants in this respect. Some of these are earnestly asking for aid to build up again the walls of Zion, which have been thrown down by the effects of the war."

The pastors for this year were as follows: T. J. Hutson, W. H. Bailey, Zachariah Reeves, B. A. Crawford, J. B. Lewis, C. H. Otken, Solomon Buffkin, Joseph Pounds, E. H. Hamlin, Peter

Turner, G. H. Barrett, Charles M. Gordon, Elias George and E. Young.

1868

This session of the Association was held with Mount Pleasant church, Pike county, Elder Reeves preaching the opening sermon from John, 10: 16. Twenty churches sent delegates, while eleven had no representation. One new church, Tangipahoa, was received, but names of messengers were not given. In organizing the body the same officers were retained. The committee on religious services reported that Elders Buffkin, Goss and Otken would preach on the Sabbath. While the initials are not given, it is supposed that this was Elder A. Goss.

Zion Hill sent this query: "Is it consistent with Baptist usage for a sister church of the same faith and order to receive and re-baptize an excommunicated person?" It was answered in the negative.

The Executive Board appointed a year ago reported that, owing to the scarcity of money, and the general depression of the country, no missionary had been employed. No receipts were reported, but it was decided to use the amount on hand in mission work, to which the churches were asked to consent.

Some resolutions were adopted relative to the alarming destitution in the number of ministers in the Association, and the insufficient support preachers were receiving. The churches were earnestly counseled to encourage any young man who might have talents and who felt himself called to preach. They also said: "It is the sense of this Association that every member of the church is under obligations by the gospel to support the ministry as God has blessed him."

The report on "state of religion" showed that many of the churches were in a very cold condition. It appears clear that the civil war, followed by reconstruction times, was still having a depressing and demoralizing effect on the country.

The pastoral relations this year were as follows: S. S. Relyea served New Providence, Ebenezer and Liberty; Zachariah Reeves preached for East Fork, Mount Zion, Franklin. Zion Hill and Mars Hill; J. B. Lewis was pastor at Mount Pleasant; T. J. Hutson was bishop of Friendship, Franklin and Mount Zion, Copiah; Solomon Buffkin ministered to Union, Spring Hill and Hopewell; B. A. Crawford served Bogue Chitto and Tangipahoa;

E. Young preached for Damascus; C. M. Gordon was bishop of Sarepta, and W. H. Bailey of Mount Vernon. Several other churches made no reports as to their spiritual condition.

WILSON CLARK.

The following brief mention of this pioneer preacher appears in the minutes of the State Convention for 1877: "Rev. Wilson Clark, of Mississippi Association, and one of the pioneer preachers of this part of the State, has been called, as we believe, to that rest which remains for the people of God. Bro. Clark was full of years, having passed three score and ten. He was modest and retiring, but earnest and faithful; and was blessed in his labors as the work prospered in his hands. Brethren, God is calling home his ambassadors. Let us, therefore, work while it is day, that we may be ready when the night of death shall come, in which no man can work. Mr. Clark was born in North Carolina, November, 2, 1794, and came to Mississippi about the year 1808. He removed to Louisiana in 1833, but returned to Mississippi four years later. His ministry covered a period of forty-seven years. He died June, 1877, full of days and abundant in labors."

The Convention committee writing the above, except the last part, was composed of D. I. Purser, B. A. Crawford, James Newman and W. W. Bolls. These ambassadors, like the one of whom they wrote, have been called home.

1869

This session was held with Ebenezer church, beginning October 9th. Solomon Buffkin preached the opening sermon from Luke, 7: 23. Zachariah Reeves was continued as moderator, while Elder Buffkin was selected for the clerkship. James A. Jenkins and James B. Quin were continued as treasurers—the former of the Associational fund and the latter of the Missionary and Benevolent fund. Elders W. W. Bolls and James Newman came as corresponding messengers from the Union Association.

The services on Sunday were held in the grove, James Newman and Zachariah Reeves doing the preaching.

On Monday the Association adjourned to hear a sermon by W. W. Bolls on "The Origin and Perpetuity of the Church." His text was John, 17: 15.

The Missionary Committee reported failure again this year, owing to lack of funds. The churches were urged to have sermons preached on missions, and to take collections for the same.

A well written report was presented by C. H. Otken on "Ministerial Support," from which this quotation is taken: "It is useless to disguise the fact that our ministers are not receiving that adequate support which enables them to lay aside their secular pursuits, to which they now devote six-sevenths of their time, in order to support their families. We believe that this sad state of things is not owing so much to a disposition not to aid in bearing the expenses of the church as to a reckless want of system upon this subject in our churches." And it was recommended that the churches adopt the plan of paying fixed salaries to their pastors.

AARON BUTLER.

This distinguished layman was born in Virginia, November 3, 1778, and died October 3, 1868, lacking only one month of being ninety years old. He came to Mississippi in 1809. He professed religion in early life and was in the constitution of Zion Hill church. July 4, 1813, he volunteered his services in defense of his country, joining Colonel Hinds' regiment. He distinguished himself at the battle of New Orleans, January 8, 1815. He was a good man, faithful in the discharge of his duties, and pious in his everyday walk. It is said that probably seventy-five years of his life were spent in the Lord's service.

Hamilton McKnight was born November 19, 1819, and died at his residence, in Liberty, Miss., April 13, 1869, being in his fiftieth year. He was afflicted twelve years. He was married to Miss Nancy B. Hardwick at Liberty, Miss., May 7, 1840, and in the following year united with the Liberty Baptist church, under the preaching of Elder S. J. Fisher. He was soon after licensed to preach and in a few months was ordained to the



HAMILTON MCKNIGHT AND WIFE.

full work of the ministry, the ordaining council being composed of Elders H. D. F. Roberts and Charles Felder. Mr. McKnight combined the profession of law with the work of the ministry, practicing many years at Liberty. He was also a Mason of high standing. He assisted in constituting Mount Vernon, St. Helena and Summit churches. He served the Liberty church fourteen years, his relationship being continuous, except when broken by illness. Here he experienced a change of heart, and here he

closed his earthly career. He was orthodox on the great fundamental doctrines of the New Testament. Upon all questions of church or state he acted in accordance with his conceptions of duty and convictions of right. He was, therefore, regarded by all who knew him as a man of undoubted integrity. He died as he had lived, a Christian. His last words to one of his deacons were: "I am not afraid to die. I am a sinner, but a sinner saved by grace." Elder Zachariah Reeves visited him during his last hours and asked him this question: "You are nearly gone, Bro. Ham. Are you leaving the world with the faith you have preached?" He nodded an unwavering assent; his lips refused to perform their office. "Blessed are the dead who die in the Lord. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

1870

Hopewell church is the place of meeting on Saturday, October 8th. Solomon Buffkin preaches the opening sermon from II Cor. 5: 20. Once more, and for the last time, Zachariah Reeves is chosen to preside over the deliberations, while A. J. Everett returns to the clerk's table. James A. Jenkins is re-elected treasurer, also for the last time, this making seventeen years of continuous service.

Elders T. J. Drane, W. W. Bolls and James Newman were selected to do the preaching on the Lord's day, and the collection amounted to \$57.65.

The matter of supplying the destitute portions of the Associational territory with preaching was still engaging the attention and consideration of the body, and the Executive Committee had secured the services of Elder W. W. Bolls as Associational missionary at a salary of \$1000 a year. This report is made of work done: Number of miles traveled, 1024; sermons preached, 131; persons baptized, 21; Sunday Schools organized, 4; denominational books sold, \$100. Moses Jackson was chairman; W. Z. Lea, secretary, and E. B. McLain, treasurer, of this Executive Board. Receipts this year for missions, \$877.

The following query was received from the Liberty church: "Has a church of Christ any Scriptural authority for excusing drunkenness in one of its members, though an acknowledgment should be made by the offender?" The answer given by the

Association was *No*, and I Cor. 5:11 to 13 given as a reference. The body also adopted a brief but pointed report on Temperance, written by Elder T. J. Drane, as follows: "The use of intoxicating drink is operating detrimentally to the interest of our Zion. Drunkenness is condemned by the great Head of the church, and we need not disguise the fact that there is too much liquor drinking among our members. Tippling is a sin against God, and any brother who would stoop so low as to be guilty of such an act should be dealt with by his church."

An advisory committee was appointed to superintend the organization of the colored churches into an Association of their own.

T. J. Drane was requested to furnish a copy of his sermon delivered on Sunday for publication in the "*Tennessee Baptist*."

The appointment to preach the missionary sermon next year fell on Elder Zachariah Reeves, but this was his last time to be in the old Mississippi Association, and when the hour for adjournment came he offered the closing prayer. Since 1833 he had attended these meetings with wonderful promptness and regularity. And for twenty-four years he had occupied the moderator's chair. When the body convened again he had crossed over to the other side, "where congregations never break up and Sabbaths have no end."

1871

The Association was to have convened this year with the Fort Adams church, but, yellow fever being expected there, the meeting was held with Galilee church, commencing October 7th. No mention is made of an introductory sermon. The organization was completed by the election of W. W. Bolls as moderator; George F. Webb, clerk, and W. Z. Lea, treasurer. One new church, "Wall Street," Natchez, Miss., was received, T. J. Drane and B. Pendleton being the delegates. Letters of dismission were granted to Mount Vernon, Mars Hill, Bogue Chitto and Mount Pleasant churches.

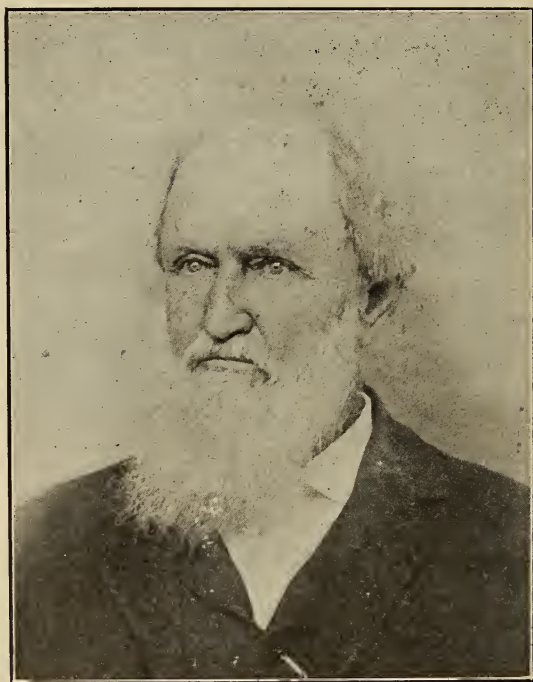
Elders James Nelson and D. I. Purser were in attendance at this meeting, the former representing the Board of Ministerial Education and the latter being a messenger from the Union Association. L. Schofield and James Nelson were selected for the Lord's day services, and on Monday Mr. Nelson delivered an address on ministerial education.

The Association expressed hearty indorsement of the act of the Foreign Mission Board in sending out Elder E. Z. Simmons, of Mississippi, as a missionary to China, and also recommended the Foreign Mission Journal to the membership of the churches.

The question of forming a general association for South Mississippi and East Louisiana was being agitated at this time, and on conferring with the Pearl River Association it was agreed to designate Friday before the fifth Sunday in October as the time and Summit as the place for holding a convention of delegates.

The Executive Board reported that they had continued Elder W. W. Bolls as their missionary until the close of the year ending January 1, 1871, and they express satisfaction at the work done. The report showed 157 miles, 27 sermons, 10 baptisms and \$100 worth of books distributed. Treasurer E. B. McLain reported receipts at \$243.05.

W. W. Bolls was born near Salem church, Jefferson county, Mississippi, December 2, 1827, and died on the 27th of January, 1896, being in his sixty-ninth year. While he was quite young his father died, leaving a widow and six children. The loss of his father and the care of the family deprived him of early educational advantages. Being of studious habits, however, he acquired considerable information by his own efforts. Later he



W. W. BOLLS.

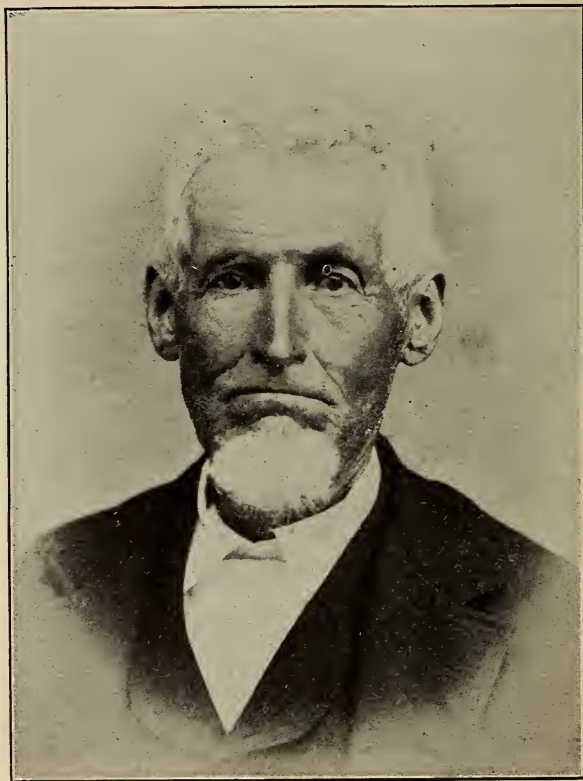
attended Howard College, but did not remain to complete his course. When about fifteen years old he professed faith in the Savior, uniting with Flower Hill church, in Warren county. His marriage to Miss Ann Stephens occurred in June, 1846. He was licensed to preach in 1851 and ordained in 1853. After his ordination he moved to Copiah county, where he was pastor of a number of churches, and into whose membership he baptized more than a thousand persons. In 1870 he went to Wilkinson

county as missionary of the Mississippi Association, where he labored two years. His next move was to Amite county, where he was again the pastor of a number of churches, and remaining some fifteen years. He took a decided stand for prohibition and was among the first advocates in the struggle. He was moderator of the Mississippi Association for eleven years, viz., 1871, 1872, and from 1877 to 1885, inclusive.

During the latter part of his ministry Mr. Bolls moved back to Jefferson county and was pastor of Fellowship and Rodney churches. One who knew him well pays this tribute to his memory: "He was a man of great consecration and never failed to meet his appointments if it was possible for him to do so. The Lord greatly blessed his efforts, and I think he baptized about two thousand persons."

Mr. Bolls was buried at Utica, Miss., Pastor I. H. Anding conducting the funeral service from the Utica Baptist Church. Thus there passed from earth another faithful servant of God who had stood before thousands of men and women pleading for repentance and **salvation**.

Wilford Z. Lea was born in Amite county, Mississippi, December 27, 1816. He professed religion in 1841, and for sixty-five years was a member of the church at Liberty. In 1842 he was married to Miss Rachel Powell, who was to him a faithful and devoted companion, preceding him to the spirit world but a few years. It was also in 1842 that he located near Liberty,



WILFORD Z. LEA, SR.

Miss., where he spent his long and eventful life. Here he saw the changes and seasons of more than six decades of years, and here he traveled the same road to church with a regularity that has seldom been equaled. Here he farmed, raised his children and entertained his friends, including many preachers. And here his long life came to its close December 20, 1906, lacking seven days of having reached the ninetieth milestone. Mr. Lea

was diligent and faithful in his church relations, serving as clerk thirty years and as deacon for more than fifty years. He was an active worker in this Association, serving on committees and boards, and was also the treasurer for many years. When he was born the Mississippi Association was ten years old, and he lived to see the centennial year of its history, but was too feeble to attend its celebration. A moment's reflection will suggest that twenty-one men, with lives as long as Mr. Lea's, would reach back to the time when Christ was on the earth.

Our friend delighted to talk on religious subjects, and, having been a constant reader of good books and periodicals, as well as the Bible, was intelligent and well-informed. He was a strong advocate of giving the gospel to the whole world, and continued to send his contributions to the end. A short while before his death he said: "I am like a man on his way home, waiting at the depot; I am listening for the whistle."

Mr. Lea served his day and generation according to the will of God, and, like the patriarchs of old, was gathered to his fathers.

E. B. McLain, of Gloster, Miss., was born in 1829, and for more than fifty years has been an active and useful Christian. He has led a busy life, and has had large success in a financial way. He has stood for civic righteousness and religious progress, being a liberal contributor to the various objects fostered by the denomination. He has reared a large family, Congressman F. A. McLain being one of his sons. A friend of his says:



E. B. McLAIN.

“Amidst all the busy cares of his strenuous life, he has never lost sight of the fact that his first duty is to God and the cause of Christ. Few men in the State have given more money to the Baptist cause than he, and he has doubtless given more for the building of Baptist churches than any man in Mississippi. His influence will live on, and old Galilee church will be the greatest monument that will ever be erected to his memory.”

Mr. McLain has been closely connected with this Association for many years. He seldom misses one of its meetings, and

takes an active interest in all its work. He also frequently attends the State and Southern Baptist Conventions. He is a warm friend of Mississippi College, the Baptist Orphanage and the religious papers. He has been identified with many illustrious laymen and preachers who have left their impress on the world for good. And, like these, he will be known in history for his work's sake.

1872

The Association convened this time with New Providence church, the opening sermon being preached by W. W. Bolls. The reading clerks were C. H. Otken and A. S. Germany. Twenty churches were represented, and the body was organized by the re-election of W. W. Bolls, Geo. F. Webb and W. Z. Lea, moderator, clerk and treasurer, respectively. Elders Solomon Buffkin and C. H. Otken were appointed to preach on the Lord's day, the former to deliver the missionary sermon at 11 a. m. and the latter to preach at 2 p. m.

Reports on Mississippi College, Orphans' Home, ministerial support, Sunday schools and temperance were received and considered. Hearty sympathy was expressed with the effort to endow the college, and the agent, Elder M. T. Martin, was welcomed to the churches.

At this meeting a letter was received from J. W. Felder, who was suffering a serious affliction, concerning a plan for raising mission funds, which plan was adopted by his father, the late Chas. Felder and operated successfully in his day. After expressing much interest in the cause of missions, believing it to be the most important part of the Association's work, Mr. Felder said: "I am now on a bed of affliction, waiting for the summons to a better world. My faith in Christ is unshaken. I have no special anxiety to remain here."

The report on obituaries mentions the death of James B. Quin, a deacon in the Summit church, and who was long the treasurer of the missionary and benevolent fund of the Association; also, that of Dr. Wm. P. Dodd, of Hopewell church.

The ministers in attendance were: W. W. Bolls, C. H. Otken, James Newman, O. L. Johnston, Solomon Buffkin, H. G. Quin, L. Schofield, S. S. Relyea and B. A. Crawford.

1873

Mount Zion, Franklin county, is the place where the saints gather on the 9th of October. James Newman preaches the Associational sermon from Romans, 6: 11. Eighteen churches are represented, and there is a change of officers—viz., S. Buffkin is made moderator; H. H. Rateliff, clerk, and J. R. Sample, treasurer.

James Nelson was received as Corresponding Secretary of the Board of Ministerial Education, and R. H. Purser came from the Union Association. Mr. Purser was engaged in mission work at this time, and business was suspended to hear a report from his field.

By special motion, the body adjourned to hear a sermon by Elder S. A. Hayden, who preached from I John, 4: 19. This was on Thursday.

A tract on baptism had been written by J. R. Sample, and the matter of raising a fund to have same published was presented by S. S. Relyea, the sum of \$50 being secured.

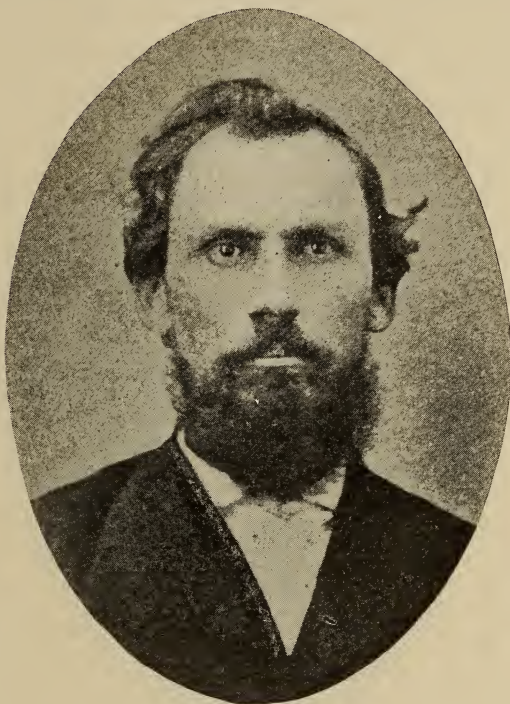
The death of James W. Felder is noted. He was a member of East Fork church, and was a useful citizen and a devout Christian. He wrote an affectionate letter the previous year.

The Executive Board reported that they had appropriated the sum of \$200 to the Natchez church as a supplement to the pastor's salary. They expressed regret that the legitimacy of their action had been questioned, and asked that their brethren would bear in mind that they were left without instructions, and, further, they believed that the wisdom of their action would be vindicated by the report of the Natchez church. C. M. Gordon was pastor, who gave the following summary of work: Baptisms, 31; by letter, 11; books, papers and tracts distributed, \$70; visits, 400; sermons, 125. The Sunday school had increased from twenty to ninety-eight, and the church was sustaining a young preacher at Mississippi College.

A committee was appointed, with C. H. Otken as chairman, to prepare a biographical sketch of Elder Zachariah Reeves and report a year hence.

The preachers attending this meeting were Jas. Newman, Jas. Nelson, E. C. Eager, W. W. Bolls, S. Buffkin, C. H. Otken, Geo. A. Hayden, C. M. Gordon, S. H. Thompson, S. S. Relyea, L. Schofield, S. A. Hayden, R. H. Purser and O. L. Johnston.

Solomon Buffkin was born April 21, 1832, and died December 20, 1877, being less than forty-six years of age. His early educational advantages were limited. By close application, however, he trained himself to think, and, having great energy and earnestness, he became an efficient minister of Jesus Christ. In 1851 he was married to Miss Elizabeth Carlile. To them eight children were born, most of whom preceded him to the other



SOLOMON BUFFKIN.

world. In the spring of 1854 he united with the Antioch Baptist church, Copiah county, and in the same year was licensed and ordained to the ministry. The first part of his ministry was given to serving churches and to labor in the field. He did not receive an adequate support from his ministerial work, and, feeling that he must provide for his own family, was driven to the farm. He was absent from his home and family much of the time, having to travel from twenty to thirty miles to reach his churches, and having to encounter the danger of crossing the

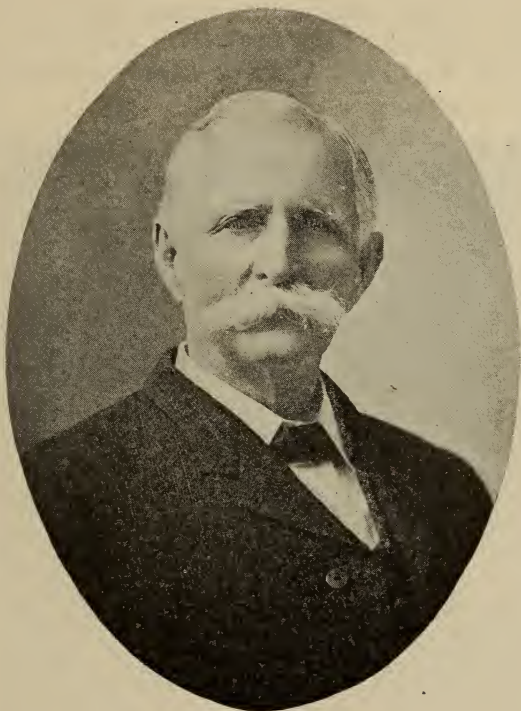
Homochitto and other large streams. At one of these crossings, on one occasion, he lost a valuable horse, and came near losing his own life.

Mr. Buffkin was fond of singing, and was remarkably gifted in this respect. With him it was a favorite engagement of worship, and for this many would go to hear him preach. He was also a working missionary Baptist. It is said that he did more to arouse a missionary spirit in the Mississippi Association than any other man. He traveled and made speeches and preached sermons to get the churches to do something for missions, thus proving his interest and zeal in behalf of a lost world.

He passed away at his home some three miles north of the present town of Roxie, Miss., and was buried at Union church. His grave is marked by a monument erected by Union, Hopewell, Mount Zion and Galilee churches, which churches he served up to the last of November prior to his death in December.

Mr. Buffkin is pleasantly remembered by many Christian friends, who speak of him in high terms as a faithful servant of God.

H. H. Ratcliff was born near where the present town of Gloster stands, June 7, 1835, and is now living within one and a half miles of the place. His first marriage was to Miss Fannie Jenkins, June 8, 1858. To them were born twelve children, all living except one, and most of whom are members of Baptist churches. Two of his sons are prominent lawyers, E. H. and C. V. Ratcliff. The former was District Attorney for eight con-



H. H. RATCLIFF.

secutive years prior to 1904, while the latter was a member of the Mississippi State Senate from 1904 to 1908.

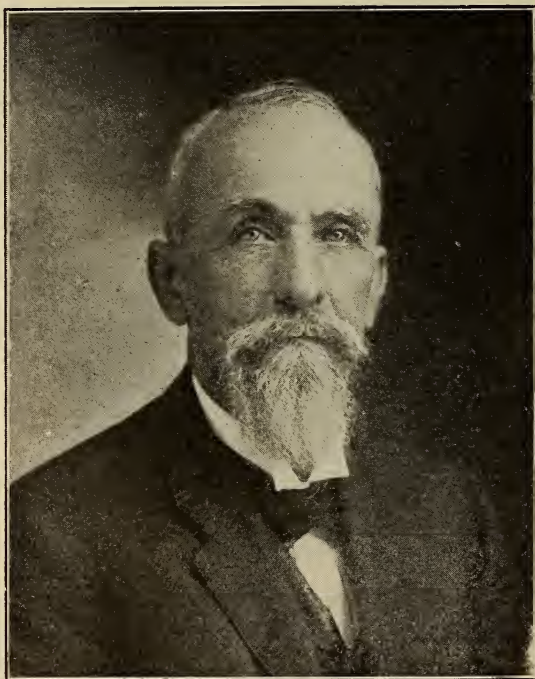
Mr. Ratcliff professed religion in 1861, uniting with the church at Liberty, Miss., and has ever been an uncompromising believer in Baptist doctrine. He is now more than threescore and ten years old, but is still in active life, being able to attend his weekly prayer-meeting and church services, in which he takes a great interest.

In 1889 he experienced his first great sorrow in the death of his wife, with whom he had lived happily for nearly thirty-two

years. His second marriage was to Miss Fannie Longmire, March 15, 1891. He is the present Mayor of the city of Gloster, and for twelve years has been the clerk of his church. He has long been active and influential in the meetings of the Mississippi Association, being clerk of the body in 1873 and 1874, when Elder Solomon Buffkin was the moderator.

Concerning his religious life, Mr. Rateliff says:

"I have failed to be as useful as I should have been. Forty-seven years a member, and so little done when so much was to be done. For the last twenty-three years, however, I have been more faithful to my Christian vows, and have endeavored to walk more closely to my Heavenly Father."



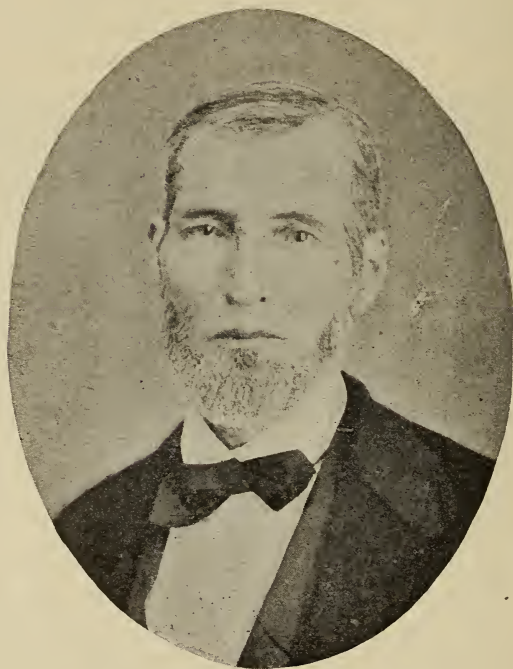
J. R. SAMPLE.

J. R. Sample was born January 22, 1840, and spent the most of his youth on the farm, receiving such education as the common schools of the country afforded. He studied medicine in the office of his father, Dr. John Sample. He attended the medical school in New Orleans during the session of 1860 and 1861.

This was the period of secession, and, on returning home the following spring, he joined a volunteer company at Meadville, Miss., entering the service as orderly sergeant of the company. Having devoted much time to the study of medicine, and being desirous of continuing in this profession, he sought and obtained the appointment of field hospital steward, and was ordered to report to the Seventh Mississippi Regiment for duty. In this capacity he served until the close of the war. In 1865 and 1866 he again attended the medical school in New Orleans, receiving a diploma as M. D., after which he located at Liberty, Miss. At this time Dr. Sample was a member of the Methodist church. In the fall of 1866 he was married to Miss Ary Robinson, a devout Christian and a Baptist. This alliance naturally brought him into closer relationship with Baptist people, and led him to investigate more closely the teaching and polity of Baptist churches. This resulted in his uniting with the Liberty Baptist church in 1870, being baptized by Elder T. J. Drane. The following year he was ordained to the deaconship, in which capacity he has continued to serve. Being a man of good writing ability, and being fully convinced as to what constitutes Scriptural baptism, he was appointed, soon after uniting with the church at Liberty, to prepare an essay on the subject, "What Is Baptism?" This was his first experience in writing anything of a theological nature. The essay was well received, and the Association ordered one thousand copies published in tract form for general distribution. Since that time he has written much for the religious papers, and is regarded as authority on questions of doctrine and church polity.

Dr. Sample located in Summit, Miss., in 1877, where he has continued to reside, and where he has held positions of honor and trust. He is a stanch advocate of prohibition and a thorough Baptist. In 1873 he was elected treasurer of the Association, and held the office five years.

Lorenzo Schofield was born in the State of Connecticut, July 4, 1814. He was the youngest in a family of four sons and two daughters. He came with his parents to Indiana about 1819. Here he spent his childhood and youth amid the rude conditions of that early date. His schooling was such as the young child at that time received. His father died when he was but six years old, and he was raised under the care of his mother, Ruth Schofield. He professed faith in Christ and united with the Baptist church at Connersville. Ind., while yet a boy.



LORENZO SCHOFIELD.

Mr. Schofield came to Clinton. La., in 1833. Here he was licensed to preach, and afterwards was ordained to the full work of the ministry by the Clinton Baptist church. His first pastorate was at Fort Adams. Miss. From there he moved to Louisiana, locating in Avoyelles parish, where he was the instrument in God's hands in organizing the Bayou De Glaize Baptist church, which, in the course of years, became a strong and influential body, and of which he was the pastor. While here he

was married to Miss Elizabeth Ann Phelps, a native of New York. With the exception of a few years in Illinois, he spent all of the time in this part of Louisiana until after the war between the States. During these years he served a number of the then weak churches of Western Louisiana. In 1871 he moved to Liberty, Miss., and spent the remainder of his life in Amite and Pike counties. During this time he was pastor at Liberty, New Providence, Spring Hill, Galilee, Mount Vernon, Ebenezer and East Fork. He passed away at Summit, Miss., where his slumbers of the grave are undisturbed, while he waits the call of the resurrection morning.

Mr. Schofield was a close student of the Bible, well versed in doctrine, and a thorough Calvinistic Baptist.

1874

On the 9th of October the Association met in the sixty-eighth session with East Fork church. C. H. Otken delivered the introductory sermon from I Cor. 9: 14, "Even so hath the Lord ordained that they who preach the gospel should live of the gospel." This remark is made of the sermon: "The subject of ministerial support was traversed from this text with great earnestness and ability." It may be said that Mr. Otken was taking advanced ground for stipulated salaries for pastors, something the churches had not very generally adopted.

The reading clerks at this meeting were W. H. Tucker and J. R. Sample, and the officers of last year were re-elected.

The privilege to lecture on the "Tabernacle and Customs of the Israelites" was granted Elder C. H. Otken for Sunday morning at 10 o'clock. Elders Solomon Buffkin and W. H. Tucker were appointed to preach, the former in the morning and the latter in the evening.

This query was submitted for consideration: "Should church action, when done in a call conference, be regarded as valid when said action has a tendency to conflict with or repeal an action of a regular conference?" The committee, L. Schofield, J. R. Sample and M. Jackson, answered the query in the negative, and their report was adopted by the body.

The General Association of South Mississippi and East Louisiana, previously mentioned, had been organized, but was not meeting with universal favor, as four of the churches (Hopewell, Sarepta, Union and Mount Zion) gave notice in their let-

ters that their connection with the General Association was dissolved. The action of these four churches was referred to a committee, who reported that, while a majority of the churches had expressed a desire, in connection with other associations, to form such a general organization, still no church was compelled to co-operate with the General Association that did not wish to do so. A large delegation was appointed to attend the next meeting of this general body, but the time and place are not given. Those selected were: C. H. Otken, L. Schofield, S. H. Thompson, W. W. Bolls, B. H. Jenkins, H. G. Quin, W. Z. Lea, — McNulty, J. R. Sample, W. J. Everett, H. H. Ratcliff, E. B. McLain, M. Jackson, James Newman, R. S. McLain, James Bates, S. E. McDonald and James E. Lea.

The report of the Executive Board showed that no mission work had been done for the want of funds. Only two churches, Liberty and Ebenezer, had sent the Board any money, which had been returned, as the amount was not sufficient to be used to advantage. R. T. Rice was chairman and J. R. Sample secretary. A resolution was passed, requesting the churches to notify this Board by December 1st whether they were willing to take quarterly collections for missions. It appears that there was very little interest in the churches at this time on the subject of the great commission.

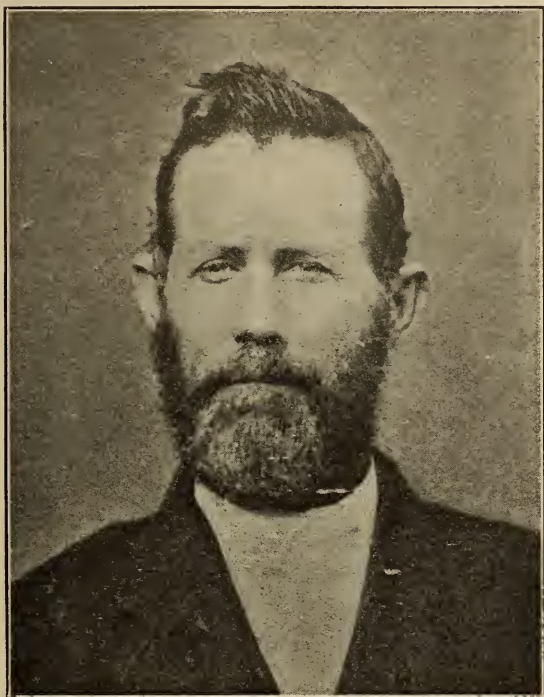
Good reports were made on ministerial education, Mississippi College, the Lauderdale Orphans' Home, religious publications, etc.

There has been a noticeable change in the proceedings of the Association during the last few years. Leading men, both preachers and laymen, were feeling the need and importance of greater efficiency and larger giving on the part of Christian people. But the question was how to reach and interest the masses. It may be observed that this is still a vital question, and, while gratifying advance has been made, the matter of Christian development and efficiency yet calls for study and prayer.

The pastoral relations this year were as follows: J. A. Snyder served Damascus; James Newman preached for East Fork, New Providence and Zion Hill; L. Schofield was bishop of Ebenezer; W. H. Bailey served Friendship and Ramah; Solomon Buffkin ministered to Galilee, Hopewell, Union and Mount Zion; W. W. Bolls was pastor at Liberty and Percy's Creek; — Morris served New Hope; A. L. Travillian preached for Sarepta, and C. H. Otken was bishop at Summit.

A lengthy and well-written biography of Zachariah Reeves appears in this year's minutes from the pen of C. H. Otken, from which quotations have already been made.

A total of 131 colored members was reported this year, showing that they had not all left the white churches up to this date.



JAMES NEWMAN.

James Newman was born near Liberty, Miss., December 27, 1826, and died at Clifton Mills, Texas, November 9, 1884, being only fifty-eight years old. He was a veteran of the Mexican war, but how long he served is not known. On the 22d day of May, 1850, he was married to Miss P. E. Davis, of Copiah county, Mississippi, who still survives (1908), and who has been a faithful wife and a devoted mother. Ten children were born to them, seven sons and three daughters, several of whom have crossed over to the other shore.

Mr. Newman professed religion in 1856, uniting with the Providence church, in Copiah county. He began the work of

the ministry the following year, attending Mississippi College during the session of 1857-58. His ordination occurred at Bethany church, Copiah county, in 1858, the ordaining council being composed of Elders William Mullins, R. R. Lunn and others. He preached in this county during the seventies, being pastor at Wesson, Brookhaven and other places. He afterwards came to Amite county, and served East Fork, Mars Hill, New Providence, Zion Hill, Mount Vernon, and, perhaps, other churches. It is said that it was the request of Elder Zachariah Reeves that Mr. Newman should be his successor in the field he had so long occupied. As a pastor he was successful, sometimes baptizing as many as fifty persons at one church during the year. In 1880 he moved to Texas, and was actively engaged until the time of his departure in 1884. His death came suddenly. He had preached an able sermon at night, and passed away within a few hours, his wife being with him. And it is here at Clifton Mills, Texas, that his body awaits the day of final redemption.

One of Mr. Newman's sons, a namesake, is an active and useful minister in the far West, while two others, O. D. and W. M. Newman, Amite county, are deacons. "*Them that honor Me will I honor.*"

1875

This meeting was held with the Liberty church, October 9th to 11th. W. W. Bolls delivered the introductory sermon from Jeremiah, 31: 7. S. Buffkin was chosen moderator; A. J. Everett, clerk; and J. R. Sample, treasurer.

B. A. Crawford, T. J. Everett and Jas. A. Jenkins came as messengers from the Bogue Chitto Association; A. J. Going, H. C. Perkins and S. A. Hayden from the Mississippi River; J. R. Farish from the Fair River; S. S. Relyea from the Eastern Louisiana, and J. A. Hackett from the Central, and as agent for the centennial movement. Elders L. Schofield, J. A. Hackett and J. R. Farish were selected to do the preaching on the Sabbath.

Resolutions were adopted, first, that it was the sense of the Association that contributing to the Lord's cause is an act of worship; second, that J. A. Hackett, agent of the centennial movement, be invited to come and hold mass meetings in the churches for the purpose of arousing the membership and taking collections to endow Mississippi College; third, that T. J. Walne, Corresponding Secretary of the State Mission Board, be

invited to visit the Associational territory in the interest of State missions.

The Executive Board again complained of a lack of interest on the subject of missions. They had received only \$45.15, this amount being contributed by six of the churches. Elders S. H. Thompson and R. J. McNeil had been employed, the former for Pioneer and Dixon's Creek, and the latter for Spring Hill and Homer Hill. Mr. Thompson reported that God had blessed his labors by adding many to the churches in his field. Mr. McNeil stated that his congregations were generally good and attentive, and particularly at Homer Hill there were old men who had never heard a sermon from a Baptist preacher.

The want of interest among the churches was greatly deplored by leading brethren, though they seemed to recognize that the prevailing conditions were due, in large measure, to the effects of the late war. The Committee on Home Missions, of which W. Z. Lea was the chairman, had this to say on the subject:

"There never was a time since Jesus was on the earth when the Macedonian cry was heard from almost the whole world as now. Domestic missions within our bounds, State missions and Indian missions are all loudly calling for help, and we are bound by our allegiance to Jesus, to the extent of our ability, to respond to all. Further, for years the people of God have been so illy able to meet these demands. In view of these facts, in the opinion of your committee, now is the time to practice self-denial—to cut off many of the luxuries and superfluities of life—to enable us to contribute to the Lord's cause."

The report on foreign missions makes similar complaint as follows:

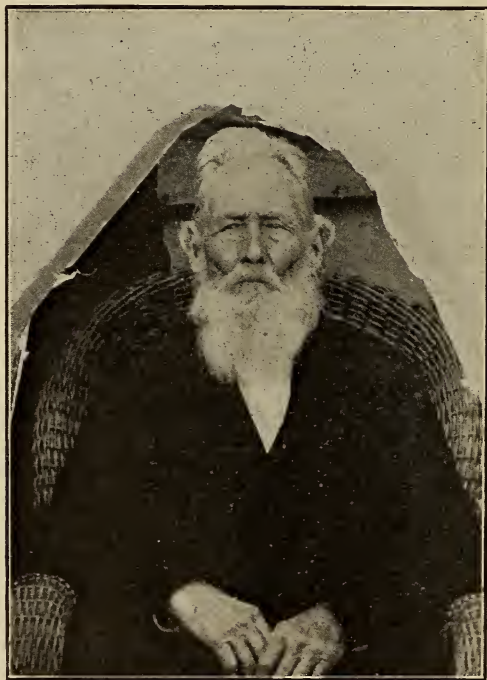
"As far as we were able to ascertain, our churches have made no contributions to sustain the preaching of the gospel in foreign fields; our churches take no interest in this matter. This is the lamentable truth. It is to be feared that our pastors are most culpable for the listlessness prevailing in our churches upon this subject. The old maxim is true in this particular: 'Like priest, like people.'"

A fine report appears on the "Centennial Movement" from the gifted pen of J. A. Hackett, as follows:

"The American people propose to celebrate next year (1876) as the centennial of our national independence. We think it a wise conclusion. After one hundred years of such unprecedented prosperity, we ought, as a people, to make merry and give

thanks. We think it fitting, and right, also, for us as a denomination to come fully out of our obscurity and celebrate the centennial of our blood-rescued heritage of religious liberty. This centennial idea is unquestionably a great thought. God has done great things for us, for which we should make fitting return, and how could we better show our gratitude to Him for His goodness than by a memorial offering of benevolent gifts; and we know of nothing calculated to reach farther down the coming ages, or to be of greater benefit to generations yet unborn, than the permanent endowment of education."

The effort to endow Mississippi College was to be made during this centennial year, and the Association expressed hearty sympathy with the undertaking.



S. H. THOMPSON.

S. H. Thompson was born near Liberty, Miss., March 15, 1824. He was converted at the age of fourteen, uniting with New Providence church in 1844, and was baptized by Chas. Felder.

He served through the four years of civil war, making a brave and faithful soldier. His war record contains many amusing stories and incidents, and he is remembered by his few remaining comrades with special interest. His bravery and hopeful disposition inspired many a weary soldier on the long marches and by the campfires. For nearly or quite forty years he has been a soldier in another cause, and in this, as in the other, has seen much hard service. It has been his lot to travel long distances, to preach in destitute communities, and to organize new churches. He has labored in Amite, Pike, Wilkinson and Franklin counties, and in St. Helena parish, Louisiana. For a number of years he was missionary of the Mississippi Association, working for small compensation, and his reports were well received by his brethren.

Mr. Thompson is a man of original thought and ready wit, and many anecdotes are told in connection with his long life. He is now in his eighty-fifth year, and is almost totally blind. Notwithstanding this affliction, he has seldom missed a meeting of the Association to the present time, and perhaps no one enjoys the fellowship and exercises of these meetings more than he does. He will be long and kindly remembered for his works' sake.

1876 The place of meeting was Union church, Franklin county, and the time October 7th, 8th and 9th. This was the centennial of American independence and of religious liberty, and it was so recognized on the front page of the minutes.

James Newman preached the opening sermon from Psalms, 73: 24, "Thou shalt guide me with thy counsel and afterward receive me to glory."

Twenty-one churches were represented, and the body organized by choosing Solomon Buffkin moderator, Chas. C. Nanck clerk, and J. R. Sample treasurer. After organization the newly-elected clerk presented the Association with a gavel made from the wood of an oak tree which once overshadowed Salem, the first Baptist church constituted in Mississippi. The moderator received the gavel in behalf of the Association, expressing thanks for the same. This gavel is still in use, and in the coming years will doubtless be a most interesting relic.

Two new churches were received, Dry Fork Union and Providence, but their location is not given.

Elders W. H. Robert and James Newman were selected for the Sabbath services.

The Executive Board again complained of the continued indifference in the churches on the subject of missions. They asked: "Can a body of baptized believers claim to be the church of Christ and neglect this duty?" And they recommended such action as would cause the churches to realize the great sin of omission in this matter. G. W. Perkins was president of the board, and Z. L. Everett secretary.

The "*Tennessee Baptist*" and "*Southern Baptist*" were recommended in the report on publications, and the regret was expressed that Mississippi had no State paper. Still it was a matter for congratulation that steps were being taken by the Mississippi Convention to establish a State organ.

The report on abstracts showed the condition of the churches to be somewhat encouraging, the work of Elders W. H. Robert, S. H. Thompson and R. J. McNeil being especially mentioned. E. A. Taylor had held meetings at Union, Galilee, Mount Zion and Hopewell, in which many souls had been converted. W. H. Robert was the Associational missionary, who reported having preached at Woodville, Fort Adams, Natchez, Pinckneyville and other places. He gave this summary of his work: Miles traveled, 1,190; sermons preached, 212; Sunday school and other addresses, 59; baptisms, 3.

Some resolutions were passed, declaring the Mississippi Association to be missionary in doctrine, and saying she should be so in practice, believing that "*omissionary*" in practice was as great an error as "*anti-missionary*" in doctrine. And the belief was further declared that Christ's object in establishing His church on earth was to evangelize the world. The resolutions also complained of the system of doing mission work through agents as being too expensive. In this, however, our brethren were honestly mistaken, as the wisdom of this system has been demonstrated in Mississippi during the past thirty years.

1877

The Association meets with Zion Hill church, October 13th, 14th and 15th. W. W. Bolls discourses from John, 3: 6, "That which is born of spirit is spirit." The body organizes by making Mr. Bolls the moderator; his son, Judson A. Bolls, clerk, and J. R. Sample, treasurer. Mars Hill church is received back into the Association, James A. Jenkins being the delegate.

S. Buffkin and C. H. Otken did the preaching on the Lord's day, and a mission collection was taken, amounting to \$9.63. On Monday the body adjourned to hear a sermon by B. A. Crawford. The clerk remarks: "He edified his audience from the text, 'Salvation is of the Lord.'"

The report on publications cordially recommended the "*Mississippi Baptist Record*," which had lately been launched upon the sea of religious journalism.

The subject of denominational education in South Mississippi and East Louisiana was considered in a well-written report by W. W. Bolls, chairman. Among other things, the report says:

"Denominational education is too much neglected. Baptists too often send their children to other than their own schools, when they could be as well trained, and, in many instances, far better. We rejoice at the prospects of having a female school at our doors, and would call special attention to the Lea Female College, located at Summit. We believe Summit the right place for it, and Bro. Otken the right man to preside over it."

A circular on the Lea Female College was published in the minutes, giving the names of the Faculty, Board of Trustees, courses of study, etc.

No mission work is reported, the Executive Board closing their report with these words: "If the churches composing this Association will deposit money in the treasury annually, it will remove all obstacles in our way, and great good will be done."

1878

On the 12th of October the saints gathered for worship and business with New Hope church, Franklin county. James Newman was the first preacher to be heard, and the body was organized by retaining the same moderator and clerk, while W. Z. Lea was chosen treasurer.

E. C. Gates came as a voluntary messenger from the Union Association, and also as representative of the *Baptist Record*.

The attendance was small this year, and the clerk was requested to state in the minutes the reason therefor, which reason was the prevalence of yellow fever. In a footnote in one of the statistical tables the clerk says: "It will be seen that our representation was small. The reason was we were more afraid of yellow fever than we were the Almighty." The hour of 10 a. m. on Sunday was designated for special prayer that the ravages of the disease might cease. And after this prayer-meeting

Elders W. H. Robert and E. C. Gates preached, the former in the morning and the latter in the evening, their texts being, respectively, Luke, 12: 15, and Romans, 12: 21.

The church at Natchez having failed two years to send messengers to the Association, it was agreed to appoint a committee of ministers and deacons to visit them with a view to giving any assistance that might be practicable.

The Executive Board reported that they had only \$60 with which to operate this year; but they had employed Elder S. H. Thompson to preach in Wilkinson county. He had baptized fourteen persons, and others were waiting the ordinance. Mr. Thompson had been preaching in that locality four years, receiving an average of \$52 a year for his services; and during this time he had constituted three churches.

The delegates present were requested to exert themselves in their respective churches in the cause of missions, and to make the effort to raise at least twenty-five cents apiece from the membership.

A good report on temperance was adopted, closing with these words: "We would urge upon the Association the necessity of keeping it before the churches, and before the world also, that, to be a good Baptist, a man must be sober."

Not only was there a gloom over the Association this year because of the prevailing scourge of yellow fever, but another sorrow had come in the death of the beloved Solomon Buffkin, who had been a familiar friend in the councils of the body for a number of years, and who had also served as moderator. The report on obituaries also notes the departure of W. H. Gunby and James E. Lea, and of Sisters Elceba Bates, Elizabeth Everett, Martha A. Robinson and Nancy Sullivan. These members are spoken of with much affection and esteem, and the Association expressed sincere condolence with the different families.

The report on publications warmly commended the *Baptist Record*, published at Clinton, Miss., by M. T. Martin, and edited by J. B. Gambrell.

The following is a list of the pastors and churches for 1878: Z. Lofton served Damascus and Ramah; Jas. Newman ministered to East Fork and Mars Hill; Thomas Lansdell was pastor of Ebenezer; W. W. Bolls preached for Galilee, Liberty, Zion Hill and Mount Zion; J. P. Hemby served Hopewell and Union; O. L. Johnston was bishop of New Providence; W. H. Robert preached for Percy's Creek and Fort Adams; A. L. Travillian

ministered to Sarepta; W. E. Tynes was bishop at Summit; S. H. Thompson preached for Pioneer, and E. Young served Providence. The church at New Hope, where this meeting was held, had no pastor this year.

A good report on "Systematic Benevolence" was adopted, written by A. S. Turner, of Mars Hill, as follows:

"We believe that the church of Christ was constituted on a system or basis by which not only the spiritual man or soul could be benefited by the preaching of the gospel, but that the gospel could be carried into all nations, and that it not only looked to the spiritual interests of man, but to his temporal welfare also; and we further believe that any church failing to carry out these designs is not living up to the gospel requirements."



THOMAS LANDSELL AND WIFE.

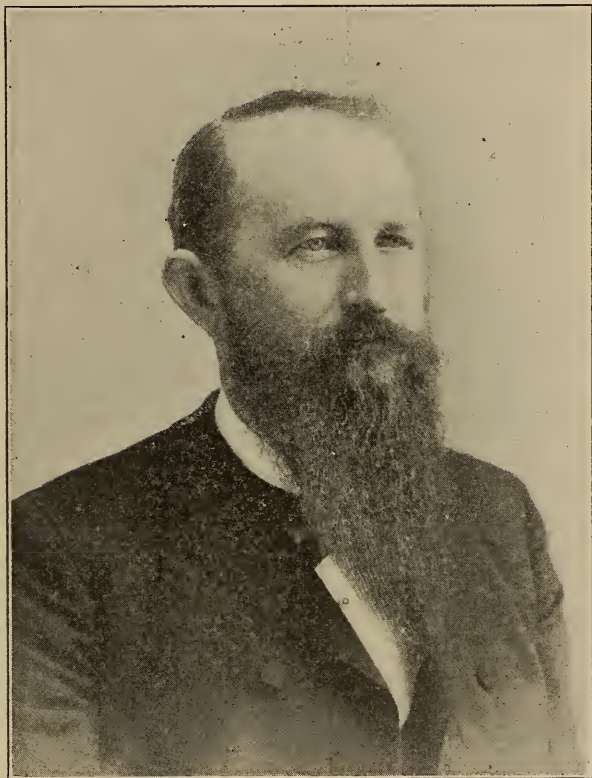
Thomas Lansdell was born in Northumberland county, Virginia, January 8, 1830. His early education was limited, consisting of only two years in school. While yet a boy he was clerk

in a store, when he began to read and study for himself. In this way he acquired a good education and became well informed. He was reared a Methodist, but at the age of twenty-two united with the Fairfield Baptist church. In 1854 he went to Terrell county, North Carolina, to teach school, and was there licensed to preach. In 1855 he accepted an appointment from the Board of the North Carolina Convention to preach at Tarboro, in that State. While there he was married to Miss Harriet Lawrence, who still survives, and who has been a faithful companion, sharing with her husband the joys and sorrows of life. Being herself a pious and well-informed woman, she has been active in Sunday school and church work. Many sorrows have come to their home, as seven out of ten children have crossed the river of death.

Mr. Lansdell was called to Hillsboro, N. C., in the latter part of 1855, and was here ordained to the full work of the ministry. He was next called to serve two churches in Virginia, High Hills and Hebron, and remained here three and a half years. His next move was to Cheneyville, La., where he was pastor thirteen years. He then went to Williamsport, La., remaining one year. In 1875 he moved to Clinton, La., and served as pastor of the Clinton, Jackson and Hepzibah churches. He was called in 1878 to Ebenezer church, Amite county, where he served two terms as pastor; in all, seventeen years. During this time he served New Providence church for sixteen years. Other churches that had his services were Norwood (La.), Woodland, Bethel, Union and Amite River. In 1885 the death of his daughter's husband made it necessary for him to move to her home near Ebenezer church, where he spent the remainder of his life. Here, on the 24th of February, 1908, after a long decline, he passed away at the age of seventy-eight years. His last audible prayer was: "May I soon be with the angels."

Mr. Lansdell was modest and painstaking, and, withal, an excellent and useful preacher. He rests from his labors and his works follow him.

Walter E. Tynes was born in Marion county, Mississippi, July 13, 1848, and was reared mainly in the adjoining territory of Pike county and Washington parish, Louisiana. His early education was received in the country schools, and later in the Osyka Academy, at Osyka, Miss. He was baptized into the fellowship of Mount Hermon Baptist church in 1866 by the late Chas. Fel-



WALTER E. TYNES, D. D.

der Crawford, who was assisting the pastor, Willis J. Fortinberry, in a series of meetings. He studied law under the Hon. John T. Lamkin at Holmesville, then the courthouse town of Pike county, and, by special courtesy, was admitted to practice, in 1868, before attaining his majority. While engaged in the study of law the previously-felt call to the ministry was deeply impressed upon him. Later he located at Osyka for the prac-

tice of his profession, where he did a successful business, but was unable to fix his mind upon the law fully because of his conviction concerning the ministry.

January 11, 1871, he was married to Miss Frances E. Tate, of Pike county, a daughter of Judge T. E. Tate, and on the 24th of the following September he was licensed to preach by the Osyka Baptist church. March 8, 1872, he was recognized as an ordained minister and pastor of the Osyka church, the ordaining council being composed of Elders Elias George, S. S. Relyea, B. L. Lea, L. Schofield and O. L. Johnston. A gracious revival followed, in which the new pastor was assisted by the late James Nelson, of Clinton, Miss., and during which the membership was greatly increased. He continued to serve as pastor at Osyka through 1872 and 1873, preaching also at Tangipahoa, Amite City and Greensburg, La. In 1874 he was pastor at Jackson, La., and at the Plains, south of Jackson; was independent missionary to Baton Rouge, La., organizing the Baptist church there in September of that year. In 1875 and 1876 he was independent missionary and evangelist, doing mission work and holding revival meetings in seven of the Florida parishes.

Mr. Tynes next went to Summit, Miss., where he was pastor two years—1877 and 1878. Here his work soon began to prosper. The congregations increased, the prayer meeting revived and the Sunday school grew. In September of his first year he conducted a revival meeting in his church for a whole month, during which a number of valuable accessions were added to the membership. The same steady progress was made through 1878, notwithstanding the prevalence of yellow fever in the State, which caused much demoralization in the public mind.

From 1879 to 1882 he was pastor at Canton, Miss. It was during this period that his first great sorrow was experienced. On May 2, 1881, his faithful and devoted wife, Mrs. Fannie Tate Tynes, was called to her reward on high, leaving three small children. With his home broken up and his children with their grandparents, he felt that he should take that theological training of which he had been deprived by his law course and practice. He accordingly resigned his Canton pastorate and spent the most of two years in study at the Southern Baptist Theological Seminary, Louisville, Ky. The summers were spent mainly at the great Chautauqua, New York, and with Prof. W. R. Harper, afterwards President of Chicago University.

In 1884 Mr. Tynes went to Texas, where he has since remained. His best work there has been as pastor of the First

Church, Fort Worth, two years; First Church, Denison, nearly seven years, and his present pastorate (1908) with the Calvary Church, Houston, nearly six years.

He was for some time associate editor of the "*Texas Baptist Herald*," and in 1898 he conducted the Bible Study Institute in the Louisiana Baptist College, at Mount Lebanon, La. Here he was honored with the degree of "Doctor of Divinity."

His second marriage occurred January 8, 1890, to Miss Marie E. Nelson, of Chappell Hill, Texas, who from the day of their marriage has laid her life on the altar of sacrifice for her husband, his children and his work.

During a ministry of thirty-six years Dr. Tynes has had nearly half a million hearers, several hundred conversions, and has preached about five thousand sermons. He is a man of remarkably fine physique and of splendid attainments.

1879

Ebenezer was the place of meeting, and the time October 11th to 13th. The opening sermon was delivered by James Newman from Nehemiah, 2: 18, "So they strengthened their hands for this good work." The minute says: "The discourse was a most excellent one, the speaker dwelling, among other things, upon the fact that many enterprises fail for want of a leader."

W. W. Bolls and W. Z. Lea were re-elected moderator and treasurer, respectively, while Joseph Buckles was made secretary. One new church, Union, Amite county, was received, Elder S. H. Thompson being the delegate. Visiting ministers present were: E. C. Eager, B. A. Crawford, J. J. White and Thomas Lansdell.

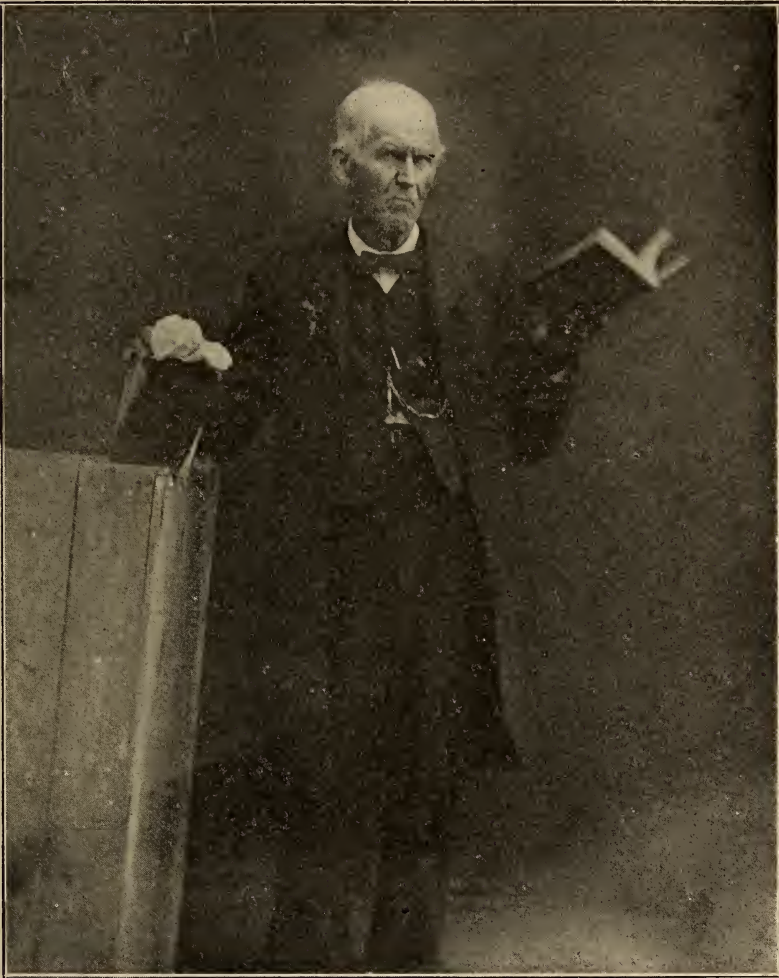
W. W. Bolls and C. H. Otken preached on the Sabbath, the former in the morning and the latter in the afternoon, and a collection of \$27.30 was received.

The matter of having the minutes published in book form from the organization of the Association was again considered, and a committee of one, Moses Jackson, was authorized to inquire into the practicability of having the work done.

A lengthy report on Lea Female College was adopted, in which that institution was cordially indorsed and recommended. Various other subjects received attention and a "preamble" and "constitution" for the Association was presented and published in the minutes.

The Executive Board reported that they still had the services of Elder S. H. Thompson as local missionary; that he had traveled over 2,500 miles, baptized twenty persons and constituted two churches. They had paid him \$114.50 and were ready to make it \$150. They say: "We believe no other man in the Association would perform the same labor for so little compensation."

W. F. Love was in attendance at this meeting as a delegate from Liberty, and was chairman of one of the committees. Mr. Love rose to distinction, reaching the halls of the United States Congress. He died some years ago, much respected and honored by his people.



WILLIS J. FORTINBERRY.

Willis J. Fortinberry was born in Pike county, Mississippi, November 28, 1829, being the youngest of a family of ten children. His parents—William and Violette Fortinberry—came to Mississippi from South Carolina in 1819.

He professed faith in Christ in 1851, uniting with New Zion Baptist church, and was baptized by Elder Calvin Magee. His marriage to Miss Louisa Blackwell, who still survives, occurred

October 13, 1853, the same minister officiating. During the long journey of their married life she was to him a faithful companion. Seven children were born to them, five sons and two daughters.

He was licensed to preach in 1861 and ordained in 1863, by New Zion church, the presbytery being composed of Elders B. A. Crawford, J. E. Pounds, J. C. Seal and I. N. Pigott. Soon after this he was called to the care of this church, in which capacity he continued until his death. His time was fully occupied for this long period, serving four churches, which were usually near enough to his home for him to leave Saturday morning and return Sunday evening. He labored for small compensation, yet he did not complain. He felt that his preaching was not with "enticing words of man's wisdom," but in the power of the Spirit. He preached election and predestination as the foundation of man's salvation. In addition to his pastoral work he was moderator of the Magee's Creek Association for more than twenty years. His ministry was much blessed, nearly 2,000 persons being baptized by him during his ministerial career. He also assisted in ordaining twelve ministers, besides many deacons. He conducted burial services at thirty-four cemeteries in Pike county, twenty-one in Marion county, eleven in Washington parish (La.), and one in St. Tammany parish, the total of these funeral occasions being over five hundred.

Mr. Fortinberry was a man of strong faith and decided convictions and was much loved by his people. He served his home church forty-two years, the annual calls being unanimous. It will be proper to add that he baptized the compiler of this book when the latter was a mere boy. He was also one of the ordaining council in 1876.

On the first Lord's day in October, 1905, not being well, he remained at home, spending much of the day reading the Bible. Soon after retiring at night the summons came and he entered the eternal Sabbath. His body reposes within a few hundred yards of where he was born. Elders E. M. Schilling and A. F. Davis conducted the funeral services, the former preaching from the text, "Know ye not that there is a prince and a great man fallen this day in Israel?" His family and friends have erected at the grave a magnificent marble monument, surmounted with an open Bible, on which his last text is inscribed, viz., I Peter, 1: 5, "Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." This was his parting message.

Charles Felder Crawford departed this life at his home, near Beulah church, Tangipahoa parish, La., on the 25th of September, 1886, at the age of fifty-five years. His father was the late Jesse Crawford, who named his son for Charles Felder, doubtless because of the esteem and friendship he had for his pioneer co-laborer.

Mr. Crawford professed religion in his twenty-first year, uniting with Union church, in Pike county. Soon after he was married to Miss Frances L. Douglas, who yet survives, and



CHARLES FELDER CRAWFORD.

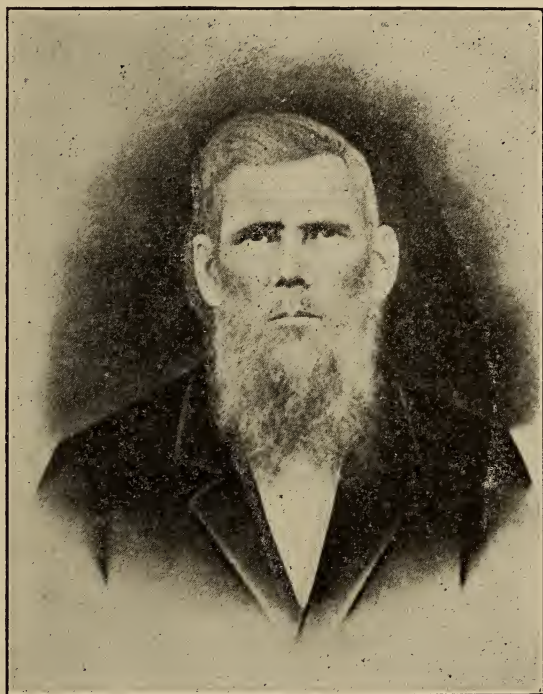
who was to him a devoted wife. They had six children. He was a preacher of the gospel for more than twenty-eight years, serving a number of churches during this time, some of them for quite a long term. Several churches were also constituted under his ministry.

When the Bogue Chitto Association was organized in 1870, Mr. Crawford was chosen moderator, holding the office until 1881, a term of twelve years. His last sermon was preached at Beulah church, from the text, "Behold, God is my salvation; I will trust and not be afraid, for the Lord Jehovah is my strength and my song; He also is become my salvation." Isaiah,

12:2. It was thought to be the best effort of his life. In the church cemetery here he waits the Master's coming. Elder William H. Schilling conducted the service in the presence of a sympathizing congregation. A short time before his death he remarked: "I am trying to take Job as a pattern in my sufferings. I have many times spoken and argued of Job's patience, but I have never known anything of the trials of affliction till now."

He had a clear and beautiful voice and was a popular and effective preacher. There is published in the minutes of the Bogue Chitto Association for 1879 a circular letter from the pen of Mr. Crawford on the subject of "Communion," in which the Baptist position is well maintained and the objections to restricted communion fully met. The letter closes in this way: "Brethren, in the close, I wish to ask you all a question for your consideration. Is it right, and in keeping with the Word of God, for churches to commune with intoxicating wine? We hope you will consult the Scriptures on this subject."

William H. Schilling was born in Washington parish (now Tangipahoa parish), Louisiana, July 9, 1836. He was reared on the farm and followed this occupation mainly all his life. His educational advantages were limited, being such as the country schools afforded. He was married March 10, 1864, to Miss Euseba Fortinberry, who yet lives, and who has patiently endured the trials incident to the preacher and his family. Several children were born to them, all of whom are grown.



WILLIAM H. SCHILLING.

After the Civil War he came into possession of the old home, where he tenderly cared for and supported his aged parents during the remainder of their lives. He professed faith in Christ and joined the Beulah Baptist church in 1868, remaining a member here until death. He was licensed to preach by this church April 16, 1871, and ordained July 21, 1872, the ordaining council being composed of Elders C. F. Crawford and H. Z. Jenkins. He never moved from the community in which

he was born and raised, and his ministerial work was with churches in the surrounding country, some of them being from fifteen to twenty miles away. And the continued prosperity of these churches was proof of the efficiency of his work. He rode much on horseback, filling his monthly appointments with promptness and regularity. He also traveled for several years as a local missionary, enduring the hardships and privations common to such work. Like many preachers of his day, he served for small compensation, supplementing, as best he could, the support of his family with his own labor on the farm.

Mr. Schilling was a man of strong convictions, a clear faith and much earnestness. He was much loved by his churches and enjoyed their fullest confidence and esteem. He was also greatly in demand for funeral services, preaching during his life at eighty-seven different cemeteries. His last sermon was delivered one week before his death, his text being John, 3: 17. On the 29th of March, 1902, he was called to leave the walks of men, having fought the good fight and kept the faith. Interment followed in the old family cemetery, with Masonic honors.

1880

This meeting was held with Hopewell church, Franklin county, October 9th, 10th and 11th. Joseph Buckles preached the introductory sermon from John, 4: 23, and the Association was organized by the re-election of the same officers.

The question on the adoption of the new Constitution, presented a year ago, came up for consideration. A majority of the churches having failed to give their approval, the moderator ruled that the Constitution was accordingly rejected. An appeal was taken from his decision, but the body sustained the moderator.

Three new churches were received, viz.: Sand Hill and New Salem, in Franklin county, and Homer Hill, in Wilkinson. William Adcock and K. R. Webb came as delegates from Sand Hill; Thomas Byrd and Joseph Cupit from New Salem, and Richard Tillery from Homer Hill.

Visiting ministers were E. C. Eager, B. A. Crawford, I. W. East and J. A. Snyder.

At 11 a. m. on the Lord's day Elder W. H. Tucker preached an able and instructive sermon on missions from Matthew, 28:18 and 19, and a collection of \$189.30 in cash and subscrip-

tions was received. In the afternoon Elder Thomas Lansdell preached from Galatians, 6: 7, on "sowing and reaping." The Association requested the sermon for publication and it appears in the minutes.

The matter of erecting a monument to the memory of Richard Curtis was discussed in a feeling manner by Moderator Bolls, and an offering of \$21.85 was made by delegates and friends present. Mr. Bolls was also requested to preach a historical sermon at the next meeting of the Association, and it was agreed to meet hereafter on Friday, instead of Saturday.

The committee of one appointed a year ago to inquire into the practicability of having the minutes published in book form reported terms offered by three publishing houses, but stated that no funds had been received; consequently, the work had not been done. The committee was continued.

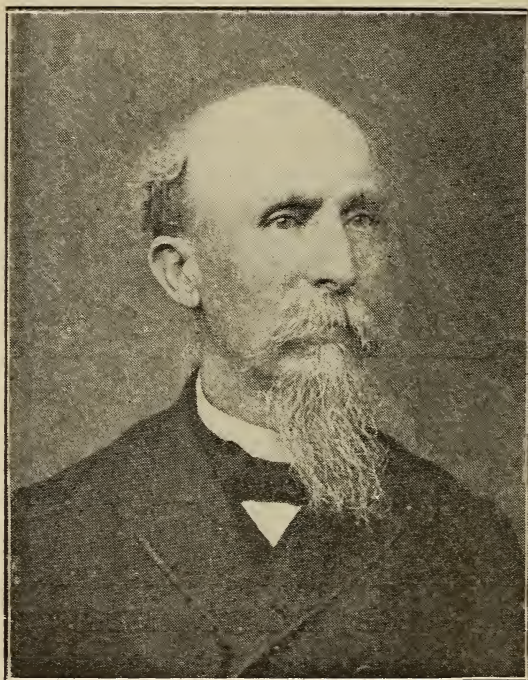
The Executive Board reported that Elder S. H. Thompson was still doing mission work, having traveled about one hundred and seventy miles a month. The amount paid Mr. Thompson was \$67.72, only six of the churches sending the board any money for this purpose.

The usual reports were discussed and adopted, and Treasurer Lea reported receipts at \$263.43, including amount on hand last year.

The cash receipts for Lea Female College during the year 1878 were \$3,277.35. The largest givers were: Mrs. Elceba Bates, \$1,000; Mrs. Margaret Silliman, \$1,000, and Mrs. Mary R. Lea, \$750.

W. H. Tucker was born in Springfield, La., February 26, 1840. At the age of twenty years he was graduated as a physician in New Orleans. The war coming on, he volunteered in Company K, Seventh Louisiana regiment, and served as surgeon till the close of the strife, mainly in Virginia.

After the war he gave up the practice of medicine, except occasionally, and entered the ministry, which calling he followed until stricken with paralysis in 1886. The following extract



W. H. TUCKER.

from a letter written to a friend while still in the army will be of interest:

“RICHMOND, VA., April 11, 1864.

“—————, Esq.,

“DEAR BRO.—I confess my negligence. I ought to have written to you long ago, and would have done so but for the fact I was so sick several days before I left camp, and the wind caused my hut to smoke so badly that I could not write. I even might

have written to you since I have been in town, but have delayed in order that I might convey a bit of intelligence which is to me a source of joy. It is this: Know you, my dear friend, I was yesterday admitted to membership in the First Baptist Church in this city, and on yesterday evening was buried with Christ by baptism. The weather was very unpleasant, being cold and rain falling fast, consequently not one of my friends was present to witness the ceremony. There was not one present whom I had ever met before, except Dr. Burrows. Indeed, I felt alone with Jesus. This, perhaps, surprises you, and I have only to say that it is the result of my deliberations on the subject of the relative merits of the different denominations of the Christian church, and a small Baptist triumph."

The religious influence brought to bear upon him in early life was not Baptist, as may be seen from the above.

Returning after the war to Mississippi, Mr. Tucker engaged in teaching school at Magnolia, Pike county. He also preached here in a temperance hall, rented at his own expense. Salem Baptist church, near Magnolia, ordained him to the full work of the ministry December 27, 1868, the presbytery consisting of Elders J. R. Graves, E. C. Eager and T. J. Drane.

In 1870 and 1871 he taught school at the Southern Car Works, Louisiana, preaching as opportunity offered. In 1872 and 1873 he served Sharon, Crawford and Bethesda churches, in North Mississippi. In 1874 he traveled in the interest of the Orphans' Home at Lauderdale, Miss., and edited a paper called the "*Orphans' Home Banner*." He was also pastor at Courtland, Batesville and Sardis, resigning in 1877 on account of throat affection. After the death of Dr. N. W. Wilson, in 1878, Dr. Tucker preached the remainder of the year at the Coliseum Place church, New Orleans, and for the next year and a half was a missionary in this city, appointed by the State Mission Board of Mississippi. His last work was in South Mississippi, with the following churches: Summit, New Providence, East Fork, Liberty, Mount Vernon and Jerusalem.

He was twice married—first, to Miss Williana Dabney, of Brookfield, Va., November 1, 1866; second, to Miss Asenath Gordon, of Amite county, December 22, 1880. Two children were born to him, one by each marriage, both daughters.

Dr. Tucker was modest and unassuming and withal was an excellent preacher. He was much loved by his churches and they prospered under his ministry. He preached with great earnestness, his style being tender and pathetic.

March 24, 1886, he was stricken with paralysis at his home near Gillsburg, Miss., and was never strong any more. Here he lingered until December 12, 1889, when the Master took him away to a happier region. At the girlhood home of his last wife his body reposes in the family cemetery.

1881

The seventy-fifth annual session of the Mississippi Association was held with the Summit church, October 7th to 10th, inclusive, beginning on Friday. The present method of giving the names of churches and messengers in the beginning of the minutes was begun this year, being formerly given in statistical tables. Elder C. H. Otken preached the introductory sermon at 7:30 p. m., Friday. An election by ballot resulted in the continued choice of W. W. Bolls and W. Z. Lea for moderator and treasurer, while Elder E. W. Spencer was chosen clerk. Two more churches were received, viz., McComb City and Siloam. C. S. Fredericks was delegate from the former and Thomas Dredde and Thomas Aaron from the latter. Visitors from other bodies were: Central Association, J. B. Gambrell; Union, J. A. Snyder; Bogue Chitto, D. C. Walker and B. S. Turnipseed; Mississippi River, L. S. Piker, S. H. Thompson and D. F. Gordon; Fair River, W. H. Bailey and L. H. White; Pearl River, B. A. Crawford; State Mission Board, D. I. Purser.

A fine report on temperance was presented by J. B. Gambrell. Among other things the report says: "It is not necessary to argue in this report that Christians are required by the laws of the Kingdom to be temperate. Nor is it required that we argue that Christians are bound to be the friends of temperance. And more, we must be, not nominally, the friends of this cause, but the earnest, consistent and outspoken advocates of temperance, righteousness and judgment. The widespread intemperate use of ardent spirits, the desolation, sorrow, vice and death following this, the squandering of some \$15,000,000 by the citizens of our commonwealth annually, the danger to the good order of society, all call loudly upon every man, woman, citizen and Christian to stand firmly by the cause of temperance."

At 11 a. m. on the Sabbath, W. W. Bolls delivered the historical sermon at the Baptist church, according to appointment, and the same was requested for publication in the "*Bap-*

tist Record." Preaching services were also held at the Methodist and Presbyterian churches during the meeting by Elders Thomas Lansdell, L. S. Piker, J. A. Snyder and D. I. Purser.

The committee of one, Moses Jackson, continued from last year on the matter of publishing the minutes in book form, reported that there was still no fund on hand for the work. The clerk, E. W. Spencer, was appointed to make further investigation of the subject.

It appears that the Association was having trouble at this time in getting the delegates to remain through the meeting. Hence, this resolution was passed:

"*Resolved*, That the churches are hereby requested to send no delegates hereafter to the Association that are not willing to remain until the entire work of the Association is completed, during any one of its annual sessions."

It might be well to ascertain whether this resolution is still in force.

Elders Thomas Lansdell and S. R. Young were each allowed \$25 for services as local missionaries, and Elder S. H. Thompson was paid \$50.

The report on obituaries mentions the departure of George W. Terrell, clerk of East Fork church; Charles Strong and Hardy Cain, of Mount Zion; Sylvester Gardner, of New Providence; Stephen Jackson, of Galilee; Henry Cupid, of Damascus; Andrew Cain, of Zion Hill; also a number of sisters. The report was written by Elder W. H. Tucker, and closes in this way: "Thus, one by one, we are passing away, and it becomes us seriously to consider the charge given us by the Master, to 'watch.'"

1882

The saints gather this year with Galilee church on the 6th day of October. Elder W. H. Tucker preaches the Associational sermon from I Cor. 15: 58. The old officers are retained and the usual committees appointed. All the leading subjects fostered by the denomination are now considered in well-written reports.

Elders T. J. Walne and G. B. Rogers are in attendance, the former representing the State Mission Board, and the latter Mississippi College. L. S. Piker, S. H. Thompson and George H. Carpenter come from the Mississippi River Association, and Elder A. Sleeper (colored) from the Homochitto.

Pending the adoption of the report on publications, T. J. Walne makes a stirring speech in behalf of the "*Baptist Record*." This is on Saturday, and at this point the body adjourns to hear a sermon by Thomas Lansdell.

The question of publishing the minutes in book form comes up for consideration, E. W. Spencer, the last committee, making this report: "Former committees have laid before you the cost of such work, and repeated effort was made to raise the necessary funds. I would call attention to the resolution of your body in 1847, that resulted in the publication of our minutes to that date." An account of this action has already been given in the proceedings of 1847. The body seems anxious for the republication of the minutes up to this date, and accordingly a subscription is made for this purpose by delegates and friends present, amounting to \$159. And a further agreement is reached as follows: "On motion, ordered that a committee of one from each church composing the Association be appointed to ascertain how many copies of a book containing the minutes of this Association from its organization to the present time, can be sold, and report the same to C. H. Otken, who will have said book published, if the amount of said sale will justify; and that he have all that can be made out of the sale of said book for his trouble; the price of the book not to be over one dollar with paper cover."

At 11 a. m. on the Lord's day, T. J. Walne preaches to a crowded house, and a collection in cash and pledges is taken for State missions amounting to \$99.85. In the evening at the request of Galilee church, a presbytery ordains S. S. Faust to the office of deacon.

A lengthy report on ministerial education appears from the pen of Major Webb, one paragraph of which says: "We have arrived at a point in our history when the churches and congregations in most localities desire educated preachers. This age of progress forces the conviction that an educated ministry is a necessity. We may further venture the assertion that the Redeemer's cause demands an enlightened exposition of the Scriptures of divine truth, and that this end is beyond the power of the uneducated and untrained mind."

The report on State Missions gives the following items as being the aims of the State Board:

First—"To unify and develop all our churches and associations in the work of missions." Second—"To employ and send

out faithful and efficient men to preach the gospel and organize churches in destitute places in Mississippi and East Louisiana." Third—"To aid feeble churches at important centers of population in securing and supporting efficient pastors." Fourth—"To employ suitable men as evangelists to aid pastors in protracted meetings and revive weak and declining churches, and to stir up and develop the missionary spirit among the churches."

The committee presenting this report is composed of L. S. Piker, W. H. Tucker and T. J. Walne. And the Executive Board state that they feel it to be their duty to turn over their funds to the State Mission Board. Elder E. P. Douglass, of Wesson, Miss., had been laboring since March as colporteur in the Fair River and Mississippi Associations.

The report on abstracts shows the following pastoral relations: S. W. East is pastor of Damascus; S. H. Thompson preaches for Dry Fork, Union and Siloam; W. H. Tucker is bishop at East Fork, Liberty and Summit; Thomas Lansdell serves Ebenezer, New Providence and Union, Amite County; E. W. Spencer ministers to Fort Adams, Galilee, Percy's Creek and Woodville; C. E. Reed preaches for Hopewell and Union, Franklin county; W. W. Bolls serves Mars Hill, Mount Zion and Zion Hill; Z. Lofton preaches for New Salem and Ramah, and A. R. Long is bishop at New Hope.

Treasurer Lea reported receipts as follows: Associational fund, \$77.10; Home Missions, \$158.90; Foreign Missions, \$167.17; total, \$403.17.

Another preacher has passed away in the person of Elder E. Young. The committee on obituaries regret that they have not the facts relative to his life and labors.

Although never connected with the Mississippi Association in official capacity, yet within its bounds W. A. Gill spent a number of years and accomplished a work in the cause of Christian education that will long live in the hearts of an appreciative people. It was this year, 1882, that he established in Amite county, by his own efforts and with his own money, the Gillsburg Collegiate Institute, a high school which has lived longer and accomplished more than any other in this section. Moving his



W. A. GILL.

family and business interests from Greensburg, La., his former home, to Amite county, he built a splendid village, which took his name, and which soon became a center of influence for many miles around. His two eldest daughters were the first principal and music teacher respectively, and he watched the growing success of the young institution with joy and pride. The school drew large numbers of boarding pupils from the surrounding country, hence its power was felt in distant communities.

Mr. Gill was a man of much energy and perseverance and so had large success in business. He was an uncompromising Baptist, faithful in his church relations, being especially liberal in the matter of contributions. He was likewise a strong advocate of temperance and prohibition, doing all in his power for the suppression of the "matchless evil." He was enterprising and diligent in every good work. For his home and family he cherished much affection. With him there was no place like home and no company like that of his wife and children.

Mr. Gill spent the last years of his life in banking, being the cashier of the Magnolia Bank, Magnolia, Miss., for ten years, and later at Kentwood, La. Several of his family, including his devoted wife, preceded him to the other shore. On January 5, 1907, with little previous illness, he was called from the busy world to that rest which remains for the people of God. His memory will be cherished for many years to come.

1883

Mars Hill church entertained the meeting this year, beginning October 12th. Thomas Lansdell delivered the first sermon from John, 14: 15. G. B. Rogers and W. H. Tucker were the reading clerks, and the same moderator and treasurer were retained, while L. S. Piker was selected as clerk. The correspondence was as follows:

Mississippi River Association, L. S. Piker and A. G. Felder; Fair River, W. H. Bailey; Union, Joseph Buckles; Gulf Coast, A. C. Crain; Bogue Chitto, B. A. Crawford and J. H. Huckabee; Homo Chitto (colored), A. Sleeper and S. D. Jackson; State Mission Board, J. B. Gambrell; Mississippi College, G. B. Rogers.

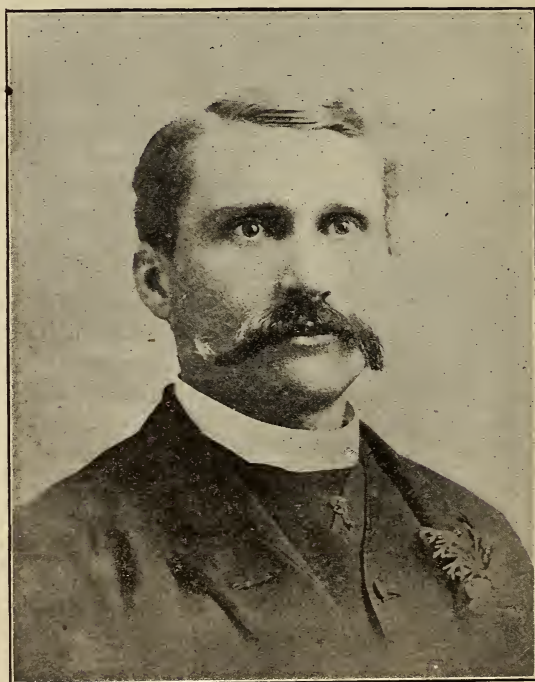
Elder Peter Turner was also present, and was appointed on some committees. Elders J. B. Gambrell and L. S. Piker were appointed for the preaching service on the Lord's day. And try pledges were made for State missions aggregating \$881.

Elder C. H. Otken was continued on republication of the minutes, and it was agreed to make an effort to raise \$500 for the work.

A resolution was adopted calling on all Christians, temperance men and lovers of peace and order to meet in Liberty on Thursday, November 1, 1883, the purpose of the meeting being the suppression of the liquor traffic in Amite county. Another resolution, offered by W. Z. Lea, recommended to the State

Mission Board the appointment of Elder Peter Turner as missionary on the Mississippi Valley Railroad.

The ministers present at this meeting were: S. H. Thompson, W. H. Tucker, Thomas Lansdell, E. W. Spencer, W. W. Bolls, Z. Lofton, T. P. Stewart, A. G. Felder, L. S. Piker, J. B. Gambrell, G. B. Rogers, W. H. Bailey, Joseph Buckles, A. C. Crain, Peter Turner, B. A. Crawford and H. G. Quin, besides a large number of prominent laymen. On coming to Amite county in 1883 the writer of these pages met for the first time many of these preachers and laymen, and he will never cease to cherish their memory. Alas! how many of them are gone. One is reminded of an open field, with here and there a standing tree. "Behold, thou hast made my days as an handbreadth and mine age is as nothing before Thee."



L. S. PIKER.

L. S. Piker was born in East Baton Rouge parish, Louisiana, August 24, 1853, and died at Brookhaven, Miss., May 25, 1889. He grew up surrounded by Catholic influences, and was convert-

ed by reading the New Testament at seventeen years of age. He began preaching at nineteen, was ordained at twenty-one, and soon became a preacher of marked ability and power. He was educated at Centenary and Mississippi Colleges. On December 20, 1883, he was married to Miss Belle White, of Brookhaven, Miss. Two children, both boys, were born to them. He filled a number of prominent pastorates in Louisiana, Mississippi and Missouri, his last one being in St. Louis. His chief monument of service was the Baton Rouge church, which was built by his long-continued and self-sacrificing labors. He gave his time, his money and the strength of his life to build a church house in the capital city of his native State. He was an evangelist at one time, and his preaching was strong and clear, and his views of salvation and human need exceptionally good.

Mr. Piker was tall and commanding in appearance and was a popular and effective preacher. He was clerk of the Association in 1883.



A. G. FELDER.

A. G. Felder was born in Amite county, Mississippi, May 22, 1847. He enlisted in the Southern army when quite young, and on returning home united with the East Fork church about 1865. His marriage to Miss Louisa Williams occurred February

8, 1866. To them nine children were born. He was licensed to preach by the Red Bluff (La.) church in 1881, and ordained in 1882, the ordaining council being composed of Elders S. H. Thompson and R. J. Stewart. He was pastor of a number of churches and was blessed in his work, baptizing many people and otherwise building up the cause. He was at one time the moderator of the Mississippi River Association and filled the office well. His death occurred at his home in Gillsburg, Miss., August 31, 1887, and was an occasion of great sadness. A few minutes before the end he said to those who stood about him: "Now, brethren, if you want to see a Christian die, stand by and look on." Strong men wept like children as the spirit of the preacher left its earthly tabernacle for the regions of perpetual day.

Mr Felder was a grandson of the late Charles Felder, one of the pioneer preachers of our country, an account of whose life and labors has already been given.

1884

The body met this year with New Providence church, Amite county, October 10th. The opening sermon was delivered by E. W. Spencer, from Ezekiel, 11: 4. J. R. Sample and T. J. Scott were the reading clerks. The same chairman and treasurer were retained, while G. B. Rogers, who was then pastor at Woodville, Wilkinson county, was chosen to do the writing. The Natchez church again made application for membership, and was received, the pastor, Z. T. Leavell, being the messenger. Correspondence from other bodies was as follows: Mississippi River Association, A. G. Felder, O. L. Parker and Iverson Morgan; Gulf Coast, A. C. Crain; Central, C. H. Green; Tennessee Convention, E. C. Gates; Mississippi College, I. H. Anding.

Elders M. C. Cole, of New Orleans, and H. Woodsmall, of New York, were also present, the latter representing the Home Mission Society. And he addressed the Association on the subject of his work, viz., teaching colored preachers in the South.

On the Lord's day there was preaching by Elders Z. T. Leavell and Peter Turner, the text of the former being John, 14: 27, and that of the latter, Luke, 19: 10. At the close of the morning sermon a collection of \$44.15 was taken for Valence Street Mission, New Orleans.

A preamble and resolution were adopted, introduced by E. B. Seale, of Union church, charging that Liberty, Zion Hill and Siloam churches were tolerating cases of adultery, and serving notice that unless the same was corrected it would be the duty of the Association to take the necessary steps of withdrawal. And these churches were requested to take such action at once as would remedy the evil complained of.

The ladies held a meeting on Monday, led by Miss Emma J. Gardner. Talks were made by Miss Gardner, Mrs. C. H. Causey, Miss Laura Fugler and Mrs. P. L. Bates. And a collection of \$9.20 was taken for the Valence Street Mission, New Orleans.

A resolution was passed renewing the pledges made two years ago at Galilee church, to republish the minutes of the Association in book form.

The report on Mississippi College says: "This session has opened well. One hundred and sixty-five students have already been enrolled, something in advance of this time last session. Bro. I. H. Anding has been secured as financial secretary, and has entered vigorously upon his work. His effort will be to raise in two years an endowment fund of \$25,000, and, in addition, a sufficient amount to supplement the tuition fund, so as to support a good faculty of teachers." The committee offering this report was composed of Z. T. Leavell, W. H. Tucker and J. R. Sample.

A good report on general education was submitted by W. B. Kinabrew, T. J. Scott and T. H. Hoff.

A. G. Felder was chairman of the Committee on State Missions, and Peter Turner of the one on Ministerial Education.

The report on obituaries makes mention of the departure of two more ministers, viz., D. Eby, of Fort Adams, and L. Schofield, of Summit, the latter having been a minister forty-three years.

The Executive Board reported that Elder S. H. Thompson had served as local missionary, laboring faithfully in destitute places within the Associational territory. George F. Webb was secretary of the Board.

The churches were ministered to this year as follows:

Liberty and *East Fork* had W. H. Tucker as their pastor.

Galilee had the services of E. W. Spencer.

New Salem had preaching by Joseph Buckles.

Ebenezer and *New Providence* were ministered to by Thomas Lansdell.

Percy's Creek, Fort Adams and *Woodville* had G. B. Rogers as bishop.

Natchez enjoyed the pastoral care of Z. T. Leavell.

New Hope and *Union (Franklin)* had G. W. Farmer as pastor.

Mount Zion, Hopewell, Zion Hill and *Mars Hill* were served by W. W. Bolls.

New Zion had A. G. Felder as pastor.

Sarepta was served by T. P. Stewart.

Summit and *McComb City* were ministered to by Peter Turner.

Ramah had the services of Z. Lofton.

Siloam, Providence and *Union* had preaching by S. H. Thompson.

G. B. Rogers was born in Westville, Simpson county, Mississippi, February 28, 1857, and died in Waco, Texas, April 23, 1906. He was educated at Mississippi College. His ordination to the ministry occurred December 23, 1883, in the Baptist church at Clinton, Miss., the ordaining council being composed



G. B. ROGERS.

of Elders W. S. Webb, J. B. Gambrell, A. V. Rowe, J. W. Collins, T. J. Walne and George Whitfield. His first pastorate was at Woodville, Miss., where he served two years, afterwards accepting an appointment by the State Mission Board as missionary on the Mississippi Valley Railroad. Remaining here two

years, he was called to the care of the First Church of Lake Charles, La. Turning his face from his native State to the West, he moved with his family to the pastorate of that church. It was a great work and prospered much, but still going West, he accepted a call from the First Church of Beaumont, Texas. Here he labored three years, and then yielding to much pressure, he undertook the work of financial secretary of Baylor Female College, Belton, Texas. President Wilson, in reviewing the records of the college, once said to him: "No man ever did better or more faithful work for the college than did G. B. Rogers." Not being fully in the harness for soul-winning, he became dissatisfied and answered a call to the First Church of San Angelo, Texas. Serving two years on a far Western field, he then turned back, moving to Fort Worth, and took charge of the Chapel Car for Texas, under appointment of the American Baptist Publication Society. Residing two years in that city, he decided to move his family to Waco for the benefit of Baylor University for his children. In the Chapel Car work the same spirit that ever dominated in his life still prevailed. On the railroad, among the railroad men, forgetting self, winning souls for Jesus, he literally worked himself to death. So with six years on Chapel Car "Good Will," his labors on earth ended.

The foregoing sketch of the life and labors of Elder G. B. Rogers was furnished by his widow, Mrs. Rogers, of Waco, Texas. Writing under date of February 4, 1908, she says: "I take great pleasure in furnishing the desired information about the life of my dear husband. Under separate cover I send a photo of him, and also a little one of the car at one of his meetings. Eternity alone will tell of all the good he did among the railroad men of Texas. When he died some of them came a hundred miles to see him buried."

The following lines are taken from the obituary, published by Mr. Rogers' Association in Texas:

"Powerful in the pulpit,
"Pious in his daily walk,
"Patient in much suffering."

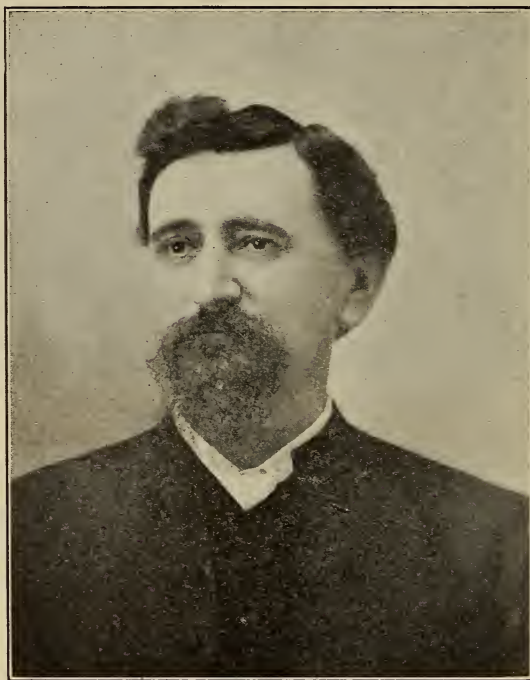
In the midst of a life of usefulness and power, this servant of God was cut down, again reminding us that God's ways are not as our ways, nor His thoughts as our thoughts. But our friend rests from his labors and his works do follow him.



CHAPEL CAR "GOOD WILL."

Mr. Rogers accepted an appointment by the American Baptist Publication Society for this Chapel Car work, February 1, 1900, and continued in this service until his death, April 23, 1906. The above picture represents him and his car in a meeting at Tyler, Texas, where more than one hundred people were converted.

Z. T. Leavell was born in Pontotoc county, Mississippi, August 30, 1847, and grew to manhood in his native State. He was graduated from the University of Mississippi in 1871. He also took a three-year course at the Southern Baptist Theological Seminary, then located at Greenville, S. C. He professed religion when a lad of thirteen. Soon after his graduation in 1871 he was licensed to preach, his first charge being at Dalton, Ga. On July 22, 1874, he was married to Miss Julia Bass, of Macon, Ga,



Z. T. LEAVELL, D. D.

who, with two daughters, survives him. He was pastor at Murfreesboro, Tenn., and Oxford, Miss., serving at the latter place six years. He was next the financial agent of Mississippi College two years. In 1882 he accepted a call to the Baptist church at Natchez, Miss., remaining there five years.

In 1890 he took charge of the Carrollton Female College, at Carrollton, Miss., where he did an effective work, the attendance of pupils increasing from a small number to one hundred and twenty. In 1894 Mr. Leavell resigned the presidency of

this school, and accepted the care of the church at Clinton, Miss., the home of Mississippi College. His last field of work as a pastor was at Edwards, Brandon and Madison, Miss.

As a preacher, Dr. Leavell was safe, sound and able. His language was choice and his delivery pleasing. As a writer he had few equals. His articles in the religious papers were models in thought and diction. He was the author of "Baptist Annals," a book of interest and value. His last work was the "Complete History of Mississippi Baptists," published in two volumes by T. J. Bailey in 1904. In this work he brought together a large amount of information concerning the work of the denomination in Mississippi.

In personal appearance he was handsome, being six feet tall and weighing two hundred pounds when in health. On the 12th of August, 1904, after a lingering illness, he died at his home in Jackson, Miss., in the prime of life, and in the midst of much usefulness. Interment followed at Oxford, Miss.

1885

The Association met with the Woodville church, beginning October 9th. The preaching of the introductory sermon was deferred to 7:30 p. m., but no mention is made of the service. Twenty-seven churches were represented, and organization was effected by the re-election of W. W. Bolls and W. Z. Lea as moderator and treasurer, respectively, while Elder R. N. Hall was elected clerk. Centerville church was received into the Association. Correspondence was as follows: J. B. Gambrell, from the Convention Board; A. C. Crain, from the American Baptist Publishing Society; J. C. Gadd, E. W. Spencer and D. F. Gordon, from the Mississippi River Association; H. S. Archer, from the Tishomingo Association.

A committee on disorderly churches was appointed, and the hour of 9:30 o'clock on Monday morning was set for the hearing of the report.

The various subjects considered by the body, such as missions, ministerial education, Sunday schools, publications, etc., were presented in good reports.

It was agreed to co-operate with the Convention Board at Jackson, hereafter doing all mission work through this agency.

With a view to forming a new association, letters of dismission were given Woodville, Union (Amite), Providence, Fort Adams,

Percy's Creek, Pioneer, Natchez and Dry Fork Union churches.

The following appointments were made for the Lord's day services: Baptist church, 11 a. m., J. B. Gambrell; 7:30 p. m., W. H. Tucker; Methodist church, 11 a. m., R. N. Hall; 7:30 p. m., H. S. Archer.

It was decided to hold a session after preaching on Sunday night, at which there was some confusion as to adjournment, the moderator holding that the morning session on Sunday was not the proper place or time to arrange for a special session of the body; hence, he could not entertain a motion to adjourn. An appeal was taken to the house, and the chair was sustained.

The Executive Board reported that they had employed Elder Peter Turner at a salary of \$500, and that he had preached at Centerville, Knoxville, Norwood and Wilson, on the Mississippi Valley Railroad. Churches had been organized at Centerville and Knoxville, and it was expected to organize one at Norwood, La., in the near future.

The committee on disorderly churches reported that Siloam church had amicably and scripturally settled her difficulty; also, that other churches besides Zion Hill and Liberty were in disorder from the same cause, and that such disorder had, in some cases, existed a long time. Wherefore, it was recommended that the pastors should preach at an early day on the New Testament law of divorce. And the churches were urged to exercise discipline in accordance with the divine law as soon as practicable. A letter on the subject of divorce had been received from Dr. John A. Broadus, of the Southern Baptist Theological Seminary. This letter is as follows:

“LOUISVILLE, KY., July 24, 1885.

“MR. W. Z. LEA:

“DEAR BRO.—I did not intend to delay so long in answering your letter.

“The case you describe belongs to a class sometimes causing great pain in the action necessary to be taken. To me it seems perfectly plain that our Lord expressly prohibits divorce, except for the cause of unchastity. When, therefore, two persons have been by law divorced on other grounds, and one of them, during the lifetime of the other, marries again, I do not see how a church can recognize this second marriage, or fail to treat it as adulterous. It may sometimes be a very painful action to take.

"Well-meaning people often confuse in their minds the civil and the religious element of marriage, and so may honestly think their action allowable in the second marriage, as it is according to the law of the State; but it seems to me clearly the duty of the church to exclude a member who has entered into such a marriage.

"But some prominent brethren among us incline to the opinion that Paul, in I Cor. 7, authorizes divorce on the ground of desertion—a view from which has been developed, by degrees, all the loose divorce legislation of many Protestant countries. It seems to me a great mistake to suppose that Paul has changed the Savior's law on the subject, when his language means nothing more than that the Christian partners may live apart (separation, not divorce), if the heathen will not consent to their living together. But it ought to be borne in mind that some Baptists hold desertion to be a scriptural ground of divorce. The view I have taken is also that of Hovey on 'The Scriptural Law of Divorce,' where the subject is fully and ably discussed.

"Yours truly,

"JOHN A. BROADUS."

At 4 o'clock p. m. on Sunday a woman's missionary meeting was held in the Baptist church, presided over by Miss Ellen Gibson, President of the Woodville Society. Elder J. B. Gambrell addressed the meeting. Sisters C. H. Causey and Katie E. Rogers also spoke, and a collection of \$4.35 was taken for missions.

Treasurer Lea reported receipts for all purposes of \$456.35.

The nominating committee named as the next Executive Board W. Z. Lea, Winchester Everett, W. H. Bates, Wilford Robinson and Marshall Lea.

1886

It was Friday, October 8th, when the tribes assembled at Mount Zion, Franklin county, to attend the eightieth annual session of the old "Mississippi." The first preacher to be heard was R. N. Hall, whose text was Ephesians, 4:3, "Endeavoring to keep the unity of the spirit in the bond of peace." Eighteen churches answered the rollcall, and some changes were made in the officers, R. N. Hall being elected moderator and D. M. Huff clerk, while "Uncle Wilford" still carried the Associational purse. Mr. Bolls, the retiring mod-

erator, and who had been the presiding officer since 1877, delivered the gavel to his successor in an appropriate speech. Mr. Lea thanked the Association for the continued honor conferred upon him, and asked that he be allowed to retire after one more year.

Elder Lewis Ball came from the Convention Board; E. B. Seals from the Carey Association, and Elder A. Sleeper (colored) from the Homochitto, who brought \$12.50 in cash to be forwarded to Mr. David, a missionary in Africa.

The matter of unscriptural divorce was still in the minds of the brethren, and the air was full of electricity on the subject. The moderator called Elder L. Ball to the chair. He then moved that the Liberty church should be given further time in which to consider the matter, as requested in her letter to the Association, and the same was granted. Mr. Hall then read a paper from Mars Hill church, charging Summit and Zion Hill with being in disorder, specifying that "they are retaining in their membership parties who are, from a scriptural standpoint, living in adultery." He then made a motion that the delegates from Summit and Zion Hill be debarred from any further participation in the deliberations of the body. This motion provoked long discussion, during which Elder Peter Turner moved to amend the motion by declaring the action of the last Association as final. J. R. Sample moved to amend the amendment by referring the case back to Zion Hill for settlement, which was carried. The Summit church, through her delegates, suggested that the charges against her be withdrawn, acknowledging the right of the Association to inquire into her standing. This was accordingly done, and a committee of three appointed to further investigate the matter, who gave it as their opinion that the Summit church would exercise the necessary discipline, and recommended that no further action be taken. The time of the Association was occupied with this matter until 11 a. m. Saturday, when Moderator Hall resumed the chair. On Monday afternoon the following resolution, offered by W. W. Bolts, was adopted:

"Resolved, That this Association appoint a committee of five to memorialize the Baptist State Convention, and, through that body, to secure the co-operation of the Baptists in the State in petitioning the Legislature to get the repeal of all those laws granting a divorce for any other cause than fornication."

New Hope church sent a query concerning the case of a man who was separated from his wife, and who had been licensed to

preach. The answer was that it was not the proper thing to do to put such a man into the ministry.

The preaching on the Sabbath was done by Elders L. Ball and C. H. Otken, and a mission offering was received, amounting to \$51.80.

The Association resolved itself into a committee of the whole, J. R. Sample sitting as moderator, and recommended each church to raise for the various benevolent objects an amount proportionate to fifty cents per member.

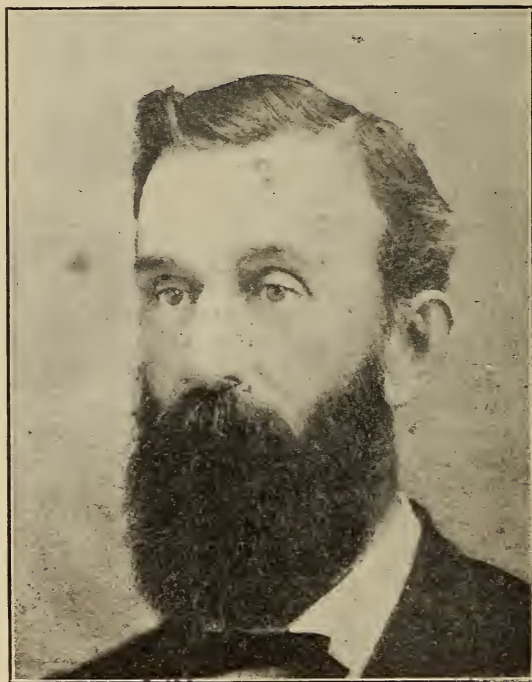
The following extract is taken from the report on obituaries:

“We beg to mention the following—viz., Hampton M. Lea, of East Fork church, the oldest deacon, a bright and shining light among his brethren. He lived a long life, abounding in useful works, and died after a lingering illness of several years’ continuance, which was patiently endured. His hope in the resurrection comforted him to the last.

“Bro. Dempsey Cain, of Mt. Zion church, also an old man, beloved by all whose privilege it was to know him. Deacon John Nunnery, of New Zion church, also an old man rich in faith.”

The ordained ministers of the Association at this time were the following: Peter Turner, W. W. Bolls, W. H. Tucker, H. G. Quin, Thomas Lansdell, S. H. Thompson, Chas. H. Otken, R. N. Hall, S. R. Young, T. P. Stewart, Z. Lofton and W. H. Weatherly. The licentiates were M. M. Whitney and J. R. Mullen.

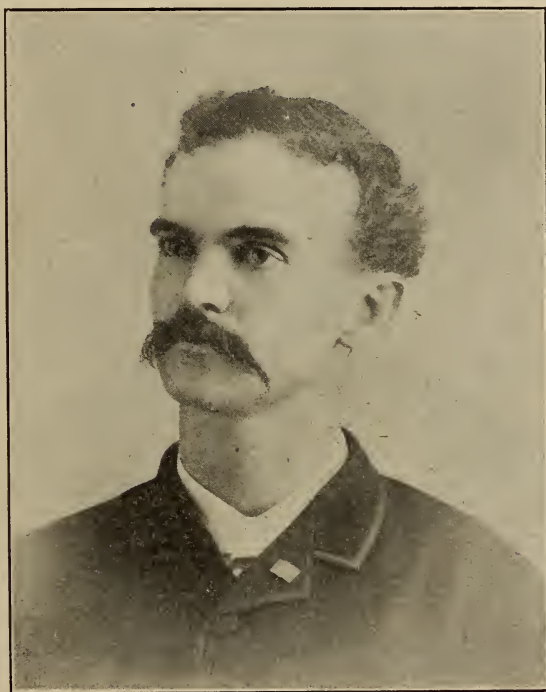
R. N. Hall was born and reared in Hinds county, Miss. At twenty years of age he enlisted in the Southern Army. In the battle of "Seven Pines," near Richmond, Va., he lost his left arm and was discharged. Returning home, he was elected probate clerk of Hinds county. Being a lawyer, he afterwards served as probate judge until he felt called to preach. After his ordination to the ministry in 1868 he held a number of pastorates in the Central Association until the fall of 1873, when he



R. N. HALL.

was elected agent of the Lauderdale Orphans' Home, and afterwards superintendent. He was in charge of this institution in 1875, when it was suspended. In the spring of 1877 he accepted missionary work in the Columbus Association. Later he located at Crawford, Miss., and was pastor there and at Brooksville. Shortly after this his wife died and he was subsequently married to Miss Emma Lea, of Liberty, Miss., a daughter of W. Z. Lea.

Mr. Hall moved to Atlanta, Texas, in 1891, where he was pastor three years. He resigned this church to accept a call to Woodlawn, Texas, where he died October 2, 1894, interment following in the Woodlawn cemetery. While in Texas he displayed the same zeal and earnestness which characterized his earlier life. Occasionally he wrote letters from his Western home to the *Baptist Record*, sending good cheer and greeting to his friends. He was a man of strong convictions and good preaching ability. Mr. Hall was moderator of the Association three years and clerk one year.



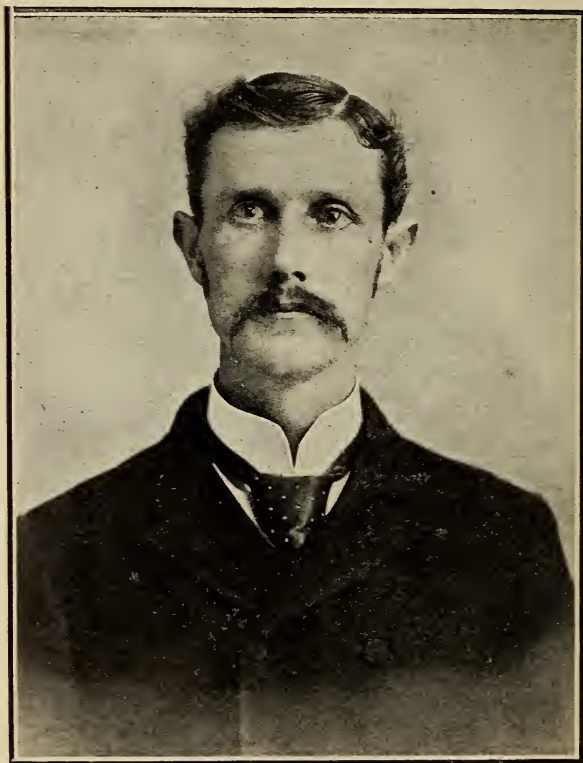
D. M. HUFF.

D. M. Huff was born December 9, 1858, near the present City of Gloster. He was educated in the Peabody public school and in Prof. J. B. Winn's high school at Summit, Miss. He united with the McComb City Baptist church in 1886, and was baptized by Elder R. N. Hall.

He was editor and publisher of the *Magnolia Gazette* from 1887 to 1900, one of the best local papers in the country. He

took a prominent part in the prohibition campaign of 1888, which resulted in driving the saloons from Pike county. He is the present reporter for the *Times-Democrat*, New Orleans, and also the clerk of the Magnolia Baptist church.

Mr. Huff was clerk of the Mississippi Association four years, from 1886 to 1889 inclusive. He is a ready writer and a man of cheerful disposition. His home is at Magnolia, Miss.



EUGENE DE WITT SCHILLING.

Eugene De Witt Schilling was born in Washington parish, Louisiana, January 25, 1861. He was reared on the farm, attending the country schools until grown. He also attended two sessions of the Gillsburg Collegiate Institute, graduating from that institution in 1886. When a mere boy he professed religion, uniting with Mount Hermon church. After his graduation at Gillsburg he taught a number of good schools, one in Holmes

county, Mississippi, and one at Sunny Hill, Louisiana. About this time he felt it to be his duty to preach, and went at once into the work, being ordained at his home church.

He was married August 22, 1888, to Miss Nannie E. Thompson, who, with four children, three boys and one girl, survives him.

During his short ministerial career he was pastor at Osyka, Miss., and at Greensburg, Grangeville, Hepzibah, Rocky Creek, Bluff Creek and Kedron, in Louisiana. He was also called to the church at Pearsall, Texas, where he had gone hoping to improve his health. He was able to preach here, however, but a short time. He was twice elected moderator of the Mississippi River Association, holding that position when his health failed. He was also elected as principal of the Norvilla Institute, at Greensburg, La., but was never able to take charge of the work. He was much loved by his people, and gave promise of great usefulness had his life been spared.

After a lingering illness, superinduced by la grippe, he died at Pearsall, Texas, October 21, 1895. The body was brought home and buried at Greensburg, La., funeral services being conducted by Elders W. P. Price, M. T. Andrews and G. G. Thomas.

He was a brother to the compiler of this book, and his memory is cherished with fond affection.

1887 The place of meeting was East Fork, and the time October 7th. The introductory discourse was delivered by W. W. Bolls, from I Cor. 3: 9, "Ye are God's husbandry." The officers of last year were re-elected, and Bethel church, Amite county, was received, H. N. Shaw and R. E. Callender being the delegates. The following were corresponding messengers: J. B. Gambrell, from the Convention Board; R. W. Merrill, from the Bogue Chitto Association; W. L. A. Stranburg, from the Union; T. C. Schilling, R. J. Stewart and D. F. Gordon, from the Mississippi River.

New Hope church sent a resolution concerning the case of the minister who was separated from his first wife, and the same was referred to a committee, who reported that they had received satisfactory evidence that the first wife was excluded from New Hope church for scriptural cause, and therefore there was no bar to the brother's ordination.

Mars Hill church sent a query to this effect: "Should a church house be used for any other purpose than religious worship?" It was answered in the negative.

At 11 a. m. on the Lord's day, Elder R. J. Stewart preached on missions from Psalm 43:3—"O send out thy light and thy truth"—and a collection of \$52 was taken.

The Ladies' Missionary Union, of which Mrs. P. L. Bates was president, held an interesting session on Sunday, several societies being represented. Essays were read by Misses Lillie Avery, of Liberty; Ena Jenkins, of Gloster, and Helen Hodges, of Mars Hill. Elder W. L. A. Stranburg also spoke on "Woman's Work." The report submitted by Mrs. Bates showed that seven new societies had been organized, and the total sum of \$120 given for missions. She was continued in her official position and also authorized to draw on the Associational treasurer for funds for incidental expenses.

W. W. Bolls presented a strong report on prohibition, saying in conclusion: "The family, the school, the church, the law and the ballot box are all invoked to aid in removing this curse from the earth."

The committee on "Disorderly Churches" reported that all troubles had been adjusted, and that the churches had set themselves right before the Association and the world.

A number of papers were recommended in the report on publications, viz.: "*The Southern Baptist Record*," "*The Sword and Shield*," "*Foreign Mission Journal*" and the "*Magnolia Gazette*," the latter being a secular paper, but decidedly moral in sentiment.

The departure of two deacons is mentioned, H. S. Anderson and Christopher Young, both of Mt. Zion. The committee said: "Their wise counsel and faithful services are widely known, and we can truly say their influence is still working for the Master's cause."

1888

Owing to the appearance of yellow fever in Jackson, Miss., the meeting was postponed for two weeks, the body convening with the Liberty church on the 26th of October. The opening sermon was preached by W. W. Bolls, whose text was Ephesians, 1:3, and the Association was organized by retaining the former officers, this being Mr. Lea's last year as treasurer. New Hope church, Amite county, pre-

sented a letter of dismissal from the Magee's Creek Association, and was received, Peter A. Green being the delegate. Also Mt. Pleasant, Concord and Beulah churches asked for admission. W. M. Ezell came from Mt. Pleasant, and Geo. M. Cain and J. F. Burris from Concord. Beulah sent no messengers.

The visitors from other bodies were: J. T. Christian, from the Convention Board; A. J. Cook, from the Bogue Chitto Association; N. S. Cutrer, from the Mississippi River; W. L. A. Stranburg, from the Union; A. Sleeper and W. Smith (colored), from the Homo Chitto.

There was preaching during the session by Elders J. T. Christian, E. T. Smith, W. L. A. Stranburg and R. N. Hall, and collections for missions were taken.

The Ladies' Missionary Union held interesting services, essays being read by Mrs. Mattie J. Webb, Mrs. E. C. Oliver and Miss Callender. The annual report of Mrs. P. L. Bates showed seven more societies organized, 492 miles traveled, and the sum of \$697.95 contributed. The following societies were represented in this amount: Gloster, Liberty, Centerville, Zion Hill, East Fork, Ebenezer, New Zion, Hopewell, Mars Hill, Summit, McComb City, New Providence, Ramah and Mount Zion. The society at Zion Hill led in contributions, being credited with \$192.20.

The sum of \$83.85 was raised in cash and subscriptions, to assist Miss Mattie Cook in school at Blue Mountain, Miss., with a view to her going as a foreign missionary.

It was recommended that the churches of the Association should endeavor to raise the sum of \$200 for sustentation, the same being for Elders Peter Turner and W. H. Tucker, who were now feeble and disabled from affliction.

Another workman who had long been prominent in the councils of the body, had passed away this year, viz.: Deacon S. E. McDonald. He was born June 17, 1813, and died at his home in Wilkinson county, March 3, 1888. He united with Hepzibah church in 1841, and was ordained to the deaconship in 1848. The obituary says: "He ever loved the old Mississippi Association, and in order to be at its meetings, has made more sacrifices and rode more miles than any other man in it. * * * He was always ready to feed and entertain strangers. In reference to his church he was regular. No business or worldly care stopped him from going. His money was freely given to support the cause. He was always on the Lord's side and was so well posted in the Bible that he could meet any opponent to our doctrines

successfully. * * * Brethren, a noble man has gone. Too much cannot be said in regard to his zeal and consecration to God's cause."

The matter of pastoral support was taking definite form, and leading laymen were giving serious attention to the subject. The report this year says: "It is the opinion of your committee that, if there is a class that has a heavy burden to bear, that of our ministers is the heaviest. We would therefore recommend to the churches to systematize their methods of paying their pastors' salaries; that they pay them quarterly, and that every member, by the help of God, carry his end of the stick, and not let his brother or sister carry it for him, thereby leaving your pastor free from suspense to do the Master's work." W. Z. Lea was chairman and the language of the report has a familiar ring.

The statistics for 1887 were: Baptisms, 325; members, 2,349; contributions, \$1,941.50. This was the first year in the Association's history when reported contributions reached the thousand-dollar mark. In 1888 there were 213 baptisms, 2,560 members, and the offerings aggregated \$2,031.05.

The following were the pastoral relations this year:

T. C. Schilling served Bethel and Ebenezer.

J. R. Mullins preached for Beulah.

Peter Turner was bishop at Centerville.

R. N. Hall was pastor of Concord, Mars Hill and Mt. Zion.

R. J. Stewart preached for East Fork, Liberty and Zion Hill.

W. W. Bolls served Galilee.

D. S. H. Cox was pastor of Hopewell.

J. H. Lane ministered to McComb City.

W. J. Weatherly preached for Mt. Pleasant.

G. N. Bankston served New Hope, Amite.

W. L. A. Stranburg was bishop of New Salem and New Hope, Franklin.

Thomas Lansdell preached for New Providence.

J. M. Cook served New Zion.

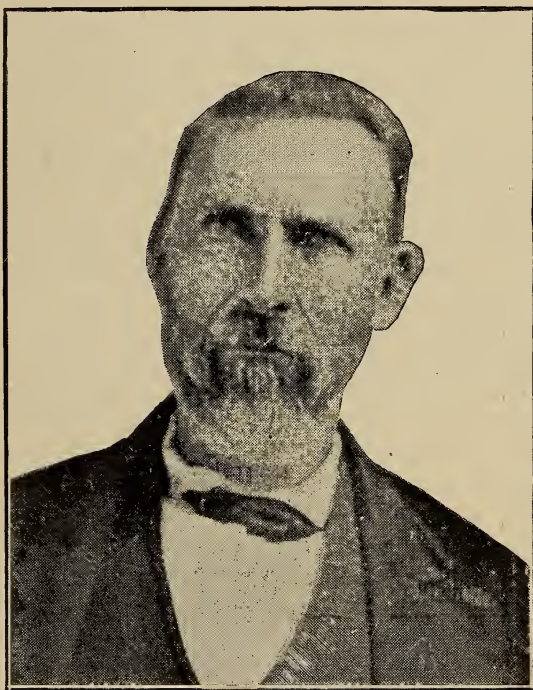
C. H. Otken was pastor at Summit.

T. M. Elerbe preached for Sarepta.

R. J. Boone served Ramah, and G. W. Farmer was bishop of Siloam.

A strong report on prohibition was presented by the lamented W. F. Love, chairman of the committee. This report concludes as follows: "Your committee believe that it is the duty of Christians to prevent sin and crime by removing its sources, inas-

much as the Christian religion is the only means whereby governmental methods are purified according to moral and legal methods. We think it very inconsistent, at least, for a church member to arraign, or vote for the exclusion of a brother on the grounds of drunkenness, when he, by his own vote and influence, has laid the temptation before him. And that it is unchristian conduct for a church member to patronize saloons, to sign a whisky petition, to vote for the legalized sale of intoxicants as a beverage, or in any way give countenance or encouragement to this iniquitous traffic."



HENRY G. QUIN.

Henry G. Quin was born June 30, 1830, and united with East Fork church in 1854. He was first ordained to the deaconship by this church, and on May 10, 1873, was ordained to the ministry. He served in the capacity of Sunday school superintendent and was also pastor of a number of churches in different parts of the country.

Mr. Quin was twice married; first to Miss Virginia E. Davies, of St. Helena parish, La., December 22, 1852; and second to Mrs. Lucy Mitchell, October 10, 1880. Several children were born to him by the first marriage. His death occurred February, 1890, at a little less than sixty years of age, and thus another servant of the Master entered into rest.

1889

The place of meeting this time was New Zion, Amite county, and the time October 11th to 14th. R. J. Stewart preached the introductory sermon from Jer. 23:5—"A king shall reign and prosper." Permanent organization was effected by the election of R. J. Stewart moderator and W. P. Gardner treasurer, while D. M. Huff was continued in charge of the Associational records. Two new churches, Bethlehem and Hebron, were received, A. J. Bates and W. E. Lea coming from the former, and W. B. Moore and John F. Hamilton from the latter.

W. W. Bolls offered the report of the committee appointed last year to look after the education of Miss Mattie Cook, giving receipts at \$106.65.

The Association still had an Executive Board and they reported \$176.90 received, the same having been paid out for missions, sustentation, education, etc. And an essay on "The duty of the churches to co-operate with the Executive Board in Christian work" was published in connection with the report.

Two queries were submitted from Mount Zion church, viz.:

"Should a minister of the gospel be permitted to hold his credentials who owns stock or holds office in fair associations where gambling of any kind is tolerated, especially horse-racing?"

"What should be done with a member of the church who visits fairs where gambling is tolerated, thereby lending his influence for evil by being present, if not participating?"

These queries provoked considerable discussion and a number of amendments and substitutes were offered. The following was finally adopted: "We believe that a Christian minister or member of the church may own stock or shares in a fair association, or visit a fair with impunity, provided no gambling or other unchristian practices are permitted by such fair association. But should a minister of the gospel or member of the church hold office or shares in a fair association, or visit a fair, where gambling in any form is, or unchristian practices of

any kind are, tolerated, said minister of the gospel or members of the church should at once be subjected to discipline by his or her church."

During the meeting there was preaching by Elders D. A. Given, John P. Hemby, T. C. Schilling, E. T. Smith, H. S. Archer and D. S. H. Cox, a schoolhouse near by being occupied. W. L. A. Stranburg and E. T. Smith also preached for the colored people at Parson Hill.

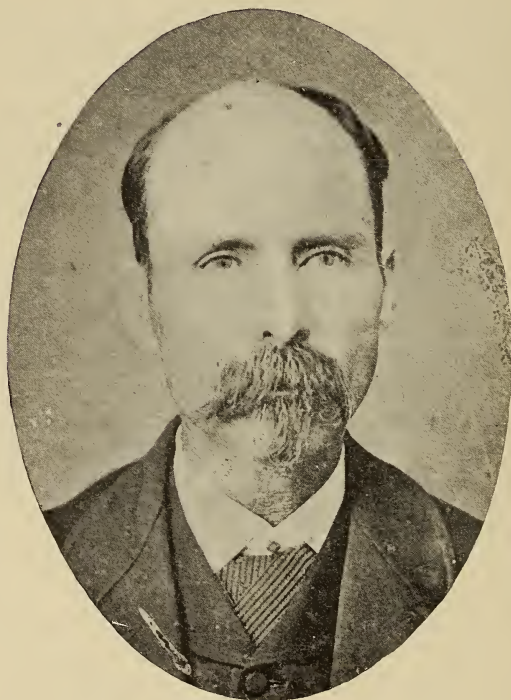
A resolution was passed, expressing the thanks of the Association to W. Z. Lea for faithful services during his long term as treasurer, his last report being made this year.

There were a few changes in the pastorates this year as follows: J. P. Hemby served Galilee; E. P. Douglas preached for Mars Hill; J. R. Baham was pastor of New Hope (Amite); H. G. Quin was bishop of Siloam, and S. W. Sibley ministered to Summit.

At 9:45 on Sunday morning the Woman's Missionary Union held a meeting, seventeen societies being represented. Mrs. P. L. Bates spoke on "The Work Christ Gave His People to Do, and Woman's Part in That Work." Essays were read by Misses Dollie Brashears, May Gordon and Issie Jenkins.

The usual subjects were discussed and the Association adjourned to meet next year with Ramah church. Elder H. G. Quin made the closing prayer, and this was his last time to meet with the old Mississippi.

J. R. Baham, of East Fork, Miss., is sixty-one years of age. He was ordained to the ministry in 1885, and has served a number of churches as pastor, both in Louisiana and Mississippi. He has a limited education, but is a man of consecration and spiritual power. He is a thorough believer in the old doctrines of the Bible, and has no patience with new theological opinions and religious



J. R. BAHAM.

fads. He has good ideas of the interpretation of Scripture and is specially gifted in prayer.

For a number of years Mr. Baham has resided at East Fork, where he has stood faithfully by the work of the church. He places the number of persons uniting with the churches under his ministry at approximately one hundred. He has done much in the way of visiting the sick and conducting funeral services. His wife is likewise a consecrated Christian, and has shared with her husband the burdens of life. They will have their reward.

1890

Ramah, in Franklin county, is the place of meeting on the 10th of October. And this is the eighty-fourth annual session. D. S. H. Cox delivers the opening sermon from Ezekiel, 21: 27, "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him."

There are twenty-five churches at this time, and the body is organized by re-electing R. J. Stewart and W. P. Gardner as moderator and treasurer respectively, while John P. Hemby goes to the clerk's table. Mt. Vernon church, Amite county, was received, Elder D. A. Given being the delegate.

A number of prominent visitors were in attendance, as follows: E. P. Douglas, W. F. Parsons, T. W. White and J. H. Gambrell came from the Fair River Association; E. B. Seale from the Carey; J. O. Green from the Union; J. B. Gambrell and B. D. Gray from the Convention Board.

The committee having in hand the matter of assisting Miss Mattie Cook at Blue Mountain reported receipts at \$112.50. W. Everett was chairman.

The matter of Christians owning stock in fair associations where gambling was practiced had the right of way again this year, there being an apparent difference of opinion on the subject. The Summit church sent a "Preamble and Resolution," claiming that "doubtful, not to say erroneous," ideas existed as to the nature of the power possessed by the Association in the matter of correcting evils that might exist in the churches, and recommending that a committee of five or more discreet and thoughtful brethren be appointed, whose duty it should be to examine thoroughly into the rules and powers of the Association in the matter of withdrawing from a disorderly church, etc.

The committee through its chairman, H. S. Archer, made this report: "The Association has the power to withdraw from any church in the Union of churches, as an Association, which she deems unsound in principle or immoral in practice. But before withdrawing she should endeavor to correct the error in faith or practice by giving the best advice in her power."

J. B. Gambrell offered, and the Association adopted, the following resolutions on the same subject:

"Resolved, 1st, That the participation of members of churches belonging to this body in fairs where gambling is allowed and openly practiced is a cause of offense to the brotherhood, a source of division and strife among God's children, and a great hindrance to the progress of the cause of Christ in our bounds.

“Resolved, 2nd, That we appeal in the spirit of Christian love to those brethren who are connected with any and all institutions which allow gambling to withdraw from them, and put their influence on the side of Christ and public morals, and remove from among us a cause of trouble, and save this body the painful necessity of exercising discipline on such churches as allow such practices.”

On the Lord's day at 9 a. m. Mrs. P. L. Bates gave a lesson on the Tabernacle. At 11 a. m. J. B. Gambrell preached in the house and D. A. Given at the stand.

A strong report on prohibition was presented by J. H. Gambrell, and pending its adoption he addressed the Association and took a collection for the Prohibition Bureau at Meridian, Miss.

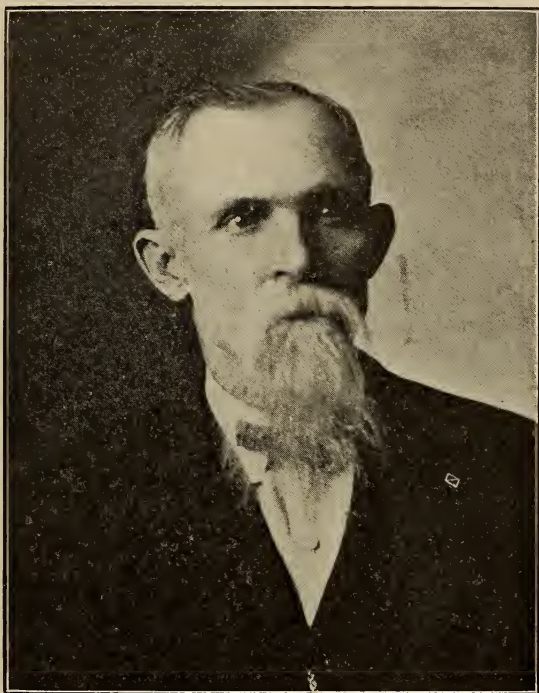
The report on “State of Religion” complains of a too low standard of morals among the churches. As an evidence, moderate dram-drinking, intercourse with the world, desecration of the Sabbath, etc., are spoken of as being prevalent. Fair associations also come in again for a share of rebuke. H. I. Weathersby was chairman of the committee, and he exhibited a strong desire for more personal piety and greater consecration.

The report on Mississippi College was presented by D. A. Given, and while it was before the body J. B. Gambrell made an address on College Endowment and secured in pledges the sum of \$1,100.

Strong resolutions were passed, expressing disapproval of the action of the Constitutional Convention, then in session, in failing to provide for the overthrow of the liquor traffic in Mississippi. Also the manner in which the suffrage question was being treated, was complained of. Furthermore, the Association put its stamp of disapproval on the proposition to keep open on the Lord's day the doors of the great World's Fair at Chicago in 1891, such a course being “unwise, unpatriotic, un-American and unchristian.”

In connection with the report on Lea Female College, the Liberty, Gillsburg and East Fork schools were recommended.

R. J. Stewart was born December 18, 1847. His father was a native of Scotland, and died when the subject of this sketch was about eight years old. This sad event, followed by the Civil War, circumscribed his opportunities, and deprived him of early educational advantages, he being in school only a few months each year for five or six years. In October, 1864, he enlisted in the Southern Army, joining a cavalry company. At the close of the war his two elder brothers, who had gone through the four years'



R. J. STEWART.

strife, returned home and relieved him of many grave responsibilities. In November, 1864, he was received by Mt. Vernon church, Amite county, but, because of the enemy in the neighborhood, he was not baptized until January 8, 1865. His marriage to Miss Sophia L. Davis, a native of Georgia, but reared in Mississippi, occurred December 8, 1868.

Mr. Stewart moved to St. Helena parish, La., in 1871, and on the 14th of February, 1872, he went into the organization of

Rocky Creek church. He was first ordained to the office of deacon. He was licensed to preach August 5, 1877, and ordained March 3, 1878, Elders Geo. M. Hayden and Thomas Lansdell composing the presbytery. He was then called to serve this church at a salary of \$75. At this time he was opposed to a fixed salary for preachers, and suggested to the members not to make any promise, but to pay what they could, to which they agreed. He sometimes walked to his appointments, a distance of six miles, preaching one Saturday and Sunday in the month. His salary for this year, under the "pay-what-you-can" plan, did not reach the \$75, there being a shortage of \$74.10. This experience was largely instrumental in bringing about his conversion on the question of salary, and he was no doubt better prepared to strengthen his brethren on the subject.

Mr. Stewart relates two amusing incidents which occurred during his early ministry. (1) Occasionally he would mention his misfortune of being uneducated. One day an educated brother advised him to do so no more, saying: "One-half the people will never find it out unless you tell them; the other half will find it out soon enough." (2) A member of a church to which he preached did not have the money to pay him, and proposed to let him have some syrup, to which he agreed. When this brother brought the syrup he was asked the price per gallon, and said: "Forty cents cash or fifty cents in trade. I will let you have it at fifty cents."

In 1878 he was elected clerk of the Mississippi River Association and served six years. He was also moderator one year. In January, 1888, he moved from Greensburg, La., to Liberty, Miss., where he still resides. He assisted in organizing five churches in the Mississippi Association, and served as moderator six years, from 1889 to 1894, inclusive. He has been pastor at Liberty, East Fork, Zion Hill and other places in Amite county. The number of baptisms administered by him is estimated at nearly one thousand. He has given his children good educational advantages, having one lawyer and one physician in his family. His wife died some years ago.

1891

The meeting this year was held with Galilee church, Gloster, beginning October 9th. John P. Hemby preached the introductory sermon from Luke, 17:15. The reading clerks were H. I. Weathersby and E. Gard-

ner, and the body was organized by re-electing the former officers. Visitors were as follows:

Mississippi College and *Baptist Record*, J. A. Hackett.

Convention Board, H. F. Sproles.

Board of Ministerial Education, L. Ball.

Sunday School Board, S. B. C., W. H. Robert.

Carey Association, H. S. Archer.

Union, W. W. Bolls.

Mississippi River, H. N. Kerr.

Two more churches, Mt. Pleasant and Mt. Olive, Amite county, were admitted.

There was still an Executive Board, and they had employed Elder S. H. Thompson to labor in the Homo Chitto valley at a salary of \$150 for one-fourth his time.

It was reported that Miss Mattie Cook's health was failing, and the matter of her further education was indefinitely postponed. J. H. Lane, T. J. J. Spurlock and Dr. C. H. Bates composed the committee.

Lewis Ball, of blessed memory, presented a fine paper on "Ministerial Education," from which this extract is taken: "The ministry educated at Clinton have largely, very largely, carried the denomination to the forefront. The estimate shows that the Baptists control fifty per cent. of the people of the State. This is attributed by other denominations to the work done in Mississippi College in the education of our ministry. Hence the erection of Millsaps College in Jackson. Bishop Galloway perhaps had no lever equal in the way of incentive to get money for that college as the use made of the work done in our college. * * * What then? Down upon your knees with hearts full of travail; implore the Lord of the harvest to send laborers to gather in the sheaves."

H. F. Sproles read the report on the "Centennial of Missions," beginning: "On the last day of May, 1792, Wm. Carey, a pious cobbler and consecrated minister of the gospel, preached a great sermon on missions at Kettering, England, which excited a deep interest in and awakened a sense of responsibility for the perishing heathen. This was the beginning of the modern missionary enterprise. In order to increase this interest, to quicken zeal, to encourage systematic effort and prayer for the evangelization of the world, Baptists propose to celebrate that great event.

"Meetings will be held in 1892 at Kettering by the English Baptists; at Philadelphia by the Northern Baptists, and at Louisville by the Southern Baptists.

"Glance at the field in the beginning of this missionary century. China was hermetically sealed. It was death to preach the gospel in Japan. India was closed to all missionaries; even Carey had to seek shelter on a little plot of ground owned by a foreign power. South America was tabooed by Romanism. Asia Minor was inaccessible. Mohammedanism stood in its pride and independence. The difficulties of Africa deterred the most adventurous. Only the inhabitants of the enervating islands of the South Seas and those of the Polar regions were accessible. There was but little interest. Everything was new and strange. Language had to be learned and clothed in the forms of written speech. The Word of God had to be translated into these newly formed languages. The laborers were few, untrained and inexperienced. There were no native helpers. How different are the conditions of the mission fields now. The whole world is open to missionary enterprise. Thibet is probably an exception, but even in that country the Moravians have entered with the gospel. * * * The whole world is now at our door. It is only a few weeks' easy travel by land or sea to reach the most distant parts."

There was preaching on the Lord's day in the different churches in Gloster by Elders H. F. Sproles, L. Ball, J. P. Hemby, J. A. Hackett, C. H. Otken, D. S. H. Cox and E. Gardner.

About this time the question of college removal was a live one with Mississippi Baptists, and the "old Mississippi" expressed her sentiments in the following resolution:

"Be It Resolved, That in our opinion the removal of Mississippi College would be unwise and we request that it remain at Clinton."

A memorial was presented on the subject of fair associations, a question that has disturbed the ranks of the Association for some time. The belief is again expressed that ministers were encouraging such fairs by owning stock in them, "while others aid and abet such action." In closing their report, the committee said: "It is the judgment of your committee that gambling at fairs or elsewhere is an evil and a sin and should be discouraged; and, if churches are charged and convicted of tolerating such practices, it is the duty of the Association to withdraw the hand of fellowship from such church or churches."

A set of resolutions was passed expressing sympathy with the good people of Louisiana in their heroic struggle against the great lottery swindle, and pledging hearty co-operation to the

people of that State in their efforts to drive out this public iniquity. And the clerk was instructed to send copies of the resolutions to the *Baptist Chronicle*, Ruston, La.; the *New Orleans Christian Advocate* and the *New Delta*, New Orleans; also to the *Southern Baptist Record*, Meridian, Miss.

The following was the arrangement of pastors and churches this year:

T. C. Schilling served Bethel and Ebenezer.

J. P. Hemby was pastor of Bethlehem, Galilee and New Zion.

R. J. Stewart preached for Concord, Liberty and Zion Hill.

J. H. Lane was bishop of East Fork, Mars Hill and Hebron.

D. S. H. Cox ministered to Hopewell, Mt. Zion and Siloam.

J. C. Gadd was pastor at McComb City.

J. M. Stroud served Mt. Pleasant and New Hope, Franklin county.

S. H. Thompson preached for Mt. Pleasant, Amite.

D. A. Given was bishop of Mt. Vernon.

Elisha Gardner ministered to Mt. Olive.

J. R. Baham preached for New Hope, Amite.

Thomas Lansdell served New Providence.

I. W. East was pastor of New Salem.

Joseph Buckles ministered to Ramah.

W. J. Weatherly served Sarepta.

S. W. Sibley was bishop at Summit.

1892

The saints of the old Mississippi assembled at

McComb City on the 7th of October. J. C. Gadd delivered the Associational sermon at night from Exodus, 14:15—"Go forward." Theme: "Religious Progress." Twenty-six churches sent letters and messengers, and the body was organized by continuing the same moderator and clerk, while S. R. Quin was chosen treasurer.

A number of corresponding messengers were present, viz.:

Mississippi River Association—William Jones.

Bogue Chitto—S. C. Walker, W. R. Walker, C. S. Curtis, W. F. Yarborough and I. Allmand.

Fair River—E. P. Douglas, A. Reeves, W. H. Bailey.

Union—J. Jasper Green.

Homo Chitto (Col.)—Dennis Thomas.

Board of Ministerial Education—L. Ball.

Mississippi College—R. A. Venable.

One new church, Arlington, was received.

On the Lord's day preaching services were held at the various churches in McComb by Elders R. A. Venable, L. Ball, C. H. Otken, J. H. Lane, R. J. Stewart, J. P. Hemby and J. M. Cook.

There were a few changes in the pastorates. E. Gardner served Hebron and Mt. Olive; E. T. Smith was pastor of Mt. Pleasant (Amite); J. R. G. Reeves was bishop at Mt. Vernon; S. H. Thompson preached for New Salem, and D. A. Given ministered to Hopewell and Mt. Zion.

There were 164 baptisms, 3,026 members and an aggregate of \$5,371.76 reported this year, and the usual subjects of denominational interest were considered.

The following is the list of churches and delegates appearing in 1892:

Arlington—S. J. Hodges and H. N. Ellzey.

Bethel—R. P. Bates and J. M. Smith.

Bethlehem—W. E. Lea and C. D. Causey.

Concord—J. M. Godwin and J. I. Godbold.

East Fork—J. H. Lane, T. J. J. Spurlock, H. D. Sandifer and J. R. Baham.

Ebenezer—C. A. Young and W. B. Gardner.

Galilee—S. T. Van Norman, John P. Hemby, J. L. McLain and G. W. Umberger.

Hebron—G. P. Gardner and J. F. Hamilton.

Hopewell—D. D. Rollins and J. M. Ford.

Liberty—R. J. Stewart, P. L. Marsalis and T. J. Webb.

Mars Hill—A. S. Turner and L. Turner.

McComb City—J. C. Gadd, O. B. Quin, S. R. Quin, W. M. Jenkins and I. A. Quin.

Mt. Zion—H. I. Weathersby, J. W. Gamble, Munroe Murray and William Mullins.

Mt. Pleasant, Franklin—W. M. Ezell and B. M. Wilkinson.

Mt. Pleasant, Amite—S. C. Williams and P. C. Ethridge.

Mt. Vernon—W. Pratt Smith and H. T. Comish.

Mt. Olive—W. E. Young and J. W. Pate.

New Hope, Franklin—Letter only.

New Hope, Amite—J. B. McLendon and J. D. Newman.

New Providence—H. R. Causey and S. C. Gardner.

New Salem—Chas. Buckles and Zach Byrd.

New Zion—I. L. Moore.

Ramah—L. L. Magee.

Sarepta—Not represented.

Siloam—W. D. Jones and Charlie Cole.

Summit—C. H. Otken and S. W. Sibley.

Zion Hill—G. D. Brashears and Lem Parker.

The names of R. N. Hall, Peter Turner, A. G. Felder, W. H. Tucker and others, recently so familiar in the meetings of the Association, have disappeared, and a number of new men have come on the scene. So it ever is. Those of to-day will soon be no more, while the work will be carried on by other hands. "I must work the works of him that sent me while it is day; the night cometh, when no man can work."—John, 9:4.

1893

The old Mississippi meets with the Siloam church this year on the 6th of October. Elders M. T. Martin and E. T. Smith read the letters from the churches, and the body is organized by retaining R. J. Stewart as moderator and S. R. Quin as treasurer, while P. L. Marsalis is chosen to do the writing.

On the second day of the session Elder Z. Lofton preached the Associational sermon from Ephesians; 2:10.

Jerusalem church, Amite county, was again received into the Association, M. W. Gordon and C. R. Felder being the delegates.

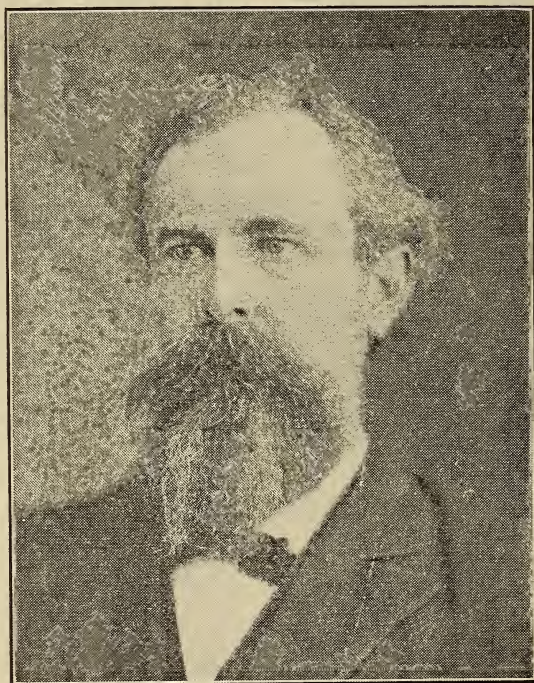
By request of the Association, M. T. Martin preached a sermon on the first day of the meeting, using as his text 2 Thes. 2:13, from which he discussed the following topics: Election, work of the Spirit in preparing the heart, faith or belief of the truth, and good works as the fruits of faith. Mr. Martin also preached at 11 a. m. on the Lord's day, his text being Romans, 11:6. This remark is made of the service: "Immediately after the sermon forty persons came forward and said that they then had peace with God and full assurance for the first time." A collection of \$48.20 was received. In the afternoon W. W. Bolls preached from Hab. 3:2.

In connection with the report on "Work Among the Negroes," some resolutions were adopted, appealing to the people of the Association to extend to the colored people that feeling which the laws of the State, the demands of humanity and the claims of Christianity require; also that the white ministers should preach to them as opportunity offered. Further, that the wages of the hireling should not be withheld, that the cry of the hireling come not up in the final judgment.

B. N. Hatch, Sunday school evangelist, was given an opportunity to present the claims of his work and to take pledges for the same.

Elder M. T. Martin was requested to give all the time possible to evangelistic work within the bounds of the Association, looking to the churches for remuneration; also to furnish articles on doctrinal points for publication in the *Baptist Record*.

After receiving and discussing the usual reports, the body adjourned to meet in 1894 with Concord church.



M. T. MARTIN.

M. T. Martin, son of Elder John P. Martin, was born August 6, 1842. His education was received at Mississippi College. He served his country in the Civil War, and was soon after elected to the chair of mathematics in Mississippi College, which position he filled with ability and success for nine years. Previous to his resignation he had felt a call to preach, and was accordingly licensed in 1877. He also served as financial agent

of the College, relieving the institution of a heavy indebtedness and adding largely to its endowment. In 1877 he became the business manager of the *Mississippi Baptist Record*, the new paper inaugurated by the Baptist State Convention. In 1881 he located in Meridian, Miss., being associated with Elder C. M. Gordon in the management of the Meridian Female College.

Mr. Martin next moved to Texas on account of his wife's failing health, where he spent ten years in evangelistic labors. During these ten years he held a great many special services, and reported some four thousand professions of faith under his ministry. From Texas he removed to Atlanta, Ga., about 1891. In 1892 he returned to Mississippi and was pastor at Gloster for some years.

In "*Mississippi Baptist Preachers*," published in 1895, the author says of Mr. Martin: "He is a man of fine mental endowments. His mind is active, vigorous and alert. He is a man of considerable culture and mental attainments. He has a wonderfully logical turn of mind, and, when once his premises are admitted, one is led on step by step almost irresistibly to his conclusions."

Concerning Mr. Martin's sudden death, his son, the widely-known and popular evangelist, T. T. Martin, furnishes the following account: "He had been for some months troubled with heart disease, but went to Cripple Creek, Col., to aid me in a meeting while I was pastor. The altitude was too high for him and he went to Kirksville, Mo., to be treated by the osteopath. I received a telegram to come to him. When I arrived I saw he was in a critical condition, and wired to St. Louis for two noted heart specialists to meet me at the depot in St. Louis that night. Thirty miles out of St. Louis father started to move in the car and sank down on the floor and died in my arms. I took the body to Gloster, Miss., and buried it. His friends erected a monument over the grave, with an open Bible surmounting it, and the simple record of his name, birth and death; and then the simple motto: 'A BOND SLAVE FOR CHRIST.'"

Mr. Martin was a man of brilliant intellect, good attainments and courageous convictions.

1894

The eighty-eighth annual session was held with Concord church, beginning October 12th. J. H. Lane preached the Associational sermon from 2 Cor., 5:14—"For the love of Christ constraineth us." The former officers were re-elected and the following correspondence received:

Union Association—Isaac Porter.

Fair River—S. B. Wactor and J. A. Scarborough.

Bogue Chitto—J. L. Price and W. R. Johnson.

Sunday School Board—B. N. Hatch.

Mississippi College—Chas. L. Lewis.

Convention Board—A. V. Rowe.

Three more churches were received, viz.: Gillsburg, Whites-town and Amite River. The delegates were: T. C. Schilling and Jas. P. Cutrer from Gillsburg; D. G. Smith from Whites-town, and S. C. Fugler from Amite River.

In accordance with a resolution adopted last year, requesting pastors to do all the preaching they could in destitute places, the following reports were made: J. H. Lane had preached at a schoolhouse on the fifth Sundays and afternoons. He had also preached some to the colored people, and had delivered five lectures on the history and doctrines of Mormonism.

J. R. Baham had given one Sunday in each month at Dixon's schoolhouse, five Sundays at Cold Springs, and had preached five sermons at private homes.

M. T. Martin had given one month to organizing mission work in Wilkinson county. This work, through the efforts of Elder E. T. Smith, missionary of the Convention Board, had resulted in reviving four churches and the baptism of nineteen persons. Mr. Martin also reported two extra appointments in the afternoons of his regular Sundays at Gloster, and sixty baptisms as the result of his evangelistic work with self-sustaining churches.

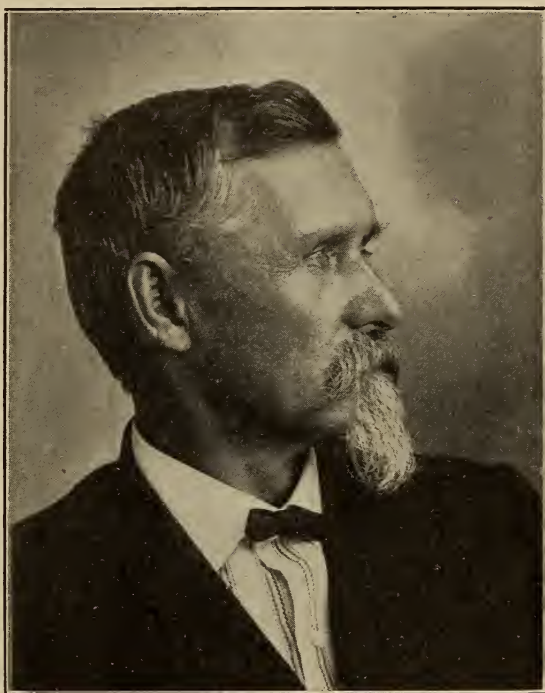
The following resolution was adopted in connection with the report on temperance:

"Resolved, That this Association will not hold fellowship with any church that will allow her members to engage in selling or giving away intoxicating liquors as a beverage, or who engage in social drinking."

There was preaching on the Sabbath by Elders A. V. Rowe and M. T. Martin, the former at 11 a. m. and the latter at 2 p. m. J. A. Scarborough preached at 7:30 p. m. Friday.

The Association expressed sympathy for Elder S. H. Thompson, who had preached much in distant and destitute communities, and took a collection for his benefit, amounting to \$66 in cash and pledges.

After considering the usual subjects, the body adjourned to meet next year with Sarepta church.



P. L. MARSALIS.

P. L. Marsalis was born and reared in Amite county, Miss., and was educated principally at Mississippi College. At the beginning of the Civil War he was sixteen years of age, and went away with the first company organized in his county, known as the "Liberty Guards," afterward Company E, 22nd Mississippi Regiment. He was wounded at the battle of Shiloh, and was then transferred to the 14th Confederate Cavalry, which was afterward consolidated with the 38th Mississippi Cavalry. He went through the four years' struggle, surrendering with his regiment at Gainsville, Alabama.

On the 11th of October, 1866, he was married to Miss Lou A. Garner, now deceased. Several children were born to them.

Mr. Marsalis chose teaching as his life work. His first school in 1866 was located within half a mile of his old home. He was for seven years the principal of the Liberty Male and Female College, at Liberty, Miss., during which the school had a large patronage. Afterward he was in charge of the Peabody School at Summit, Miss., for four years. At present (1908) he is principal of the Osyka Graded School at Osyka, Miss. He is an energetic teacher and does faithful work, being a thorough Baptist and a good man. He was clerk of the Association three years—1893. 1894 and 1895.

1895

Sarepta, in Franklin county, is the place of gathering on the 11th of October. This church being on the northern border of the Associational territory, the delegation is small. J. P. Hemby is chosen to preside, P. L. Marsalis is continued clerk, and T. J. Hewitt is selected to carry the purse. The visitors are as follows:

Union Association—W. W. Bolls, I. N. Garrett, W. W. Cubet and J. E. Lowe.

Central—M. J. Derrick.

Carey—C. A. Pritchard and T. P. Stewart.

R. J. Stewart made report of work done since the last meeting of the body, viz.: Miles traveled, 2,127; sermons delivered, 150; visits made, 348. He had also conducted nine funeral services and celebrated eight marriages. He stated that it had been the hardest year's work of his ministry, and that the spiritual condition of his churches was "lamentably low."

W. J. Weatherly reported nine sermons, seven to white people and two to colored congregations. No further report appears from any of the pastors.

On the second day of the meeting W. W. Bolls preached the Associational sermon from Matthew, 3:15.

About this time there began to be some confusion in the Association on matters of doctrine, as the following preamble and resolution, adopted at this meeting, will indicate:

"Whereas, it has come to the knowledge of this Association that rebaptism is practiced by the Galilee Baptist church to an unlimited extent, unwarranted by the Scriptures, and,

“Whereas, there is no diminishing of this heresy—on the contrary, a growing increase; therefore, be it

“Resolved, That this Association enters her solemn protest against any further practice of this heresy within her bounds, and we do solemnly declare our nonfellowship for it.”

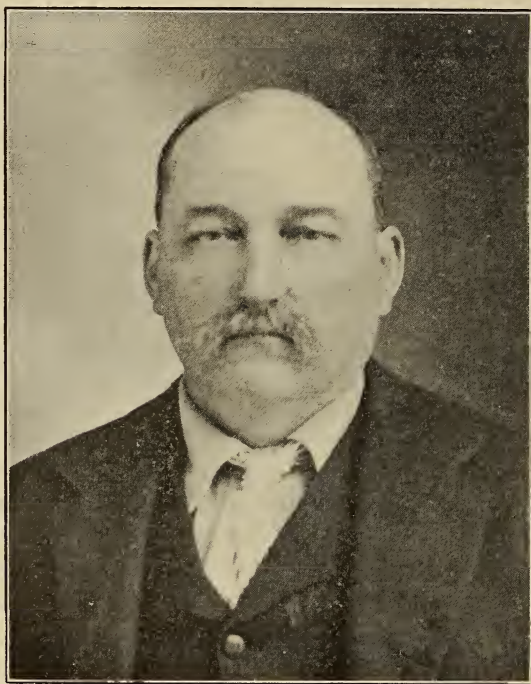
The following item is taken from the report on temperance:

“While we may not believe that the use of tobacco is a sin, yet we are bound to admit that it is a useless and filthy habit, though it may be a luxury to all of us who are addicted to it, as also to the one who likes the habit of drinking. It will not rise up and enter our mouths unless we put it there. If the American people would take the nine hundred million dollars expended for whisky and the six hundred million expended for tobacco, and donate it to the Master’s cause in mission work (one thousand dollars to each missionary), it would place in the field one million five hundred thousand missionaries—enough to send the glad tidings to every known portion of the globe, enough to evangelize the world.”

There was preaching during the meeting by Elders M. J. Derrick, J. P. Hemby, Z. Lofton, J. E. Lowe and J. E. Phillips. And a few changes of pastors had been made. Thomas Lansdell served Amite River and New Providence; M. T. Martin was pastor at Gloster; J. R. Baham preached for Zion Hill; W. P. Price ministered to Summit; B. Y. Alford served New Hope (Amite), and I. Allmond was pastor of Jerusalem.

After the usual reports had been received the body adjourned, with Mt. Olive as the place of next meeting.

T. J. Hewitt was born in Amite county, Miss., and has continued his residence there all his life. He united with Mars Hill church when young and has been an active member in the benevolent work of the church. In 1871 he was married to Miss Emily Lofton, and to them nine children have been born, eight sons and one daughter. Their eldest son, W. A. Hewitt, is pastor of the

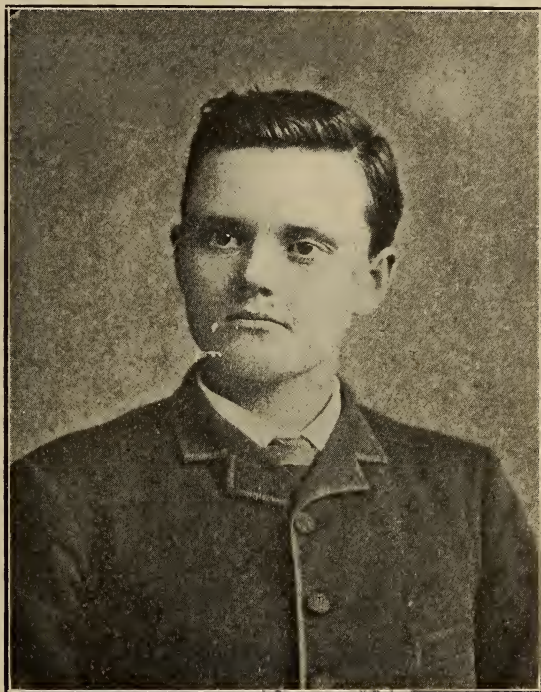


T. J. HEWITT.

First Baptist Church of Columbus, Miss. They have in their family one preacher, three doctors, one lawyer and two farmers, while the youngest son has not decided on his life work.

Mr. Hewitt has served as a member of the County School Board since 1904. He is a well-to-do farmer, living eight miles west of Summit. He was treasurer of the Association four years, from 1895 to 1898, inclusive.

Samuel J. Ellzey was born in Pike county, Miss., July 26, 1867, being a son of B. F. and Emily Ellzey. He professed religion when seventeen years of age, uniting with Silver Springs church. He at once entered into active service, and the church soon recognized his God-given talents, and gave him license to preach. His education was received in the public schools, in the Gillsburg Collegiate Institute and at Houston, Miss. He was married to Miss Mary A. Pittman, Sarepta, Miss., on the 12th of February,



SAMUEL J. ELLZEY.

1894. His ordination occurred at his home church, May 17, 1896, the presbytery being composed of Elders E. M. Schilling and J. N. Fortinberry.

Feeling the need of further preparation, he studied one year at the Seminary in Louisville, Ky., and then located at Anding, Miss. He was pastor here and at Concord, a country church near by. He was growing into a strong and useful preacher, having the confidence and esteem of his people in a high degree.

During his short stay at Anding a neat and substantial house of worship was erected, on which he labored with his own hands. He was a young man of deep personal piety and took a broad view of Christian duties and privileges.

On the 8th of July, 1902, in the beginning of what seemed a long and useful life, the Master called him away. To us it seems that one so young, pious and capable should have been spared many years, but the Divine One saw it otherwise, and we dare not question His wisdom and goodness.

Mr. Ellzey's memory is cherished by a large circle of relatives, friends and acquaintances. In the church cemetery at Concord, Yazoo county, where he ministered to the saints and preached Christ to sinners, his body reposes, waiting the Lord's return.

1896

The ninetieth annual session was held with Mount Olive church, Amite county, beginning October 9th. The opening sermon was preached by T. C. Schilling, from Matthew, 12:42, "A greater than Solomon is here." Twenty-nine churches were represented, and in organizing the body E. A. Bates was chosen moderator; T. C. Schilling, clerk, and T. J. Hewitt, treasurer. And the following visitors from other bodies were present: Bogue Chitto Association, W. R. Johnson and W. R. Walker; Chickasahay, J. A. Hackett, of the *Baptist Record*; Convention Board, A. V. Rowe; General Sunday School Convention, T. R. Godbold. H. P. Hurt represented the *Baptist Layman*, and Elder C. S. Ray was present as colporteur of the Convention Board.

The various committees were named, and reports on missions and Mississippi College were presented and discussed on Saturday morning.

The matter of doctrinal difference in the Association noted a year ago was assuming definite form by this time, many brethren, both preachers and laymen, honestly dissenting from the doctrinal views and teaching of Elder M. T. Martin. There were those in the Association who felt that some expression should be given relative to the matter, and on Saturday afternoon a set of resolutions was introduced by J. H. Lane, expressing dissent from Mr. Martin's views. The resolutions were discussed until a late hour, mainly by M. T. Martin and T. C. Schilling, when further consideration was deferred until Monday.

The preaching on the Lord's day was done by Elders J. A. Hackett, Thomas Lansdell, S. W. Sibley and W. J. Weatherly, services being held both in the house and in the grove.

On Monday morning the deferred resolutions relating to M. T. Martin's doctrines were taken up, when a motion was made to lay them indefinitely on the table. J. R. Sample, of Summit, offered a substitute, by which the editor of the *Baptist Record* was requested to allow Elder M. T. Martin and such a representative brother as the Association might appoint the use of his columns for a free and thorough discussion of the doctrines complained of. To this substitute there was unanimous consent, and a committee of three—viz., Thomas Lansdell, S. W. Sibley and J. H. Lane—was appointed to select someone to hold the discussion with Mr. Martin. This committee selected R. A. Venable, of Meridian, Miss., but the discussion was not had, and, so far as known, no report of the matter was ever made to the Association.

Two resolutions were offered, one by M. T. Martin, the other by J. R. Sample, condemning the action of the last Association concerning Galilee church practicing rebaptism, but they were both tabled and the following finally passed:

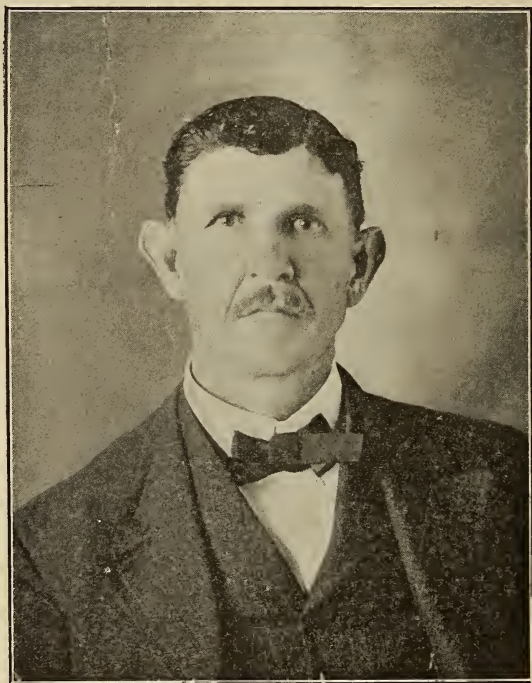
“Resolved, That, on the question of rebaptism of one who was formerly baptized in unbelief, it is the right of each church to act in her sovereign capacity.”

To be true to the facts of history, it is proper to add that the foregoing matter occasioned a breezy discussion and much general comment. But the difference was one of doctrinal teaching, and did not involve personalities or questions of morals.

Letters of dismissal were given McComb City, New Hope (Amite), Mount Vernon, Amite River and Jerusalem churches.

E. A. Bates, of Marshalton, Miss., was born September 6, 1858. Like many of our best men, he was reared on the farm, receiving his education in the common schools of the country. He takes an active interest in affairs of church and state, and is a pious and worthy citizen. His wife was Miss Minnie Quin, a daughter of the late Elder H. G. Quin.

In addition to his farming interests, Mr. Bates for a number of years has dealt in livestock, having a good acquaintance with



E. A. BATES.

the Western markets, and enjoying the confidence and esteem of the trading public.

He professed religion in 1880, uniting with East Fork church, and in 1896 was ordained to the office of deacon. He served as moderator of the Association four years, from 1896 to 1899, inclusive, and presided with ease and ability. He is a firm friend to his pastor, an essential quality in a good deacon.

1897

The meeting was held this year with New Providence church, beginning November 25th. This was owing to the appearance of yellow fever at a number of places in the State. The session continued two days, and eleven churches were represented. The appointee and alternate both being absent, J. L. Johnson, a visitor, by request, delivered the annual sermon. E. A. Bates and T. J. Hewitt were re-elected moderator and treasurer, respectively, while Elder E. Gardner was chosen to keep the records.

Resolutions were adopted expressing sympathy for the fever-stricken sections of the South, and invoking the Divine comfort and relief for the sufferers.

The usual committees were appointed, and the subjects of missions, religious literature, temperance, pastoral support, etc., were considered.

The doctrinal differences existing in the Association had not subsided by this meeting; on the contrary, they had grown more pronounced. The membership of Galilee church, of which Elder M. T. Martin had been pastor, were divided in sentiment, those agreeing with Pastor Martin finally withdrawing and organizing another church. Mr. Martin was also pastor of Zion Hill, one of the oldest churches in the Association, and this church, of course, stood with her pastor. On this account the Association passed the following act:

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

"*Resolved*, That this Association withdraw the hand of fellowship from said church and its pastor."

Later another set of resolutions was adopted, expressing strong dissent from Mr. Martin's doctrinal views, and giving notice that any church in the Association that might engage him as pastor would forfeit its membership in the body. The resolutions also contained a request to the churches which had gone off to return to the old faith and to regular Baptist organization.

These matters, being a part of the Association's history, are given as nearly as possible as they occurred in the proceedings of the body. Mr. Martin had decided convictions, and he maintained them with unusual vigor and ability; and, while this division was greatly deplored, it is believed that no ill-will is cherished for his memory.

Elisha Gardner was born in Amite county, Mississippi, April 22, 1867, and was reared on the farm, attending the public schools until eighteen years of age. He then taught school in his native county for four years. His marriage to Miss Demarias Day occurred in 1888. He was converted and united with Mars Hill church when eighteen years old, and was ordained to the work of the ministry in his twenty-fourth year. Since his ordination he has served full time as pastor of churches in Amite and

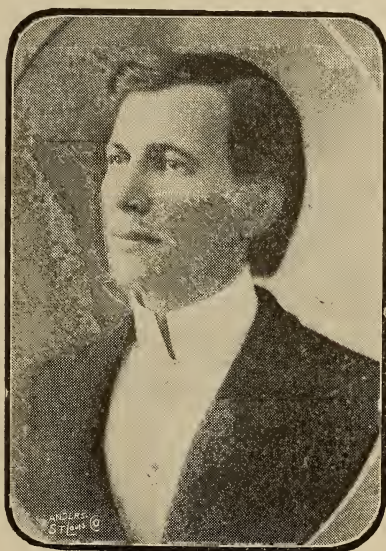


ELISHA GARDNER.

Franklin counties. He is at present (1908) the pastor of New Providence and Ebenezer churches, having served the former for the past twelve years, and the latter six years, and is happy in his work.

Mr. Gardner is original in his thinking and methods; is a fluent speaker and a popular preacher. Being in the prime of life, and of good health, he is promised many years of usefulness and power.

John P. Culpepper was born in Lawrence county, Mississippi, September 27, 1866. His early life was spent on the farm, attending the public schools until he was eighteen years of age, when his father "set him free" to get an education. He continued to attend the neighborhood schools for two and a half years. He was converted at the age of sixteen under the preaching of Elder R. Drummond, being received into the fellowship of Crooked Creek church. In the summer of 1887 he felt impressed to become a preacher of the gospel, and was accordingly licensed by his home church the following year. He then en-



JOHN P. CULPEPPER.

tered Mississippi College, graduating in 1893, with the B. L. degree. He preached during the summer months, some of his best meetings being those held during his college days. He also studied at the Southern Baptist Theological Seminary at the session of 1893-94. He was ordained in June, 1894, Elders R. Drummond and J. C. Buckley composing the presbytery. His first pastorate was at Columbia, Miss., 1895 and 1896. He also preached for Monticello, Society Hill, Ebenezer and Cedar Grove churches.

Mr. Culpepper was married to Miss Rosa Lee Bacot, September 9, 1896. He next accepted the care of the church at Glos-

ter, Miss., remaining there six years. During this time a pastor's home was built and the work organized along lines of denominational progress.

In 1903 he accepted work as pastor at Lumberton, Miss., remaining two years. While here a pastor's home was erected and the church left in good condition. He next accepted a call to Poplarville, Miss., his present field, where he has been greatly blessed. A pastor's home has also been built here and the church membership doubled.

Mr. Culpepper has done considerable evangelistic work, in which many have been saved. He has now been preaching thirteen years, and has seen more than 2,500 persons unite with the churches, besides leading in the work of building a number of houses of worship. With this fine record of work we may safely predict for him a career of great usefulness.

1898

Ebenezer is the place of meeting, and the time November 25th. The lateness of holding the session was because of the appearance of yellow fever for some years immediately preceding this time. The attendance was small, as is usually the case at so late a date in the year. The former officers were re-elected—viz., E. A. Bates, moderator; E. Gardner, clerk, and T. J. Hewitt, treasurer.

E. H. Garner and J. E. Lowe came as corresponding messengers, the former from Carey Association and the latter from the Union. Secretary Rowe came from the Convention Board.

J. P. Culpepper preached the annual sermon.

On the Lord's day Elder A. V. Rowe preached and took up a collection for missions.

J. E. Lowe offered the following in connection with the report on temperance: "Intoxicating liquor is the fine blood of the gambler, the element of the burglar, the prop of the highwayman, and the support of the midnight incendiary. It burns up men, consumes women, detests life, curses God and despises heaven. It murders the soul; it is the sum of all villainies, the father of all crimes, the mother of all abominations, the devil's best friend and God's worst enemy."

This item is taken from the report on ministerial education, written by W. B. Kinabrew: "The leaders and instructors of our churches must of necessity be themselves well instructed. One cannot teach others if he is ignorant. The blind cannot lead

the blind. The shepherd cannot lead the flock into green pastures unless he knows where the pastures are and the places of shelter and safety. That uneducated preachers have, in times gone, done much good, and built up the cause of Christ, is emphatically true. But these times and conditions have forever passed. In these days of steam, electricity, daily mail, public schools and colleges, the people are becoming better educated and more intelligent, and, of necessity, their leaders must be in advance of them. There is no profession or occupation that needs more thorough and diversified education than that of our preachers."

A good report on Sunday schools was presented by E. W. Roark, whose home was at Ebenezer, and whose memory is cherished, not only in his own community, but elsewhere as well.

The meeting was short, and nothing of unusual interest occurred.

1899

On the 6th of October the saints assembled at Bethlehem church, Amite county, to hold the ninety-third annual meeting of the "old Mississippi." H. H. Ratcliff and Chas. Hooper were the reading clerks, and the body was organized by retaining E. A. Bates and E. Gardner as moderator and secretary, while Sam B. Robinson was chosen custodian of the funds.

An address of welcome on behalf of the church and community was made by Pigot Lea, and the response for the Association was made by Edgar Godbold.

The visitors from other bodies were: J. B. Lawrence, from the Yazoo Association; H. D. Scarborough, from the Fair River; H. S. Archer, from the Carey, and D. M. Huff, from the Bogue Chitto.

Elder E. Gardner preached the annual sermon at the beginning of the evening session on the first day.

The following resolution was presented by J. H. Lane, and adopted:

"To the Hon. F. A. McLain and the Hon. Pat. Henry:

"We, the Mississippi Baptist Association, now in session, do hereby most respectfully ask you, as our Congressmen, to use your splendid ability to secure the prompt expulsion of Brigham H. Roberts, of Utah, the avowed polygamist and covenant-breaker, from Congress."

Elder S. H. Thompson, now growing old and feeble, was in the meeting, and, in recognition of his past services, a collection was taken for his benefit.

A mass meeting was held on Sunday morning, conducted by J. R. Baham, and the report on Sunday schools was read by T. J. J. Spurlock. The preaching on the Lord's day was done by J. B. Lawrence and H. S. Archer, the former in the house and the latter in the grove.

A fine report on "pastoral support" was presented by H. H. Ratcliff, chairman of the committee, from which this extract is taken: "Of all professions, we conceive of none where adequate remuneration is more sacred or obligatory than money which rightly belongs to the gospel minister. When we, through negligence or indifference, withhold our support from our preachers, we greatly impair and handicap their usefulness. No minister is competent to teach or rightly divine the Word of God without giving his whole time to the study of the Bible. No lawyer, physician or other professional man can consume time with anything else but his avocation, unless he suffer. This same undivided and constant attention to ministerial work will also suffer if pastors are compelled to resort to outside duties to secure a livelihood." The other members of the committee with Mr. Ratcliff were Ardrey Toler and Henry Ballard.

The report on "church discipline," among other things, says: "One of the greatest difficulties with which we have to contend is the fear of wounding feelings and giving offense, and thus frequently members are allowed to go on in gross sins, such as profanity, drunkenness, etc. The command is plain and emphatic to withdraw from those who walk disorderly, and yet, because of this fear, we often hold our peace and the cause of Christ suffers. Let our people consider which is the more serious, to grieve the Holy Spirit or wound the feelings of the offender."

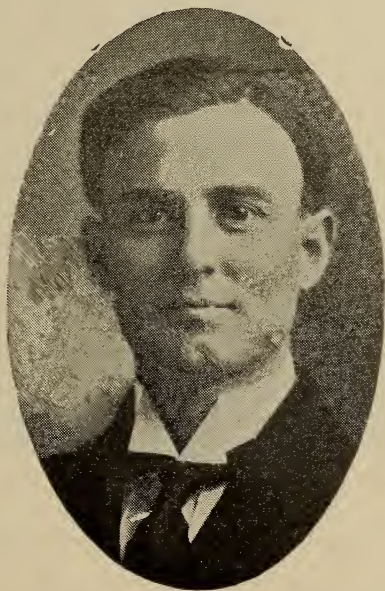
For several years the minutes of the General Sunday School Convention have been published with those of the Association. The Convention met this year with the Gloster church and Sunday school on April 29th. and held a two days' session. Ten schools were represented, as follows: Gloster, Liberty, New Providence, Mount Olive, Hebron, Bethlehem, East Fork, Hominy Creek, Ebenezer and Gillsburg.

M. H. Martin was elected president, and S. B. Robinson secretary. Quite a number of essays were read, and some fine dis-

cussions were had. At eleven a. m. on the Sabbath T. C. Schilling preached to an immense congregation from Isaiah, 62: 1. Theme, "Christian Zeal."

The following list will indicate the arrangement of pastors and churches this year:

J. J. Walker was bishop of Bethel, Hebron and Mount Pleasant; T. C. Schilling served Bethlehem, Gillsburg and Liberty; E. H. Hanlin was pastor at Concord; Thomas Lansdell preached for Ebenezer; J. H. Lane ministered to East Fork; J. P. Culpepper was bishop at Gloster; E. Gardner served Hopewell, New Providence and New Zion; J. B. Lawrence was pastor of Mars Hill; J. L. Price preached for Mount Olive; J. E. Lowe served Mount Zion; Z. Lofton ministered to New Salem and Siloam; J. E. Wills preached for Ramah; J. R. Mullins was pastor of New Hope, and R. J. Boone preached for Whitestown.



J. BENJAMIN LAWRENCE.

J. Benjamin Lawrence was born in Rankin county, Mississippi, July 10, 1873. When he was three years old his parents moved to Goshen Springs, Miss., a small town in the northern part of the county. Here his boyhood days were spent until

he entered Mississippi College in 1895. From this institution he was graduated with the A. B. degree in 1899, and with the M. A. degree in 1901. While in school he served country churches, his full time being occupied. During his last year at college he was pastor of Mars Hill church, Mississippi Association, continuing in this service until called to the pastorate at Greenwood, Miss.

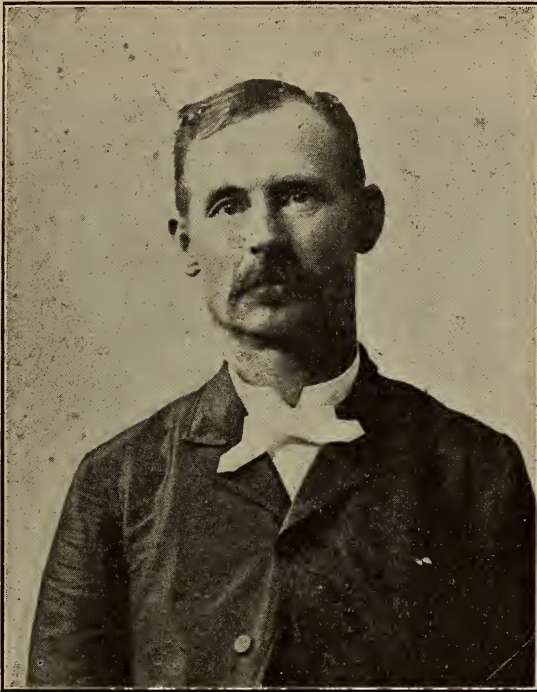
In the fall of 1900 Mr. Lawrence was married to Miss Helen Alford, of Goshen Springs, Miss. During his two years at Greenwood there was a large increase in the membership, and a pastor's home was built. From here he went to Brownsville, Tenn., where he served as pastor for two years, during which there was a marked increase in the membership and in contributions, the latter nearly doubling. His next move was to Humboldt, Tenn., where he was bishop for three years. In the matter of contributions, the church went from \$1,600 to \$3,600, being the leading church in the State in the amount of money given for benevolent work. There were also constant accessions by experience and baptism.

In April, 1907, Mr. Lawrence assumed the care of the Coliseum Place church, New Orleans, his present charge. During his first year here there were seventy-five additions to the membership, more than one-half of whom came in by baptism. During the first half of the present year (1908) there have been few Sundays without baptisms. Mr. R. H. Brown, the senior deacon of this church, says: "There has never been a year in the history of this church during my period of membership in which there has been such marked progress as there has been this year." In accepting the call to the Coliseum Place church, he sent the congregation this message: "I am coming to you with the purpose of doing the work of my life."

Mr. Lawrence is specially gifted in oratory. He was a distinguished speaker during his college days, winning a medal at Natchez, Miss., in 1899. With consecrated powers of mind and heart, a career of great usefulness is promised him.

J. J. Walker was born near Westville, Miss., April 21, 1853. He professed religion when seventeen years old, uniting with the church at Cato, Miss. He was married to Miss Sarah J. Brown in February, 1876. He was licensed to preach in 1877, and was ordained in 1879.

For ten years Mr. Walker served churches in Simpson and Covington counties, when he moved to Hebron, Lawrence county,

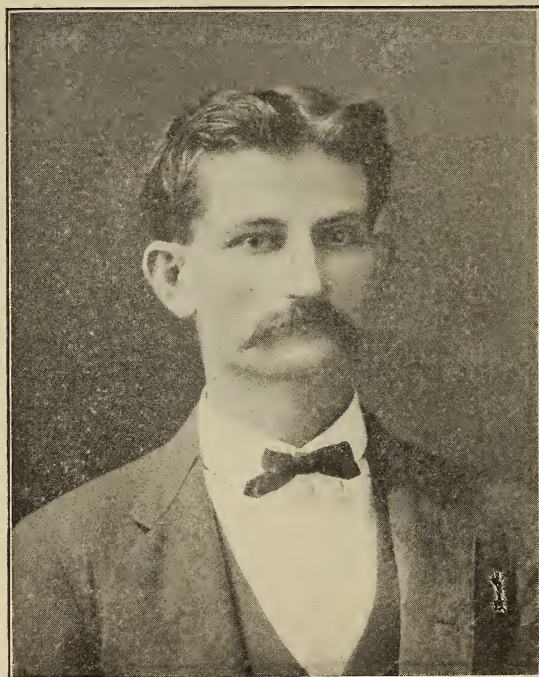


J. J. WALKER.

serving two years as missionary of the Strong River Association. During this time his wife died, and he resigned his work and moved to Wesson, Miss. His second marriage was to Mrs. Fannie Pettigrew, February 8, 1893, and in November of that year he moved to McComb City. His next move was to Amite county in 1898. Here he spent ten years more of active work, serving a number of churches within the bounds of the "old Mississippi."

Mr. Walker is an ardent friend of missions and an uncompromising advocate of prohibition. His reports and speeches, especially on these two subjects, will long be remembered in this Association. His last home in Amite county was at Glading, on the Liberty-White Railroad. At the close of 1906 he resigned all his work with a view of going West, but, under the divine leading, he accepted work at Shubuta, Miss., his present field.

Mr. Walker is an active and zealous pastor, and, like all faithful preachers, has experienced many trials and difficulties; but it is his fixed purpose to give himself wholly to the Lord's work until He shall say, "It is enough; come up higher."



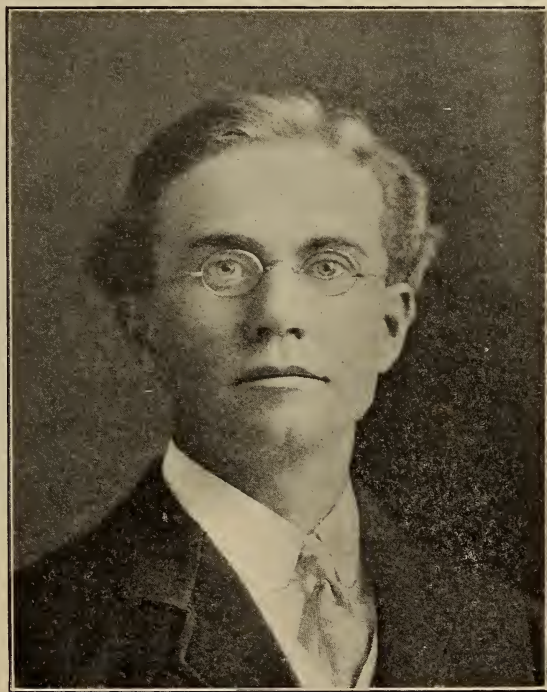
SAM B. ROBINSON.

Sam B. Robinson was born near Liberty, Miss., September 11, 1869. He was educated in the common schools and in the Liberty Male and Female College, afterwards taking a teacher's training course under Prof. A. H. Ellett and others at Iuka, Miss. He began office work as a bookkeeper at Gloster, Miss.,

in 1894. He was married February 12, 1896, to Miss Della May Jenkins, and located this year at Liberty, organizing the W. L. Robinson Company, of which he is still the manager.

He was elected superintendent of the Liberty Baptist Sunday school in 1900, and ordained to the deaconship in 1901. Under his leadership the Sunday school has grown to more than one hundred pupils, has a full set of officers and teachers, and is one of the most efficient and liberal Sunday schools in the country. They also have a branch school with an enrollment of some thirty-five or forty pupils.

Mr. Robinson is likewise a zealous and faithful deacon, a good business man, and is of strong help to his pastor, his church and community. He was treasurer of the Association in 1899.



JAMES B. QUIN.

James B. Quin was born near Marlin, Texas, July 8, 1874. His parents, Mr. and Mrs. John H. Quin, moved back to Pike county, Mississippi, in the fall of 1874, and settled on Bogue

Chitto river, where the subject of this sketch was reared. He united with Friendship church, near McComb City, in 1893, and was ordained to the ministry at this church in 1900. He received his education in the public schools and in Mississippi College, spending five years at the latter institution.

While in college Mr. Quin was fall orator of the Theological Society one session, and during his senior year was first orator on the anniversary occasion. In addition to his college course, he has spent one session at the Broughton Bible Conference, Atlanta, Ga.

He has served Mount Zion, Mars Hill and Liberty churches in the Mississippi Association; also, Friendship, Shady Grove and East McComb, in the Bogue Chitto Association. He was pastor at Yazoo City, Miss., for fifteen months. He is at present (1908) located at Prentiss, Miss., on the Mississippi Central Railroad, where he has a growing work. His wife was Miss Myra E. Dodds, of near Hazlehurst, Miss., to whom he was married January 12, 1904. He is a young man of energy and consecration, with fine possibilities before him. He is a grandson of the late James B. Quin, for whom he was named, and who was for many years prominently connected with the Mississippi Association.

W. A. Hewitt was born in Amite county, Mississippi, January 4, 1876. He is the eldest son of T. J. Hewitt, and was reared on the farm, attending the public schools until he was eighteen years of age, when he entered Mississippi College, spending five years in that institution and graduating with the B. A. degree. He professed religion while quite young, uniting with Mars Hill church. He was early impressed that it was his duty to



W. A. HEWITT.

preach, and so did not delay the work. His ordination to the ministry occurred at his home church, the ordaining council being composed of Elders J. H. Lane and A. V. Rowe.

After graduating from Mississippi College, Mr. Hewitt accepted the principalship of the Osyka Graded School, Osyka, Miss., teaching one session and preaching to five churches. He then took a course of study at the Theological Seminary at Louisville, Ky., and has also studied at the University of Chicago. His next field of labor was at Columbia, Miss., where he

remained three and a half years. He was married January 22, 1902, to Miss Olive Haley, of McComb City, Miss.

In 1905 Mr. Hewitt accepted his present charge at Columbus, Miss., since which time the membership of his church has been largely increased, and a new house of worship erected at a cost of \$40,000. He is a fluent speaker, and, as his lifework is just beginning, he has the promise of large usefulness and power.

1900

New Salem was the place of meeting on the 13th of October. Twenty churches were represented, and the Association was organized by electing J. H. Lane moderator, E. Gardner clerk and Willam H. Causey treasurer.

J. P. Culpepper was the preacher of the annual sermon, and a number of addresses were made on the "New Century Movement," as follows: J. J. Walker discussed "The Spread of Baptist Principles in the Last Century," J. H. Lane spoke on the "Distinctive Principles of Baptists," and John P. Culpepper made an address on the "Hope of the Century."

There was preaching during the meeting by J. J. W. Matthis, J. J. Walker and J. H. Lane.

The matter of erecting a monument at the grave of the late Elder Zachariah Reeves was discussed, and a committee of three—viz., C. P. Jones, J. A. Burris and Winchester Everett—was appointed to raise the necessary funds.

J. P. Culpepper presented the report on the "New Century Movement," which closes in this way: "We are more than 2,000 strong. It is with sadness that we must say that we gave last year eleven cents apiece for missions. We would recommend that a New Century meeting be held in all the churches during the year, and that special efforts be made to enlist all the members of the churches in the salvation of the world. May it be that, before the New Century that is about to be born, has rolled its years away, our blessed Lord will come back to earth to claim His own."

The routine business was finished and the body adjourned to meet a year hence with Mars Hill.

Joel H. Lane was born in Rankin county, Miss., October 9, 1862. He was educated at Mississippi College and the Southern Baptist Theological Seminary. In 1882 he was licensed to preach



JOEL H. LANE.

by the church at Clinton, Miss., and ordained at Salem church, Simpson county, January 30, 1885. He taught school in this county and served Strong River and Hepzibah churches one year. He then located at McComb City, serving as pastor there

and at Magnolia. While in the seminary at Louisville he was pastor one year at Jeffersonville, Ind. Returning to his native State, he was pastor at Osyka and Amite City, La.

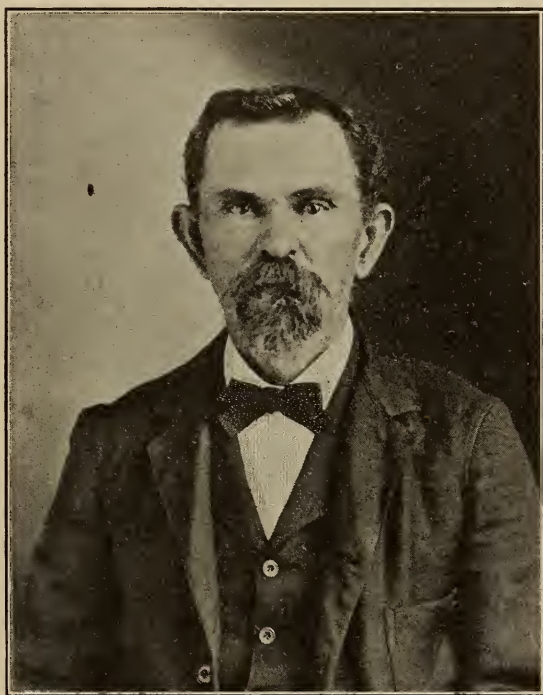
Mr. Lane's next move was to East Fork, Amite county, where he built a good home and served as pastor of East Fork church for eleven years. He was also bishop at Mars Hill for several years during this time, both these churches having services two Sundays a month. Other churches ministered to in Amite county were Hebron, Liberty, Gillsburg, Mt. Vernon and Tangipahoa. At the latter he led the saints in the work of building an elegant house of worship. He was a zealous leader in founding and maintaining the East Fork high school, an institution which flourished several years. He enjoys the distinction of having baptized five hundred and eighty persons in the river Amite, besides doing much other pastoral work. In 1903 he left the "old Mississippi" and moved to Magnolia, again building a neat home and remaining four years. While here he was pastor of a number of churches in town and country. His next move was to McComb City, his present field. Here he built a commodious home on "College Hill," and here he ministers to the South McComb Baptist church and others around. His church has grown into a large and influential body, and owns a good house of worship. In addition to his work as a pastor, Mr. Lane has given much time to evangelistic work with good results.

His wife was Miss Julia Dampeer, youngest daughter of Col. J. M. Dampeer, to whom he was married November 30, 1890. They have five children, two sons and three daughters.

Mr. Lane is of genial disposition and ready wit, and makes many friends. He has celebrated as many as three marriages in one day and had an invitation for the fourth, but, there being a limit to his physical endurance, he failed to reach the last. He is a man of faith and prayer, and of good ability.

The picture on the preceding page represents him in his study.

William H. Causey was born near Liberty, Miss., May 9, 1848, and spent his youth there, except three years. He was away two years in the Southern army, and it was while in camp at Grenada, Miss., in 1864, that he professed faith in Christ and was baptized. He was married December 28, 1871, to Miss Mary J. Rice, daughter of the late Robert T. Rice.

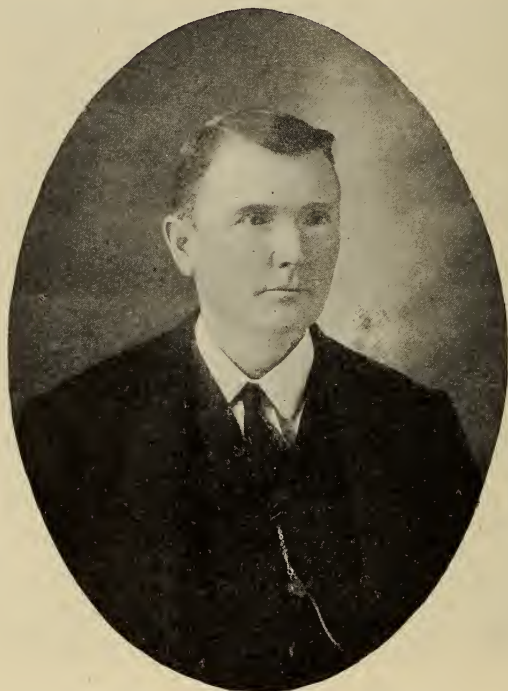


WILLIAM H. CAUSEY.

Mr. Causey has been a deacon of the Liberty Baptist church some eighteen or twenty years, is regular in attending worship and faithful in the discharge of his duties. He is a grandson of William Causey, the second treasurer of the Association, an account of whose life has already been given.

He is a well-to-do farmer and lives near the courthouse town in old Amite. He has reared a family of several children.

W. K. Anderson was born in Amite county, Miss., May 11, 1860, growing to manhood and attending school in his native county. In 1880 he united with East Fork church, and in 1891 was ordained to the work of the ministry. He has served a number of churches as pastor, being at present actively engaged in the work. He has been twice married, first to Miss Minnie Bur-



W. K. ANDERSON.

ris, on May 8, 1883, and second to Mrs. Alice Causey Newman, August 22, 1907.

Mr. Anderson is a conscientious and devout man and a useful preacher. In his pastoral work during these sixteen years he has traveled 11,000 miles, preached 600 sermons, made 1,000 visits and baptized nearly 250 persons. He is a student of the Word and knows how to endure hardness as a good soldier of Jesus Christ. His home is at Glading, Miss.

J. J. Stringfield was born in Washington parish, La., June 19, 1859, and was reared on the farm, attending the public and private schools of the country. He united with Mt. Pisgah church, near his home, when sixteen years old, and was baptized by the late Elder F. W. Eady. When quite young he felt that it would be his duty to preach, and desired better preparation. Accordingly he entered school at Gillsburg, Miss., in 1888, and on the 9th of March, 1890, was licensed by the Gillsburg church.



J. J. STRINGFIELD.

His ordination occurred at Gloster, Miss., in 1898, the ordaining council being composed of Elders R. J. Stewart, E. T. Smith and M. T. Martin.

Owing to a serious and protracted affliction from rheumatism, Mr. Stringfield has never been able to enter the work of the ministry as he had hoped, but has spent his time mainly in teaching. He has served one term as assessor of Amite county, and in 1907 was elected county treasurer. His home is at Liberty, Miss.

1901

The "old Mississippi," in common with the rest of the world, has now entered the twentieth century, and her own centennial is rapidly approaching. On the 11th of October the tribes gather at Mars Hill to hold the ninety-fifth annual session. T. C. Schilling is elected moderator, E. Gardner clerk, and J. D. Lea treasurer. The annual sermon is delivered by E. Gardner.

I. H. Anding and W. R. Walker come from the Bogue Chitto Association; S. J. McBride from the Copiah county Association, and L. D. Scarborough from the Fair River. A. V. Rowe, the indefatigable mission secretary, is present from the Convention Board, ready to speak in behalf of a perishing world.

J. J. Walker, a man full of missionary zeal, submits a good report on missions, which is discussed by him and Secretary Rowe, and a special prayer for the work is led by T. C. Schilling. It is worthy of remark that the spirit of world-evangelization has been growing with the passing years, until the subject now has the right of way, and no one thinks of opposing the great cause. There have all along been a few earnest souls who talked and worked for missions, while the masses have been indifferent, but now the interest is more general and the zeal greater. There remains, however, much to be done, if we would obey the last command of the risen Savior.

This report says: "Baptists are fast learning that our great business in this world is evangelization. The 'Go' of the commission is as mandatory, and is as much fraught with promise, as is the 'Baptize.' He who neglects either or opposes either fails equally in meeting the conditions of the promise, 'Lo, I am with you all the days.'"

It is also manifest that the temperance sentiment has been growing, along with other questions of progress. For many years strong reports on the evil of intoxicants have been presented and discussed. And while a complete victory over this sin has not been won, there can be no doubt that a gratifying advance has been made. The report this year says: "But as to the use of alcoholic drinks as a beverage, we should be more than temperate—we should abstain altogether from it. We believe it to be unbecoming a Christian even to take a little. The time was when but little was thought if a Christian took a drink. but that time is past. It is a shame for us to taste the fluid that has brought so much woe to our land and country."

There was preaching on the Lord's day by T. C. Schilling and J. B. Quin, the former in the church and the latter in the school-house. Collections were taken for Elder S. H. Thompson and the Baptist Orphanage.

The committee appointed last year to raise funds to erect a monument at the grave of Zachariah Reeves made the following report:

"We succeeded in raising a fund of \$90 from the churches and relatives. We have contracted for the best we could get for that amount. The monument will have a base rock two feet square, and a shaft fourteen inches square, standing six feet ten inches in height. The inscription to contain an open Bible, name, dates of birth and death and ordination to the ministry, and number of years serving as moderator of this Association.

"As his wife and daughter (the only members of his family buried there) are on each side of his grave, the contractor kindly offered to inscribe their names, dates of birth and death, on their respective sides of the monument, without additional cost."

The committee also requested the Association to inclose the monument and graves with a substantial fence, and a collection of \$20 was taken for this purpose.

W. B. Kinabrew, chairman of the committee, writes in a forcible way on "Pastoral Support," as follows:

"That it is the duty of the churches to support the pastors will not be disputed. The Scriptures say that those who preach the gospel should live of the gospel. But the question is: What kind of a living should we give our pastors?' In estimating the wages of any laborer, several things are to be considered. 1. What talent does it take to enable one to perform the work? 2. What training and expense does it require? And, lastly, what value is the work when accomplished? If we apply these tests to the preaching of the gospel and performing pastoral work, we will find that it takes the best talent to be had, and it requires much training and a considerable expense to qualify one for the work. And this talent, training and expense should command as much as like qualifications in other callings."

The statistical tables show 208 baptisms, 2,692 members and the sum of \$6,779.99 contributed.

The following biography was prepared by Elder W. F. Yarbrough, pastor of the First Baptist Church, Jackson, Miss.:

No history of the Mississippi Association would be complete without some notice of the life and labors of this faithful servant of God.



T. C. SCHILLING.

T. C. Schilling was born in Washington parish, La., January 23, 1853. He professed religion at seventeen years of age, being baptized into the fellowship of Mt. Hermon church of Louisiana. He received his early education in the neighborhood schools. Prominent among his instructors was Prof. W. H. Dixon, an

Englishman, and a man of scholarly attainments and fine teaching ability. Later he enjoyed a course of instruction under the lamented M. S. Shirk, of Osyka, one of the ripest scholars of all that section. Some years after his marriage and his ordination to the ministry, he was induced to undertake a course of study in Mississippi College. Accordingly, in the fall of 1880 he moved to Clinton and entered the college, but was forced after a short time, by serious and continued illness in his family, to give up his cherished undertaking and return home, to take up whatever work the Lord might open to him.

Though frustrated in his plans for a college education, he had already learned one of the main lessons intended for the college student—that of continuous application to his studies. He has never ceased to be a student, especially of *the Book*, and has been able to hold his own with many men of better advantages as a master of clear, concise and forceful expression, and as an exponent of Bible doctrines. Service in his early life as book-keeper and school teacher proved very helpful as a factor in his preparation for his life work.

He was married February 3, 1876, to Miss Angie D. James, who has proved herself a faithful and devoted wife. Blessings on these faithful and self-sacrificing preachers' wives, who "stay by the stuff," rear the children and bear the burdens, through winter's storms and summer's sun, while their husbands are giving their lives to make the world better and to lift souls to heaven. Truly theirs is the harder lot and theirs ought to be the greater glory, though they are the faithful ones whose toils and tears and sacrifices are unknown to the world.

Bro. Schilling was licensed to preach in 1873, and ordained in 1876, the presbytery being composed of Elders W. J. Fortinberry, C. F. Crawford, W. H. and E. M. Schilling. His ministerial labors have been mainly in Amite and Pike counties, Miss., he having also served a number of churches in Louisiana. In an unexpected and providential way his life became linked with the little village of Gillsburg, Amite county, and eternity alone will reveal the value of his contribution to the religious and educational interests of that community. This inland village came to be known far and near through the Gillsburg Collegiate Institute, founded in 1882 by Mr. W. A. Gill, whose generous giving and unselfish devotion to the public good entitle him to rank among the world's benefactors.

In the fall of 1882 Bro. Schilling was unexpectedly called to the pastorate of Jerusalem Baptist church, two miles distant from Gillsburg. During the following year, while serving this church, he was invited by Mr. Gill to preach on Sunday afternoons of the same year at Gillsburg, for which service Mr. Gill himself paid. So satisfactory was the service rendered that at the beginning of the next year, January 3, 1884, Bro. Schilling found himself a resident of Gillsburg as pastor of the Gillsburg Baptist church, largely through the influence of Mr. Gill. The best twenty years of his life he gave to this place, nineteen of them as pastor of the church. For seventeen years he was Secretary of the Board of Trustees of the Gillsburg Institute, and in this position was usually foremost in procuring new teachers. He rendered valuable service in writing for the papers and in soliciting pupils for the institution. For this latter work he had fine opportunities, as he went among the surrounding churches in evangelistic labors and as pastor (for Gillsburg was not a full-time church). Among others, he served such strong churches as Ebenezer, Liberty and East Fork. His work has been greatly blessed, but especially so at Gillsburg, where he labored for so many years. Here he touched many lives for good and baptized many happy converts into the membership of the church. As student of the Gillsburg Institute it was the writer's privilege to sit under his ministry for two years, and it gives him pleasure to testify that he was "a good minister of Jesus Christ," as he faithfully, earnestly and conscientiously broke the bread of life to perishing men and women. For twenty-six consecutive years he has ministered to churches in Amite county.

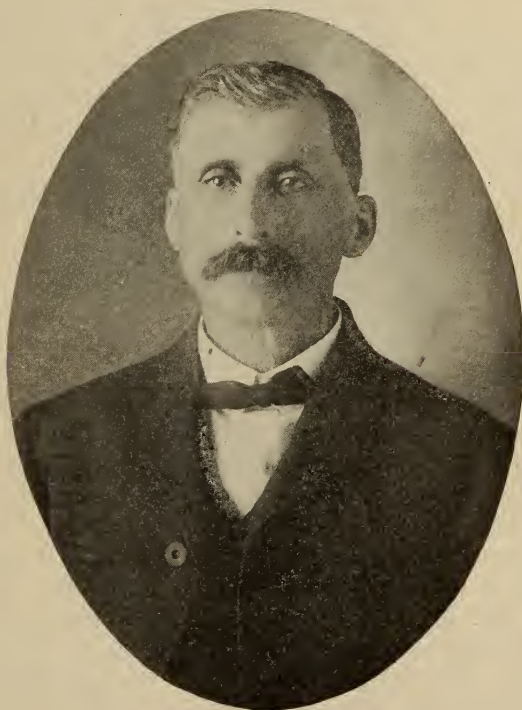
December 16, 1903, Bro. Schilling moved to Magnolia, Miss., from which place he continues to serve surrounding churches. For twenty-four years his time has been fully occupied, and, although past the age when many preachers are said to pass the dead line, he continues in demand with the churches. For a number of years he was a member of the Convention Board. His painstaking and systematic methods are manifest in his habit of keeping a record of all his work from the first, such as days of service, miles traveled, sermons preached, baptisms administered, marriage ceremonies performed, funerals conducted, etc. He has gathered a fairly good collection of books, which he knows how to use to the best advantage, and his continued usefulness is accounted for by the fact that he continues to study. As long as a minister of the Word can bring out of God's storehouse

treasures new and old, there will be a place for him among the churches. Too many pastors with churches widely separated allow their habits of study to become completely demoralized.

During his busy ministry he has found time to read a number of denominational papers and to contribute valuable articles to some of them. He seems still in the vigor of a useful life, with the prospects before him of filling his remaining years with some of the best work of his life.

God be praised for the "old guard" of faithful country pastors, the worth of whose services will never be known till the books are opened up yonder.

W. F. YARBOROUGH.



J. D. LEA.

J. D. Lea was born near Liberty, Miss., July 13, 1850, and was reared on the farm, receiving his education in the country schools. He professed religion at the age of fourteen, uniting with the church at Liberty. His marriage to Miss Janie Going,

of Clinton, La., was celebrated on the 29th of December, 1875. In the year 1882 he was ordained to the office of deacon, and at the same time was elected church treasurer, which position he has continued to fill.

Mr. Lea is a son of the late W. Z. Lea, who was so long identified with the work of this body. He is a well-to-do farmer and a useful citizen, living in his native community, four miles from Liberty. He is faithful in his church relations and ready for every good work. He was treasurer of the Association three years—1901, 1902 and 1903.

1902

The Association met with Bethel church, Amite county, October 10th. The officers chosen were W. B. Kinabrew moderator, T. C. Schilling clerk, and J. D. Lea treasurer. J. H. Lane was the annual preacher, whose text was I Kings, 17: 14. The Berwick church was received, her messengers being W. D. Hazlewood and W. I. Causey.

The usual committees were appointed, who presented reports on the various subjects, and it was agreed to shape the business with a view to adjourning on Sunday evening.

The Reeves Monument Committee made a final report as follows: "We have inclosed it with durable material and paid for same. Memorial services were held at New Zion church, near the grave, on the fourth Sunday in November, and suitable addresses were delivered by C. H. Otken and Geo. F. Webb."

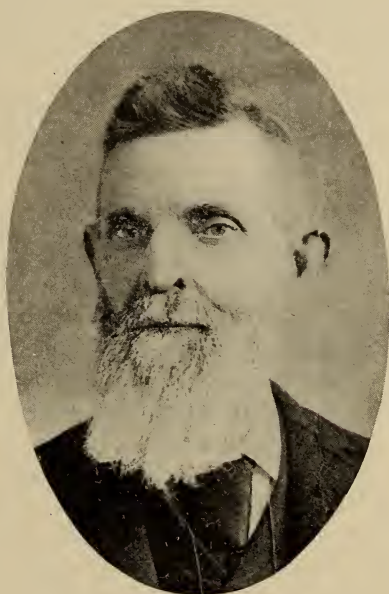
This was not long before Mr. Webb's death, and it must have been an affecting service, as he spoke of the old preacher with whom he was so long associated, serving with him at one time as one of the officers of the body.

There was preaching during the session by T. C. Schilling, J. P. Culpepper, J. H. Lane and O. N. Harrington. Elder S. H. Thompson was present, and the usual collection was taken for him, Mr. Thompson leading in a fervent prayer.

A number of deaths are reported this year, as follows: A. J. Bates, of Bethlehem; William Sanders, of Bethel; W. H. Turner, of Mars Hill; Samuel L. Scott, of Hopewell; L. Q. Smith, of Gillsburg; John W. Lusk, of Gloster; Geo. P. Gardner and Lee Williams, of East Fork, and Geo. F. Webb, of Liberty.

W. B. Kinabrew was born and reared in Amite county, Miss., and educated in the country schools. In 1849 he graduated in medicine from the medical department of the University of Louisville, Ky., and afterward took a course in the Jefferson School of Medicine, Philadelphia, Pa. He has been twice married, his present wife being a daughter of the late Lewis Perkins, a sketch of whose life has been given.

Dr. Kinabrew was ordained to the deaconship forty years ago, and has used his office well. He has been for many years a



W. B. KINABREW.

leader in Sunday school and church work. He is a man of public and progressive spirit, and stands as a tower of strength in his community and county. He began the practice of medicine at his present home in 1849, and thus, for more than half a century, has been ministering to suffering humanity. His views on the liquor question are well and widely known, and he has written and spoken much against the "matchless evil." He is at present (1908) the moderator of the Mississippi Association, having served since 1902. He takes great interest in all the work of the denomination, and is a pronounced friend of the ministry.

Dr. Kinabrew was requested to give some of his early recollections of the preachers who served as pastors of Ebenezer church, and the following is his reply, which will be read with interest:

"My earliest recollection is of Elder Jesse Young. He preached to Ebenezer church when I was a little boy, and often came to our house. I think he was a man of very limited education so far as school training was concerned. But it is a mistake to say that these old ministers were not educated. They were self-educated. They studied the Scriptures prayerfully and had good ideas. Bro. Young lived in the eastern part of the county, traveling about forty miles to preach to this church, and was paid very little for his services.

"My next knowledge of a pastor was of Elder A. McKenzie. His sermons always ended in a warm exhortation. He would come down from the pulpit, walk back and forth, and plead with his audience with great warmth and feeling.

"Elder T. M. Bond conducted several revivals here, having been previously the pastor. He preached long sermons and was highly esteemed.

"Next came Milton S. Shirk. He was a learned man and was called to the church while teaching a female school at Liberty. He was the first pastor to receive a stipulated salary from the church, and I remember with what delicacy the deacons (Bros. Johns and Perkins) handled the subject. At that time people were very much afraid of ministers preaching for money. It was the custom to call a pastor and say nothing about pay. Some time during the year the deacons would raise a little money and hand it over to the preacher. Bro. Shirk always preached from manuscript, but his delivery was effective, and he was a popular preacher.

"Elder Hamlin was a good speaker, but lived too far from the church to do pastoral work, and seemed not to have the talent to make him popular. He served one year.

"Elder Peter Turner was a good preacher, very plain and practical and popular with the community. He was an Englishman by birth and spoke with that peculiar brogue. He wore his (h)at, and wanted all the h(ends) of the h(earth) saved.

"Elder S. S. Relyea was a learned man and preached long sermons, but was more successful as an educator than as pastor. He was a man of much learning and great talent, and was very popular as a teacher.

"Elder Sam Hayden was a young man and had great influence with the young people; in fact, with all the community, and the church was loath to part with him. Elder Geo. Hayden was also a good preacher.

"Elder L. Schofield preached good practical sermons, but lived too far to do much pastoral work. He had a talent to mix with the people and was well liked.

"Elder Thomas Lansdell was an able minister. He preached from manuscript able, logical and well-constructed sermons. He was modest and of a retiring disposition, so much so as to be appreciated for his full value only by those who knew him best. He is still living, but is very feeble in body and mind. He is loved and honored by the whole community."

Since the above was written, Mr. Lansdell has been called from his earthly toils to the haven of rest.

1903

Liberty is the place where the messengers, visitors and friends meet this year on the 9th of October. Twenty churches respond to the rollcall, and the body is organized by re-electing the former officers.

Memorial church was received, the messengers being R. L. Perkins and M. Dudding. The annual sermon was preached by J. B. Quin from John, 12: 27, 28. Theme: "Fellowship of Suffering."

The following report was made for preaching services: Joseph Jacob to preach Friday night at 7:30; J. J. Walker, on Saturday night at the same hour. At 11 a. m. on the Lord's day, at the Baptist church, W. A. McComb; at same hour, at the Presbyterian church, T. C. Schilling.

The sum of \$40 was raised with which to buy a milch cow for the Baptist Orphanage at Jackson.

The Committee on Apportionment declared the time to be here when the churches should do better things for God, and the aggregate amount named was \$1,825.

The report on "Work Among the Negroes" has this to say concerning a certain book: "There is now a dangerous book in circulation among our people, which should be spoken against everywhere by Christians; yet many professed Christians, who know more about the North Pole than they do about the Bible, find time to read this book, '*The Negro a Beast*,' and talk about the poor negro as being some kind of a brute without a name.

We will extend to him the hand of Christian fellowship and bid him Godspeed in the Christian race." Some resolutions were passed condemning this book, and warning all people, young and old, against buying or reading the same.

A new preacher comes on the scene this year in the person of W. A. McComb, of Gloster.

Present history is now being written, but in the years to come the descendants of this generation may be interested in knowing who served on committees this year. Hence the following list is given:

Publications—T. C. Schilling, I. D. Sterling, W. E. and J. O. Burris.

Woman's Work—W. A. McComb, G. T. Dunn, W. E. Young.

Pastoral Support—H. R. Causey, H. L. Smith, R. E. Godwin.

Mississippi College—J. B. Quin, Morris Smith, Asa Cotton.

Ministerial Education—E. P. Burris, T. J. Cruise, J. B. Quin.

Missions—J. J. Walker, C. L. Hazlewood, H. D. Sandifer.

Sunday Schools—M. H. Martin, L. W. Walker, M. Murray.

Orphanage—T. J. J. Spurlock, J. J. Butler, W. M. Newman.

Temperance—J. W. Mathis, Z. T. Travis, M. B. Robinson, M. L. Dudding.

Sustentation—W. Everett, E. B. McLain, J. W. Marsalis, R. L. Perkins.

Finance—H. H. Ratcliff, J. M. McGehee, W. P. Anderson.

Obituaries—Z. Lofton, J. T. Caraway, G. A. Bilbo.

Apportionment—J. J. Walker, J. F. Porter, W. H. Webb.

Nominations—S. B. Robinson, Scott Nunnery, I. W. S. Hancock.

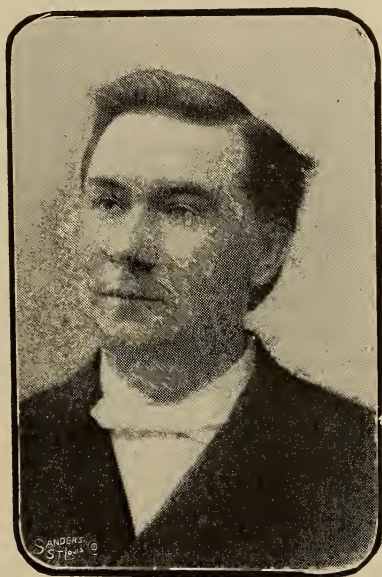
Work Among the Negroes—W. A. McComb, W. H. Bates, R. E. L. McLain.

Religious Services—J. B. Quin, S. B. Robinson, J. D. Lea, W. H. Causey.

Pastoral relations for 1903 were as follows: J. J. Walker served Berwick and Bethel; J. M. Cook preached for Bethlehem; J. R. G. Reeves was pastor of Concord; E. Gardner ministered to Ebenezer, Memorial and New Providence; T. C. Schilling was bishop at Gillsburg and East Fork; W. A. McComb served Gloster; O. N. Harrington preached for Hopewell; J. H. Lane was pastor of Hebron; J. B. Quin ministered to Liberty and Mt. Zion; S. W. Sibley was bishop of Mars Hill; J. L. Price served Mt. Olive; J. R. Baham preached for Mt. Pleasant, Amite; W. J. Weatherly was pastor of Mt. Pleasant, Franklin; G. S. Jenkins

ministered to New Salem; J. J. Stringfield served New Zion; Z. Lofton preached for Ramah, and B. Y. Alford was pastor of Siloam.

This meeting was held at Liberty at the request of W. Z. Lea, Sr., who felt that it would be his last time to attend his old Association, which proved to be true. At the close of the proceedings, while a hymn was being sung, many friends gave Mr. Lea and wife the parting hand.



W. A. McComb.

W. A. McComb was born in Perry county, Miss., near Hattiesburg. His parents were Dr. H. H. and Mrs. M. J. McComb. His father died when the subject of this sketch was an infant, he being the youngest of three children. His early education was received in the country schools. At the age of twenty-one he entered Mississippi College, where he spent six years, graduating with the B. A. degree, and enjoying the confidence and esteem of the faculty and students. During his college course he was captain of the Mississippi College Rifles, and Anniversarian of the Philomathean Society.

After graduating at Mississippi College he traveled in the West during the summer, entering the Seminary at Louisville,

Ky., in the fall of 1888, where he spent the winter in study. The next two winters he studied in the Seminary at Rochester, N. Y., and Morgan Park, Ill., graduating at the latter in April, 1891. During this time he did some preaching, showing signs of evangelistic gifts and meeting with success as pastor supply.

May 1, 1891, he began work as pastor at Corinth, Miss., where the church membership was doubled in three years, and a new brick churchhouse was built. His next pastorate was at Eureka Springs, Ark., where in two years over four hundred were added to the church.

He was married August 29, 1895, to Miss May Willis, of Eureka Springs, Ark., who has made him a true helpmeet and added much to his efficiency. She has been the vice-president of Woman's Work of several associations, and has the honor of being the president of Woman's Work in Mississippi at the present time. They have two children, both daughters, who have recently been baptized by their father into the fellowship of the church of which he is at present the pastor.

After leaving Arkansas, Mr. McComb's next work was at Plano, Texas. The work here was wonderfully blessed of the Lord. In three and a half years the church received over two hundred new members, and built a new brick church at a cost of \$15,000.

His next work was at Crystal Springs, Miss., where he was again blessed in his labors, not only as pastor, but in the evangelistic field.

January 1, 1903, he became pastor of the First or Galilee Baptist church, of Gloster, Miss. His work here was also graciously blessed, doing likewise a good deal of evangelistic work in connection with his pastorate. He did much in the way of raising money to pay off church debts and to erect pastors' homes.

October 1, 1907, he accepted a pressing call to Alexandria, La., his present field. It was hard for him and his wife, as well as the church at Gloster, to undergo this separation. Nothing but the impression of duty would have separated this pastor and church. Their work there for five years was one of harmony, co-operation, mutual affection and good will.

While Mr. McComb has been in Alexandria only a few months, much has been accomplished. One hundred and eight new members have been added to the church, fifty-five of whom have come in by baptism. His church has also shown her interest in missions to the amount of \$2,500, besides contributing over \$400 to

the Orphanage and making needed improvements in the church property.

Mr. McComb loves the evangelistic work and longs to be in it all the time. He preached the annual sermon at the centennial meeting of the Mississippi Association in 1906.

1904

The meeting was held this year with Mt. Zion church, Franklin county, beginning October 7th. Dr. Kinabrew was re-elected moderator, while J. M. Causey was chosen clerk and T. J. J. Spurlock treasurer. The Centerville church was received, S. W. Sibley being the messenger. The Associational sermon was preached at the close of the session by E. Gardner.

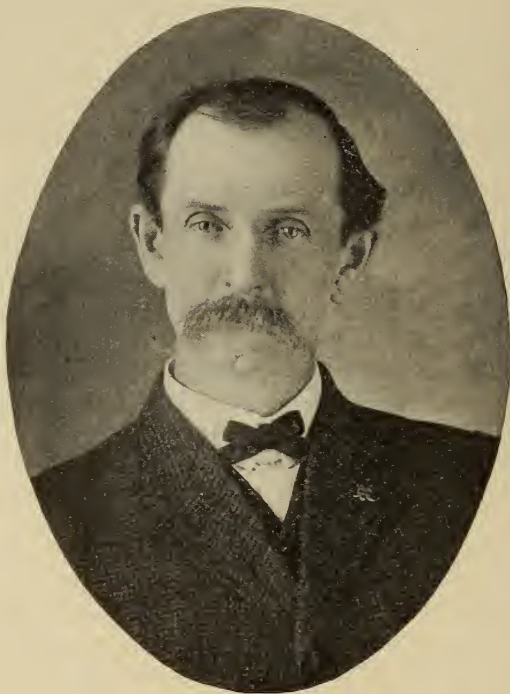
On Saturday afternoon the clerk offered, and the body adopted, a preamble and resolution deploring the action of the Association, in 1897, in withdrawing from Zion Hill church; also, imploring the forgiveness of said church, and inviting her to return to the old Mississippi Association.

Some new pastors have come into the Association this year. Joseph Jacob serves Gillsburg; T. J. Barksdale is pastor of Hebron, Mt. Zion and New Zion, and S. W. Sproles preaches for Liberty and Mars Hill.

The usual subjects were considered and the Association adjourned to meet next year with East Fork.

T. J. J. Spurlock was born July 1, 1862, in Amite county, Miss., and grew up on the farm. He received his education in the country schools and was one year in the Zion Hill Academy, Amite county.

He professed religion in 1878, uniting with East Fork church, and was soon elected church clerk, serving in that capacity twelve years. His marriage to Miss Janie Blanche Denman occurred September 10, 1884. They have four children, one daugh-

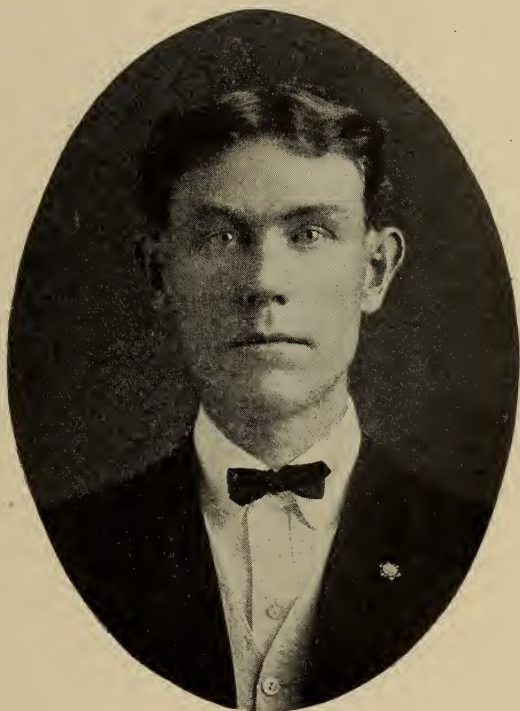


T. J. J. SPURLOCK.

ter and three sons. He was ordained to the office of deacon about 1895, and was also elected church treasurer, which position he yet fills. He has likewise served as Sunday school superintendent for twenty-two years. He is a fine singer and leads the music at his home church.

Mr. Spurlock is a staunch and upright citizen, standing squarely for prohibition and moral progress. He has served his county one term as president of the Board of Supervisors. He is a devout Christian and is faithful in his church relations. He was Associational treasurer in 1904 and 1905.

T. J. Barksdale was born April 6, 1879. In his boyhood days he worked on the farm and attended the public schools. He professed faith in the Savior and was baptized into the fellowship of Pleasant Hill Baptist church, August, 1892. Soon after his conversion he felt a call to the ministry, and in the fall of 1898, entered Mississippi College. His ordination occurred at his home church in 1902, the ordaining council consisting of



T. J. BARKSDALE.

Elders S. R. Young, J. H. Purser and John Thompson. While in school he was pastor of Martin and Harriston churches, on the Yazoo and Mississippi Valley Railroad; also, Damascus, in Franklin county; Pleasant Grove, in Lincoln county, and Tangipahoa, in Amite county. He was clerk of the Union Association three years. On the 31st of May, 1904, he was graduated from Mississippi College with the A. B. degree.

Since leaving school, Mr. Barksdale has labored mainly in the Mississippi Association, serving Hebron, New Zion, Mars Hill and Mount Zion. His present pastorate embraces Mars Hill, Tangipahoa and Glading churches. He is a young man of fine qualities of mind and heart, and, withal, an excellent preacher. He is yet single, and contemplates taking an extended course of study in the Louisville Theological Seminary. Young, hale and buoyant, the years stretch before him with radiant hope.



S. W. SPROLES.

S. W. Sproles was born in Holmes county, Mississippi, November 25, 1871, and was reared on the farm until he was eighteen years old. He professed faith in Christ, and united with the Baptist church at Durant, Miss., August, 1894. In November following he entered Mississippi College, remaining three years. He was then out of school two years, during which time four churches in the Kosciusko Association called him as their pastor, and asked the Durant church for his ordination.

He was accordingly set apart to the full work of the ministry, the presbytery consisting of Elders J. P. Hickman, G. B. Butler, J. T. Ellis and H. P. Hurt.

On December 21, 1897, he was married to Miss Luella D. Holway, of French Camp, Miss. In 1898 he returned to Mississippi College, spending part of two sessions, when, on account of failing health, he was compelled to give up his college course. He then resumed his work as pastor in the Kosciusko Association, laboring until October, 1902. Being desirous of further preparation for his ministerial work, he went to the Southern Baptist Theological Seminary, at Louisville, Ky., remaining nearly two years.

His next move was to Liberty, Miss., his present home, assuming the pastoral care of the Liberty and Mars Hill churches. In addition to his home church, he serves at present (1908) the Gillsburg and Mount Vernon churches, Amite county.

Mr. Sproles is a good preacher and an active pastor, and his work is making progress. Since his coming to Liberty four years ago, the church there has erected a cozy pastor's home and has otherwise grown and prospered. He bids fair to be a man of much usefulness.

Joseph Jacob was born in Hinds county, Mississippi, December 30, 1873. His parents died during the yellow fever epidemic in 1878, and he was reared on the farm by his maternal grandparents. He united with the church at Learned, Miss., and almost simultaneous with his conversion he felt an impression that he must preach. He attended Mississippi College five years, graduating in 1896 with the B. A. degree, and standing third in a class of eighteen. He was licensed to preach by the



JOS. JACOB.

church at Clinton, Miss., in 1895. After his graduation at the college he took a three years' course at the Louisville Seminary, graduating with the degree of Th. G. His ordination occurred at the Franklin Street church, Louisville, in 1898. He spent one year as missionary in Kentucky, and two years in Mississippi. He has been pastor of fourteen churches during the last few years, serving some of them half time and others one-fourth time. He has baptized 158 persons into the membership of the churches, besides doing other pastoral work.

On the 8th of September, 1904, he was married to Miss Lura Ella Barnes, near Crystal Springs, Miss.

Mr. Jacob lives at Glading, Miss., his present work being with East Fork, Hebron and Berwick churches. He is a young man of good literary training, and is conscientious and zealous in his work.

1905

East Fork is the place of meeting on the 9th of November. This late date of holding the session was because of the appearance of yellow fever again in the fall, and the consequent excitement attending it. The weather was inclement the first two days, and the attendance was small. Eighteen churches sent messengers, and the officers chosen were W. B. Kinabrew, moderator; T. C. Schilling, clerk, and T. J. J. Spurlock, treasurer.

The Glading church was received, her delegates being J. J. Walker and J. J. Newman.

The visitors were: J. R. Johnson, from the Carey Association; I. H. Anding, from the Bogue Chitto; O. M. Lucas, of *The Baptist*; A. V. Rowe, from the Convention Board; W. T. Lowrey, of Mississippi College.

T. J. Barksdale preached the annual sermon on the second day of the meeting, his text being Matt. 28: 18-20. Theme: "World Evangelization."

A resolution was adopted, making pastors who have work in the Association members of the body and entitled to vote.

W. T. Lowrey represented the "building movement," then on in Mississippi College, and, after a stirring address on the work of the institution, he raised in cash and subscriptions something over \$1.400 for this object.

Good reports were made on the different subjects, that on "Church Discipline," presented by J. J. Walker, being specially strong.

At this time the country was having much annoyance with what was known as the "C. O. D." business—viz., immense quantities of liquor were being shipped through the express companies in "C. O. D." packages into prohibition territory, protection being claimed under the interstate commerce laws. A lengthy and well-written report on temperance was submitted by D. S. McDaniel, chairman, from which this extract is taken: "We believe the time has come when, if we are to be true am-

bassadors for Christ, and expect to make any advancement along the line of temperance, we must begin a more rigid enforcement of church discipline, and thus try to awaken in our communities and in our homes a stronger sentiment against liquor in every form. Just how far it is expedient for us to go with this enforcement is the business of this body to discuss and determine. One thing we do know: That, with the C. O. D. package shipments, our county, through dry by ballot, is wet by practice. And, under the ruling of the Federal Court, the business is made legal. The express companies are the legal agents, and the express office the open saloon."

A resolution was adopted in connection with this report, asking the Congressmen from Mississippi to take steps at the next session of Congress to so modify the interstate commerce laws as to prohibit the shipping of whisky from one State into prohibition territory of another State.

There is also published in this minute a copy of an appeal recently sent out by a convention of accredited delegates from Jackson, Miss., looking to the suppression of the C. O. D. business.

On the Lord's day there was preaching by Elders J. E. Phillips, a visitor, and E. Gardner.

This being the ninety-ninth annual session, it was agreed to meet next year with Ebenezer church, and a committee of three—viz., J. J. Walker, T. C. Schilling and S. W. Sproles—was appointed to confer with a similar committee from Ebenezer, looking to a suitable arrangement of services for the centennial meeting in 1906.

A new preacher appears this year—viz., Elder A. H. Clark, pastor at Centerville.

The closing paragraph of this year's minutes says: "On motion, the Association adjourned to meet with Ebenezer church on Thursday before the second Sunday in October, 1906, being led in a closing prayer by T. J. Barksdale. And thus the ninety-ninth annual session, harmonious and glorious, passed into history."

A. H. Clark was born near Hermanville, Miss., March 20, 1883. He was converted, at the age of fourteen, at Brushy Fork church, under the preaching of Elder Theodore Whitfield. Early in life he felt called to preach, and entered Mississippi College when eighteen years old. While in college he served as pastor of the Carpenter Baptist church two years. He was on the magazine staff as review editor, was anniversarian of the Theological Society one year, and was also selected by his class to speak at the alumni banquet. His ordination occurred at Her-



A. H. CLARK.

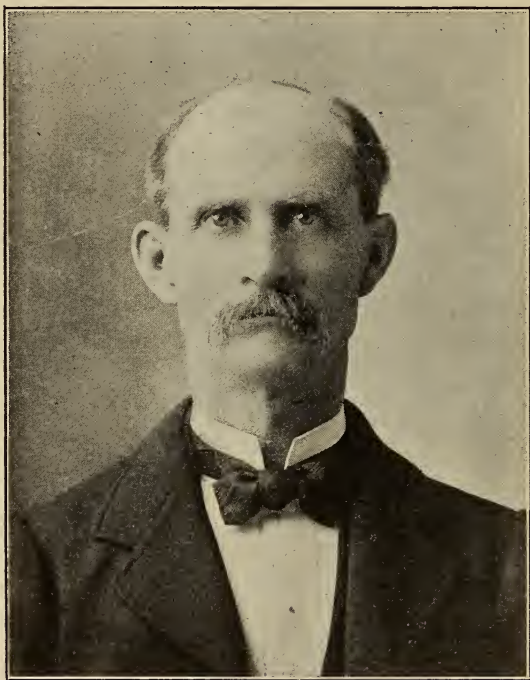
manville, Miss., in 1903, and he was graduated from the college in 1905.

On the 10th of October, 1906, he was married to Miss Annye Jackson, of Woodland, La.

Mr. Clark is located at Centerville, Miss., serving as pastor there for half time. He also ministers to Amite River and Bethel churches, in Amite county, and to Hepzibah and Woodland, in Louisiana, preaching in the morning and afternoon. He is a young man of energy and consecration, and promises to be of much service in the cause of Christ.

W. I. Causey was born where he now lives, in Amite county, Mississippi, November 24, 1852. He was educated in the common schools, with two years at the University of Mississippi.

In 1881 he was married to Miss Hattie McLain, and to them ten children have been born, seven sons and three daughters, all living. He professed religion in 1883, uniting with New Providence church.

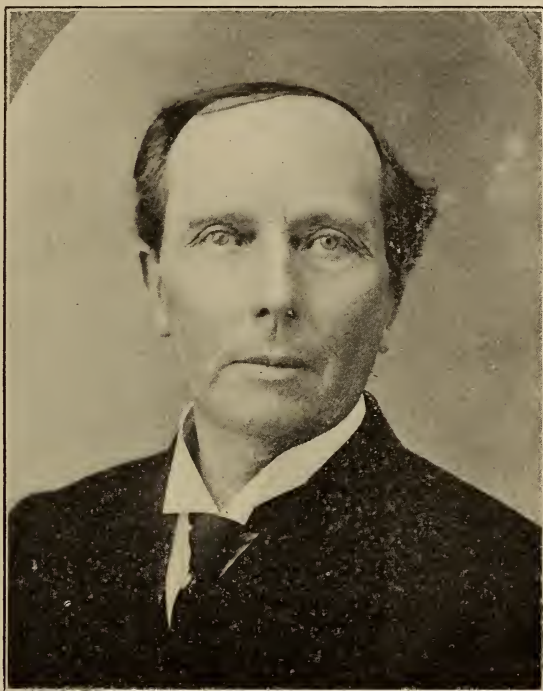


W. I. CAUSEY.

Mr. Causey has served two terms in the State Legislature, one in the lower house and one in the Senate. He is a grandson of William Causey, who was one of the ten delegates in 1807, and who was elected treasurer of the body in 1813.

Mr. Causey is the present treasurer of the Association, having been elected at the centennial meeting in 1906. He is a man of conservative methods and good influence.

I. H. Anding was born near Caseyville, Miss., February 18, 1847. His father died in 1854, and the lad was reared by a Christian mother, whose example in the love of God's Word and the church, together with the religious precepts she strove to inculcate in her children, left their impress on his young mind. Being reared on the farm, his school advantages were what could be obtained at a very good country school. The Civil War coming on when he was only fourteen years old, in-



I. H. ANDING.

terfered with his progress in school work. He enlisted in the cavalry service for the last year of the war, and was with Col. Power's regiment in South Mississippi and East Louisiana, being paroled with his company in 1865 at Gainesville, Ala.

The desolating hand of war had so crippled educational work in the State that the hope of further pursuing a course of study was abandoned.

It was in 1863 when Mr. Anding professed religion, uniting with New Providence church, of which Elder S. G. Mullins

(now of Texas) was pastor. After the war, when near the age of twenty, he was married to Miss Louisa J. Allred. A little farm near the old home was opened up and improved by his own hands, where for a few years the young couple lived very happily.

In 1870 the Philadelphia church, which had mainly grown out of the New Providence church, encouraged him to exercise his gifts for preaching. In 1871, at the instance of Elder A. A. Lomax, who was then the educational secretary of Mississippi College, he decided to rent out his little farm and enter school at Clinton. This, however, after much anxiety and prayer. The home, though rude, was dear, and it seemed that, for the lack of means, there was no way to carry out this purpose, and he so remarked to Bro. Lomax. His instant reply was, "Where there is a will there is a way." Acting upon this adage, the little home was left to a tenant, and the move with the family was made to Clinton. The adage has been a helpful reminder through the years that have followed.

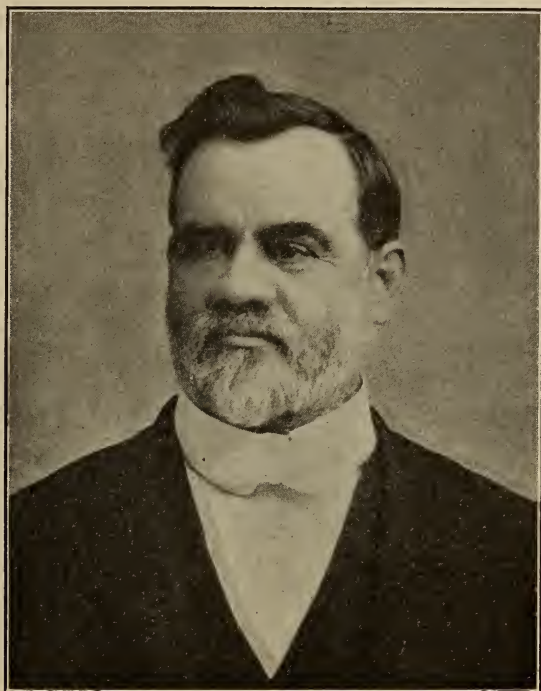
His ordination to the ministry occurred in 1872, the ordaining council being composed of Elders Solomon Buffkin and Chas. M. Gordon.

He was graduated from the college in 1877 in a class of ten, having taken the A. B. course with first honors. In 1882-83 he attended the Seminary at Louisville.

During these years Mr. Anding has had eventful experiences. The wife of his youth is buried at Clinton, Miss. The second wife, to whom he was married in 1877, is buried at Gallman, Miss. His third wife was Miss Mary Hyland, to whom he was married in Crystal Springs, Miss., in 1893. From the three unions there are seven children living. His work has been about evenly divided between country and town churches. For the past twenty years he has held pastorates with the Gallman, Crystal Springs, Utica and Summit churches. He has also had many happy country pastorates. He has resided for the past ten years at Summit, Miss. Here the church has full-time work, has a good Sunday school and prayer-meeting, a Young People's Union and a Woman's Missionary Union. A substantial and commodious brick house of worship has just been completed at a cost of \$10,000.

Mr. Anding has been for a number of years a member of the Convention Board, and he is at present the moderator of the Bogue Chitto Association. He was one of the speakers at the

centennial meeting of the Mississippi Association, and was also appointed on the Curtis Monument Committee. He is a good preacher, has a jovial nature, and is held in high esteem by his people and the brotherhood generally.



A. V. ROWE.

A. V. Rowe was born at Lexington, Miss., April 28, 1848. His parents were Dr. A. V. and Mrs. M. A. Rowe, both of whom departed this life when their son had just entered his teens. He was educated in the common schools of Lexington, and was prepared for the sophomore class when he entered Mississippi College in his twenty-second year. He graduated from this institution in 1872, delivering the Latin salutatory of his class. While in college he represented his literary society in a prize debate, and was anniversarian of the same society in the spring of 1872. He entered the Southern Baptist Theological Seminary in the fall of the same year, where he remained two years, less one month. He then came home to undertake missionary work in

the Yazoo Association, in connection with H. T. Haddick, his classmate in college and at the seminary. This work resulted in the organization of the church at Goodman, besides many good meetings held in the bounds of the Association. In the early fall he gave up the mission work, as did also Mr. Haddick, to take the pastorate at Durant, Goodman and Lexington, while his friend went to the pastorate of the Grenada church, ending his life there in the yellow fever scourge that afflicted that town.

Mr. Rowe's wife was Miss Fannie J. Dodds, of Crystal Springs, Miss., who has been a worthy companion to her husband in all the work of his life.

In 1882 he went to Clinton to become pastor of the Baptist church, and after several years of service he was called to the chair of Latin in the college, on the death of Prof. Timberlake. He returned to Durant in 1885 to assume the pastorate of the church there, and at the same time to be principal of the high school. He remained here until he was called to the church at Winona in 1888, where he labored as pastor in connection with Durant and Bethel in Yazoo county.

In 1893 Mr. Rowe was elected corresponding secretary of the Convention Board, on the retirement of J. T. Christian, which position he has continued to fill with marked ability and success. During his whole life as pastor and teacher, he had been a member of the State Mission Board, and then of the Convention Board, so that in assuming the duties of secretary he was not altogether a new man to the work. He has seen the receipts of the Board grow from less than \$15,000 a year for missions to the sum of \$72,000. The amount of church building in State mission fields has each year been close to \$30,000, while baptisms to the number of 13,495 have been registered on State mission fields.

Mr. Rowe is a man of great physical endurance and of deep consecration. He is an able preacher and an exceptionally good speaker. His addresses on missions all over Mississippi have moved thousands of Baptist hearts to do larger things for the Redeemer's kingdom. He is withal a humble servant of the Master, and his work will abide through the coming generations.



EBENEZER CHURCH.

The above is a picture of the present house of worship of Ebenezer church, where the centennial meeting of the Mississippi Baptist Association was held in 1906.

1906

We now come to the one hundredth annual session of the "Old Mississippi." From the time of the preliminary organization at "Salem," in 1806, to the present, we have traced her footprints, as year by year, in war and in peace, she has made history.

How small was the beginning of Baptist affairs in Mississippi one hundred years ago, when there were only five weak churches, widely separated, with a membership of less than two hundred! Towns and cities were "few and far between," and no vestibule trains thundered along the valleys. The click of the telegraph was not heard in the land, and no "hello" girls were employed to ring telephone bells and give distant places instant communication.

A few faithful men of God, such as Richard Curtis, Ezra Courtney, Moses Hadley, Thomas Mercer and David Cooper, carried the glad tidings to the new settlements, fording the streams and following Indian paths in order to reach their appointments. And their courageous zeal continues to this day to be living proof of the gospel's power in the lives of men.

The centennial meeting was a great occasion, being held with Ebenezer, one of the first five churches, and embracing October 11th to the 14th. This church was also one hundred years old in 1906, which added historic interest to the occasion. On this spot congregations have gathered for a hundred years. Here the songs of Zion have been sung and the gospel has been proclaimed for this long period. Many preachers, whose voices once rang over these grounds, now sleep in distant graveyards; while a large company of the saints, whose homes were hereabout, rest in the old cemetery, waiting their Lord's return. Wars have come and gone, governments have changed hands, kings and queens have reigned and passed away, and still the people assemble here for worship.

Here also the Mississippi Association has held many meetings, devising ways and means for the extension of the Redeemer's kingdom. And perhaps no session of the body was ever attended with greater interest, or was more enjoyed, than was the "Centennial." Nor was anyone happier at this meeting than the moderator, Dr. W. B. Kinabrew, whose home is here and who has given his life to this church and community.

Dr. Kinabrew and T. C. Schilling were retained as moderator and clerk respectively, while W. I. Causey, of Berwick, was chosen treasurer.

The visitors were: A. V. Rowe, from the Convention Board; I. H. Anding, from the Bogue Chitto Association; J. E. Lowe, from the Lincoln county; J. B. Polk and J. R. Johnson, from the Carey.

Elder B. D. Gray, of the Home Mission Board, Atlanta, Ga., had accepted an invitation to preach the centennial sermon, but was detained on account of recent race troubles in his city. W. T. Lowrey, President of Mississippi College, had also accepted a place on the program, but failed to come. The committee then named I. H. Anding and T. C. Schilling to preach on the Lord's Jay.

W. A. McComb, of Gloster, preached the annual sermon from I Cor. 15: 58.

On the second day, morning session, I. H. Anding read a very entertaining paper on the "History of Mississippi Baptists for One Hundred Years." Mr. Anding also exhibited a rock brought to this State by Richard Curtis one hundred and twenty-six years ago. The stone is of a yellowish color, is smooth and rather flat, and weighs sixteen and a half pounds. It is said to have been used in the Curtis family for beating shoe leather. It is the property of Mrs. Norman, living near Summit, and who is a great granddaughter of Richard Curtis.

Dr. J. M. Curtis, a great grandson of the pioneer preacher, was present at this meeting. There were also present a number of persons who are descendants of the original families of Southwest Mississippi, one of whom was Mrs. Perkins, of Baywood, La., a granddaughter of Elder Bailey Chaney, already mentioned in this book.

The matter of placing a suitable monument at the grave of Richard Curtis was considered, and a committee was appointed to make an appeal for funds and to superintend the work of erecting the monument. It should be added that a small monument to Mr. Curtis' memory was erected at this church a good many years ago, but the grave, which is near by, has remained unmarked.

J. J. Walker presented a fine report on missions, beginning: "Only once in the history of God's people were they commanded to 'stand still and see the salvation of the Lord,' and that was of short duration. Soon the order came, 'Speak unto the children of Israel that they go forward,' which seemed to be the watchword till our Lord came and gave his life for a lost world. Then came the commission, 'Go ye into all the world and preach the gospel to every creature,' which is to be the marching orders of His redeemed ones until the end of the ages."

On this report Secretary Rowe delivered a fervent and timely address. The Centennial Committee had asked him to speak on the "Enlargement and Progress of Missions," and on this subject Mr. Rowe was at his best. Among other things, he said:

"One hundred years ago there were seven missionary boards in the world, giving \$25,000 a year. Now there are three hundred boards and societies, expending annually \$15,000,000. Fifteen years ago Mississippi Baptists were giving \$15,000 a year to missions; now it is \$55,000.

"What shall it be fifteen years hence, when another shall stand where your secretary now stands, and what will your offerings be?"

From the above figures it will be seen that missionary boards and societies are forty-three times greater in number, and the contributions six hundred times more, than when this Association began her career one hundred years ago. Great also has been the progress made in Sunday school work, in Christian education, in religious periodicals and temperance, while the development of material things is little short of marvelous.

The first contribution of money reported by the Mississippi Association was in 1808, the amount being \$26.50. In 1906 the Association gave the sum of \$11,687.64; while the amount reported by the Mississippi Baptist State Convention for this year was \$368,881.90.

In 1807 the Association reported three baptisms and 196 members; in 1906 there were 245 baptisms and 2,980 members. The number of baptisms in the State for this year (State convention) was 6,681, and the membership numbered more than one hundred thousand. The total number of baptisms by the Mississippi Association for the hundred years is 13,369, and the amount of money reported for the various objects, \$137,834.34.

When the "*Old Mississippi*" was organized in 1806, there were only a few ordained Baptist preachers in the State, and church property was worth at most but a few hundred dollars. In 1906 there were over six hundred ordained ministers, and church property was valued at \$1,090,502.95. In 1806 there were no Baptist Sunday schools in Mississippi; in 1906 there were 934 schools, with an enrollment of 33,894 pupils.

In 1806 there were no Baptist schools and no Baptist orphanage in Mississippi; in 1906 the Orphanage at Jackson reported a property value of \$100,000, with 108 children being cared for; while Baptist institutions had property and endowment amounting to \$253,000, with a large and increasing patronage.

In 1806 there was no Baptist paper in Mississippi; now we have the *Baptist Record*, an able weekly, carrying the religious news into thousands of Baptist homes and furnishing a means of communication for our large and growing work.

It should be added that the General Association of East Mississippi is also a large and influential body, having a religious paper, and being engaged in mission and other denominational work.

It would also be interesting to give the items of Baptist progress for East Louisiana, once a part of the Association's terri-

tory, were the data at hand. It may be remarked, however, that commendable advancement has been made.

The closing paragraph of the minutes for 1906 is as follows:

“Thus passes into history the first centennial meeting of the Mississippi Association, a meeting remarkable for its harmony and deep devotional spirit. One hundred years ago there were in Mississippi five Baptist churches with less than two hundred members. Now there are 55 associations, 1,300 churches, and more than 100,000 members. If the Savior shall delay His coming, and another centennial shall come, great will be the changes, and greater, perhaps, will be the progress reported.”

We have now reached the end, and our task is finished. If the reader has been entertained, and the cause of our Lord shall be served, the purpose of the book will be accomplished.



OFFICERS OF THE MISSISSIPPI ASSOCIATION DURING 100 YEARS.

YEAR.	MODERATOR.	CLERK.	TREASURER.
1807	Moses Hadley.	Robert Tanner.	John Coulter.
1808	David Cooper.	David Snodgrass.	John Coulter.
1809	David Cooper.	William Snodgrass.	John Coulter.
1810	David Cooper.	Moses Hadley.	John Coulter.
1811	Thomas Mercer.	David Cooper.	John Coulter.
1812	Moses Hadley.	Joseph J. Lawton.	John Coulter.
1813	Moses Hadley.	George King.	William Causey.
1814	Ezra Courtney.	William Snodgrass.	William Causey.
1815	Moses Hadley.	William Snodgrass.	William Causey.
1816	Nathan Morris.	William Snodgrass.	William Causey.
1817	David Cooper.	Benjamin Davis.	William Causey.
1818	David Cooper.	William Snodgrass.	William Causey.
1819	David Cooper.	William Snodgrass.	William Causey.
1820	David Cooper.	Elliott Estes.	J. M. Mumford.
1821	Samuel Marsh.	Elliott Estes.	J. M. Mumford.
1822	David Cooper.	William Balfour.	J. M. Mumford.
1823	David Cooper.	Elliott Estes.	J. M. Mumford.
1824	David Cooper.	Elliott Estes.	J. M. Mumford.
1825	Ezra Courtney.	Elisha Andrews.	J. M. Mumford.
1826	Ezra Courtney.	J. A. Ranaldson.	J. M. Mumford.
1827	Chas. Felder.	Chas. G. Hatch.	J. M. Mumford.
1828	Chas. Felder.	J. A. Ranaldson.	J. M. Mumford.
1829	Ezra Courtney.	J. A. Ranaldson.	J. M. Mumford.
1830	Ezra Courtney.	Maston Crain.	David Lea.
1831	Ezra Courtney.	David Lea.	David Lea.
1832	Chas. Felder.	David Lea.	David Lea.
1833	Ezra Courtney.	David Lea.	David Lea.
1834	Ezra Courtney.	David Lea.	David Lea.
1835	Chas. Felder.	H. D. F. Roberts.	David Lea.
1836	Chas. Felder.	H. D. F. Roberts.	David Lea.
1837	Chas. Felder.	H. D. F. Roberts.	David Lea.
1838	Chas. Felder.	H. D. F. Roberts.	David Lea.
1839	Chas. Felder.	C. E. Pinckney.	David Lea.
1840	Chas. Felder.	J. B. Smith.	David Lea.
1841	Shadrach Coker.	Ham McKnight.	David Lea.
1842	Chas. Felder.	Thomas M. Bond.	David Lea.
1843	Zachariah Reeves.	H. D. F. Roberts.	David Lea.
1844	Shadrach Coker.	G. P. Claughton.	Thomas R. Cheatham.
1845	Zachariah Reeves.	G. P. Claughton.	Thomas R. Cheatham.
1846	Zachariah Reeves.	G. P. Claughton.	Thomas R. Cheatham.
1847	Zachariah Reeves.	G. P. Claughton.	Thomas R. Cheatham.
1848	Zachariah Reeves.	G. P. Claughton.	Thomas R. Cheatham.
1849	Zachariah Reeves.	G. P. Claughton.	Thomas R. Cheatham.
1850	Zachariah Reeves.	G. P. Claughton.	Thomas R. Cheatham.
1851	Zachariah Reeves.	G. P. Claughton.	R. J. Causey and J. B. Quin.
1852	Zachariah Reeves.	G. P. Claughton.	R. J. Causey and J. B. Quin.
1853	Zachariah Reeves.	C. C. Cain.	R. J. Causey and J. B. Quin.
1854	Zachariah Reeves.	C. C. Cain.	James A. Jenkins.
1855	Zachariah Reeves.	Lewis Perkins.	James A. Jenkins.
1856	Zachariah Reeves.	Lewis Perkins.	James A. Jenkins.

OFFICERS OF THE MISSISSIPPI ASSOCIATION DURING 100 YEARS—Continued.

YEAR.	MODERATOR.	CLERK.	TREASURER.
1857	Zachariah Reeves.	Geo. F. Webb.	J. A. Jenkins and J. B. Quin.
1858	Zachariah Reeves.	Geo. F. Webb.	J. A. Jenkins and J. B. Quin.
1859	Zachariah Reeves.	Ham McKnight.	J. A. Jenkins and J. B. Quin.
1860	Zachariah Reeves.	Ham McKnight.	J. A. Jenkins and J. B. Quin.
1861	Zachariah Reeves.	Ham McKnight.	J. A. Jenkins and J. B. Quin.
1862	Ham McKnight.	W. H. F. Edwards.	J. A. Jenkins and J. B. Quin.
1863	Zachariah Reeves.	W. H. F. Edwards.	J. A. Jenkins and J. B. Quin.
1864	J. R. Graves.	W. H. F. Edwards.	J. A. Jenkins and J. B. Quin.
1865	J. R. Graves.	A. J. Everett.	J. A. Jenkins and J. B. Quin.
1866	Zachariah Reeves.	A. J. Everett.	J. A. Jenkins and J. B. Quin.
1867	Zachariah Reeves.	A. J. Everett.	J. A. Jenkins and J. B. Quin.
1868	Zachariah Reeves.	A. J. Everett.	J. A. Jenkins and J. B. Quin.
1869	Zachariah Reeves.	S. Buffkin.	J. A. Jenkins and J. B. Quin.
1870	Zachariah Reeves.	A. J. Everett.	J. A. Jenkins and E. B. McLain.
1871	W. W. Bolls.	Geo. F. Webb.	W. Z. Lea and E. B. McLain.
1872	W. W. Bolls.	Geo. F. Webb.	W. Z. Lea.
1873	S. Buffkin.	H. H. Ratcliff.	J. R. Sample.
1874	S. Buffkin.	H. H. Ratcliff.	J. R. Sample.
1875	S. Buffkin.	A. J. Everett.	J. R. Sample.
1876	S. Buffkin.	Chas. C. Nauck.	J. R. Sample.
1877	W. W. Bolls.	J. A. Bolls.	J. R. Sample.
1878	W. W. Bolls.	J. A. Bolls.	W. Z. Lea.
1879	W. W. Bolls.	Joseph Buckles.	W. Z. Lea.
1880	W. W. Bolls.	Joseph Buckles.	W. Z. Lea.
1881	W. W. Bolls.	E. W. Spencer.	W. Z. Lea.
1882	W. W. Bolls.	E. W. Spencer.	W. Z. Lea.
1883	W. W. Bolls.	L. S. Piker.	W. Z. Lea.
1884	W. W. Bolls.	G. B. Rogers.	W. Z. Lea.
1885	W. W. Bolls.	R. N. Hall.	W. Z. Lea.
1886	R. N. Hall.	D. M. Huff.	W. Z. Lea.
1887	R. N. Hall.	D. M. Huff.	W. Z. Lea.
1888	R. N. Hall.	D. M. Huff.	W. Z. Lea.
1889	R. J. Stewart.	D. M. Huff.	W. P. Gardner.
1890	R. J. Stewart.	John P. Hemby.	W. P. Gardner.
1891	R. J. Stewart.	John P. Hemby.	W. P. Gardner.
1892	R. J. Stewart.	John P. Hemby.	S. R. Quin.
1893	R. J. Stewart.	P. L. Marsalis.	S. R. Quin.
1894	R. J. Stewart.	P. L. Marsalis.	S. R. Quin.
1895	John P. Hemby.	P. L. Marsalis.	T. J. Hewitt.
1896	E. A. Bates.	T. C. Schilling.	T. J. Hewitt.
1897	E. A. Bates.	E. Gardner.	T. J. Hewitt.
1898	E. A. Bates.	E. Gardner.	T. J. Hewitt.
1899	E. A. Bates.	E. Gardner.	Sam. B. Robinson.
1900	J. H. Lane.	E. Gardner.	William H. Causey.
1901	T. C. Schilling.	E. Gardner.	Jeff. D. Lea.
1902	W. B. Kinabrew.	T. C. Schilling.	Jeff. D. Lea.
1903	W. B. Kinabrew.	T. C. Schilling.	Jeff. D. Lea.
1904	W. B. Kinabrew.	J. M. Causey.	T. J. J. Spurlock.
1905	W. B. Kinabrew.	T. C. Schilling.	T. J. J. Spurlock.
1906	W. B. Kinabrew.	T. C. Schilling.	W. I. Causey.

ABSTRACT HISTORY OF THE

CHURCHES OF THE MISSISSIPPI ASSOCIATION DURING 100 YEARS.

WHEN REC'D.	CHURCH	WHEN REC'D.	CHURCH	WHEN REC'D.	CHURCH
1807	Salem, Jefferson Co.	1816	Fellowship.	1837	Mt. Eron, La.
1807	New Hope, Adams Co.	1816	Bayou Chitto.	1837	Bethlehem, La.
1807	Bethel, Wilkinson Co.	1816	Mars Hill, Amite Co.	1837	Hebron, La.
1807	New Providence, Amite Co.	1817	Vernion.	1838	Mt. Pleasant, Pike Co.
1807	Ebenezer, Amite Co.	1817	New Chapel.	1838	Liberty, Amite Co.
1808	Bayou Pierre.	1817	Canaan.	1838	Baton Rouge, La.
1808	Morgan's Fork.	1817	Green's Creek.	1838	Mt. Ebal, La.
1810	East Fork, Amite Co.	1817	Natchez, Adams Co.	1839	Mt. Moriah, La.
1810	Sarepta, Franklin Co.	1817	Silver Creek, Pike Co.	1840	Line Creek, La.
1810	African.	1818	Pinckneyville.	1841	Sharon, La.
1811	Tangipahoa.	1818	Sharon, La.	1841	Bluff Creek, La.
1811	Shiloh.	1818	Dilling's Creek.	1841	Mt. Pisgah, La.
1811	Zion Hill, Amite Co.	1818	Beulah.	1841	Mt. Gillead.
1812	Jerusalem, Amite Co.	1818	Bala Chitto.	1841	Friendship.
1812	Half Moon Bluff, La.	1818	Silver Creek, East of Pearl River	1841	New Orleans, La.
1812	Clear Creek, Adams Co.	1818	Friendship.	1842	Jordan, La.
1813	Pierce's Creek, Wilkinson Co.	1818	New Orleans.	1842	Spring Hill, Franklin Co.
1813	Bogue Chitto, Marion Co.	1819	St. Francisville, La.	1844	Bethany.
1813	Mt. Nebo, La.	1820	Mt. Zion, Franklin Co.	1844	Mt. Zion, Copiah Co.
1813	Peniel, La.	1824	Galilee, Amite Co.	1844	Bogue Chitto, Pike Co.
1814	Hepzibah, La.	1824	Sandy Creek.	1845	Bethesda.
1814	Hopewell, Franklin Co.	1826	Salem, Pike Co.	1845	New Providence, Copiah Co.
1814	Antioch.	1827	Natalbany, La.	1845	Mt. Moriah.
1815	Union.	1833	Friendship, Pike Co.	1845	Sarepta.
1815	Pearl River.	1833	Beulah, La.	1846	New Salem, La.
1816	Fair River.	1835	Jackson, La.	1846	Pierce's Creek, Wilkinson Co.
1816	Elim.	1835	Ramah, Lawrence Co.	1847	Mt. Olive, Franklin Co.
1816	Beulah, La.	1836	Clinton, La.	1852	Macedonia.

CHURCHES OF THE MISSISSIPPI ASSOCIATION DURING 100 YEARS—Continued.

WHEN REC'D.		WHEN REC'D.	
1876	Providence.	1889	Hebron, Amite Co.
1879	Union, Amite Co.	1890	Mt. Vernon, Amite Co.
1880	Sand Hill, Franklin Co.	1891	Mt. Pleasant, Amite Co.
1880	New Salem, Franklin Co.	1891	Mt. Olive, Arjute Co.
1880	Homor Hill, Wilkinson Co.	1892	Arlington.
1881	McComb City, Pike Co.	1893	Jerusalem, Amite Co.
1881	Siloam, Franklin Co.	1894	Gillsburg, Amite Co.
1883	New Zion, Amite Co.	1894	Whitestown, Pike Co.
1884	Natchez.	1894	Amite River, Amite Co.
1885	Centerville, Wilkinson Co.	1902	Berwick, Amite Co.
1887	Bethel, Amite Co.	1903	Centerville, Amite Co.
1888	New Hope, Amite Co.	1904	Memorial, Wilkinson Co.
1888	Mt. Pleasant, Franklin Co.	1905	Glading, Amite Co.
1888	Concord, Franklin Co.	1906	Meadville, Franklin Co.
1888	Beulah.		
1889	Bethlehem, Amite Co.		

MINISTERS OF THE MISSISSIPPI ASSOCIATION DURING 100 YEARS.

Richard Curtis.	Calvin Magee.	W. H. Robert.
Ezra Courtney.	Isaac Muse.	R. J. McNeil.
Moses Hadley.	David Roberts.	J. A. Bolls.
David Cooper.	Thomas M. Bond.	D. D. Rollins.
Thomas Mercer.	M. W. Crestman.	W. D. Thompson.
Lawrence Scarborough.	William East.	G. W. Farmer.
David Snodgrass.	Milton S. Shirk.	D. D. Rollins.
John Atkins.	Frederick Clark.	Peter Turner.
Joseph Slocumb.	W. H. Bailey.	J. R. Mullins.
John Smith.	J. H. Smiley.	D. S. H. Cox.
Howell Wall.	William Whitney.	D. A. Given.
Bailey E. Chaney.	John G. Taylor.	John P. Hemby.
George King.	J. B. Smith.	R. N. Hall.
Isham Nettles.	W. B. Wall.	W. H. Weatherly.
Henry Humble.	N. A. Skillinger.	M. M. Whitney.
Ezekiel O'Quin.	M. Barlow.	B. A. Crawford.
Robert Smith.	H. Wall.	Joseph Buckles.
Samuel J. Boyd.	M. T. Conn.	E. W. Spencer.
John Lee.	Thomas Meredith.	T. P. Stewart.
Josiah Flower.	William Green.	S. R. Young.
William Cooker.	T. J. Hudson.	L. S. Piker.
Nathan Morris.	John A. Wooten.	S. M. Provence.
William Whitehead.	Elihu McKay.	Thomas Lansdell.
William Allen.	Elijah Young.	G. B. Rogers.
Benjamin Davis.	S. W. Bullock.	B. N. Hatch.
J. A. Randalson.	C. L. Oliver.	S. W. Sibley.
John P. Martin.	Ed. Kingsberry.	Z. T. Leavell.
Davis Collins.	S. S. Relyea.	H. S. Archer.
Samuel Marsh.	E. M. Tabor.	R. J. Stewart.
Charles Felder.	D. Eby.	J. R. Baham.
Shadrach Coker.	Carroll Clark.	E. T. Smith.
Asa Mercer.	Elbert Rush.	M. T. Martin.
E. Andrews.	W. M. Stambaugh.	O. N. Harrington.
Elliott Estes.	H. H. Thompson.	J. M. Cook.
William Balfour.	W. H. F. Edwards.	E. Gardner.
G. A. Irion.	J. F. Cook.	T. C. Schilling.
William Martin.	J. R. Graves.	J. H. Lane.
J. Cain.	Lorenzo Schofield.	W. A. Hewitt.
James Bailey.	Chas. H. Otken.	John P. Culpepper.
J. Creath.	E. P. Douglas.	W. K. Anderson.
Jesse Young.	W. W. Bolls.	J. J. Walker.
Wilson Clark.	Z. Lofton.	W. A. McComb.
Zachariah Reeves.	Solomon Buffkin.	Joseph Jacob.
Alexander McKenzie.	Henry G. Quin.	S. W. Sproles.
Hamilton McKnight.	T. J. Drane.	T. J. Barksdale.
J. D. McFarland.	James Newman.	J. J. Stringfield.
Moses Seal.	William J. Everett.	A. H. Clark.
Rowland Wilkinson.	Silas H. Thompson.	L. E. Green.
William Thompson.	W. H. Tucker.	J. P. May.
Adam Cloy.	S. Morris.	H. S. Archer, Jr.
T. Kingsberry.	E. A. Taylor.	J. W. Berry.
H. D. F. Roberts.	A. L. Travillian.	Benton Meyers.

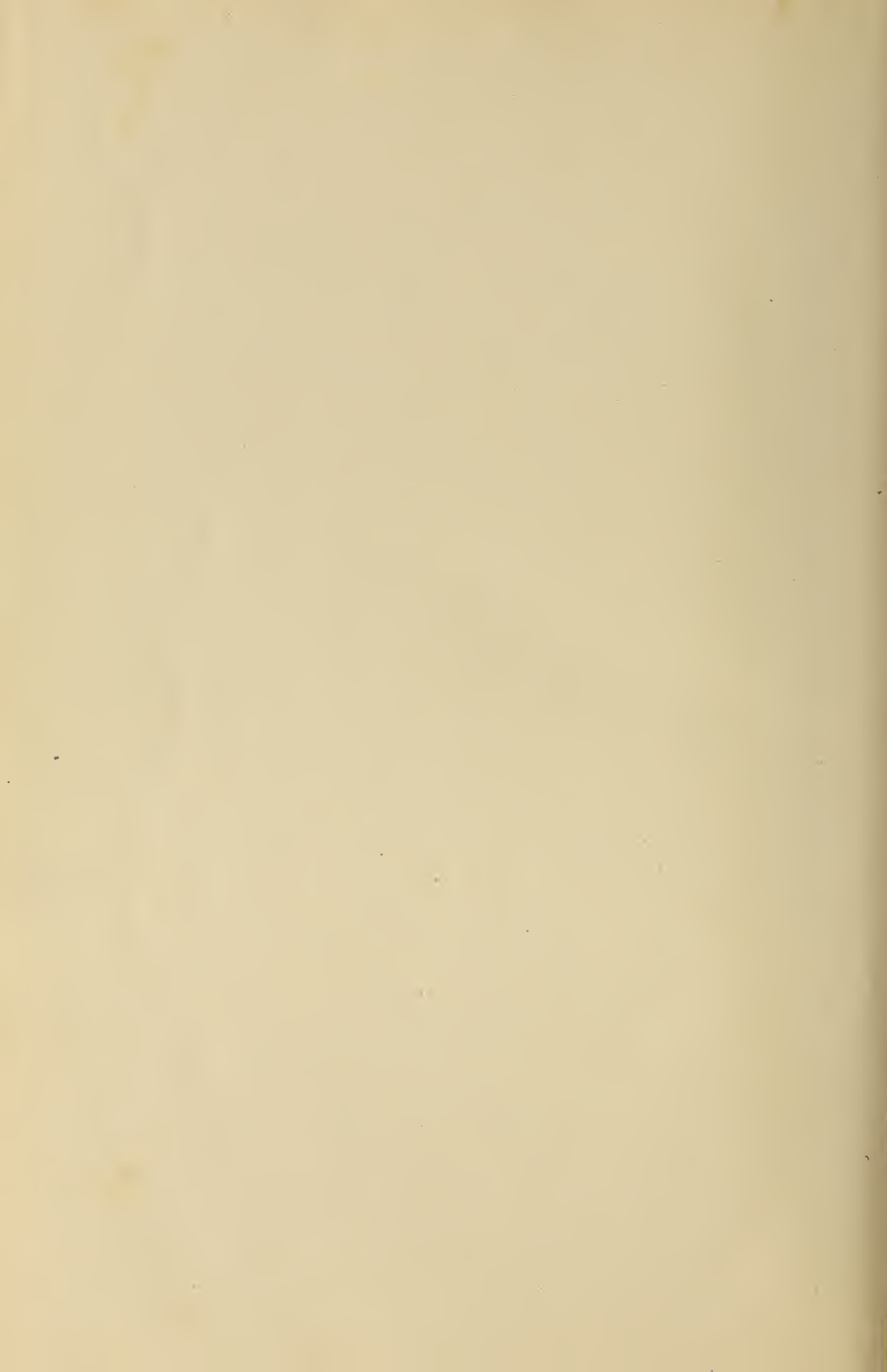
BAPTISMS, MEMBERS AND CONTRIBUTIONS OF THE MISSISSIPPI ASSOCIATION FOR 100 YEARS.

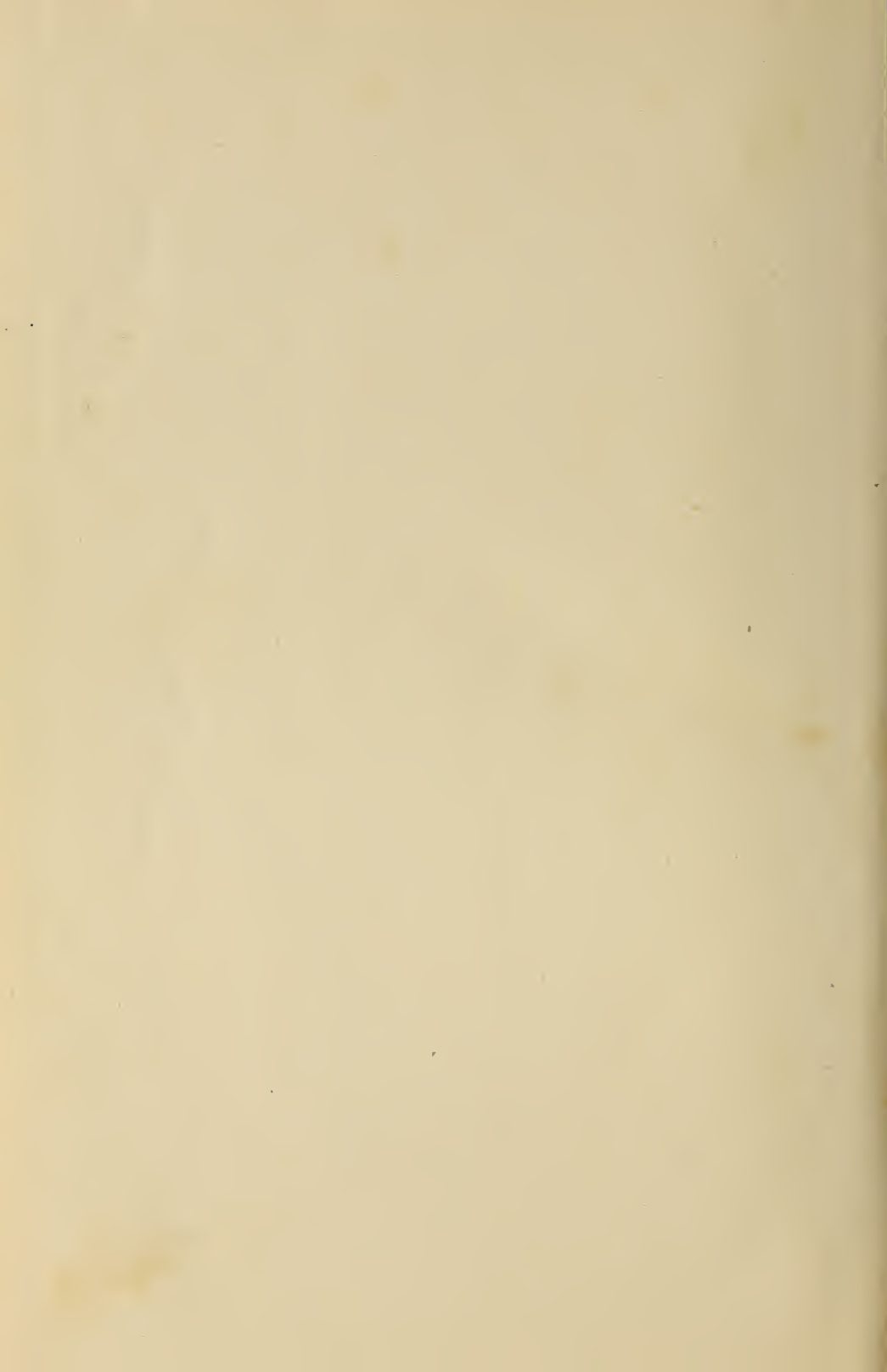
Year.	Bap- tisms.	Mem- bers.	Contri- butions.	Year.	Bap- tisms.	Mem- bers.	Contri- butions.
1807	3	196		1857	58	1,277	\$378.75
1808	2	236	\$26.50	1858	129	2,089	500.75
1809	15	251		1859	138	1,845	791.37
1810	9	277	24.87	1860	493	2,787	846.10
1811	13	334		1861	101	2,437	698.40
1812	91	494	31.12	1862	53	2,335	262.00
1813	246	914	42.06	1863	85	1,950	765.00
1814	106	1,071	41.31	1864	483	2,158	791.94
1815	80	1,048	84.43	1865	149	2,400	288.70
1816	23	695	219.75	1866	101	2,238	182.00
1817	43	1,158	136.84	1867	293	2,455	177.95
1818	44	1,072	234.61	1868	175	2,321	99.50
1819	54	1,125	144.25	1869	165	2,401	234.90
1820	61	863	42.00	1870	348	2,419	988.00
1821			68.62	1871	158	2,516	415.50
1822			85.37	1872	307	2,280	132.00
1823			83.00	1873	183	1,789	542.00
1824	45	551	141.38	1874	221	1,940	88.50
1825			90.00	1875	134	1,986	458.98
1826	57	612	172.50	1876	75	2,183	277.15
1827	84	348	109.12	1877	76	2,323	158.43
1828	88	833	157.99	1878	75	2,227	160.40
1829	30	870	127.87	1879	86	1,974	242.60
1830	110	734	47.13	1880	199	2,255	328.35
1831	28	790	82.91	1881	147	2,293	359.50
1832	27	670	111.62	1882	116	2,238	464.00
1833	15	530	177.08	1883	132	2,173	740.95
1834	8	416	100.80	1884	221	2,536	442.65
1835	18	475	87.93	1885	163	2,343	402.70
1836	111	581	79.32	1886	153	2,086	577.55
1837	554	1,155	110.22	1887	325	2,349	1,941.50
1838	101	1,227	129.00	1888	213	2,560	2,031.05
1839			133.75	1889	159	2,686	566.41
1840	56	1,242	114.13	1890	162	2,616	5,382.85
1841	465	1,661	161.37	1891	151	2,820	8,472.00
1842	332	1,410	115.77	1892	164	3,026	5,371.76
1843	89	1,360	68.35	1893	117	3,151	4,959.75
1844	35	668	75.00	1894	110	3,096	4,918.85
1845	57	816	107.82	1895	160	3,042	4,649.35
1846	103	1,051	108.30	1896	281	3,552	3,739.25
1847	73	1,103	102.52	1897	98	732	3,476.10
1848	135	1,085	100.79	1898	64	1,472	3,359.75
1849	129	1,297	100.30	1899	126	3,327	5,504.27
1850	53	1,198	113.20	1900	100	2,208	5,665.20
1851	123	1,295	123.25	1901	208	2,692	6,779.99
1852	138	1,407	132.80	1902	186	2,370	9,105.28
1853	176	1,586	246.00	1903	165	2,520	7,437.66
1854	288	1,761	363.55	1904	216	2,665	11,066.31
1855	180	1,981	639.45	1905	177	3,254	10,589.00
1856	227	2,058	531.80	1906	245	2,980	11,687.64
Total	4725		\$6,327.75		8,644		\$131,506.59

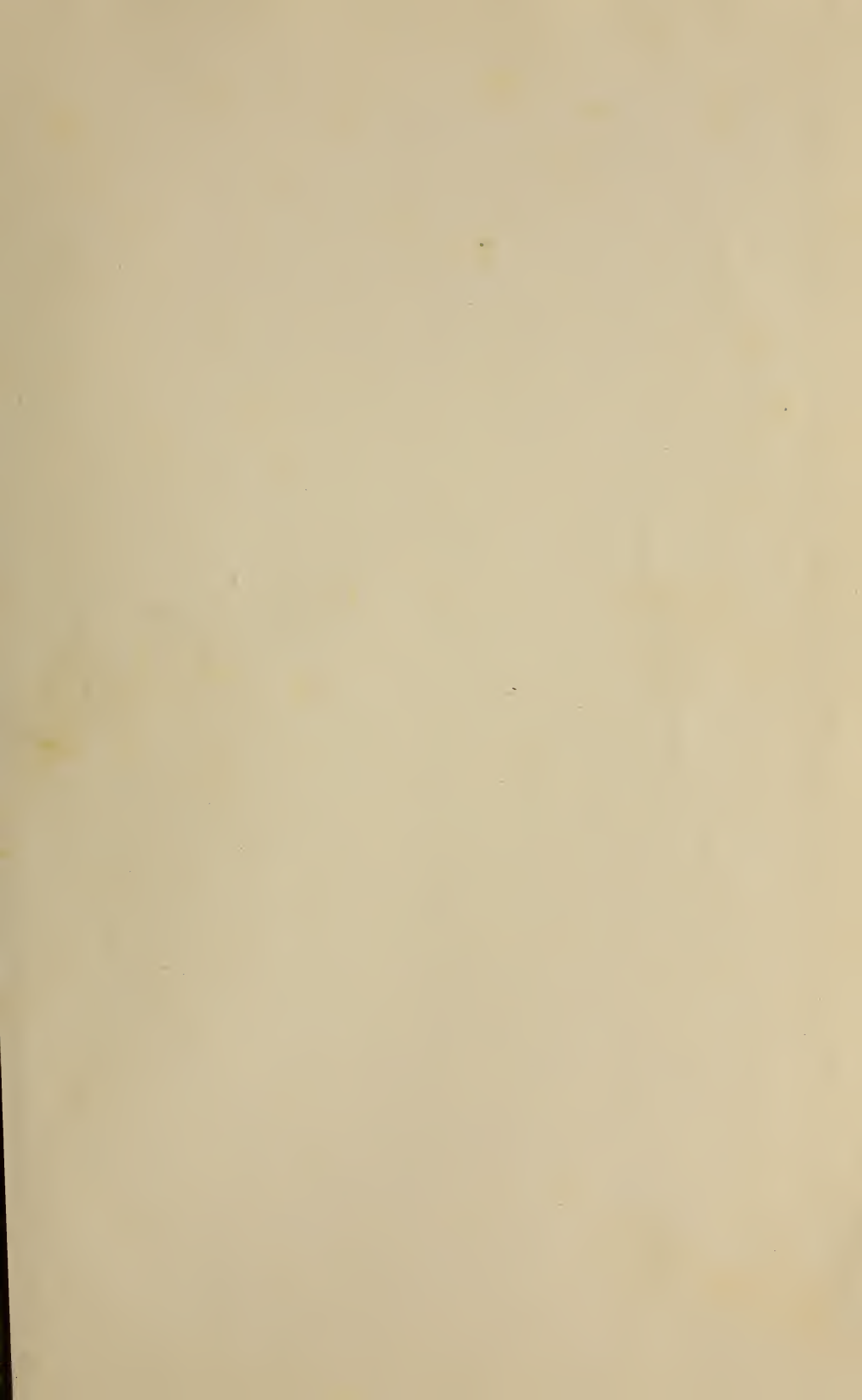
Grand Totals—Baptisms, 13,369; Contributions, \$137,834.34.

NOTE—The baptisms reported above approximately represent the number for the hundred years; while it is quite impossible to arrive at anything like the correct number of members, owing to the constant additions and withdrawals. As to the contributions, this table by no means represents the amount of money given. Until recent years the financial reports were very meager.









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