

THE
ALABAMA BAPTIST
CONVENTION

1823-1842

[L.C. 1841]

B B Davis
Eufaula Ala

FOURTH

ANNIVERSARY

1825-26

missing

STA

August, 1827.

FOURTH
ANNIVERSARY
OF THE
Baptist State Convention
IN
ALABAMA.

FRIDAY, JULY 13, 1927.

1. THE meeting commenced, by appointment, in the Bethany Meeting-House, Conecuh county.

2. Brethren COMPERE and CROW not having arrived, the introductory sermon was delivered by Bro. L. C. DAVIS.

3. The President and Recording Secretary being absent, Bro. L. C. DAVIS, V. P. took the chair, and Bro. J. A. BUTLER was appointed to minute the proceedings.

4. Bro. MCKEE prayed, and the Convention proceeded to business.

5. Communications from auxiliary societies were read, and their delegates' names enrolled.

6. All ministers present, of our own and other denominations, but not delegated, were cordially invited to a seat with us.

7. A packet of minutes from the Georgia General Association, and one copy of the proceedings of the Baptist General Convention, were received and laid on the table.

8. Brethren **COMPERE**, **ELLIS**, and **RYAN**, were appointed a committee to arrange the business of the meeting; Brethren **McKEE**, **TRAVIS**, **CHILES**, **DOTY** and **BUTLER**, on nomination; the Pastor and Deacons of the Church to select preachers.

9. Bro. **HOLCOMB** having failed to prepare a Circular, Bro. **COMPERE** was requested to write one.

10. Bro. **COMPERE** prayed, and the Convention adjourned till to-morrow, half past 9, A. M.

11. Met according to adjournment; Bro. **BUTLER** prayed.

12. The committee on arrangement reported and were discharged.

13. The reports of Domestic Missionaries were called for, and presented:—Bro. **ELLIS** reported, that he had travelled rather as an agent of the Convention than as a Missionary; that he had met several societies, and endeavored to promote our views; but declined any compensation for his services. His report was gratefully received.—Bro. **TRAVIS** reported, that he had rode fifty-one days in the service of the Convention—had visited, as much as possible, the destitute parts of the State—and during his missionary excursions had baptized 29 persons. Bro. **RYAN** reported, that he had rode 23 days, had preached as often as he found it convenient, but could not say what success had attended his labors. It was stated that Bro. **HOLCOMB** had forwarded a report; but not being in possession of it, the particulars could not be minuted. Others failed to attend, or to forward their reports.

14. The committee on nomination reported, and were discharged.

15. The Treasurer being absent, Bro. **CHILES** was appointed, pro tem.—who, together with Brethren **D. A. RANALDSON** and **P. DOTY**, were nominated to arrange the funds, and to make an equal distribution of them among the several domestic missionaries.

16. The Circular being called for, was presented, and ordered to be attached to the Minutes:—having been written in haste, it was returned to the writer, with liberty to make such alterations as he might think proper.

17. Observing in the Minutes of the Baptist General Convention a resolution, expressing the wishes of that body to co-operate with all State Conventions, &c. in promoting the advancement of the Redeemer's Kingdom—it was

Resolved, That this Convention feels deeply interested in the welfare of the General Convention, and cordially recommends to

the notice of all, the several objects it embraces:—and as that Convention has expressed a wish to form a closer connexion with State Conventions, by an interchange of friendly communications—

Resolved, That this body feelingly reciprocates the same, believing that such an interchange will tend to the promotion of good feeling, and the advancement of the important objects that each has in view.

18. A resolution was presented, touching the affairs of the Columbia College, and ordered to be laid on the table; which afterwards was again taken up, but not meeting with unanimous support, was withdrawn.

19. The Convention being embarrassed by the method adopted for compensating its Missionaries—

Resolved, That, for the future, each Missionary shall receive one dollar per day for actual service, if so much be found in the treasury; if not, that an equal distribution be made of the amount in hand, at each annual meeting, which shall be considered a full discharge up to that time, for all services previously rendered.— This resolution is not to be considered as applying to what is now due.

20. *Resolved*, That, in future, every domestic Missionary be required to use his exertions to form societies auxiliary to this body, or to make collections among the people to whom he may preach:—which funds shall be applied according to the Constitution of the Convention, first to Domestic Missions—then, if a surplus remain, to those that are foreign—unless specially directed otherwise by the donors.

21. *Resolved*, That every Missionary employed by this Convention, be required so to arrange his appointments, as to confine himself, as much as possible, to the most destitute neighborhoods, and not to view churches already supplied with preaching as missionary ground.

22. *Resolved*, To avoid evil surmises, that every Missionary be in future required to make a return of all personal favors received by him, while travelling in the service of this body.

23. A resolution was proposed, advising the formation of a more systematic plan for itinerant preaching; which was laid over, for more mature consideration.

24. *Resolved*, That the next meeting of this body be held at Marion, Perry county—to commence on Friday before the third Lord's Day in August, 1828.—Bro. COMPERE to preach the

Introductory Sermon: in case of failure, Bro. ELLIS.—Bro. McKEE to prepare a Circular Address.

25. *Resolved*, That two hundred and fifty copies of the Minutes of this meeting be printed, and distributed among the Societies—reserving a sufficient number, to be forwarded to the Georgia General Association.

26. This Convention having shared so largely in the hospitality of the neighborhood, at a time when a prospect of general scarcity prevails, can but express their gratitude for the same.

27. The Committee appointed to arrange the preaching, nominated, for Saturday, Brethren RYAN, DOTY and COMPERE; for the Sabbath, RYAN, COMPERE and McKEE.

28. The Convention adjourned, to meet at the time and place above mentioned.

Valedictory Prayer, by the President, L. C. DAVIS,
Saturday, July 14, 1827.

The Sabbath was employed, it is hoped, in a manner acceptable to God, and advantageous to souls.

A collection was taken up after the second Sermon, of \$17 3/4 cents.

A LIST OF RETURNS.

[Ministers' Names in SMALL CAPITALS.]

SOCIETIES.	DELEGATES.	CONTRIBUTIONS TO		
		D. M.	F. M.	Education.
		\$ cts.	\$ c.	\$ c.
Conecuh Co. So. }	JNO. ELLIS, Jno. King,			
	Adam McCreary	24 25		
Bentley La. So.	A TRAVIS - - -	30 00		
Belville La. So.	J Coleman - - -	11 00		
Monroe Co. So. }	P. DOTY, C. Thames,			
	D. A. Ranaldson	16 57½		
Monroe La. So.	J. A. BUTLER - -	11 85		
Green Co. So. }	J. RYAN, W. McKEE,			
	Thos. Chiles - -	19 50	7 00	
Withington M. So.	L. COMPERE - - -	10 00		
DONATIONS.				
Green Pinkston -	- - - -	2 00		
✓The col'd. people }	- - - -	3 18½	X	
at Antioch Ch. }	- - - -			
E. King - - -	- - - -	4 00		
J. L. Goree - -	- - - -	5 00		
Margaret Snider -	- - - -	50		
Lydia Windgate -	- - - -	50		
Mary Bralford -	- - - -	50		
Lydia Kyle - -	- - - -	50		
Mrs. A. Pope - -	- - - -	50		
Mrs. Susan Thames	- - - -	1 00		
COLLECTED.				
On the Sabbath -	- - - -	17 31½		
		157 97½	7 00	
SOCIETIES NOT RE- TURNED.				
Jefferson Co. So.				
Tuscaloosa Co. So.				
Perry Co. So.				
Marion La. So.				
Hopewell La. So.				
Wilcox La. So.				

The Committee to examine and distribute the funds, report as follows :

That there is at this time a balance due to the Domestic Missionaries of	\$83 34½
In the hands of the Treasurer for Education,	10 08½
For Domestic Missions, unappropriated, supposed to be, in part, in uncurrent notes,	<u>3 54¾</u>

Account with Domestic Missionaries.

Due at this Meeting :	D C.	Paid at the meeting, or to be paid by the Treasurer.	D C.	Now due.	D. C.
To Bro. Crowson,	7 75		4 15		3 60
- Baines	4 25		2 28		1 97
- Ryan	29 7		20 90½		8 29½
- Perkins	20 00		14 00		12 18¾
- Travis	63 56¾		51 30		29 26½
- Ellis	32 30		24 12		9 63
- Blythe	25 80		13 82		11 93
- Holcome	13 75		7 37		6 88
Amount due,	<u>224 37</u>		<u>141 031½</u>	Bal.	<u>83 34½</u>

RECAPITULATION.

Received, by collections, donations, &c.	157 97½
- by personal favors, not returned last year by Bro. Travis,	7 60
- by amount for Foreign Missions	7 00
	<u>172 57½</u>

Appropriations.

To Domestic Missionaries	141 03½
For printing Minutes	21 00
By deposit in the hands of L. Compere for Foreign Missions	7 00— <u>169 03½</u>
Balance	3 51½

Board of Managers.

Brother JOHN ELLIS, *President.*

- L. C. DAVIS,
- ADAM MCCREARY,
- J. C. PERKINS,
- JOEL LUSCOMB, } *Vice Presidents.*

L. COMPERE, *Corresponding Secretary.*

J. A. BUTLER, *Recording Secretary.*

TEMPLE LEA, *Treasurer.*

OTHER MANAGERS.

Bro. JOHN MAY,	S. CALDWELL,
JAMES L. GOREE,	J. HARRISON,
WILLIAM FORD,	W. D. CULBERTSON,
H. W. MIDDLETON,	E. D. KING,
JOHN GINDRAT,	J. A. HODGES,
E. KING,	D. A. RANALDSON,

Agents.

Bro. WILLIAM MCKEE,	N. W. District.
H. HOLCOME,	N. E. do.
S. PERKINS,	S. W. do.
A. TRAVIS,	S. E. do.

Domestic Missionaries.

Bro. SION BLYTHE,	MOSES CROWSEN,	N. E. Dist.
A. TRAVIS,	JOHN ELLIS,	S. E. -
S. PERKINS,	J. A. BUTLER,	S. W. -
J. RYAN,	WM. MCKEE,	N. W. -

(Signed)

JOHN ELLIS,

President.

J. A. BUTLER,

Rec. Sec'ry.

**The Alabama Baptist State Convention,
to the Societies of which it is compos-
ed, and to other religious bodies, sends
Christian salutation.**

BELLOVED BRETHEREN,

HAVING, by a resolve of last year, led you to expect that a Circular would be attached to the minutes of this meeting, we are not willing that you should be entirely disappointed; although our worthy Brother, then appointed to write for us, has failed of this service. The object of this convention, you need not be told, is, as far as possible, to unite the active energies of our denomination, in the advancement of the kingdom of Christ. An object which speaks for itself, and needs no commendation to gain the sanction of that heart, already alive to the condition of fallen men, and the blessings of eternal life — Since the coming of the Redeemer into our world, but especially since his resurrection from the dead, it has more or less occupied the attention and engaged the prayers of the people of God; but who, for the last century, having thought more intensely on the condition of those who are sunk into the lowest state of superstition and crime, have been compelled not only to pray more fervently, "Let thy kingdom come," but to make more vigorous exertions, that it might come.

Some misunderstanding has indeed existed with regard to the plans proposed and the methods adopted: good men have frequently given way to too much suspicion and allowed themselves in too many ungenerous remarks against missionary efforts, while some who wish well to such exertions have been too cold, lukewarm and indifferent. These things are painful, but they ought not to discourage; they should rather stimulate to more prayer and to more activity; to more union among those who are engaged, and to more love for the souls of men. Were the difficulties greater than they now are, and the discouragements far more numerous, the Prophet of the Lord will teach us, that they cannot prevail; and were our eyes enlightened to behold the assistance that is promised, and that which has been already afforded, instead of desponding, our faith would enable us to look every difficulty in the face, and calmly exclaim, "more are they that are for us, than all they that are against us." But these remarks apply re-

ther to the object of missionary efforts, than to the efforts themselves. These may, and sometimes do fail, but that cannot.—The exertions you are making may decline and die, but the end of those exertions will surely be accomplished. If you fail, the cause you have undertaken is God's, and he will raise up other instruments to carry on his own designs.

But, brethren, we will not talk about failing, but rather of that which should animate our hearts; of the blessing of God on your feeble efforts. Look at the numbers baptized, the churches constituted, and the ordinations performed by your missionaries! Let these speak to your sympathies, let them excite your gratitude, and stimulate you to much greater exertions! The dark corners of your own state have hitherto been the principal scene of your labours; there you have sown the seed, and there you are reaping the harvest. Thus far for your encouragement, we have spoken of that which has been done: permit us now to tell you that there is much yet to do. Many parts of this new country, as yet, are but a moral wilderness. These must be cultivated, before they will blossom as the rose, and be fruitful as the garden of God. This service in the dispensations of Divine Providence appears, in a good degree, to be committed to you; and in parabolical language the Lord is saying, "Go work to-day in my vineyard." By your professions and your prayers you seem to answer, "I go, sir." Then let not your practice declare that you "went not;" but let it rather evince your determination to continue and extend your efforts till the standard of the cross be erected in every corner of our state, and every heart be enlisted under its banners. But while we thus urge you to attend to the wants of your nearest neighbours, and would by no means have you neglect them, we will venture to remind you that there are others not far distant, by far more destitute. The wilderness is all before you, behind you, around you: the inhabitants of the waste places are in the midst of you and before your eyes, a living spectacle of ignorance, superstition and crime. Look upon them! they "live without God in the world." Pity them! their very condition bespeaks them objects of compassion. If you love the Saviour, and believe "there is no other name given under heaven nor among men whereby we can be saved," lend your aid in making that Saviour known unto them. Say not an insurmountable difficulty is in the way, because they are tenacious of their ancient superstitions; neither be deterred because men of our own colour have mingled with them, and become partial associates in their folly; but endeavour, by all christian means, to elevate the civil and religious character of these poor degraded beings, though the task should prove more difficult, than it may be

to bring down that of a civilized man; remember it is always more difficult to arrive at the summit of a lofty eminence, than it is to descend from its heights. But the task, however difficult for mere man to perform, may, under the influence of Almighty energy, be easily accomplished. Let us then, brethren, "in the strength of the Lord" go forward, and assist in those efforts which contemplate the entire renovation of this degraded race.

Thus we have pointed out some of the destitute parts of our world; but there are other places where the gospel must be preached before the end will come; therefore let your feelings of benevolence expand until they become co-extensive with the commands of the Redeemer, the expectations of the Son of God, and the prayers of all the saints. Were ignorance of God and of Christ confined to the limits of this land, there would not be that need for christian exertions that now exists; for here, they who are ignorant of God are a comparative few, thinly scattered over a vast continent; but in the eastern world they are many, thrown together in dense populations; comprising vast empires wholly given up to idolatry. Ah brethren! were we transported to these scenes of moral desolation, surely if the love of God dwelt richly in our hearts, we should feelingly weep over the folly of the many thousands we should then see willingly sacrificing to idols. We should not then need to have the scene varied or repeated to convince us that it was our duty as christians to give the most effectual and hearty sanction to those endeavours, which seek to make a Saviour known unto them. Could we but witness the bloody rites of Juggernaut, the drowning ceremonies of the Ganges, and the horrors of the funeral pile, our hearts would bleed, our sympathies would burn, at these spectacles of cruelty. We should then have no time for the exercise of that calm philosophy, or those economical calculations, which fear to ask, begrudge to give, or deem it an extravagant hazard to risk a few cents, or a poor dollar, once in twelve months, to advance an undertaking which seeks the good of souls. No; we should, under the impression of such scenes, feel more like giving up ourselves, without taking time to sit down and count up the cost.

But we are far removed from these things; the story, only, is sounded in our ears. We cannot see the devoted victims prepared for the horrid sacrifice, nor hear their piteous cries, when they cease to be influenced by the opinions of men, and begin to feel the pains of dying. This may account, in part, for that indifference we feel, while "sitting under our vines and our fig-trees," we so calmly analyze the merits of those plans of benevolence, which, under God, anticipate the overturning of these cruel principles, by proclaiming the virtues of the Cross. With

what apathy can sit down, and count up the-pitiful amount of expenditures attending these godly efforts, while we neglect to balance them with that enormous sum of human woe intended to be remedied by them! We sit, we look on, perhaps too frequently in the spirit of him who, when the ointment was poured out upon the Redeemer, murmured, "why was all this waste?"—But if we begin to be uneasy at seeing our brethren actively engaged, while we are reclining on our couch, or occupied in laying up for ourselves, we can easily calm down our feelings, by looking at the destitute around us, and crying out, "charity begins at home." This expression has been so often used to damp the fire of extensive benevolence, that we may reasonably hope that its extinguishing qualities will soon be destroyed.—Then what remains of it may help to give energy to the flames.

We have hinted at this expression, not because we are alarmed at its influence, but to encourage you, (who enter more into its spirit by far, than the majority of those who use it,) to more extensive exertions. We would say to you, if you wish to see every part of this state better supplied with the gospel, double your efforts to send it abroad. By this means, you may wake up the energies of sleeping professors, and make them think of home. By this means, you may provoke some into the field of action, whose powers of mind render them capable of much service, but which, for the want of something more than common to rouse them, may remain housed as in a dormitory forever. These may not be willing to unite with you in traversing the western wilderness, the deserts of Arabia, or the plains of Hindostan, for the purpose of making known a Saviour to those barbarous and cruel men, but they will go hand in hand with you in your domestic excursions. In this way you may render a double service, while your streams of benevolence, ere they reach the places of their destination, will be rolling back upon you in a counter current, and you will become more richly supplied.

If you would prove the truth of this remark, read the history of past times; look back to that period when missionary exertions were scarcely thought of, and then what do you see? A few evangelical churches, scattered abroad in different parts of the world, with their pastors and their deacons about them, participating in the means of grace, while multitudes near them were perishing for the lack of knowledge. But no sooner did God, in his Providence, stir up his servants to pity the condition of miserable idolaters, than the cry arose, *we have heathen enough in our own land*. Instantly itinerant societies were formed, and measures were adopted to convert the heathen at home. Bible societies, Sunday school institutions, and Relief Societies, followed

in the train, and soon became abundantly useful at home. The destitute were supplied with the bread of life, the children of the poor instructed to read the word of God, and the hardy sailor brought to exchange the swearer's prayer for the penitent's petition. Thus the Lord abundantly verified his own word, "The liberal deviseth liberal things, and by liberal things shall he stand."

We should be thankful, brethren, that God has given us an existence at so interesting a period of time, when such great things are doing in the earth for our race. Many of the most eminent servants of God, who have rested from their labours, would have rejoiced to see those things that we see, but they saw them not; the blessing has been reserved for us. They have some of them looked through all the intervening space, and have prophesied of this period, when "many should run to and fro, and knowledge should be increased;"—others have read what they have foretold with ecstasie delight, who have only been permitted the joy of anticipation. It has been reserved for our time, and for us, to be living witnesses of the gathering of the nations to the Son of God—to read in passing events the fulfilling of those ancient predictions, which teach us that "the kingdoms of the world shall all become the kingdoms of our Lord and of his Christ." When the prophets of old have, by faith, been able to realize the glory of the latter days, their feelings were all animation, and their descriptions all lofty, corresponding with the interest they took in matters so important to the children of men. What ought our feelings to be, when in the present restless condition of God's ancient people, in the subversion of idolatry in whole islands, and in the general spirit of prayer and exertion that pervades the Christian church—when in these things we may perceive the signs of the coming of the Son of Man? Ought they to be cold and indifferent, as if we took no interest, and had no share in the kingdom of Christ or the salvation of souls?—Or does it rather become our profession and our character, to be zealously affected in every good cause? We may, by a variety of worldly considerations, be constrained to do too little; but we can never be persuaded to do too much. If we are deterred from doing any thing, because our doings cannot purchase our salvation, nor be viewed in any degree meritorious in the sight of God—our principles ought to be suspected, as they keep us from testifying in the strongest manner our love to God, to Christ and to souls.

Under a view of the approaching triumphs of Christianity, and the interesting share that we ought as Christians to take in Christ's kingdom—let us strengthen each other's hands, and encourage

each other's hearts in God. Let it afford us holy joy to look forward to that period, when the heathen shall be given to our Redeemer for his inheritance, and the uttermost parts of the earth for his possession. And when every nation, and tribe, and kindred, and people, and tongue, under heaven, shall serve him—let the little share we have in the labour, self-denial, or pecuniary expense that is necessary to the advancing of so great an interest, be all swallowed up in the delightful thought, that these, under God, may contribute towards the augmentation of the happiness of men below, and the joy of angels in heaven. Ah brethren! only let the hope of saving souls make a *due* impression on your minds, and that will enable you to triumph over all those trifling discouragements, and bring with it sweet satisfaction, while you are persevering in your efforts for good. “Let the same mind be in you that was in Christ Jesus.” Take him for your example in your love for souls! for “he was rich, yet for our sakes became poor, that we through his poverty might be made rich.” Consider well what he has done to save souls! Look at his amazing condescension! “Who being in the form of God, thought it no robbery to be equal with God:” yet to save souls, he took upon him the form of a servant, was found in fashion as a man, and became obedient unto death, even the death of the cross. Now, brethren, let each say, am I a Christian? Am I interested in the humiliation, sufferings and death, of the Son of God? Is this the price he paid for my redemption? Then I am not bought with corruptible things, such as silver and gold, but with the precious blood of the Lamb. Surely, then, I am not my own. I owe my life, my all, to the Saviour; and it must be but my reasonable service, to consecrate my life and my all unto him. Now we conclude, by saying—Whatever you do, do it heartily as unto the Lord, and not unto men; and may the grace of our Lord Jesus Christ be with you—**AMEN.**



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