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MINUTES.

MONTGOMERY, May 9, 1855, 10 O'clock, A. M.

Reading of the Scriptures by the President.

Prayer by the Rev. W. C. Buck.

The names of Delegates enrolled as follows, viz :

ASSOCIATIONS.

Alabama.—D. Peebles, P. H. Lundy, C. F. Sturgis.

Bethel.—E. G. Talbert, A. A. Connella, E. Baptist, J. Reeves, A. Holmes.

Tuskegee.—S. Henderson, J. M. Watt, W. P. Chilton, A. J. Battle, W. Williams, W. B. Jones, A. Van Hoose, J. M. Newman.

Tuscaloosa.—J. H. Foster.

Liberty.—F. Callaway, W. Harrington, J. W. Williams, L. Towers, J. F. Bledsoe, J. Faulkner, H. Williams.

Eufaula.—W. H. McIntosh.

Union.—J. C. Foster.

Cahaba.—A. G. McGraw.

Coosa River.—H. E. Taliaferro, J. A. Collins.

Bigbee.—Wm. Howard.

Central.—J. M. Russell, J. Bankston, D. R. W. Melver.

Autauga.—A. C. Baker, J. Nunn, I. J. Lamar.

Judson.—R. E. Brown.

CHURCHES.

Bethany.—P. H. Lundy.

Newbern.—Letters & Funds.

County Line.—C. F. Sturgis.

Shiloh.—M. S. Cleveland.

Grant's Creek.—J. C. Foster.

- Hopewell, Perry Co.*—J. H. De Votie, S. R. Freeman.
Mt. Lebanon, Dallas Co.—Robert Carson.
St. Francis St., Mobile.—T. G. Keen.
Camden.—P. Stout, J. C. Jones, J. S. Bacon.
Selma.—A. G. McCraw, F. M. Law.
Uniontown.—E. Baptist.
Spring Hill.—A. A. Connella.
Rock West.—K. Hawthorn.
Shady Grove.—N. Bozeman.
Montgomery.—I. T. Tichenor, R. Figh, A. B. McWhorter, A. Williams, B. F. Noble, J. Peters, C. Phillips, B. J. Whatley, J. B. Garrett, W. D. Bobbitt, S. Rambo, B. B. Davis.
Friendship.—M. B. Clement.
Siloum.—J. Walker, S. Ball, Z. G. Henderson, S. R. Freeman.
Hebron.—C. W. Lee, A. Holmes, J. Reeves.
Eufaula.—T. Cargil.
Providence.—Wm. Howard.
Gainesville.—Wm. Howard.
Town Creek.—F. Hardy.
Hopewell, Lowndes Co.—D. Lee.
Bethesda.—Funds.
Talladega.—C. R. Cross.

OTHER BODIES.

- Collerene Missionary Box.*—P. H. Lundy.
Gainesville Ladies' Bible Society.—Wm. Howard.
Shoul Creek Female Missionary Society.—N. Haggard.

LIFE MEMBERS.

- D. Gordon, Thos. Barlow, R. P. Lide, H. Talbird, A. B. Goodhue.

CORRESPONDING BODIES.

- Georgia Baptist Convention.*—Thos. Stocks, J. H. Campbell, E. Dyer, James Davis, T. U. Wilkes, P. H. Mell, J. S. Baker, J. H. Kilpatrick, J. M. Wood, N. G. Foster, J. Grisham, Wm. J. Harley, C. M. Irwin, L. R. L. Jennings.

- Mississippi Baptist Convention.*—W. C. Buck, W. C. Crane.
Kentucky General Association.—W. W. Everts.
North Carolina Baptist Convention.—T. W. Tobey.
Tennessee General Association.—B. Kimbrough.
B. D. M. S. B. C.—J. H. De Votie, J. Walker.
B. F. M. S. B. C.—A. M. Poindexter, Cor. Sec.
Indian Mission Association.—H F Buckner.
Southern Baptist Publication Society.—J P Tustin, Cor

This being an adjourned Session, the officers of the last meeting held their places viz :

H TALBIRD, D D, President,
 Prof. A B GOODHUE, Secretary,
 Rev J M WATT, Ass't "
 W P CHILTON, 1st Vice President,
 M P JEWETT, 2d " "
 J H DE VOTIE, Corresponding Secretary,
 S H FOWLKER, Treasurer.

DIRECTORS---A G McCraw, W Hornbuckle, Rev R Holman, I Billingsley, J S Ford, J F Bailey, W N Wyatt, I W Garrett, A A Connella.

Committees to report during the Session, announced.

On Periodicals---D Peebles, Z G Henderson, J W Williams.

On Letters and Documents---M B Clement, F M Law, R P Lide.

On Finance---D R Lide, W P Vanderveer, D Gordon.

On Preaching---I T Tichenor, H W Watson, E G Talbert.

To Nominate Preachers for the next Convention---P H Lundy, A Van Hoose, H W Watson.

Invited Ministering Brethren present, to seats.

Invited Delegates to Southern Biennial Convention present, to seats.

Report of Committee on Domestic Missions adopted. Appendix A.

Report of Board of Trustees of Howard College, referred to Committee on Education.

Report of Board of Trustees of the Judson Female Institute, referred to Committee on Education.

Appointed Auditing Committee---J M Newman, E G Talbert, J D Williams.

Treasurer's Report referred to Auditing Committee.

Resolved, That when this Convention adjourns, it will adjourn to meet in LaFayette, on Friday before the 2d Sabbath in April next.

Appropriated Thursday night to the meeting of the Bible Society.

Report of Auditing Committee adopted---Appendix B.

Adjourned to meet at 8 o'clock, P. M., to give the Indian Mission Association an opportunity to have a meeting this afternoon.

WEDNESDAY, 8 O'clock, P. M.

Introductory Sermon by the Rev H Talbird.

Report of Committee on Temperance, recommitted, and W P Chilton added to Committee. Adjourned till to-morrow morning at 8 1-2 o'clock.

Prayer by the Rev Dr Howell.

THURSDAY, 8 O'clock, A. M.

Prayer by the Rev F Callaway.

Report of Committee on the state of Religion in large towns and cities, adopted. Appendix C.

Report of committee on Foreign Missions adopted. Appendix D.

Report of Committee on Education recommitted, with instructions to abbreviate.

Excused H E Taliaferro, from the Committee.

Requested of H E Taliaferro, a copy of the Report as read for publication in the S W Baptist.

Added W P Chilton and J Faulkner, to Committee on Education.

Report of the Committee on the Southern Baptist Publication Society, adopted. Appendix E.

The President announced the following standing Committees to report the next Session.

On Temperance--W Williams, F Callaway, J Faulkner.

On Domestic Missions--W H McIntosh, J Walker, A B Goodhue.

On Sabbath Schools--W Wilkes, F M Law, A G McCraw.

On Southern Baptist Publication Society--J M Watt, W P Chilton, J M Newman.

On the state of Religion in large Towns and Cities--I T Tichenor, A Williams, A B McWhorter.

On Education--M B Clement, Wm Howard, J C Brown.

On Foreign Missions--P H Landy, D Peebles, D Lee.

Adjourned.

THURSDAY, 3 O'clock, P. M.

Appointed committee to nominate Trustees of Howard College to fill the places of those whose term of office expires the present year: J. H. De Votie, A. A. Connella, D. R. W. Melver.

Appointed committee to prepare an obituary of Wm. Jenkins, Sen.: W. Hill, H. E. Taliaferro, J. Faulkner.

Report of committee to nominate Trustees adopted: J. H. De Votie, W. W. Mason, O. L. Shivers, J. F. Cocke, W. P. Chilton.

Authorized delegates appointed at the last Session, who may be present at the meeting of the Southern Baptist Convention to fill vacancies in their number.

Report of committee to nominate preachers for the next Session adopted.

Introductory Sermon: Wm. Howard, M. B. Clement alternate.

Missionary Sermon: D. R. W. Melver, P. E. Collins alternate.

Education Sermon: A. J. Battle, W. Williams alternate.
 Report of committee on Periodicals adopted. Appendix F.
 Appointed the committee contemplated in the report: T. G. Keene, A. Williams, E. G. Talbert, J. Faulkner.

Ratified the action of the President in employing counsel in the case of the will of Wm. Jenkins, Sen.

Appointed committee to obtain an act of incorporation for the Convention: T. H. Watts, N. W. Coker, H. W. Watson.

Report of the Board of Trustees of the Judson Female Institute adopted. Appendix G.

Report of the Board of Trustees of Howard College adopted referring back to the Board the suggestion with reference to the Preparatory Department. Appendix H.

Verbal report of committee on Letters and Documents adopted.

Report of Finance Committee adopted. Appendix I.

Authorized the Secretary to convey the funds to the Treasurer and to pay over to the proper officers of the different societies present, their share of the funds.

Resolved, That in the event the Indian Mission be turned over to to the Southern Baptist Convention, the funds in our Treasury contributed for said Mission be turned over to such Board as may be appointed to receive it, with instructions that they be appropriated to the liquidation of the liabilities of the Louisville Board with the native preachers of the Creek Indians, and that in the event such transfer is not made, said funds be placed in the hands of the Rev. H. F. Buckner to be by him used as above indicated, the appropriation in either case to be made in proportion to the amount due each of such Missionary of the Board.

Report of the committee on the South Western Baptist, recommending to the Convention to purchase of Bro. Chilton at \$3,000, said paper including all the fixtures, subscription list, dues, and liabilities the amount to be raised by subscription in shares of \$50 each, Bro. Chilton himself taking ten shares, and to appoint an Executive Committee of twelve to employ an editor and locate the paper at the most suitable point. Adopted.

Appointed committee to nominate the committee contemplated in the above report: C. F. Sturgis, J. C. Foster, F. Callaway.

Appointed committee to raise stock to purchase the South Western Baptist: T. G. Keene, J. M. Newman, J. Faulkner, S. Henderson.

Referred unfinished business to the Board of Directors.

Report of committee on Education adopted. Appendix J.

Report of committee on Temperance read and adopted.—
 Appendix K.

Appropriated one hundred and twenty-five dollars for printing Minutes.

Appropriated forty dollars for distributing Minutes.

Adjourned to meet in La Fayette on Friday before the Second Sabbath in April next.

H. TALBIRD, *President.*

A. B. GOODHUE, *Secretary.*

J. M. WATT, *Assistant Secretary.*

APPENDIX.

REPORT A.

The Committee on Domestic Missions, offer the following to the Convention as their report:

Among modern religious enterprises for the spread of Gospel truth throughout the world, none, doubtless, is of greater importance than that which supplies the destitute regions of our own land with preaching. Until recently, Domestic Missions have been too much neglected. Instead of being regarded as the foundation of all missionary undertakings, they have been compelled to occupy a subordinate place in the affection of christian churches and on the list of benevolent objects. While the heathen in distant countries have elicited the sympathies and drawn forth the liberality of christians generally, comparatively little attention has been paid to the needy in America.

But light is dawning! The disciples of Jesus are beginning to view perishing souls around them with a more merciful eye. Facts and events of daily occurrence, show that, while idolaters beyond the seas are zealously provided for, the loud calls for help at home are not to be slighted any longer.

Impressed with these convictions, your Committee hail with satisfaction and pleasure the laudable endeavors of the Domestic Mission Board of the Southern Baptist Convention to evangelize the immense population of the South and the Southwest. The promiscuous masses of mankind, attracted thither from all quarters of this Republic, by the annexation of new territory and the completion of Railroads—the rushing influx of foreigners to the great Mississippi valley, as well as to California and Kansas, make the increase of Domestic missionaries indispensable. They send out a Macedonian cry that rings long and loud over the length and breadth of the land, and which demands a speedy and unequivocal answer.

Your Committee would, therefore, respectfully, but urgently commend this enterprise to the favorable regard of this Convention, and as explanatory of their meaning, they submit for adoption the subjoined resolution:

Resolved, That the pastors and churches within the constituency of the Alabama Baptist State Convention, be, and they are hereby affectionately requested, when making up their annual contributions to the various objects patronized by this Convention, to make the Domestic Mission Board of the Southern Baptist Convention, one of the prominent objects on which to bestow their liberality.

JOS. WALKER, *Chairman.*

REPORT C.

Report of Committee on the State of Religion in large Towns and Cities.

In looking over the records of the early churches, it is clear, that the ministry of Christ and the Apostles was spent very much upon large towns and cities. Almost the entire book of John is taken up in describing, what the Savior did, and taught at the great national feasts in the city of Jerusalem. Chorazin, Capernaum, and the cities of Samaria and Judea, were the fields of his labors. When he sent out his disciples to announce his approach, he sent them into the cities, "whither he himself would come;" and when warning his disciples that they would meet with persecution, he tells them "when thus persecuted in one city, instead of concealing themselves in the seclusions of the country, to flee to another city." And in delivering his parting precept, "go ye into all the world, and preach the gospel to every creature," he tells them to begin at Jerusalem, the metropolis of Judea, where citizens from various parts of Palestine, were assembled. In this seat of pluralistical pride, and hypocrisy, and dependence on the mere forms of religion, God gave signal success to the preaching of the word, and thousands "became obedient to the faith." Here was gathered the first church. Soon the heralds of salvation hasten to another city, and plant the standard of the cross in Antioch, the rich and commercial emporium of Syria, and the seat of all the affluence and luxury, that trade produces. We find them afterwards directing their course to Ephesus, the strongest hold of idolatry, and the place to which thousands resorted, to bow at the shrine of the most gorgeous temple in the heathen world. Soon we hear their voice in the capitol of Macedonia—a city filled with sensuality and sinful extravagancies. In Corinth, the most gay, voluptuous and dissipated city of the age—the very Paris of antiquity. Christianity under the preaching of the Apostles won many of its most brilliant triumphs, and we may almost now see the Apostle, as he walked the streets of Athens, with his bosom swelling with holy indignation, and saw a city so distinguished for its intellectual accomplishments, devoted to the most stupid idolatry. And as he looked upon this prostitution of learning to the most demoralizing religion, he confronted their wisest men, and "preached Jesus and the resurrection." And so important did God deem it, that the gospel should be preached at Rome, which at that time was the metropolis of universal empire, that he suffered Paul to be chained there full two years, that "he might preach the gospel at Rome also," and to that church, the noblest letter ever penned, was addressed. While there, the Apostles were commissioned to preach the gospel throughout the world, cities were to be the places of their greatest and mightiest efforts. This was their policy—a wise and effective policy—and that which imperiously calls for our imitation. As baptists, we set before us in the observance of church ordinances, the example of our Lord, and in the manner of diffusing the gospel, we should have before us the same standard.

Whether we look at cities in their social, and relative, and political aspects, or as the gathering merely of a large multitude of immortal beings, hastening with us to the judgment, the highest considerations force themselves upon us to direct to them, our greatest energies, and throw around them our liveliest sympathies.

1. *In the city exists every form of opposition against the gospel, thoroughly fortified.* If christianity overcomes that, it can go with triumphant success into the country, where opposition is less resolute, and matured.

2. Large multitudes gather in the city, and many of them like those assembled in ancient cities, come from all parts of the country. Let the gospel be thoroughly planted here, and its influences will irradiate throughout the surrounding country. All who come to the city, will, more or less feel its power, and many of them will catch its spirit, and retire under its life giving influence.

3. In most of our cities, there is immense wealth and talent. Let religion find its way to the hearts of such a people, and these sources of power become at once subordinated to the gospel, and are converted from engines of mischief, into instrumentalities for good.

4. And then in the city are collected for the purpose of gain, many of our own kindred, for whose salvation we are under increased obligation to labor.

5. Our cities are the places where congregate the millions that seek a home in this land of enlightened freedom. These are the points where they disembark, and generally, where they continue to live. They come among us with crude apprehensions of the nature of our civil and religious institutions. They form a large proportion of the population of our towns and cities, and assist in making and carrying out our municipal regulations.

And now the question arises, are we baptists doing our part towards bringing these places of power and influence under the control of a pure christianity? There is a large portion of these communities more impraisible by the gospel at our hands, than those of any other ministry; for their early religious education has been received by fathers and mothers belonging to our churches in the country. And it will be found at the last day, if they have been neglected, that we have been found woefully delinquent. We are under an obligation to a large portion of our city populations, that we cannot safely throw off. The responsibility is on us, and we must meet it.

The history of our denomination shows that we have come far short of these demands. The weakness of our cause in nearly every prominent town and city, makes an appeal to us, which we cannot safely resist. We may account for this weakness as we please, the fact is apparent, and the miserable destitution of these places of baptist preaching, calls upon us for immediate and vigorous effort. How is this successfully to be made? This is the practical question which arises from the present condition of things.

There must be a competent ministry. In every church a great proportion of its prosperity is intimately associated with the character of its pastor. If he be unfit for the position he occupies, no very great success can reasonably be expected. This is pre-eminently true, of city churches. He is surrounded by circumstances which demand the very highest qualifications. And, this too, without claiming for city churches any superior intelligence. In fact, it is still an open question, whether in the country or city, may be found the greatest general information on all topics connected with christian theology. One thing is evident, that a great mass of ignorance on religious truth is apparent in every city. We refer to other reasons to show that city pastors should have every quality of a christian minister in an eminent degree.

He is exposed to peculiar temptations, and discouragements, and therefore, should possess a vigorous and manly piety. He is to witness every variety of crime and suffering, and is apt to lose sympathy with the afflicted, particularly as he sees the direct association of sin with misery. Now it is required of a minister to be like his divine master, to feel a lively sympathy with every wretched wanderer, and be prepared to shed tears of pity over scenes of aggravated wickedness. But how difficult to always have his sensibilities strung, as it were, to the highest possible tension of pious sympathy.

In the city too, his patience, and forbearance become of necessity severely taxed. This grows out of the immense variety of character brought together in a city church.

There is too, an unreasonable amount of pastoral visiting expected.

There will also, be a continual draw upon his intellectual strength, and he must meet the demand. And if he be faithful he must preach in all its comprehensiveness, Christ crucified, in opposition to that morbid sensibility in many of our cities, for the mere display of literary acquirements.

But how is such a ministry sustained? They cannot as in the country

couple any other employment with that of preaching, and be successful. There must be a ministry exclusively devoted to their calling, in order to stand up against the numerous obstacles which oppose them. And the expense of living is comparatively great. From whence is this support to come? We cannot expect it from the city, where there is either no church, or one that is feeble, because the people are gathered there for no such purpose as that of sustaining religion. We do not expect our ministers in foreign cities to be supported by the people among whom they labor, till under God, churches are raised up of sufficient power to afford the necessary aid. And to meet this want, is the organization of our foreign Missionary Society. Our sympathies and prayers are evoked, and our money is expended for their support; and ordinarily we cannot look for any more assistance and sympathy from men not professing christianity in American cities, than in European or in Asiatic cities. Everywhere there is the same settled dislike to religion in the hearts of the unconverted. Occasionally we may find men from various motives, willing to support a popular ministry; but usually such support is exceedingly precarious, and short-lived. Nor is it desirable, that a very large proportion of a minister's salary should be paid by unconverted men. It has a tendency to embarrass the ministry, and weaken its power. Our cause then, in its weakness in cities, must derive its pecuniary support from without, and the only proper organizations our Southern Domestic Missionary Board. There is no other organized plan, and this is sufficient. We cannot, since our separation, look to the North for assistance, nor do we desire it. They have virtually declared non-fellowship with our churches in the South. We must then help ourselves. We are able to do it, and should do it. Let us rally around this institution as the properly prescribed medium for the support of our ministers in towns and cities, where our cause is depressed and weak. Let us ever keep our eye on that command of our risen Savior, which so beautifully blends with his parting precept, "Beginning at Jerusalem." How many Jerusalem's in our land, over which the Savior would weep, were he again to visit us, have we shamefully neglected? While we have an organization in our country, through which we may convey the blessings of redemption to every lane and sequestered valley, and of the crowded city, shall we rest satisfied, while we see piercing the clouds, the tall spires of Presbyterian, Methodist and Episcopal churches, and content ourselves, that the efforts put forth by these, can atone for our deficiency? These are plain questions which present themselves to every baptist in the South.

Your Committee would recommend the adoption of the following resolutions:

1. *Resolved*, That those living in our cities who are struggling to maintain our denominational interests should receive our sympathies and prayers.
2. That in view of the weakness of our cause in many of our towns and cities, we would earnestly advise that money be raised through the beneficence of the churches in the country to aid in the support of a competent ministry and in the erection of suitable places of worship, and that this be done by the agency of the Board of Domestic Missions.

Respectfully submitted,

T. G. KEEN, *Chairman*.

REPORT D.

Report on Foreign Missions.

Since the last Session of this body the reports received from our Foreign Mission field are generally encouraging. God has been especially pouring out his spirit upon Liberia. For some time, many of the stations have been experiencing revival influences, and there has been a rich ingathering of souls at Bassa Cove and New Georgia, large numbers having been baptized. The native tribes also, are becoming more accessible, by moving in and around Liberian settlements. They are urging our missionaries to come

and live, and labor amongst them, exclaiming in their own simple but touching language, "Bring God's palaver to our towns, and take our children into your schools, and teach them God's word." Thus Ethiopia is stretching out her hands to God.

From Yoruba, Central Africa, we have received the most cheering intelligence. Large crowds assemble to hear the preaching of the Gospel, and manifest unusual attention. The interest is so great that the chief at Ijoye is considerably excited, and it is said that he has threatened to put to death any of his subjects who shall lay aside the orisha badge and embrace the new religion. It will require extraordinary faith to disregard this threat and openly to profess Christianity. But the grace of God can overcome all fears; and our brethren Bowen and Clark believe, that the influences now spreading through the city, will at no distant day, lead many to count not their lives dear if they may win Christ. One has already followed the Savior in baptism, and there are others desirous of doing so who are as yet restrained through fear of Acheh. But persecution cannot stop this great work, God's purposes must be accomplished, and it is predicted that this dark land of idolatry and cruelty is to be given to the Lord. The labors of the devoted Bowen and the lamented Denmark cannot be in vain so long as God is faithful to his promises. Our gratitude is due for what has already been accomplished; but for the future our hearts should be enlarged, in reference to this mission, we should "expect great things from God—and attempt great things for God."

Civil war still interrupts missionary operations in China. Shanghai, our principal station remains in the hands of the insurgents closely besieged by the Imperialists and French, and all foreigners have been compelled to retire without the walls. Amidst the difficulties and dangers which surround them, our brethren with undaunted courage, avail themselves of every opportunity to plant the standard of the cross both within and without the city. Their indefatigable labors are not in vain. Many appear to be concerned, some deeply, and one female recently wept bitterly over her sins. This is something unusual in the Chinese character. Tong, Mrs. Crawford's school teacher, has found peace in Jesus, and the experience which he related deeply affected the hearts of the missionaries. This mission has been severely afflicted by the failing health of Brother and Sister Pearey, whose services from long experience were invaluable to the brethren. Latest accounts inform us that Bro. Pearey is recovering from his last attack, and is now in Richmond. Bro. Whilden has been compelled to leave Canton and return home in consequence of heart-rending affliction in his family. Bro. Gaillard now labors there alone. Under such circumstances we can but turn to the God of Missions, and exclaim "Even so, Father: for so it seemed good in thy sight." According to his promise the Almighty will certainly overrule all these things for good. Idolatry is doubtless receiving a severe shock from the insurrectionary movement, and present appearances indicate that the whole of China with its teeming millions will soon be open to missionary labor. It is our duty to be prepared to occupy it.

Whilst the tidings from our foreign fields of labor are thus encouraging, it is painful to learn that the Board, under whose direction these missions are conducted, is at the present time placed in a most critical position. The Secretary informs us, that during the financial year ending May, 1854, the receipts fell short of the expenditures more than six thousand dollars; and that during the present year the disbursements have considerably exceeded the amount paid into the treasury. Thus the fund which had accumulated the first year of the mission is rapidly diminishing, and the Board is threatened with most disastrous embarrassment. Unless this state of things be speedily remedied, not only must the extension of our operations be declined, but some of those men of God who are now in the field must be recalled.— And is Alabama indifferent when matters of such vast moment are at stake? Are we willing that Liberia, or Yoruba, or China, should be abandoned?—

Can the piercing cry of the perishing millions in heathen lands touch no chord in our hearts, leading us for Jesus' sake, to deny ourselves, that these precious immortal souls may be rescued from perdition and brought to the cross of Immanuel? Let facts, plain undeniable facts give the answer. It is said that there are over fifty thousand Baptists in this State, possessing an almost incalculable amount of wealth, and yet there was contributed last year by this Convention for Foreign Missions only *fourteen hundred dollars*, a falling off of more than one third from the contribution of the previous year. True, there was great depression in business matters, and Howard College had to be re-built, but do these furnish an adequate reason for so small a contribution? Truth and candor require that we answer no! The cause lies much deeper—our Churches do not distinctly realize their obligations in respect to the heathen.

The opinion prevails, *that salvation is possible for those who have never heard of the Gospel*, and consequently that there is no binding necessity to send the heathen the lamp of life. This impression is by no means uncommon, it is found in all our Churches, and is productive of the most injurious effects. It seems to be forgotten, *that there surely must be a wide difference between the possibility of salvation and its actual attainment.*

Look at our own land with all its hallowed privileges, and what proportion of its inhabitants, judging from Scriptural principles, may we reasonably conclude will be finally saved? According to the most reliable statistics, more than four fifths of our adult population have no pretensions to a Bible hope of salvation. The facts may be startling, but they are not on that account less true. Now let it be remembered that the Gospel is within the reach of nearly all, and that it furnishes a body of powerful, almost constraining motives. There is not a faculty in our nature to which it does not make a loud and urgent appeal. It cultivates reason and conscience, the powers of the imagination, and the affections of the heart. It commissions the fear of misery to arouse—the hope of heaven to persuade, and the love of Christ to constrain. Every professor of religion will freely admit, that to the influence of these motives, the hope he entertains for the salvation of his soul, must be attributable. To speak of conversion without the intervention of the means and motives provided in the Gospel, would be regarded as enthusiasm. If, then, in the midst of so many advantages—if, in a country where the Gospel shines in noon-day splendor, so few are truly converted unto God—and if those who are, do so universally attribute their hope of heaven to these instrumentalities; what is the probability of salvation for those who have never felt the influence of those means and motives?

For let it be understood, the heathen need conversion in the spirit of their minds as well as others. They are equally influenced by motives and regarded as moral agents by the Divine government. They are depraved by nature, and "without holiness" they are disqualified for heaven. To alter this universal principle, would be to involve the Deity in a violation of his truth and justice. To bring them in the limits it affixes by the sovereign exercise of irresistible grace, would be to rob them of their character as moral agents, and to place them in more favorable circumstances for obtaining salvation, than the actual recipients of the Gospel, thus making the promulgation of this scheme an injury rather than a blessing to our race.—It is not asserted that the heathen are wholly without light and motive; far from it. The Apostle Paul asserts that "they are without excuse."—But who does not see and feel the infinite inferiority of their light and motive to that which we enjoy? And if even ours are so inefficient in their operation, what rational inference can be drawn of the probable influence of theirs?

The natural result of these considerations is strongly confirmed by an appeal to *facts*—such as meet the observation of the missionary every day. The Apostle, in connection with an exhibition of heathen character, teaches us "the wrath of God is revealed from heaven against all ungodliness, and un-

righteousness of men." The description given in the first chapter of Romans, is equally applicable to the character of the heathen nations of modern days—they are all ungodly and unrighteous. One, who had lived amongst them for twenty years, declares that "he had never yet found any one heathen man, who appeared to fear God and work righteousness." Bro. Bowen informs us that the tribes of Central Africa are either Mohammedans or what is still more degrading, worshippers of trees, stones, or animals. Yoruba seems to be a nation of thieves; injustice, oppression, cruelty and murder prevail throughout the whole country. China is wholly under the influence of Boodhism, a system of idolatry which is lamentably degrading, and is a species of atheism. The reports of our missionaries teem with instances of the most abominable wickedness daily practiced in this superstitious country. Surely "the wrath of God is revealed from heaven" against the inhabitants of Africa and China, whose deeds of iniquity are known to all. And under such circumstances, how can we have any hope for their salvation?

How small is the number also, who, after years of missionary effort among them, embrace the offers of salvation through Christ? And the manner in which it is embraced by the few, gives assurance that their state before its acceptance was almost universally a hopeless one. Now, making every allowance for the external difficulties which may obstruct the labors of the missionary, and the mixture of imperfection and error with which their communication of Divine truth may be accompanied, what rational inference must still be derived from this almost unanimous rejection of the Gospel invitation? The offers of its mercy, whilst by rejection it is the occasion of increasing their guilt, prove their previous possession of a character which would in itself have been a disqualification for heaven.

Since then, the salvation of the heathen is greatly, if not wholly obstructed by their want of Christianity, the question remains, whose is the blame, that they have not received its provisions of mercy? Is it God's? That cannot be; for God gave the Gospel to man almost two thousand years ago, and with it the command that it should be preached to every creature, and the means were given for carrying the command into execution. The accusation cannot be brought either against his justice or his mercy. Does the blame then lie at the door of Christians? This is the only alternative; and whilst the responsibility it brings with it is fearful, the motive to energetic effort which accompanies it is irresistible. Light has shined upon our Churches, for the purpose of being universally diffused. In this matter of publishing to the world the glad tidings of salvation, there is no neutrality. If God designed the Church to be a rampart to stay the overwhelming flood of sin and misery, which has swept with its desolating power more than three fourths of our world, surely the Church is chargeable with all the evil, which she had the means and the power to prevent, and which her own indifference and apathy alone withheld her from preventing. If she could have done more than she has done for the conversion of the world—if she can do more than she is now doing, she manifests an unnatural departure from the end of her existence, she is responsible for the guilt of fighting against God, and of hindering the redemption of a ruined race. The existence, the health, the prosperity of our Churches depends therefore upon the vigor with which they engage in this blessed work. "Them that honor me," says God, "I will honor."—"Curse ye Meroz, curse ye bitterly the inhabitants thereof; because they went not forth to the help of the Lord, to the help of the Lord against the mighty."

Does not this curse seem to rest upon many of the Churches in Alabama? Are not many indifferent? How few observe the monthly concert, and systematically contribute. May not the blame in some degree rest upon the ministry, the messengers of God, who refuse or neglect to bring this matter plainly before the people. Let us no longer be negligent. Who can lie down in quiet and complacency under the consciousness that the eternal wel-

fare of hundreds of millions is put in jeopardy by his indifference? What ever ideas each may form of the best means of discharging his responsibility, the magnitude of the consequences dependent on fidelity, cries in a voice which cannot be silenced, and which cannot be misunderstood, "Whatsoever thy hand findeth to do, do it with thy might."

In conclusion your committee would suggest the adoption of the following resolutions :

1st. *Resolved*, That this Convention request all the pastors of the Churches in this State, to preach one sermon at least during the present year, upon Foreign Missions, and take up contributions for the same.

2d. *Resolved*, That this Convention request all the Churches in this State, to establish and systematically observe the Monthly Concert of prayer for Missions.

Respectfully submitted.

WM. HOWARD, *Chairman*.

REPORT E.

On the Southern Baptist Publication Society.

It is a trite remark that we live in an age of vast and infinite importance. Never since the world began has there been so much of educated intellect as at present. This is seen in the single fact, that this is, by way of special emphasis, the era of book-making. What has made it so? The demand for books—the common rule that determines the quantum of all other commodities.

This single aspect of the age, devolves upon Christians a responsibility which cannot be avoided without the most serious criminality. The civilized world is to day, just what the press has made it. And it is with emotions of gratitude to God, that the Christian world is becoming alive to the unlimited power of the press, in moulding the character, forming the taste, and developing the moral, religious and intellectual habitudes of the people. That vast, and truly catholic organization, the American Tract Society, and its kindred associate, the American Sunday School Union, are accomplishing an amount of good in this respect, which the judgment day only can reveal. Besides this there are various denominational Societies, which, aside from their purely sectarian publications, are sending forth annually a vast number of issues which are exerting a most happy influence upon the religious destiny of the world. Under the fostering care of these organizations, the Bunyans and Baxters, the Doddridges and Booths of former generations, are called from the slumbers of the tomb, and, like the "witnesses" in the Apocalyptic vision "stand up and prophesy" to the living generation. The tinker of Bedford yet points the weary pilgrim to the gates of the celestial city; and the persecuted Presbyterian still calls the unconverted to the "Lamb of God, which taketh away the sin of the world."

We may also observe, that the American Baptist Publication Society is moving forward with commendable zeal and efficiency in its noble mission. Its publications, so far as we have seen, are worthy of a place in every Christian library in the Union. We bid it God-speed in its great work.

But our present object is, to call the attention of your body to the claims of the Southern Baptist Publication Society, as eminently worthy of your prayers, your sympathies, and your benefactions. Some eight years since the friends of religious literature among the Baptists of the South, after prayerful consideration, determined that such a Society was imperatively demanded. The same cause which prevented our co-operating with our northern brethren in other departments of Christian enterprise and benevolence, were equally potent in this. The fell spirit of fanaticism which had converted the great convocations of our national Israel into scenes of bitter strife and crimination, it could not be supposed would be less violent and

intolerant in one department of a common interest than another. And moreover, it was clearly perceived by the originators of our Society, that an institution, whose location, Board of Managers, capital, and controlling power, were all in the north, could never be made efficient in the South, after the severance of so many other ties. We were then thrown upon the alternative, either to relinquish all our efforts in the publication cause, or to form a Society of our own. We accepted the latter; and an experience of eight years has, we think, most triumphantly vindicated the wisdom of the policy. More than one hundred and fifty thousand dollars worth of valuable religious books have been scattered throughout the southern country by its agency, within the brief period of its existence. Quite a respectable permanent capital has accumulated in the mean time, by which the Society may now be regarded as firmly established among the great benevolent organizations of the age.

It is not the object of your committee to trace the history of this Society up to the present time; but we must be indulged in recurring to one matter which has to some extent prejudiced the minds of many of our most esteemed brethren against it. At the expiration of three years after its organization, it was found that some method must be adopted to guard more efficiently its fiscal operations, or the capital already secured would soon melt away. The Board decided that an association of its capital, amounting to four thousand dollars, with an equal amount of private stock would most likely secure such guarantees of safety as would place the institution beyond the point of failure. Such an association was formed with Geo. Parks & Co., they furnishing an amount of stock equal to that of the Society, entering into bond and security for the faithful discharge of their duties as depository agents. It was also stipulated that any additional amount of capital the Society might furnish from time to time, over and above the original amount of four thousand dollars invested, should be used by these agents for the sole benefit of the Society, thereby preventing any private speculation upon its funds. We regard this as the wisest step that Board has ever taken, to secure the permanent, active, and enlarged prosperity of the Society.—From that date, its efficiency in accomplishing the great and benevolent purposes of its founders, has well nigh doubled every year. Its capital stock has accumulated from four to about fourteen thousand dollars—and its annual sales have swelled from less than five thousand to near forty thousand dollars annually. These results cannot but impress our minds with the conviction that a wise providence guided our brethren of that Board in the policy which they adopted.

Your committee ask also to be indulged in a hasty allusion to the publication of the Society. This we deem the more necessary, because many of our brethren are not apprized of the vast amount of good which has already been accomplished, and because such facts have not yet been embodied in the reports of committees heretofore appointed upon the subject.

Upwards of twenty five thousand copies of the "Baptist Psalmody," by the Messrs. MANLY have been printed and sold by the Society, and the demand is constantly increasing. "The way of Salvation," by Dr. HOWELL, has reached its fourth edition; aggregating five thousand five hundred copies. "The Evils of Infant Baptism," by the same author, has also reached a fourth edition, by which eight thousand five hundred copies have been circulated. Fifteen hundred copies of "The Cross," by the same author, have recently been issued. "Baptism and Terms of Communion," by Dr. FULLER, has reached its third edition, with a circulation of fifteen hundred copies. "Baptism in its Mode and Subjects," by Prof. MELL, has reached a second edition, embracing three thousand copies. Four thousand copies of "Duties of Churches to their Pastors," by Rev. F. WILSON, of Baltimore, and two thousand copies of "Duties of Pastors to their Churches," by Rev. T. G. JONES, of Norfolk, Va., have been issued. Evidences of Christianity," by Rev. J. P. TUSTIN, the present Corresponding Secretary of the Society, had

a circulation of fifteen hundred copies. Two thousand copies of the prize essays on the "Duties of Masters to their Servants," by the Rev. Messrs. McVYRE, STURDIS and HOLMES have been issued. Beside these, there have been printed an edition of a thousand each of the following volumes: "Christian Progress," by Rev. I. A. James—"Sermons by Rev. I. I. Finch"—"Simple Rhymes for Children," by Rev. Dr. Mullary—"Social Visits," by Uncle Charles—"Memoirs of Rev. B. M. Sanders," by Dr. Mullary, "The Covents," by Dr. Howell. In addition to these, about twenty tracts on various subjects, have been issued—many of them having already passed through several editions. These works have all been printed by the Society. But this is scarcely a tithe of what has been accomplished by it. A judicious and copious selection of books, from the principal publishing houses and Societies of the United States, are always kept on its shelves—so that, through this agency, almost any religious book that can be commanded in this country, may be had here, at least fifty per cent cheaper than at ordinary book stores. Thus the libraries of our ministers may be replenished, with the best books of the age, at a very trifling cost.

We beg leave, furthermore to suggest to your body, the vast importance of a system of colportage within the State of Alabama. In the absence of the moneyed facilities, which a large, and well endowed publishing concern might furnish in this respect, we must adopt some other method by which to accomplish the great object at which the Society aims. It has occurred to your committee, that if our several Associations would raise a fund of say two hundred dollars each, an arrangement might be effected by which an equal amount might be advanced by the Society—and thus an investment of four hundred dollars would be secured—an amount adequate to all necessary purposes. This amount could be so rapidly turned over, as to yield to the Society, all the benefits of the entire investment, and to the colporteur at least one half of his salary. Our Bible Society might also be induced to co-operate in this enterprize, and the holy Scriptures might be circulated through the same agency. Such a system, effectually prosecuted, would accomplish an amount of good beyond all computation.

But it must be apparent to all, that the highest results contemplated by the S. B. P. Society, never can be reached with its present capital. Your committee have learned with pleasure, that the Board of that Society has on foot a project to buy out the interest of Geo. Parks & Co., in the concern, and thus very nearly double its resources. If this could be realized, it would give the Society, a capital stock, we suppose, of not less than twenty or twenty-five thousand dollars. The importance of increasing its stock to this or even a greater amount, cannot be too earnestly recommended to the denomination. This would always enable the Board to keep on hand an amount of books sufficient to supply an extensive and efficient system of colportage, as well as subordinate depositories at important and accessible points. Your committee are persuaded that this can be done with comparative ease in the course of a single year. We trust the Board will feel encouraged to prosecute this project to its consummation.

We cannot close this report without recording in all sincerity our high appreciation of the indefatigable labors, the strict integrity, and the unparalleled success, which marked the connection of the lamented GEORGE PARKS with this Society. Few men have lived to accomplish so much in so short a time. His name will ever be associated, in the affections of his brethren with the most important epoch in the early history of the Southern Baptist Publication Society. He died in the city of Charleston on the 30th day of March last, trusting only in the merits of Christ for salvation.

In conclusion we recommend the adoption of the following resolutions:

- 1st. That we recognize in the religious publications of the age, the great conservative power of our national literature.
- 2nd. That the Southern Baptist Publication Society commends itself to the confidence and support of our Churches, as furnishing in its issues a

thorough and triumphant vindication of the faith once delivered to the saints.

3rd That a system of colportage is of vital importance to the successful prosecution of the work contemplated in the organization of the Society, and that the association throughout the State be earnestly requested to secure the labors of efficient colporteurs in their respective bounds, combining in the system the circulation of the holy Scriptures.

4th. That the origin, history and success of this great movement encourage the belief that the hand of God has directed its counsels and agencies, and that in aiding it by our prayers and contributions, we are co-operating in one of the most important enterprizes for the evangelization of the world.

5th. That to enable the Board of that society to answer the wants and just expectations of the Baptist denomination, its present capital must be greatly increased; and we cannot too earnestly recommend to our churches and associations the importance of increasing their contributions to its permanent funds.

Respectfully submitted,

SAML HENDERSON Ch'm'n.

REPORT F.

Of the Committee on Periodicals.

There are many valuable periodicals which your committee might recommend as worthy of the patronage of the denomination, only two of which we may mention, viz: *The Home and Foreign Journal*, the organ of the Southern Baptist Missionary Enterprise, which is a monthly sheet published at Richmond, Va., at 25 cents a year; one copy of which is worth the subscription price. Baptists should take it because it is the only sufficient means of obtaining correct information concerning the missionary operations of the denomination.

We would however call special attention to our own State organ, the *South Western Baptist*, which we are glad to say is improving, although still struggling for existence. Its interests are associated with our denominational operations. It has however reached a crisis which claims the attention of this Convention and of the denomination throughout the State. As the committee are divided in their views as to the best means of sustaining the paper they have concluded to submit the whole matter to the consideration of the Convention without suggesting any plan for its adoption.

Respectfully submitted.

D. PEEBLES, Jr., Chairman.

REPORT G.

Of the Board of Trustees of Judson Female Institute.

In presenting their annual report to the Convention, the Trustees of the Judson Female Institute, are happy to state that the Institution is enjoying a degree of prosperity never attained at any former period. The whole number of pupils entered on the catalogue, this session, is 235. The number of Professors, teachers and other officers, is 17.

The general health of the Faculty and students has been highly satisfactory. In the latter part of March the measles appeared in the institute, and about 75 cases occurred, all, however, of the mildest type. The disease has now entirely disappeared, under a kind Providence, no death, and no instance of dangerous illness, has resulted from this visitation; yet there has been a serious interruption in the studies of many individual pupils, which may reasonably be expected to affect, in some degree, our approaching examination.

It is with the deepest regret that the Trustees inform the Convention, that our esteemed brother, Prof. Milo P. Jewett, has tendered his resignation to the Board, as Principal, to take effect at the close of the present Session.

July 5th. The Judson was opened by Prof. Jewett in January, 1839, and the history of its success up to the present time, under his able management, is too well known by its friends and the public, to require more to be said by us, than the announcement of the fact, that its growth and prosperity has no parallel in the history of any similar institution in this country. And this is owing *mainly and entirely* to the fact, that his peculiar qualifications as a teacher and disciplinarian, fit and qualify him in a pre-eminent degree to fill the position he has so long filled with credit to himself, honor to the institution, and satisfaction to its friends.

The connection which has existed between us as Principal and Trustees, has been one of peculiar interest. During the past sixteen years, (the length of time he has been Principal of the Institute,) nothing whatever has occurred to interrupt or mar, in the least, the good feelings and harmony between us, and we would but be doing violence to our *own* feelings, were we not to express our very deepest regret, that the tie, which has so long bound us together, is so soon to be severed. As citizens, as friends of the Institute, as Trustees we say again, that we regret to part with him, and in doing this, we are fully assured, that we only reiterate the feelings that pervade this entire community. We wish him abundant success and a long life of usefulness, in whatever enterprise he may in future engage.

In filling the vacancy occasioned by Prof. Jewett's resignation, the Trustees take pleasure in announcing to the Convention, that they have engaged as future Principal, Prof. S. S. Sherman, of Brownwood Institute, Ga., and for many years well known as the able and popular President of Howard College. His talents and learning, his skill as an instructor and disciplinarian, his long and successful experience in conducting institutions of learning, joined to untiring industry and energy, are a pledge to the denomination and to the public, that the Judson will continue to maintain under his administration the commanding position which it now occupies.

The next Annual Examination of the Institute commences on the 30th June, and the Trustees would be happy to see the members of the Convention on the occasion.

Respectfully submitted.

WM. N. WYATT, *President, Pro. Tem.*

S. H. FOWLKES, *Secretary Board Trustees.*

Marion, Ala., May 7, 1855.

REPORT II.

The Board of Trustees of Howard College respectfully report,

That since their last report they have contracted for the construction of two buildings for the College on a site within the corporate limits of the town of Marion, considered more beautiful and eligible than the one formerly occupied. One of these buildings is intended for a Chapel, rooms for the Literary Societies, Chemical Department, College Library, President of the College, &c., the other for dormitories for the students and recreation rooms. The contractor is progressing with the work, and it is expected that the Dormitory building will be completed by the commencement of the next Session, and the Chapel building is to be completed as soon thereafter as practicable. These buildings, when finished, will afford accommodations for more students, and many more conveniences, and facilities of education, than the edifice destroyed by fire in October last. But the wants of the College will demand another dormitory building, which the Board have not now the means to have constructed. But it is hoped that the liberality of the friends of the College, will, at some early day, enable them to accomplish this much desired object, which so far as the buildings are concerned will place the College in a condition, satisfactory to the denomination and will enable it to compete successfully with other literary institutions in the country.

Since the last meeting of your body, the Board have secured the services of Rev. Jas. H. De Votic as financial secretary. His ability, fidelity and

efficiency are too well known to require comment, and his success thus far, considering the severe pecuniary pressure of the times, sufficiently attests the wisdom of the selection. He has, however only been able to procure good subscriptions to the amount of about thirty thousand dollars, for the endowment and buildings of the College. This permanent fund added to the available funds heretofore subscribed will not make an amount so large that the annual interest will defray the expenses of the College—one hundred thousand dollars at least being considered necessary for this purpose.

The Board are making strenuous efforts to collect the subscriptions long past due which are regarded doubtful from any cause, especially where the interest has been allowed to accumulate for a number of years. They are also endeavoring to place other claims due the College in a most available condition, and it is hoped that heavy losses will be thereby avoided in future.

The history of the Preparatory Department attached to the College, shows that it has fallen short of defraying its expenses, and it is submitted whether or not, it would be advisable to stop this constant drain on our treasury by dispensing altogether with this department.

The whole number of students attending the College is 131, of which 79 belong to the proper College department. The comparatively small difference between this number and the number heretofore belonging to the College—when the diminished conveniences and facilities for giving instruction are considered—affords good evidence of the firm determination of the friends of the College to sustain it amid its most serious adversities.

The means provided for the support of the Beneficiaries, is inadequate and their number must be less than it would be if these means were increased. It will be a source of sorrow and regret to have to deprive young men of the ability to acquire educations, who are competent, willing, and nobly struggling, to prepare themselves to be useful in the great cause of the Redeemer, and they beg leave to urge upon your body the propriety and necessity of giving especial attention to the subject of their support.

The Theological Department is in as good condition as could reasonably be expected—the consequences of the late fire considered. The number belonging to this department is twelve, some of whom are young gentlemen of great promise.

All of which is respectfully submitted.

I. W. GARROTT, *President of Board of Trustees.*

REPORT J.

Of the Committee on Education.

In presenting a report on Education, your Committee are restricted mainly to the Institutions under the care of this Convention; yet, as well wishers and promoters of the good cause through other media, we will allude incidentally to the subject in our State. We can but generalize.

The Act of our late Legislature, establishing a system of "Free Schools," though defective in detail, and limited in its operations for want of funds, is notwithstanding this, in the hands of the present indefatigable and efficient Superintendent, moving forward to the astonishment of the sceptical and apathetic, and to the admiration and gratification of its uniform friends.—The end aimed at, is a noble one, and though the plan, in its incipiency is defective, we predict for it, with perfect assurance, ultimate success. Its 'day of small things' should not be despised, but hailed and welcomed as a harbinger of good, to the coming generation.

With pleasure, we behold our State University, headed by its venerable President, assisted by an able Faculty, moving majestically forward, prospering and to prosper. Amid envy and jealousy, and the freaks of boys, it stands a monument of wisdom, affection and energy. Nor can we travel in any direction without beholding the plains and mountains, dotted with High Schools for both sexes, reared by the munificence of christian Denom-

inations, and benevolent fraternities. And still, more numerous are buildings of less pretension,—the results of neighborhood and individual enterprise.

From this brief array of facts, it is evident that the cause of Education, literary and scientific, has gained a mighty hold upon the public mind, and is rapidly advancing in Alabama.

Add to these educational forces, the names of the Judson Institute and Howard College, children of this Convention, and the momentum is greatly increased.

The Judson! its praise is in all the States, particularly, in the South and South West. This popularity is the result of the indefatigable labors of Prof. M. P. Jewett, its long-tried and able principal, (who, we regret to learn, has recently resigned,) assisted by an efficient corps of teachers, seconded by a wise and skillful Board of Trustees, with the co-operation of numerous and warm friends, and devoted Alumni scattered over an immense territory. We are much gratified to learn that the Board have been so fortunate as to secure the services of that ripe scholar, well known and able teacher, S. S. Sherman. We conclude therefore, from the Judson's past success, and usefulness; and being placed under the Rectorship of President Sherman, its future success is not problematical. But Howard College is the burden of this report; particularly the Theological Department of it. We merely hint a reason for this preference; the Literary and Scientific Department will not be neglected; but this cannot be said, judging from the past of the Theological.

And at this point your Committee would, if not restricted by the subject and State limits, urge the abstraction of the Theological funds of Howard College, and all other Baptist Colleges in the South and South West, and their fusion into one Theological Institution, located somewhere in the above indicated territory, which would meet the wants, gratify the wishes, command the respect, and secure the best talent of the Denomination as teachers. But we suppose this cannot be done, as the funds raised in the different States for their respective Colleges, are so bound up by local considerations, that they would not surrender them, if demanded for such an enterprise.

That such an Institution, in the South or South West, is a desideratum, is the opinion, we presume, of every reflecting member of our Convention. We will not subject ourselves to the just indignation and contempt of the intelligent, and well-informed, by proclaiming to the world, that we have one Theological Institution worthy of the numerical strength, wealth and talent of the Baptist Church. The annunciation is mortifying to our pride, and a fearful comment on our piety. But, though pride forbid and piety blush and weep, the fact shall be proclaimed "upon the house-tops," that we are behind the age in its intelligence and wants.

In this frank declaration of our criminal negligence, we do not intend (God knoweth) to reflect either upon the talents, piety, or soundness in faith, of any Professor of Theology South of Mason's and Dixon's line.—Nay, we love, and heartily sympathize with them in their awkward and unnatural position. Awkward and unnatural, we say, because of the union of the Theological, literary and scientific departments in the same College. Neither God nor common sense joined them in unholy wedlock, and their divorce should be decreed immediately. In the present state of wedlock the Theological Professor is a Professor and Teacher in some other department in College, and hence, he cannot thrust shovel, tongs, poker—all irons into the fire and keep them from verifying the old adage, Dr. Clark's opinion to the contrary, notwithstanding.

The best Theological Schools in the world are those that have no direct connexion with other Colleges, either in endowment or professors—Students having the christian ministry in view, graduate in other Colleges, are then sent to an amply endowed, and thoroughly furnished Theological

Institution, and placed under an able Faculty for Graduation in Divinity, or to receive such a course of instruction as their circumstances will allow. We will not insult the intelligence of this Convention, by a labored argument in favor of such an arrangement.

How much better would it be, then, to abandon sectional feelings, and surrender at once, to the urgent and reasonable demands of our wants, the funds of every College insufficient at any one point ample when all are fused and merged into *one strong Institution* at some point as indicated above.

The thought is now in many a mind, "you are urging an important subject, but an impracticable one." Very well, but does that reply stop our numerous and open-mouthed wants? Do they not come up from every quarter, besieging us continually, stunning our ears with piteous wail, like the cry of the starving poor for bread?

Does it shield and protect from shame, disgrace, injury, almost ruin? If churlish, you will remain, attack these wants and compel them to raise the siege, and begone, but, remember the consequences must be your own. Eternity alone, can disclose the injury done to our Church by sectional feeling and prejudice growing out of an abuse of our independent form of Church government. Discerning men now see much of the desolation, and deplore it.

But suppose the plan suggested is impracticable, grant that it is; does this exasperate us from trying to establish such an Institution by the creation of other funds? The Baptist Church recently poor, now possesses immense wealth, and like individuals who make their money by the sweat of their brow, they do not surrender their means at the demand of every visionary man to promote his reckless schemes. It takes practicable men—men of sound judgment, to make money, and the same attributes can alone keep it when made. Men of sanguine temperament, extreme benevolence, and over-heated zeal, have to promote the various schemes of the age sought, without the success of an "Ali Baba," for the "Open Sesame" to their hoarded wealth. Being a highly practical people, they cannot be easily driven into enterprises that will not pay, in some way. Present however, something through which they can see, and they will pay readily from their pockets, or with their talents. In commercial language, they will "take stock" unhesitatingly. This experiment has never been tried, and who can tell but that it would prove to be the thing much sought for but never found. Dr. Chalmers, once said of Baptist authors, that they seldom wrote a book without there was a *desideratum*; hence, their works generally produce a sensation in the public mind. Why should it not be so in Theological Education? The *desideratum* is much greater.

That there should be a mighty interest aroused in the Baptist mind, in favor of ministerial education is apparent, but alas! felt by few! We have arrived at a crisis in our denominational history which will compel us to take a higher stand in the world of Literature, or recede and sneak into insignificance. No sophism under heaven, can evade this conclusion, it would be ungenerous, cruel and wicked to conceal this fact from our people. It will not do to steel our hearts with pride, blind reason with vanity and proclaim to the world, that we "are doing well;" we cannot deceive it or ourselves. We have many reports on Theological Education, filled with false statements, and hollow compliments, which have been circulated by men crying "peace, peace, when there is no peace." We are heartily sick of such groundless pretensions and "untempered mortar" and its ruinous use. The fact is, we have come to the Red Sea, on its brink, pursued and environed, but where is the rod of power and deliverance?

The man who believes that truth, mighty as it is, can prosper much, in an educated community, pleaded by an uneducated man, when he is opposed by an errorist of fine talent and good education, is but a poor philosopher, a careless observer, and a mere novice in history. We have the utmost confidence in the truthfulness of the tenets of our Church, but we frankly

confess that we are not willing to stake the maintainance and success of them upon an unlettered ministry. We love truth too well 'o trust it in such hands, however gifted with natural parts and the graces of the Holy Spirit. The obligations of the "dead and alive" Messiah, imposed on us as his advocates, are too great to suffer it for a moment. We would refer any who doubt this position, only to the history of Baptism, in confirmation of our position.

But what are Baptists doing towards ministerial education? Would that we had statistics to show, and let figures proclaim in their potent way our indifference upon that first of all subjects, our denominational prosperity.— But we can only answer in a general way, nothing compared with their ample means. What is, that "Beast" with the "far seeing eyes of a man" doing towards educating his falsely called ministry? Let the Convention attend. There are thirty-one Roman Catholic Seminaries in the United States with three hundred and ninety-three students. Besides these, there are about one hundred and eighteen students in Institutions and establishments of the regular clergy at home. According to this account, there are five hundred and eleven Theological Students altogether. The Baptists have about thirty Colleges of one grade or other, two Theological Institutions, a Theological department in several others, and probably not half the above number of Theological Students. This statistical comparison is humiliating to the pious, and alarming to the thoughtful.

We are in danger of landing in the Asylum upon the subject of educating our sons and daughters, increasing the number of our Colleges and High Schools, while the preacher is uneducated—almost uncared for, or if any provision is made for him, it is done in an incidental way—a little solemn parade and mockery. It will result in this; our children will be well educated to laugh at the unlettered Pastor, pout the lips at the truths he rustically proclaims, forsake his pulpit in disgust, seek the ministry of some learned errorist, and perhaps lose their souls. Who can abide this? We answer *Baptist* parents say practically "*we can.*"

In the South and South-West, we are doing less for this cause than in any other portion of Baptistdom. In our State Colleges we have a small Theological force too insignificant to mention, and in each a few Theological Students, so called, pursuing more of a literary and scientific course than a Theological one. At the North they are doing better in number and in provision for them. In addition to the pitiful arrangements we have in our own State Colleges, they have the Newton Theological Institution, and a Theological School in Madison, and Rochester Universities. Talk to us of Southern chivalry and liberality! Stuff! vapor! thin air! not a Theological School in all your territory, not one hundred and fifty Theological Students in all your Colleges, and they penniless and ragged, their wants bidding them go home. Meanwhile, hundreds would enter if you would only make provisions for them. Your land full of unlearned ministers, obscure necessarily, while every intelligent community, village and city, are calling upon you for men "who are able to teach." While looking at this gloomy picture, we are some times ready to conclude that the Baptist Church has seen its day, and run its race. As neglectors and despisers of the christian ministry, they should take care, lest that awful requisition come upon them, "Give an account of thy stewardship, for thou mayest be no longer steward."

From this lengthy parenthesis, we return to our subject, Howard College, and "he that has ears to hear, let him hear."

Your Committee have already stated as a reason, why they plead mainly for Theological Institutions that they did not fear that the literary and scientific departments of Howard College would be neglected. We will now qualify this somewhat. Wealthy Baptists, and wealthy men of the world will educate their sons, and to prevent their minds from being *dwarfed*, they will afford them the best facilities. Interest, that great motive power

will influence them to endow the College. It is Caesar's business to do that, and he seldom neglects *his business*; but he is almost sure to neglect Theological education. True, there is a tardiness about its endowment, but that is true of the endowments of some of the richest and best Colleges in the United States. Yale, Harvard, Princeton, Brown, and many others were dwarfed and crippled for ages. Howard College was incorporated in 1841, and its endowment fund may be set down in round numbers at \$60,000. From the length of time it has been founded, and take into consideration the numerical strength and wealth of our denomination, in Alabama, it must be evident to the thoughtful, that the heart and purse of our people are not in the Institution. 'Tis clear at least, that there is something wrong somewhere! Let us compare Howard College with the Acadia College, in New Brunswick and Nova Scotia, and it will be seen who has a heart to work. "The Acadia College," says a late paper, "but recently founded, has already an endowment of \$65,000, and expects soon to raise it to \$100,000." This was done in British America by a membership of 8000 souls heavily taxed by the government, while Alabama with a better soil, less taxed, wealthier by millions, with a membership of from 40 to 50,000 souls has not exceeded \$60,000.

In assigning reasons for this difference against us, some are ready to say it is "downright stinginess." But "Charity thinketh no evil," and we will not say it; besides we might be convicted of that error, so frequently committed, which logicians call *pro causa non causa*. Making all due allowances for the mischief done by some of the injudicious agents and advocates of Howard College and their intemperate zeal at its foundation, we venture to affirm that the main cause of the failure up to this time, has been owing to the evil working of that down-pulling demon which has ever too much influenced the Baptist Church. Sectional prejudice. God forbid that we should ever lift up our voice against the independent or congregational form of government, held to by the Baptist Church; (we would not oppose Christ and his Apostles) but against their frequent abuse of it, we would "lift up our voice like a trumpet, and tell our people of their transgressions." We would go further, and become exorcist, for if the Holy Messiah would not assist us against a demon so loathsome and filthy, we would, if Satan would for once, depart from his usual policy, form an alliance with him, and it should be proclaimed to an astonished world that "Satan had cast out Satan." This infernal spirit gets into every Baptist community, however small, magnifies their territory into the dignity and importance of an empire, makes their existence depend upon the ill-success or downfall of every other interest unpromotive of their own. "God shall smite thee thou whited wall." Will any one vindicate him and say, "thou shalt not speak evil of the ruler of thy people?"

Take a specimen of their ranting "to our purpose quite," Howard College is at Marion,—let them sustain and endow it; they wish it done; it will never do us any good. They wish to engross every thing; they can't Marionize me; other locations would have been better; 'tis a proud, vain, expensive place. We must attend to our common schools, our high schools, &c." As long as this feeling exists, and a tongue is given to it, just so long will the College remain in a crippled condition and unendowed.

As to the question of its location that should no longer be kept before the Baptist mind. The Convention unanimously located it at Marion in 1841. That place is now the centre of the State; has a strong and liberal community; they moved first in the matter and it was wisely given them. Besides it is a moral, refined and healthy town, and the most captious Baptist, cannot, with any show of reason, suggest a better location. If this be true, is it not childish, whimsical, yea, even sinful to withhold our aid from it any longer on this account?

The incidental advantages that have accrued to Marion in its location

have nothing like equaled the money expended in its erection. It has been a consumption in their purses.

But the Convention gave it to them with this weighty injunction, "take this child and nurse it for me, and I will give thee thy wages." And like noble and liberal hearts, they have watched with intense solicitude over their confided trust, even in the midst of fire. And what wages have they received? They have secured a good conscience, "purchased to themselves a good degree" in the estimation of the beneficent, and ingratitude, expressed in the coarsest manner, from the captious and censorious.

Were we to blame the Marion brethren at all, it would be for holding out too encouraging ideas in regard to the prospects of the College. Generally if a crisis *must* come, the sooner the better, and this was only staying it off. Their music was in the major key when it should have been in the minor. But the motive that influenced them, disarm us; we cannot be *Cato*. They thought it best to *encourage* the denomination to do its duty; hence, in their reports they "piped" in the major key, but the crisis has come at last and they "mourn" in the minor. As we did not "dance" to the cheerful music of the former, shall we now "lament" to the plaintive tones of the latter? or shall we still continue to sit in the "market place" like sulky children, and do neither?

At the last Session of this body, the Board of Trustees, made a frank and painful disclosure of the financial condition of the College. The issue is now before us—life or death. Hear them: "Candor requires that it should be stated that the financial condition of the College is not such as it should be. An examination of the late reports of the Board heretofore submitted to the Convention, will show, and the fact is unquestionable, that the funds of the College are gradually diminishing, and unless some remedy is provided, one of two results must follow; either the College exercises must cease at once, or they will be kept up for a few years, and then its existence will terminate for want of funds to sustain it."

Rather than a result so dishonorable to the denomination should follow, Bro. J. H. De Votie, was appointed by the Board, Financial Secretary to make *one* more effort to endow it. But what success he has had we know not. Now what shall be done? After all our parade about Howard College, shall it sink into the insignificance of a *High School*? Humiliating as is the thought, better for it to do so unless speedily and amply endowed. Shall it be said that the Baptist were unwise; commenced building without first counting up the cost, and were unable to finish it? or that they are so divided in council and sentiment that they are unable to do any thing great and noble?

Shall we plead guilty to the charge of parsimoniousness? Shall we continue to hear, with a patience amounting to stupidity, the taunts of our enemies? Hear them: "What will these Baptists do? Will they build? Will they endow? Will they make an end in a day?" Shall we continue to increase the number of our local High Schools and neglect our State College? Time alone can respond to these questions.

Your Committee deeply deplore the fewness of Theological Students in Howard College and the poor provisions made for their wants. From a State whose population is _____; 15 Theological Students is the whole number; we blush to record the fact, but we are "Watchmen upon the walls of Zion," and we do it to open the eyes of our brethren to our alarming condition as a denomination. We are no false alarmist, but we proclaim, and God grant that every Baptist may hear it, that unless we educate a greater proportion of our ministry, we must retrograde in number and influence on the educated public mind. Education in every department, except ministerial, is rapidly advancing in Alabama. And who is so blind as not to see, that if our ministry do not fall into contempt, it must lose its influence upon the educated public mind? We have been acquainted with the Baptist ministry in Alabama 18 years, and while we admit with pleas-

are that in some sections, it has improved, in others we regret to say, it has retrograded in point of intelligence. We challenge any one to investigate this position. Let this state of things last, say a quarter of a century longer, and what will be the condition and standing of the Baptist Church in this particular? We thank the ascended and glorified Messiah for the few men we now have who sustain as men of learning, the honor of our Denomination in this State, but what are we doing instrumentally in the way of training and setting forward pious young men to fill the places of those who must soon sleep with their fathers. The demand is increasing daily for educated and well informed men and surely any thing is being done to meet it! The disciples said incredulously to the Lord, "What are five barley loaves and two small fishes among so many." And your Committee ask with depressed spirits, what are 15 students in Howard College to so many wants and demands? We said, in founding that Institution, that we looked to it as our instrumental supply of the ministry. Were we in error? or was it an unmeaning compliment? If, under Messiah, it is our source of supply, we urge it upon pastors and churches to search diligently for men "whose hearts God has touched" for the christian ministry, and send them forthwith to be educated and qualified for the great work.—The means to feed and clothe them should be sent also; for be it said to our shame, some have had to leave, and but for the liberality of a few noble hearts no beneficiary would have been materially benefited. And here allow us to remark to the credit of the Marion brethren, that they have done more to sustain beneficiaries by money and other means than any other portion of the State. Churches should not forget that their preachers are to come from the poor young men of the land; for the Lord Jesus has seldom chosen from any other class of men. If they are educated at all, then, the means must be given them. The Sovereign Messiah will not depart from his rule of calling the poor, and call the rich who are able to educate themselves, to gratify our cupidity. To moral beings the injunction "whatsoever thy hand findeth to do, do it with all thy might," is full of point and energy. It applies in regard to Howard College. Its faculty and friends should be mortified no longer. Its disgrace should be immediately wiped away. It should be filled with Theological Students.

It should be so amply endowed that it will command the respect of all—friends and foes. It has stood cruel mockery from its foes—apathy and neglect from those who were recognized as its friends, penury by the action of those who professed devotion to its interest, and fire from heaven. Truly an Institution which has clung to life with such tenacity, would greatly flourish with a little aid from all.

It has been our misfortune in the past to attempt too many things without judicious concert, and have gone in advance of the liberality of the church; hence, nothing is well done. All of our many enterprises are more or less straitened, dwarfed or crippled. Like too many men who fail in business by diverting their capital and energies to too many projects. So have we often failed "with confusion of face" as it is this day. We should alter this wretched policy and if we have not sufficient liberality to carry out all our enterprises honorably and usefully, we should discriminate and abandon the less important ones. The children of this world act upon and carry out this suggestion of common sense, and why do not the children of light? If then, it is by the "foolishness of preaching, men are to be saved," no enterprise in which the christian church is now engaged is of greater magnitude than that of qualifying and educating men to "preach the word." And how can they be educated and prepared without money? And how can Colleges be built and endowed without money? And how can money be

SOUTHERN PUBLICATION

1854.		
Dec. 8,	To amt. on hand at last report.....	\$105 95
13,	" cash from Finance Committee.....	71 40
		<hr/>
		\$177 35
To balance brought down...		\$177 35

GENERAL PURPOSE

1854.		
Dec. 13,	To cash from Finance Committee.....	\$ 73 50
"	Foreign Mission.	20 00
"	Domestic "	25 00
"	Indian "	11 50
		<hr/>
		\$130 00

INDIAN MISSION

1854.		
Dec. 14,	To cash from Finance Committee.....	\$688 71
"	cash from F. C. for Choctaw Mission..	5 00
"	cash from F. C. for Creek Mission....	200 00
Apr. 27,	" cash from E. King	25 00
		<hr/>
		\$918 71
To balance bro't down.....		\$821 35

HOWARD COLLEGE

1854.		
Dec. 12,	To amt from F. C. for Building fund...	\$ 42 60
"	" Contingent "	10 00
		<hr/>
		\$52 00
To balance.....		\$ 52 00

To the President and Members of the Ala. State Convention.

I herewith submit this my annual report as Treasurer of your body— from which you will perceive there is now in my hands to the credit of Indian Missions the sum of eight hundred and twenty one dollars and thirty-five cts; for Beneficiaries, of Howard College, one hundred and sixty seven dollars and twelve cts; for the Southern Publication Society, one hundred and seventy seven dollars and 35 cts; and for the building fund of Howard College fifty two dollars, making in all twelve hundred and seventeen dollars and eighty two cents, subject to your order.

It is perhaps proper to remark that the funds for Indian Missions and the Southern Publication Society have not been paid out, for the reason that no one was properly authorized to receive them.

All of which is respectfully submitted,

S. H. FOWLKES,

Treas. Ala. Baptist State Convention.

Marion, Ala., Mary 5, 1855.

SOCIETY ACCOUNT.

By Balance.....\$177 35

[ACCOUNT.

1855.		
Jan. 11,	By A. B. Goodhue's receipt	\$ 40 00
"	" " " order	90 00
		<hr/>
		\$130 00

ACCOUNT.

1854.		
Dec. 8,	By bal. at last report	\$ 85 86
"	amt. retained for Minutes &c.....	11 50
"	Balance.....	821 35
		<hr/>
		\$918 71

FUND ACCOUNT.

By Balance.....\$ 52 00

REPORT I.—OF FINANCIAL COMMITTEE.

Bodies Contributing.	For'n Mis.	Dom. Mis.	Afric'n Misc'l	So. F. Society.	Bene's H. Col.	Dom. B. cause.	Ind'n Mis.	Gen'l Purp.	Home, Creek Mis. In. Mis.	Total.	
Shiloh church Dallas Co.	40 00	29 00		5 00	5 00		20 00			\$ 90 00	
Center Ridge church		5 00	6 75				4 25			16 00	
Friendship	5 00	12 50	6 00		10 00					33 50	
Bethel Association					14 00		05 00			19 00	
Bethany church	22 00	13 50			*18 00					53 50	
Hopewell	20 00	20 00								20 50	
Newbern	102 62	160 50			57 12	42 63	50 13			413 00	
Uniontown	159 00							11 10		170 10	
Siloam	50 00	141 75	43 25	18 50	42 50	28 50	31 00	10 50		409 75	
Shady Grove Dallas Co.		5 00						12 00		5 00	
Hebron Church		32 50								32 50	
Camden										12 00	
Goodhope	1 75									1 75	
Bethel	1 00			2 00			14 00			17 00	
Grants creek	30 00	12 50	4 95	7 55		06 00	2 50			8 50	
Central Association	1 00	49 80		4 70			15 00			70 00	
Eufaula Church	2 50	2 50					34 50			96 25	
James M. Newman	20 00							2 50	31 00	70 50	
Mr. Lebanon church	9 15	9 00			19 00					20 00	
County Line col'd Men's			11 40							27 15	
Bethesda, Liberty Asso	11 75	10 80	1 65				1 00			24 20	
Col. R. Crawford	2 50	2 50								5 00	
Wetumpka Church	15 00		\$2 90							17 90	
Prattville	8 10									8 10	
Hopewell Perry Co.		113 50								113 50	
Gainesville	24 35	14 60								38 95	
Gainesville Ladies B.S.						15 15				15 15	
Gainesville col church										8 05	
Providence	12 50	12 50	8 05							25 00	
TOTAL	\$528 22	\$604 45	\$83 96	\$97 75	\$155 62	\$92 75	\$177 38	\$22 50	\$13 60	\$67 25	\$1852 75

NOTE.—Town Creek church Dallas Co., paid A. M. Poindexter for Foreign Mis. \$5 50; In addition to the above Wm Greenham paid \$3 00 for In. Mis. \$30 00 of the funds from the Newbern church are to cancel the subscriptions made by Dr. W. T. Hendon at the last session of the convention viz: \$10 each for For'n and Dom'e Mis; \$10 for Bible cause. Also \$25 00 from the same funds to cancel the subscription of R. Holman for foreign Mission.

D. R. LIIDE, Ch'm'n.

Center Ridge church Paid Poindexter \$100 00 Foreign Mission.

MINUTES

OF THE

ALABAMA BAPTIST BIBLE SOCIETY,

1855.

MONTGOMERY, ALA., May 10, 1855.

The Alabama Baptist Bible Society was called to order, J. H. De Votie President in the Chair.

<table border="0" style="width: 100%;"> <tr><td>J. H. De Votie,.....</td><td>\$5 00</td><td>Pd.</td></tr> <tr><td>B. F. Noble,.....</td><td>5 00</td><td>"</td></tr> <tr><td>Thos. Watts,.....</td><td>5 00</td><td>"</td></tr> <tr><td>Burton,.....</td><td>5 00</td><td>"</td></tr> <tr><td>Wm. P. Chilton,.....</td><td>5 00</td><td>"</td></tr> <tr><td>Thos. Molton,.....</td><td>5 00</td><td>"</td></tr> <tr><td>David Lee,.....</td><td>5 00</td><td>"</td></tr> <tr><td>G. Henderson to Law,.....</td><td>1 00</td><td>"</td></tr> <tr><td>David Gordon,.....</td><td>5 00</td><td>"</td></tr> </table>	J. H. De Votie,.....	\$5 00	Pd.	B. F. Noble,.....	5 00	"	Thos. Watts,.....	5 00	"	Burton,.....	5 00	"	Wm. P. Chilton,.....	5 00	"	Thos. Molton,.....	5 00	"	David Lee,.....	5 00	"	G. Henderson to Law,.....	1 00	"	David Gordon,.....	5 00	"	<table border="0" style="width: 100%;"> <tr><td>A. G. McCraw,.....</td><td>\$5 00</td><td>Pd.</td></tr> <tr><td>G. Watkins,.....</td><td>5 00</td><td>"</td></tr> <tr><td>H. H. Watson,.....</td><td>5 00</td><td>"</td></tr> <tr><td>A. J. Battle,.....</td><td>5 00</td><td>"</td></tr> <tr><td>Miss Shields,.....</td><td>10 00</td><td>"</td></tr> <tr><td>Mrs. Henly,.....</td><td>5 00</td><td>"</td></tr> <tr><td>R. P. Lide,.....</td><td>5 00</td><td>"</td></tr> <tr><td>John C. Foster,.....</td><td>2 00</td><td>"</td></tr> </table>	A. G. McCraw,.....	\$5 00	Pd.	G. Watkins,.....	5 00	"	H. H. Watson,.....	5 00	"	A. J. Battle,.....	5 00	"	Miss Shields,.....	10 00	"	Mrs. Henly,.....	5 00	"	R. P. Lide,.....	5 00	"	John C. Foster,.....	2 00	"
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Treasurer's Report.

E. A. BLUNT, in account with Ala. Baptist Bible Society.

1854.

Dr.

Dec. 13.	To amount cash on hand,.....	\$1143 43	
" "	received of T. P. Miller per the hands of Rev. J. H. De Votie,.....	5 00	
Jan. 1.	" " received of Rev. J. H. De Votie for sale of Bibles by B. Wooly,.....	19 32	
18.	" " received from a friend in Howard College,.....	10 00	
Apr. 12.	" " received of R. H. Irvin, Treasurer of Pine Barren Baptist Bible Society,...	40 00	\$1217 75

Cr.

1855.

Jan. 3.	By amount appropriated to Bible Board to be used by Domestic Mission Board S. B. C.,.....	\$200 00	
" "	appropriated to Foreign Mission Board S. B. C. for China,.....	200 00	
" "	appropriated to Bible Board at Nashville, for the use of Rev. Mr. Oacken in Germany,.....	100 00	
" "	appropriated to Bible Board at Nashville,	143 00	\$643 00

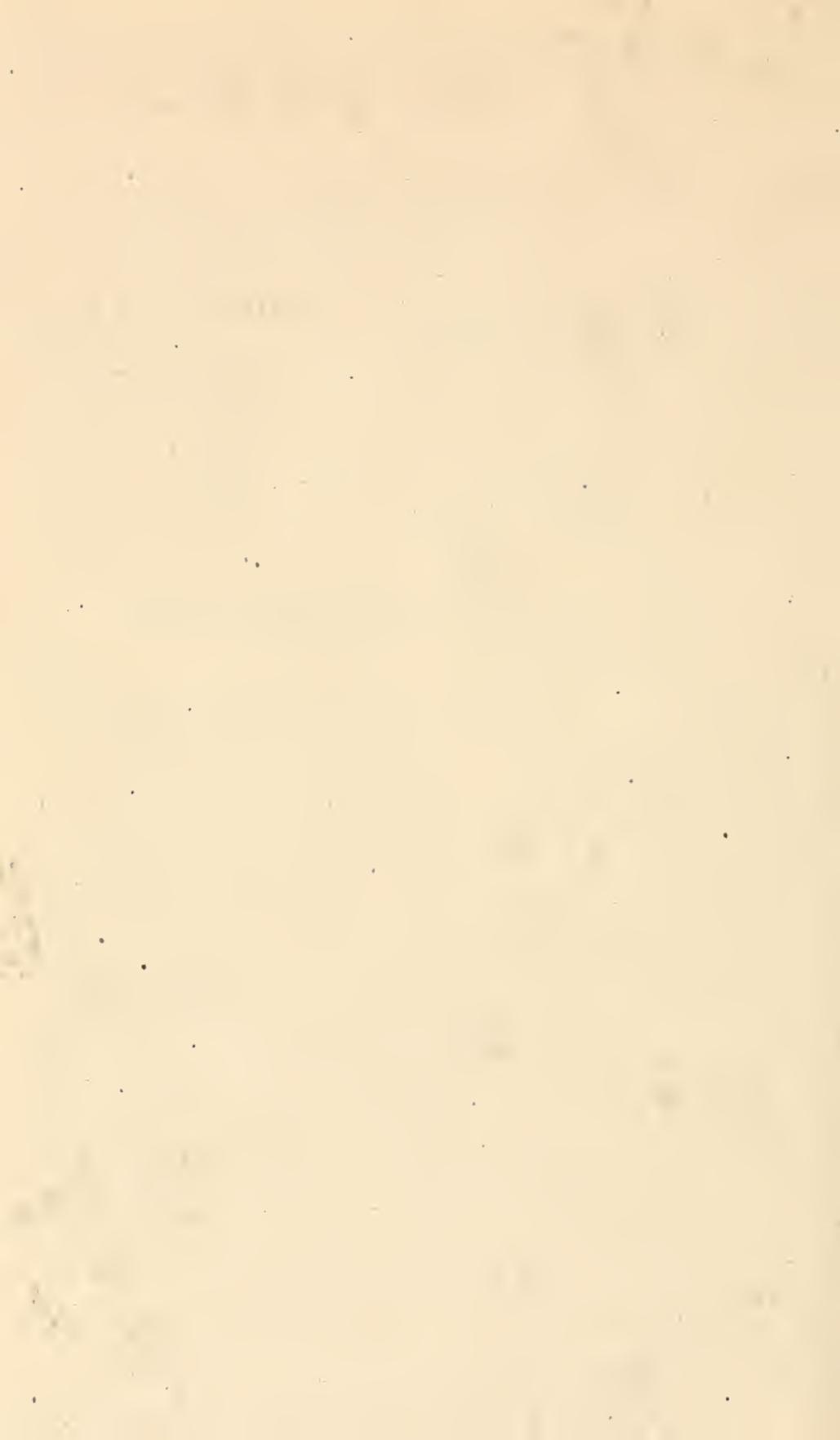
Balance on hand,.....	\$574 75
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All of which is respectfully submitted.

E. A. BLUNT, *Treasur of A. B. B. Society.*

May 8, 1855.

Note.—The Report on Temperance has not been delivered to the publisher, Rev. C. F. Sturgis the writer has concluded to withhold it.



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Convention
Annual of the Alabama
Baptist State Convention

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