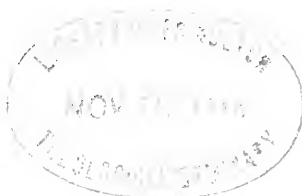




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HISTORY



OF THE

Baptist Denomination in Georgia:

WITH

BIOGRAPHICAL COMPENDIUM AND PORTRAIT GALLERY
OF BAPTIST MINISTERS AND OTHER
GEORGIA BAPTISTS.

I WILL GIVE YOU PASTORS ACCORDING TO
MINE HEART, WHICH SHALL FEED YOU WITH
KNOWLEDGE AND UNDERSTANDING.

— *Jeremiah 3:15.*

COMPILED FOR THE CHRISTIAN INDEX.

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PREFACE.

One hundred and fifty years ago, Georgia was not settled. And one hundred years ago, there were but few Baptists in the State. We had then not half a dozen churches here, and no District Associations at all. Now, counting Missionary and Anti-Missionary Baptists, we have eighty-five white Associations, 1,800 white churches and 120,000 white church members. In addition, there are, among the colored people, over thirty Associations, about 900 churches and 110,000 church members. The adherents of our faith, therefore, make a grand total of 230,000. The history of the rise and progress of a denomination containing such large numbers should be interesting and certainly is worthy of investigation. In truth, it appears but a simple matter of justice and propriety, that a connected historical account, even though brief, of the Baptists of Georgia should be compiled.

This attempt to present the main facts attending the origin and growth of Baptist sentiments in Georgia, is, necessarily, a compilation. It embodies, however, the results of an investigation of a large amount of materials collected from various sources. Among them we may mention complete files of the Georgia Baptist Convention and the Georgia Association; the volumes of THE CHRISTIAN INDEX since its removal to Georgia; and all the collections of the Georgia Baptist Historical Society, embracing the series of Minutes of District Associations in the State, preserved by successive clerks of the Convention; as also files of Association Minutes which friends have loaned us, and excerpts of the most important facts contained in them, which they have kindly written out for us. Beside these, the works of Benedict, Campbell, Mallary, Mercer and Marshall, have been of great service. The Analytical Repository, published at Savannah, by Dr. Holcombe, in the beginning of the century, has furnished valuable information. But the most weighty assistance, perhaps, has been rendered by the writings of Dr. Adiel Sherwood—especially the series of articles on “Jesse Mercer and his Times,” prepared by him, twenty years ago, for THE CHRISTIAN INDEX much of which has never seen the light. We were so fortunate, also, as to secure the papers pertaining to Georgia Baptist History, collected by Dr. David Benedict, and deposited by him with the American Baptist Historical Society, Philadelphia; among which was the manuscript history of Georgia, by Dr. Sherwood, referred to by Dr. Benedict in the notes to his History of the Denomination.

These materials, and many more, have been employed to construct this brief History of Georgia Baptists, and for the purposes of the Biographical Compendium. All suitable facts have been used, wherever found, nor have we deemed it necessary always to quote our authority. It has been our great object to

gather and connect together, as well as could be done in a limited space and within a short period, the main features, so far as they are ascertainable, of the history of our denomination in the State. We have aimed to present them in a compact and popular form—to make plain and clear statements; and therefore we have not sought after the embellishments of style, nor the mere graces of composition. We have striven especially to be accurate. Such facts only are given as we believe to be entirely reliable, and for which we have what commends itself to us as good authority; and we are confident that the reader may rely on the correctness of the record. If, occasionally, the same incident is mentioned more than once, this happens because different lines of research and narrative touch or cross each other, and it will be found that such dual notice, while it vindicates the truth of the statement, helps to fix the fact noticed in the mind.

To return thanks one by one to the brethren who have placed us under obligation by kindly assistance in this work, and to tell over their names from first to last, would be a sheer impossibility. But while we cannot thus mention all, there are some to whom special acknowledgment is due. We are indebted to Rev. J. H. Kilpatrick for files of the Georgia Baptist Convention and the Georgia Association; to Rev. W. L. Kilpatrick, for documents collected by him as Secretary of the Georgia Baptist Historical Society; to Rev. S. Boykin, for valuable services in the preparation of the History and many of the Biographical Sketches, and to Dr. Shaver, Rev. C. M. Irwin, and his wife, for diligent and faithful work on the Compendium. To these, and to all who have furnished us records or facts, we tender our most grateful thanks for their aid in placing on permanent record so many incidents fraught alike with interest and with profit. It is largely through their generous help that our fathers stand before the present generation on these pages, live over their lives among us, and incite us, in holy emulation, to live as they. We can say without affectation, and, we hope, without immodesty, that a desire to accomplish good animated us in the inception of this enterprise, and has sustained and guided us through all its stages. If the cause of Christ is promoted, and the readers of the volume now committed to the public are strengthened for more vigorous service to that cause, we shall feel, even in the absence of all other reward, that our "labor has not been in vain in the Lord."

THE INDEX PUBLISHING COMPANY.

Atlanta, Georgia, 1881.

MAP OF GEORGIA IN 1810.

The Map of Georgia which we present, was prepared from original surveys and other documents for Eleazer Early, in 1818, by Daniel Sturges. The entire length of the State was 300 miles, and its breadth 240. Its area was 57,000 square miles, or 37,100,000 acres, and the inhabitants numbered about four to the square mile—847,200.

The following table will give an exact statement of the area and population of each county in 1810:

COUNTIES.	Length, N. and S.	Breadth, E. and W.	Area, Square M's	Population
Baldwin	16	15 $\frac{1}{2}$	244	6,356
Bryan	16	12	432	2,827
Bulloch	43	22	900	2,305
Burke	30 $\frac{1}{2}$	18	1,044	10,082
Cummin	15	25	1,125	3,04
Chatham	23	15	420	13,549
Clarke	26	14	350	7,628
Columbia	25	29	500	11,242
Faingham	31	16-16 $\frac{1}{2}$	495	2,586
Elbert	32	16	512	12,166
Emmanuel	28	11	176	4
Franklin	21	16	784	10,811
Glynn	22	13	306	3,417
Greene	20 $\frac{1}{2}$	20 $\frac{1}{2}$	410	13,779
Hancock	22	20 $\frac{1}{2}$	451	13,337
Jackson	12	18	576	11,569
Jasper	14	16	336	3,14
Jefferson	18	24	500	6,111
Jones	21	15	315	2,571
Laniers	17	15	386	2,220
Liberty	14	15	315	1,225
Lindsey	22	9	212	1,555
Macon	26	21	546	4
Marion	10	10 $\frac{1}{2}$	105	3,740
McIntosh	10	10 $\frac{1}{2}$	105	2,41
Montgomery	5	24 $\frac{1}{2}$	74	2,41
Morgan	11	17	187	8,70
Oglethorpe	17	17	447	12,70
Polk	17 $\frac{1}{2}$	17 $\frac{1}{2}$	591	1,233
Pitkin	17	17 $\frac{1}{2}$	297	10,029
Rhinehart	24	13	312	9,70
Rockwell	15	15	225	4,477
Stewart	11	14	154	1,200
Telford	11	14	154	714
Tolmie	14 $\frac{1}{2}$	14 $\frac{1}{2}$	315	4,31
Ware	10 $\frac{1}{2}$	10 $\frac{1}{2}$	105	72
Washington	27	21	747	10,41
Wayne	11	14	154	1,20
Wilkes	11	10	110	317
Wilkinson	11	10	110	2,174

* Landon since 1811.

There were, as we see, 47 counties only, with a population of about 272,000, in 1811.

The territory obtained by General Jackson's Treaty, in 1814, 100 miles long and 10 $\frac{1}{2}$ broad, contained 1,050 square miles. The territory occupied by the Cherokees, in the northern part of the State, contained 6,000 square miles. It was 100 miles long and 60 broad.

The territory occupied by the Lower Creeks, in the lower western part of the State, was 142 miles long, 10 broad, and contained 1,420 square miles. We thus see that, in 1810, 1,420 square miles only were laid out, and occupied by the white people, which was less than one-fourth of the whole. What the Indians occupied, in the northern, or right, or occupying, the State of Georgia always claimed the right to reserve.

A line, nearly mid of the round earth of the continent, the 33rd parallel, more or less, divides the white settlements, and, of course, up to about 1850, the two of the Baptist denomination of the State meet here. It is 1,370 miles long, a fact that 1,100, and south of the 33rd parallel, north.



GEORGIA IN 1810

I.
PRELIMINARY HISTORY.
1733-1770.

I.

PRELIMINARY HISTORY.

THE SETTLEMENT OF GEORGIA IN 1733—THE RESULT OF A COLONIZATION SCHEME WHICH PROVED A FAILURE—OGLETHORPE RETURNS TO ENGLAND IN 1743—GEORGIA BECAME A ROYAL PROVINCE IN 1752—JOHN REYNOLDS THE FIRST GOVERNOR—NOT TILL 1754 DID THE PROVINCE BEGIN TO PROSPER—A NEW SYSTEM OF GOVERNMENT—THE FIRST LEGISLATURE MET IN JANUARY, 1755—THE SECOND GENERAL ASSEMBLY MET IN 1758—EARLY LAWS—GOVERNOR ELLIS RECALLED AND SIR JAMES WRIGHT APPOINTED GOVERNOR IN 1760—INDIAN DEPREDACTIONS—PROSPERITY UNDER GOVERNOR WRIGHT'S ADMINISTRATION—GEORGE III PROCLAIMED KING IN 1761—THE INDIAN TREATY OF 1763 GAINS GEORGIA TERRITORIAL ACQUISITIONS TO THE MISSISSIPPI—ITS GENERAL CONDITION AT THAT TIME—CHARACTER AND ABILITIES OF GOVERNOR WRIGHT.

The history of the Baptist denomination in the State of Georgia, is almost coeval with the history of the State itself. Its early history, in truth, requires for its comprehension, a statement of some of the main events attending the original settlement of Georgia. For, in the ship *Anne*, which brought General Oglethorpe and his first colony to our shores, in January, 1733, there were Baptists, who were the ancestors of many living in Georgia to-day, belonging to our denomination.

The settlement of Georgia was the result of a benevolent endeavor, on the part of a large and most respectable association of English gentlemen, numbering among them some of the nobility, to provide an asylum for poor but respectable people, who had no means of supporting themselves in the mother country. They obtained a charter from George II, on the 9th of June, 1732, for a separate and distinct province between the Savannah and Altamaha rivers, to be named *Georgia*, in honor of the king who granted the charter. It was resolved by the trustees that none were to have the benefit of the transportation and subsequent subsistence charitably afforded, but those who were in decayed circumstances and, on that account, disabled from any profitable business in England. These persons were required to labor on the land allotted to them for three years, to the best of their skill and ability. One hundred and fourteen persons embarked at Deptford, four miles below London, and on the 17th of November, 1732, set sail from Gravesend. These were designated as "sober, industrious and moral persons," and James Edward Oglethorpe, Esquire, one of the trustees, consented to accompany them at his own expense, for the purpose of forming the settlement. He was clothed with power to exercise the functions of a governor over the new colony. Charleston harbor was reached January 13th, 1733, and Beaufort, January 20th. There the colonists remained until Oglethorpe had selected a site for his intended settlement. He chose the bluff upon which the city of Savannah now stands. His colonists arrived on the first of February, put up tents, and, occupying the interval in unloading, formally landed on the 12th of February, 1733.

In regard to this settlement of Georgia, two circumstances should be borne in mind. The first is, that it was originated by the people of South Carolina, that a barrier might be erected between themselves and the menacing Spanish

ing offence or scandal to the government." The exception of the Papists in this charter was for political rather than ecclesiastical reasons.

In the law just quoted, a salary of \$125 per annum was allowed to each clergyman of the Church of England in Georgia. The passage of this law was rather singular, for there were Presbyterian, Lutheran and Moravian settlements in the State, besides that of the Salzburgers, all of whom had their own ministers. It may have been but a nominal recognition of the Church of England; but it was just such recognition as resulted in much persecution of the Baptists in Virginia and New England.

In 1759 the health of Governor Ellis gave way, and in November of that year he solicited a recall, which was granted, and Sir James Wright was appointed Lieutenant-Governor on the 13th of May, 1760, but did not arrive until the following October. Governor Ellis took his departure on the 2d of November, 1760, amidst the highest manifestations of regard, and deeply regretted by all; for his administration had been greatly beneficial to Georgia. This was indicated by the increase of settlers, their tranquillity and happiness in the more populous districts, and in the extension of trade: in 1760 the population of Georgia was 6,000 whites and 4,000 blacks, while commerce had more than doubled itself during the two and a half years since the departure of Reynolds. Still, it must be confessed that the province was in a languishing condition. The French and Indian wars on the north and west, the Spanish depredations on the southern borders, and the bad management of the British Indian agents, kept the frontiers in a constant state of alarm and disquietude. It has not been deemed necessary to enlarge upon the Indians and their affairs, in this short sketch; but they were a constant menace, and though they were restrained by the prudence and decision of Georgia's Governors, yet the people through long years, continually experienced harrassing alarms, and dreaded threatening invasions. Although their ravages and murderous expeditions were directed mostly against the more northern colonies, yet they made occasional inroads upon upper and lower Georgia, committing depredations and dealing death. During the first years of the colonial history, they were frequently excited to evil deeds by intriguing French emissaries; and after revolutionary hostilities began, when they were in friendly alliance with the royalists, they were more dreaded than ever. This will be readily understood when it is remembered that in 1774, when the population of Georgia was 17,000 whites and 15,000 blacks, with only 2,828 militia scattered from Augusta to St. Mary's, there were within the borders and along the frontiers of Georgia, 40,000 Creeks, Cherokees, Chickasaws and Choctaws, of whom 10,000 were warriors, any number of whom could be brought against the colony.

Governor James Wright was a South Carolinian by birth, of which colony he was Attorney-General for twenty-one years. He arrived in Georgia October 11th, 1760, and entered upon his gubernatorial duties early in November. He was an able man, educated in England, and every way well qualified for his position, and the State prospered under his administration: in six years its population increased from 10,000 to 18,000—10,000 whites and 8,000 blacks.

He enjoyed a privilege which has occurred but once in Georgia history. In February, 1761, intelligence of the death of George II., on October 25th, was received in Savannah, and on the 10th of February he proclaimed George III King in the most solemn manner, with the utmost civil and military pomp.

In November, 1763, Governor Wright, and the Governors of Virginia, North Carolina and South Carolina, and Captain John Stuart, Superintendent of Indian Affairs for the Southern District, held a Convention at Augusta, Georgia, with seven hundred Indians, including the chiefs of the Cherokees, Creeks, Chickasaws, Choctaws and Catawbias, at which a treaty was made which enlarged the boundaries of Georgia to the Mississippi. At that time the population of Georgia, though small, was substantial and industrious; its agricultural resources were rapidly increasing; its commerce required several thousand tons of shipping; its Indian trade was large and productive, and, rising in importance daily, it was fast becoming a noble, vigorous and flourishing State. The productions consisted mostly of indigo, rice, corn, peas and lumber, and its actual State

boundaries, established by a treaty with the Cherokee and Creek Indians, at Augusta, January 1st, 1773, included in general terms the land east of the Ogeechee and Oconee rivers.

In closing this bird's-eye view of the early colonial history of Georgia, with which it was thought advisable to preface a history of our denomination, that the reader might have a clearer idea of the times during which Baptist principles gained a foothold in our State, it is deemed proper to insert the following from Stevens' History, in reference to the last royal Governor of the province :

" Each of the other Colonies had a charter upon which to base some right or claim to redress ; but Georgia had none. When the Trustees' patent expired, in 1752, all its chartered privileges became extinct, and on its erection into a royal province, the commission of the Governor was its only constitution—living upon the will of the monarch, the mere creature of royal volition. At the head of the government was Sir James Wright, Bart., who during fourteen years had presided over it with ability and acceptance. When he arrived, in 1760, the colony was languishing under the accumulated mismanagement of the former Trustees, and the more recent Governors ; but his zeal and efforts soon changed its aspect to health and vigor. He guided it into the avenues of wealth, sought out the means for its advancement ; prudently secured the amity of the Indians, and, by his negotiations, added millions of acres to its territory. Diligent in his official duties, firm in his resolves, loyal in his opinions, courteous in his manners, and possessed of a vigorous and well-balanced mind, he was respected and loved by his people, and though he differed from the majority of them as to the cause of their distresses and the means of their removal, he never allowed himself to be betrayed into one act of violence, or into any course of outrage and revenge. The few years of his administration were the only happy ones Georgia had enjoyed, and to his energy and devotedness may be attributed its civil and commercial prosperity."

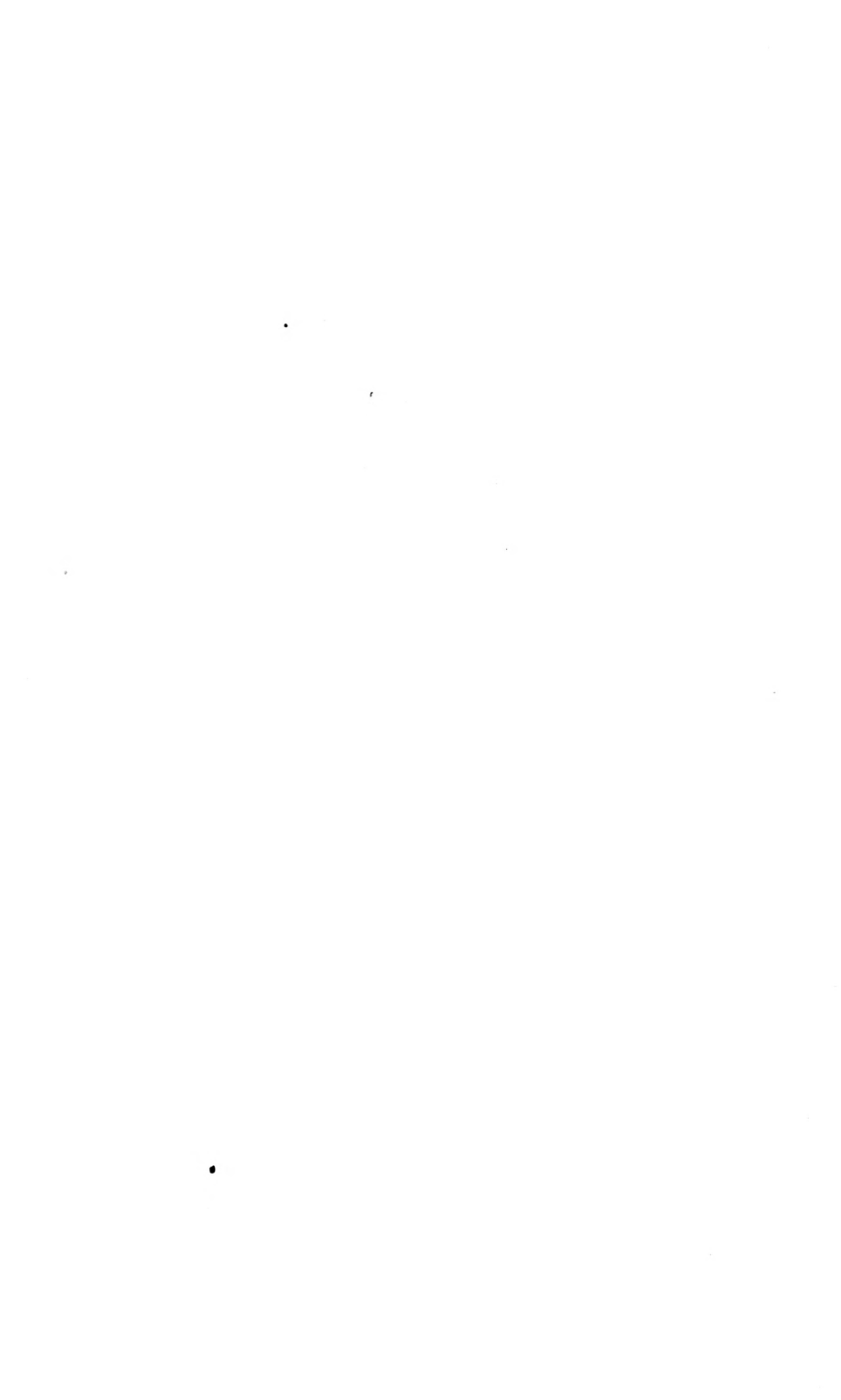
In a letter to the Earl of Hillsborough, in 1766, when Revolutionary troubles first began to brew, Governor Wright calls Georgia the " most flourishing colony on the continent ;" yet at that time it had no manufactures, a trifling quantity only of coarse homespun cloth, of wool and cotton mixed, was made, besides a few cotton and yarn socks, negro shoes and some articles by blacksmiths. Its productions were rice, indigo, corn, peas, and a small quantity of wheat and rye. Industrial enterprise was engaged in making tar, pitch, turpentine, shingles, staves, and sawing lumber, while attention was devoted to the raising of cattle, mules, horses and hogs. Most of the inhabitants were hardy farmers, possessed generally of negro slaves, and living in the eastern portion of the State. Manufactures were prohibited and commerce limited. Beginning with objections to the Stamp Act, which called into existence the " Liberty Boys," the province became more and more agitated from 1766 until the storm of revolution burst forth in 1775. Even then there were many respectable citizens in Georgia who inclined to royalty ; but the majority sided with the State and aided in achieving independence.

It is not necessary, perhaps, to follow further the current of Georgia's political history. Our object has been simply to give a clear view of the condition of the State during the decade between the year 1760 and 1770, when Baptist principles were first gaining a firm foothold in Georgia. It has already been asserted that there are Baptists living in Georgia to-day whose ancestors came over from England in the same vessel with Oglethorpe, in 1732, and very shortly after. Among the former are the Baptist families of Campbell and Dunham, and among the latter that of Pollitt.

II.

THE FIRST BAPTISTS IN THE STATE.

1740-1772.



II.

THE FIRST BAPTISTS IN THE STATE.

WHITEFIELD'S ORPHAN ASYLUM—NICHOLAS BEDGEWOOD ADOPTS BAPTIST VIEWS AND IS ORDAINED—EARLY GEORGIA BAPTISTS IN THE NEIGHBORHOOD OF SAVANNAH—BENJAMIN STIRK PREACHES UNTIL 1770—REV. EDMUND BOTSFORD COMES TO GEORGIA IN 1771—SOME ACCOUNT OF HIM—HE SETTLES AT TUCKASEE KING—DANIEL MARSHALL AND INTRODUCTION OF BAPTIST PRINCIPLES INTO NORTHERN GEORGIA—HIS ARREST FOR PREACHING—SAMUEL CARTLEDGE, THE CONSTABLE—HIS STRANGE CONVICTION—DANIEL MARSHALL'S TRIAL—SOME ACCOUNT OF MR. BARNARD, THE JUSTICE WHO TRIED MR. MARSHALL—KIOKEE CHURCH—ACT OF INCORPORATION—SKETCH OF REV. DANIEL MARSHALL—HIS DEATH, IN 1784—HIS LAST WORDS AND BURIAL PLACE.

In this short chapter we shall discover the existence of Baptists in Georgia, on the seaboard, about the middle of last century. These soon became dispersed without forming a church; though, in the lower parishes of the State, Baptist families resided, scattered here and there through the country.

We shall next learn that it was about forty miles above Savannah that regular Gospel ministration first gathered Baptists in sufficient numbers to form a church; but, being without a regular ordained minister, they were simply constituted as a branch of the Eulaw Baptist church across the border, in South Carolina, and, as such, remained for several years. We shall then ascertain that the main influx of Baptists into our State, at first, was through Augusta as a door, and that they settled mostly in the counties west and north-west of that city. For a time the only ordained Baptist minister in the State resided twenty miles northwest of Augusta, where he was instrumental in constituting the first Baptist church formed in the State. In that section of the State our denomination first became numerous and strong, and has so continued there, to the present day.

In 1740, Mr. Whitefield began to build his orphan house, "Bethesda," nine miles below Savannah, in doing which he simply carried out a design proposed by John Wesley and General Oglethorpe. This enterprise was deemed necessary, as an effort of humanity. It was supposed that many poor emigrants would die in the new settlement, and leave children unprotected and penniless, for whom provision should thus be made. In 1741 the children, who had been boarded out at different places in the city, were admitted into the buildings, although they were not completed.

Ten years later, in 1751, Mr. Nicholas Bedgewood was Whitefield's agent at the Orphan House. He was an Englishman, twenty-one years of age, a classical scholar and an accomplished speaker. He embraced Baptist sentiments, and, in 1757, went to Charleston, South Carolina, where he united with the Charleston Baptist church, being baptized by Rev. Oliver Hart, the pastor.

Mr. Bedgewood manifested zeal and talents for usefulness, and was soon licensed to preach by the Charleston church. In 1759, two years after his baptism, he was ordained to the gospel ministry, and, as such, seems to have labored with success, for, in 1763, he baptized a number of the officers and inmates of the institution over which he presided. Among these were Benja-

min Stirk and his wife, Thomas Dixon, a man named Dupree, and others. These appear to have united with some among the early settlers who were Baptists, and formed an arm of the Charleston Baptist church at the Orphan House. For we learn that Mr. Bedgewood administered the Lord's supper to the Baptists at the Orphan House. The following persons among the early settlers in Georgia, were Baptists: Wm. Calvert, Wm. Slack, Thomas Walker, and Nathaniel Polhill, all of whom were from England excepting Wm. Slack, who was from Ireland. In addition to these there were John Dunham and Sarah Clancy, husband and wife, who came over with Oglethorpe. A daughter of theirs was the mother of Rev. J. H. Campbell, still living, in Columbus, Georgia, an eminent Baptist minister.

Besides these there was William Dunham, whose grandson, Jacob H. Dunham, was a truly pious and evangelical Baptist minister in Liberty county, in the beginning of the present century. He and his wife were the first white persons ever baptized in Liberty county. Wm. Dunham settled on Newport river, where he died in 1756, leaving several daughters and three sons—James, Charles and John.

From Mr. Polhill are descended some of the most worthy Baptists of Georgia, among others, Rev. Thomas Polhill, the author of a book on baptism; Rev. Joseph Polhill, his son, a distinguished minister, of Burke county, who died in 1858; and Rev. John G. Polhill, now living, a minister of the fourth generation.

Thomas Dixon returned to England; Dupree died; Benjamin Stirk moved, in 1767, to Newington, eighteen miles above Savannah, after marrying Mr. Polhill's widow. And thus it happened that the Baptists at the Orphan House dispersed. The house itself was burned down, and ceased to exist as an institution. Indeed, its establishment in the place where it was built was a great error.

Mr. Bedgewood, himself, moved to South Carolina, where he married and became pastor of the Welch Neck church, on the Pedee river. Benedict, in his history, says: "Some of his posterity I have seen."

A number of Baptists have, however, always existed in the neighborhood of Savannah from its earliest settlement. In 1740, just seven years after the settlement of the colony, Rev. Mr. Lewis, of Margate, England, alleged, by way of reproach, that "there were descendants of the Moravian Anabaptists in the new plantation of Georgia." In 1772, several years prior to the war of independence, there were, in the lower parishes of Georgia, not less than forty Baptist families, among whom were fifty baptized church members, who had emigrated from England or removed to Georgia from more northern colonies.

Mention has been made of Benjamin Stirk, who was among the number of those who were baptized at the Orphan House, and who moved to Newington, eighteen miles north of Savannah, in 1767, after losing his first wife. A man of learning and natural ability, he developed into a Christian of great piety and zeal. He soon began to preach, and establish places of public worship not only in his own house and neighborhood, but at a settlement called Tuckaseeking, twenty miles north of Newington, where he discovered a few Baptists. As there was no Baptist church in Georgia, at that time, he connected himself with the Euhaw Baptist church, in South Carolina, of which church the brethren at Tuckaseeking were constituted into an arm, perhaps through Mr. Stirk's instrumentality. To them Rev. Mr. Stirk preached until 1770, when he finished his earthly course, thus ending the useful labor of a few years. The following year, 1771, the little band of Baptists at Tuckaseeking, hearing that Mr. Edmund Botsford, a licentiate of the Charleston Baptist church, was at Euhaw, South Carolina, sent him an invitation to come and preach to them. Accompanied by Rev. Francis Pelot, pastor of the Euhaw church, Mr. Botsford visited the Tuckaseeking brethren, and preached his first sermon to them on the 27th of June, 1771.

Born in England, in 1745, Mr. Botsford was early left an orphan. He sailed for the New World, and arrived at Charleston, January 28th 1766. Converted under the ministry of Rev. Oliver Hart, he united with the Charleston Baptist church, and was baptized on the 13th of March, 1767. After a course of pre-

paratory study, under the instruction of Mr. Hart, he was licensed to preach in February, 1771. In June he set out on a missionary tour, with horse and saddle-bags, and travelled as far as Euhaw, where he remained preaching for Mr. Pelot until invited to Georgia. His services were highly acceptable to the Tuckaseeking brethren and, at their solicitation, he consented to remain and preach for them a year. But he did not confine his labors to Tuckaseeking, where he soon became very popular. He preached throughout all the surrounding regions, in both Georgia and South Carolina. There were a few Baptists at Ebenezer, a large settlement of German Lutherans, twenty-five miles above Savannah, and Botsford, visiting them, was invited to preach, providing permission to use a German meeting-house could be obtained from Mr. Robinson, the pastor. Mr. Robinson made no objection and referred the applicant to the deacon. The deacon replied, when permission was requested:

"No, no! Tese Baptistars are a very pad people. Dey beg'in slow vurst: py and py all men follow dem. No! no! go to the minister! If he says *breach*, den I giff you de keys."

"The minister says he has no objection, and leaves it with you," was the answer of Mr. Botsford.

"Den take de keys! I will come and hear myself."

It was October 1st, 1771; and Mr. Botsford preached from Matt. ix: 13—"I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners, to repentance." Afterwards the old deacon said: "Dat peen pad poy, put he breach Jesus Christ. He come again and welcome!"

"Py and py all men follow dem," was the honest German's prediction. Let us see how events warrant it. When uttered, not a Baptist church existed in Georgia; nor was there more than one ordained Baptist minister in the province. Scattered here and there might have been one or two hundred Baptists. Now, (1881) there are 1,630 ordained ministers, 2,755 churches, and 235,381 communicants. At that time there were probably 150 Baptist churches in all the original colonies. There are now (1881), in the United States, 16,600 ministers, 26,000 churches, and 2,200,000 church members. Verily, a little one has become a thousand!

We will now glance at the introduction of Baptist principles into Georgia, in the section of country a little northwest of Augusta, by Rev. Daniel Marshall. On the 1st of January, in the same year that Edmund Botsford visited Tuckaseeking, 1771, Daniel Marshall, an ordained Baptist minister, sixty-five years of age, moved from Horse Creek, South Carolina, fifteen miles north of Augusta, and settled with his whole family, on Kiokee Creek, about twenty miles northwest of Augusta. He had been residing for some time in South Carolina, where he had built up two churches, and, while dwelling at Horse Creek, had made frequent evangelistic tours into Georgia, preaching with remarkable zeal and fervor in houses and groves.

We will gaze upon him as he conducts religious service. The scene is in a sylvan grove, and Daniel Marshall is on his knees making the opening prayer. While he beseeches the Throne of Grace, a hand is laid on his shoulder, and he hears a voice say:

"You are my prisoner!"

Rising, the sedate, earnest-minded man of God, whose sober mien and silvery locks indicate the sixty-five years which have passed since his birth, finds himself confronted by an officer of the law. He is astonished at being arrested, under such circumstances, "for preaching in the Parish of St. Paul!" for, in so doing, he has violated the legislative enactment of 1758, which established religious worship in the colony "according to the rites and ceremonies of the Church of England." Rev. Abraham Marshall, in his sketch of his father, published in the *Analytical Repository*, 1802, says that the arrested preacher was made to give security for his appearance in Augusta on the following Monday, to answer for this violation of the law, adding: "Accordingly, he stood a trial, and after his meekness and patience were sufficiently exercised, he was ordered to come, as a preacher, no more into Georgia." The reply of Daniel Marshall was similar to that of the Apostles under similar circumstances, "Whether it be

right to obey God or man, judge ye;" and, "consistently with this just and spirited replication, he pursued his luminous course."

We have Dr. J. H. Campbell's authority for it, that after Constable Cartledge, satisfied with the security given, has released his prisoner temporarily, to the surprise of all present, the indignation which swells the bosom of Mr. Marshall, finds vent through the lips of his wife, Mrs. Martha Marshall, who is sitting near, and has witnessed the whole scene. With the solemnity of the prophets of old, she denounces such proceedings and such a law, and, to sustain her position, quotes many passages from the Holy Scriptures with a force and pertinency which carry conviction to the hearts of many. The very constable himself, Mr. Samuel Cartledge, was so deeply convinced by the inspired words of exhortation which then fell from her lips, that his conversion was the result; and, in 1777, he was baptized by the very man whom he then held under arrest, and whom he led to trial on the following Monday. A North Carolinian by birth, he was at that time just twenty-one years of age. Converted and baptized in 1777, he was for some years a useful deacon of Mr. Marshall's church, at Kiokee, and assisted in the constitution of Fishing Creek church, in 1783, and of the Georgia Association in 1784.*

After the interruption caused by his arrest, Mr. Marshall proceeded with the exercises, and, we may well suppose, preached with more than usual boldness and faithfulness. Such a course was characteristic of the man. After his sermon, he baptized in the neighboring creek two individuals, relatives of the very gentleman who stood security for his appearance at court.

It is interesting to note that this magistrate, Colonel Barnard, was also afterwards converted, and he became a zealous Christian. Although (in deference to the wishes of his wife) he was never immersed, and lived and died in connection with the Church of England, yet he was strongly tinctured with Baptist sentiments, and would exhort sinners to flee from the wrath to come. He became a decided friend of Mr. Marshall and of the Baptists, and spoke of them very favorably to Sir James Wright, the Governor. Though somewhat eccentric in character, yet he was a good man, and died in a most triumphant manner.

Daniel Marshall, one of the founders of the Baptist denomination in Georgia, was born at Windsor, Connecticut, in 1706, of Presbyterian parents. He was a man of great natural ardor and holy zeal. Becoming convinced that it was his duty to assist in converting the heathen, he went, with his wife and three children, and preached for three years to the Mohawk Indians, near the head waters of the Susquehannah river, at a town called Onnaquaggy. War among the savage tribes compelled his removal, first to Connogogig in Pennsylvania, and then to Winchester, Virginia, where he became a convert to Baptist views, and was immersed at the age of forty-eight. His wife also submitted to the ordinance at the same time. He was soon licensed by the church with which he united, and, having removed to North Carolina, he built up a flourishing church, of which he was ordained pastor by his two brothers-in-law, Rev. Henry Ledbetter and Rev. Shubael Stearns. From North Carolina he removed to South Carolina, and from South Carolina to Georgia, in each State constituting new and flourishing churches. On the 1st of January, 1771, he settled in what is now Columbia county, Georgia, on Kiokee Creek. He was a man of pure life, unbounded faith, fervent spirit, holy zeal, indefatigable in religious labors, and possessed of the highest moral courage. Neither profoundly learned nor very eloquent, he possessed that fervency, earnestness and flaming ardor of zeal, united with a remarkable native strength of mind and knowledge of the Scriptures which fitted him for a pioneer preacher. From his headquarters in Kiokee he went forth in all directions, preaching the gospel with great power, and leading many to Jesus. By uniting those whom he had baptized in the neighborhood, and other Baptists who lived on both sides of the Savannah river, he formed and

*He commenced preaching in 1780, was ordained by Abraham Marshall and Sanders Walker, and for more than half a century was a zealous preacher of the faith he once persecuted. As late as 1843, at the age of 93, he travelled from his home in South Carolina on a visit to Georgia, and after preaching with his usual earnestness, in the very neighborhood where he had arrested Daniel Marshall, seventy-two years before, he was thrown from his horse as he was setting out for home, and so much injured that his death was the result.

organized the Kiokee church, in the spring of 1772; and this was the first Baptist church ever constituted within the bounds of Georgia.

The following is the act incorporating Kiokee church, and is extracted from "Watkins' Digest," page 409; also from the Digest of "Marbury and Crawford," page 143. Certain purely formal expressions are omitted:

"AN ACT for incorporating the Anabaptist church on the Kioka, in the county of Richmond.

"WHEREAS, a religious society has, for many years past, been established on the Kioka, in the county of Richmond, called and known by the name of 'The Anabaptist church on Kioka':

"Be it enacted, That Abraham Marshall, William Willingham, Edmund Cartledge, John Landers, James Simms, Joseph Ray and Lewis Gardener be, and they are hereby, declared to be a body corporate, by the name and style of 'The Trustees of the Anabaptist church on Kioka.'

"And be it further enacted, That the Trustees, (the same names are here given) of the said Anabaptist church, shall hold their office for the term of three years; and, on the third Saturday of November, in every third year, after the passing of this Act, the supporters of the Gospel in said church shall convene at the meeting-house of said church, and there, between the hours of ten and four, elect from among the supporters of the Gospel in said church seven discreet persons as 'Trustees,' etc.

"SEABORN JONES, *Speaker.*

"NATHAN BROWNSON, *President Senate.*

"EDWARD TELFAIR, *Governor.*

"December 23d, 1789."

Its meeting-house was built where now stands the town of Appling, the county-site of Columbia county. Of this church Marshall became the pastor, and so continued until November 2d, 1784, when he expired, in the seventy-eighth year of his age. The following, first published in the *Analytical Repository*, and taken down by his son, Rev. Abraham Marshall, in the presence of a few deeply afflicted friends and relations, were his last words: "Dear brethren and sisters, I am just gone. This night I shall probably expire; but I have nothing to fear. I have fought the good fight; I have finished my course; I have kept the faith, and henceforth there is laid up for me a crown of righteousness. God has shown me that he is my God, and that I am His son, and that an eternal weight of glory is mine." To the venerable partner, in all his cares, and faithful assistant in all his labors, who was sitting by his side bedewed with tears, he said, "Go on, my dear wife, to serve the Lord. Hold out to the end. Eternal glory is before us."

After a silence of some minutes, he called his son, Abraham, and said, "My breath is almost gone. I have been praying that I may go home to-night. I had great happiness in our worship this morning, particularly in singing, which will make a part of my exercise in a blessed eternity!" and, gently closing his eyes, he cheerfully gave up his soul to God. He attended public worship regularly, even through his lingering illness, until the last Sabbath but one before his dissolution, and even until the very morning preceding his happy change, he invariably performed his usual round of holy duties.

When he moved into the State, he was the only ordained Baptist minister within its bounds. There were very few Baptists in the State, and no organized church. He lived to preside at the organization of the Georgia Association, in October, 1784, when there were half a dozen churches in the State, many Baptists, and a good many Baptist preachers. His grave lies a few rods south of the Appling Court-house, on the side of the road to Augusta. "Memory watches the spot, but no 'false marble' utters untruths concerning this distinguished herald of salvation. He sleeps neither 'forgotten' nor 'unsung;' for every child in the neighborhood can lead you to Daniel Marshall's grave."—*Sherwood's Gazetteer of Georgia, 1837.*

After Mr. Marshall's death, Kiokee church, which he founded in 1772, was removed from Applington, the county site, four miles north, and a new brick house of worship was erected.

III.
THE REVOLUTIONARY PERIOD.
1772-1794.

THE REVOLUTIONARY PERIOD.

LABORS OF EDMUND BOTSFORD—VISITS KIOKEE—PREACHES FOR DANIEL MARSHALL—LOVELESS SAVIDGE—HIS CONVERSION TO THE BAPTIST FAITH. BOTSFORD'S LABORS—"THE RUM IS COME"—HE IS ORDAINED—BOTSFORD'S CHURCH CONSTITUTED IN 1773—HIS FLIGHT IN 1779—CAUSES OF THE REVOLUTION—"LIBERTY BOYS"—GEORGIA SPEAKING OUT—CONDITION OF THE STATE IN 1772—A PROVINCIAL CONGRESS ELECTED IN 1775—IN 1776 IT WAS RESOLVED TO EMBARK IN THE CAUSE OF FREEDOM—GEORGIA IN ACTIVE REBELLION—GEORGIA SUBJUGATED IN 1779, AND THE ROYAL GOVERNMENT RE-ESTABLISHED IN SAVANNAH—BOTSFORD AND SILAS MERCER FLEE, BUT DANIEL MARSHALL STANDS FIRM—HIS TRIALS AND LABORS—THE LICENSURE SYSTEM—STATISTICS FROM 1788 TO 1794.

We will now return to the history of Edmund Botsford. He has been laboring faithfully at Tuckaseeking, but has by no means confined his labors to that locality. In 1772 he enlarged the sphere of his labors, travelling up and down the Savannah river, and preaching incessantly in both South Carolina and Georgia. Through the blessing of the Spirit he made many converts, who were baptized either by Mr. Pelot or Mr. Marshall, for as yet Edmund Botsford was but a licentiate. In one of his preaching excursions he visited Augusta, and became the guest of Colonel Barnard, the justice before whom Daniel Marshall had been tried for preaching in the Parish of St. Paul. Colonel Barnard prevailed upon him to go and preach at Kiokee, promising to accompany him and introduce him to Daniel Marshall. Together they went to Kiokee meeting-house, and when they met Col. Barnard said:

"Mr. Marshall, I wish to introduce to you the Rev. Mr. Botsford, of your faith, a gentleman originally from England, but last from Charleston."

After the usual greetings, the following conversation, extracted from C. D. Mallary's Memoir of Botsford, ensued:

"Well, sir, are you to preach for us?" said Marshall.

"Yes, sir, by your leave; but I confess I am at a loss for a text," was Botsford's reply.

"Well, well! Look to the Lord for one."

The text that suggested itself to Mr. Botsford's mind was the following from Psalms 66:16: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." After service, Mr. Marshall said, "I can take thee by the hand and call thee brother, for somehow I never heard *conversion* better explained in my life; but I would not have thee think thou preachest as well as Joe Reese and Philip Mulkey; however, I hope you will go home with me."

Mr. Botsford did so, and from that time a friendship, which was never dissolved, existed between the two.

That he might be more at liberty to engage in the evangelistic labors so dear to his soul, and so useful and needed at that time, Mr. Botsford terminated his engagement with the Tuckaseeking brethren near the close of 1772, and engaged exclusively in missionary work, travelling on horseback as far south as Ebenezer and as far north as Kiokee. His labors were blessed to the conversion of many, during the year 1772. It was during this year that Mr. Botsford, on his way to Kiokee church, where he had an appointment to preach, rode up to the house of a Mr. Loveless Savidge, ten miles northwest of Augusta, to make inquiries concerning the road. Mr. Savidge was a member of the Church of England, and, though a pious man, was tinctured with bigotry. To the faith and forms of the

English Establishment he was strongly attached. Having given the necessary directions respecting the road, Mr. Savidge said :

" I suppose you are the Baptist minister who is to preach to-day at Kiokee."

" Yes, sir. Will you go?" responded Mr. Botsford.

" No; I am not fond of the Baptists. They think nobody baptized but themselves."

" Have you been baptized?" asked the visitor.

" To be sure I have—according to the rubric."

" How do you know?" Mr. Botsford inquired.

" How do I know! Why, my parents told me I was. That is the way I know," answered Mr. Savidge.

" Then you do not know, only by the *information of others!*" and mounting his horse, Mr. Botsford rode on to Kiokee meeting-house, leaving Mr. Savidge to meditate on the words, *How do you know?* His mind constantly reverted to them, and they harassed him continually until, after an investigation of the subject, he became convinced that it was his duty to be immersed. Nor was it long before he was baptized by Mr. Marshall. He used to say, " Botsford's '*How do you know?*' first set me to thinking about baptism, and resulted in my conversion to the Baptist faith." He began to preach the very day he was baptized, became one of the many useful licentiates of the Kiokee church, was the first pastor of Abilene (then Red Creek) church, which he was probably instrumental in founding, in 1774, and of which he was pastor as late as 1790. He became a distinguished and useful minister, intimately connected with early Baptist history in the State, and died about 1815, when nearly ninety years of age.

To present some idea of Mr. Botsford's labors and the difficulties against which he had to contend, and to show the rude and uncultivated state of society at that time, we will give another incident which occurred in the same year he met Mr. Savidge and set him to thinking, 1772.

He was preaching at the court-house in Burke county. The congregation paid very decent attention at first; but, towards the close of his sermon, some one bawled out, " The rum is come!" and rushed out. Others followed, and the sermon was finished to a very small assembly. When Mr. Botsford went to mount his horse, he found many of those who had been his hearers intoxicated and fighting. One old gentleman, considerably the worse for liquor, came up, and taking hold of Mr. Botsford's bridle rein, extolled his sermon in profane dialect, swore that he should come and preach in his neighborhood, and invited him to drink. Declining the invitation to drink, Mr. Botsford accepted the appointment to preach, and rode away. His first sermon was blessed to the awakening of the old man's wife to an interest in her soul's welfare. One of his sons also became religious; others, to the number of fifteen, in the settlement, were hopefully converted; and the old man himself became sober and attentive to religion, though he never made a public profession.

The Baptist church in Charleston, hearing of the success that attended the ministry of Mr. Botsford, concluded to call him to ordination. Accordingly he was ordained March 14th, 1773, Rev. Oliver Hart, of Charleston, and Rev. Francis Pelot, of Euhaw, assisting on the occasion.

During 1773 and 1774 Mr. Botsford's labors were abundant and successful, a large number being baptized by him. Says he, himself:

" In the month of August, 1773, I rode 650 miles, preached forty-two sermons, baptized twenty-one persons, and administered the Lord's supper twice. Indeed, I travelled so much this year that some used to call me the *flying preacher*."

The following incident occurred on the 16th of July, in that year, at Stephen's Creek, South Carolina. Several candidates came forward for baptism; but one, a Mrs. Clecker, "did not know that her husband would permit her to be baptized."

" Is he present in the congregation?" asked Mr. Botsford.

" Yes, sir."

" Mr. Clecker, please come to the table!" exclaimed the preacher. Mr. Clecker came forward, and proved to be a little German. " I have reason to hope, Mr. Clecker," said Mr. Botsford, " that your wife is a believer in Christ, and she desires to be baptized by immersion, but not without your consent. Have you any objection to make, sir?"

"No, no! Got forpit I should hinter my wife! She vas one goot vife."

Nevertheless, the little man was enraged at being thus summoned and publicly interrogated; and while the preparations were going on, he vented his wrath privately in swearing and abusing Mr. Botsford.

"Vat! ax me pefore all de peeble if he might tip my vife!" Of this, however, Mr. Botsford was ignorant. Coming up from the water, after the administration of baptism was all over, and passing through an orchard, he saw the little German, by himself, and leaning against a tree, apparently in trouble.

"Mr. Clecker, what is the matter?" asked Mr. Botsford. "O, sir, I shall go to de tivel, and my vife to hev'in. I am a boor lost sinner. I can't be forgifen. I fear de ground will open and let me down to de hell, for I cursed and swore you vas good for notting. Lord, have mercy on me!" Afterwards he found peace in believing, and Mr. Botsford had the satisfaction of baptizing him in September, 1773. In November of that year, Mr. Botsford, assisted by Oliver Hart, of Charleston, and Francis Pelot, of Euhaw, South Carolina, constituted those who had received baptism into a church, about twenty-five miles below Augusta. Then styled the New Savannah church, it afterwards assumed the name of Botsford meeting-house, but, after the Revolutionary war, the building was moved eight or ten miles to the place now known as Botsford's church, of the Hephzibah Association. It was the second Baptist church constituted in the State of Georgia. In the same year Mr. Botsford married Miss Susanna Nun, of Augusta, a native of Cork, Ireland, who had been baptized by Daniel Marshall, and, in May, 1774, the newly married couple settled on some land, purchased by Mr. Botsford, in Burke county; but, without allowing the charms or cares of domestic life to diminish his activity in his Master's cause. Mr. Botsford, from the tabernacle he had pitched on Brier Creek, started out into the surrounding regions, and preached the gospel with fervor and success. This continued until the spring of 1779, when, after baptizing 148 persons, rearing up one flourishing church, founding two others, and preparing the materials for others, Mr. Botsford hurried from the province, a fugitive, to escape the British and Tories; for Georgia had just been subjugated and the horrors of the Revolutionary war began to be seriously experienced by the settlers.

A glance at the political situation will now give the reader a clearer insight into the general condition of affairs. It is 1774. For many years England has been waging war with the French and Indians. Peace was concluded in 1763; but these wars, undertaken at the request and for the defence of the colonies, had cost the mother country \$300,000,000, and on the 10th of March, 1764, the House of Commons declared it right and proper to tax America, as a relief in the endurance of this burden, added to the already large national debt. Soon after, the House of Commons voted that it was *expedient* to tax America, and enacted the celebrated "Stamp Act," on the 2d of March, 1765. This was resented strongly by the Americans, who not only refused to use the stamped paper, but destroyed it, and threatened the stamp officers with death. It was at this juncture, after November, 1765, when the Stamp Act went into operation, that the patriotic society known as "Liberty Boys" was organized.

On the 18th of March, 1766, the Stamp Act was repealed, but on the 29th of June, 1767, an act was passed by Parliament imposing a duty on tea, glass, papers and painters' colors, which should be imported into the colonies. This was the culmination of disputes on the subject of taxation without representation, which had been raging between the colonies and Parliament for more than a quarter of a century. England contended for her right to raise a revenue. America contended that taxation without representation was unjust, and refused to submit to it. James Habersham, President of the Council, in Savannah, a loyalist, but a true patriot, declared that the money proposed to be raised by the Stamp Act was more than Georgians could bear, and would inevitably ruin them. Various causes of exasperation followed in quick succession—among other grievances, no petitionary appeals to Parliament being heeded. In the meantime immigrants are flocking into the country. Four additional parishes are laid off in 1765 between the Altamaha and St. Mary's rivers. In 1766 one hundred and seventy-one vessels were entered at the custom-house. Between the years 1763 and 1773, the exports of the province increased from thirty-five thousand

to six hundred and eight thousand dollars, and the number of negroes in 1773 was 14,000.

The people now determined to speak out for themselves, and in February, 1770, the Georgia Legislature took into consideration the authority to impose taxes and collect duties for the purpose of raising a revenue, and to keep a standing army in time of peace, and to transport persons accused of treason to England for trial. The House of Assembly, after defining their rights, resolved "that the exercise of legislative power, in any colony by a council appointed during pleasure by the Crown, may prove dangerous and destructive to the freedom of American legislation—all and each of which the Commons of Georgia, in General Assembly met, do claim, demand and insist on, as their indubitable rights and liberties, which cannot legally be taken from them, altered or abridged by any power whatever, without their consent."

In 1772 the crisis approached. Committees were appointed in all the colonies to decide whether to submit to taxation by the British Parliament, or to make a firm stand in opposition. This is the time when Daniel Marshall and Edmund Botsford are making converts and establishing churches above and below Augusta. At that time so much of the territory of Georgia as was settled by white citizens was about one hundred and fifty miles from north to south, and about thirty miles from east to west, and but thinly populated. It presented a western frontier of two hundred and fifty miles, and had on the northwest the Cherokees, on the west the Creeks, on the South a refugee banditti in Florida, while Governor Wright controlled the King's ships on the coast. The population of the eastern district of the province was composed of whites and negro slaves—the latter most numerous, the former few in number. While a great majority of the inhabitants favored the cause of the colonists, yet, owing to the surrounding dangers, measures were adopted with cautious circumspection. The year 1774 passed without any decisive demonstrations, although the committees of safety were active and efficient. On the 18th of January a Provincial Congress met in Savannah and elected three delegates to the Continental Congress in Philadelphia, but they did not attend. The Provincial Congress met again July 4th, 1775, and elected five delegates to the Continental Congress. During its session a British schooner arrived at Tybee with 13,000 pounds of powder on board. This was captured by a vessel commissioned by the Provincial Congress of Georgia, and 5,000 pounds of the powder were sent to Washington, and enabled him to drive the British out of Boston. At the meeting of the Provincial Assembly, in January, 1776, the House resolved to embark in the cause of freedom—to resist and be free; and orders were given to arrest Governor Wright and his Council. This was done by Joseph Habersham alone, on the 28th of January, in the Governor's own house, where he was left a prisoner on parole; but he effected his escape on the night of February 11th. Georgia, in active rebellion, was now in the hands of the Provincial Congress, and remained so for three years. On the 29th of December, 1778, Savannah was captured by the British. Sunbury was captured on the 6th of January. The British hastened, conquering as they went, and, about the last of January, 1779, Augusta fell into their possession, and military posts were soon established by them over the most populous parts of Georgia.

On the 3d of March, General John Ash, with 1,700 men, was routed at Brier Creek, in Burke county, by Lieutenant Colonel Campbell, of the British army. On the 4th of March, 1779, the State being mostly reduced by the troops, the royal government was re-established in Savannah, and on the 13th of July, Governor Wright returned and entered again upon his gubernatorial duties. The province, almost defenceless, lay struggling ineffectually in the grasp of her conquerors. Dark days for religion followed. Marauding parties traversed the country ravaging, murdering and bearing off victims to the horrible prison ships at Savannah. Imprisonment, exile, confiscation, death and other dreadful calamities filled the land with mourning and suffering.

And how fares it with our Baptist brethren? In the spring of 1779, Edmund Botsford precipitately flies into South Carolina and thence into Virginia. Georgia is never again his home. Silas Mercer, father of Jesse Mercer, who had settled in Wilkes county in 1775, at the age of 30, and united with the church

at Kiokee, fled to North Carolina. In 1777 Abraham Marshall also sought safety in flight, in company with Silas Mercer. But Daniel Marshall stood his ground and never deserted his post. Though rapine, violence and bloodshed filled the land with consternation, the perseverance and zeal of this brave soldier of the cross were not in the slightest degree abated. Assisted by a few licentiates who remained faithfully with him, he continued his Christian labors, and, even in those times which tried men's souls, the spirit of pure religion was progressive, and very many were converted to God. Still, but three churches were constituted anterior to the war, and but two that are known, during its progress. The former were, Kiokee, 1772; Botsford's, 1773; Red's Creek, 1774. The latter were Little Brier Creek, 1777; and Fishing Creek, 1782, according to Asplund's Register. There was another Baptist church the name of which is now unknown, situated on Buckhead Creek, in Burke county, of which Rev. Matthew Moore was pastor. During the war its members were scattered, and the church became virtually extinct. After the war Matthew Moore, who was a Loyalist, left the country. About 1787 the fragments of this unknown church were collected together, and by Rev. James Matthews and Rev. Benjamin Davis organized into Buckhead church. The baptizing place of Rev. Matthew Moore, in Buckhead Creek still goes by the name of "The Dipping Ford."

It is said that but few Baptists became Tories. Espousing the cause of liberty from high and holy motives, they had an eye not only to the temporal interests of the land, but to the rights of conscience, the prosperity of their churches and the general interests of the Redeemer's Kingdom. It was because they were such ardent friends of liberty that Botsford and Silas Mercer fled, through fear of the British; and it was because he was such a staunch patriot and faithful minister that Daniel Marshall clung to his home and to his ministerial duties. No dangers daunted him; no threats could intimidate him. Once, during the war, when a party of Tories demanded where his horses were concealed, he preserved an obdurate silence, regardless of the threats and impending death, and nothing but the disclosure made by his wife, unable longer to endure the torturing suspense and anxiety, preserved his life.

From the sketch of his life, written by his son, Abraham, the following is extracted: "No scenes, however, from the commencement to the termination of hostilities, were so gloomy and alarming as to deter my estimable father from discharging the duties of his station. Neither reproaches nor threatenings could excite in him the least appearance of timidity, or anything inconsistent with Christian and ministerial heroism. As a friend to the American cause, he was once made a prisoner and put under a strong guard. But, obtaining leave of the officers, he commenced and supported so heavy a charge of exhortation and prayer that, like Daniel of old, while his enemies stood amazed and confounded, he was safely and honorably delivered from this den of lions." From these incidents we not only learn the character of Mr. Marshall, but we discover also the trials and dangers amid which he and others of similar disposition maintained the Baptist cause in the early history of Georgia.

Mr. Daniel Marshall was twice married—the second time to Miss Martha Stearns, of Virginia, to whose unwearied and zealous co-operation the extraordinary success of his ministry is, in no small degree ascribable. A lady of good sense, singular piety and surprising elocution, she, in countless instances, melted a whole concourse into tears by her prayers and exhortations.

Bold and independent in his methods, superior to local attachments and undismayed by danger, Mr. Marshall was capable of the most difficult and arduous enterprises. He went from place to place, instructing, exhorting and praying for individuals, families and congregations, whether at a muster, a race, a public market, the open field, an army, or a house of worship—wherever he was able to command attention; and the fruits of his astonishing exertions abundantly showed that he was constrained by the love of Christ.

These statements regarding Mr. and Mrs. Marshall have been abbreviated from an editorial by Dr. Henry Holcombe, published in the *Analytical Repository*, in 1802. Eternity only can reveal the extent to which the Baptist denomination in Georgia is indebted to Daniel Marshall.

He inaugurated a system which largely accounts for the growth of the churches

and the number of converts in that early day. This was the licensure of pious and zealous members by the church, and the active exertions to which they, as lieutenants, were incited. Many of these were specially designated "itinerants." Most of the best and most useful ordained ministers passed through these stages of preparation, and when their labors, united with those of regularly ordained ministers, made it advisable or necessary to organize a church in any particular locality, this was done, and the useful and zealous licentiate was ordained and placed in charge of the newly constituted church. This was the course through which Alexander Scott, Sanders Walker, Samuel Cartledge, Silas Mercer, Abraham Marshall, Loveless Savidge, Samuel Newton, Charles Bussey, James Simms, Michael Smalley, John Milner, William Davis, Jeremiah Reeves, Joseph Baker, Henry Hand, and many others, passed, all of whom became active, able and influential ministers; and it was thus that converts were made so numerous during and immediately succeeding the war, so that the statistical figures actually astonish us. By an examination of the records we discover that in 1772 there was one church; in 1773, two; in 1774, three; in 1777, four; in 1780, seven; in 1782, eight; in 1784, nine; in 1785, eleven; in 1786, fifteen; in 1787, twenty; in 1788, thirty-three; in 1789, thirty-five; in 1790, forty-two; in 1794, fifty-three, with nearly four thousand members.

The following short table will give a comparative view at three different periods:

YEAR.	CHURCHES.	MEMBERS	ORD. MINISTERS.	LICENTIATES.
1788	33	2,250	19	12
1790	42	3,211	33	39
1794	53	3,350	31	13

The figures in the first line are taken from the printed Minutes of the Georgia Association for 1788. Those of the second line are taken from Asplund's Register of 1790. And those of the third line are taken from the printed Minutes of the Georgia Association for the year 1794, when it convened at Powelton, October 19th, but the table of statistics is incomplete in regard to ministers, both ordained and licensed, and the number of these should be increased, for there were fifty-one ordained ministers in 1791. We feel very sure that there were some Baptist churches in Georgia in 1794 which were not connected with the Georgia Association—seven at least—Asplund's Register being our authority; so that it is, perhaps, proper to put the number of churches in the State, in 1794, at sixty, and the number of members at 4,500.

Another view will give a fair idea of the growth of the denomination: in 1772 there was one church; in 1773, two; in 1774, three; in 1777, four; in 1780, seven; in 1782, eight; in 1784, nine; in 1785, eleven; in 1786, fifteen; in 1787, twenty; in 1788, thirty-three; in 1790, forty-two; in 1794, sixty, with about four thousand five hundred members.

Our hasty summary of events has given us a few glimpses of civil affairs, deemed proper in order that the reader may bear in mind the condition of the country when Baptist principles first took root in our State, and the difficulties and dangers incurred by our Baptist fathers, in planting and nurturing those principles. From a feeble colony the province has passed through the evils of misgovernment and the calamities of war, to emerge a free State in the Federal Union. We have seen a few scattered Baptists begin to form themselves into churches in 1772 and 1773, and gradually increase in numbers, until, in 1794, the churches number sixty or more, with nearly five thousand church members. For ten years the churches have been formed into an Association, which has met regularly twice each year, most of the time, and which has consolidated, strengthened and established the denomination, giving staunchness to its formation and a correct scriptural character to its doctrines. These churches thus wonderfully increased in numbers and strength, by the active and self-sacrificing labors of our fathers, range up and down the Savannah river, in the eastern portion of the State, within the counties then known as Chatham, Effingham, Burke, Richmond, Franklin, Washington and Wilkes.

IV.
GROWTH AND ORGANIZATION.
1782-1799.

GROWTH AND ORGANIZATION.

PEACE—SAVANNAH AGAIN IN OUR POSSESSION IN JULY, 1783—GEORGIA'S DESOLATE CONDITION—BAPTIST MATTERS—FORMATION OF THE GEORGIA ASSOCIATION—VIEWS OF SHERWOOD, BENEDICT AND ASPLUND—"BEGUN IN 1784"—TWO SESSIONS ANNUALLY FOR HALF A DOZEN YEARS—EXTRACTS FROM NEWTON'S DIARY—ALEXANDER SCOTT—SILAS MERCER—SANDERS WALKER—ABRAHAM MARSHALL—EVANGELISTIC LABORS AT THE FOUNDATION OF THE BAPTIST DENOMINATION IN GEORGIA—JAMES MATTHEWS—PRECARIOUS TIMES—FORMATION OF THE HEPHZIBAH ASSOCIATION. IN SEPTEMBER, 1795—FORMATION OF THE SAREPTA ASSOCIATION, IN MAY, 1799.

It will be well now to pause and take a cursory view of the general situation of affairs, just at that joyful time when the dark clouds of war dispersed and the sun of peace rose and bathed the land in its bright and joyous beams. The defeat of Burgoyne, at Saratoga, and the capture of Cornwallis, at Yorktown, rendered the war unpopular in England, and it rapidly drew to a close.

Lord Cornwallis surrendered October 19th, 1781. As early as November 30th, 1782, provisional articles of peace were agreed upon, by American and British commissioners at Paris. A motion to suspend hostilities was made in the House of Commons on the 29th of February 1783. A change of ministry and policy occurred, and steps toward the establishment of peace succeeded. The withdrawal of the British forces from America then followed. On the 11th of July, 1783, the embarkation of British troops from Savannah began, and, on the same day, Colonel James Jackson, at the head of the colonial forces, marched in and took possession of the State metropolis, which had been in the hands of the enemy for three years, six months and thirteen days. It was not until September 3d, 1783, however, that definitive treaties between England, France and America, were finally ratified. Thus success crowned the American Revolution, and the glorious but terrible war for independence ended. In the eyes of all Europe the different colonies were free and sovereign States.

But what of Georgia? The fierce storm passed and left her in a desolated, ravaged, almost ruined condition. Negroes had been stolen and carried off, five thousand departing with the British troops from Savannah. Houses, plantations, produce and much other property had been wantonly destroyed by fire. Many widows mourned for the heads of as many families. At least one half of all the property of the State had been destroyed, and society was completely disorganized. Yet recuperation began and progressed, notwithstanding the Indian wars that ensued. Refugees began to return, among whom were Silas Mercer and Abraham Marshall. The former settled in Wilkes county, in 1783, after an absence of six years, spent with Abraham Marshall, mostly in North Carolina. The faithful preaching which had been done by Daniel Marshall and his efficient lieutenants, the licentiates of Kiokee church, began to manifest itself. The Baptists scattered throughout the country, by affinity gravitating towards each other, gradually united, formed churches, and soon began to take measures for the formation of an Association. The first preliminary meeting occurred at Kiokee church, in October, 1784, and five churches were represented: *Kiokee*, constituted in 1772; *Abilene* (then called *Red's Creek*, or *Reed's Creek*), constituted in 1774; *Fishing Creek*, constituted in 1782; *Greenwood* (then called *Upton's Creek*), constituted in 1784; and *Botsford* (then called *Lower or Little Brier Creek*), constituted in 1773. It is admitted that there is a little

doubt to be attached to the statement that Botsford was one of the churches which united in forming the Georgia Association; but Dr. Sherwood inclines to that opinion very decidedly.

There were two Brier Creek churches in Burke county, and two in Wilkes county. Those in Burke county existed prior to 1790, and are called by Asplund, "Head Brier Creek" and "Lower Brier Creek." This latter was constituted in 1773, and is now known as Botsford. Of this James Matthews was pastor in 1788. Those in Wilkes county were known as "Upper Brier Creek, or Brier Creek Iron Works," and "Head of Brier Creek," constituted in 1787. Of these two churches, Wm. Franklin was pastor of the former in 1788 and 1794, and of the latter Joseph Busson was pastor in 1790, and Isaac Bussey was pastor in 1794. The former may have been constituted in 1777, as stated by Mercer, on page 18 of his History of the Georgia Association. Head of Brier Creek church, of Burke county, is probably now Little Brier Creek, sometimes called Franklin's church, and was constituted by Wm. Franklin and Isaac Bussey, perhaps in 1777.

Dr. Adiel Sherwood, in his manuscript history of Georgia, called by Benedict, "Sherwood's Collection of Historical Papers," says: "We begin with the Georgia (Association). This was constituted in May, 1785, at the present location of Applington, Columbia county, then the site of the Kiokee church. Four or five churches united in the formation, and were, probably, Kiokee, Fishing Creek, Red's Creek (now Abilene), and perhaps Greenwood and Botsford. For several years there were two annual sessions, one in May and one in October."

John Asplund, in his "Annual Register of the Baptist Denomination," published in July, 1791, says: "Georgia Association, Georgia—This Association began 1784. * * * * * They have two meetings yearly—the first on Saturday before the third Lord's day in May, and the second, the Saturday before the third Lord's day in October—and hold three days."

Asplund was in Georgia in 1790, and visited Abraham Marshall, from whom he obtained his information. Dr. David Benedict visited Georgia to gather materials for his history in 1810. He says, in a note to his "General History of the Baptist Denomination," in 1848: "There is some difference of opinion between Mercer and Sherwood as to the date, (meaning 1784, and quoting from Mercers History of the Georgia Association), which I find thus given in my old work. I do not remember how this and some other facts were ascertained; but am confident that they were communicated by Mr. Abraham Marshall, as I spent some time with him at his own house at Kiokee, in 1810, where his venerable father died. Mr. Asplund visited Mr. Marshall twenty years before, to whom he gave the same account as to date of this body, as appears by his Register for 1790."

Now let us see what Dr. Sherwood says, in his original manuscript history, which has been kindly placed in our possession by the American Baptist Historical Society, having been deposited with that Society by Dr. Benedict himself.*

"Rev. Jesse Mercer puts the date in 1784, in his History of the Georgia Association, and is guided by Asplund and Benedict. The first visited Abraham Marshall, to procure materials for his Register, about 1790; the last" [did so to gather] "materials for his History of the Baptists about 1811." [It was really in 1810.] "The reasons to be assigned are conclusive with the author that Mr. Marshall must have forgotten the date." [Dr. Sherwood now gives the following three reasons why he thinks the first session of the Georgia Association was held in May, 1785:]

"1. In 1793 Mr. Marshall sends Dr. Rippon, of London, manuscript Minutes of the body for 1785-6-7-8 and 9.

"May 15th and 16th, 1785. This Association met at Kiokee, and consisted of only five churches."

"October 20th, 1787. Sixteen churches met at Greenwood. The increase was 600. 1,402 in all."

*NOTE.—These manuscripts were loaned to J. H. Campbell by Adiel Sherwood, and have been mostly preserved *verbatim* in his "Georgia Baptists," which fact should heighten our opinion of that very valuable work. Dr. Sherwood carries the history to 1835 or 1840.

"October, 1788, at Clark's Station—2,223 members.—*Rippon's Register*."

"It would seem that if there had been a meeting prior to 1785, Mr. Mercer would also have given an account of it.

"2. On the 18th of May, 1785, Rev. Dr. Furman, then residing at Society Hill, South Carolina, writes Mr. Marshall, and this is an extract of his letter :

"'But I have not been able to learn whether any plan has been fallen upon, among you, for cultivating union and improvement among your churches.'

"'It appears to me desirable that all the churches in this State and Georgia should be united in Association.' He then invites Mr. Marshall to attend the Charleston Association next fall, and gives notice of the time and place of its session."

"If the Georgia Association had been formed in 1784, would Dr. Furman, who did not reside more than one hundred miles distant from Kiokee be ignorant of it up to May 1st, 1785?"

In the Charleston Minutes for 1785 is this record :

"Rev. Silas Mercer and Peter Smith appeared as messengers from the Georgia Association, *lately formed*, and were cordially received."

"3. In December, 1837, the author had a conversation with the Rev. Samuel Cartledge, who was present at the formation of the Association, and the substance of his narration is as follows: He thought it was in the fall of the year, but remembers that a Remonstrance was agreed on, against an Act of the Legislature for the support of religion. An Act was passed at Savannah, February 21st, 1785, and is recorded in Manuscript Volume B., p. 284, in the Secretary of State's office, Milledgeville. Some of the features of the Act: "Thirty heads of families" might choose a minister "to explain and inculcate the duties of religion."

"Of the public tax paid into the treasury, four pence on every hundred pounds, valuation of property should be deducted and set apart for the support of religion. 'The mode of choosing the minister shall be by subscription of not less than thirty heads of families, which shall be certified by an assistant judge and two magistrates, on which the Governor shall give an order to the treasurer to pay out the money for the minister's support. All the different sects and denominations of the Christian religion shall have free and equal liberty and toleration in the exercise, etc.'"

"Among old papers in the Marshall family is a copy of a Remonstrance sent to the Legislature by the Association at its formation. It begins thus: 'To the honorable the Speaker and General Assembly of Georgia, the Remonstrance of the Baptist Association, met at Kiokee meeting-house, 16th May, 1785, sheweth.'"

"This Remonstrance was carried to the next session of the Legislature by Silas Mercer and Peter Smith, and the act complained of was repealed.

"Mr. Cartledge remembers, too, that Alexander Scott was Moderator at this session, and that Mrs. Marshall, then a widow, grieved that her husband (as usual) was not in the chair; but Daniel Marshall died November 2d, 1784, and it is not likely that a session would have been held later in the season."

To all of this Dr. Benedict, in a foot note to the edition of his History, published in 1848, says justly: "Mr. Sherwood's arguments are plausible, and as there were no records to refer to, it would not be strange if Mr. Marshall was mistaken in a year. Again, as they [the Associations] met at first twice a year, and as old bodies, formed as this was, generally had preparatory meetings, and grew into an Association in an informal manner—so *it might have been in this case*. Under these circumstances it is not strange that there should be a discrepancy of a year in collecting materials so loosely thrown together."

Doubtless this passage conveys the real truth in the matter, and we may reasonably conclude, with Asplund, in his Register of 1790, that the Georgia Association "was begun" in October, 1784, by a preliminary or preparatory meeting, at which Daniel Marshall presided, and the Association was formed and named, but at which no regular business was transacted. On the 15th of the following May, the first regular meeting occurred, and Daniel Marshall having died meanwhile, Alexander Scott was elected Moderator.

As to Daniel Marshall, his son tells us that he attended public worship regu-

larly until the last Sabbath but one before his dissolution on the second of November, 1784.

All this accords with Samuel Cartledge's recollection, that the Association was *formed* in the fall of the year, and yet, that its *first meeting* was after the passage of an Act of the Legislature against which the Association remonstrated; for the Act was passed in February, 1785, and the Remonstrance was adopted in May of that year. It should be remembered that a similar course was pursued by the Sarepta Association. The delegates from the eight churches dismissed by the Georgia met at Shoal Creek meeting-house, in Franklin county, in May, 1799, formed an Association and named it the Sarepta, and, in October of the same year, the Association held its first session, at Van's Creek meeting-house, Elbert county.

Dr. Sherwood expresses it as follows: "In May, 1799, the brethren met at Shoal Creek, Franklin, to confer about forming a new Association, having obtained letters of dismission of the Georgia, the preceding October. In the fall they met again, at Van's Creek, Elbert, and adopted the Constitution and Decorum of the Georgia, and sent messengers to the Georgia—Wm. Davis and G. Smith."

The Doctor himself appears to accept this conclusion as to the date, for he says, in the third edition of his "Gazetteer of Georgia," published at Washington city, in 1837: "Through the instrumentality of Mr. Marshall, and other ministers, the *Georgia Association* was constituted at Kiokee, at Columbia court-house, in 1784," making the number of churches five. In the interval between October, 1784, and May, 1785, it is not likely that Dr. Furman would hear of the preliminary meeting.

It should be borne in mind that until 1790 the Georgia Association met twice a year—in May and October. In May, 1785, it met at Kiokee, but where it met in October we now know not. In May, 1786, the body held its session at Fishing Creek, Wilkes county. It convened at Whatley's Mills (now Bethesda church), in May, 1787, and in October of the same year it assembled at Greenwood. It convened at Kiokee in May, 1788, and at Clark's Station in October. Long Creek entertained the convention in May, 1789, and Whatley's Mills in October. The session was at Botsford's (Brier Creek), in May, 1790, and at Abilene in October, 1790, when the Association adjourned to meet at Van's Creek, in October, 1791, abandoning semi-annual sessions.

A few extracts from the Diary of Rev. John Newton, the grandfather of Mr. John H. Newton, of Athens, and brother of sergeant Newton, of revolutionary notoriety, will show something of the spirit of the Association in that day. He was the pastor of Providence church, Jefferson county.

"*Saturday, May 19th, 1787.*—Started early (from Silas Mercer's), and got to the Association in good time. Brother Bussey preached—after him, brother Cook preached. Letters from the churches were read.

"*Sunday, May 20th, 1787.*—Sermons preached by Peter Smith, Jeremiah Walker and Abraham Marshall. Several others exhorted.

"*Monday, May 21st.*—The Association sat on business. Several ministers preached to the people in the woods; the power of God was present to heal. Brother Jeremiah Walker preached on baptism. Silas Mercer baptized brother Thomas. Lively times."

"*Tuesday, May 22d.*—After singing, praying and exhorting, we parted in peace and great love."

This meeting was held at Whatley's Mills (Bethesda).

"*Saturday, May 27th, 1788.*—I came to the Association (at Kiokee) and found many of the ministers here. Sanders Walker preached. Letters were given in from near twenty churches. Silas Mercer was chosen Moderator, and Jere Walker, clerk. All things done decently and in order.

"*Saturday, October 18th, 1788.*—We came to the meeting-house at Clark's Station. Vast multitudes gathered. Heard preaching. Read letters from the churches.

"*Sunday, October 19th.*—Heard several sermons.

"*Monday, October 20th.*—Went on business. Brother Hutchinson was

received as a helper; several other ministers received as helpers. List of delegates called. *Query brought in*: What is Christian perfection? Answer God's children are perfectly justified before God, by the imputed righteousness of Christ, although they are imperfect in their sanctification."

"*Saturday, May 16th, 1789.*—Went to Association at Fowler's meeting-house (Long Creek). Brother Tinsley preached on "My grace is sufficient." Intermission. Large congregation.

"*Afternoon.*—Brother Cleveland preached. Brother Hutchinson gave an exhortation how God can love his people from eternity and yet condemn them in convictions. Election proved by one being struck under convictions and others left unconcerned as they were before."

"*Saturday, May 15th, 1790.*—Came down to the place of the Association, and found a large number of people.

"*Sunday, May 16th.*—Brother Matthews preached from 2d Corinthians, 6:20: 'Now then we are ambassadors for Christ.' Brother Holcombe's text, Psalm 126:3: 'The Lord hath done great things for us, whereof we are glad.' Brother Marshall's text: 'And this man shall be the peace when the Assyrian shall come into our land.' Brother Silas Mercer preached on brother Marshall's text.

"*Monday, May 17th, 1790.*—Letters from other Associations read. Appointed brethren Marshall, Mercer, Newton, Donald, Bussey and Sanders Walker, as a committee to prepare rules of Decorum, and present them at the next Association."

This, perhaps, refers to the articles of Faith and rules of Decorum adopted in 1791.

"*Monday, October 18th, 1790.*—Met early. Several ministers preached in the woods, at the stand. We sat on business and broke up before night, all in peace and love. Next Association to be on Saturday before third Sabbath in October, at Van's Creek."

Rev. John Newton came to Georgia from South Carolina, soon after the Revolution. Dr. B. Manly, Sr., in his history of the Charleston Baptist church, mentions him as a minister and a member of that church. He died soon after the session of the Georgia Association in 1790. The brother, John Cleveland, to whom he refers in the Diary, resided in South Carolina, but preached a great deal in Georgia.

In November of 1784, the spirit of the venerable Daniel Marshall took its flight to the realms of glory, but he had a worthy successor in his son Abraham, who fled to North Carolina with Silas Mercer, in 1777, and returned six years after. Among the other most noted ministers at that time was Alexander Scott, who must have been a very useful and efficient preacher, though deficient in education. He was Moderator of the Association in 1785. Afterwards he moved to South Carolina, becoming pastor of the Black Swamp church, and subsequently removed to Mississippi, of which State a son of his became governor. There was, also, Silas Mercer, who, about 1775, was baptized by Alexander Scott, uniting with the Kiokee church, by which he was licensed to preach. In fact, he began to preach immediately after his baptism, stepping from the water upon a log, whence he addressed the assembled multitude.

Born in North Carolina, February, 1745, he was raised an Episcopalian. After reaching manhood he experienced a saving change, but not until after he married and moved to Georgia did he become thoroughly convinced of the propriety of believer's baptism; then he was immersed. Before his death he was justly regarded as one of the most exemplary, useful and pious ministers of the Southern States. Yet he was not distinguished for literary attainments. He was, however, very zealous, and was instrumental in establishing several churches by his faithful labors. In him the lively Christian and able minister of the New Testament were happily united, and he should be classed among the fathers and founders of our ministers and churches.

Twenty-two Baptist churches in Wilkes county alone, were constituted and built up between the close of the war and the year 1790, mainly through the labors of Silas Mercer, assisted by Sanders Walker, John Millner, Sr., a licentiate and a powerful exhorter, Jeremiah Reeves, Sr., Matthew Talbot, William

Davis, Peter Smith, William Franklin and James Matthews. All of these, except, perhaps, John Millner, Sr., and Jeremiah Reeves, Sr., were pastors of churches in Wilkes county before 1790, and several of them were licentiates of Kiokee church. Among them Silas Mercer towered both as a preacher and a man of devotion, religious enterprise and indefatigable labors. He established an academy, which offspring of his benevolence, though presided over by James Armor, mouldered into non-existence soon after Silas Mercer's death, in 1796, for want of pecuniary support. The worthy founder of it, however, as such, and as a powerful preacher and advocate of the doctrines and ordinances of the Gospel, shall be embalmed in our memories and immortalized in our annals. Semple tells us that he seldom talked on any subject except religion; that in countenance and manners he had, considerably, the appearance of sternness; and that he was indefatigable in maintaining his opinions.

Sanders Walker, perhaps the first Baptist preacher ordained in Georgia, was one of the most useful ministers in that section of the State. Born in Virginia March 17th, 1740, he was, before conversion, of a turbulent and most unmanageable temper; but, after transforming grace did its work upon him, he was distinguished for the meekness and gravity of his deportment, and the *meek Sanders Walker* was the sobriquet applied to him. He began to preach in 1767, in South Carolina, but moved, first to North Carolina, and then, in 1772, to Georgia, where, as a licensed preacher, he united with the Kiokee church. His own ordination must have taken place anterior to May 20th, 1775, for on that day he and Daniel Marshall ordained Abraham Marshall. He labored mostly in Wilkes county, where he resided, and, in all likelihood, was mainly instrumental in the constitution of Fishing Creek church, in 1782 or '83, of which he was the pastor as late as 1790. In 1803 he was pastor of County Line church; and in 1805 he finished his course with joy, in the 65th year of his age.

Allusion has been made to Abraham Marshall, the son and successor of Daniel Marshall. It is a matter of great doubt if any of our religious sires who lived during and just subsequent to the Revolutionary war, are entitled to the exalted credit due to Abraham Marshall. Though an uneducated man, he acquired a surprising command of language. It is stated that he never enjoyed forty days of regular schooling in his life; for, born at Windsor, Connecticut, April 23d, 1748, he was a mere boy when his father moved with his family as a missionary to the Mohawk Indians, near the head of the Susquehanna river. He therefore had no opportunities for obtaining an education, and used pleasantly to excuse his own want of cultivation by saying: "I was born a Yankee and raised a Mohawk." But he had religious training, real natural ability, eloquence, the most zealous earnestness, and genuine piety. He had decision of mind and strength of character, and his soul burned with love for sinners. For thirteen years in succession he went through the wilderness, in all directions, as an itinerant, preaching and spreading among the early settlers the good news of salvation by the Cross. His conversion took place about 1770, at the age of twenty-two, when his father lived in South Carolina. He united with the church, was baptized in the Savannah river, and immediately began to preach. In 1775 he was ordained at Kiokee church, but continued his itinerant labors with unabating zeal, even during his flight to North Carolina, until the death of his father, in 1784, when he assumed the pastorate of Kiokee church. Not even then did he discontinue altogether his itinerating labors, but during the whole course of his ministry, down to 1819, when his death occurred, he indulged in the work dear to his soul—itinerating; and his praise was emphatically in all the churches.

All through life his orderly deportment gave strong and conclusive testimony of his piety, and his unabating labors bore witness to his abounding zeal. In doctrine he was moderate and sound. In the church he was tender and submissive; in his family, soft and indulgent. He was a nursing father to young ministers and doubting Christians, and with solemn prayer and sweet words of encouragement ever comforted the sick and needy. For fifty years he preached faithfully, lived consistently and labored zealously; and when, at 4 o'clock, on the 15th of August, 1819, the summons, "Come up higher," was received, he

said to the mourning and weeping friends and relatives at his bedside, "The time of my departure has come. I have fought a good fight; I have kept the faith; therefore there is laid up for me a crown of righteousness which my glorious Lord has prepared for me!" Then he gathered up his feet in his bed, like Jacob of old, and fell asleep in Jesus. Perhaps, more than any of our early Baptists, he was noted for his itinerant labors. The condition of the country required such labors, and he rendered them willingly and joyfully.

Thus it was that our Baptist fathers laid the foundation of our denomination in the State—by persevering, self-denying, self-sacrificing labors, almost disregarding of home-ties, certainly despising danger and fatigue, and unweariedly, incessantly, faithfully planting the cross in the dark places of the wilderness, with a zeal truly apostolic. Among them was James Matthews, Sr., whose history will bring into view again the old Botsford meeting-house, in Burke county. He was born in Virginia, October 15th, 1755, but raised in South Carolina, and experienced a hope through grace in his seventeenth year, when he was baptized, and united with the church on Little River. In 1782 he moved into Georgia and united with the Red's Creek (now Abilene) church, Columbia county, of which Loveless Savidge, the whilom sheriff who arrested Daniel Marshall, was pastor. Gaining the approbation of his brethren as a licentiate, he was called to ordination, and came under the imposition of hands by a presbytery composed of Loveless Savidge, D. Tinsley, Sanders Walker, and Abraham Marshall, in 1785. Filled with a fervid zeal in the Lord's service, and with an ardent love for the souls of men, he went forth as a missionary of the cross, and soon acquired general esteem. The first church which secured his services was on Brier Creek, in Burke county, and was the same founded by Edmund Botsford, in November, 1773. During the war it had dwindled away, and had nearly become extinct; but, under the ministry of James Matthews, it woke to new life and sprang into a vigorous existence, as the result of his labors. In less than one year seventy new converts were added to its membership by baptism. The good work spread out far and wide. Two other churches, Buckhead and Mobley's Pond, now Bethlehem, both in Burke county, were constituted, and the foundation was laid of a third, which was afterwards built up, now Rocky Creek, Burke county. For the benefit of his health, Mr. Matthews moved to Wilkes county, where he continued until his death, in 1828, preaching to various churches and baptizing many converts. He was a member of the first General Committee, in 1803, and so continued for a number of years.

All these, and many more devotedly pious, earnest-minded, laborious and self-sacrificing men, were the Baptist ministers who, previous to, during, and just subsequent to the Revolutionary war, by their extraordinary zeal and ability, laid the foundation of the Baptist denomination in Georgia. They were men who, regardless of pecuniary reward, and impelled by an ardent desire to warn others to flee from the wrath to come, preached wherever God gave them an opportunity to deliver the gospel message, whether in the rough settler's cabin, or in rude log meeting-houses, or beneath the spreading branches of the forest trees. The Holy Spirit's blessing accompanied their labors, hundreds were converted to God, and many Baptist churches were constituted in what was then a wilderness. In some respects it was worse than a wilderness, for the gospel was preached and churches were founded when men were compelled to carry guns to church and set sentries to watch during divine service, in order to protect themselves from predatory Indians. Even the plantations were cultivated in succession by armed squads of men, who posted sentinels to preserve themselves from surprise while so engaged. Frontier forts were built for the protection of the settlers, into which the women and children would be gathered while the men were banded together working the farms; and sometimes it happened that these forts would be attacked by the Indians during the absence of the men. Their repulse devolved upon the few brave and discreet men left for the purpose, assisted by the women, many of whom were good marksmen, and undaunted by danger. This state of affairs, owing to white encroachments on what the Creeks considered their lands, continued until the middle of the year 1796, when, after a formal treaty with Creek Indians near Muskogee, near the St. Mary's river, depredations which had prevailed on the frontier ceased; but

the Federal power was requisite to enforce the State title to all the lands east of the Chatahoochee, which was effected after many years.

We have already seen how rapid was the increase of the denomination. At the session of the Georgia Association for 1794, which met at Powell's Creek meeting-house, near Powelton, on Saturday, the 19th of October, several churches moved, in their letters, for a division of the Association. There were, really, fifty-six churches in the Association, but four of them, with a total of 325 members, were South Carolina churches, which, about that time, obtained letters of dismissal, to join the Bethel Association, in that State.

The following was the action of the Georgia Association, in response to the letters requesting a division: "Agreed, that all the churches in the lower part of our union who see fit to form another meeting of this nature, have our consent; and that the one be called 'The Upper District Georgia Baptist Association,' and the other 'The Lower District Georgia Baptist Association.' The first meeting of the Lower District Association to be Saturday before the fourth Lord's day in September, at Buckhead Davis' meeting-house. The brethren, John Thomas, Jephtha Vining and Silas Mercer to attend as messengers. The meeting of the Upper District Association to be at the Kiokee new meeting-house, on Saturday before the third Lord's day in October, which Association is to hold the present constitution and records."

Silas Mercer was appointed to preach the Association sermon, and Saturday before the fifth day in December was set apart as a day of fasting, humiliation and prayer.

The meeting appointed in September, 1795, took place; eighteen or twenty churches sent delegates, but, counting the South Carolina churches, twenty-two actually separated from the Georgia Association; but the name assumed by the new Association was *Hephzibah*, and delegates from its first session, in September, 1795, attended the meeting of the *Georgia*, in October of the same year, carrying their printed Minutes. See Mercer's History of the Georgia Baptist Association, page 34, which says that the Georgia Association contained thirty-two churches in 1795, of which two were newly constituted. In 1794 the Association contained fifty-six churches, of which four were in South Carolina. Twenty-two, then, must have withdrawn, among which was the colored church, at Savannah, which then contained 381 members, their pastor being Andrew Marshall. Eight other churches obtained letters of dismissal from the Georgia Association in 1798; and, in May, 1799, delegates sent by these churches met at Shoal Creek meeting-house, Franklin county, and formed a new Association, designated the Sarepta. This Association held its first session at Van's Creek meeting-house, Elbert county, in the same year. The next session was held in October, 1800, with Millstone church, Oglethorpe county, and letters from nine churches were read. Thomas Gilbert was elected Moderator, and William Davis, Clerk. Five other churches united with the Association, making nine in all, with a membership of 797.

Thus we have hastily traversed a period of more than half a century. We have discovered the introduction of Baptist sentiments into the State; have witnessed the foundation of the first Baptist churches; have watched the indefatigable and self-sacrificing labors of our pioneer Baptist fathers; have beheld the gradual influx of faithful laborers and the increase of Baptist churches; and now, at the close of the century, three flourishing Associations exist, while Baptists, by thousands, stretch from the Cherokee country on the north to the Atlantic on the south, occupying about one-third of the present territory of the State. We have seen the glorious sunshine of peace succeed the lurid gleams of war, and have beheld the desolation and destruction in the track of Bellona's car. We have obtained a partial view of old-time Baptist methods of procedure at our Associations; have learned by what labors and sacrifices our fathers laid the foundation of our denomination in Georgia; have had glimpses of the lives and characters of a few of the more prominent ones; have settled the foundation-period of the two first Associations formed in the State; and have reached the beginning of the new century, in which the Georgia Baptists, under new leaders and new methods and measures, enter upon a career of prosperity and usefulness, marred, nevertheless, by mistakes and dissensions superinduced by the infirmities incident to human nature.

V.
THE POWELTON CONFERENCES,
1800-1803.



V.

THE POWELTON CONFERENCES.

THE GENERAL ASPECT OF AFFAIRS—THE CONDITION PEACEABLE AND PROSPEROUS—BUT ZION LANGUISHING—THE FIRST STEP UPWARD—HENRY HOLCOMBE—JOSEPH CLAY—C. O. SCREVEN—JESSE MERCER—THE GRAND “DEPARTURE”—THE MEETING OF 1801—THE SECOND CONFERENCE IN 1802—THE REPORT ADOPTED—RESULTS—INCIDENT IN THE LIFE OF MERCER—SAVANNAH ASSOCIATION CONSTITUTED IN 1802—ITS ACTION IN REGARD TO THE POWELTON CONFERENCE—THE FIRST GENERAL COMMITTEE—ACTION OF THE COMMITTEE—THE RELIGIOUS CONDITION IN 1803—ORIGIN OF BAPTIST INTERESTS IN SAVANNAH—A CHURCH ORGANIZED IN 1800—THE ESTABLISHMENT OF COLORED BAPTIST CHURCHES IN SAVANNAH—AND A BRIEF ACCOUNT OF THEM.

We have now reached the beginning of a new century. New men are coming on the stage of action, and new measures begin to excite attention. Hitherto the period has been a formative one; henceforth a period of growth and progress occurs. A class of ministers equally pious and zealous, and in some respects more cultivated, are stepping upon the scene.

A brief view of the denominational labors of the day, and of the general aspect of affairs, as well as of the political “situation,” will enable us to advance more intelligently upon our historical journey.

Louisiana and Florida, ceded to France by Spain October 1st, 1800, have been purchased from France by the United States, for about \$16,000,000. On the 20th of December, 1803, General Wilkinson, and a large body of emigrants, took formal possession of New Orleans. Georgia's claim to all the land between the Chattahoochee and Mississippi rivers, obtained by treaty with the Indians at Augusta, in November, 1763, had been sold to the United States, in 1802, for one and a quarter million dollars, the general government guaranteeing to Georgia a title from the Indians to all lands in the State east of the Chattahoochee, and especially of the lands lying between the Oconee and Ocmulgee rivers.

On the 16th day of May, 1795, Louisville, in Jefferson county, became the capital, and so continued until 1804. The State Constitution was revised in 1799, by a Convention of which Jesse Mercer had been elected a member, and in which he took a prominent part. The section on religious liberty was written by him.

By a treaty with the Indians, in 1796, the United States had put an end to Indian depredations in Georgia, and in 1800 the population of the State was double what it had been in 1790. In the beginning of the new century, she continued to extend her population by laying off and steadily but quietly settling new counties. Towns and villages sprang up in the wilderness. In 1803 the county of Baldwin was laid off, and a site for the town of Milledgeville was selected by commissioners appointed by the Legislature, with a view of making it the capital of the State, as soon as the proper buildings could be erected. These were completed in 1807, in which year Milledgeville became the seat of government. Thus, at the beginning of the century, the general domestic condition of Georgia was peaceable and prosperous.

While the dying century beheld the State and its material interests advancing prosperously, it witnessed a discouraging condition in the spiritual interests of

the country, and of our denomination in the State. Several of our most able and active ministers were removed by death, and by their loss others were unnerved for designs of extensive usefulness. With few exceptions, the harps of surviving colleagues hung neglected on the willows. Learning drooped, religion appeared in mourning, and viperous infidelity, with elevated head, menaced Christianity with venomous fangs. These unpropitious circumstances exerted a chilling influence throughout all our churches. The interests of Zion languished and appeared "ready to die." This was the more humiliating to intelligent Baptists, as they enjoyed no means of securing an active and sympathetic co-operation, by the denomination, in any design intended to promote the interests of religion, learning or benevolence, and therefore they appeared insignificant or contemptible to opponents.

At this juncture a step was taken which resulted in that denominational sympathy and co-operation which summoned into action the best talent of our denomination in the State, and which, by uniting the energies and benevolent tendencies of the brotherhood, has called into being our Convention, with all its educational and benevolent enterprises, and has elevated our denomination to the proud position it now occupies. This step was the appointment by the Georgia Association, in October, 1800, of a meeting to be held at Powelton, May 1st, 1801, to confer as to the best means of reviving the religious interests of the churches. In the concoction of the scheme an intelligent observer cannot but discern the pious benevolence of Jesse Mercer, although it may be that Dr. Henry Holcombe, of Savannah, was connected with the movement in some way. He had been a resident of our State for one year only, but had already caused the constitution of a white Baptist church in Savannah, and it is not to be doubted that he longed to see the energies of our growing denomination aroused and combined; and when events gradually matured, his powerful and cultivated mind made him a leader and organizer, a master-spirit among first-class men.

Dr. Henry Holcombe was an extraordinary man. Born in Virginia in 1762, he became a cavalry officer in the revolutionary war before he was of age; and, converted at twenty-two, he preached his first sermon to his own command, while seated upon his horse. Raised a Presbyterian, he was led to adopt Baptist principles by investigating Scripture; and when convinced of the propriety of immersion, he rode twenty miles on horseback to propose himself as a candidate for immersion to a Baptist church. He was the means of the conversion of his own wife and her brother and mother, baptizing all of them, as well as his own father, who renounced Pedobaptist sentiments. He was a member of the South Carolina convention which approved the constitution of the United States; and, while pastor of the Euhaw Baptist church, South Carolina, and residing at Beaufort, was called to Savannah. He was a man of commanding personal appearance, of unusual intellectual powers and of grand eloquence. Mainly self-taught he attained a high degree of culture, and though he resided in the State about twelve years only, he left his impress on it ineffaceably. The penitentiary system of Georgia was of his suggestion. He was the originator of the "Savannah Female Asylum." He published the first religious magazine in the South, a periodical called *The Analytical Repository*; and with it he did much to arouse the dormant energies of Georgia Baptists and unite their efforts in great benevolent enterprises. The academy established at Mount Enon, in Richmond county, was a child of his brain, and as long as he remained in the State, it flourished. A strong advocate of missions and of education, he gave them the benefit of his powerful pen and eloquent voice, and as a member, and, for a time, as president of the "General Committee" and board of trustees for Mount Enon College, he wielded great influence and labored, with astonishing vigor and capacity, for the Baptist cause during the first decade of the century. Undoubtedly he stood *primus inter pares*.

Another noble mind developed by the exigencies of the time, and sent by God to help usher in the dawn of a brighter day for the Baptists of Georgia, was Hon. Joseph Clay, a man who stood pre-eminently distinguished for his talents, virtues and piety. He was the son of Colonel Joseph Clay of the revolutionary army, who, as a "Son of Liberty," was on the committee which drew

up the resolutions relating to the grievances of which the Colonies complained in 1774, and who was a member of the Council of Safety, in 1775, and a member of the Continental Congress from 1778 to 1780, besides filling many other important offices. Converted under the ministrations of Dr. Holcombe, Joseph Clay, Jr., renounced Episcopalianism and became a Baptist. At the time of his conversion he was District Judge of the United States for the District of Georgia, but nobly yielding to what he conceived to be the voice of duty, he exchanged the judiciary bench, in 1802, for a name and a place in our communion as a minister of the gospel. He was a leading member of the convention which formed the revised constitution of 1798, and the original draught was carefully prepared by him. Liberally educated, he was graduated at Princeton with the highest honors of his class. He was a most persuasive orator, a refined gentleman and a humble Christian. A native Georgian, he was born in Savannah, August 16th, 1764; was baptized and licensed to preach in 1802, and ordained in 1804, by Dr. Furman, Dr. Holcombe and Rev. Joseph B. Cook, pastors of the Charleston, Savannah and Beaufort Baptist churches. After that time he travelled and preached in different parts of the United States, in the employ of the General Committee, and, in September, 1806, was invited to succeed Dr. Stillman as pastor of the First Baptist church of Boston. He accepted, so far as to consent to spend one year with the church, and was installed August 3d, 1807. In November, 1808, agreeably to his engagement, he sailed for Savannah, expecting to return in the spring; but finding his health seriously declining, he obtained a dismissal from his pastoral charge in October, 1809, and did not return to Boston until December, 1810. On the 11th of January, 1811, he expired, after a long and tedious illness, in the 47th year of his age. The following in regard to him, from the pen of Dr. Henry Holcombe, was written at Savannah, in 1806, to Rev. Dr. Baldwin, of Boston:

"From early life he was distinguished by genius, docility and great amiableness of disposition and behavior. In morals, learning and politeness, he has always been distinguished among the most moral, learned and polite of his acquaintance. As a son, a brother, a husband, a parent, a master, a neighbor, a citizen and a friend, he is spoken of in this State in the most respectful terms. For acuteness of research, undeviating rectitude and manly eloquence, he has been much celebrated by his best informed acquaintance, in the capacities of a lawyer and a judge. As a gentleman of property, he is nobly distinguished for his liberality to the poor, and by the aid he gives to various benevolent institutions. And, as a Christian, and a minister of the blessed Jesus, whom he supremely loves, his praise is in all the Southern churches. Should you permit me to speak freely of Mr. Clay, after the pleasure and the honor of four or five years intimate acquaintance with him, I would say I believe him to be one of the greatest and best men I ever knew; but, in saying this, I would by no means be understood to intimate that I think myself able to form an accurate judgment of all the excellencies I believe him to possess."

Hon. John M. Berrien writes as follows of him: "His disposition was peculiarly amiable, and he was distinguished by a warm and active benevolence. These, combined with his social qualities, made him an object of universal affection and respect in the community in which he lived. If any one in that community had been requested to point to a man of blameless conduct, *he* would have been designated."

Another man of polished mind and pious heart, who recruited the Baptist ranks in the first decade of the century, was Charles O. Screven, D.D., son of General James Screven, who was killed in Liberty during the revolutionary war. Born in 1774, he united, at twelve, with the Charleston Baptist church, of which his grandfather, Rev. Wm. Screven, was the founder and first pastor, in 1683. Rev. C. O. Screven was educated at Brown University, Rhode Island, where he graduated; and being licensed by the Charleston church, he visited Sunbury, Georgia, and began to preach in 1801, founding a Baptist church there. He was ordained by Dr. Furman, Mr. Clay and Mr. Botsford, in Savannah, on the 20th of May, 1804. Although a most cultivated Baptist minister and a polished Christian gentleman, he preached mostly to negroes, and was instrumental in

turning many, both white and black, from darkness to light. He, too, aided in promoting the revival of religion which occurred in the first years of the century, and was the first president of Mount Enon Academy.

Major Thomas Polhill, who had served with reputation as a senator in the General Assembly, son of Nathaniel Polhill already alluded to among the early Baptists of Savannah, was, also, a distinguished member of that galaxy which shone so conspicuously at the time of which we write. He was born January 12th, 1760; was converted in 1789; and ordained by Dr. Holcombe and Rev. John Goldwire, on the 9th of December, 1805, renouncing his prospects of military and political fame, that he might devote himself to the duties of the sanctuary.

Prominent, also, among the workers, in the beginning of the century, were Abraham Marshall and Jesse Mercer. The latter, son of Silas Mercer, was born in North Carolina, December 16th, 1769, converted at fifteen and ordained in his twentieth year, by his father and Sanders Walker. Without doubt the most distinguished and influential Baptist minister ever reared in the State, his life and labors were so interwoven with the history of our denomination, that it is almost impossible to chronicle events of importance, for at least half a century, without connecting his name with them. No other man has exerted a greater or better influence upon the Baptist interests of Georgia. No one has labored more for their advancement or been more liberal in promoting them. Distinguished for meekness, piety, benevolence and wisdom, he was, also, a powerful preacher, though not a man of thorough education or high cultivation. His long-continued and indefatigable labors, his steadfast devotion to Baptist principles, his staunch piety and usefulness, and his great liberality, have embalmed his memory in the hearts and minds of Georgia Baptists. As we progress in our history his name and actions will be the subject of constant reference, obviating the necessity of a longer personal mention of him here.

We have now noted the most prominent actors among the historical characters of the Georgia Baptists, who moved in the drama enacted in the first decade of the nineteenth century, and put in train events which moulded the destinies of our denomination in the State. The names of others might be given, as John Harvey, John Robertson, Joseph Baker, Henry Hand, George Granberry, R. E. McGinty, John Ross, Edmund Talbot, Miller Bledsoe, George Franklin, William Franklin, Norvell Robertson and John Stanford.

These all lamented the languishing state of religion, and the want of co-operation, and earnestly desired to enter upon some course by which unity of action in spreading the gospel and carrying forward benevolent enterprises would be secured. Their minds were reaching out for some method of useful unison of effort.

It was just at this time, in the year 1800, and under these circumstances, that the Georgia Association, which met with the church at Sardis, Wilkes county, twelve miles northwest of Washington, in October, adopted the following resolutions, evidently the composition of Jesse Mercer:

"That, as a spirit of itineracy has inflamed the minds of several ministers, who are desirous to enter into some resolutions suitable to carry into effect a design of travelling and preaching the gospel, a meeting be, and is hereby, appointed at Powel's Creek, on Friday before the first Sunday in May next, for that purpose.

"That the same day be observed as a day of fasting and solemn prayer to Almighty God for prosperity in the design, and for a dispensation of every new covenant mercy in Christ Jesus."

In his life of Jesse Mercer, page 153, Dr. C. D. Mallary says: "This proposition, which we shall soon see resulted in some important measures, originated with Mr. Mercer;" and Dr. Sherwood, in his manuscripts, from which frequent extracts will be made, writes as follows; "Mr. Mercer was connected with all the great religious movements of his age. The conferences at Powelton, 1801, 1802, 1803 were originated by him and Governor Rabun, and these ripened into the General Committee, a body from members of each Association then in the State, the object of which was to promote itinerant preaching and a school among the Creek Indians, then occupying the western part of the State—most of the lands on the west side of the Oconee."

This grand "departure" of our denomination was the first exhibition of a spirit and tendency which finally resulted in the constitution of the Georgia Baptist Convention twenty-two years later, and the establishment of Mercer University, and of all that harmony, unity of effort and co-operative benevolence which have given Georgia Baptists such a proud position in denominational annals. Attention is called to the latter of these resolutions. Those who delve into the early records of our denomination in Georgia will be struck by the frequency with which days of fasting, humiliation and prayer were appointed and observed by our fathers. Perhaps the zealous spirit and holy earnestness evolved by these devout observances, accompanied by divine blessing, were the real cause of the success of their ministry, and of the rapid growth of our denomination.

The meeting appointed was held at Powelton, May 1st, 1801, and several days were pleasantly and profitably spent in forming liberal and judicious designs for usefulness. Among those present were Jesse Mercer, John Robertson, Edmund Talbot, Adam Jones, John Harvey, Joseph Baker and Francis Ross. Other leading characters were present, among whom we may reckon Abraham Marshall and Henry Holcombe. The principal objects discussed were the formation of a missionary society to support two missionaries among the Creek Indians on the frontier, and itinerant preaching throughout the State. The results of the consultation were drawn up in the form of a letter addressed to the Georgia Association, calling the attention of the Association to the propriety and expediency of forming a missionary society in this State for the purpose of sending the gospel among the Indians on the frontiers.

Before adjourning, the ministering brethren generally were recommended to engage, as far as they possibly could, without unfaithfulness to existing obligations, in itinerant labors; and those present entered into an agreement to the same effect. An appointment for a similar meeting, at Powelton, was made for the year 1802.

The letter was received and cordially and unanimously approved by the Georgia Association at its session in October, 1801, and delegates were again appointed to the Powelton meeting for 1802, to devise and mature proper plans for carrying out the suggestions of the first meeting, and to revive and extend the influence of true religion.

This second conference met at Powelton on Thursday, the 29th of April, 1802, sixteen messengers from the different Associations being present on the first day, whose names are, Joseph Baker, Joel Willis, George Granberry, John Ross, Henry Hand, Edmund Talbot, Jesse Mercer, Francis Ross, John Robertson, John Harvey, Adam Jones, Benjamin Thompson, Miller Bledsoe, William Lord, William Maddox and Benjamin Maddox. The sermon was preached by Joseph Baker. John Harvey was unanimously elected Moderator, and Joseph Graybill, Clerk.

Reports from individual brethren, in regard to their different tours through the State, as itinerating preachers of the gospel, showed encouraging results, and it was

Resolved, That it is the decided opinion of this Conference that the religious interests for which they are immediately concerned, begin already to assume an encouraging aspect, under the influence of the partial execution of their lately adopted measures."

And it was furthermore

Resolved, That we feel ourselves bound to give itinerate preaching, for the ensuing year, all the aid and encouragement in our power."

On Saturday, May 1st, the committee met, and, after singing and prayer, the subject of union among Christians of different denominations was proposed for discussion by Jesse Mercer; and, "from the different impressive lights in which it was placed, appeared to excite a general and ardent desire to use every endeavor to hasten the time when the watchmen in Israel shall see eye to eye, and all the real disciples in Christ be one, as He and His divine Father are one." Then, on motion of Dr. Henry Holcombe, who had arrived from Savannah, a committee was appointed to concert a plan of promoting union and communion

among all real Christians, to be respectfully submitted to the consideration of the Georgia Baptists that, should it be approved, they may concur in its adoption." Joseph Baker, Jesse Mercer and Henry Holcombe were nominated members of this committee, and on the third day, Saturday, they rendered a report.

They reported "that they are humbly of the opinion that the number and present situation of the Baptists of this State require a stricter and more intimate union among themselves, in order the most effectually to concentrate their powers for any particular purpose; that they conceive this more eligible state of the churches might be effected by a choice of delegates to represent each church, annually, in the Association to which they respectively belong, vested with power to elect three members from each Association, to compose a General Committee of the Georgia Baptists, which should meet annually in some convenient and, as nearly as possible, central part of the State, with liberty to confer and correspond with individuals and societies of other denominations, for the laudable purpose of strengthening and contracting the bonds of a general union, on the pure principles of eternal truth, until all who breathe the spirit and bear the image of the meek and affectionate Jesus, shall enforce a strict discipline, and sit together at His table; and that the time and place for the first meeting of this committee, should it be eventually formed, shall be fixed on by the Association that shall meet last, conformably to existing appointments."

This report was agreed to and adopted unanimously; and then, after agreeing to meet again on the Friday before the first Lord's day in May, 1803, further to mature their designs of usefulness, and particularly to form, if possible, a Missionary Society, the Conference adjourned, with many demonstrations of brotherly love.

A result of this, as of the previous meeting, was a vast amount of itinerating labor. Our ministers traversed the whole State, two and two, preaching with unwonted power and earnestness, and carried out fully, in spirit and in reality, the resolution adopted concerning "itinerate preaching." An incident in the life of Jesse Mercer during that year, 1802, will not only illustrate the spirit which animated our ministers, but will demonstrate the nature of their labors, and show the results of their zeal and earnestness. Mr. Mercer had, for a fortnight, been on a preaching tour, and had spent most of the time in a revival. On his return he attended the regular meeting at his church at Whatley's Mill, now called Bethesda church. Aware that the church was in a languid state, his sermon was on the deceitfulness of the heart in crying, *Peace, peace, when there is no peace.*

He became deeply affected at the end of his discourse, and addressed his congregation as follows: "Dear brethren and friends, I have been, for a great part of the last two weeks, addressing a people that I believe are truly awakened to a sense of their lost, helpless and ruined state, and are crying out in their agony, *What shall we do to be saved?* Among them my tongue seemed to be loosed, and I could point them with great freedom to the way of salvation through a crucified Saviour. On my way hither I felt the deepest concern in contrasting your lifeless condition with theirs. I even bedewed the pommel of my saddle with tears," and here lifting up his hands he exclaimed, "O, my congregation, I fear you are *too good* to be saved!" And he burst into an irrepressible flood of tears. Descending from the pulpit and recovering himself a little, he poured forth a most solemn and impassioned exhortation, during which many came forward and asked for prayer in their behalf. From that sermon and occasion one of the most interesting revivals which has ever blessed that favored church commenced, and forty-nine were added to the church by baptism before the expiration of the year. During the same year thirty-eight were added to Phillips' Mill church, by baptism, as the result of a pleasant revival. Of this church, also, Mr. Mercer was pastor. Sardis church, likewise under the charge of Mr. Mercer, reported to the Georgia Association, in October, 1802, the addition by baptism of thirty-three new members; and Powelton church, of which he was pastor, reported to the Association twenty-nine added by baptism. Nearly all the churches in the Georgia Association reported considerable gains that year—for instance, Salem, Oglethorpe county, 26; Freeman's Creek, Clarke county, 56;

Lower Beaverdam, Greene county, 28; Rocky Spring, Lincoln county, 31; Big Creek, Oglethorpe county, 88; County Line, Wilkes county, 23; the colored church in Augusta, 220. The conclusion is, that there must have been a considerable revival resulting, we may justly presume, from the itinerary labors advised by the Powelton meetings; for 732 were reported as the whole number baptized in the Georgia Association.

The churches of the Sarepta Association reported, in 1801, 388 converts baptized; in 1802, 1,050 baptized. Evidently religion had greatly revived, owing to the blessing of God on the faithful dissemination of evangelical doctrines, in accordance with the measures adopted in the first Powelton Conference.

The proceedings of the second Powelton meeting were approved by the Georgia Association of 1802, and Abraham Marshall, Sanders Walker and Jesse Mercer were appointed to attend the third meeting, in May, 1803, as three regular delegates from the Association, to aid in consummating the plan proposed by the meeting of May, 1802.

The Savannah Association, which met at Savannah in January, 1803, appointed Henry Holcombe, Aaron Tison and Thomas Polhill, delegates to this first Baptist Convention of Georgia. That Association had been constituted at Savannah on the 3d of April 1802, by representatives from the Newington church (white), the Savannah (white) church and the First (colored) church of Savannah. Its action with reference to the Powelton meeting of 1802 may be learned from the following, which is a report rendered by Alexander Scott, chairman of a special committee, which was unanimously adopted: "If to aim at the most important end subordinate to the glory of God, namely, 'the complete union of His people;' if to aim at this end, on the most pure and liberal principles—'the principles of eternal truth;' in fine, if to aim at an excellent end, on excellent principles, by excellent means, be *laudable*, the plan your committee have strictly investigated—the plan recommended to your serious attention by the ministers, in conference, last May, at Powelton—is laudable in a very high degree, and claims your warmest patronage."

This report, which appears in the Minutes of the Savannah Association for 1803, was unanimously adopted, and preceded the election of the brethren just mentioned, to represent the body in the General Committee of that year, James Sweat being appointed to fill the place of either, in case of failure on their part to attend.

On the 29th of April, 1803, therefore, the third yearly Baptist conference was held at Powelton, Hancock county. Twenty-four ordained Baptist ministers were present, besides a large number of the brethren and of citizens. Henry Holcombe was elected Moderator and Jesse Mercer, Clerk.

At the opening of the session it was found that the following Baptist ministers were present: Francis Ross, John Ross, Miller Bledsoe, Henry Cunningham (colored), from Savannah, Charles Goss, Stephen Gafford, William Green, Henry Holcombe, John Harvey, James Heflin, William Lord, William Lovell, Abraham Marshall, Benjamin Mattox, James Matthews, Jesse Mercer, Robert McGinty, William Mattox, Benjamin Thornton, Edmund Talbot, Joel Willis and Sanders Walker. Two others appeared afterwards; for in his Circular Letter in the Minutes of the meeting of the committee for 1806, Dr. Henry Holcombe says: "There were present twenty-four of our ordained ministers, with incalculable numbers of their brethren and fellow citizens. Thus had a little one, the almost immediate offspring of our pious fathers, according to the prophecy, become a thousand; and a handful of corn sown by them with tears, on the top of a mountain, waved in a golden and copious harvest."

That was a proud day for the Baptists present. Glorious old Powelton, the nursery of Georgia Baptist enterprise, beheld a grand concourse that day, when the Baptists of Georgia were first united in heart and endeavor; and yet a greater and more glorious day, still, dawned upon the famous village, when on the 27th of April, 1822, the Georgia Baptist Convention was formed there. That Convention, however, was but the immediate successor, on more acceptable principles, of the General Committee, created on this April 30th, 1803—just nineteen years previous.

At that time there seems to have been a general revival of religion in both England and America, and the missionary spirit was considerably heightened. God was doing glorious things everywhere. It was natural, therefore, for the day to be consumed in hearing accounts of the progress of religion, and of the prosperity of the churches, and of the doors open for missionary effort; and in discussing the plan to unite the Baptists of Georgia more closely, and to promote union among all Christians. On the next morning, April 30th, 1803, a committee of twelve, with the title of *The General Committee of Georgia Baptists*, was chosen. In the afternoon of the same day, this committee held its first meeting, the conference having dissolved in the morning. The following named members of the committee took their seats, and elected Abraham Marshall chairman, and Henry Holcombe, secretary: *Francis Ross, John Ross, Miller Bledsoe, William Green, Henry Holcombe, Abraham Marshall, James Matthews, Jesse Mercer, Robert McGinty, Edmund Talbot and Sanders Walker.*

The first action was the adoption of the following:

"Resolved, That the encouragement of itinerant preaching, the religious instruction of our savage neighbors, and the increase of union among all real Christians, which were the leading objects of the late conference, shall be zealously prosecuted by this committee."

As the result of the discussions of May 1st, it was resolved that the committee be rendered permanent by annual delegations from the Georgia Associations, or otherwise; that it not only encourage itinerant preaching, but, individually, practice it, as far as was consistent with indispensable duties; and that, whenever circumstances will justify the attempt, an English school be established among the Creek Indians, as the *germ of a mission*. The following day a Circular Address to the Baptist Associations, and to all gospel ministers of any other denominations in the State, was adopted, and the time and place of the next meeting were appointed, viz: Fourth of May, 1804, at Kiokee.

This "conference" might be called the first regularly appointed Baptist Convention ever held in Georgia. Delegates were appointed to it by two of the four Baptist Associations in the State, though there were ministers there from all four of the Associations. The Hephzibah and Sarepta failed to appoint delegates. It established a method of co-operation which never received the hearty endorsement of Georgia Baptists, and which expired after about seven years of existence; yet it did considerable good during its brief career. One cannot but regard its establishment as providential, for it set in operation agencies that awoke the denomination in Georgia from a lethargic state, and aroused a general revival spirit. We have, already seen how that spirit was evidenced in 1802, by the figures exhibited. Other figures show that the itinerant system inaugurated by these devout and self-abnegating fathers, was attended by the divine blessing, and wrought wonders.

The number reported as baptized, in the year 1803, in the *Savannah* Association, was 378; in the *Sarepta*, 375; and in the *Georgia*, 689. The records of the Hephzibah Association, for that period, being lost, its additions are not known.

To the Minutes of the Georgia Association, for 1803, which appear not to have been printed until 1804, Jesse Mercer, the Clerk, appended the following:

"Doubtless there is a glorious revival of the religion of Jesus. The wicked of every description, have been despoiled of their boasted coat of mail; even deists, who stood in the front of the battle, have had their right arm broken, their hope disappointed, and their prognostications metamorphosed into falsehood. As the fruit of this work there have been added to the churches of the Georgia Association, more than 1,400; to those of the Sarepta, more than 1,000, a year ago, and we doubt not but that number has greatly increased by this time. [Actually 375 had been added to the Sarepta during 1803; while, for the years 1801, 1802 and 1803, there were added to the churches of the Sarepta Association 1,813, by baptism.] To those of Bethel (a South Carolina Association), more than 2,000. There is and continues a great work in some of the churches of the Hephzibah and Savannah (Associations), and is kindling in others. More than a hundred have been added to one church in the Charleston

Association. We are authorized to say that, in six Associations in Kentucky, there are at least 10,000 young converts. To all which we add that other accounts from different and distant parts, verbally received, state that the Lord is doing excellent things in the earth."

Perhaps this is the proper place to introduce a few short sketches of some of the prominent actors on the stage of our denominational history at that time, of whom the reader may naturally be curious to obtain some information.

Rev. John Harvey was a very distinguished and useful minister in his day, and was President of the Powelton Conference in 1802, being at that time a member of the Powelton church. He seems to have been greatly respected and to have occupied a very prominent position, and to have been extensively useful. Rev. John Robertson was a man of very high character, of liberal disposition and a devout Christian. He began to preach in Wilkes county, but moved to Putnam and became a member of the Tirzah church. He was Moderator of the Shoal Creek Convention and of the Ocmulgee Association, and occupied other prominent positions, among them the first vice-presidency of the Ocmulgee Mission Society. In his fidelity the brethren had the utmost confidence. Lazarus Battle was a pious and distinguished layman, treasurer of the Mission Board of the Ocmulgee Association, a member of the Executive Committee, a man of uncommon wisdom in council as well as energy in action, both as a Christian and a citizen.

In the year 1824 the Ocmulgee Association adopted the following report concerning the death of Rev. John Harvey, Rev. John Robertson and Lazarus Battle :

"In the death of these three distinguished persons, society has sustained no common loss—a loss irreparable to the church, to the settlements in which they lived, and through the whole circle of their acquaintance; deeply felt by their families and friends, and by the community in general. To speak of all their virtues, (were we capable,) would far transcend the limits of this work and our present design. Suffice it to say, their upright lives bore testimony to the truth of the religion they professed, and they left satisfactory evidences that they are the happy sharers of the blessed fruit thereof. Brother Harvey spent a long life in the faithful ministry of the word of life. The same may be said of brother Robertson, who was late Moderator of this Association. And brother Battle was not only a useful member of society as a faithful Christian, but eminently so as a citizen. He was treasurer to the Mission Board, and his public spirit was indefatigable."

Rev. Robert McGinty was a man of high standing and good influence; polite and easy in his manners; pious in character; strongly missionary in spirit; an excellent Moderator and a sound, sensible preacher. He was one of those who helped to form the General Committee, at Powelton, in 1803, and was a member of the Committee. He was Moderator of the Ocmulgee Association, President of the Ocmulgee Missionary Society, and for years the Moderator of the Flint River Association. Raised in Wilkes county, he was baptized at the same time and place with Jesse Mercer, in 1787, and was ordained prior to 1799.

Rev. Edmund Talbot was highly respected and a man of great piety and usefulness. In all the records he is spoken of most respectfully, as a man of high character and undeviating rectitude. Born in Virginia, March 28th, 1767, he came to Georgia from South Carolina at twenty, and was baptized by Sanders Walker at twenty-two. He was son-in-law of Rev. John Harvey, President of the second Powelton Conference, and, while greatly fond of itinerant labors, he was a most excellent and successful pastor. He, too, was a member of the first General Committee, and aided in the attempt to establish a Georgia Baptist college at Mount Enon. He was a Moderator of the Ocmulgee Association, and a vice-president (and acting president) of the Ocmulgee Missionary Society. His influence was always on the side of missions and education, and opposed to what was erroneous and hypocritical; not learned, but plain and straightforward. In person he was tall and slender, and he lived to see our State Convention a quarter of a century old.

Rev. Joseph Baker, who assisted in the Powelton Conference of 1802, was from the Hephzibah Association, and was from North Carolina, having settled

in Washington county in 1794, where he was called to ordination and served the Bethlehem church. He afterwards moved to Baldwin county, and was pastor of Fishing Creek church until his death in 1820. Few men of his day were as highly esteemed as he was, and very few so useful.

Rev. Miller Bledsoe, who assisted at the Powelton Conference of 1802, was a Virginian, born October 7th, 1761, and had been a valiant revolutionary soldier. Converted in 1788, he soon began to preach, and was ordained in 1792. He emigrated to Georgia in 1793, and settled in Oglethorpe county, where he preached and labored faithfully as the contemporary and co-laborer of Silas Mercer. He was a good and useful man, and lived to be nearly eighty years of age.

Rev. George Franklin, another Virginian, was a very prominent and useful man in Georgia at the period of which we write. He was for fifteen years Moderator of the Hephzibah Association, and was a valued member of the General Committee. He represented Washington county in the Legislature of the State, and was a member of the State Convention which revised the Constitution in 1788. He was born in Virginia about 1744, but moved to Carolina, where he married Miss Vashti Mercer, an aunt of Jesse Mercer, and a half sister of Silas Mercer, and moved with the Mercer family to Georgia in 1774. He was ordained at Little Brier Creek church, in 1789, by his father, Rev. Wm. Franklin, Rev. Silas Mercer and Rev. John Newton, Silas Mercer preaching the ordination sermon. He doubtless assisted in organizing the Hephzibah Association, in the Minutes of which Association, for the year 1816, may be found this entry: "In consequence of the death of our venerable and beloved brother, George Franklin, whose loss the Association is sensibly affected with, and by reason of which the Association is disappointed in the Circular Letter to have been prepared by him for the present session—after a short deliberation agreed, on motion, that a committee be appointed to prepare one, previous to the adjournment of the Association, and that the following brethren be that committee, viz: F. Boykin, C. J. Jenkins, N. Robertson." George Franklin was a good man, and a good preacher, and was, beyond doubt, one of the most pious, useful and talented ministers in Georgia. The records show that both he and his father, Rev. William Franklin, ranked as such in their day. The latter died suddenly in the streets of Louisville, some suspicion being excited at the time that he was murdered.

The Circular Letter alluded to above, was written by Francis Boykin, and the subject was, "What are the probable causes of the present languishing state of religion?" It is a plain, straight-forward, Scriptural document, adducing three causes for spiritual declension: 1. Neglect of the public services of religion. 2. Covetousness. 3. Neglect of the discipline in the churches required by God's word. This Francis Boykin, the grandfather of S. Boykin and T. C. Boykin, now living, was born in Virginia, and was of Welsh descent, being descended from Edward Boykin, who settled in Isle of Wight county, Virginia, in 1685. His father, William Boykin, emigrated from Southampton county, Virginia, to South Carolina, in 1755 or '56 and settled at Kershaw. He was a captain of cavalry in the Revolution, and participated in the battle of Fort Moultrie, and in most of the State during the Revolutionary war, and rose to be a Major in a regiment of infantry. He was a man of fine personal appearance, and was said to be, when in uniform, one of the handsomest men in the army. His wife was Catharine Whitaker. He moved to Georgia in 1800, settled in what is now Baldwin county, died in 1821, and his remains rest on the plantation of S. E. Whitaker, Esq., ten miles from Milledgeville. He was a prominent member of the Hephzibah and Ocmulgee Associations, and was occasionally appointed a delegate to the Georgia Association and to write circular letters. A son of his, James Boykin, was among the founders of the Columbus church, of which he was for years a beloved deacon, and was also among the few who donated an amount larger than \$1,000 to Mercer University.

Let us now glance at the formal establishment of a Baptist interest in Savannah. In the year 1794 there were eight or ten Baptists, only, in the city. They determined, however, to erect a house of worship, the prime movers and chief agents being Jonathan Clark, George Mosse, Thomas Polhill and David Adams. There

seems to have been some kind of church formation as early as 1795, for in that year the city conveyed to the church a lot, the petition for which was drawn by Robert Bolton, in behalf the church. With one or two exceptions, the Baptists were poor in purse, and it was only by the generous contributions of friends in South Carolina, and of persons of different denominations in the city, that they were enabled to erect, in 1795, a house of worship, on Franklin Square, fifty by sixty feet in size. This was done under the superintendence of Ebenezer Hills, John Millen, Thomas Polhill, John Hamilton, Thomas Harrison, and John H. Roberds, trustees. Having no Baptist minister, and the house being in an unfinished state, it was, in 1796, leased to the Presbyterians, who had just lost their church edifice by fire. They furnished the building with pews and a pulpit and occupied it for three years. In 1799, while the house was still under lease to the Presbyterians, Rev. Henry Holcombe, of Beaufort, South Carolina, who was pastor of the Euhaw church, received and accepted a call from the pew-holders of in the building, consisting of persons of different denominations, to preach and act as pastor to the congregation, with a salary of two thousand dollars. He entered upon his labors in 1799, preaching to large and respectable congregations, with unwonted power and eloquence. Under his ministrations, the interests of religion among the different denominations increased; for, beside the Episcopal building, this was the only house of worship in the city, and religion was in a languishing state. If any sort of church organization had existed, it seems to have expired, for early in the year 1800, twelve Baptists entered into a written agreement to apply for letters of dismissal from other churches and constitute themselves into a church at Savannah. Their names were Henry Holcombe and his wife, Frances Holcombe, George Mosse, Phebe Mosse, Joseph Hawthorn, Mary Hawthorn, Elias Robert, Mary Robert, Rachel Hamilton, Esther McKinzie, Elizabeth Stanley, and Martha Stephens. Of these, two came from each of the following churches: Charleston, South Carolina, Black Swamp, South Carolina, Sandy Hill, South Carolina, while six were furnished by the Euhaw church, also in South Carolina. On the 17th of April the house of worship was dedicated; on the 11th of September the first baptism occurred, Dr. Holcombe baptizing the venerable Mrs. Mary Jones, relict of Lieutenant-Governor Jones, in the Savannah river; on the 26th of November, 1800, the church was fully constituted, with a membership of fourteen, two, Mrs. Mary Jones and Mrs. Eunice Hogg, having been received into fellowship. Rev. John Goldwire, pastor of the Newington church, Georgia, preached on the occasion, and Rev. Alexander Scott, pastor of Black Swamp church, South Carolina, made the prayer, and delivered a solemn and pathetic charge and exhortation. The duties and privileges of the day closed with the administration of the Lord's supper, which was repeated on the third Sunday in April, 1801, to twenty communicants. In the same year a charter of incorporation, executed by John McPherson Berrien, and signed by Governor Josiah Tatnall, was granted. On the 25th of January, 1802, the church presented a written call to Dr. Henry Holcombe, who replied, accepting, on the 24th of March. In the summer the Presbyterians withdrew to their new and spacious house of worship, and the Baptists occupied their own building, the membership increasing to sixty-seven by the end of the year, and to seventy-seven at the beginning of 1804.

Thus we see that the first church was established in the city of Savannah, mainly through the instrumentality of Henry Holcombe, in the year 1800, a dozen only composing the nucleus of the church.

This appears to be a suitable place in which to introduce an account of the establishment of colored Baptist churches in the city of Savannah.

About two years before the Revolutionary war a colored man, and a slave, by the name of George Leile, was converted in Burke county, by the preaching of Rev. Matthew Moore, a Baptist minister. Baptized by Mr. Moore, George Leile was licensed to preach by the church of which Moore was pastor, and his labors were attended with success among the people of his own color. About the beginning of the Revolutionary war George Leile, who had been liberated by his master, Mr. Henry Sharp, went to Savannah and began to preach at Braminton and Yamacraw, near the city, and also on the surrounding plantations. At

the close of the war, when the British evacuated Savannah, George Leile, who was, also, sometimes called George Sharp, accompanied them to Kingston, Jamaica, where he soon raised up a large church. Before leaving for Jamaica he baptized Andrew and his wife Hannah, and Hagar, slaves of Jonathan Bryan, and Kate, who belonged to Mrs. Eunice Hogg. Nine months afterwards Andrew, commonly called Andrew Bryan, began to preach at Yamacraw, and many converts were the result. Although persecuted by wicked and cruel white people, who thus sought to interrupt their worship and put a stop to their religious meetings under a pretence that they were plotting mischief and insurrection, they were sustained by Chief Justices Henry Osburne, James Habersham and David Montague, Esquires, after an examination. Permission to worship in the day was given them. A barn, for a house of worship, was granted them at Bramton, by Jonathan Bryan, the master of Andrew and his brother Samson. A number of respectable and influential people befriended them, and, by *well-doing* they at length disarmed and silenced their bitterest persecutors. Andrew learned to read, and for two years preached to great numbers without interruption, in his master's barn, although neither licensed nor ordained; and converts began to increase. Their condition, as being destitute of any one qualified to administer the ordinances, became known at a distance, and they were visited by Rev. Thomas Burton, an aged Baptist minister, who baptized eighteen converts. In 1788, Rev. Abraham Marshall, of Kiokee church, visited them, in company with Jesse Peter, a young colored minister of Augusta, baptized forty-five more, and on the 20th of January organized them into a church, and ordained Andrew Bryan to the ministry, as their pastor. Thus was Andrew Bryan fully authorized to preach and administer the ordinances, and his church, at length, properly organized. Permission was granted them to build a large house of worship, in the suburbs of Savannah.

Their humble virtues and orderly lives gained for them public esteem, and banished all fears and suspicions in regard to their conduct and motives. The number of church members, at first eighty, increased rapidly, and several gifted men arose among them. In the course of time it became advisable to organize two other churches with members from the mother church, and on the 26th of December, 1802, the *Second* colored Baptist church, of Savannah, was constituted with two hundred members. A third, called the *Ogeechee* colored Baptist church, was constituted on the 2d of January, 1803, with two hundred and fifty members. Two new colored ministers were also ordained: Henry Cunningham, on the 1st of January, 1803, and Henry Francis on the 23d of May, 1802—the former to become pastor of the Second church, and the latter of the Ogeechee. Notwithstanding this diminution of numbers, the First church still contained four hundred members.

In April, 1802, the First colored church united with the white church of Savannah, and the Newington church, twenty miles north of Savannah, in the formation of the Savannah Association; and in January, 1803, we find all three of these colored churches and the two white churches enrolled as constituent members of the Association. The membership of the Savannah white church was sixty-seven; that of Newington church was seventeen; while the combined membership of the three colored churches was eight hundred and fifty.

Andrew Bryan died on the 12th of October, 1812.

In 1812 this Association adopted the following: "The Association is sensibly affected by the death of the *Rev. Andrew Bryan*, a man of color, and pastor of the First colored church in Savannah. This son of Africa, after suffering inexpressible persecutions in the cause of his divine Master, was at length permitted to discharge the duties of the ministry among his colored friends in peace and quiet, hundreds of whom, through his instrumentality, were brought to a knowledge of the truth as it is in Jesus. He closed his extensively useful and amazingly luminous course, in the lively exercise of faith, and in the joyful hope of a happy immortality."

About ninety years of age when he died, his remains were interred with peculiar marks of respect. During his funeral services, remarks were made in honor of his memory at the meeting-house, by Dr. Kollock, Presbyterian and Dr. Wm. B. Johnson, Baptist, and at the grave by Rev. Thomas T. Williams.

Such was the end of the man who, an ignorant slave, was imprisoned and inhumanly whipped for preaching the gospel, just after the Revolutionary war, and who, while suffering the lash, said to his persecutors, holding up his hands in emphasis, "I rejoice not only to be whipped, but would freely suffer death for the cause of Christ."

He left an estate valued at \$3,000. His nephew, Andrew Marshall, a slave, was his successor, and carried forward his work with great power and prosperity until his death, in 1856, when he was worthily succeeded by William J. Campbell, who died, after a long life of consecration and usefulness, on the 16th of October, 1880, greatly lamented and esteemed, especially by the white people. Perhaps it may have struck the reader as an irregularity on the part of Abraham Marshall to ordain a minister and constitute a church by himself. Speaking on the subject to Doctor Benedict, the historian, he said, "There I was alone, and no other minister was within call. A church, which has become large and flourishing, was suffering for the want of organization and administrators. All things were ripe. It was something I found necessary to be done, and I did it, and all worked well." In the year 1790 the First colored church of Savannah, still doubtful as to its own organization, sent a letter to the Georgia Association asking an expression of opinion on the matter. The Association replied that it was an extraordinary case, and therefore warranted extraordinary means; and decided that, under the circumstances, the action of Rev. Abraham Marshall was proper. The eminently beneficial results which followed prove that such was indeed the case.

In this chapter we have witnessed the beginning of a new era in the denomination in Georgia. We may call it the era of co-operation. The languishing state of our Zion called for some special effort on the part of good men, and the result was the Powelton Conference of 1801, which was followed by very beneficial results. A general system of itinerating was inaugurated, which prevailed for many years in our Associations, ministers going out, two and two, and preaching the gospel in destitute neighborhoods, and to churches too poor to sustain a regular pastor. The Powelton Conferences brought into public view the best, most able and cultivated men of our denomination, and put them in active co-operation, in pursuance of plans for the promotion of personal religion and education, and for reforming and evangelizing the Indians in Alabama. It was very evident to discerning minds that the condition and prospects of the denomination in our State, lethargic and without unity of either aim or effort, was in the highest degree discouraging. Although there were three or four Associations, they possessed no common object of attainment, nor did any one of them have any special grand object in view. The old leaders were passing off the stage of action, leaving the churches in a state of semi-paralysis; while the new leaders and prominent men lived far apart, and many of them were barely acquainted with each other. The Baptists of Georgia were like an army with comparatively efficient captains, but lacking in organization and generalship. Religion was at a low ebb, and education was in a still lower state; nor was there any immediate prospect of the denomination being elevated, educationally. Yet, without it, how could we hope ever to become respectable in the eyes of the world, and maintain our denominational position creditably? This was the problem to be solved; and it called forth the prayers of the devout and the cogitations of the serious. Mutual consultation and deliberation, as well as unity of aim and effort, became not only proper but necessary; and the Powelton Conferences were the result of a general understanding. We are yet to see what eventuated.

A view of some of the more prominent men of that day has been given to exhibit their general animus and capabilities.

The reader will be surprised at the interest manifested in religion by the Baptist colored people of Savannah and Augusta, exceeding as it did the interest among the whites. In both of those cities, from an early date, large Baptist churches of the colored people have existed.

VI.

FIRST EFFORTS AT CO-OPERATION.

1803-1810.

VI.

FIRST EFFORTS AT CO-OPERATION.

THE GENERAL COMMITTEE ORGANIZED FOR WORK—FIRST CIRCULAR ADDRESS—REMARKS CONCERNING THE GENERAL COMMITTEE—FIRST STEPS TOWARD ESTABLISHING A SCHOOL AMONG THE INDIANS AND A BAPTIST COLLEGE—A CHARTER REFUSED BY THE LEGISLATURE—JESSE MERCER'S CIRCULAR ADDRESS DEFENDING THE COMMITTEE—MOUNT ENON ADOPTED AS A SITE FOR THE PROPOSED COLLEGE—INCORPORATION STILL UNATTAINABLE—THE GENERAL COMMITTEE MERGED INTO A PERMANENT BOARD OF TRUSTEES—REASONS WHY THE CHARTER WAS REFUSED—BUT THE "TRUSTEES OF MOUNT ENON ACADEMY" INCORPORATED—AN ACADEMY ESTABLISHED, WHICH FLOURISHED A FEW YEARS ONLY.

We will now resume our consideration of more general affairs, and direct our attention to the formation and first proceedings of the General Committee. Its organization and first meeting occurred at Powelton, Hancock county, on the 30th of April, 1803. In the morning the committee of twelve was elected by the Convention, which was then styled "Conference," after which "the 'Conference' was dissolved," and never again assembled. In the afternoon, at three o'clock, the committee assembled and organized by the election of Abraham Marshall as chairman, and Henry Holcombe as secretary, and adopted the resolutions given in the last chapter. The sessions of the committee continued during the days of May the first and second, and it adjourned to meet at Kiokee on Saturday before the first Sunday in May, 1804, after adopting the following Circular Address, evidently from the pen of Dr. Henry Holcombe :

"The General Committee of Georgia Baptists, held at Powelton, the first of May, 1803, to the Baptist Associations, and all Gospel ministers, not of their order, within this State, wish the "unity of the Spirit in the bond of peace:

"RESPECTED FRIENDS—We have the satisfaction to inform you that one of the distinguishing traits of our present meeting has been unprecedented harmony. An appearance of coolness and misunderstanding, which had palsied our measures, has vanished before the light of candid investigation. The sense of our churches, on the subject of a general union among themselves, has been carefully collected from a number of their ministers, deacons and other intelligent characters; and we have seriously considered what general line of conduct is proper to be pursued by us towards good men who are not in our connection. The *results* we have the honor to lay before you, in hope of your approbation and concurrence.

"In the first place, therefore, we take the liberty to address ourselves to the Associations:

"*Beloved in the Lord:* We are happy to learn that the failure, by two of your number, in choosing delegates to form a General Committee, agreeably to the plan recommended by our second Conference, must be ascribed to the want of that complete information relative to the necessity and object of the measure, which we hasten to communicate. In doing this, it is necessary to remind you that a little more than three years ago our common interests as Christians were

languishing and seemed almost ready to expire. There were, indeed, individuals who bore an honest testimony to the truth, and a few well-disciplined churches; but in a general view, you will readily recollect, our situation was discouraging in the extreme. Several of our most able and active ministers had just been removed from time; others, as to any designs of extensive usefulness, were unnerved by the consequential shock; learning drooped, religion appeared in mourning and was daily menaced by crested infidelity. All this was published in *Gath*; and to add to our humiliation, possessing no means of co-operating in any design, we were unnoticed or viewed with contempt by the common enemy.

"Many solitary individuals, unknown to each other, lamented this situation of affairs; but who could step forward, not only at the risk of a mortifying disappointment, but of *censure*, to propose any measure for the general good? All being equal, this was no one's duty in *particular*, and yet, it must be acknowledged, it was the duty of every one who possessed the requisite abilities. Under these circumstances, a meeting of ministers, and other active friends of religion, was proposed and happily effected at Powelton, on the 1st of May, 1801, to confer on the best means of reviving the interests of the churches. At this memorable Conference, zeal rekindled and formed the pious determination of propagating the gospel by itinerant preaching, not merely throughout the State, but, if possible, among the neighboring savages.

"A twelve-month afterward, agreeable to appointment, a second Conference at the same place, by concerting a plan of *general union*, evinced the utility of the first, and led to the third, which, as you have seen, has terminated in this Committee, as a *bond of union, centre of intelligence, and advisory council* to the Baptists of this State. The *necessity* that existed for such an issue of our deliberations, it is humbly presumed, will be obvious to every intelligent and impartial person; and the leading object of this Committee is to advance your general interests by drawing your lights to a focus and giving unity, consistency and, consequently, energy and effect to your exertions in the cause of God. With a steady view to an object so desirable and important, we trust that converted individuals, unconnected with any religious society, and of our denominational sentiments, will join themselves to our churches; that the churches will punctually support their representatives in the Associations; and that these venerable bodies will appear, *by three delegates from each, at the time and place appointed for the meeting of this Committee*. In that case, the seats which we have the honor to fill, as the Committee of the late Conference, we shall most cheerfully resign to your delegates; but so essential to the Baptist interests in this State do we deem the General Committee, that, should there be a deficiency in your representation, we are bound, as appears by our Minutes, to supply it by the method which may appear most eligible. But we have no doubt of your forming the Committee by your own delegates, except it should be prevented by an interposition of divine providence.

"Such are at once the simplicity and magnitude of the object in contemplation, that we think it unnecessary to add a syllable more—especially as the utility of our late arrangements *tending to it* is so honorably attested by the addition of thousands to your enlightened bodies.

"We proceed, most respectfully, to solicit the attention of all gospel ministers, *not of our order*, in this State.

"REVEREND BROTHERN—We are assured by revelation, and have the happiness to *feel*, that all who love our Lord Jesus Christ in sincerity, make but one family. If of this description, our Father, our elder Brother, and the Spirit that is given us, are the same; and the same our hopes, our fears, our desires, our aversions, our sorrows and our pleasures. Whenever we act like aliens towards each other, it is because we are disguised by our imperfections, or misrepresented by our adversaries.

"Impressed with these sentiments, we shall be happy to see you all, or any of you, at our next meeting, that we may enjoy the opportunity, in our public capacity, of evincing to you and to the world our sincere disposition and earnest desire to cultivate and maintain friendship and fellowship, not only with you, but with all the true followers of Jesus Christ, of your respective denominations.

"You have repeatedly done us the honor publicly to invite us to your sacramental tables, and, though, in our view, there were serious objections* to our acceptance of your liberal, and, we doubt not, affectionate invitations, we prayed that all the disciples of our common Lord might be one, even as He and the Father are one. To this prayer we are cordially willing to add, in conjunction with you, our best endeavors to remove every obstacle to our communion at that board which, we trust, will be succeeded by an infinitely richer banquet in our Father's house.

"With the greatest respect and affection, we invite you, Reverend Brethren, to an investigation, in order to a scriptural adjustment of the comparatively small points in which we differ, and remain your, the Associations', and the public's unworthy servants in the gospel.

ABRAHAM MARSHALL, *Chairman.*

HENRY HOLCOMBE, *Secretary.*"

It will be recollected that the three objects set before themselves for accomplishment by the General Committee were: 1. The encouragement of itinerant preaching; 2. A mission among the Indians; 3. The increase of union among all real Christians.

This last object, in a Baptist organization was, doubtless, a mistake. It cast a cloud over this entire movement, and, although the General Committee scheme lasted perhaps seven years, and did some good, it was never cordially adopted by the denomination, and was dissolved about the year 1810. Jesse Mercer was compelled to defend the committee, and to answer the objections and fears entertained by many that it was intended to prepare the way for open communion; and we find in the Minutes of the Georgia Association for 1805 this significant entry: "The Minutes and Circular Address of the General Committee were read, and, as many serious apprehensions were entertained by many well-disposed persons, that *evil* might result from the continuance of the committee, the subject was again discussed; and, after a fair, deliberate investigation, was carried in favor."

It will be seen, however, that the *union* plank of the platform is dropped; that mission enterprise is allowed to languish; and that the establishment of a college, which could not be incorporated, became the sole engrossing subject of consideration and object of effort. It does not surprise us, therefore, to discover that the denomination gives the cold shoulder to the General Committee, becomes indifferent to an election of delegates, and allows it gradually to go out of existence. The plan itself was not adapted to the genius of our denomination; nor were the objects proposed those most likely to rally the support and enthusiasm of our churches. They never expect to capture Pedobaptist denominations by a *coup d'état*.

The second meeting of the General Committee took place at Kiokee, on the 4th of May, 1804, and was composed of the following brethren: Sanders Walker, Abraham Marshall, James Matthews, Jesse Mercer, George Granberry, John Ross, Miller Bledsoe, Henry Holcombe, Joseph Clay, Edmund Talbot, Thomas Rhodes, — Moreton.

Sanders Walker was chosen President, and Jesse Mercer, Secretary. Two Episcopal and two Methodist ministers were present, and were invited to seats; but "the committee perceived with regret that no official attention had been paid to their circular address on *Christian Union*." They resolved, notwithstanding, "to continue their sincere endeavors to promote it, by all means consistent with the rights of conscience and a plain declaration of the whole revealed counsel of God." We find no further action taken on this subject, however, nor any direct allusion to it, in the subject proceedings of the committee; their attention becoming almost wholly engrossed in the foundation of Mt. Enon College, the inception of which was due almost entirely to Dr. Holcombe.

At the second session Rev. Joseph Clay, of Savannah, was appointed to com-

*For instance: No general consultation, by our denominations respectively, had been held on the propriety or impropriety of a mixed communion; nor did any discipline exist among us to prevent members excommunicated by *one* from being received by *another* denomination, to meet, in a new connection, their aggrieved brethren at the Lord's table.

municate with Colonel Hawkins, United States agent among the Creek Indians, for information regarding the best method of establishing an English school in the Creek Nation. It was also unanimously resolved to take immediate measures for establishing a literary institution to be denominated, *The Baptist College of Georgia*, and a committee of five was appointed to apply to the Legislature for a charter for the incorporation of the General Committee under the title of "The Trustees of the Baptist College of Georgia," and to determine upon a proper location for the college. Their names were Abraham Marshall, George Granberry, Henry Holcombe, Joseph Clay and ——— Moreton. The Circular Letter is an able document, entirely devoted to the "Importance of Education," and prepared, not by Jesse Mercer, as Mallary says, but by ——— Moreton, of the Sarepta Association. The session of the General Committee for 1805, took place at Bark Camp, in Burke county, in May. The following named delegates appeared: From the Hephzibah Association—George Franklin, ——— Ross and V. A. Tharpe; from the Georgia Association—Abraham Marshall, Jesse Mercer and W. D. Lane; from the Savannah Association—Henry Holcombe, Thomas Polhill and Joseph Clay. The Sarepta Association being unrepresented, the committee, agreeably to one of its rules, supplied the deficiency by the appointment of Edmund Talbot, Joel Willis and ——— Scarborough. Henry Holcombe was elected chairman, and Joseph Clay, secretary.

Abraham Marshall, as chairman of the committee appointed to petition the Legislature for a charter of incorporation for a Baptist college, reported to this session of the General Committee, that they had petitioned the Legislature for incorporation, but without success; that there is reason to believe "that this failure is owing entirely to causes which may be removed by proper explanations." Nevertheless, it was "*resolved unanimously*, that the committee persevere in their efforts to establish a college or seminary of learning for the education of youth of every denomination, though they should never obtain the slightest legislative aid. Hoping, however, that the denial of their reasonable and rightful request of a charter of incorporation has been owing to causes which are removable, and knowing that there are advantages in the possession of such an Act, which the Legislature has been accustomed to grant, we trust that their liberality will not permit them, after the opportunity of mature deliberation, to withhold from us so just a privilege, and for a purpose so universally beneficial."

Brethren Abraham Marshall, Jesse Mercer, Joseph Clay, D. W. Lane and Thomas Polhill, were then appointed a committee to receive subscriptions, select a site and obtain a charter for the college, or seminary, and Joseph Clay was appointed treasurer.

Joseph Clay read a letter from Colonel Hawkins, United States agent among the Creek Indians, in which he expressed approbation of the desire of the committee to establish a school for the instruction of the Indians in the Creek Nation, and affirming his determination to aid them should they realize their design; "intimating his intention to give his opinion, after a convention of the chiefs, of the proper *time when and place where*, the school should be established." Of course the committee deemed it best to defer further action, relative to this subject, till their next meeting.

In regard to itinerant preaching, several members of the committee having expressed their sense of the benefits which have accrued and would result from it, "and of the propriety of some of their body being successively engaged in this service, as they might feel themselves disposed and at liberty, the brethren Mercer and Clay proposed, themselves, to make a tour through the greater part of the State, in the ensuing fall." Their proposition was approved.

After agreeing to meet at Clark's Station, in Wilkes county, on Saturday before the third Sunday in May, 1806, the committee adjourned.

The Circular Address issued by the General Committee at this meeting, in 1805, was written by Jesse Mercer, and is erroneously referred to on page 16 of Campbell's "Georgia Baptists," as being a circular of the "Georgia Association."*

* NOTE.—In the original manuscripts of Dr. Sherwood, the words, "of the Georgia Association," do not appear, and were inserted, perhaps, to afford what was deemed necessary information.

It was intended to exculpate the committee from blame, in the eyes of the denomination, on points which the attentive reader will admit gave some ground for apprehension in the minds of the membership at large. As the document affords the best defence ever offered, it is given entire, as a matter of historical interest, not that it is supposed for a moment, that the staunch Baptists who composed that committee ever actually contemplated open communion. The first proposition to discuss "union and communion," in 1802, was undoubtedly a mistake; and the appointment of a committee to "concert a plan of promoting union and communion among all real Christians," in an *organization* in which it was proposed to secure the general co-operation of the Georgia Baptists, was another, and greater, mistake.

The Circular is here given:

"The General Committee of Georgia Baptists, in session at Bark Camp, in Burke county, to the Baptist Associations in this State severally, present sentiments of respect—greeting:

"DEAR BRETHREN—Since our earliest existence, in our present capacity, we have been reproached of ill design. And, it being believed that the things which we held up to the public attention as the objects of our pursuit were not the only ones which we had in view, multiform and irrational have been the conjectures of the credulous. To attend to the evil surmising of ignorance and ill will, would be as unnecessary as impossible; suffice it to notice a few which may be rather termed the *fears* than the *opinions* of the more thinking part of those who have indulged these vagaries of imagination.

"It has been feared that we were about to form a *precipitate* communion with other religious denominations, which (it is doubted) would be in itself improper, and in its consequences mischievous to all true religion. Though to commune at the Lord's table with all the truly gracious is desirable in the extreme; and though it is the duty of all ministers to exert themselves to lead all the followers of the meek and lowly Jesus in the *unity* of the Spirit and the *bonds of peace*, yet it should seem that this duty must be discharged with a truly pious and inflexible regard to the purity, sufficiency and unity of the gospel. That no unrighteous compact be formed, *directly* or *indirectly*, with unbelievers, or the Sons of Belial, that violence be practiced on no ordinance or doctrine of God's holy Word, and, that proper measures should be adopted and pursued till all the churches of the saints be freed from all those superstitious innovations, human traditions and vile hypocrisies which have been so long the disgrace of their solemn Assemblies, and still are the baneful sources of that unhappy difference which now wards off the desired communion. *This done*, and communion will instantly follow in beautiful, sweet and desirable succession; but *this not done*, and we are obliged to think that it would be undesirable and destructive.

"But it has been insinuated that we were aiming to establish our religion by law. This suggestion, though made by some possessing marks of respectability, we are constrained to view the most unreasonable, foreign and absurd. He who takes but a superficial view of this subject, will readily see that to seek such an establishment is to declare, in direct terms, the weakness and insufficiency of the religion so to be established; or (in other words) that its supports are incompetent, and inferior to that coercion extended in such establishment. Consequently, such a measure adopted by the Baptists would set them in direct opposition to their openly avowed, most sacred and distinguishing principles of faith; and also cast the most undeserved contempt upon that temper and disposition of mind which so long without variation or abatement, distinguished them as the zealous advocates of Civil and Religious Liberty. When things are placed in this light, it is evident that, except we could dishonor ourselves, *despise* the church, *subvert* religion and *desert* the divine will, we cannot have any clandestine views in contemplation.

"Lastly: It has been thought we are adopting measures to establish in our church—in particular—a learned ministry. It should, and we hope, will be acknowledged, that learning is indispensable in *some*, and may be useful in *every* degree; and therefore not an evil in itself considered. But a slight attention to this subject will show that the evils deplored are the wretched offspring of the

abuse and not the possession of literary abilities; and that these abilities owe their origin to certain circumstances which have operated therewith. When licentious and unbridled passions accompany learning in the ministry, and devotion is united with gross ignorance in the people, it may be suspected that intrigues of philosophy, and vain deceit, innovation and perversion, with a view to filthy lucre, will generally obtain.

"Many of the Popish clergy viewed ignorance in their people so favorable to their lucrative establishments that they taught that it was the *mother of devotion*; at which an enlightened mind would start with abhorrence, and pronounce it the *nurse of superstition*, and every abomination. It therefore follows, that if these circumstances could be detached, learning would immediately shine forth in its native lustre and intrinsic worth, tending to the better state of society in general. To that part of this work which belongs to the divine agency, we make no pretensions; but so far as learning will tend to the removal of ignorance, prejudice and presumption, so far it is ours, and should be attended to with promptitude and perseverance. *This is our design*, to accomplish which we have adopted certain measures, which we are pursuing ourselves and recommending to others.

"The proposed college is not, therefore, designed for the education of our children *with a view to the ministry*, nor is this seat of learning one in which young men already in the ministry *shall*, but *may be* further taught in some proper degree. But it is to be viewed as a civil institution to be religiously guarded and conducted for the better education of the rising generation, and to promote the general and common interests of morality and religion.

"To do good, as we have opportunity, is a sacred injunction. That this good should be done in relation to the following as well as the present generation, is equally certain. That we have it in our power to do good, in no way, to greater advantage than by establishing some lasting source of knowledge and moral virtue, is a certain truth. To hand down to the next generation a number of young men both moral and sensible, must not fail to awaken the warmest desires and provoke the best endeavors of all well-disposed parents. Herein, then, we erect an altar on which, not only ourselves, but all others, may offer the sacrifice of well-doing with which (saith the Word) God is well pleased. To this, dear brethren, we exhort you, not as having dominion over you, but that you may have fruit, which may abound to your account. By perusing our Minutes you will see the nature and spirit of our proceedings, and be able to judge of our designs more fully. We pray the divine blessing to rest upon you in your family, church and associational connections, and subscribe ourselves yours in bonds of the dearest relation.

"H. HOLCOMBE, *Chairman*.

"JOSEPH CLAY, *Secretary*."

The regular Annual Meeting of the General Committee for 1806 was held at Clark's Station, May 17th, 18th and 19th, and the Minutes present us with a knowledge of the virtual demise of the committee, and its assumption of a state of existence tantamount to that of a permanent *Board of Trustees* for Mt. Enon College.

The special committee appointed for the purpose had determined to adopt Mt. Enon as a site for the college, and this determination was ratified in the meeting at Clark's Mills. The holder of Mt. Enon, Dr. Henry Holcombe, offered it, embracing 202 acres, to the committee without reservation, agreeing himself to give \$100 for two acres for a building lot, and exhibiting papers which showed that \$2,500 were engaged by worthy persons for lots, in case his donation was accepted. Committees were appointed to procure titles to the Mount, in behalf of the committee, to survey and lay it out in lots, and to prepare a constitution and by-laws for the body, as trustees of the college, to be presented at the next session.

Jesse Mercer, chairman of the second committee, appointed to solicit a charter, reported that appearances of success as to obtaining a charter were so unfavorable that nothing had been attempted.

The following extract from the Minutes explains the cause of some of the opposition to granting a charter to the college: "On being informed that a number of respectable characters had objected to the institution in view, from its being styled *The Baptist College of Georgia*, as seeming to savor of party spirit, the committee, superior to *party consideration*, unattached to *names*, and desirous of removing occasion of offence, when, as in this instance, it may be *innocently* done, resolved unanimously to call it *Mount Enon College*. The committee also determined, as soon as possible, to appoint two agents—one to preach on the western frontier of the State and visit the Creek Nation with reference to the establishment of a school as the germ of a mission there; and the other to make a preaching tour throughout the United States to solicit funds to aid in establishing Mount Enon College."

Then, in order the more effectually to execute their designs, they formed a *permanent body* of brethren Benjamin Brooks, Joseph Clay, Lewis C. Davis, Stephen Gafford, Henry Holcombe, Abraham Marshall, James Matthews, Jesse Mercer, Benjamin Moseley, Thomas Polhill, Thomas Rhodes, and Charles O. Screven. The nature of the change thus effected in the body is explained thus in the Circular Letter adopted, and apparently the indication is that the Associations were indifferent, if not actually suspicious of, or hostile to, the committee: "Instead of receiving a delegation from our associate bodies, in addition to our appointment by your Conference, we resume our original standing, as exclusively your committee, to fill up vacancies which may happen among us, by our own suffrages. We shall have nothing to do with our Associations, *as such*, in future; but, as a bond of union, a centre of intelligence, and an advisory council to the Baptists of this State, *as Baptists*, shall encourage itinerant preaching, the instruction of savages, and the increase of civility, affection and fellowship among all real Christians.

"The change, of which this is the nature, has been made, *partly* because the Associations were not unanimous in sending delegates to our body, and *partly* because, as trustees of the college, which, as subordinate and subservient to the grand objects of our appointment, we have resolved to establish, the more permanency we possess, individually as well as collectively, the weightier will be our responsibility, and, of course, the more shall we be entitled to confidence."

The reader may be curious in reference to the reasons why a charter was not granted to the proposed college. The main reason was, apprehension of a successful rival to the State educational institution—Franklin College—which went into operation in 1801. Another, and strong reason, was, that as it was proposed to call the new institution a *Baptist college*, it would, of course, teach Baptist doctrines only, and rear up and educate such numbers of Baptists that other interests would be imperilled. It was supposed, for instance, that if the Baptists became directors of a college, their numbers and influence would become dangerous to the liberties of the State; and it was even insinuated in the public prints of the day that the Baptists were the leading denomination in Georgia, and that if they obtained a charter for a college, with a celebrated writer at their head, the treasury would be in an alarming condition, and eventually everything would be under Baptist direction. (*Vide White's Statistics.*)

Hoping to disarm prejudice in one way, the committee concluded to abandon the name *Baptist College* and substitute *Mt. Enon College*, as it was definitely settled to accept Dr. Holcombe's donation of two hundred acres of land, and adopt that locality for the site of the college. Accordingly, in December, 1806, an adjourned meeting was held at Mt. Enon, and a constitution was adopted, in order to carry into effect the design of their appointment, the first article of which was, "This body shall be known and distinguished by the name and style of the *General Committee of Georgia Baptists, and Trustees of Mt. Enon College.*"

The meeting convened on the 6th, and continued to the 9th of December, 1806. The members of the committee present were sufficient to form a quorum, namely: Jesse Mercer, H. Holcombe, Lewis C. Davis, James Matthews, A. Marshall, Charles O. Screven, Thomas Rhodes, and Benjamin Brooks. The absent members were Benjamin Moseley, Stephen Gafford, Joseph Clay, and Thomas Polhill.

Jesse Mercer was made Chairman, and H. Holcombe, Secretary. After the adoption of the constitution, Henry Holcombe was elected President of the Board of Trustees; Jesse Mercer, Vice-President; Thomas Polhill, Secretary, and B. S. Screven, Treasurer. Rev. Charles O. Screven was elected President of Mount Enon College. Drs. Holcombe and Screven were appointed to contract for building a boarding and school-house, and Rev. Joseph Clay was chosen to collect funds for the erection of a college edifice. The Circular Letter and its Appendix, of that year, written by Dr. Holcombe, are exceedingly able and intensely interesting articles, and deserve a permanent place in history.

It is, perhaps, not necessary to quote the Constitution in full; but the 11th article, which is given, shows how the "Christian Union" project had been discarded:

"That this committee shall give all the aid in their power to itinerant preaching and missionary efforts; and use their best endeavors to collect funds, and form arrangements to establish and endow a grammar school and college on this Mount."

It seems that the Legislature could not be prevailed upon to grant a charter for a Baptist college, but, in 1807, it did graciously incorporate "the trustees of Mt. Enon Academy," and, consequently, at their meeting in August, 1807, it was resolved, "to open a grammar school" on the 1st of September following, under the direction of Dr. Charles O. Screven, until a "proper character" could be procured to place at the head of the institution.

The school was, indeed, opened in 1807, and, under the temporary care of Dr. Screven, and flourished for five or six years; but, on the departure of Dr. Holcombe for Philadelphia, in December, 1811, it began to decline and soon ceased to exist. He had been the Ajax upon whose broad and able shoulders the school rested, and his power and force of character sustained it.

This was the first earnest effort made by Georgia Baptists to establish a college. Their failure was due to inability to secure a charter of incorporation, to an unfortunate selection of a location for it, and to the want of funds—in plain terms, *debt*.

Its cessation of existence was accompanied, perhaps preceded, by the expiration of the General Committee; for we have Dr. Sherwood's authority for ascertaining that it was formally dissolved about 1810. But we have seen that it virtually changed itself into a Board of Trustees, and in 1807 it appears solely in that character, nothing else but the college seeming to claim its attention.

These facts have been dwelt on for the reasons that they are, strictly speaking, a part of the history of our denomination in the State, and because they exhibit the first general effort at co-operation among the Baptists of Georgia, and, also, because they manifest the interest taken by our fathers in the cause of education.

This was not, however, the first school established in Georgia under Baptist auspices; for Silas Mercer had opened an academy and employed a teacher at his residence, called Salem, nine miles south of Washington, in 1793. At the death of Silas Mercer in 1796, Mr. Armor, who had been employed, gave up the rectorship of Salem Academy, and Jesse Mercer, assisted by a brother, took charge of it himself for a while.

There were, in the beginning of the century, six incorporated academies in the State. They were at Savannah, Augusta, Sunbury, Louisville, and one in each of the counties of Burke and Wilkes. In 1802, Mrs. Allen opened a school for females at Athens, and in 1805, Madam Dugas opened a boarding school at Washington, which flourished for a number of years. Meson Academy, Lexington, was commenced in 1804 or 1805. In 1811 the Mount Zion Academy was put in operation, and, soon after another at Powelton. All these various circumstances combined produced the extinction of the Mount Enon Academy, for which solicitude was manifested by so many eminent Baptists.

The following is the description of it as it appeared in 1805:

"Mount Enon rises in the high region of pine land which separates the Ogeechee from the Savannah river, and the low from the back country. The range is good; the land tolerably productive with manure; the air very salubrious; and the water equal to any below the mountains. The principal springs

issue from the rocks on its north and west sides, and produce, the one ten and a half, the other five and a half gallons in a minute. In the immediate vicinity of this place are Richmond Baths, and general saw, grist and bolting mills, and, at the distance of ten to twenty miles, a landing at New Savannah for large boats, Cowles' Iron Works, Waynesborough and the city of Augusta. It is by computation two miles in circumference and two hundred feet high."

The *Boarding House* and lot were held by trustees until 1833, when they were sold for fifty dollars, to Dr. B. B. Miller, and the house was moved to Hephzibah, where it is now the residence of Mrs. Dr. Miller.

The history of Mount Enon Academy will be closed by a humorous saying of Ben. J. Tharpe, in regard to Mount Enon, in the days when he went to school at Powelton. He had ridden over to gratify his curiosity, and after his return from Mount Enon he soberly enunciated his theory concerning the place, to a friend. Said he: "It appears to me as if, after making the world, the Lord had a big bag full of sand left, and, not knowing what else to do with it, he emptied it all out at Mount Enon."

The present chapter affords a singular phase of our denominational history. Apparently it presents to our view a series of mistakes; but we shall find the Baptists of Georgia making a good many mistakes. The experiences gained by the General Committee, and by those who established Mount Enon Academy, proved of great value afterwards, in the organization of our State Convention and in the establishment of Mercer Institute. The great lesson, learned at Mount Enon and practiced at Penfield, was not to incur indebtedness.

We should remember that, in the matter of organization and co-operation, everything was new and untried, and that almost insuperable difficulties hedged in every Christian enterprise. To select objects upon which all could concentrate was, indeed, difficult; and to induce that concentration was still more difficult. In this case it was impossible, and we may add, without its being a matter of surprise, Mount Enon was not the proper place for a college, and union among Christians of different denominations, was not the proper endeavor of a Baptist convention.

Hinting, only, that it was too early, probably, to seek the establishment of an institution of high grade, we will add that there were elements in the denomination, as will be seen hereafter, which militated against the successful accomplishment of the objects sought to be attained by the General Committee. But we must let the future speak for itself. One thing was surely learned by the experience acquired, and that was, the necessity of combination, and of some instrumentality by which the energies and liberality of the Baptists could be elicited, combined and directed,

VII.

THE FIRST FIVE ASSOCIATIONS.

1810-1813.

VII.

THE FIRST FIVE ASSOCIATIONS.

GENERAL CONDITION OF GEORGIA IN 1810—GENERAL CONDITION OF THE DENOMINATION AT THE SAME TIME—GROWTH OF THE GEORGIA ASSOCIATION—FORMATION AND GROWTH OF THE HEPHZIBAH ASSOCIATION—FORMATION AND GROWTH OF THE SAREPTA ASSOCIATION—THE OCMULGEE AND SAVANNAH ASSOCIATIONS—THEIR GROWTH—SINGULAR FORMATION OF BLACK CREEK CHURCH—STATISTICS OF 1813—A REVIVAL—LABORIOUS TIMES AND PIOUS MEN—HOSTILITIES AGAINST GREAT BRITAIN DECLARED, JUNE 18TH, 1812—UNANIMITY AND PATRIOTISM OF BAPTIST SENTIMENT—LUMPKIN AND RABUN.

And, now, let us gather up the threads of our history, and advance to the establishment of the Georgia Baptist Convention.

The population of the State had advanced from 162,000 in 1800, to 252,432 in 1810, of whom 145,414 were slaves. Under the governorship of Josiah Tatnall, John Milledge, Jared Irwin and David B. Mitchell, the Commonwealth enjoyed a high state of prosperity. Its exports increased, in ten years, from \$1,755,939 to \$2,568,866. The Legislature and Executive department moved from Louisville to Milledgeville in 1807. Although Georgia had claimed all the territory of the State for more than a quarter of a century, yet it was not until 1802 that the land between the Oconee and Ocmulgee rivers was actually acquired from the Indians, and it was only by different treaties in 1814, 1817, 1819, 1821 and 1825, that the Indian titles to all the land east of the Chattahoochee were extinguished; in fact, it finally required the force of arms on the part of the United States government to gain possession of all lands east of the Chattahoochee, and effect the extinguishment of Indian titles. This had been guaranteed by the general government when, in 1802, it purchased Georgia's claim to all the land between the Chattahoochee and Mississippi rivers.

It was these Creek Indians living in the western part of Georgia, and in Alabama, in whom our Baptist fathers interested themselves so earnestly, in the beginning of this century, and who were not finally removed west of the Mississippi until 1836. And it is the descendants of these same Indians for whose spiritual benefit we are still laboring and bestowing our substance in the Indian Territory.

The General Committee, though desirous to do so, never engaged in any benevolent work among the Indians; this was undertaken, however, as we shall see, by the Associations themselves, about 1820. Let us glance again at the condition of the Associations first formed in Georgia, so as to impress their formation and early growth upon our minds, and obtain a bird's eye view of the denomination in the State, during the first decade of the century.

The Georgia Association was formed in 1784, by the union of five churches. In 1788 there were twenty-seven Georgia churches in connection with this Association, which contained 2,270 members. In 1790 there were forty-two Baptist churches in Georgia, whose membership was 3,211; and in the following year, 1791, there were forty-seven churches, whose total membership was 3,557, there being thirty-two ordained ministers and forty-five licentiates. In the year 1794, fifty-two Georgia churches, with one whose application was refused, are reported in the Minutes of the Georgia Association. For fourteen of these churches

the members of preceding years are given. Allowing a fair estimate for increase, and counting one church rejected because of some variance with the Kiokee church, and the total is fifty-three churches, and 3,650 members. All these facts and figures are taken from printed records.

The Association met, in 1794, at Powell's Creek—now Powelton—and it was agreed to divide the Association, those desiring it being permitted by formal resolution to form another Association, towards the south, in the following September. Delegates from eighteen churches met at Buckhead Davis' meeting-house, on Saturday before the fourth Lord's day, and formed the Hephzibah Association, which, in 1803, included twenty-two churches, with 1,132 members; in 1804, twenty-three churches and 1,492 members—a gain of 373; in 1805, twenty-eight churches and 1,765 members; in 1808, delegates from forty-one churches reported a membership of 1,400, allowing twenty-four for the Bethany church, Washington county, whose numbers are not reported; in 1811, there were thirty-two churches and 1,785 members; in 1812, thirty-six churches and 1,865 members; in 1813, thirty churches and 2,022 members.

In October, 1798, eight churches were dismissed from the Georgia Association to form a new Association, in the northern part of the State. After a preliminary meeting, in May, 1799, at Shoal Creek church, where they met and formed an Association which was named The Sarepta, in the fall of the same year—October—they held their first session at Van's Creek church, Elbert county, when the Constitution and Decorum of the Georgia Association were adopted. Nowadays we should call this the second meeting.

There were, in this Association, in 1801, seventeen churches and 1,256 members; in 1802, there were twenty-five churches and 2,527 members; in 1803, there were thirty-three churches and 2,693 members; in 1804, thirty-five churches and 2,760 members; in 1808, forty churches and 2,375 members; 1810, forty churches and 2,220 members; and in 1811, forty churches containing 2,050 members.

Again, the Georgia, in 1810, dismissed twenty of its fifty-two churches, to form the Ocmulgee Association. In November of that year the Ocmulgee Association was formed at Rooty Creek meeting-house, eight miles east of Eaton-ton, by the union of twenty-four churches, four of which came, probably, from the Hephzibah Association. During the session four other churches were admitted. There were thirty-four churches represented in 1811, which had a membership of 1,877. The following year, 1812, thirty-three churches, with a membership of 2,667, were represented, showing a gain of 801 in one year. Correspondents were received in that year from the Georgia, Sarepta and Hephzibah Associations.

The fifth Association in the State was the Savannah, which was formed on the 5th of April, 1802, by the union of three churches—the Savannah church, the Newington church, and the colored church of Savannah. The membership of all these churches was about eight hundred, the very large preponderance being with the colored church in Savannah. The delegates from the three churches were as follows: Rev. Henry Holcombe and Elias Robert, from the Savannah (white) church; Rev. John Goldwire and Thomas Polhill from the Newington church, and Rev. Andrew Bryant, Evan Great and H. Cunningham from the Savannah (colored) church. The delegates met on Saturday, April 3d, and constituted the Association on Monday, the 5th, adopting for its creed the English Confession of Faith of 1688, and the summary of church discipline of the Charleston Association. It was resolved to divide the colored church as soon as practicable, and to ordain colored ministers regularly to take charge of these churches; and it was also agreed that, when engaged in business, the members call each other "brethren."

In consequence, the Second colored church was constituted December 26th, 1802, and the Ogechee colored church was constituted on the 2d of January, 1803. Henry Cunningham was ordained on the 1st of January, 1803, to take charge of the Second colored church; and Henry Francis, who had been ordained on the 23d of May, 1802, assumed the pastorate of the Ogechee colored church. These two latter churches were considered members of the Associa-

tion, and sent letters and delegates to the session which met at Savannah, January 15th, 1803, without making application for admittance. The membership of the five churches, in January, 1803, was: Savannah, sixty-seven; Newington, sixteen; Savannah, First colored, four hundred; Savannah, Second colored, two hundred; Ogechee, colored, two hundred and fifty. Seven other churches applied for admission, and were received: Black Swamp, ninety members, Alexander Scott, pastor; Coosawhatchie, sixty members, Aaron Tison, pastor; Pipe Creek, thirty-five members; Bethesda, twenty-eight members, James Sweat, pastor; Three Runs, thirty—all five in South Carolina—Black Creek, seventy-seven members, Isham Peacock, pastor; Lott's Creek, forty-five members, Henry Cook, pastor. Total membership, 1,298. These two last named churches were in Georgia, about thirty miles southwest of Savannah.

Mr. Peacock was called to ordination by the Lott's Creek church, of which he was a licentiate, and was a very useful and zealous, but not learned, young preacher. His ordination took place at Black Creek, the presbytery being Dr. Holcombe, Rev. John Goldwire and Rev. Henry Cook, in the morning of August 15th, 1802. The same presbytery constituted the Black Creek church, on the afternoon of the same day, with thirteen members, all of whom had in the meanwhile been baptized by Mr. Peacock, after his ordination. The new church then presented him a call to become its pastor, which he accepted. To add still further to these remarkable facts, the thirteen members were all converts under the preaching of Mr. Peacock, and had been all received for baptism by experience only the day previous.

These facts are taken from the Association Minutes, and from Dr. Holcombe's *Analytical Repository*, and from Dr. Benedict's History, and may be relied on as correct.

The five Georgia churches in 1803, increased to eight in 1804, and to at least nine in 1805, when the Sunbury church joined. In 1806 the name of the Association was changed to Savannah River, because its churches were on both sides of that river, most of them being in South Carolina. The growth of the Georgia churches of this Association was as follows: 800 members in 1802; 1,055 members in 1803; 1,418 members in 1804, and 4,300 members in 1813, the great majority of whom were colored members.

In the city of Augusta, also, there was a large and flourishing church of colored people, which contained, in 1813, 588 members. This church, the name of which is Springfield, was formed in 1791, and connected itself with the Georgia Association as early, at least, as the beginning of this century. In 1803 it had 500 members, and in 1814 it had 600 members. It established, fourteen miles below Augusta, an arm, or branch, called Ebenezer, which, for more than half a century, has been a large and flourishing church. Jacob Walker, the most prominent pastor of the Springfield church, occupied a position in Augusta fully equal to that held by Andrew Marshall in Savannah. At his death the whole city of Augusta manifested the greatest respect and sorrow, as for one of its most eminent citizens.

The following estimate, the figures of which have all been taken from printed Minutes, gives a fair view of the statistics of our denomination in Georgia, in the year 1813:

Georgia Association,	35 churches,	3,428 members.
Hephzibah Association,	36 churches,	2,037 members
Sarepta Association,	44 churches,	3,140 members.
Ocmulgee Association,	39 churches,	2,850 members.
Savannah River Association,	10 churches,	4,300 members.
Total,	164 churches,	15,755 members.

About this period a great work of grace occurred in Georgia. During the year 1812, 1,265 converts were baptized in the Sarepta Association, 1,492 in the Savannah Association, and in the Georgia, 362 baptisms were reported at its session for 1813. Churches were being constituted continually in all parts of the State. For several years in succession the different Associations had been

appointing days for fasting, humiliation and prayer, and "sometimes two such days of humiliation for imploring mercy and blessing were appointed for the same year. At its session in 1811 the Georgia Association adopted the following: "In concurrence with the Hephzibah Association—

"*Resolved*, That Friday before the fourth Lord's day in December next, be observed as a day of fasting and prayer to God that He would graciously pour out His Spirit more abundantly on church and people, and that he would spread the wing of His providence over our nation and avert impending calamities."

In 1811 the Sarepta appointed the following 4th of July as a day of fasting and prayer for the outpouring of blessings; and, at its session in 1812, the 1st of June was appointed as a day of fasting and prayer to Almighty God to avert the calamity of war.

The Ocmulgee, in September, 1812: "*Resolved*, That the first day of January next be observed by this Association as a day of fasting and prayer."

The spirit of itineracy was the prevailing spirit among the churches and Associations, as is evidenced by the following, adopted by the Georgia Association, at its session of 1811: "Itineracy has the decided patronage of this Association, and it is strongly recommended that the ministers of this body encourage it by prompt exertions."

The ministers universally engaged themselves devotedly in itinerant labors, and constituted churches all over the eastern half of Georgia; churches as far apart as Freeman's Creek, in Clarke county, Richland Creek, in Twiggs county, and Trail Branch, in Pulaski county, belonged to the Ocmulgee Association; and a general spirit of earnestness, piety and zeal prevailed. The missionary spirit was strong and pervading, and for several years we find no traces of an anti-missionary spirit. The men whom we have special occasion to admire, for their piety, zeal and devotion during those years, were Abraham Marshall, of Applington, second to none in zeal and ministerial usefulness, and now near the end of his laborious pilgrimage; Jesse Mercer, full of zeal, earnestness and activity, and already assuming that position of leader in every good work and word which he occupied so long; Robert McGinty, Edmund Talbot, James Matthews, William Davis, M. Reeves, Joel Willis, Elijah Moseley, F. Flournoy, Joseph Baker, V. A. Tharp, Henry Hand, Norvell Robertson, George and William Franklin, John Stanford, Littleton Meeks, Francis Calloway, David Montgomery, Dozier Thornton, Miller Bledsoe, C. O. Screven, William Rabun, Wilson Lumpkin, Lazarus Battle, Charles J. Jenkins, Thomas Byne, and many others, all of whom earnestly preached the Word, all over the State, seeking to bring sinners into the fold of Jesus, and strengthen saints in the principles of our faith. The five last mentioned, however, were not ministers, but distinguished laymen.

The period which we are regarding was that just preceding and during the war of 1812—when, on account of the English claiming and exercising the right to search American ships for deserters, thus frequently impressing our citizens into the British service, and also on account of the capture, by British cruisers, of American vessels, under the plea that they were a lawful prize, because bearing French products—our government felt compelled to declare hostilities against Great Britain, on the 18th of June, 1812.

It will be interesting to the reader to learn the position taken by our denomination with reference to that war. The very prospect of such a war had exercised a baneful influence upon the prospects of the country, and had called forth the appointment of days for fasting and prayer, which we have already seen. The effects of the war upon Georgia commerce will be apparent when it is stated that the exports of the State for the years 1812 and 1813 diminished about one and a half million of dollars.

Among the Baptists the unanimity of sentiment discerned in the appointment of days for fasting and prayer, was shown also by the adoption of patriotic resolutions in their associational meetings. The Sarepta Association, at its session held at Big Creek church, Clarke county, in October, 1813, adopted the following:

"On motion, *Resolved*, That whereas the Georgia Association has seen

proper to set forth a declaration of their pleasedness with, and determination to support, the government of their country, in its present administration, and to admonish the churches, in their connection, to unity and perseverance in the present war and its prosecution; we do concur therewith, and order that the same be published in the Minutes as from us to the churches in union with us."

This reference is to the action of the Georgia Association at Fishing Creek, Wilkes county, in its session, a few days previously, in the same month. The article was drawn up by a committee, consisting of Jesse Mercer, Wilson Lumpkin, William Rabun, and J. N. Brown, and, after being read several times, was adopted without dissent. It stands thus:

"That however unusual it may be for us, as a religious body, to intermeddle with the political concerns of our country, yet, at this *momentous* crisis, when our vital interests are jeopardized, to remain silent would indicate a *criminal* indifference. We, therefore, in this public and solemn manner, take the liberty of saying that we have long viewed with emotions of indignation and horror the many lawless aggressions committed on the persons, rights and property of the people of these United States by the corrupt, arbitrary and despotic government of Great Britain and its emissaries. And, as it has been found necessary to resist such wanton and cruel outrages by opposing force to force:

"*Resolved, unanimously*, That it is the opinion of this Association, that the WAR so waged against Britain is JUST, NECESSARY and INDISPENSABLE; and, as we consider everything dear to us and to our country involved in its issue, we solemnly pledge ourselves to the government of our choice, that we will, by all means within our power, aid in its prosecution, until it shall be brought to an honorable termination. And we also exhort and admonish, particularly the churches belonging to our connection, and brethren and friends in general, to take into consideration the command of our Lord by His apostle, 'to be subject to the powers ordained of God over us,' and to be jointly united in the common cause of Liberty and Independence—to be examples to all within their reach, by a peaceable and quiet endurance of the privations and afflictions of the present war; by a promptness to defend their violated rights when called on to personal service, and by a cheerfulness in meeting the accumulated, though indispensable, expenses thereof—in all things showing themselves the real friends of Liberty and Religion, by bringing all their energies to bear on the measures of the government, thereby the more speedily (*under God*) to bring about a happy termination of these calamities, by the restoration of an honorable and lasting peace. And, for that purpose, we further exhort them to let their united supplications ascend to the Lord of Hosts that he would graciously preside over the councils of our nation, be our sun and shield, and cover our armies and navies in the day of battle."

Two of the members of this committee, in after life, reached the exalted station of governor—William Rabun and Wilson Lumpkin. The latter was one of the noblest men our State ever produced. Although born in Virginia, in 1783, he was brought to Georgia, in 1784, and may, therefore, be called a Georgian. He became a Baptist in early manhood, and remained faithful to his religious principles until his death, on the night of December 28th, 1870—a period of seventy years. Though an active politician, he took a lively interest in religious and church matters. From the State Legislature he passed to the House of Representatives in Congress, and thence to the gubernatorial chair, and, afterwards, to the United States Senate; in all of which positions he did honor to his State and credit to his denomination. On retiring from public life, in 1841, he took up his residence in Athens, Georgia, where he spent the remainder of his days, honored and respected as became a man of his exalted worth and character.

The former, Governor Rabun, was a North Carolinian, born in April, 1771. When a young man, he moved to Georgia with his father and settled in Powelson, Hancock county, by which he was sent to the Legislature. He was, for many years President of the Senate, and as such became Governor, March 4th, 1817, on the death of Governor D. B. Mitchell. In November, 1817, he was regularly elected to the gubernatorial office, for two years, but died before the

expiration of his term of office, in October, 1819. He was truly a religious man, a strong Baptist and an active and zealous church-member. Even while Governor of the State, he was the clerk and chorister of his church, at Powelton, and represented it in the Georgia Association. By request of the Legislature, at his death, Jesse Mercer preached a sermon before that august body, a few extracts from which will present the reader with a just estimate of his character, by one who knew not how to flatter nor how to prevaricate :

"Your late excellent Governor was the pleasant and lovely companion of my youth ; my constant friend and endeared Christian brother in advancing years ; and, till death, my unremitting fellow-laborer and able support in all the efforts of benevolence and philanthropy in which I had the honor and happiness to be engaged, calculated either to amend or meliorate the condition of man. * * *

"It was his felicity to have many friends, few enemies, rare equals and no superiors. He is gone, and has left an awful chasm behind him. A widow bereft of a tender and kind husband ; children of an affectionate and loving father ; servants of a humane and indulgent master ; neighbors of a constant friend and pleasant companion ; the Baptist church of her bright ornament, member and scribe ; two mission societies of their secretary ; the Georgia Association of her clerk ; and the State of a firm politician and her honored chief. O, what an awful death was Governor Rabun's ! *The beauty of Georgia is fallen !*"

As an evidence of Governor Rabun's spirit and independence of character, we give an extract from a letter of his to General Jackson, written June 1st, 1818. It was in reply to a letter from General Jackson, in which the action of the Georgia State troops, in attacking the Indian town of Chehaw, was very severely censured. The General's letter contained this passage : "Such base cowardice and murderous conduct as this transaction affords, has no parallel in history, and shall meet its merited punishment. You, sir, as Governor of a State within my military division, have no right to give a military order while I am in the field." In his reply, after referring to a communication from General Glascock, on which General Jackson based his censure, Governor Rabun says : "Had you, sir, or General Glascock, been in possession of the facts that produced this affair, it is to be presumed, at least, that you would not have indulged in a strain so indecorous and unbecoming. I had, on the 21st of March last, stated the situation of our bleeding frontier to you, and requested you, in respectful terms, to detail a part of your overwhelming force for our protection, or that you would furnish supplies and I would order out more troops, to which you never yet deigned a reply. You state, in a very haughty tone, that I, a Governor of a State under your military division, have no right to give a military order while you are in the field. Wretched and contemptible, indeed, must be our situation if this be the fact. When the liberties of the people of Georgia shall have been prostrated at the feet of a military despotism, *then, and not till then*, will your imperious doctrine be tamely submitted to. You may rest assured that if the savages continue their depredations on our unprotected frontier, I shall think and act for myself in that respect."

The joint-committee of the Legislature which was appointed to consider the death of Governor Rabun, referred to him, in their report, as an ornament of society, an undeviating and zealous patriot, and an unwavering friend of humanity. Says the report : "Nature had endowed him with a strong and vigorous mind, and a firmness of character which never forsook him. Love of order and love of his country were conspicuous in his every action, and justice he regarded not only as a civil but as a religious duty. His public life flowed naturally from these principles. Ever obedient and attentive to the admonitions of his conscience, his public acts were marked with an integrity which did honor to his station. His private virtues were of the highest order." The following resolution, recommended by this joint-committee, was unanimously agreed to by the Legislature :

"*Resolved*, That the Executive and Judicial officers of this State, together with the members of this Legislature, do wear crape on the left arm for sixty days ; and that the members of both branches do attend at the Baptist church,

on Wednesday, the 24th instant, at twelve o'clock, for the purpose of hearing a funeral sermon, to be delivered by the Rev. Jesse Mercer, on this mournful occasion."

The General Committee, as well as the Board of Trustees for Mount Enon Academy, has ceased to exist. Although there are five Associations, there is no bond of general union, and the churches have no common object of interest. Clay is dead; Holcombe has moved to Philadelphia; and C. O. Screven has retired to Liberty county, where he is laboring faithfully. Dr. Wm. B. Johnson is pastor of the Savannah church, and the elder Brantly, who had for several years been the rector of the Augusta Academy, in 1811, accepted the charge of the Beaufort, South Carolina Baptist church. Jesse Mercer is efficiently supplying several churches. Rev. Abraham Marshall is still pastor of Kiokee church and Moderator of the Georgia Association. George Franklin, Edward Talbot and Charles Culpepper are exercising a good influence, as pastors, in the Hephzibah Association. The prevailing spirit in the churches is that of itineracy, but one Association only having, thus far, developed any plan approaching a systematic missionary effort, and that was the Savannah River, which has a mission committee and sustains her own State missionaries.

It was just at this time, 1812, that Adoniram Judson and Luther Rice were both converted to Baptist principles on their passage to India, although they sailed in different ships. The following year, 1813, Mr. Rice returned to America, laid their case before the Baptist world, and, immediately a missionary enthusiasm was excited which resulted in the formation of the old Baptist Triennial Convention, in 1814, and of many missionary societies. Luther Rice soon came South, and was partly instrumental in originating the great missionary movement in Georgia.

Baptist churches are springing up rapidly in the State, where the whites dwell; but the territory of the whites extends no further west than the Altamaha and Ocmulgee rivers. Pulaski, Twiggs, Jones and Jasper counties are on the western frontier, and Franklin is the most northerly county. Our churches generally lie between the Ocmulgee and Savannah rivers, very few existing on the seaboard. In truth, about one-third only of the State has been surveyed and laid out into counties, the rest being inhabited by Creek and Cherokee Indians, who gave a great deal of trouble, and resisted the encroachments of the whites so violently that the military power of the general government had to be invoked.

But a spirit of gloom broods over the State on account of the war with Great Britain. Our denomination, however, patriotically concedes the justice of our cause; while the Associations all appoint, annually, days of fasting and prayer, for the effusion of the Spirit and the removal of war's calamities.

VIII.
MISSIONARY.

1813-1820.

VIII.

MISSIONARY.

1813 AN EPOCH—THE EARLY MISSION SPIRIT ON THE SEABOARD—INFLUENCING CHARACTERS—THE SAVANNAH RIVER ASSOCIATION IN 1813—FORMATION OF THE FIRST GEORGIA MISSIONARY SOCIETY—MISSIONARY ENTHUSIASM—A REMARKABLE CIRCULAR—IT IS READ BEFORE THE GEORGIA ASSOCIATION BY JESSE MERCER—MEETING APPOINTED AT POWELTON IN 1815—A STRONG MISSIONARY SOCIETY FORMED—THE GEORGIA ASSOCIATION TAKES HOLD OF THE MISSIONARY WORK IN EARNEST—THE OCMULGEE ASSOCIATION—PATRIOTIC CIRCULARS—THE MISSION SPIRIT IN THE OCMULGEE ASSOCIATION—"THE OCMULGEE MISSION SOCIETY" FORMED IN JULY, 1815—THE MISSION SPIRIT IN THE SAREPTA ASSOCIATION—A MISSION SOCIETY FORMED IN JUNE, 1816—THE RESOLUTION OF DR. SHERWOOD IN 1820—SPIRIT OF THE HEPHZIBAH ASSOCIATION—IT FAVORS THE "GENERAL COMMITTEE"—FAVORS ITINERACY AND DOMESTIC MISSIONS—THE HEPHZIBAH BAPTIST SOCIETY FOR ITINERANT AND MISSIONARY EXERTIONS, FORMED IN FEBRUARY, 1816—A FOREIGN MISSION SOCIETY FORMED IN 1818—THE EBENEZER ASSOCIATION FORMED IN MARCH, 1814—THE TUGALO AND PIEDMONT ASSOCIATIONS FORMED IN 1817—STATE OF RELIGION IN THE SECOND DECADE OF THE CENTURY.

An epoch is made of the year 1813, because in that year an impetus was given to the mission cause in Georgia, which worked a great revolution among the Baptists in the State, and finally resulted in the formation of our State Baptist Convention, and the establishment of Mercer University.

Those who study the musty records of our denomination in Georgia, will find frequent references to communications from the General Baptist Mission Committee in Philadelphia. Let it be put on record that this Committee did much to foster the mission spirit in Georgia. Let it be put on record, also, that Luther Rice materially assisted in arousing and promoting a missionary spirit in our State, by visiting various localities in the State, forming mission societies, and maintaining with them a regular correspondence. But, while there was a strong missionary spirit inherited, as we might say, from that noble man, Daniel Marshall, who left his home in Connecticut to labor among the Mohawk Indians, yet, for want of co-operation, it had never been developed.

The first effort at denominational co-operation was, as we have seen, a failure. Allusion is made to the "General Committee" formed at Powelton in 1804; and the reasons of its failure have been partly traced. Had it engaged more actively in missionary effort, and made no attempt at promoting Christian union among different denominations, it might have merged into a general convention such as we now have, and which is much more adapted to the genius of our denomination. We shall now take up and trace out the different threads of influence that led to and resulted in the formation of our State Baptist Convention, which, at its origin, was merely a missionary society.

In the beginning of this century, the southern part of our State was fortunate in having two educated and cultivated ministers, who promoted the cause of missions largely. These were C. O. Screven and Henry Holcombe. The latter exerted a powerful influence by his bi-monthly *Analytical Repository*, published in 1801 and 1802, in which he advocated missions and gave missionary news.

To those may be added the courtly and cultivated William T. Brantly, Sr., who resided in Beaufort, South Carolina, and was for eight years one of the ruling spirits of the Savannah Association, which embraced about three times as many churches in South Carolina as it did in Georgia, on which account its name was changed to the Savannah River Association in 1806. The elder Brantly was a man cultivated in the highest degree and eminently of a missionary spirit. Two other master minds in the Savannah River Association were Dr. William B. Johnson, the successor of Dr. Holcombe, as pastor of the Savannah church, and Alexander Scott, both of whom were powerful advocates of missions and of the mission cause. For years Scott was the Moderator of the body, and Thomas Polhill was clerk. He, too, was a strong advocate of missions, and a man of intelligence and education, who, in 1812, issued a very respectable work on Baptism, containing two hundred pages, in reply to "A vindication of the rights of infants to the ordinance of baptism," by Rev. James Russell. He was for a time an active member of the General Committee of the Georgia Baptists, and labored zealously for both missions and education for ten years, having been ordained in November, 1805, and dying in December, 1814.

The influence of these lofty characters, added to a missionary enthusiasm excited by the conversion of Adoniram Judson and Luther Rice to Baptist principles, awakened a strong missionary sentiment in the Savannah River Association. As early as 1812 there was money sent up by the churches of this Association, for the support of itinerant and missionary efforts, and at the meeting held with the Sunbury church, in that year, a committee was appointed to receive and appropriate it. They employed Rev. Thomas Trowel as an itinerant missionary. A committee was also appointed, of which Rev. William B. Johnson, D. D., was chairman, to prepare and report, at the meeting for 1813, "a plan for the more permanent and effectual prosecution of itinerant and missionary efforts contemplated by the body." Dr. William B. Johnson was also appointed to prepare the Circular Letter for 1813, on this subject: "THE IMPORTANCE AND ADVANTAGES OF ITINERANT AND MISSIONARY EFFORTS."

The Association met at Union church, Barnwell district, South Carolina, on the 27th of November, 1813, and the Circular Address prepared by William B. Johnson, was adopted and published in the Minutes of that year. It is a tract of remarkable ability, occupying nine closely printed, large pamphlet pages. We find also in the Minutes of this noteworthy session, that a special committee was appointed to consider all communications addressed to the body, and report upon them. In its report, the committee expressed their cordial approbation of the great design then forming in America for sending the gospel to the heathen, and also of those measures the Baptists of the United States were then pursuing for the accomplishment of this object. Information concerning these designs and measures had been communicated in letters from the Philadelphia and Charleston Associations, and in a Circular Address from the representatives of the Boston, Salem and Haverill Societies for Foreign Missions.

Connected with their recommendation, the committee stated that in the communications referred to honorable mention was made of the ability and persevering zeal of brethren Rice and Judson, missionaries to the East, whose secession from their former religious connection, and union with the Baptist denomination, had originated the great design now contemplated in America, and the measures taken for its accomplishment. Luther Rice, being present, was requested to address the body and state any matters relative to this subject which he deemed worthy of attention. He arose and stated that he had lately returned from Calcutta to America, and that he had visited different Associations and places in the United States for the purpose of encouraging American Baptists to support foreign missions. He said he had met with uniform success, and it was his fixed determination, as he knew it to be that of his colleague, Mr. Judson, then in the East, to prosecute the foreign mission work which engaged their attention as soon as suitable provision should be made for its support and furtherance.

The Association appointed a day for fasting, humiliation and prayer for the removal of the awful scourge of war, and for an outpouring of the Spirit upon the churches and the world in general. It resolved, also, "That this Associa-

tion do concur with the recommendation of the committee in relation to the design now forming in America, and the measures pursued for its accomplishment.

Resolved, also, That the churches be exhorted to use their best endeavors towards the support of foreign missions."

Dr. William B. Johnson, from the committee appointed the previous year to prepare and report a plan for the more permanent and effectual prosecution of itinerant and missionary efforts contemplated by the Association, reported a Constitution, which was adopted, for the organization of a General Committee, to be formed out of the churches of the Association, in which the direction and management of this important matter should be vested. This committee, called the "General Committee of the Savannah River Association for the encouragement of itinerant and missionary efforts," composed of thirteen delegates from various churches, organized by the election of the following officers: William B. Johnson, President; Thomas F. Williams, Secretary; H. W. Williams, Treasurer; Drs. C. O. Screven and William T. Brantly, Assistants. It was located in Savannah.

This was the first Georgia associational organization for missionary purposes. There had been sent up by the churches \$230.26, and the amount on hand, from the preceding year, was \$106.80. The committee at once employed two itinerant preachers, licentiates, for one year, Rev. Thomas Trowel and Rev. Allen Sweat, at \$80 each. They also agreed to assist Rev. Charles Felder, pastor of the Springtown church, and Rev. Jacob Dunham, a licensed preacher in the Sunbury church, to the amount of \$50 each, and to give each \$10 worth of books.

This Association concluded to divide in 1817. The South Carolina churches retained the name and records. The Georgia churches formed a new Association at Sunbury, Georgia, and held its first session at Sunbury in November, 1818. In 1819 the missionary plan of the Savannah River Association was put into operation in the Sunbury Association, by the annual appointment of a standing committee of seven, which, for a great many years, employed associational missionaries, whose labors redounded to the glory of God and to the salvation of many souls. These missionaries were regularly appointed and paid by the Standing Committee from funds sent up for the purpose by the churches. Let it not be supposed, however, that because mention is thus made of the missionary work in the Sunbury and Savannah River, that none was performed by the other Associations of a similar nature. On the contrary, we see repeated mention of itinerant labor, in the minutes of all our early Associations, and it is approved and encouraged. For instance, the Hephzibah Minutes of 1813 and 1816 say: "A number of churches in our connection expressing in their letters a desire for the continuance of itinerant preaching, the ministers and preachers agreed to continue it in the usual mode," etc. In 1814 the Ocmulgee passed a resolution that its ministers go forth, two and two, in this work; and the Georgia had encouraged it from its organization; but these were voluntary and unpaid laborers, although we read of occasional appropriations of money for itinerant preaching.

The enthusiasm in regard to foreign missions aroused at the meeting in 1813, which we have just been considering, was productive of remarkable and lasting effects, proving that meeting to be but one link in a most wonderful chain of providential events, by which the Almighty set the Baptists of America to work in behalf of foreign missions. Immediately after the adjournment of the Association, a Baptist Foreign Mission Society was formed in Savannah, whose officers were identical with those of the General Committee of the Savannah River Association, except that William T. Brantly was formally made the corresponding secretary. On the 17th of December, 1813, this Society adopted a constitution and a circular letter, which were sent to the Baptist churches and Associations of the State, and resulted, in the year 1815, in the formation of missionary societies in the Georgia and Ocmulgee Associations, and led to the formation of similar societies, in February, 1816, in the Hephzibah Association, and in June, 1816, in the Sarepta. The missionary spirit was now strongly developed. But the necessity for co-operation soon became evident. First, the Ocmulgee, Ebenezer and Georgia Associations resolved to co-operate in an Indian mission, in 1821. Then the necessity of a more extensive union was perceived, and in

1822 the "General Association" was formed, which, in 1827, changed its name to "The Baptist Convention for the State of Georgia."

But it will be necessary, and will prove interesting, to trace out the different steps which led to these results. Let us, therefore, revert to the "Savannah Baptist Society for Foreign Missions" as our starting point. First, let us glance at its constitution. It reads thus:

"Believing it to be the duty of Christians, as circumstances in Divine Providence shall enable them, to adopt measures for effectuating that grand command of Christ, 'Go ye into all the world and preach the gospel to every creature,' and particularly encouraged to this duty by present indications of a providential and propitious nature, we, whose names are subjoined, do for this purpose, cordially associate ourselves as a society, and agree to be governed by the following constitution:

"1. This society shall be known as "*The Savannah Baptist Society for Foreign Missions.*"

"2. The avowed and determined object of this society is to aid in sending forth and supporting missionaries for the purpose of translating the Scriptures, preaching the gospel and gathering churches in heathen and idolatrous parts of the world.

"3. The immediate management of its concerns shall be vested in a Board of Directors, consisting of a president, vice-president, recording secretary, corresponding secretary, treasurer, auditor and seven trustees, to be elected by ballot at the first, and at each annual meeting of the society, by a majority of the members present. A majority of the Board shall constitute a quorum to do business. Also, the Board shall appoint as many assistants as they may deem necessary for carrying into effect the object of the society, each of whom shall be furnished with a copy of this constitution, for the especial purpose of obtaining subscriptions and donations, and of collecting and transmitting the same to the treasurer of the society, annually, at or before the time of the annual meeting."

4. Prescribes the time and place of the annual meeting.

5. Prescribes the powers and duties of the president.

6. Gives the duties of the recording secretary.

7. Gives the duties of the corresponding secretary.

8. Gives the duties of the treasurer.

9. Prescribes how money shall be paid out.

"10. This society shall consist of all such persons as subscribe and pay into the treasury annually, any sum which they, individually, may think proper; *Provided*, that such annual subscription shall not be less than two dollars. Delegates from such auxiliary Baptist societies as contribute to the funds of this society, shall be considered as members. Any person may withdraw his name at pleasure.

"11. It shall be the duty of the directors, as they may deem it expedient, to solicit contributions from such persons as may not choose to become members, to obtain subscribers to the society, as opportunity may offer; to receive subscriptions and donations for the benefit of the society, and to pay the same over to the treasurer, and in all respects to advance, as far as practicable, the interest of the institution.

"12. The Board of Directors shall, without delay, appoint a delegate or delegates, to meet delegates from other similar societies, for the purpose of forming a "GENERAL COMMITTEE," or of devising and adopting some other practicable method to elicit, combine and direct the energies of the whole Baptist denomination of the whole United States in one sacred effort to diffuse amongst idolatrous nations the glorious light of the gospel of salvation,

"13. All donations to this society, specifically donated for the *translation* of the Scriptures, shall be appropriated to that particular object."

14. Indicates how the constitution may be altered.

"REV. WILLIAM B. JOHNSON, *President.*

"REV. CHARLES O. SCREVEN, *Vice-President.*

"Rev. William T. Brantly, *Cor. Sec'y,* Henry W. Williams, *Treasurer,*
Thomas F. Williams, *Recording Sec'y.* William E. Barnes, *Auditor.*

TRUSTEES:

“ Rev. James Sweat,
Thomas Fuller,

Charles J. Jenkins,
John Shick,
Elias Robert.”

Rev. George D. Sweet,
John Stillwell,

This constitution reads as though it may possibly have been modelled after a stereotyped form, circulated by Luther Rice, or the General Committee for Foreign Missions in Philadelphia; but the CIRCULAR ADDRESS issued by the society, and which exercised a marked influence on our denomination in Georgia, is evidently original, and deserves a place among the permanent records of the Georgia Baptists. It is headed:

“THE SAVANNAH BAPTIST SOCIETY FOR FOREIGN MISSIONS,

“ *To the Inhabitants of Georgia, and the adjacent parts of South Carolina :*

“ FRIENDS AND BRETHREN—As the great family of man are connected together by the same fraternal bond, it is the high duty and interest of all its members to use the best means in their power for the benefit of the whole. Of all those means which have been employed for this great end, none have been found so effectual as the preaching of the everlasting gospel. The obligations to contribute to its extension, therefore, must be proportionably binding.

“ The gospel of Christ exhibiting the most important truths and furnishing the most exalted motives for action, accurately delineating the path to pure, unalloyed happiness, and deriving its authority from Jehovah himself, produces, in its diffusion, results in relation to the benefit of man, which human sages, law-givers and kings have for ages labored in vain to effect. Alienated from his God by sin, deprived of the favor of his Creator by apostacy, man wanders in the earth a wretched object, a forsaken rebel, a child of hell. No ray of light, no gleam of hope issues from his dark abode to point out the way to restoration, happiness and glory. No human efforts can relieve his hopeless condition. But in the gospel of Christ the sun of righteousness is seen rising with healing under his wings. His divine rays, wherever they penetrate, scatter the mists which overwhelm man with despair. These discover to him the way of deliverance and joy, and lead to the portals of bliss. On a great part of the earth, these rays have fallen with the happiest effect, illuminating the extensive regions, turning their inhabitants from darkness to light, and preparing them for immortal felicity. But a far greater part of the earth remains unvisited by these beams, and consequently continues in darkness, and sees no light. But this part waits their appearance, and shall not wait in vain. The time approaches when those who have long sat in the region and shadow of death, shall have light to spring up unto them. The sun of righteousness shall diffuse among them the beams of light, and the whole earth shall be full of his glory.

“ Late events in divine providence prove, with convincing testimony, that this time fast approaches. Wars and rumors of wars, the overturning of nations, the rapidly increasing destruction of the Man of Sin, and the growing spread of divine truth—events predicted by the prophets, and represented by them as prelusive to the general diffusion of the gospel—clearly show that the universal triumph of Christ, the King of Zion, is not far distant. What deserves particular notice in this view, is the missionary spirit which, within a few years past, has been kindled with enthusiastic ardor in Europe, at the altar of divine love. Under its influence great things have been attempted and performed in idolatrous nations.

“ America, catching the same hallowed spirit, has been animated to similar exertions. Besides many societies formed for missionary efforts in this country, one, to the immortal honor of our Congregational and Presbyterian brethren, has been organized by them, of considerable extent and importance. Under their patronage, missionaries have been sent out for the purpose of effecting establishments in the East, for the diffusion of the gospel among the heathen tribes. That our brethren of these denominations should not be *alone*, in this great work, God, in the arrangements of infinite wisdom, has been pleased to bring some of their missionaries over to the Baptist persuasion. These, still

desirous of pursuing their generous, disinterested career for the benefit of the heathen, now present themselves to the American Baptists for support. And shall they present themselves in vain? Friends and brethren, can the finger of divine Providence, so evidently marking out the path for us, be mistaken? Can the Lord's will, so clearly made known in this dispensation, be misinterpreted? Surely not! It cannot be! If then, it be the high duty and interest of the great family of man to promote each other's happiness, and the benefit of the whole, and that it is cannot be denied; and if the diffusion of the gospel of Christ be the most effectual means of securing these objects—a truth that must be admitted; then is it undoubtedly our duty and our interest to embrace the present auspicious moment, and engage with joyful haste and determined energy in the great work of evangelizing the poor heathen.

“Since the secession of our dear brethren, Rice, Judson and lady, the individuals alluded to above, several missionary societies have been formed by the Baptists in America. These societies have for their object the establishment and support of foreign missions; and it is contemplated that delegates from them all will convene in some central situation in the United States, for the purpose of organizing an efficient and practicable plan, on which the energies of the whole Baptist denomination, throughout America, may be elicited, combined and directed, in one sacred effort for sending the word of life to idolatrous lands. What a sublime spectacle will the convention present! A numerous body of the Lord's people, embracing in their connection from 100,000 to 200,000 souls, all rising in obedience to their Lord, and meeting, by delegation, in one august assembly, solemnly to engage in one sacred effort for effectuating the great command: ‘Go ye into all the world, and preach the gospel to every creature!’

“What spectacle can more solemnly interest the benevolent heart! What can be more acceptable to our heavenly Father! We invite you, dear friends and brethren—we affectionately and cordially invite you—to embrace the privilege of uniting in so glorious a cause, so divine a work. God has put great honor upon us in giving us so favorable an opportunity of coming up ‘to the help of the Lord against the mighty.’ In doing so, he has conferred on us a distinguished privilege. Shall we be insensible of the honor? Shall we disregard the privilege? God forbid! Living in a country whose generous soil yields, with moderate industry, more than a sufficiency of the comforts of life, and professing, in great numbers, to be redeemed from our iniquities, our obligations to exert ourselves for the benefit of our race and the glory of God, are great indeed. O, let us feel, impressively feel, the force of these obligations and act correspondently with them! And we trust, in our attempt to act in this manner, no sectarian views, no individual prejudices, no party considerations, will have leave to operate any unfriendly influence upon a design conceived in disinterested benevolence, and having for its object the good of man and the honor of his Creator.

“Connected with this address to you, friends and brethren, is the constitution on which our society is organized. According to this, you may either become members with us, or donors, or both. In either character we will cheerfully receive your aid; and, in both, we hope to have the pleasure of ranking great numbers of you.

“Wishing you grace, mercy and peace, we remain affectionately, your servants in the gospel, for Christ's sake.

“WILLIAM B. JOHNSON, *President*.

“WILLIAM T. BRANTLY, *Corresponding Secretary*.

“*Savannah, 17th December, 1813.*”

It was this noble document, in all likelihood, the production of William T. Brantly, Sr., and the attendant constitution, which, according to a suggestion in the letter from the Whatley's Mill church (now Bethesda), Jesse Mercer presented and read to the Georgia Association, at its session, in 1814, and then moved for the approbation of the Association, which was given most willingly and unanimously. On account of “its evident importance,” it was thought proper to recommend the subject to the consideration of the churches, and Friday before

the first Sabbath in May, 1815, was appointed as a day on which all who were individually disposed, of the Georgia and of other Associations, might meet at Powelton, Hancock county, to form a society and digest a plan to aid in the glorious effort to evangelize the poor heathen in idolatrous lands. The meeting took place at Powelton, on the 5th of May, 1815, and a strong missionary society was formed, called "The Powelton Baptist Society for Foreign Missions," of which Jesse Mercer was made President, and Wm. Rabun, Secretary. Wm. Rabun was, at that time, President of the State Senate. In its first year the society, raised \$483.34, of which Rev. John Robertson gave \$12.31½, as Dr. Adiel Sherwood informs us.

At its next session, in October, 1815, at Long Creek, Warren county, as might be expected, the Georgia Association was all alive to the subject of missions. It received from "The Baptist Board of Foreign Missions, for the United States," through its agent, Luther Rice, the report of the board, accompanied by letters desiring the aid of the body, "to spread the gospel of Christ among the heathen in idolatrous lands." The Association unanimously agreed to co-operate in the grand design; and, the more effectually to do so, resolved itself into a body for missionary purposes. Jesse Mercer, Benjamin Thompson, Joseph Roberts, William Rabun and James N. Brown, were appointed a committee to digest rules for its regulation, and to address a circular to the churches of the Association upon the subject, and to correspond with the Foreign Mission Board. The following year, at its session with the church at Baird's meeting-house, the committee submitted a report which begins as follows, and which was adopted:

"The Georgia Association, impressed with a sense of duty, and anxious to participate in the missionary operations now going forward, does, for that purpose, make, ordain and establish the following Constitution."

By this constitution, seven trustees were to be chosen annually, to be denominated "The Mission Board of the Georgia Association," which should be a component member of "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Mission." It was also to be an organ for the churches of the Association for domestic missionary operations, and act according to instructions and the means in hand. It was empowered to appoint an agent to excite a missionary interest among the churches and to collect funds, and to appoint one of their own body to represent them in the Triennial Convention, in 1817. It was instructed to maintain a correspondence with the Board of Foreign Missions, and to report annually to the Association. The first Board appointed consisted of Jesse Mercer, William Rabun, Thomas Rhodes, James Matthews, William Davis, Malachi Reeves, and Joseph Roberts. This board continued in existence eleven years, being discontinued in 1827, when the Association resolved to send its missionary funds through the State Convention.

Concerning the Mission Board of the Georgia Association, Dr. C. D. Mallary says, in his Life of Jesse Mercer, that it "prosecuted its business with much success for many years; assisted in the establishment of a mission among the Creeks; received and disbursed considerable sums of money; kept up a correspondence with the General Board, and presented to the Association, from year to year, spirited and animating reports of their proceedings and of the general condition of the cause of missions. Mr. Mercer was uniformly appointed as a member of this Board, was generally its President, and invariably one of its most liberal and efficient supporters."

We find the following in the Minutes of the Georgia Association for 1817: "Our Mission Board made a satisfactory report relative to the disposition of the funds committed to their direction at our last session; whereupon they were dissolved, and the following brethren appointed for the ensuing year, to-wit: Mercer, Matthews, Davis, Rhodes, Reeves, Roberts and Rabun." William Rabun, who was also Clerk of the body, was at that time Governor of Georgia. He died in October, 1819, at his plantation, near Powelton, Georgia.

We now turn our attention for a few moments to the original Ocmulgee Association. Its early history excites admiration. Its originators were pious, godly

men, full of zeal and religious earnestness, and they were ardent in their endeavors to promote piety, to maintain correct church order, to spread the gospel within State bounds, and to advance the cause of foreign missions. Indeed, this was the spirit which animated all our early Baptist fathers in the State, to an eminent degree, but they were without those facilities for fostering all these causes which we now possess, and therefore their efforts were less concentrated, and not so intelligently directed.

Constituted November 10th, at Rooty Creek, Putnam county, by James Matthews, John Robertson, Robert McGinty, Benjamin and Edmund Shackelford, a committee appointed by the Georgia Association, Joseph Baker was elected Moderator, and William Williams, Clerk. Twenty-eight churches sent delegates to its second meeting, in 1811, and six others were received, and its Circular Letter, written by Edmund Talbot, breathes an earnest spirit of pious zeal for true Christian fellowship. From many devout exhortations, this only is extracted: "Ye are the light of the world; cherish, guard, exercise and extend your fellowship with unwearied solicitude. The salvation of men depends wholly on the success of the Christian cause; it is the cause of God. It constantly and rapidly gains ground, flourishes, triumphs. Its effects *will* reach, *must* reach, the remotest nations and the latest posterity."

Its session of 1812, September 5th-8th, at Shoal Creek, Randolph county, was a notable meeting. On Sabbath Jesse Mercer, John Ross, and the eloquent Thomas Rhodes, preached "to numerous and more than politely attentive audiences, wherein saints were comforted, convicted souls trembled, and arrows were made fast in the hearts of the King's enemies." The Tirzah church made its report exculpating Rev. Francis Flournoy, and a most stirring Circular Letter, written by Rev. Elijah Moseley, was read and adopted. As a part of the history of the times, and as exhibiting the spirit of our Baptist fathers with reference to the war of 1812, it is presented in full to the reader.

After an apology for writing a Circular on a subject so diverse from those ordinarily selected, and with a graceful allusion to the blessings of peace, the horrors of war, and the necessity of the conflict forced upon the country, the writer proceeds:

"Your progenitors, brethren, from the commencement of the *Christian era*, during the darkest as well as the most luminous ages of antiquity, and in all modern times, have been the asserters of civil and religious liberty; and, very generally, the most conspicuous sufferers for it. Do you, then, whose fathers have suffered so much for you—who have been so highly favored with its enjoyment—now deem it worth defending? Is it a precious gift of God?—a blessing? If so, can you, without impiety and a species of sacrilege—the acting in contempt of *Deity*—relinquish the right of self-government and, by that means, bring upon your souls an accumulation of guilt, of varied stains, indeed, but of deepest dye?

"Were you a sect of yesterday, grown out of and arisen from the squabblings of parties for power, wealth and influence in any corrupt and corrupting national establishment, the case would, indeed, be different. But the contrary being true, and living in this country, so highly favored of the Lord, where each denomination enjoys fully every religious right, equal protection, and as much liberty as is believed to be consistent with human happiness, an indifference to, or supineness in defence of, these blessings, would evince a state of mind most depraved, and indicate the absence of every truly virtuous and religious principle.

"It has been said that 'our constitution and form of government are unsuited and incompetent to sustain the shock of war.' Let us disprove this aspersion, by the prompt support we give them in the present conflict; and demonstrate that the government has our confidence and esteem, and that we will sustain it with united hearts and hands.

"This, brethren, is not a war of passion and of mad ambition on our part. Deeply do we sympathize with many of the virtuous subjects of the government our country is contending against. We lament, with genuine sorrow of soul, the individual miseries that it will probably occasion; the useful and valuable lives that will be sacrificed; the many amiable and worthy characters that, probably, in consequence thereof will go, with lacerated hearts, to the grave.

“These reflections affect us deeply. But in the eye of Eternal Justice we stand acquitted of this evil; it devolves on the head of the aggressor—the iniquitous and corrupt government opposed to our rights.

“Let us not imitate our enemies in savage ferocity. The exercise of the virtues of charity, humanity and generosity, as practiced by you, may, and, we trust, will, in some degree alleviate the miseries of war. To the practice of them we exhort you, *in the name of Jesus*. If war excites or discovers great vices, it may, also, be a season of practicing great virtues—the virtues that adorn and ennoble our nature. The brave and virtuous sons of freedom should ever be humane; to them it is an ornament of glory. The character of an honest, virtuous American is an honorable one; but the being inflated with a spirit of national vanity is ridiculous. We should guard against ‘imbibing any portion of that spirit which cost the angels their seat.’

“The necessity of union among the citizens of our country, cannot be too frequently inculcated. An honest difference of opinion may, and, probably, does exist among men of virtue and talents, too, who are the real friends of their country, with respect to the war. The right of private judgment should be respected and ever held sacred. No consistent republican, or true friend of his country wishes to impair it; for the right of exercising our own understanding is the foundation-principle—the basis—upon which our government rests. Leave the abuse of liberty and of the freedom of speech and of the press, to the correction of the laws. No doubt the legal remedy will be applied; but, remember that, whenever this right is interdicted, *freedom expires!* Incendiaries, masked pretenders to republicanism and patriotism, will endeavor to excite an intolerant spirit—a spirit of party and caballing; will labor to effect the proscription of all who do not think as they affect to think! Divisions, of the most mischievous and pernicious consequences, are thus, not unfrequently, effected. Enemies of this description are capable of doing you more essential injury than all the British navy! Ships lost can be replaced; cities demolished can be rebuilt; but *union* lost is seldom regained; and *freedom* once flown is gone FOREVER!

“A spirit of moderation and forbearance will tend greatly to conciliate. ‘Let your moderation be known to all men’ is an apostolic injunction. Subjects the discussion of which would be proper enough at other seasons, should be avoided in times of peril and difficulty if the least degree of irritation may be the result; and every conciliatory measure, in the adjustment of our comparatively small matters of difference, should be pursued.

“We exhort you to the strict execution of gospel discipline in the churches; but, in the exercise of it, guard with watchful care against the mingling of unholy tempers and passions in your own minds. By lenient faithfulness in brethren, many sorrows may be prevented to many precious souls.

“The exhortation of our beloved Chief Magistrate, in his proclamation recommending a day of humiliation and prayer for averting national calamities and for a speedy return of the blessings and benign influence of peace, should be frequently revolved in our minds. Surely only the profane, and those inimical to our happy and free government—the wretched advocates of rapine and bloodshed—could be regardless of, or inattentive to, that call!

“But a greater than James Madison calls upon us to ‘watch and pray.’ Jesus Christ, our Saviour, our Redeemer, our God, calls us! He calls us by His Word, Spirit and Providence, to ‘pray without ceasing.’ This duty, always necessary and pleasant to a lively faith, with peculiar propriety is more solemnly incumbent at a period like the present, when our young men are going forth to battle in defence of all that the heart of man holds dear—our violated rights, our civil and religious liberties, our wives and our little ones, the rich inheritance bequeathed to us by our fathers. They go forth to fight in defence of the tombs of our fathers, of the country which was the theatre of their glory, and to preserve their graves from the unhallowed tread of the enemies of *Freedom!* The Lord Jehovah is our strength and shield: to him let us look with humble confidence and dependence. His omnipotent arm, so often made bare for the defence of his people, will support us through the perilous conflict. If we for-

sake him not, he will never leave us a prey. By their rapacity, intolerance and injustice, our enemies appear to be making God their enemy also. May we never imitate their madness! but may we, by putting away every evil practice and every evil thing from among ourselves, seek humbly his continual dwelling and blessed presence among us. Then, indeed, would united republican America become 'a praise in the earth.' Perhaps the reputation of republicanism for all time to come, and the fate of unborn millions, is depending on the union and exertions of this generation. The Empire of Freedom, of Reason, of Religion, and of Laws, is again, under God, to be sustained in America by a few hands—by the true, consistent republicans who are the friends of liberty and law. May we escape the execrations of posterity, by handing down to them, unimpaired, the rich inheritance of Freedom we now possess! If history proves any one truth clearly, it is this: That no nation, without public and private virtue, ever retained its freedom long. Religion, virtue, the practice of justice and mercy, and the love of truth, are essential to the very existence of a republican government, producing happiness to the governing and governed alike. Americans only are republican! May they, by their piety, and by the practice of all the lovely train of social virtues, prove themselves a grateful people for the blessings they enjoy, and not altogether unworthy of them!"

These eloquent extracts, expressing such noble and elevated sentiments, will serve as a fair exponent of the spirit and general disposition of the Baptists of that day, and have, therefore, been deemed worthy of historical embalming.

The session for 1813 sent forth a similar letter by the hand of Francis Flournoy, breathing pious and patriotic sentiments, in strong and nervous language, which reads like the blast of a bugle.

The letter for 1814, however, breathes a different spirit. It discusses fully the ministerial work, after speaking of their strong obligations to be thankful, even amid the gloomy prospects of religion which had so universally prevailed. Strong ground in regard to itineracy was taken, and it was

"*Resolved*, That the *ministers* of this Association, or as many of them as can, shall join, two and two together, and perform an itinerant tour of *preaching* of at least two weeks, and report to the next Association."

The following was also adopted, on motion of Francis Flournoy:

"*Resolved*, That the 18th day of June, (being the day on which war between America and England was declared,) be observed by this Association as a day of fasting and prayer—not that we mourn because war was declared, but we mourn on account of the causes which forced our government to such a dreadful alternative, and because no other remedy could be found to heal our wounded and expiring rights but the blood of our enemies. And also that the 24th day of August (being the day on which the *metropolis* of our country was captured), be observed in the same solemn manner; and that we invite our brethren and friends in general, and our sister Associations in this State in particular, to join us in the dedication of these days; and that they be observed annually, the former till peace be restored, and the latter till the capital of our country be rebuilt."

The Circular Letter for 1815, written by Peter F. Flournoy, begins: "With grief we read in almost all your letters lamentable tidings of barrenness and declension in religion; yet, seeing that most of you are praying, according to the instructions of Christ to his disciples, 'Thy kingdom come,' we are encouraged to hope that God will ere long send a plentiful rain to refresh His heritage from its weariness." And yet, in that year, the reports from the itinerant preaching, recommended the previous year, were favorable, and it was

"*Resolved*, Therefore, to pursue it more extensively."

The membership, in 1815, was 2,666 in forty-one churches, against 2,886 in 1814; and yet the missionary influence exerted by the Foreign Mission Board in Philadelphia, and extended by Luther Rice, and which went out, especially from the Savannah Missionary Society, in 1814, was felt in this Association, and resulted in the organization of the "Ocmulgee Missionary Society," in July, 1815. This proved to be a strong and influential society, which succeeded in arousing a genuine missionary influence in the churches of the Association, and obtained from them in contributions a very respectable amount of money for missionary

purposes. Its sixth annual session was held at Tirzah church, Putnam county, in 1821, when Edmund Talbot preached an appropriate sermon, from Isaiah xxxii: 8, "But the liberal deviseth liberal things, and by liberal things shall he stand." Robert McGinty was elected President, and Benjamin Milnor, Edmund Talbot, and John Robertson, Vice-Presidents, while Abner Davis was made Secretary, William Walker, Treasurer, and William Williams, Auditor. Besides these officers there were seven trustees. In addition to the balance in the Treasurer's hands, the contributions from various churches, swelled the total amount in the treasury to \$445.80, of which \$150 was appropriated to the General Mission Board of Philadelphia. At that session Edmund Talbot acted as President. The Circular Address sent forth with the published Minutes is an admirable missionary tract, elegant in style, and is a very strong document in favor of foreign missions. Evidently written by a man well acquainted with the foreign mission news and statistics of the day, it presents them in a strong light, and with great skill and eloquence. Apparently it is from the pen of Edmund Talbot.

One is not surprised to find the Circular Letter of the Association for 1816, written by Wilson Whatley, on the "Sin of Covetousness;" nor to find December 24th set apart as a day of thanksgiving for blessings both *national* and *individual*, the war being over.

Friday before the first Sabbath in January was also set apart "as a day of humiliation, fasting and prayer to God, that He would graciously look on Zion in her low estate, and pour out on her a gracious and plentiful shower to refresh His heritage." A similar resolution was adopted in 1817, "for the revival of true religion." "Brother Culpepper" was received as a messenger from the Hephzibah Missionary Society, and a strong and Scriptural Circular Letter, by Lazarus Battle, on the "Baneful effects of Drunkenness," was read and adopted.

The missionary spirit of the Association was now thoroughly aroused, and it soon became engaged vigorously in mission work, contributing to the Indian and foreign missions.

Let us turn our attention, now, to the Sarepta Association. At its session in October, 1815, after there had been presented an "Address" of Rev. Luther Rice, agent of the Baptist General Board of Foreign Missions, and also the annual report of the Board itself, soliciting co-operation "in the great and good work of missionary labor," the Sarepta Association recommended that the brethren meet on Friday before the first Sabbath in June, 1816, at Moriah meeting-house, Madison county, for the purpose of adopting measures in aid of missions, and to form themselves into a missionary society, if they think proper. Jesse Mercer attended this meeting, for he says, in a letter to Dr. Benedict, dated June 13th, 1816: "The mission spirit increases in our State; but, I fear, is to be checked by some unfavorable reports from Philadelphia, among the members of the Board, etc. I should be glad to hear something about it, so as to be able to set it in a right light before the people in this State, who are easily discouraged in money matters, as you know the Baptists to be. The very sound of it drives every good feeling from many of their hearts. I lately attended the formation of a mission society in the bounds of the Sarepta Association, and the greatest difficulty seemed to be how their money was to be applied, and whether it would be judiciously appropriated, etc. If you should know anything worth transmitting, I would thank you for it."

This letter was ominous of the sad and calamitous anti-mission troubles of the denomination in the State, which began in 1819.

Thus, we see that the Sarepta Association took its first decided stand in favor of missions in 1815, and in the following year, 1816, a missionary society was formed, about the first of June. In 1817, the Association resolved, "That we cordially receive the thanks of the Board of Foreign Missions, and present ours to them, for their attention and information furnished us in their annual reports and letters," but no contributions for missions appear to have been sent up by the churches.

Again, in 1818, the Sarepta Association expresses gratitude to the General Board for Foreign Missions, for its circular, and acknowledges the reception of

a memorial from the Kentucky Missionary Society, inviting co-operation in the establishment of an Indian mission, to which the Clerk, Charles J. Jenkins, was directed to respond by letter. The succeeding year, 1819, witnessed further developments. An interesting letter was received from the Baptist Board of Foreign Missions, containing a request "that the Association give its views relative to a plan for the establishment of a seminary for the education of young men called to the ministry."

Charles J. Jenkins, the Clerk, was formally appointed Corresponding Secretary for the Association, in its communications with the Foreign Board, and he was instructed to answer that the Association was not prepared to offer any plan in reference to the establishment of a theological seminary. The same request was made of all the Baptist Associations by the Foreign Board. It seems that, at its previous meeting, the General or Triennial Convention, had made a constitutional provision for the erection of a classical and theological seminary, "for the purpose of aiding pious young men who, in the judgment of the churches of which they are members, and of the Board, possess gifts and graces suitable to the gospel ministry." Under this provision the Mission Board of the Triennial Convention, drew up a plan for such an institution, which was found so objectionable that further operations were suspended until the next session of the Convention. The result, however, was the establishment of Columbian College, at Washington city, in which the Baptists of Georgia manifested much interest, and for which they contributed large sums. This was no new idea in Georgia. As far back as August 9th, 1814, Dr. William B. Johnson, of Savannah, wrote to Rev. Luther Rice, in Boston: "There is another subject which has occupied much of my thoughts, since my return, to the furtherance of which I am willing to bend my exertions. It is the establishment of a central theological seminary. I think more is to be done in this business northwardly than southwardly; and, though I have no pretensions to great talents, learning, influence, or property, yet I am willing to employ what I have received from the Lord, in these respects, for the promotion of His glory in this, or in any other way."

The Missionary Society of the Sarepta Association seems to have accomplished good, and exerted beneficial influences; the missionary spirit increased, and money for missions began to flow into the associational treasury. At the session of 1820, held at Van's Creek, October 21-24, it was

Resolved, That the clerk of the Association for the future be considered as treasurer of the same, believing that we have churches and individuals in our bounds whose hearts pity the miseries of the heathen, and who desire to contribute something to relieve them. Information is, therefore, given that the treasurer of the Association will gratefully receive the least mite, either for foreign or domestic missions, and it shall be devoted to the object specified by the donor."

It was at this session of 1820 that Rev. Adiel Sherwood, then pastor of Bethlehem church, near Lexington, drew up the following resolution, which he offered, although it was read by the clerk, Charles J. Jenkins, father of Hon. Charles J. Jenkins, afterwards Governor of Georgia:

Resolved, That we suggest for our own consideration, and, respectfully, that of sister Associations in this State, the propriety of organizing a general meeting of correspondence."

After much discussion the resolution was passed.

Dr. Sherwood was then a young man and a new comer in Georgia, but one who had thoroughly identified himself with the Baptist denomination in the State. Having been licensed by the Brushy Creek church, of the Sarepta Association, he afterwards, in 1819, put in his letter with the Bethlehem church, near Athens, and became its pastor. He was ordained in 1820, at Bethesda church, Greene county, during a meeting of the Executive Committee, or rather, "Mission Board" of the Georgia Association, Jesse Mercer, James Armstrong and Malachi Reeves participating.

At its session in 1821, held at Salem, Oglethorpe county, the Sarepta Association adopted the following: "We view with pleasure the exertions of our mis-

sionary brethren in various parts of the earth, and especially of the Sarepta Missionary Society."

It is apparent that the Sarepta has exhibited, in a greater and greater degree, the mission spirit, and for five years it has been, through a missionary society, collecting and disbursing funds for mission purposes in a commendable degree, and it has, by its action of 1820, become the originator of our Georgia Baptist Convention, although it does not seem to have taken an active part in the mission connected with Indian reform.

We will now glance at the spirit that animated the Hephzibah Association, from its formation to that period in our denominational history which we have reached—the time when our State Convention was formed.

The Association, as we learn from the Minutes of the Georgia Association for 1794, was constituted in September, 1795, by the union of various churches in the southern part of the latter Association. Being the second Association formed, there was no other body with which the dismissed churches could connect themselves, and therefore no letters of dismission were given. Permission was granted, in October, 1794, to such churches as might desire to form a new Association, to do so; and a committee was appointed to constitute these churches into an Association in September, 1795. Eighteen churches seem to have united in its formation at Buckhead; but the body grew rapidly after a few years, and thirteen years after its formation contained forty-one churches, with a membership of 1,400.

It cordially approved of the Powelton Conferences, sent delegates to those meetings, and when the "General Committee" was formed its delegates appeared regularly and took their seats, and acted with it until 1807. At that time George Franklin, Edmund Talbot, Francis Flournoy and Thomas Johnson represented this Association on the General Committee Board of Trustees for Mount Enon Academy. Previously, Robert McGinty, Francis Ross, John Ross, Edmund Talbot, Joel Willis, Sanders Walker, A. Tharp, Henry Hand, and others, had acted as representatives. In fact, this Association was thoroughly in unison with that whole movement.

Nothing special marked the history of the Association in the first decade of its life, to make it materially differ from those we have been considering. In its Minutes for 1813 we learn that a number of the churches having in their letters expressed a desire for the continuance of itinerant preaching, "the ministers and preachers agreed *to continue it in the usual mode*," and they united in couples as follows: Franklin and Robertson, Hand and Stanford, Bateman and McGinty, Bush and Shirey, Hillman and Huff, Granade and Perryman, Brinson and Merchant, Pool and Mott, Armstrong and Martin, Pearce and Hawthorn, Smith and Robertson, Franklin and Cutts, Culpepper and Ross, Steeley and Vickers, Manning and Whittle.

The first Saturday in December was "recommended as a day of solemn humiliation, fasting and prayer, to implore the divine mercy and blessing on our government, land and nation; and to beseech the Almighty to remove from us those calamities with which we are afflicted; and that it may please Him to pour out a plenteous effusion of His Spirit and grace upon all the churches of His saints."

This was in reference to the war then pending with Great Britain.

The influence of the Foreign Mission Board and of the Savannah Mission Society in this Association is very palpable. The circular and constitution sent forth by the latter led to the appointment in 1815 of a meeting at Bark Camp the following February, for the purpose of organizing a missionary society. A missionary for Montgomery and contiguous counties was appointed, and the Association determined to engage more earnestly in the domestic mission work. On February 15th, 1816, a number of very respectable members of the Association met at Bark Camp and organized a missionary society after the model of the Foreign Mission Society of Savannah. The preamble and constitution are nearly identical; but the "avowed and determined object" of the "Hephzibah Baptist Society, for itinerant and missionary exertions," was "the encouragement and support of itinerant and missionary efforts."

A list of the officers elected is given: *President*, Rev. Charles Culpepper; *Vice-President*, Rev. John Ross; *Recording Secretary*, Haywood Alford; *Corresponding Secretary*, Littleton Spivey; *Treasurer*, Thomas Byne; *Trustees*: George Porthress, James Jackson, John Cock, Isaac Brinson, Elisha Perryman, James Stephens, Eleazer Lewis.

This Society entered upon a vigorous existence. We find its delegates received and welcomed by the Georgia Association for many years. The Ebenezer and Hephzibah Associations also gracefully recognize its existence and welcome its delegates. In the Minutes of the Hephzibah Association for 1816 the following entry occurs: "A letter from the Hephzibah Baptist Society, for itinerant and missionary exertions, together with their Constitution and Minutes of their respective meetings, were received and read, and, in conformity with the request of that Society, through certain delegates appointed for that purpose, soliciting the approbation and advice of this Association, on motion, agreed to return the following answer:

"We received your friendly communication, soliciting our advice and concurrence in what we think to be your laudable designs. All we can say at present is, dear brethren, go on in the prosecution of your designs in that way you think may be most conclusive to the glory of God and the prosperity of Zion; and that the God of Israel grant you success in the same, is our hearty prayer."

The Association itself supported a missionary within its own bounds in 1816 at a cost of one hundred dollars, and yet the destitution could not be met sufficiently. The ministering brethren of the Association itself were earnestly requested to visit the pastorless churches, and preach to them as often as their engagements would admit. It cannot be denied that there seems to have been a remissness or unwillingness on the part of the churches, properly to sustain their pastors; for the Association earnestly recommended the churches which were without pastors, to be "attentive to the important and necessary duty of making provision, according to their ability, for a proper and regular support of pastors," and, also, properly to remunerate those ministers who should visit them as supplies.

The churches, in their letters, express a desire for the continuance of itinerant preaching, which was heartily assented to, and the brethren again paired off, two and two, with an understanding that they would thus engage in voluntary missionary work; but the conviction creeps into the reflecting mind that this custom really worked ill among the churches, as it appears to have disinclined them to sustain regular pastors, and, perhaps, assisted in producing that anti-mission spirit, which prevailed so painfully for many years. Still, in 1816, the Association with emotions of gratitude to God and thankfulness to the Board, listened to the pleasing information relative to the prosperous condition of Foreign Missions contained in letters from Dr. Staughton, Secretary, and from Rev. Luther Rice, Agent of the Board of Foreign Missions, in Philadelphia.

When, in 1817, a formal vote was taken whether the Association should contribute to the funds of the Baptist Board of Foreign Missions, it was decided in the negative; but a resolution was adopted that all those friendly to Foreign Missions were recommended to meet in January, 1818, at the Bethel Meeting House, near Louisville, Jefferson county, for the purpose of forming a Foreign Mission Society, distinct from the Association. A Foreign Mission Society was formed, and yet, with a domestic Mission Society at Bark Camp, and a Foreign Mission Society at Louisville, the Association itself became anti-missionary in sentiment.

The sixth Association formed in the State was the Ebenezer. It was constituted in March, 1814, at Cool Springs meeting-house, in Wilkinson county, from churches dismissed from the Hephzibah and Ocmulgee Associations—six from the latter and eight from the former. The Hephzibah appointed brethren C. Culpepper, George Franklin, N. Robertson and J. Shirey; and the Ocmulgee appointed Joseph Baker, V. A. Tharpe, D. Wood, H. Hooten, and Edmund Talbot, presbyteries to meet at Cool Spring meeting-house, Wilkinson county, on Saturday before the first Sabbath in March, and constitute the churches lying in the forks of the Oconee and Ocmulgee rivers into an Association. This was done, and the first regular session was held the following August.

In the first years of its formation, the Ebenezer Association corresponded with the General Baptist Mission Committee, in Philadelphia, and took an interest in "Indian Reform" among the Creeks.

Two new Associations were formed in 1817—the Tugalo and the Piedmont. The former was constituted chiefly from churches dismissed from the Sarepta Association, but some of its churches were in South Carolina. It was composed at first of the following churches: Tugalo, Beaverdam, Poplar Spring, Lower Nail's Creek, Double Branches, Line, Hunter's Creek, Leatherwood, Eastanallee Chaujie, and Liberty. In 1821 it contained nineteen churches, of which thirteen lay in Georgia, with a membership of 776. There were twenty-one churches in 1822; but nothing was done in reference to co-operation with the General Association.

The Piedmont was also formed in 1817, and was really an anti-mission Association from its organization. The churches represented in its second session, in 1818, at Wesley's Creek meeting-house, were Jones Creek, Liberty county; Wesley's Creek, McIntosh county; Sarepta, Tatnall county; Black Creek, Tatnall county; Purchase, on Satillo river. With a total membership of 121, there had been nine baptisms during the year.

At its session in 1819 this Association voted to have nothing to do with missions. The Association then contained five churches and 294 members, and, of course, formed no connection with the General Association. One of its most prominent members was Isham Peacock, to whose ordination reference has been made, and who developed into a whisky-drinking, anti-missionary preacher, and lived to a great age.

There were now eight Associations in the State—the Georgia, the Hephzibah, the Sarepta, the Sunbury, the Ocmulgee, the Ebenezer, the Tugalo and the Piedmont—but, although some interest was manifested in missions, yet the general state of vital religion was by no means gratifying. We find in all the Associations days appointed for fasting, humiliation and prayer that God would revive the churches and graciously visit afflicted Zion with His Spirit. This unpropitious state of affairs was due partly, perhaps, mostly to the war with Great Britain, accompanied as it was by warfare with the Indians, whom the English stirred up to hostilities from Canada to Florida. When peace was established, in 1815, war with the Indians ceased in Georgia and Alabama, but broke out again in 1817, and continued for two years, until the strong arm of General Jackson quenched hostility in blood at Horse Shoe Bend, in Alabama, bringing peace, and by treaty acquiring for the State a title to the land in her borders. These wars cast over the religious spirit of the day a pall of gloom and discouragement that lasted for years. An idea of the moral condition of the period may be obtained by the following extract from the Minutes of the Georgia Association for 1815, which met that year at Long Creek, Warren county:

"Received a letter from the committee of the Hopewell Presbytery, requesting the appointment of some of this body to meet in a general association of the different denominations, to be assembled at Athens, Tuesday before the Commencement, in 1816, to combine their efforts to promote *morality* and *virtue*, as well as religion."

Abraham Marshall and Ed. Shackelford were appointed for the purpose, but we have no report of the proposed meeting. In the Minutes of 1816 we do, however, find this entry: "Recommended to the churches to appoint and observe among themselves days of humiliation and prayer to Almighty God, as regards the low state of religion and abounding iniquity."

In the same year the Hephzibah Association agreed to observe "a day of humiliation, fasting and prayer" that God would "bless our country, revive religion, and pour out a plentiful effusion of His Holy Spirit upon all the churches of His saints." In the following year, 1817, the Ebenezer Association "agreed to observe Saturday before the fourth Sabbath in July next as a day of fasting and solemn prayer to Almighty God to revive His gracious work among us, and make us more active in the ways of religion."

The second decade of the century was, then, a period in which demoralization prevailed and religion languished; nor was it until the latter half of the third decade that God manifested His spiritual power with wonderful effect.

The years of this chapter embrace that period in Georgia Baptist history when the attention of the denomination was first generally directed to foreign missions. The impetus given to this grand cause by the conversion to Baptist principles of Luther Rice and Adoniram Judson and his first wife, was sensibly felt in Georgia, and the interest it excited was strong and abiding. Mission societies were soon formed in all the Associations, and did efficient service in the mission cause. The Savannah River Association, which, in Georgia, became the Sunbury in 1817, supported missionaries within its own bounds; the Associations in middle Georgia took hold of the Creek mission vigorously, while the Sarepta Mission Society sustained a mission among the Cherokee Indians in North Georgia. Several of the Associations remitted respectable amounts to the Baptist Board for Foreign Missions, in Philadelphia, and at different times some of our prominent brethren attended the sessions of the Triennial Convention. In this chapter, however, we have but the beginning of these events. So far there has been but little opposition to missions. That disposition was aroused after the Anti-missionary Baptists of the more Northern States had held a convention, in 1815, incited by the missionary enthusiasm of the day, and had enunciated their principles; and we shall find that, after this period, a strong anti-missionary sentiment becomes developed in Georgia. But the more pious, intelligent and best educated ministers and church members, beyond doubt, were in favor of the mission cause.

IX.
INDIAN REFORM.
1818-1824.

IX.

INDIAN REFORM.

FEELING IN REGARD TO INDIAN REFORMATION IN THE BEGINNING OF THE CENTURY—EXTRACT FROM THE MISSION BOARD OF THE GEORGIA ASSOCIATION IN 1818—DESIRE OF THE INDIANS—FIRST STEPS TAKEN BY THE OCMULGEE ASSOCIATION—"PLAN" FOR "INDIAN REFORM" ADOPTED—INTERESTING LETTER FROM DR. STAUGHTON—GENERAL GOVERNMENT APPROPRIATIONS—APPOINTMENT OF FRANCIS FLOURNOY—SOME ACCOUNT OF HIM—HIS VINDICATION AND DEATH—APPOINTMENT OF E. L. COMPERE—ESTABLISHMENT OF A SCHOOL AND MISSION AT WITHINGTON STATION—ACTION OF THE EBENEZER ASSOCIATION—ZEAL AND LIBERALITY OF LADIES—REPORT OF THE OCMULGEE AND GEORGIA ASSOCIATIONS IN 1824—GENERAL VIEW.

There was an earnest desire among Southern Baptists, in the times of which we write, to civilize and improve their Indian neighbors. Repeatedly the Associations of Georgia received communications from the Baptists of Kentucky, soliciting co-operation in this work. Those of Mississippi also expressed a similar desire. The United States Congress, with a just appreciation of the matter, in 1819, appropriated ten thousand dollars annually for this purpose, subject to the direction of the President, Mr. Monroe. In Mr. Monroe's opinion it was best, in order to render this beneficence as extensively beneficial as possible, that this sum should be applied in co-operation with the exertions of benevolent associations. With the Georgia Baptists the idea of Indian improvement and evangelization had been a favorite one ever since the beginning of the century. Under the direction of the general committee, Judge Clay had corresponded with Major Benjamin Hawkins, United States Indian agent, who resided on the Indian frontier, with reference to the establishment of an English school among the Indians; but the period was not a propitious one for the enterprise, and the project, as a matter of Christian enterprise, remained in abeyance for nearly a score of years, without by any means fading from the minds and hearts of Georgia Baptists. The report of the Mission Board of the Georgia Association for 1818 has these words;

"The evangelizing of our own Indians is *alone* the *broad work* of ages. We invite the Association to inspect the moral state of the heathens in our own country; and we ask, that if they had been taught to *cheat, steal, lie and swear*, by men called Christians, does it not prove they can be, and that it is a shame they have not been, a long time ago, taught the fear of God, the *sin* and *Saviour* of man, and, also, to pray!" The minutes of the Georgia Association for the same year, 1818, contain these words: "Received a communication from the Secretary of the Kentucky Mission Society, inviting our co-operation in the establishment of a school in that State for the education of the youth of both sexes, belonging to such of the neighboring *Indian tribes* as may be disposed to avail themselves of the opportunity."

In that same year, the chiefs of the Creek Nation made it known that there was a prevailing desire among the Indians for instruction; and some of the chiefs expressed the opinion that, if schools were but established, their benefits would be so apparent that the Indians themselves would support them.

All these facts combined to urge immediate entrance upon a work for which Providence seemed so manifestly to be opening the way, especially as the proposition of the President secured the one great and desirable object, that those to whom the instruction of the Indians was confided should be moral and religious persons. This gave to "Indian Reform" the character of a true mission. Pertinently, therefore, did the Mission Board of the Georgia Association ask, in its report for 1819, "Thus the door is flung wide open before us, and invites our entrance. Shall we now engage or not? The question we respectfully submit to the decision and instruction of the Association."

The Ocmulgee Association had already determined to engage in the work of "Indian Reform," among the Creeks, and, in 1819, had deputed Rev. Francis Flournoy to act as its agent in a visit to that Nation, and obtain a site for a school, while a committee was appointed to draught a plan of operations. It was composed of Elijah Mosely, Abner Davis, Edmund Talbot and Pitt Milner.

At the session of the Ocmulgee Association for September, 1820, held at Bethesda, Jasper county, this committee presented its report, which was designated A PLAN OF SCHOOL TO BE THE GERM OF A RELIGIOUS ESTABLISHMENT AMONG THE CREEK INDIANS.

Its different items were:

1st. The Institution shall be situate in that section of the Nation which lies between the Euchee creek and the Tallapoosy river, to be fixed on by the superintendent.

2nd. It shall be considered under the patronage of the Baptist Board of Missions in the United States, and directed by the joint counsel of the Ocmulgee, Georgia, Ebenezer, and such other Associations as may hereafter co-operate with them, or such trustees as they may appoint for that purpose, according to the regulations prescribed by the general government for Indian improvement.

3rd. No person shall be employed in the institution who is not of decent and respectable character, whose example shall not be worthy of imitation, and whose religious sentiments are not strictly in unison with the Particular Baptists.

4th. The immediate superintendence of the Institution shall be committed to a regular and exemplary minister of the Baptist order, who also shall be considered as a missionary to the Nation.

5th. The superintendent, teachers and families engaged in the Institution, shall, from the commencement, adopt such course of conduct as shall be best suited, in their view, to impress on the Indians an engaging sense of civilized life, moral propriety and religious obligation, by leading their view toward God as Creator and final Judge of all, and toward Jesus Christ, as the only possible Saviour of sinful men.

6th. Young Indians of both sexes shall be received into the Institution (as soon as the necessary means are had) to be educated in reading, writing and arithmetick, and the civil arts, etc., at the expense of the founders, (except where the Indians shall choose to bear a part or the whole of the charge, in which case they shall have their wish freely.)

7th. The superintendent shall make a regular annual report to the constituents of the progress and prospects of the Institution, and suggest such things, from time to time, as he shall think necessary.

This "plan," called in Georgia Baptist history the "Plan for Indian Reform," was adopted by the Association, and the appointment of Francis Flournoy by the General Board as the Superintendent of the Institution, was cordially concurred in by the body. Rev. B. Milner, Abner Davis, Benjamin Wilson, William Williams and Wilson Lumpkin were appointed a Committee of Five, to be called Trustees, to act for the Association in the establishment of a mission among the Creek Indians, but as they never succeeded in holding a meeting during the year, for want of a quorum, their appointment was revoked in 1821, and three Trustees, William Williams, Abner Davis and John Milner, were elected to hold their appointments during good behavior. The churches were recommended, in 1820, to take up an annual collection for the support of the school among the Creek Indians, to be transmitted to the Association in 1821, when Lazarus Battle was appointed Treasurer to hold the mission funds. The

following year, 1822, a "Mission Board" of seven members was formally elected to assume control of the mission affairs of the Association, the Ocmulgee Mission Society was incorporated with the Association itself, and the body was fairly embarked in the missionary work.

In May, 1820, Dr. William Staughton, Corresponding Secretary of the Board of Managers of the Baptist General Convention of the United States, (the old Triennial Convention,) addressed a long and most interesting communication to the Georgia Association, in behalf of the Board. It contains a general view of the Baptist missionary operations of that period, both foreign and domestic; but such extracts only as pertain to Georgia Baptist history will be given, here. It says:

"The managers have resumed their mission among the Cherokees with renewed ardor. Missionary measures were for some time suspended in that quarter, from the uncertainty whether these Indians would continue to occupy the land of their progenitors, or retire westward. Liberal appropriations have been made to enable brother H. Posey, assisted by Mr. Dawson, a well qualified teacher, to effect a permanent and, with the blessing of the Redeemer, a prosperous establishment in that benighted region.

"In the Georgia and Ocmulgee Associations, the generous wish is maturing into holy effort to instruct and evangelize the Indians of the Creek Nation. The Board rejoices in their purposes of Christian benevolence, and will be happy in the co-operation of their counsels and exertions. They have appointed the Rev. Francis Flournoy, a brother in whom the Managers place great confidence, as possessing excellent qualifications, to commence the good work in such way as his own judgment and the advice of his brethren shall conclude most expedient."

The letter alludes to various other missionary stations among the Indians in the West and Southwest, showing that more than sixty years ago Indian missions were in great favor with our denomination, as they have been ever since. The following extract is interesting:

"They [the Board of Managers] consider it due to the impartiality and benevolence of the general government, to state that it has always contributed liberally to the Western Stations, with a view particularly to Indian reform, and has promised to augment such assistance in proportion as the extent of the efforts of the Board shall widen."

We thus behold the United States government, by special appropriations, sustaining largely our General Convention in efforts to "reform" the Indians— which word included the two ideas of *instruction* and *evangelization*; and we see the Convention, through its Board of Managers, taking the initiative in establishing a mission for "Indian Reform" among the Creek Indians in Alabama, in co-operation with our Georgia Associations. The following extract from the report of the Mission Board of the Georgia Association, for 1820, which was adopted, gives a clear and concise view of the state of affairs with reference to that mission in 1820:

"With regard to a school among the Creek Indians, we were of opinion, as the Ocmulgee Association had set forward a design of the same nature, that it would be proper to form a co-operation with them in the effort. And we are happy to inform you that a pleasing concert has been readily formed in this important object. But previously the Baptist Board of Missions for the United States had anticipated it as a work of no distant period, and only wanted a proper person to begin, to enter actively into the design. On the suggestion of brother Rice, concurred in by brethren Mosely and Mercer, brother Francis Flournoy was appointed to the superintendence of the contemplated establishment, and to be missionary to the Nation; and we are gratified that this appointment has been concurred in by the Ocmulgee Association; and we hope soon to receive his acceptance of this appointment, and see him enter on the duties of his station."

Francis Flournoy was born in Chesterfield county, Virginia, and was a man of decided ability and education. He seems to have occupied quite a prominent and even influential position in the Ocmulgee Association, of which he was

Clerk from 1815 to 1821, and was appointed to preach in 1817, in case of failure on the part of R. E. McGinty. He was for a number of years pastor of the Tirzah church, in Putnam county. About 1811 he was impeached as a State Commissioner and tried, and was laid under censure by the Legislature. In 1811 R. E. McGinty moved, in the Ocmulgee Association, that the church at Tirzah, of which F. Flournoy was a member, "be advised to call able help from the different churches, to examine the records of the trial of brother Flournoy, and sum up all or any of the testimony that was had before the High Court of Impeachment, and more fully and manifestly declare his case, as they may find it." The Tirzah church observed the above, and in, 1812, the following report was adopted, which completely exonerated Francis Flournoy from all blame:

"The Baptist Church of Christ at Tirzah, to the Ocmulgee Association:

GREETING—In obedience to your recommendation, we have called to our assistance a number of the best informed helps that we could obtain, for the purpose of re-examining the evidence exhibited before the High Court of Impeachment of this State against brother Francis Flournoy, who, having met and taken up the case, after giving it a calm, fair and dispassionate investigation, were unanimously of opinion that no just cause of condemnation can, with any propriety, be attached to brother Flournoy.

It is, therefore, with pleasure that we declare to you, and all others whom it may concern, that, notwithstanding the many oppressions under which brother Flournoy has labored, he is still held by us as an orderly Christian and faithful minister of the gospel of Christ.

JESSE MERCER, *Moderator.*

WILLIAM RABUN, *Clerk.*

Tirzah, 4th of July, 1812.

In 1819 Mr. Flournoy was sent as an agent of the Ocmulgee Association to the Creek Nation, to inquire and consult in regard to the propriety and feasibility of establishing an English school in the Nation as the germ of a mission. While there he was regularly appointed Superintendent of Indian Improvement in the Creek Nation, which appointment was cordially concurred in by the Ocmulgee Association.

He was murdered at night, in his fifty-sixth year, while encamped near Monticello, in Jasper county. The murderer was a runaway negro, who hoped to obtain money by the crime, and who was arrested and executed.

At its session of 1819 a committee was appointed by the Ebenezer Association to co-operate with that of the Ocmulgee Association in establishing a Reform Mission among the Creek Indians; and, in 1820, the Association formally concurred in the "Plan for Indian Reform" adopted by the Ocmulgee, appointed trustees, and requested its ministers to explain the entire matter to their churches, and propose to them methods for raising money, in support of the mission. Considerable enthusiasm and great unanimity were exhibited by the Association in sustenance of this "laudable pursuit," during the years 1821 and 1822; and at its session in the latter year it was

"Resolved, That brother Compere, Missionary for Indian Reform, be invited to take a tour of preaching through our bounds, and solicit contributions for that purpose."

In anticipation of immediate joint action, the Georgia, Ocmulgee and Ebenezer Associations had formed a Board of Managers, through the respective trustees appointed to take charge of this Indian Reform Mission. Nothing was done, however, previous to the session of 1821, as Francis Flournoy declined the appointment as Superintendent, on account of his private embarrassments, and because no official action could be taken at any time by the Board of Managers, for want of a quorum. Toward the close of 1822, however, Rev. Lee Compere, of South Carolina, was appointed Superintendent, and he accepted the appointment. He was considered "well fitted for the work," as a man "possessing piety and talents," and as one whose "praise is most in those churches and among the brethren with whom he has most frequently been."

Appropriations were made and Mr. Compere proceeded to his field of labor;

but it was found that the Methodist Conference of Georgia and South Carolina had, through their agent, Mr. Capers, concluded a treaty with the Creek Indians, which threw obstacles in Mr. Compere's way, and retarded his operations. The Georgia Associations received assurances that the Board of Foreign Missions, in Philadelphia, would take the Creek Mission under its patronage and support, in connection with the co-operating Associations. The Mississippi Domestic and Foreign Mission Society appropriated one hundred dollars to the same mission; while it was ascertained that the full proportion of the appropriation from the United States could be relied on with certainty.

At length, in 1823, the cheering acknowledgement of successful accomplishment was made to the Georgia Association, by its able Mission Board: "It affords us real gratification to inform you that the institution so long held in anxious anticipation among the Creek Indians, is now in successful and promising operation, under the superintendence and management of brother Compere and his devoted associates. Many formidable obstacles, like the mountain which obstructed the building of the temple of the Lord, have subsided and become a plain. Between thirty and forty children have already been submitted to the entire care and direction of the missionaries; and the prospect is good for as many as can be supported on the same terms.

The heavy expenditures and incidental expenses attendant on making the establishment thus far, have been sustained by the very liberal patronage of the General Board, and various other collections and resources, which the report of the Board of Trustees for the united Associations will show, and to which report we refer you for particulars. We regret, deeply regret, that the Ebenezer Association has declined further co-operation in this institution, without giving us notice, or assigning a solitary reason."

The following is the action of the Ebenezer in this matter, at Stone Creek, Twiggs county, in 1823: "Took under consideration the Indian Reform—whether to continue or discontinue; and it was discontinued." V. A. Tharpe was Moderator, and John McKenzie, Clerk.

As not being out of place, another extract is here given from the report made to the Georgia Association, in 1823, a part of which has just been quoted:

"The moneys designated in our funds, \$369, for the Creek mission, and the sum requisite to meet the expenses of our messenger, Adiel Sherwood, to the Convention, last spring, at the city of Washington, have been appropriated for those purposes. To sustain our membership in the Convention and to re-imburse, in some measure, the amount afforded by the General Board, to aid in the commencement of our Creek Mission, we have also appropriated the sum of \$600. The money placed in our hands for the theological institution (Columbian College), has, also, been forwarded. We are impressed with the propriety of not suffering the Foreign Mission Funds to be the least impaired by our Creek Mission; but, that, ultimately, we in the South should sustain the institution in the Creek Nation, and reimburse entirely, if not replenish the funds of the General Board.

"Dear brethren, we recommend that you lay it to heart and devise plans the most promising to procure the support, at least, for this infant establishment, of so much promise. We acknowledge with thankfulness to God, the pious deeds of several benevolent females in the church at Shiloh, in making and forwarding sundry garments for the children at the Creek school, and hope that many Rhodas in other churches will emulate their benevolence, in furnishing *cloth*, rather than garments, as the cloth can be made up better at the Station."

"Withington Station," where this Indian Reform Mission and School were, was situated about thirty miles south of the locality now occupied by the city of Montgomery, Alabama, and was in the very midst of the Creek Nation.

But how has the matter been progressing in the Ocmulgee Association? Let the report of the Mission Board of that Association, for the year 1824, afford the answer. It should be remembered that, in 1822, the Association incorporated in its own organization the operations of the flourishing Ocmulgee Mission Society, appointing as its successor an Associational Mission Board, which was elected annually.

"The Mission Board of the Ocmulgee Association to their constituents, send Christian salutation :

"BELOVED BROTHERN—The second year is now closed since we first became charged with your funds, and the management of your missionary concerns. In discharging the duties of the trust confided to us, our steady aim and constant endeavors have been to give such direction to the means put into our hands as might best promote the interest and coming of the kingdom of our blessed Redeemer. The transactions of the first year of our appointment are already before you. It now becomes our duty to place before you the state and progress of those concerns subsequent to our last report. Permit us to observe that the Withington Station continues in a prosperous condition, and promises well to become a light, indeed, to the poor, benighted Creeks. There are now forty-two pupils in the school, who are daily progressing in the arts of civilized life and in the acquisition of useful knowledge. The progress already made by some of these pupils, in writing, has surpassed our expectations, specimens of which have been furnished us by the Superintendent, which we cannot forbear exhibiting herewith to your view. The Superintendent's books and accounts have also been submitted to the examination of the Executive Committee, and are found correct. You have to lament, with us, the afflicting dispensation that has recently taken away one of the members of your Board, who was also its treasurer. The pious and useful endeavors, and the enlightened counsel of our late brother, Lazarus Battle, are no more to be had and enjoyed by his brethren on earth. But he has rested from his labors, and *his works do follow him.*"

In 1823 the Ocmulgee Association appropriated \$250 to the Withington Station, and in 1824 the Georgia Association appropriated \$350 to the same purpose ; in each Association mission matters were for the several succeeding years managed by mission boards or committees of seven, which were animated by a good missionary spirit, and did good work, too. The report of the Mission Board of the Georgia Association for 1824, says, in regard to the school at Withington Station :

"We are happy to say the school is still in a flourishing and prosperous condition. The Superintendent, brother Compere, attended the late session of the Ocmulgee Association, and presented to the Executive Committee of the United Board his books and accounts, which were found correct ; and specimens of writing, and a letter from one of the boys in the school to the patrons of the institution, expressive of gratitude for, and praying a continuance of, those benefits which the benighted condition of their parents forbids them to afford ; all of which were not only satisfactory, but highly pleasing. The prospect is truly encouraging, and inspires zeal in the prosecution.

"The President of the United States has taken a lively interest in the support of our institution, and has given it a good proportion among others. The General Board also continue to extend their fostering care towards it ; but their funds are quite exhausted. And in this regard we regret to say that the contributions from the churches are *diminished* where they should have abounded. Many of the churches still remain inactive. Will they never be *provoked* to emulation ? Will they be content always to lie still at home, while their brethren go to war in the good cause of benevolence and charity ? But to the praise and honor of some of our beloved sisters and friends be it said, that they are producing a remedy for this deficiency. We have been presented by brother J. H. Walker with a subscription from a benevolent female society in the church and congregation at Greenwood, of about five hundred yards of cloth for the clothing of the children at the Withington Station, which will be ready for transportation in a few weeks. The grateful acknowledgments of the Board are hereby voted them for their kind and charitable labors of love towards the children of the roving tribe."

This much of the report is given, as it presents a fair idea of the estimation in which this mission was held at that time by many Georgia Baptists.

The reader has now some idea of the "Indian Reform" Mission in which the Baptists of Georgia engaged with great enthusiasm for a few years. The "plan" upon which it was conducted, as adopted by the Ocmulgee and Georgia Asso-

ciations has been given already, and those two were the main Associations which co-operated in sustaining the mission, though others assisted incidentally.

This was the second general enterprise in which the Baptists of Georgia united their efforts, the first being the objects whose attainment was sought by the "General Committee," consisting mainly of itinerant labors and the establishment of a Baptist college.

It is pleasant to record that a much more cheering, hopeful and prosperous condition has begun to prevail in the denomination. It begins to act with some unity of purpose. While Abraham Marshall has passed away, his son, Jabez Pleiades, has risen up to supply his place, and other strong and useful men have become identified with us. The elder Brantly has charge of the Augusta church; James Armstrong, Adiel Sherwood, J. H. T. Kilpatrick, Henry J. Ripley, have migrated to the State, while James Shannon has been converted from Presbyterianism.

A better tone begins to exist in the churches, and an unwonted activity and interest in denominational matters has been excited. The General Association has been formed; two more Associations, Yellow River and Flint, are organized, and the number of Baptists in the State is about eighteen thousand.

The State has now a population of about 400,000, of whom, in round numbers, 225,048 are white, and 175,882 are colored slaves; but emigrants are pouring in daily, and the tide is flowing rapidly towards the Chattahoochee. The Creeks were overcome by General Jackson in 1819, and the lands between the Altamaha and the Chattahoochee were acquired. By treaties in 1817, '18 and '19 the land in the territory now embraced by the counties of Newton, DeKalb, Gwinnet, Walton, Hall and Habersham were acquired. In 1821, the State, by treaty, obtained from the Creek Indians a title to the lands lying between the Flint and Ocmulgee Rivers, including the counties of Monroe, Bibb, Crawford, Dooly, Houston, Upson, Fayette, Pike and Henry. By a treaty at the Indian Springs, in 1825, the lands between the Flint and Chattahoochee rivers were acquired, embracing the counties of Coweta, Campbell, Carroll, Troup, Talbot, Muscogee, Harris, etc. While Georgia claimed the entire state, by right of eminent domain, yet the Indians held a title to these lands, as individuals, and they resided in Western Georgia and Eastern Alabama, an object of interest and concern to the Christian and philanthropist, and an object of care and benevolence on the part of our general government, which, from that time to the present, has never ceased to appropriate funds and apply measures for their amelioration and instruction.

As yet there are no large towns, but few villages, and but few village churches, while all the churches lie in the eastern half of the state. The denomination is, however, rapidly spreading westward and southward with the tide of emigration.

X.
THE GENERAL ASSOCIATION.
1820-1823.

X.

THE GENERAL ASSOCIATION.

ACTION OF THE SAREPTA ASSOCIATION IN 1820—CONSIDERED FAVORABLY BY THE OCMULGEE AND GEORGIA ASSOCIATIONS—DISREGARDED BY THE EBENEZER AND HEPHIZIBAH—CONSIDERED UNFAVORABLY BY ITSELF—THE GENERAL MEETING AT POWELTON IN JUNE, 1822—NOTABILITIES PRESENT—SERMON BY SHERWOOD AND PRAYER BY MERCER—THE CONSTITUTION PRESENTED BY BRANTLY—ITS ADOPTION—EXTRACTS FROM THE CIRCULAR LETTER—SECOND SESSION OF THE GENERAL ASSOCIATION AND ITS ACTION—ACTION OF THE SAREPTA IN 1823—THE SUNBURY ASSOCIATION JOINS THE GENERAL ASSOCIATION IN 1823—THE EBENEZER DECLINES TO UNITE WITH THE GENERAL ASSOCIATION—ACTION OF THE HEPHIZIBAH—BRANTLY, SHERWOOD, ARMSTRONG, KILPATRICK.

It has been seen that the resolution which led to the organization of the Georgia Baptist Convention, was adopted by the Sarepta Association in October, 1820, at Van's Creek.

The first Association to meet, afterwards, was the Ocmulgee, which met at Bethel, Jones county, September 1st, 1821, and on the following Tuesday it adopted a resolution declaring: "That this Association do heartily concur with the Sarepta in the resolution for the organization of a general meeting of correspondence;" and Rev. Robert McGinty, John M. Gray and Cyrus White, were appointed delegates to represent the Ocmulgee Association.

On Monday, October 15th, the Georgia Association, during its session of 1821, at Clark's Station meeting-house, Wilkes county, by resolution, "Agreed that this Association concur in the suggestion and recommendation of the Sarepta and Ocmulgee Associations, in the formation of a general meeting, 'to be composed of messengers from all the Associations in this State, or as many of them as shall come into the measure;' that this meeting commence at Powelton, on Thursday before the fifth Sabbath in June, 1822; that we send up five members of our body to that meeting, viz: Jesse Mercer, William T. Brantly, Winder Hilman, James Armstrong and Jabez P. Marshall."

In the *Georgia* that year the Sarepta Association was represented by Adiel Sherwood, and the *Ocmulgee* by Jeremiah Reeves and Joel Colley, who doubtless reported the action of their Associations. It is fairly presumable, therefore, that a general understanding existed in regard to the meeting at Powelton, in June, for the formation of a General Association.

In the Sunbury Association the resolution of the Sarepta was received in 1821, but was postponed until the next session, "for the further consideration of the churches;" and, at the meeting of 1822 its decision was again postponed for a year—that is, until 1823.

The Ebenezer and Hephzibah Associations disregarded the invitation to unite in forming a General Association; but, what is more remarkable, the Sarepta Association, after having, in 1820, adopted the resolution, "that we suggest for our own consideration, and, respectfully, that of sister Associations in the State, the propriety of organizing a general meeting of correspondence," when it came to consider the matter in accordance with its own resolution, in 1821, passed the following: "We do not conceive that there is a necessity for such a meeting."

The truth is, the resolution, as originally drawn up by Adiel Sherwood, was as follows: "*Resolved*, that we suggest, respectfully, to the consideration of sister Associations in the State, the propriety of organizing a general meeting of correspondence." This was amended so as to read, "*for our own consideration*, and, respectfully, that of sister Associations," etc.

As a matter of course that subject was brought in for consideration by the committee of arrangements for 1821, and the action stated above was taken. J. H. Campbell asserts that this resolution was drawn up by Isham Goss. Nevertheless, we find that for several years, Mr. Goss represented the Sarepta Association in the General Association as a messenger.

Isham Goss was the son of Benjamin Goss, and was born in Virginia before his father moved to Georgia. He had three brothers—John, Jesse Hamilton and Horatio J.—all of whom were Baptist preachers. The two former removed to Virginia, where they died in the faith, after lives of usefulness. Isham embraced a hope at the age of nine, and became a preacher at Beaver Dam Church, through the instrumentality of that useful man, William Davis. In his early ministerial career he was greatly beloved by his churches—Beaver Dam, Trail Branch, Cloud's Creek and others—and he exerted a great influence in the Association. Repeatedly he was its Clerk and Moderator, and he was also President of the Sarepta Missionary Society. About 1820 or 1821 he became subject to a severe headache, brought on by a partial separation of the bones of the skull, from which he could find no relief, except from stimulants. This resulted in a partial derangement, from which he never fully recovered. He confessed to a nephew in 1839, the year he died, that he had engaged more than became a minister in worldly pursuits, in hopes of acquiring wealth, which, with a too great addiction to stimulants to assuage his extreme pain in the head, resulted injuriously to him morally, spiritually and physically. He was excluded from church fellowship, but, having moved into the bounds of the Yellow River Association, was restored to the church and ministry. He, however, never recovered his usefulness.

It can be said of him that he never drank when well, and that Dozier Thorn-ton and Jesse Mercer were friends and frequent visitors at his house. We have reasons to doubt his being the author of the anti-Convention Resolution of 1821.

Thursday, the 27th of June, 1822, arrived. It was the day appointed by the Georgia Association for the assembling of delegates, from the different Associations in the State, to form one General Association.

The meeting took place at Powelton, and there was a large assemblage present. But two Associations, however, were represented: *Georgia*, by Jesse Mercer, Wm. T. Brantly, Winder Hilman, James Armstrong and Jabez P. Marshall; and the *Ocmulgee*, by Cyrus White. Robert McGinty and J. M. Gray failed to attend. Adiel Sherwood was there—the man on whose motion the Convention assembled, and yet he was entitled to no seat, because his Association, the Sarepta, had, on reconsideration, declared against the necessity of such a meeting, and, of course, sent no delegates.

The Convention met in the house of worship of the Powelton Baptist Church, and organized by the election of Rev. Jesse Mercer as President, and Rev. Jabez P. Marshall as Secretary. Jesse Mercer was, at that time, fifty-four years of age. Rev. Wm. T. Brantly, then thirty-four years old, was chosen Assistant Secretary.

It was then resolved that all members from distant churches and Associations, lay members as well as ministers, together with the members of the church with which the Convention was held, be invited to take part in the deliberations. Among those who accepted seats were Rev. Adiel Sherwood, Rev. Humphrey Posey, Rev. Lee Comper, and Rev. Elisha Perryman.

A free interchange of sentiment on the part of those present resulted in the appointment of Jesse Mercer, William T. Brantly, Cyrus White and James Armstrong as a Committee to draft a Constitution, to be reported the ensuing day. Before adjournment on Thursday, Rev. A. Sherwood was appointed to preach at the opening of the session next morning; Rev. H. Posey was appointed to preach at its close,

On Friday the Convention met at 10 o'clock, and Rev. A. Sherwood preached

a written discourse from the words, "Prepare ye the way of the Lord," Luke iii: 4, in which he very forcibly demonstrated the need of such an organization as was designed by the Convention proposed to be formed, and he portrayed strongly the evils of sectional feelings and jealousies arising from a want of union, and he depicted clearly the advantages of united action. He was then pastor of a church in the Sarepta Association, but he had travelled extensively through the State, and, for several years, had been a State missionary in the employ of the Savannah Missionary Society. He was at that time thirty-one years of age, and full of fire and zeal, a man of excellent education and abilities, and very tall and commanding in appearance. His sermon, bristling with facts and information, presented the strongest reasons why the Baptists of Georgia should unite in some method of co-operation.

At the conclusion of the sermon, Jesse Mercer, President of the body, led in prayer. During his prayer he alluded to the divisions and petty jealousies which had contributed to block up "the way of the Lord," and, making a hearty confession for himself and others, in respect to these, and alluding to the searching manner in which the scattered and disjointed condition of the denomination had been described in the sermon, he most touchingly exclaimed, "Hast thou found us out, O, our enemy!" He then made a feeling exhortation approving of a Convention, weeping while he spoke, and melting the entire assembly to tears. His prayer and moving exhortation greatly aided in the adoption of the Constitution. Indeed, it was a matter of doubt which contributed most to effect the purposes of the Convention, the prayer of Mercer or the sermon of Sherwood.

Rev. William T. Brantly then read the Constitution which had been prepared, article by article, presenting the grounds why each article should be adopted, and repeatedly, during his address, referring in the most commendatory manner to the sermon which had just been delivered, appealing to its facts and arguments as reasons for the adoption of the Constitution. He did not conclude his address until the morning of the next day, Saturday, 29th of June, when, after mature deliberation and a full discussion, the Constitution was adopted.

The following is a copy of the Constitution then adopted:

"WHEREAS, it is highly expedient that a more close and extensive *union* among the churches of the Baptist denomination in the State of Georgia should exist, and that a more perfect consent and harmony and good understanding cannot be established without stated meetings of delegates from the several Associations, to confer together on subjects of general interest and plans of public utility; and to devise and recommend schemes for the revival of experimental and practical religion; for the promotion of uniformity in sentiment, practice and discipline; for the extension of the gospel by missions and missionaries, by Bibles and tracts, and for the fulfilment of that scriptural injunction, "provoke one another to love and to good works;" and since it hath seemed good to the Georgia and Ocmulgee Associations to make the first attempt to accomplish these important objects in the State of Georgia, and delegates being appointed from these bodies to meet in convention at such time and place as might be agreed upon, and these delegates, namely: Jesse Mercer, William T. Brantly, Winder Hilman, J. P. Marshall and James Armstrong, on the part of the Georgia, and Robert McGinty, J. M. Gray and Cyrus White, on the part of the Ocmulgee, having been appointed to convene at Powelton, June 27th, 1822, did accordingly assemble and adopted the following plan of operation:

"1. This body is constituted upon those principles of Christian faith generally acknowledged and received in the Baptist denomination.

"2. The constituents of this body are the Baptist Associations in the State of Georgia, or as many of them as may think proper to accede to the terms of this convention.

"3. It shall be known and distinguished by the name of 'The General Baptist Association of the State of Georgia,' and shall form the organ of general communication for the denomination throughout the State.

"4. Each Association may send not less than three and not more than five delegates to represent them in this body, and all delegates shall hold their appointments until others are elected to succeed them.

"5. The officers of this union shall be a Moderator, and clerk and assistant clerk, who shall be appointed by ballot at each annual meeting, and shall form a committee of the body during the recess of the meeting; but this committee may be increased as occasion may require.

"6. The Moderator shall perform the same duties that devolve on Moderators in the several Associations, and in addition to this, shall be authorized to call meetings of the committee in the interval of annual meetings should it be deemed expedient.

"7. The clerk, who shall likewise be treasurer, shall enter in a book all the transactions of this body. The assistant clerk shall take charge of all distant communications to or from this body, and shall write all the letters which it may require.

"8. Questions of difficulty may be referred from any of the Associations to the deliberation and advice of this body.

"9. Acts and proceedings of this body shall be submitted, from time to time, to its constituents for inspection, and no decision shall be further binding upon any Association than the decisions of the Associations are upon the churches which compose them.

"10. The following are the specific objects of this body: 1. To unite the influence and pious intelligence of Georgia Baptists, and thereby to facilitate their union and co-operation. 2. To form and encourage plans for the revival of experimental and practical religion in the State and elsewhere. 3. To promote uniformity of sentiment and discipline. 4. To aid in giving effect to the useful plans of the Association. 5. To afford an opportunity to those who may conscientiously think it their duty to form a fund for the education of pious young men who may be called by the Spirit and their churches to the Christian ministry. 6. To correspond with bodies of other religious denominations on topics of general interest to the Redeemer's Kingdom, and to promote pious and useful education in the Baptist denomination.

"11. It shall have power to form rules, make arrangements and appoint committees for the accomplishment of any or all the above objects, provided none of these rules and arrangements shall be inconsistent with the Scriptures and the known principles of the Association.

"12. Two-thirds of the whole number of delegates shall form a quorum, and a majority shall decide a question.

"13. The above Constitution shall be liable to amendment or alteration by two-thirds of the delegates present, provided the change may have been proposed by a member of the General Association at the preceding meeting.

JESSE MERCER, *Moderator.*

J. P. MARSHALL, *Clerk.*"

It will be perceived that the foregoing differs materially from the Constitution of the Convention at present. Various changes were, indeed, made from time to time; but the most material alteration was made in 1845, by a select committee, which, in a report, presented the Constitution as it now exists, and which was unanimously adopted at Macon in 1846.

Thus was formed that body which, in 1827, changed its name to "THE BAPTIST CONVENTION FOR THE STATE OF GEORGIA," and which more, perhaps, than any other one cause, has harmonized and combined the efforts of the Baptists of Georgia, and effected those beneficial results which have made Georgia one of the leading and most benevolent Baptist States in the South.

The same committee which prepared the Constitution presented a Circular Address, which was received and adopted, and extracts from which are given here to show the views and arguments of those fathers who formed our State Convention, and established those measures of denominational progress, elevation and co-operation which the wisdom of three score years has sanctioned and approved. The graceful periods are evidently from the polished pen of the elder Brantly:

"All the reasons which may be applied to the support of Associations, separate and local, will evince the utility of one more general and comprehensive. If it has been found profitable to bring together the piety and wisdom of a given

compass; and if the united intelligence and zeal of that limited space have been found to possess a happy result, would it not seem desirable to increase the effect by enlarging the extent of the field and strengthening the means of operation? If delegates from churches, combining their counsels and efforts, have not been without works that speak for them, and vindicate their claims to respect and consideration, might we not presume that delegates from Associations, forming an annual meeting from each section of the State, would bring together a mass of information, of matured observation, of solicitude for Zion's prosperity, and of the true spirit of love, which would flow back with augmented energy to the several points from which it emanated?

"Viewing the known principles of independence upon which all Baptist churches are constituted, it is worse than idle to raise any alarms about the power and authority of a General Association. The idea of a spiritual judicatory does not exist in the Baptist denomination,

"Nay, such an idea cannot exist until the whole present system shall have been subverted, and a new one substituted in its place. Now, a General Association does not go one step out of the old track; it grows naturally and spontaneously out of those elements of order already established and organized. It claims to be a member of the same family, the elder branches of which are so widely diffused and so well known. As the offspring of these, it will, of course, fall in with the designs and aid the operation of the parent bodies.

"Why, then, will you cast an eye of suspicion upon the artless, humble plan, which your wisdom ought to foster and prayers to respect? Why awaken apprehensions against a well-meant and hopeful scheme, which promises a new era in the history of our churches; and which, by the blessing of God, will confer a unity of design and strength of action highly conducive to the interest of the common cause, upon all our existing arrangements?"

The Address then goes on to mention the purposes, or objects proposed by the General Association:

"The revival of religion is one of the important objects which this new Association will hold in anxious contemplation. To those who regard a low estate of religion as an affliction to the church, under which she is to repose with quietude and indolent submission, our remarks cannot be applied; but to those who regard such a state as an affliction, under which she is to feel the movings of active repentance, and to perform works suitable to the awful tokens of God, our observation must have a reasonable reference. For who will say, under any view of our religious condition, that it is not time to seek the Lord, nor yet to break up our fallow-ground? It is a humbling truth that the general rule with churches, throughout the State, is to have the gospel preached only once a month; those who have it oftener are not numerous exceptions to the rule. Hence three Lord's days in every month pass away with scarce a prayer to consecrate their hours, or a holy song to hallow the wasting season. Whilst the ways of Zion, unbeaten by the foot of the early pilgrim, lie mourning in desertion and neglect, and are almost lost to the eye of the unfrequent traveller, the sacred abode itself presents a moving desolation—a building which seems almost to invite the approach of the enemy; a few withered faces and tottering forms; some heartless exercises performed with impatience and closed with haste; a little worldly conversation and a few inquiries about prices current, and the scene is concluded until the next stated time. Brethren, if we draw a picture which has no reality, come forward and disprove our representation. Refute our assertions by facts, and show us, if you have it to show, the reverse of the picture. But if you cannot show the reverse, then meet us in solemn, prayerful deliberation upon the best methods for producing a change in this dismal history of events.

"The want of exact uniformity in discipline is a source of frequent disturbances in our churches. It has often happened that cases have been disposed of in one church, whilst another church could not acquiesce in the decision of its sister institution, and long contentions have ensued upon this diversity of disciplinary measures. Meanwhile, Christian fellowship has been suspended, rivalry and jealousy have prevailed, and angry disputes among brethren have existed,

to the no small detriment of the sacred cause. At the same time it has been easy for imposing characters to shelter themselves from deserved censure, by relying on the peculiar modes of an individual society, and disclaiming the principles of other bodies. To obviate such a state of things is one design of our general union. It is true that the influence even of this meeting might not produce an immediate change in this evil; but it might adopt expedients to counteract it and gradually to produce a sameness in the usages of all the churches.

“Nor is it too much to hope that this General Association may be the instrument of calling forth more laborers into the Lord’s harvest. The present small number of devoted laborers is rapidly becoming still more reduced. Within the last few years the interest of the Georgia Baptists has lost by deaths, removals, and otherwise, a large portion of its most distinguished and zealous ministers. The names of Baker, Marshall, Sweet, Winn, Williams, Franklin and Boyd, Bateman and Willis, though embalmed in the dearest recollections of the churches and brethren who knew and appreciated their worth, live in our memory only to tell of the dismal vacuity which their removal from earthly scenes has caused.

“Such losses impel the emotions of Zion beyond the first transports of grief, and extend the sorrowful affection until the force of a mighty reaction rolls back the current of woe in a full tide of penitence, prayer and holy action. To spend our time in unavailing regret is not the right way to improve an afflictive bereavement. To sit down in forbidden repose until the rust of inaction consumes our energies, is not the way to repair a breach. It is the Lord’s work to qualify men with talents and grace for the holy employment of the ministry; but it is our work to pray for the sending forth of such; to watch the bruised reed that waves before the blast and to prop it with seasonable succors; to fan the half-suffocated spark of the smoking flax; and to run eagerly with those who have their faces set as if they would go up to Jerusalem, to strengthen them in the way. But, to speak without a figure, it is most evident that our churches have only themselves to blame for the fewness of their ministers. And if the fault is chargeable upon them, and not upon God, is it not time for them to be roused to a sense of their deficiency, and begin to do that which they have left undone? Let pious young men receive the aids of learning; let their dormant faculties be drawn out by the light of science; let the burden of poverty be taken from the shoulders of those who already labor in word and doctrine; let churches see that their ministers are freed from the oppressions of worldly care, and have their time devoted to the study of the Scriptures and the care of souls; let concerts for prayer be punctually attended and devoutly observed; let the slumbering energies of discipline be roused into wholesome action; and let all hearts beat in unison with the holy promises of final success, and with the coming glories of the Saviour’s happy reign.

“Our meeting has been numerously attended, and the ministration of the word obtained a cordial and attentive reception. The parting scene on Sabbath was truly affecting. The flowing eyes and speaking faces seemed to say, ‘Behold, how good and how pleasant it is, for brethren to dwell together in unity!’

“JESSE MERCER, *Moderator.*

“J. P. MARSHALL, *Clerk.*”

The General Association, before adjourning, appointed brethren to present its transactions to the Ocmulgee and Georgia Associations, and requested certain others to represent it in the Ebenezer, Sarepta and Tugaloo Associations, the object with reference to the three last named being to secure them as constituents; but, when the second meeting of the Association occurred, at Powelton, on Thursday, June 26th, 1823, the Ocmulgee and Georgia were, again, the only two Associations represented.

In response to the appeal of the General Association, the Ocmulgee Association replied, partially, as follows, by letter, at her session in September, 1822:

“The transactions of your first convention have been presented to our body, by our much esteemed brother, Jesse Mercer, and have been taken into consid-

eration. We have now to state that your specified objects meet our unanimous approbation. * * * We cannot close this poor token of love without expressing our hope that the General Baptist Association of Georgia will prove a lasting blessing to the cause of the Redeemer's kingdom. * * * We further request your next convention to be within our bounds.

"JAMES ANTHONY, *Clerk.*"

"R. MCGINTY, *Moderator.*"

The Sarepta Association, although not prepared to become a constituent member of the General Association, nevertheless appointed Joseph Davis to prepare a friendly letter of correspondence, to be handed in at the next meeting of the body, by I. Goss, M. Bledsoe, R. Thornton, I. David and James Sanders, who were appointed correspondent messengers. It may be well to state here, that, although the Sarepta did not become a constituent member of the State Convention until 1836, it was not from a spirit of opposition so much as from a desire to preserve harmony and fellowship among her churches and church-members.

The *Ocmulgee* was represented by Cyrus White, John Milner, J. M. Gray and W. Williams, while the *Georgia* sent as delegates Jesse Mercer, James Armstrong, William T. Brantly and Jabez P. Marshall, Jesse Mercer was again elected Moderator, J. P. Marshall Clerk, and William T. Brantly, Assistant Clerk.

It is not at all necessary to collate a history of the mere business details of the General Association. It will be sufficient to put on record such general action of the body as manifested the aims, endeavors and sentiments of the founders of our State Convention, in regard to the condition of the denomination at large.

A. Sherwood, I. Goss, and I. David were received as corresponding messengers of the Sarepta Association, and admitted as constituent members; and all the ministering and lay brethren present were invited to assist in a free communication of sentiment, but not granted the privilege of voting. A. Sherwood, William T. Brantly and James Armstrong, were appointed a committee to arrange and bring forward business for the Association. The succeeding day, Friday, they submitted a report which embraced the following objects:

1. That correspondence be extended to every Association in the State, and to other religious bodies, as far as practicable, by address and messengers, which was adopted.

2. "That a plan be formed to promote uniformity of church discipline."

A. Sherwood, James Armstrong, William Williams and William T. Brantly were appointed to digest a plan and report the next day,

3. "That a more strict attention be paid to the practical duties of religion."

To meet this proposition; "It was agreed that this body earnestly and respectfully recommend to the churches in their union throughout the State, that they be punctual and regular in assembling at their places of worship; that they conscientiously regard the Sabbath, especially as a day of public worship, and, whether they have a preacher or not, read the Bible and other good books; explain the Scriptures; establish Sunday-schools; introduce and maintain social prayer meetings; preserve church discipline; encourage promising gifts; enforce Christian government in their families; educate and catechize their children; instruct their servants; and, especially, that ministers take the lead in these important objects."

4. "That the delegation from each Association present a succinct account of the state of religion within their boundaries." This was adopted.

5. That agents for the Association be appointed. This was referred to brethren Brantly, Sherwood and Goss, as a committee, and their report, made the following day, stated that "they had considered the subject so far as the time allotted them would permit, and recommend that several agents in various sections of the State be requested to use their exertions to promote the interest of this body; to travel and to preach to the churches; to enlist the feelings of ministers and other influential members in our behalf; to encourage family religion and the establishment of Sabbath-schools; to make particular inquiries among the brethren as to the expediency of establishing a Classical and Literary

Seminary, to be under the patronage of the Baptists in South Carolina and Georgia; to receive such donations as may be offered in aid of our general purposes."

The Committee on Uniformity of Discipline also reported on Saturday, 28th, as follows:

"That, in their opinion, the matter is one of too great magnitude to be fully discussed within the space of one meeting, and that it is a point on which much inquiry should be made throughout the denomination. They therefore recommend that a correspondence be opened with such State Conventions as may have been already formed, and also with distinguished individuals touching this subject, and that the information so obtained be laid before the next meeting of this body."

This was adopted, and Jesse Mercer and William T. Brantly were appointed to carry the design of the report into effect. Taking into consideration the part Rev. I. Goss took in the Sarepta Association against the General Association, it is singular that for several years he represented that Association, and was appointed to preach the Introductory sermon, at Eatonton, in 1826, which he did. It seems that they were received as messengers or correspondents, merely, from the Sarepta Association, and not as representatives from constituent bodies. To secure the co-operation of the non-acquiescing Associations in the State, messengers were appointed, in 1823, to represent the General Association and urge a formal connection with that body. Roberts was appointed to attend the Hephzibah Association, A. Sherwood to attend the Sunbury, J. M. Gray the Piedmont, I. Goss and J. Mercer the Tugalo, J. Armstrong and M. Reeves the Sarepta, J. Milner and William Davis the Ebenezer; and, in addition to this, a special appeal was made to each Association in the Circular Address, which is given as a part of the history of the times:

ADDRESS FOR 1823.

The General Association of Baptists in the State of Georgia to their brethren throughout the State and elsewhere, with Christian salutation:

BRETHREN—We had looked forward with much pleasure to our present meeting, animated by the confidence that the Associations which were not represented in our body at its formation, would at least send up their delegates to this meeting to obtain information satisfactory to themselves as to the character and objects of this Convention. In this confidence we have not been wholly disappointed. Respectable brethren from the Sarepta and Ebenezer Associations were in attendance, and, we trust, may be appealed to for our justification from any suspicion of improper designs in forming a more extensive union.

Should there be any good reasons against the united efforts of the Baptists, we should be happy to know them. Should it be so that, although union exists in the State for the purposes of legislation, yet the union of Baptists would have a mischievous operation; should it be true that, although the frame of society among us is composed of many remote and separate members, which coalesce, yet the coalition of Associations would have a ruinous tendency; should it be true that, although men of the world may unite upon any extensive scale for the accomplishment of secular designs, yet Christians, even of one State, may not come together without being the instruments of evil; should it be true that men without religion are trustworthy, but lose their credit and honesty so soon as they become followers of Christ; and should it be true that those who have been active in forming the General Association of Georgia are men of such suspicious virtue that a conspiracy against Christian liberty and morals is to be apprehended, then reject their offers, expose their treachery, warn good men against their insidious impositions, and guard yourself against their demands. But, is any one prepared to confirm such charges against the General Association? It has set up no claims to obedience and submission from its members; it has enacted no laws to bind the conscience or restrict the liberty of any man; it has arrogated to itself no ecclesiastical jurisdiction of any limits; no papal threats, no episcopal canons, no spiritual decrees have been issued from its tribunal. What, then, is

the harm which this union threatens? What is the evil which is likely to grow out of it? We presume that the mischiefs apprehended are some of the following: This union threatens to disturb the slumbers of those Christians who are more fond of a calm and quiet life than of the pains and sacrifices of a godly conversation. It intends to exhibit the alarming spectacle of a body of believers holding forth the Word of life, living up to the requirements of their station, awake upon their several posts of duty and attentive to the events of Providence; sending out Bibles, supporting missionaries at home and abroad; maintaining personal, experimental and practical religion in their churches, in their families and in their own hearts. All this is immensely obnoxious to the resentment of an opposite spirit. It makes religion too much a business; requires too many sacrifices; is quite too active and industrious; requires too much praying, too much preaching, too much money, and, in a word, makes too much noise about the interests of another world. If these are the worst faults of the General Association, we should hope it might obtain the indulgence of those who have solemnly admitted the obligation which the word of God imposes upon all its friends, to consecrate their lives to the sacred cause, to be zealous in extending the knowledge of salvation to others, as they are grateful for its saving benefits to themselves; to manifest, in some degree, the same spirit which actuated the early Christians, who were all for Christ and Heaven.

Brethren of the Hephzibah Association: We invite you to join with us in the common cause. Our proposition for a union of this sort you have once rejected; but we humbly trust you will be induced to reconsider the measure. We love you in the Lord with a genuine Christian affection, and ardently desire that you might see as we see in this highly important concern. We have laid no snare for you, but offer you the same privileges and powers which are common to the Associations composing this body. We cannot believe that you would reject a useful plan, knowing it to be so; and we cannot feel contented that you should remain without the knowledge of that which you certainly would approve were you aware of its worth and importance. At least make trial by sending up delegates, and if you are then discontented with us, you shall have our cordial approbation for withdrawing.

Brethren of the Sarepta Association: We were happy to see your messengers at our late meeting. You have evinced a disposition to make yourselves acquainted with the character and objects of our body, and in this you have acted rightly. We approve the caution and circumspection with which you proceed in this business, and feel anxious that we should be thoroughly known before we receive the official testimony of your respect and concurrence. When you have examined with care, and have then united with us, your approbation will be worth something, as it will have resulted from an enlightened and honest conviction. We would not have you dragged with precipitation into a new scheme, as such haste would neither be useful to the scheme itself nor creditable to you. But we would hope, at the same time, that you have already discussed this subject long enough, and that you are now prepared to accede to the terms of our new and interesting union. Let us hope, brethren, that we shall have the happiness to welcome your delegates to the bosom of our next meeting, and that you will from that time form a component part of this union.

Brethren of the Sunbury Association: We had hoped that your just discernment would have appreciated the merits of the proposition, which was submitted at your last meeting, to unite with us in forming one general body from all the Associations. Still, we cannot think that you declined the measure from any motives unfriendly to the common interests of the Saviour's kingdom. You have only to observe the characteristics of the times in which we live, to perceive that these are the days of co-operation in everything which beautifies the followers of the Saviour. Should we fail to collect the strength of our denomination, to embody the separate parts in one great whole; should we overlook the obvious advantages of united exertion, we should be justly reproached by the zeal of other Christians, and should be wofully indifferent to the great things which God has wrought for us. Let us indulge the hope that we shall enjoy the company of your delegates at our next meeting.

Brethren of the Ebenezer and Tugalo Associations: The plan of a General Association has already had a second trial, and is found, upon experiment, to possess all the advantages which were anticipated. It has brought together, in friendly acquaintance and harmonious deliberation, brethren who, otherwise, would not have been known to each other; it has drawn close the ties of Christian affection; it has created good-will and amicable understanding upon several subjects of general utility, and has paved the way for further attainments in these important particulars. Our desire is that you may be partakers with us of the benefit. We rely upon your Christian candor to bestow upon this subject the attention which it merits, and we believe that you will not be inclined to reject it without a trial. Come, then, and examine for yourselves. Allow us to know you better, to love you more, to have your society as we march on towards the prize of the incorruptible inheritance.

Brethren of the Georgia and Ocmulgee Associations: We are happy to say to you that you have done well in devising a more extensive union. As your delegates we have enjoyed the refreshing comfort of another interview. We seemed to act under the impulse of one spirit, and to have in view but one object. All our discussions were friendly, courteous and affectionate.

A large concourse attended the preaching on the occasion, and we have reason to believe that much good was done. Much remains to be done on the plan of our united exertions, and your delegates cherish the confidence that you will not weary in well doing.

JESSE MERCER, *Moderator.*

J. P. MARSHALL, *Clerk.*

This extract manifests the earnestness with which the originators of our State Baptist Convention sought to carry out their purposes, as well as the lofty ends they had in view, and successive years have but demonstrated the wisdom of their pious endeavors.

The Sunbury Association convened in 1823, at Power's church, Effingham county, and when, on Saturday, November 8th, the question of forming a connection with the "General Baptist Association for the State of Georgia" was resumed, after some deliberation, it was

"Resolved, That this body adopt the proper measures to become a constituent member of the Association;"

And H. J. Ripley, H. Milton, W. Connor and Samuel S. Law were appointed delegates to its next session.

Adiel Sherwood and J. H. Walker, from the *Georgia*, and J. H. T. Kilpatrick, from the *Hephzibah*, appeared as messengers that year, and may have influenced the body in its action.

In 1822 the subject of uniting with the General Association was brought up in the Ebenezer Association, at Mount Horeb, and its decision was referred to the meeting of the following year, 1823. When the session for that year occurred, at Stone Creek, the Association "took under consideration the reference of last year, relative to the General Association, which was *thrown under the table.*"

In 1822, Dr. Brantly presented the subject of union with the General Association, in the Hephzibah Association; but the connection was rejected by the body, very decidedly.

The third session of the Convention met at Eatonton in April, 1824. Three Associations were now constituent bodies—the Georgia, the Ocmulgee, and the Sunbury, all of which sent delegates, the Sarepta being represented by corresponding messengers.

The General Association again sent forth a letter of correspondence, extracts from which will enable us to comprehend some of the notions then entertained by our leading brethren regarding the objects of the Association:

"Several of the objects which have engaged our attention possess a high importance in the views of distant and highly respectable brethren who have favored us with their correspondence.

"The inquiries which were made according to the resolution of last year, on the subject of some standard confession of faith, church discipline and catechism, and other forms of church transactions, so far as those inquiries were extended,

have led to the belief that the time is not remote when this matter will be generally agitated among the brethren of our large and growing denomination throughout the United States. There is but one voice from all—that something should be done in this way, and that speedily. The only difference of sentiment which may be apprehended is upon the best method of accomplishing the design. . . .

It has, therefore, been deemed expedient to continue the correspondence of last year, touching this design, and to request respectfully and affectionately from you the full and explicit declaration of your views, to be laid before our next annual meeting.

“We trust, brethren, that there is among you a growing solicitude for the spiritual welfare and religious instruction of the rising generation. When the hearts of parents are turned to the children; when the moral and religious claims of the young begin to be vindicated from neglect and abuse; when a general movement of holy anxiety begins to prevail towards those who are to form the rudiments of future society, we may look forward to happy and cheering seasons of “refreshing from the presence of the Lord.” Be not weary in well doing! Prepare the minds of your offspring, by early cultivation, for a favorable reception of the truth as it is in Jesus. Let them be taught to respect religion with all its institutions, to honor the pious persuasion of their parents, to regard this world as “but the bud of being”—the dawn of eternal day—and to prepare for the everlasting duration, where their character and portion must be forever fixed and unchangeable.

“Cultivate the spirit of prayer with augmented care and assiduity. * * * Strive to promote the spirit of brotherly love and union, and endeavor to put to silence the ignorance of foolish men, rather by holy living than by spirited controversy; more by the silent eloquence of a godly conversation than by the noisy contentions of unproductive words. Let the love of Christ dwell richly within you, and earnestly cultivate that heavenly plant which, in its early bud, is happiness, and, in its full bloom, is Heaven. Let its sacred sweets be shed around like the bruised myrtle, and, by its soft attractions, let your spirits be drawn forth to whatsoever things are lovely and of good report.

“Continue, brethren, to send up your delegates to the General Association. This is the medium of Christian acquaintance, of extended co-operation, and of harmonious understanding. It is here the hearts of your ministers are cemented in love and encouraged to persevere in duty amid trials and conflicts. Here is the scene of unity and peace, of order and friendship.

JESSE MERCER, *Moderator.*

ADIEL SHERWOOD, *Clerk.*

The session of the General Baptist Association for 1823, it will be remembered, appointed several agents to visit various sections of the State, and use their best exertions to promote the interests of the Association, encourage family religion, establish Sunday-schools and make particular inquiries among the brethren and churches, so as to ascertain the general opinion in regard to the expediency of establishing a classical and literary seminary. In reporting, at the session of 1824, held in Eatonton, April 22d, 23d and 24th, some of them stated that they found many persons favorable to weekly church services, and to the establishment of Sunday-schools, several of which had been already commenced and were prosperous; but the plan for a seminary of learning met with the cold rebuke of many influential members of the Baptist churches. Still it was affirmed that there were many members and friends who earnestly desired such a seminary, and would aid in its establishment when the public mind was more enlightened and when more efficient support could be anticipated. With reference to the state of religion in the different Associations connected with the body, the following statements were made: In many churches of the Ocmulgee Association there appeared to be an absence of zeal in the promotion of practical religion and the spread of the gospel; but, in others, there was a warm engagedness in the Redeemer's cause. In the families of the brethren the standard of religion had been erected; Sabbath schools had been established and were prospering; weekly and concert prayer-meetings were constantly maintained and promptly attended; and to these churches, which were

chiefly in the counties of Henry, Newton and the upper parts of Jasper, there had been considerable additions. In truth the prospects within the Ocmulgee were more flattering than they had been a year previous, except with respect to the support of missions. There appeared to be little ground for hope that the support of the mission cause would be warmer or more liberal than it had been previously.

A more favorable report was received from the Sunbury Association, which contained in that year, 1824, eighteen churches, ten ministers and 5,257 members. Several of its churches had enjoyed the reviving influences of the Holy Spirit, and had been favored with unusual accessions to their numbers. For the most part, its churches were harmonious and well affected towards the spread of the gospel, and in it a general improvement in the denomination manifested itself. Special mention was made of the Missionary Committee, in that Association, whose duty it was to attempt supplying destitute churches and neighborhoods in the bounds of the Sunbury with the preaching of the gospel.

It was stated that to almost all the churches of the Georgia Association, there had been additions by baptism during the year. Especially was this the case at County Line church, in Oglethorpe county, and at Bethel church, in Wilkes county. Many churches, however, had been so refreshed as to "thank God and take courage," and in some the precious revival influences were still visible. The whole number baptized in the Association had been 293. It contained thirty-seven churches, twenty ministers and 2,986 members. The members of a few churches assembled at their meeting-houses punctually for worship, *every Sabbath*; and Sunday-schools were established and in a prosperous condition.

The Clerk, Adiel Sherwood, appends these remarks to the general proceedings of the General Association for 1824: "All the deliberations during the session, were conducted in entire harmony and in much brotherly love. No unhallowed spirit was discoverable; but so apparent in the conduct of the brethren were those kindly feelings of the Christian, that every one appreciated the sentiment of the Psalmist, 'How good and how pleasant it is for brethren to dwell together in unity!' The preaching of the word was attended with the manifest approbation of our Lord. The congregations were frequently bathed in tears, and there is ground to hope that much good has been done."

This was, indeed, a notable meeting and was attended by some eminent men. From the *Georgia* Association, there were Jesse Mercer, W. T. Brantly, James Armstrong, Malachi Reeves and Adiel Sherwood; from the *Ocmulgee*, Jonathan Nichols, Edmund Talbot, B. Milner, J. Colley and ——— Robinson; from the *Sunbury*, H. J. Riply, the commentator; from the *Sarepta*, Miller Bledsoe, Isham Goss, Henry David and James Saunders. Basil Manly, Sr., then a young man, was present, as a representative from the South Carolina State Convention. Many others were there who were invited to seats, among whom were Thomas Cooper, Elisha Battle, William Flournoy, William Williams, J. Robertson, B. Haygood, J. Gray, Wilson Connor, Cyrus White, James Brooks, and many others.

Brethren F. M. Gray, Cyrus White, Wilson Connor and Adiel Sherwood were appointed agents of the Association, to travel for three months throughout the State, preach, take up collections and form auxiliary societies, wherever practicable, and look to the body, at its succeeding session, for compensation; and the churches were earnestly recommended to form Baptist Tract Societies, auxiliary to the parent society recently established at Washington City.

It was at this meeting that Adiel Sherwood and Basil Manly were appointed to preach on Sabbath morning. There was a very large assembly present and Jesse Mercer, then in his fifty-fifth year, sat in the pulpit with them. Adiel Sherwood was to preach first, then in his thirty-third year, an ordained minister of four years only, and full of zeal and fire, and pastor of the Greensboro church. B. Manly was even younger, low in stature, but with a pleasing voice and a most pathetic delivery.

Sherwood, who was to preach first arose, calmly surveyed the immense congregation for some moments, and, instead of beginning his discourse, observed

in his own quaint way, "Where shall we obtain bread to feed so great a multitude? As for myself, I am penniless and unprovided; but there is a lad here who has five barley loaves and two little fishes." He then turned and laid his hand upon the head of Basil Manly, who was leaning forward, his face resting upon his hands. "And this," Sherwood proceeded, "with the presence and blessing of Jesus shall constitute a feast for all." To quote Dr. Manly's own words concerning the circumstance, "This well nigh upset me. But it drove me to prayer. The Lord loosed my own mind and unlocked the fountain of tears, so that it was computed that through a great part of the discourse, there was an average of at least five hundred persons continually bathed in tears. In all this *Bochim* there was nothing so affecting to me as the sympathetic streams I saw coursing down the furrowed cheeks of Father Mercer, when I turned round in the pulpit." After the sermon the ministers descended from the pulpit, mourners were invited forward, hundreds threw themselves on their knees and Jesse Mercer led in a most affecting and tear-compelling prayer.

As various new characters have entered upon the stage of action, it will be interesting to the general reader to give some information relative to them. One of the most distinguished men of the denomination, the venerable Abraham Marshall, has gone to his reward, universally mourned by his brethren. He departed this life on the 15th of August, 1819, in the seventy-second year of his age. The excellent William Rabun, Governor of Georgia, has been laid in the tomb, also, a whole State making great lamentation over his demise. But Jabez Pleiades Marshall has risen up to succeed his father, as pastor of Kiokee church, and is taking a noble stand among the best and most useful Baptists of the day. Thorough-going as a missionary Baptist, he entered heart and soul into all the benevolent plans of the day, and was frequently called upon, by his brethren to act for them in responsible positions. As a preacher he was clear, zealous and touching, never entering the pulpit without careful preparation, and preaching strongly the doctrines reckoned strictly orthodox among Baptists. Frail in body and constitution, and yet zealous and indefatigable in his exertions, he wore out the delicate machine in which his persevering spirit worked, and passed away at an early age, in 1832. For seven years he was either Secretary, or Assistant Secretary, of the State Baptist Convention.

Another controlling and influential character, who has entered with vigor on the stage of action among the Baptists of Georgia, is William T. Brantly, a courtly, courteous, highly cultivated and thoroughly educated minister and scholar. He became rector of the Richmond Academy, in Augusta, in 1819, and was instrumental in founding the first Baptist church of that city, and also in erecting a handsome Baptist house of worship which cost \$20,000. He was an eloquent preacher, of commanding presence and courtly address, who exerted a great and beneficial influence in the State during his six years' residence in Augusta. He was a man who strongly advocated, on all suitable occasions, the cause of education, missions, Sunday-schools and temperance. He was a polished writer, a distinguished educator, and a very successful pastor. It is highly probable that he was the author of the circular issued by the Foreign Missionary Society of Savannah, in 1813, the effect of which was so potent for good among the Baptists of Georgia. He assisted greatly in the establishment of the Georgia Baptist Convention, and his hand, in all likelihood drafted its Constitution, for he was chairman of the committee appointed to prepare it, and he was its chief advocate and exponent.

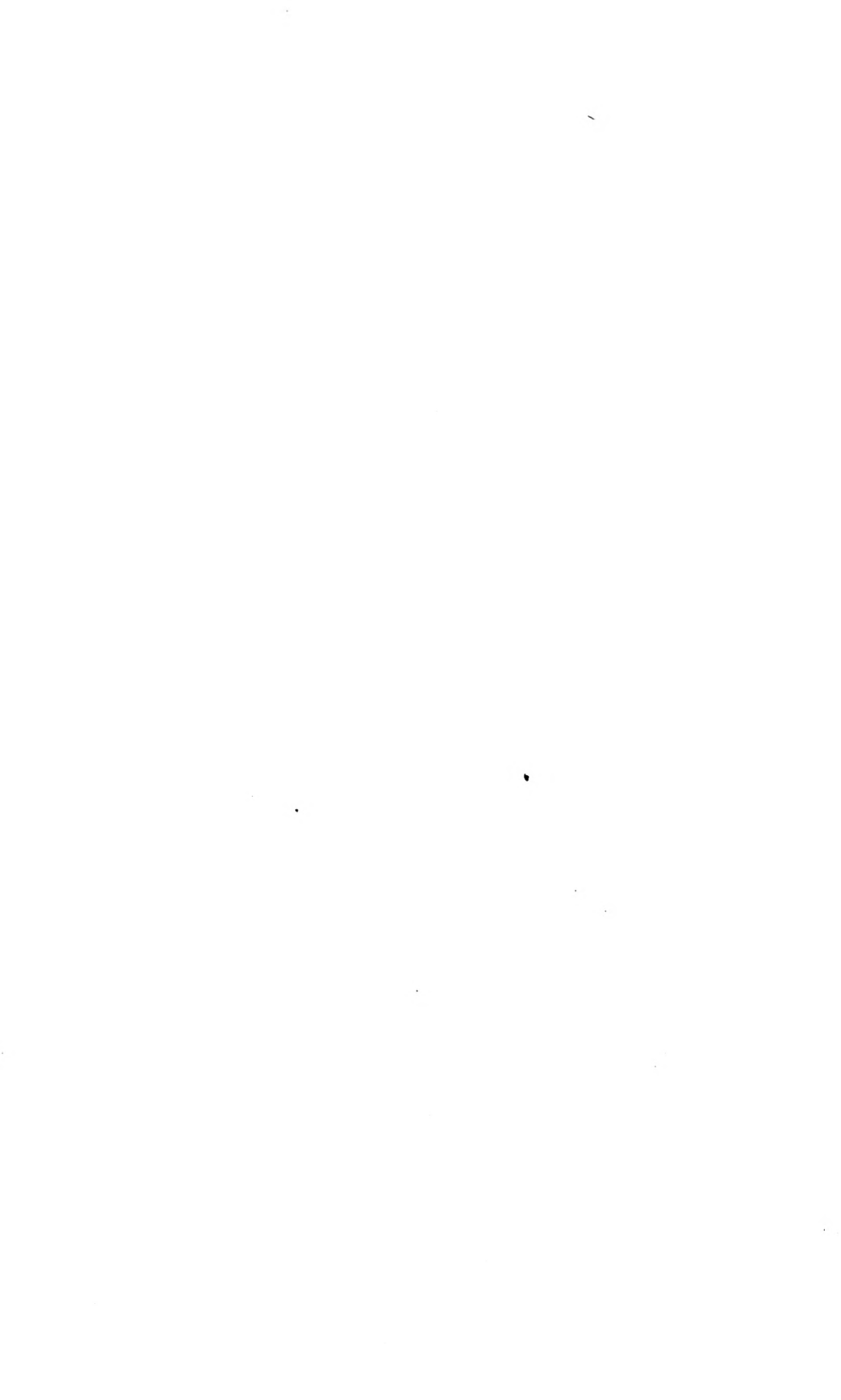
Another individual whose influence for good was widely felt and long exercised in Georgia, was Adiel Sherwood. Born at Fort Edwards, New York, October 3d, 1791, he arrived in Savannah at seventeen years of age, in the year 1808, and immediately identified himself with the Baptists of the State, entering at once heartily into all their benevolent and evangelical plans, and laboring with a zeal, earnestness and intelligence that made him one of the master-builders of our denomination in the State. Splendidly educated, intensely earnest, devout and energetic, he stamped himself upon our denominational history in the State ineffaceably. The originator of our Convention, he was also the prime mover in the establishment of Mercer Institute, the Manual Labor School

which merged into Mercer University, in which he was, for a time, Theological Professor. For ten years he was Secretary of the State Convention, and for many years was one of the most successful pastors and preachers in the State. From 1818 to 1865 he was more or less identified with the Baptist history of Georgia.

James Armstrong, a native of New York also, who emigrated to Savannah and there united with the Baptists, in 1810, afterwards settling in Wilkes county, where he was ordained, in 1814, was another useful man, who has begun to take a most active part in Baptist matters. For more than twenty years he was a useful and influential minister, and, as a member of the Mission Board of the Georgia Baptist Convention, and as a participant in every benevolent effort, was active, earnest, practical, sensible, exceedingly useful, and greatly beloved. At his death, in 1835, he was Treasurer of the State Convention.

Rev. J. H. T. Kilpatrick has also entered the State and taken up his residence in Burke county. Born in North Carolina, in 1793, highly educated, and with a spirit burning with zeal for missions, temperance, education and Sunday-schools, he was worthy to take a stand beside Mercer, Brantly, Sherwood, Screven, Talbot, McGinty, Marshall, Davis, Reeves, Thornton, and the others, then the strong pillars who were holding up the Baptist cause in Georgia. For years he struggled against the anti-mission and anti-temperance spirit in the Hephzibah Association, and, in the course of time, became the universally recognized defender of Baptist faith and practice in his section, one of the oldest, wealthiest and most influential sections in the State.

XI.
STATE OF RELIGION.
1822-1826.



XI.

STATE OF RELIGION.

THE SUNBURY ASSOCIATION, SLIGHT REVIEW—THE SAVANNAH CHURCH, SOME OF ITS PASTORS—STATE OF RELIGION IN THE SUNBURY ASSOCIATION, IN THE THIRD DECADE OF THE CENTURY—AUGUSTA, A BAPTIST CHURCH CONSTITUTED THERE IN 1817—THE SHOAL CREEK CONVENTION—EFFORTS OF THE GENERAL ASSOCIATION—UNIFORMITY OF DISCIPLINE, EFFORT TO PROMOTE IT FALLS THROUGH—WANT OF HARMONY—ADDRESS OF GENERAL ASSOCIATION OF 1825—WHY GIVEN—POSITION OF THE GENERAL ASSOCIATION IN REGARD TO EDUCATION—THE ASSOCIATION, DISAPPOINTED, RECOMMENDS THE FORMATION OF AUXILIARY SOCIETIES IN 1826—A CONSTITUTION RECOMMENDED—THE EBENEZER ASSOCIATION—MISSION ARGUMENTS OF THAT DAY—PROMINENT MEN—HEPHZIBAH ASSOCIATION—THE SAREPTA ASSOCIATION—YELLOW RIVER AND FLINT RIVER ASSOCIATIONS—DENOMINATIONAL STATISTICS IN 1824.

To the bird's-eye glance at the state of religion in the Associations in 1823 and 1824, furnished by the Minutes of the General Association for the latter year, it will be instructive, as well as interesting, to add what can be gathered from other sources, so as to present as correct a view of the denomination as possible.

And, first, we will revert to the seaboard, and make a few historical statements. It will be remembered that the *Savannah* Association, formed in 1802, changed its name to *Savannah River* in 1806, and, at its session held in Newington, twenty miles above Savannah, in 1817, divided, the Georgia churches forming themselves into *The Sunbury Association*, in 1818. The number of churches was twelve, containing a membership of 3,541, most of whom were colored.

With a regular mission committee, whose duty it was to receive and disburse mission funds, employ missionaries and make an annual report, this Association, from first to last, was unalterable and firm in its attachment to the mission cause and in engagement in missionary labor. Its reports and circular letters give no uncertain sound, but are ever bugle-blasts, calling with seraphic zeal upon the churches, fully to perform their share of duty in evangelizing the world, and inciting them especially to maintain, year after year, effective mission labor among the numerous colored people along the Georgia coast. With reference to this condition of affairs, it is only proper to bestow due credit for its existence upon Henry Holcombe, Alexander Scott, Thomas Polhill, James Sweat, William B. Johnson, C. O. Screven, William T. Brantly, Thomas F. Williams, Andrew Marshall, Andrew Bryan, Henry Cunningham, Jacob H. Dunham, Thomas S. Winn, Evans Great, Matthew Albritton, Thomas Meredith, and Deacon Josiah Penfield, whose eloquent pen and Isaiah-like spirit thrilled the Association with utterances similar to those of the prophets of old.

The white church of Savannah, it will be remembered, was constituted in 1800, and Dr. H. Holcombe was its first pastor. He remained in the pastorate until 1811, when he was succeeded by Dr. Wm. B. Johnson, who served the church until 1815, when its membership was about one hundred.

In 1815 Dr. Johnson moved to South Carolina, and Benjamin Screven became

pastor of the church, and so continued until 1819. James Sweat succeeded Benjamin Screven, and was pastor three years, when he resigned, and Thomas Meredith took charge, serving during 1823 and 1824, the church containing in 1823 seventy-one members. In 1825, when Henry O. Wyer took charge of it, this church contained sixty-three members only; but the membership nearly trebled itself during his pastorate of nine years.

Rev. Henry O. Wyer was an extraordinary preacher, and deserves more than a passing notice in this historical sketch. He was born in Massachusetts in 1802, and came to Georgia in 1824. In 1825 he was ordained by Rev. William T. Brantly and Rev. James Shannon, and was installed pastor of the Savannah church. He died of pneumonia, in Alexandria, Virginia, May 8th, 1857, at the age of fifty-five.

To exhibit the state of religion in the Sunbury Association, we make a few extracts from its annual Minutes. In the "Corresponding Letter" of the Sunbury Association for 1822, we find this gratifying statement: "It is a source of gratitude to us, as well as delight, to be able to state that the circumstances under which we are this season assembled, are peculiarly interesting. The people throughout the whole of this section of country seem to have experienced a general religious excitement. The congregations which have assembled for the purpose of worshipping God with us are unusually large, attentive and tender. Many, particularly of the young people, seem to be laboring under the most pungent conviction; while others are enabled to 'rejoice in hope of the glory of God.' The season is truly animating and refreshing to the pious heart; and we entertain a hope, apparently well grounded, that the time of refreshing from the presence of the Lord has come, and that this excitement may prove to be the commencement of a general and powerful revival of true godliness."

And again: "It affords us pleasure here to state that the labors of our domestic missionaries have been acknowledged and blessed. As an evidence of this, the people among whom they have been laboring have presented us with most urgent solicitations that they may still be allowed to share the benefit of their services. We are pleased to see the manner in which missionary effort prospers wherever it is made."

The Corresponding Letter for 1823 says: "Several of our churches have been blessed, during the last year, with the reviving influences of the Holy Spirit, and have beheld many, both old and young, bow to the sceptre of Immanuel. In other of our churches present appearances excite the hope of similar favors. The desire for the universal spread of the gospel is also becoming more general." In that year the Sunbury decided to unite with the General Association, and its first messengers were sent in 1824. H. J. Ripley alone attended.

The Minutes and Letter for 1824 speak of the successful labors of two Associational missionaries and of the formation of one missionary society. On some of the churches God had been graciously pleased to pour out the influence of His Spirit. Harmony and brotherly love presided at the Association; but it was a matter of grief "to be obliged to state that there are still some among us opposed to the cause of missions." But the brethren were exhorted not to exercise unkindly feelings towards them, but to pray for them, "that the veil which darkens their understandings may be removed." C. O. Screven was Moderator, and H. J. Ripley, Clerk. The session of the Sunbury for 1825 was interesting. Some eminent and useful men belonged to the body at that time; among them was the eloquent, zealous and pious Henry O. Wyer, of the First church of Savannah; Dr. C. O. Screven, pastor at Sunbury; H. J. Ripley, pastor at Newport; James Shannon (a very learned man, converted from Presbyterianism by the thesis, "Did John's baptism belong to the *old* or *new* Dispensation?"); S. S. Law, of Sunbury; Andrew Marshall, pastor of First colored church of Savannah, and others. In its report, the Committee on Domestic Missions asserts its increasing conviction of the deserts of their Domestic Mission, adding: "Since it was established many souls have been converted; several churches which had, for some time, been gradually declining, have been revived and strengthened, and one church has been constituted through the labors of their itinerant brethren."

The Corresponding Letter for 1825 says: "The state of the churches constituting this Association, in some instances, gives us pain. There is too much indifference to spiritual things among us, and some of our churches are evidently in a declining state; yet, the Lord has blessed us, and caused His power to be made manifest among us. His preached Word has been made effectual in the conversion of sinners, and we indulge a hope that His children have been revived, and their faith more firmly established upon the Rock of Ages. We have enjoyed much Christian affection and harmony since we have come together, and hope that we feel as a band of brothers, engaged in promoting the glory of our Father's Kingdom."

In that year S. S. Law was Moderator, and H. J. Ripley was Clerk. The number of churches was 17; ordained ministers, 12; licensed preachers, 1; members, 5,165; baptisms during the year, 228.

Let us now turn our vision to the City of Augusta. Remarkable to say, sixty years after its foundation, no Baptist church existed in that city, although there were large Baptist churches in existence throughout the region around. In May, 1817, the first Baptist church was constituted, with eighteen members in the city, Abraham Marshall preaching on the occasion. During 1818 and a part of 1819 he acted as pastor of this church, but in the latter year, the trustees of Richmond Academy, for the second time, secured the services of Dr. Wm. T. Brantly, as rector of the Academy, and he, by permission of the trustees, preached to the Baptists gratuitously in the chapel. In the following year, 1820, he was elected pastor of the church, which then contained twenty-four members, and he served it most usefully until his removal to Philadelphia, as Dr. Henry Holcombe's successor, in 1826, when the membership of the church was seventy-four. Within two years after entering upon his charge of this church, Mr. Brantly had the pleasure of preaching the dedication sermon of a handsome church-building which cost \$20,000, the result of his own personal labors, and in which he preached to large congregations.

During his pastorate at Augusta, Dr. Brantly wielded a weighty, and judicious influence in Georgia, ever raising his eloquent voice and using his polished pen in favor of those noble and grand causes which have tended to elevate and enlarge our denomination. For four years he served as Assistant Secretary in the General Association, and when he left the State in 1826, the General Association

"Resolved, That as our beloved brother, the Rev. William T. Brantly, who has much endeared himself to us by his Christian deportment and faithful discharge of ministerial duties, is about to remove his residence from this State, we furnish him with a letter expressive of our affectionate regard and religious fellowship."

From Augusta we will turn our gaze to the centre of the State, bearing in mind that the state of religion in the churches was such as to bring grief to every devout mind. Divisions of sentiment existed. Religion in the family was neglected. Practical godliness was illustrated by comparatively few professors. The ordinary duties of religion were not sufficiently attended to. Church discipline was not duly regarded; and the support of pastors was by many not considered obligatory. On all these subjects the General Association requested its agents to preach, when on their travels; and the consequence was, as we learn from Sherwood's manuscript notes, on the 30th of May, 1823, messengers, who were chiefly laymen, sent by thirteen different churches, met in convention at Shoal Creek, in Jasper county, to take into consideration the necessity—1. Of a revival of practical religion; 2. Family and church discipline; and 3. The duties of Christians as church-members, in support of the ministry. The only two ordained ministers present were John Robertson, who was made Moderator, and Cyrus White, who was elected Clerk. Certain originators of the scheme, namely Shackelford, McDowell, McLendon, Smith and Hambrick, being present, were invited to take seats.

On the third item several texts were quoted showing the duty of members to support the ministry. Resolutions in favor of these three articles were adopted by the Shoal Creek Convention, and a Circular Address was issued which

maintained that the support of the ministry, church expenses, etc., are a charge on the church, "and bind every member in proportion to what he hath."

These articles were adopted by laymen chiefly; and, among the members of the Convention were William Walker, William Flournoy, Thomas Cooper and Wilson Lumpkin, all of whom were rich men, as were most of those who attended. Dr. Sherwood says, in his own quaint way: "If *they* would not flinch, certainly the *poor* ought not."

The General Association adopted these measures for its own, in June of that year, and vigorously urged them; but some of the Associations differed and were offended, as though the General Association was guilty of interference or presumption. The Ocmulgee, itself, at its session in November of that year, 1823, rejected the "third item," which afterwards became a subject much discussed, and a cause of bitter persecution—especially of Mr. Cyrus White.

To his note recording these circumstances, Dr. Adiel Sherwood appends this remark: "When we are offended with plain directions to duty, it is good evidence that we dislike it." From which we may infer that many were disinclined properly to sustain the gospel *at home*; yet, in that very Association \$318 were sent up for missions that year, \$445 the year previous, and \$280 the succeeding year.

It is to be feared that the custom of gratuitous itinerant work performed by all the ministers during the summer, in the different Associations at that day, was, in some respects, at least, prejudicial to the cultivation of a spirit of liberality among church-members; for at the very session in which the Ocmulgee condemned "*item third*," sixteen ministers agreed to spend, each, some weeks in itinerant labor among the settlements in the new counties.

Another endeavor on the part of the General Association was to originate some scheme or plan for the promotion of "a uniformity of church discipline." Jesse Mercer and William T. Brantly were appointed a special committee, in 1823, to correspond with the Associations, Conventions and distinguished individuals of the denomination, regarding the subject, and lay the information obtained before the body. As the views of the denomination were not supposed to be fully understood, the session of 1824 continued the committee, requesting it to gather further information, and report at the next session. In 1825 the committee reported, judiciously, that the matter rest for the present; "but," to quote from the Minutes for that year, "members of the Hephzibah, Sarepta and Tugalo Associations being present, stated the earnest solicitude of their respective bodies, that some measures should be taken to carry into execution the subject above mentioned.

"*Whereupon it was resolved*, That those several bodies and all the Associations in the State, be affectionately invited to send delegates for that special purpose, to our next session."

The next session was held at Augusta, but, as will be readily surmised, nothing further was done in the matter. It appears singular, however, for such a request to be made as representing the "solicitude" of bodies not in connection with the General Association.

In his Manuscript History of Georgia, Adiel Sherwood, who was the clerk of the General Association of the State, at that time, presents, in his private memoranda, some of the obstacles in the way of the measure proposed, which appeared, of course, to infringe upon the sovereignty of the churches. He says: "What is approved by one church is condemned by another in the same vicinity. For instance, some think that the testimony of respectable worldlings may be adduced *pro* or *con*. in regard to a member's conduct; others admit of that from the church only. Some maintain that public offences require private dealing, and quote Matthew chap. xviii; others more correctly (?) confine Matthew's directions to offences against your own person. Some approve of washing the saints' feet as an ordinance; others reject the perpetual obligation altogether; while some perform the ceremony at times, but not as an ordinance." To say no more on the subject, this terse presentation of its difficulties manifests the injudiciousness of any attempt at promoting or enforcing a strict uniformity of discipline among independent and sovereign churches.

These difficulties, showing the actual impossibility of introducing perfect uniformity of discipline, caused the measure to be dropped entirely, but it cannot be doubted that the more intelligent members of our denomination, in that day, experienced the evils resulting from the laxness of discipline, and foresaw the numerous troubles which afterwards resulted from loose and divergent views of church discipline and desired to avert them.

To show something of the want of harmony, and divergence of views in regard to discipline, and the general state of unchristian feeling that existed at that period, it may be noted that in 1825, the Hephzibah Association *rejected a petition* to send messengers to the General Association and correspond with it, and to seek to bring about a *uniformity of discipline*. The next year, 1826, it appointed brethren Cummings, Huff, Granade, Gray and Brinson, a committee, to visit Bethesda church and rectify some disorder; "and if order cannot be effected, then the committee to be clothed with authority to *expel all the disorderly part of the church*, and give letters of dismission to those that are in order, to join some church that is in order, provided the church will act in conjunction with the committee." In regard to this, Dr. Sherwood, writes, "This is the earliest record of Associational usurpation."

At its session in 1825 at Rocky Creek church, on the 13th of September, the Ebenezer

Resolved, "That we set apart Friday and Saturday, before the fourth Sabbath in January next, as days of fasting and solemn prayer to God, that He would pour out his blessings on the churches in general, *that brotherly love may abound more and more*, and that His common blessings may be generally poured out on our land."

The General Association wisely sought to unite the efforts of the denomination in promoting harmony, good order, godliness and zeal in the advancement of missions, education, temperance, and the establishment of Sunday-Schools and Bible societies.

In its address to the Associations, in 1825, it solemnly urged them to co-operate in attaining these ends, soliciting "a fair hearing" for its cause. Evidently the production of Jesse Mercer, it concludes thus:

"If you have objections to our plan, we say, as we have always said, meet us, and we will endeavor so to shape the Constitution of our Association as to remove every objectionable feature. We do not wish, nor expect, to have a system partial or exceptionable; but it has been our aim to act upon a plan in which all the Associations might harmonize.

"Do you object to us that we are advocates for *missionary exertions*? Then, brethren, your controversy is not with us, but with the apostles of our Lord, and with the Saviour Himself, who by his own command gave the first missionary impulse, under the force of which a grand system of missions has been ever since in successful operation. To our common Master, then, we refer you, and by his judgment you and we must stand or fall.

"Do you object to us that we *connect money and religion*, in conducting our plans of usefulness? Then your objection lies no more against us than against the inspired advocates of the Christian faith, who appealed to the beneficence of the churches for equalizing pecuniary burdens, and for diffusing the glad tidings of the gospel.

Do you object to us that our plan contemplates the *education* of indigent young men, called of God and their churches to preach the gospel? We meet this objection with the assurance that we never thought the cause of God needed either the learning or the ignorance of any man to help it on; but we have always considered that every minister of the gospel should be apt to teach, which he could not be unless he had previously learned something; and that God had made it incumbent on us to seek the best preparation for His work. If you who decry and undervalue education will come forward and exhibit to us specimens of your own preaching, according to the form of sound words, with as cogent reasonings, with as pure a style, and with as uncorrupt doctrines, as we find in the New Testament, then we will allow you the full weight of a consistent judgment in this matter. Or, if you will send forward any one of

your own number, who has been himself favored with the advantages of education, and he shall say that learning and intellectual improvement are needless or hurtful appendages to the ministerial character, then we will confess that we have formed a hasty judgment on the subject, and that it will be well for us to revise our decision.

"Do you object to us that we are *seeking some peculiar pre-eminence*, and aiming to climb the heights which ambition desecrates from a distance? But here, brethren, we could with equal speciousness retort the imputation, were we not restrained by brotherly love and forbearance. For, whether do we, who unite in one body where no distinction or pre-eminence can exist, or they who stand off with the reproachful insinuation, 'I am holier than thou!' more justly incur the suspicion of sinister aims?

"But we will not believe that you are so far gone in the spirit of captiousness and cavilling, and we therefore reiterate our most affectionate invitation to you, and add our earnest prayer that you may stand, perfect and complete, in all the will of God, rooted and grounded in the faith, and at all times prepared to give to every one that asketh a reason of the hope that is in you, with meekness and fear.

JESSE MERCER, *Moderator.*

ADIEL SHERWOOD, *Clerk.*"

This extract is given for three purposes—to show something of the aims and objects of the General Association; to exhibit the earnestness with which the Association brethren sought to secure the co-operation of others; and to manifest the spirit which animated the leaders in the General Association. One of the prime objects of the General Association was to advocate the cause of missions, and in the very session of the body which sent forth the above address, Jesse Mercer preached a missionary sermon, on Sabbath morning, after which a missionary collection was taken up that amounted to \$218! At the present day such a collection would hardly be surpassed.

The General Association from its origin, took also a bold and outspoken position in regard to education, both theological and classical. In 1826, its executive committee was instructed to "prepare a plan to provide a fund for purposes of theological education," and, in their report the following year, "they recommend that each member of this body, and the several ministering brethren in our bounds, be requested to use their exertions to advance this object by removing prejudices and showing the value of education to a pious ministry. There are in the State, *more than twenty thousand members*. Is there one of these who would be *deprived of the privilege* of giving fifty cents for so desirable an object?"

The Association in 1826, resolved also, that it felt "a deep and lively interest in the design of the Convention of South Carolina, to establish a Seminary of Learning in the neighborhood of Edgefield Court-House, and that we do cordially concur with said Convention in carrying its design into effect, and that we will to the best of our means, contribute to its advancement." Brethren Brantly and Mercer, were even appointed to meet the South Carolina committee at Edgefield S. C., and confer with it.

So far but three Associations have formally connected themselves with the General Association—the Georgia, Ocmulgee and Sunbury. The Sarepta, however, acknowledges and approves of its existence by sending corresponding messengers. This was the case, for a time or two, also, with the Yellow River Association, which was formed in 1824. The other Associations held aloof; but the Hephzibah and Ebenezer obtained a *quasi* representation through the delegates sent by the missionary societies within the bounds of those Associations. There is no denying that there was a decided opposition to the General Association, arising mainly from an apprehension that the Association might seek to exercise too much power over the Associations and churches, and attempt to diminish or curtail their freedom of action. Perhaps reason for opposition was also found in its attempt to promote uniformity of discipline,* as there certainly

*The reader should be informed that desire for a uniformity of discipline was no new thing in Georgia among our churches. As far back as 1808, steps to that end had been taken in the Hephzibah Association; for, in the Hephzibah Minutes of 1809, we find this entry: "Agreeably to a resolution of last year, brother Hand presented the Philadelphia Confession of Faith and Summary

was, in its strenuous endeavors to advance the cause of missions, education and temperance.

Grieved and disappointed that so few Associations coincided with its views and operations, after the lapse of four years, the General Association, in 1826, resolved, unanimously, "That, as several of the Associations in this State have not encouraged the designs of the General Association and, as it seems now doubtful when or whether they will concur, therefore the second Article of our Constitution is so amended that Auxiliary Societies may be admitted as component parts of this body on exhibiting their Constitutional Rules for our approbation :

"*Provided*, That, in all cases, when the Associations, in which the societies shall be located, may manifest a wish to join our body, the said Auxiliaries shall be blended with the Associations in which they are located." In accordance with this action, afterwards, for years, the Hephzibah, Sarepta, Yellow River, Flint River, Pike County Auxiliary Societies, and many others sent delegates to the State Convention. They constituted what we now simply denominate Mission Societies. The form of Constitution for these Auxiliaries, prescribed by the session of 1826, was as follows :

"It will be seen, by reference to the twelfth Article of these Minutes, that Auxiliary Societies are entitled to send delegates to this body, and enjoy all its privileges. A form of Constitution for such is here submitted, with the earnest wish that they may be formed in many neighborhoods. Why could not each church resolve itself into an Auxiliary ?

"Article 1. The subscribers, cordially approving of the object and Constitution of the General Association of the Baptists of Georgia, do agree to form a society, to be called the Auxiliary Society of —, whose sole object shall be to co-operate with the General Association in encouraging missions, and *especially* the education of pious young men of our denomination preparing for the ministry.

"2. All persons paying one dollar or upwards annually, shall be members of this society.

"3. The business of this society shall be conducted by a Board of Directors, composed of a chairman, a clerk, a treasurer and two other members, who shall hold their offices one year, or till others are chosen.

"4. The duties of these officers shall be the same as those of similar officers in other well-regulated societies.

"5. The funds of this society, shall be transmitted annually to the treasury of the parent institution.

"6. No persons shall be messengers to the parent society, but such as are decidedly friendly to its interests and of good moral character.

"7. The Board of Directors shall meet when the interests of the society require it, and may call a meeting of the members annually or oftener.

"8. This society may receive donations from other than regular members.

"9. All moneys paid into the general treasury, shall be appropriated at discretion, but, when the object designed to be assisted shall be designated by the donors, to such objects it shall be sacredly applied.

"10. This Constitution may be altered at any regular meeting of the society, two-thirds of the members present concurring therein."

In accordance with this constitution, many "Auxiliaries" were formed the names of some of which are recorded here, in addition to those already given : *McDonough, LaGrange, Jasper County, Butts and Monroe, Putnam and Baldwin, Sharon, Rocky Creek, Chattahoochee, Morgan County, Gwinnett County, Tugaloo Society, Muscogee, Troup, Athens, County Line, (Talbot County,) Walton County, Gainesville, Monticello, Columbus, Twiggs County, Mercer Institute, Newton County, Mountain Creek, (Harris County,) Island Fork, (Gwinnett County,) Meriwether County, Macon, Thomaston, Piney Grove, (Richmond County,) and Coweta and Heard Counties.*

of Discipline. The Association, wishing to proceed with caution in a matter of such importance, thought proper to recommend a convention of delegates from the several Associations with whom we correspond, to meet at Powellton, in Hancock county, on Saturday before the first Sunday in May next, to review and (if need be) revise the same. Brethren Franklin, Talbot, Boykin and Robertson are appointed to represent this Association in that Convention." "Through a lack of proper authoritative records, we are unable to ascertain what was the result of this action, but we opine that nothing was done of any material influence.

Almost alone with the aid of these Auxiliaries the noble old Georgia Association for at least ten years carried on the business of the Convention, promoting its interests and maintaining in our State among Baptists, an interest in every good word and work. But it should be clearly understood, that the best men of the denomination in the State, were all the while actively co-operating with one another in the Convention, as the body is now called; for, in pursuance of a resolution offered in 1827, the name "General Association" was formally changed in 1828, to that of "*The Baptist Convention of the State of Georgia.*"

For a few moments, now, we will consider the Ebenezer Association. Formed of fourteen churches, in 1814, with a membership of 675, its increase was as follows: in 1816, twenty churches, 681 members, twenty-six baptisms; in 1818, twenty-one churches, 876 members, thirty-two baptisms; in 1820, twenty-five churches, 1,065 members, fifty-six baptisms; in 1821, twenty-six churches, 1,085 members, thirty-eight baptisms; in 1822, twenty-six churches, 1,019 members, forty-four baptisms; in 1823, twenty-eight churches, 1,048 members, sixty-seven baptisms; in 1824, twenty-nine churches, 969 members, forty-eight baptisms; in 1825, thirty churches, 1,070 members, and ninety-one baptisms; in 1827, thirty churches, 1,074 members, one hundred and twenty-nine baptisms; and in 1828, there were thirty-two churches, 1,198 members, and during the year two hundred baptisms. In the year following, 1829, there was an increase of four churches, the members increase to 1,431, and there were two hundred and seventy baptisms. In 1829, thirty-four churches had 1,502 members, there having been four hundred and ten baptisms. The Corresponding Letter of that year speaks with gratitude of a very general outpouring of the Spirit in the bounds of the Association, and affirms that the churches were united in love and fellowship, showing the effects of the great revival of 1827.

In its early years it corresponded with the General Baptist Board of Foreign Missions, at Philadelphia, and approved of the establishment of a theological institution. It appears that the Board of Foreign Missions, with a view to the establishment of what, in the end, proved to be Columbian University, requested the opinions of our Georgia Baptist Associations concerning the measure. The reply given by the Ebenezer Association, in 1819, was:

"The Board of Foreign Missions having requested the sentiments of the churches and Associations, respecting the establishment of an institution for the education of young men called by the churches to the ministry, and who have not funds of their own to aid them in obtaining a suitable education; the opinion of this Association is that an institution of that kind, upon proper principles, is laudable, but not being satisfactorily informed as to the plan spoken of, hope the same will be had in consideration until next Association."

The next year, 1820, the Association adopted the following:

"We are of opinion that such an institution appears laudable, but as we are unable to foresee any special benefit arising from it to the churches generally, we can, therefore, only say, we are willing that our brethren who are in favor of such a plan should pursue that object; and if, at any future period, we get more fully convinced of its utility, we shall the more cheerfully come into the measure."

In the same year the Ebenezer concurred with the Ocmulgee Association in the plan for Indian Reform, appointed trustees to act in concert with those of the other Associations, and urged its ministers to explain the plan and raise funds to carry the laudable scheme into effect. This co-operation was continued the next year, and a Circular Letter, written by the clerk, John McKenzie, was adopted, which is a good missionary document, ending as follows:

"We would now call your attention to the laudable undertaking of this Association, to act in concert with the Ocmulgee and Georgia Associations in establishing a school in the Creek Nation; and, as there are some of our brethren who appear not willing to engage in the work, we believe it is for the want of light. For if the gospel is to be preached in all the world for a witness to all nations; and if the birth of Christ was to be 'glad tidings of great joy to all people;' we ask if they are not a nation? If they are, the gospel is to be preached to

them. Are they a people? If they are, then the 'glad tidings of great joy' are to reach them. But they have no written language into which these glad tidings can be translated. They must, therefore, be taught to read them in some language into which they already are, or may be translated. This cannot be done without expense. We entreat you, dear brethren, to open your hearts and hands and come up to the help of the Lord against the mighty. Isaiah saith, 'The wolf shall dwell with the lamb, and the lion shall eat straw like the ox.' From this Scripture we understand that the disposition of the wolf and the lion are to be changed. We have by the sword compelled the Indian to lay down the tomahawk and the scalping-knife, but their disposition is not yet changed, and nothing can effect that but the gospel. Dear brethren, let us call to mind that glorious night on which the Saviour was born. The angels brought the glad tidings to the shepherds, and immediately there was heard a heavenly host singing, 'Glory to God in the highest, on earth peace and good will toward men.' If it was a matter of so much joy to the angels to bring these glad tidings to man, how much more ought we who are the happy participants of this gospel to rejoice in sending it to the poor benighted heathen!"

This is given as a fair illustration of the arguments advanced in that day to incite an interest in Indian mission work. The consequence of this address was a unanimous determination, the next year, 1822, to continue "in that laudable pursuit;" and the report of the Board of Trustees, of that year, for instructing and evangelizing the Creek Indians, was published in the Minutes. It has already been referred to. It tells of two tours made by Mr. Compere, and of the expectation that he would be soon settled in the Nation. The report contains this appeal to the three co-operating Associations: "We entreat you not to suffer yourselves to be too soon shaken in mind, or removed from the 'help of the Lord against the mighty;'" and was signed by Jesse Mercer, Secretary; and yet, in the Minutes of 1823 we find this entry: "Took under consideration the Indian Reform—whether to continue or discontinue; and it was discontinued." The following year, 1824, a motion to reconsider the matter was lost; and so, also, was a motion to reconsider the action of 1823, by which a communication in reference to union with the General Association was "thrown under the table." In all these years we see small evidence of spirituality and growth in the churches. There were no expressions indicating love and harmonious fellowship. Some of the most prominent ministers, such as John McKenzie and John Blackstone, changed their views and became violently anti-missionary in their proclivities, after having manifested a strong missionary spirit; yet the Minutes of the General Association for 1825 assure us that during these years the Ebenezer Missionary Society was in vigorous operation, and had an agent in the field collecting mission money with considerable success.

At that time the churches of the Association were situated in Twiggs, Laurens, Wilkinson, Pulaski, Baldwin, Monroe, Dooly, Washington, and Telfair counties, and its prominent ministers were Eden Taylor, Henry Hand, John Blackstone, Charles Culpepper, James Steeley, John Ross, John McKenzie, Adam Jones, Vincent A. Tharp, and Theophilus Pearce.

Among the ministers of this Association was John Ross, whose name has already been mentioned. He was a Virginian by birth, and born in 1781, emigrating to Georgia with his father in 1798. He was among the earliest of those who settled the long-coveted land between the Oconee and Ocmulgee rivers, and was a man of more than respectable talents as a preacher. He lived in the Ebenezer Association until 1830, and was for several years its Moderator, although differing from the majority of his brethren in that Association in regard to the benevolent enterprises of the day. He was their firm friend and constant supporter, while the Association generally were opposed to them. Their opposition affected his zeal, however. In 1825 he was a messenger of the Ebenezer Missionary Society to the General Association at Eatonton. In 1830 he removed to Upson county, and held church membership within the bounds of the Columbus Association, over which body he presided until his death, in 1837. He was a man of great popularity, of persuasive eloquence and impassioned manner, beloved and confided in by all who knew him. In the last years of his life, he

gave freer vent to his zeal in behalf of missions and education, and exerted a commanding influence in the Columbus Association. At the State Convention in Talbotton in 1836, he warmly advocated the establishment of a Baptist college in the State; and attended the noted ministers' meeting in Forsyth in July of the same year, entered deeply into its measures, and was instrumental in accomplishing much good.

Vincent A. Tharp was another leader in the Association. He, too, was a native of Virginia, born in 1760, and a soldier in the Revolutionary war, and was licensed in Georgia about 1800, serving several churches in Burke county. He moved to Twiggs county, and was pastor of the Stone Creek church. He was a man of forecast, benevolence and influence. His ability was great. Among the prominent traits of his character were benevolence and hospitality. Such men as Polhill, Franklin, Ross, Rhodes, Baker, McGinty and Mercer were his frequent guests. He died in 1825, having repeatedly been the Moderator of the Ebenezer Association, Rev. Charnick Tharp was his son, and Rev. B. F. Tharp is his grandson.

Theophilus Pearce was also a Moderator of the Ebenezer Association for several years. He was ordained by Vincent Tharp and Henry Hooten in 1815. He was a useful man, and, though of limited education and indigent circumstances, he was highly respected wherever known. To the sick and dying he was a frequent visitor, and thus made himself greatly useful.

We will now briefly glance at the spirit which seems to have animated the Hephzibah Association during the second and third decades of the century. Its opposition to the General Association has been stated. Its unfriendliness to missions was strongly manifested; and all the mission work accomplished by the Association for years, was through the agency of the Hephzibah Mission Society, which seems to have been quite an efficient organization, owing to the zeal of a few active and benevolent members, notably Charles J. Jenkins. At its third anniversary, held at Providence meeting-house, Jefferson county, this society had \$273.40 in the treasury, and reported one missionary in the field. We find its messengers in all the Associations for years, and also several times in the General Association. The Association itself received the messengers of this society and bade it "God speed," but assisted not in its benevolent endeavors. It, however, recommended those friendly to foreign missions to meet and form a foreign mission society, if they felt so inclined, which was done, and the society continued in existence for several years.

In the fall of 1824, it consented "to allow all the brethren that wish to join together and correspond with the General Association, or to join in with mission societies, by correspondence or otherwise, but to be entirely separate and distinct from the Association."

This action, doubtless, was due to the efforts of Rev. J. H. T. Kilpatrick, then a new member of the Association. The next year, 1825, his church, Buckhead, and Isaac Brinson's church, Brushy Creek, by a petition, requested the Association to send messengers to the General Association of the State, to view its order and modes of operation; but Mr. Kilpatrick was absent from the session of 1825 and, to forestall any further efforts looking to a connection with the General Association, the body ordered the following to be a part of its Decorum: "This Association shall have no right to correspond, by letter or messenger, with any General Association, or Committee, Missionary Society, or Board. Any brother moving either of the above subjects in this body, shall be considered in disorder and, therefore, reprov'd by the Moderator. But we leave any brother or brethren free to correspond or contribute or not—just as their feelings may be in the case." But, at the request of the churches, the act was cancelled the following year, 1826, and the old Decorum was restored.

To account for this unhappy condition of affairs, it is necessary to state that Rev. George Franklin, a ruling spirit, and who had been strongly missionary in sentiment, died in 1815 or 1816. Rev. Charles Culpepper, another strong man, and a ruling spirit, had become connected with the Ebenezer Association. Charles J. Jenkins had moved into the bounds of the Sarepta Association. The Rosses, R. E. McGinty, Edmund Talbot, F. Flournoy, had become members

of the Ocmulgee Association. Henry Hand, also, had moved to a distance, and Winder Hillsman was dead.

All the strong missionary men had thus been removed from the Association, while J. H. T. Kilpatrick, having but recently become a member of the Association, had not, as yet, acquired sufficient influence to counteract the anti-missionary element which, assisted by Joshua Key and Jonathan Huff, he finally succeeded in overcoming. A turn of the tide occurred in 1828, as will be seen hereafter, but it was not until 1830 that the body officially recognized the General Association, when M. N. McCall, Jonathan Huff, Beasley, Polhill, Dye, Hudson, Sinquefield and Allen were appointed a committee to visit the Convention as spectators, witness its order, ascertain who composed it, and learn its methods of procedure.

A few data will exhibit its growth and spiritual prosperity. In 1813, it numbered 36 churches and 922 members; in 1817, there were 33 churches, 2,197 members and 125 baptisms; in 1820, there were 34 churches, 2,107 members and 110 baptisms; in 1821, 35 churches, 1,806 members, 155 baptisms; in 1824, 36 churches, 1,447 members, 77 baptisms; in 1825, 35 churches, 1,085 members. During these last five years there had been a decided decrease, which was recovered in the years following, which included the grand revival times from 1827 to 1831.

In the Sarepta Association there seems to have been a much better benevolent tone. It commended missions, praised its mission society, encouraged tract societies, corresponded with the Foreign Mission Board, sent its ministers on domestic mission tours and appointed messengers to the General Association, but declined to become a constituent member; nor did it consent to do so, until 1835. It should be borne in mind, that Charles J. Jenkins, Sr., who resided so many years of his life within the bounds of the Hephzibah Association, resided in the limits of the Sarepta Association, from 1818 to 1822, when he moved to Apalachicola, Florida.

Two new Associations were formed in 1824, two years after the constitution of the General Association. These were, *The Yellow River*, and *The Flint River* Associations. The former was constituted September 18th, by a committee, the members of which had been appointed by the Sarepta and Ocmulgee Associations at Harris' Springs, Newton County. The presbytery was composed of Isham Goss, Reuben Thornton, Edmund Talbot, James Brooks, Iverson L. Brooks, Richard Pace and Cyrus White. The latter was organized by brethren appointed by the Ocmulgee and Ebenezer Associations, namely, Edmund Talbot, J. Nichols, D. Montgomery, J. Callaway, J. Milner, V. A. Tharpe, T. Pearce. To form these Associations twenty-one churches were dismissed from the Ocmulgee Association, but six newly constituted churches also united with the Flint River, making twenty in all; while the same thing happened in the case of the Yellow River, six newly constituted churches uniting with seven dismissed from the Ocmulgee, making thirteen which at first composed the Association.

At its first session the Yellow River appointed five messengers to the General Association, one only of whom attended—Joel Colley, who was Moderator of this Association for many years.

The Flint River, at first, flatly refused to correspond with the General Association.

Both shared richly in the glorious benefits of the great revival of 1827 and 1828, and both enjoyed the valuable evangelical preaching of such men as A. Sherwood, John E. Dawson, Jonathan Davis, E. Shackelford, J. H. Campbell, J. S. Callaway and V. R. Thornton. Yet the Yellow River departed from the old Baptist faith of missions, Bible societies, etc., refused a seat in its body to Rev. A. Sherwood, as a representative of the State Convention, in 1833, and to this day has never connected itself with the Georgia Baptist Convention; while the Flint River, which for nearly twenty years declined co-operation with the Convention and with missionary Associations, came into full accord with them, and has heartily and most liberally engaged in mission, Sunday-school and educational enterprises to the present day.

We have thus given a glance at the general state of religion, in our denomination in Georgia, in the first half of the third decade of the century, and have touched lightly upon the history of the Associations formed in the State at that period. After a study of the records, we present the following as an approximately correct table of the statistics of our denomination in Georgia, for the year 1824. The figures were taken from the printed Minutes of the various Associations :

ASSOCIATIONS.	CHURCHES.	ORD. MIN.	LICENTIATES.	TOTAL.
1. Georgia,	37	23	5	3,194
2. Ocmulgee,	42	16	2	2,973
3. Sunbury,	18	10	0	5,257
4. Yellow River,	20	11	1	662
5. Sarepta,	32	5	5	1,366
6. Hephzibah,	36	13	4	1,447
7. Ebenezer,	29	14	2	969
8. Flint River,	20	5	2	523
9. Tugalo,	15	10	4	1,017
10. Piedmont,	15	8	0	700
	264	115	25	18,108

While as correct as statistics usually are in our Associational Minutes, yet the following considerations will show that the aggregate was larger than these figures represent. In the first place, the statistics of some churches for 1823 are given in the Minutes; in the second place, some churches were dismissed from one Association to aid in forming another, and had not yet made application for admission, and, therefore, are not estimated here; and, in the third place, there were new churches constantly forming which had become attached to no Association, and whose statistics do not appear in this table. Still, these figures are somewhat below those given by Dr. Sherwood, in the General Association Minutes of 1825, and quoted by Dr. Campbell, on page 15 of his book, as applying to 1825, by a slip of the pen, perhaps. The discrepancy is due to the fact that Dr. Sherwood counts the membership of six South Carolina churches, belonging to the Tugalo Association, which, of course, should be omitted from the Georgia statistics. He gives, also, the statistics of 1821, for the Hephzibah and Ebenezer Associations, while, in the mean time, various churches had been dismissed from these to form other Associations, thereby reducing the total membership of the Ebenezer and Hephzibah Associations, in 1824.

XII.
EDUCATIONAL.
1825-1829.

XII.

EDUCATIONAL.

“INDIAN REFORM” ONCE MORE—CONCLUSION OF THAT MISSION—CAUSE OF ITS ABANDONMENT—SKETCH OF E. L. COMPERE—CONTRIBUTIONS OF THE GEORGIA BAPTISTS—INTEREST IN EDUCATION—FEW EDUCATED MEN—THE STATE CONVENTION AND EDUCATION—ADDRESS OF 1826—COLUMBIAN COLLEGE—A FUND FOR THEOLOGICAL EDUCATION—OPONENTS OF EDUCATION, SOME OF THEIR NOTIONS—ANECDOTES ILLUSTRATIVE OF IGNORANCE—“GO PREACH MY GOSPEL.”—WHAT MERCER SAID ABOUT “INSPIRED SERMONS”—DR. A. SHERWOOD.

We now turn our attention to those matters which occupied the attention of the denomination subsequent to 1824. One of these was the matter of “Indian Reform,” which consisted in the support of an Indian Mission and school among the Creek Indians in Alabama, at Withington Station, thirty miles south of Montgomery.

Though sustained largely by the Georgia Baptists, this mission was under the control of the General Board, at Philadelphia, which had been formed in 1814. That board appointed Rev. Francis Flournoy superintendent, but he declined the appointment, and Rev. Lee Compere, of South Carolina, was appointed in 1822. The mission was actually commenced in 1823, much to the gratification of many Georgia Baptists.

It has not been deemed necessary to dwell very minutely upon this Indian Mission, for the reason that no very special results ensued, and because the Baptists of Georgia soon lost their interest in it. Indeed, the last contribution for it was sent up to the Convention in 1828, and the amount was thirty dollars only. The reasons for this are put on record in the report of the Mission Board of the Georgia Association for 1825. After stating, among other items, that three hundred dollars had been appropriated to the Withington Station, the Board continues as follows:

“The indisposition of some Associations, and many churches and individuals, towards missionary effort and friendly co-operation, are sources of our regret. This is attributable, in a considerable degree, to a circumstance which your Board would willingly have passed by in silence. A general expression of disapprobation against the part which the superintendent of Withington Station has acted, has come up from the churches and many individuals, which calls for his removal. But very few churches have contributed at all to replenish our funds this year, and where any sum has been sent up, it was prohibited by most of them from being appropriated to said Station. Hence your Board think that they are called upon to act immediately on this subject; for, as individuals, they are not able to support said Station, and are unwilling any longer to be responsible for the monied transactions of said superintendent. They are not wholly unaware of the responsibility of their situation, nor of the delicacy with which they should handle the feelings of their brethren. They intend to make an expression of their opinion, not on the private or moral character of Mr. Compere, but upon those parts of his conduct which have rendered him odious in the eyes of this community, and which have dried up the stream of munificence which flowed to his support. They have not formed their opinion concerning

him from public rumor, nor from paragraphs of party papers, but upon his own public and private letters. They feel confident that his acts have a bearing so unpropitious on the whole course of missions, that very little, if anything, will be done in their behalf until he is removed. As we stand connected in his support with the General Convention of our denomination, we do not feel fully authorized to depose him; but we think we cannot do less than to disclaim any connection with a man whose acts have brought said cause into such disrepute. Therefore, the Board recommend the adoption of the following resolution:

“*Resolved unanimously*, That we withhold further support from the Withington Station.”

“The reasons which have induced us to recommend the adoption of the resolution are: That the Rev. Mr. Compere has meddled with concerns foreign to his mission; he has, unasked, charged the United States Commissioners with corruption in making the treaty; he has taken sides with those who are endeavoring to render it (though an act of the general government) null and void, and he has vindicated the murderers of McIntosh. He has violated his agreement with this Board, and disobeyed the instructions given him; he has treated these instructions with indifference and contempt; when written to and cautioned by the President of this body, ‘that the course he was pursuing would bring the mission to ruin,’ instead of returning a respectful answer, he has endeavored to vindicate his conduct; and has since continued to act so opposite to the spirit of his instructions, and that of a cautious missionary of the Cross, that they are compelled, though reluctantly, to take the present course.

“*And be it further resolved*, That a copy of these proceedings be forthwith transmitted to the General Convention of our denomination in the United States.

“JESSE MERCER, *President*.”

“J. P. MARSHALL, *Secretary*.”

The Mission Board, which suggested such summary and decided measures, was composed of Jesse Mercer, Adiel Sherwood, Malachi Reeves, J. Roberts, J. H. Walker and E. Battle.

Of course we are obliged to accept the statements of the report made by such men as correct. Mr. Compere, however, felt it to be his duty to act as he did, in justice to the Indians, among whom he resided, and he claimed to the day of his death, that his course met the emphatic approval of John C. Calhoun, Secretary of War during Mr. Monroe’s administration. Nevertheless, his conduct must have been decidedly injudicious, for a Christian missionary acting under instructions to which he had consented to yield compliance.

He was born in England, November 3d, 1789, and died in Navarro County, Texas, at the residence of his son, T. H. Compere, June 15th, 1871, in his 81st year. He was educated at Bristol, England, under Dr. Ryland, and was raised to business in London. By the Baptists of England, he was sent out as a missionary to Jamaica, but the sickliness of the climate compelled him to remove to South Carolina. In 1822, he was appointed missionary to the Creek Indians, among whom he remained six years, with his wife and family, faithfully and zealously performing his official duties. When he was at the head of the Creek Mission-school it contained about two hundred Indian children as pupils. These he taught, assisted by his wife and Mr. Simons, afterwards a missionary of the Boston Board to Burmah. His wife’s maiden name was Susannah Voysey, who was born, reared and educated in London, and an extraordinary woman of great worth and strength of character. The prayer-meetings in the mission house were largely attended by the Indians and their children. The colored slaves of the Indians were also fond of attending, which was offensive to some of the more wicked ruling chiefs. On one occasion, in the absence of Mr. Compere, when his wife was conducting the meeting, about twenty of the negroes who were in attendance were forcibly ejected from the meeting and whipped. The next day, Mr. Compere rode to the Indian Court or Council, dismounted, walked boldly up to the scowling chief and took a seat by his side. Perceiving the ill-temper of the Indians and a desire to intimidate him, he turned and looked the chief fully in the face, and said mildly but firmly, “I am not afraid of

you," and gazed fixedly into the chief's eyes. Presently the stern features of the chief relaxed and a smile appeared on his countenance. He then proceeded with the business of the meeting. At the proper time, Mr. Compere took his stand in front of the chief and remonstrated against the cruel treatment of their slaves by the Indians in a set speech, during which a prominent chief fiercely raised his club to strike. As he was behind the speaker, his act was unknown by Mr. Compere until he had finished his address, when the Indian himself approached and apologized for raising his club to kill him, saying he could not and would not kill so good a man. Afterwards Mr. Compere had no further troubles with the Indians. The removal of the Indians to the Territory, broke up the mission and Mr. Compere bought and lived upon a farm twelve miles east of Montgomery. He afterwards resided in Tennessee, Mississippi, Arkansas and Texas, always preaching when his physical ability enabled him to do so. He met heavy pecuniary reverses before the war, and lost all the rest through the vandalism of armed ruffians in Arkansas, during that struggle; everything was destroyed, even his library, memoranda, papers and relics of his past life and history.

Mr. Compere is described by one who knew him well, as a man of quiet unassuming dignity, urbane and deferring to others, yet conscious of his own abilities. Untrammelled by hobbies and independent in thought, he was decided in his convictions and opinions, and very pronounced in favor of everything generally acknowledged to be morally or religiously right. He was decidedly a Regular Baptist, and an emphatic preacher of what is called "doctrine," but never preached often on exciting topics of dispute among denominations. Always endeavoring to have a conscience void of offence towards God and man, he made himself at home in every company. With the lowly and unlettered he was unpretending, and, yet, without straining he showed himself the peer of the most pretentious, without seeming effort commanding the respect of the highest and most distinguished. In sentiment and practice he was a whole-souled "Missionary." His style as a preacher was lively, pointed, earnest, solemn and solid. In holy things he never indulged in lightness, yet he was a most pleasant and affectionate fireside companion, and possessed a smiling, pleasant countenance, with eyes whose expression was full of kind feeling. He was twice married, left several children, some of whom have proved very useful. One of them Rev. E. L. Compere, resides at Witcherville, Arkansas, Rev. Thomas Hechijah Compere, lives in McLainsborough, Texas, and Mrs. Susannah Muscogee Lyon, a daughter, lives at Moulton, Alabama. The last two were born while Mr. Compere was a missionary at Withington Station, and were named by the chiefs.

No more money was sent up by the churches of the Georgia Association for the Creek Mission; but, for three years longer, the Auxiliary Societies of the Ocmulgee and Ebenezer Associations send up gradually-diminishing sums; and then the Withington Station Mission disappears from Georgia Baptist history. It was a fair and honest endeavor, nevertheless, on the part of men burning with a desire to benefit their fellow man, and the flame kindled then has never expired since, for no State in the South, perhaps, has felt a deeper interest in Indian Missions than Georgia, or contributed more to maintain them. The Mission actually concluded with the removal of that portion of the Creek Indians west of the Mississippi, in 1829, and, until their departure, Mr. Compere remained with them as Superintendent of the Withington Mission Station.

In the Minutes of the General Association for 1826, we find this entry: "According to the wish of the Ocmulgee and Georgia Associations, as expressed in their Minutes, their funds were transferred to this body, to be appropriated in such manner—for missionary purposes—as it shall deem best," and one hundred dollars were appropriated to insure to the delegates appointed by the Ocmulgee Association a seat in the General Convention.

The General Association thus, in 1826, became the recognized common medium through which the Georgia Baptists made their contributions for benevolent purposes of all kinds. Two years before, in 1816, the Georgia Association had established its Mission Board, and during that time this Board

received, from individuals and churches, about \$5,000. It donated about \$1,900 to the Creek Indian Mission, about \$1,000 to Columbian College, and over \$1,100 to general missionary purposes, through the General Convention, besides turning over more than \$1,000 to the Treasurer of the General Association of Georgia.

During these years the mission societies of the Sunbury, Hephzibah, Ocmulgee, Ebenezer and Sarepta Associations have all been collecting and disbursing funds for State itinerant work, for Indian Missions, for Foreign Missions, and for Columbian College. The Sunbury Association, through its Mission Board, continuously maintained several missionaries on the seaboard, who labored mostly among the colored people, and performed a work which redounds to the credit of that body, and which the historian could not fail to chronicle without being recreant to duty.

Among the items reported, at the Convention of 1825, by Rev. C. White, was the collection of \$17.50, for educating ministers; \$10.00 for Indian Reform, and \$5.00 for Burman Mission. It is but appropriate to record again that, at the same session, a collection of \$218.00 was taken up after the missionary sermon was preached by Jesse Mercer on Sabbath morning. In the following year, 1826, he preached on missions, Sunday night, and \$67.25 were collected. In the morning Dr. William B. Johnson, of South Carolina, had preached on the education of pious young men, and \$108.00 were collected for the purpose. Luther Rice and Basil Manly, Sr., were present and, it is presumed, lent their influence to the cause of education; for the body engaged to support Jonathan Toole, in classical and theological studies, as a beneficiary, and instructed its Executive Committee, M. Reeves, B. M. Sanders, J. H. Walker and J. P. Marshall, to prepare some plan by which a fund for bestowing a theological education upon beneficiaries might be provided. This was the first definite action, looking to education, that was taken by the State Convention.

Faithfulness to history requires the statement that, with few exceptions, the ministers of our denomination, during the third decade of the century, were unlearned men, and most of them were ignorant men. As bright exceptions among ministers, the names of William T. Brantly, Jesse Mercer, Adiel Sherwood, Henry J. Ripley, Iverson L. Brooks, James Shannon, Henry O. Wyer, Jabez P. Marshall, B. M. Sanders, and J. H. T. Kilpatrick, may be mentioned. Most of these were men of fine classical education, and all of them desired the establishment of a denominational college of high order. This desire was, of course, participated in by many others, including numbers of very intelligent laymen, of whom our denomination could claim a large host; but, strange to say, there was much opposition to education by not a few in the denomination.

From its organization, our State Convention unhesitatingly sustained the cause of education. In the years 1824 and 1825, Mercer, Brantly and Sherwood were appointed a committee to consult with a similar committee of the South Carolina Convention with reference to co-operation in the establishment of an institution of learning in the latter State; and in 1820 we find our State Convention, then called the General Association, expressing a deep and lively interest in the design of the Convention of South Carolina to establish a seminary of learning in the neighborhood of Edgefield Court-house; and, cordially concurring in the design, it promised contributions to its advancement to the best of the means at its disposal. Jesse Mercer and William T. Brantly were appointed a committee to meet the committee of the South Carolina Convention, at Edgefield, in March of that year.

The Executive Committee was also authorized to employ itinerants to travel and preach, and explain the designs of the General Association. This was set forth so plainly in the "Address to Associations and Individuals," adopted by the Convention, that, as part of the history of the times, it is quoted in full. It is not difficult to discern in its composition the hand of Adiel Sherwood, Secretary of the body.

After an introduction which refers to the opposition, *open* and *secret*, which the Convention had encountered, the Address proceeds:

"The feature in the Constitution of this body, which is odious to some is, that which proposes to afford the means of education to pious young men,

fitting for the gospel ministry. It is designed to establish a seminary, where, not only candidates for the ministry, but every child of the denomination, may be educated. Opposers think they discover something in this clause which will, by and by, seek to 'lord it over God's heritage,' undermine the independence and liberty of the churches and introduce a host of imposters to corrupt the pure principles of Christianity. Let us examine the tendency of the principles held by this Association.

"We think, and we believe every liberal minded man will coincide with us, that the encouragement we offer to learning would exert a most powerful influence against such a state of things as is here apprehended. If the friends of the General Association were desirous of effecting that with which they stand charged; if they wished to engross all the authority in the churches; and induce all the members to act in accordance with a wicked design, they would *wy down* learning. They would oppose it in every shape and in every degree; because in proportion as the community is enlightened, it will be the better qualified to resist attempts upon liberties and privileges. How do you think the Pope has acquired such an ascendancy over millions that they suppose him 'infallible' and able to forgive sin? Not by educating them, but by keeping them in ignorance and shutting up the sources of information. This is his policy; for he well knows if access to the Bible were easy; if it was read from childhood, and as much pains taken to explain it as by Protestant ministers, the people would learn that God alone can pardon the sinner—not an imperious priest.

"*Opposers*, and not *patrons* of education as are the friends of the Association, should rather lie under the weight of the censure of attempting to 'lord it over God's heritage.'

"A quack, who has discovered some cure for a disease, never divulges the secret, lest others should be as wise as himself, and then his source of wealth would be dried up; whereas, those physicians who wish well to their country, and commiserate the unfortunate, make public every discovery which tends to cure disease and alleviate sorrow.

"The friends of the Association are, by their opponents, all supposed to be learned. Let it be so! Then, if they had any sinister views to accomplish, they would act the part of the quack and not encourage learning. They would were it in their power, proscribe every school denounce every minister of education who had not joined them, and, like the lawyers of the olden time, keep the key of knowledge in their hands, lest the unlearned should enter in, and become as wise as themselves. But not so! They urge the importance of education, not only to the ministry, but to every individual in the community. * * * * *

"Tyrants, who rule with a rod of iron, encourage education among the nobility, and leave the rest of their subjects as ignorant as the Hottentot. More than two hundred students were expelled from a college in Europe, two or three years ago, for expressing *liberal*, or, as we would call them, *republican* sentiments in politics. The ruler well knew that if they became as well versed in the science of government as freemen ought to be, they would discover by how frail a tenure the "*jus divinum regum*" is held. The King of Sardinia has lately decreed that none of his subjects shall enjoy the privilege of education unless they are worth three hundred dollars! Now, we leave it to the candid whether the *friends* or the *opponents* of the General Association ought to be looked upon as dangerous men and ranked with the despots of Europe.

"Having shown, as we trust, that the principles which govern the General Association tend rather to *prevent* than to *bring about* the unhappy state of things in the churches which opposers seem to apprehend, we conclude with a few remarks:

"Friends of the General Association, we have much to encourage us. The late public expressions in favor of education have cheered our hopes and emboldened us to "take courage." It is too late in the day for opposers to object to the utility of learning in the ministry; for the want of it is seen and felt too much to expect to dishearten its friends by crying it down. The illiterate minister himself, who has been useful in his day, and the instrument of winning many souls to Christ, weeps over his need, and the exertions now making for

the improvement of his younger brethren causes his heart to leap for joy. The want of such qualifications as sanctified learning furnishes, could not produce opposition, in a liberal-minded man, to its attainment by others.

"In the three Associations fully united with us there are about seventy ordained and licensed preachers and 11,500 members—a majority of the denomination in the State. If these are active at their several posts, much influence in our favor will be exerted, and considerable sums raised, to promote those objects which piety holds dear. Besides, many ministers and very many friends, belonging to other Associations, are our warm patrons and generous supporters. That others may feel the importance of our designs, and be enlisted with us in the cause of God, we will still prefer the petition, which has engaged our hearts for years, to Him who sitteth on the throne. We will not cease to pray for them till every Christian shall bring, with willing heart, his sacrifice to the treasury of the Lord. The spirit of our petition shall not cease till the news of salvation shall have reached every hamlet and every cottage under the whole heaven.

JESSE MERCER, *Moderator.*

ADIEL SHERWOOD, *Clerk.*"

There was, at that time, another educational enterprise to which contributions were largely made by the Baptists of Georgia—Columbian College, at Washington City. The amounts donated by the liberality of Georgia Baptists to that institution, mainly through the advocacy of its agents, Luther Rice and Abner W. Clopton, were about \$20,000.

A good deal of money was sent on to Washington City and was acknowledged by the Board of Trustees of Columbian College as received from the "Georgia" and "Ocmulgee" Associations, without its being known who the original contributors were. Mr. Mercer, however, contributed largely to that college, and, at a meeting held June 30th, 1823, its Board of Trustees, in response to a letter received from William Walker, Sr., of Putnam county, announcing his intention to bestow \$2,500 on the funds of the college, for the purpose of endowing a scholarship in the theological department, adopted the following:

"*Resolved*, That the thanks of this Board be presented to William Walker, Sr., Esq., of Putnam county, Georgia, for his liberal appropriation of twenty-five hundred dollars to endow a scholarship of the Columbian College, in the District of Columbia, to be paid in two equal instalments of \$1,250 each, in October, 1823 and 1824.

"*Resolved*, That the scholarship thus liberally endowed by the aforesaid William Walker, Sr., Esq., be denominated, and the same is, hereby, denominated 'The Walker Scholarship,' in the Columbian College, of the District of Columbia."

The treasurer reported the \$2,500 paid in full, July 19th, 1824.

For several years regular contributions for that college were reported in the financial accounts of the Georgia Association; and no doubt Dr. C. D. Mallary, in his Life of Jesse Mercer, states but the simple truth when he says, concerning Mr. Mercer, "From the first he was much interested in the efforts which were made to establish a college in the District of Columbia. His name was enrolled among the trustees of the institution; in the midst of its long and distressing embarrassments, he clung to it with a steadfast affection, and contributed to its support with a bountiful hand. Seldom, if ever, was an appeal to him for assistance made in vain.

"And in no small degree may it be attributed to the example and influence of Mr. Mercer, that such liberal contributions were raised in the State of Georgia, in aid of that college."

This extract appears in the Corresponding Letter of the Georgia Association, for 1827: "We have the pleasure of informing you that the Association was happily united in their efforts to aid in the relief of Columbian College, and other important designs, calculated to disseminate divine light throughout our world."

Thus, we see that, from 1825 to 1830, many of the Georgia Baptists were rendering very material assistance towards maintaining the existence of Colum-

bian College; the General Association was seriously consulting with the brethren of the South Carolina Baptist Convention in regard to co-operation in the establishment of a literary and theological institution; and the State Convention was seeking to devise a plan for the education of pious young men with the ministry in view.

With reference to the scheme of establishing an institution of learning in conjunction with the South Carolina brethren, it may be briefly stated that it was soon abandoned; for insurmountable difficulties arose, owing to State local partialities, which prevented the co-operation necessary to its consummation.

At the session of the General Association which met at Washington, Wilkes county, in 1827, the Executive Committee, which had been requested to prepare a plan for providing a fund for theological education, submitted the following: "They recommend that each member of this body, and the several ministering brethren within our bounds, be requested to use their exertions to advance this object by removing prejudices and showing the value of education to a pious ministry. There are in the State more than 20,000 members. Is there one of these who would be *deprived of the privilege* of giving fifty cents for so desirable an object?" This report was accepted, as was also a very animated and hopeful address to the constituents of the General Association and to the other bodies of Baptists in the State.

The address was read before the Georgia Association, at its session for 1827, and it was

Resolved, That we congratulate the members of the General Association at their pleasing prospects expressed in their address, and we recommend that body to go forward in its benevolent designs, trusting in the Lord."

In addition, the Georgia Association recommended each of its members, and the several ministers within its bounds, to use their exertions to advance the objects of the General Association by removing prejudices and showing the value of education to a pious ministry.

That noble Association was never backward nor remiss in lifting the banner of progress in the work of missions, education and religion; and, what can be said of no other Baptist Association in Georgia, may be said of this—not a single one of its churches became anti-missionary in sentiment, or an opponent of the benevolent schemes of the day for the advancement of religion, temperance, Sunday-schools, education and missions.

The necessity of education among many of the early Baptist ministers of Georgia was most apparent, and this partly explains the persistency of our fathers in their determination to establish institutions of learning. They argued that it was impossible for our denomination, as such, to be elevated and become even respectable, so as to compare favorably with other denominations and maintain itself before the world, without education of a high character. Facilities and conveniences for acquiring such an education they considered an absolute necessity; but, strange to say, the opponents of education were more numerous than its supporters. One of their strange arguments was, "If learning is to help the preacher, why not pray to learning instead of to the Lord?" Some of them claimed to be inspired to preach, averring as they rose in the pulpit that they had given their text no consideration until that moment, when they opened the Bible, and that they intended to preach just as the Lord "handed out" the message to them. Hence, the sermon by Sherwood, preached before the State Convention in 1830, which repudiated the prevalent theory of inspiration, was made the butt of ridicule in many a sermon, and was condemned as false teaching. It was contended that the Convention itself, as tending to cultivation and education, would corrupt the simplicity of the truth; wherefore many opposed the Convention.

A few anecdotes may be given illustrative of the ignorance of some of the ministers of that day. Humphrey Posey, being invited to preach for Joel Colley, who was for twenty years Moderator of the Yellow River Association, took for his text St. Paul's assertion, "I am not ashamed of the Gospel of Christ," etc.; and observed: "If Paul, a learned man, brought up at the feet of Gamaliel, was not ashamed of the Gospel, I ought not to be." In closing the services, Joel

Colley corrected a supposed error of Mr. Posey's, asserting that *his* Bible was not like Posey's Bible, for his Bible, instead of "brought up at the feet of Gamaliel," read "brought up at the foot of Gammel hill"—a hill so poor it wouldn't sprout a pea; and, therefore, Paul was a poor man, unable to get an education, and had to learn tent-making to gain a living.

Another minister, preaching from the parable of the "Pounds," in Luke 19th, claimed that "an austere man," in verse 21, proved John to be an oyster-man, who employed his time fishing for oysters. As Dr. Sherwood says, "If such ignorance was ever called to preach, it brings to mind the importunity of a good Methodist brother in Milledgeville by the name of Pierson, who averred that the Lord called to him, almost every night, 'Pierson! Pierson! go preach my gospel!'" But his brethren refused to license him because of his destitution of qualifications. He importuned, and they finally informed him that he *mistook the name*, and that it was *Pierce* whom he heard the Lord call—alluding to Dr. Lovick Pierce.

Among this class of our preachers *spiritualizing* was exceedingly common, and many fanciful interpretations were given to Scripture. They represented Saul's armor, which was put on the stripling David, as *education*; while the pebbles, which he slung at Goliath, were *inspiration*—the one a hindrance, the other achieving success. Had there been no such man as Jesse Mercer to stem this tide of ignorance and fanciful interpretation, the Bible might have been regarded as a book of enigmas, and the *inspired sermons* of the day better than the words of the apostles themselves. The files of THE CHRISTIAN INDEX show the continuous and sturdy blows Mercer dealt against the views of those who opposed missions and education, and the inspiration theory. In 1834 he said, in THE INDEX: "The argument drawn from the gifts and promises of God to *inspired men* in favor of the advantages of ministers now is, in our judgment, a very deceptive one, because the analogy is not true. Will any man pretend that ministers are *now inspired*, so that their sermons may, with equal propriety, be styled *inspired sermons*? If so, then the Scriptures are not the only rule of faith and practice, but these sermons have equal claim." It is not a matter of surprise that Mercer was so strongly in favor of education.

Another strong friend of education, in our denomination in Georgia, was Dr. Adiel Sherwood, who resided at Eatonton, but was pastor of the Baptist churches at Eatonton, Greensboro and Milledgeville. He was also principal of the academy at Eatonton, and taught a class in theology, which was supported by the generosity of the Eatonton church. Among his pupils were J. H. Campbell, J. R. Hand and others. This was in 1828, 1829 and 1830.

XIII.
MERCER INSTITUTE.
1829-1839.

XIII.

MERCER INSTITUTE.

THE PENFIELD LEGACY—WHO HELPED TO SECURE IT—SHERWOOD'S RESOLUTION—\$1,500 RAISED—INSTRUCTIONS TO THE EXECUTIVE COMMITTEE—DR. SHERWOOD'S MANUAL LABOR SCHOOL NEAR EATONTON—MERCER INSTITUTE OPENED JANUARY, 1833—PLAN OF MERCER INSTITUTE—B. M. SANDERS PLACED AT ITS HEAD—A BAPTIST COLLEGE AT WASHINGTON PROPOSED AND ABANDONED—MERCER UNIVERSITY—REPORT OF TRUSTEES FOR 1838—ACTS OF INCORPORATION, OF CONVENTION, AND COLLEGE—THE FIRST BOARD OF TRUSTEES—THEIR FIRST REPORT, SHOWING THE ORGANIZATION OF THE COLLEGE AND ITS FINANCIAL CONDITION—CLASSES ORGANIZED IN JANUARY, 1839—B. M. SANDERS THE FIRST PRESIDENT OF MERCER UNIVERSITY—HIS FAREWELL ADDRESS—THE BLACKS NOT FORGOTTEN.

We will now narrate the principal events that led to the establishment of Mercer Institute at Penfield, in 1833.

In the year 1829, the Georgia Baptist Convention met at Milledgeville, and it was announced to the body that Josiah Penfield, of Savannah, having died, had bequeathed to the Convention the sum of \$2,500, as a fund for education, on condition that an equal sum was raised by the body for the same purpose. Thomas Stocks, Thomas Cooper, H. O. Wyer and J. H. T. Kilpatrick were appointed a committee to consider the matter and report the following Monday. In their report they suggested that the amount be subscribed immediately. This was promptly done and the notes were given to Dr. Sherwood, the clerk and treasurer, it being understood that these notes would begin to draw interest whenever the legacy became available, and the principal should be payable when called for by the Convention. To obtain these subscriptions was the work of fifteen minutes, and as a matter of historical interest, a list is given of the persons who contributed to secure the sum required, together with the amount contributed by each, for which his note was given: Jesse Mercer, \$250; Cullen Battle, \$200; James Shannon, \$100; Armstead Richardson, \$75; James Davis, \$50; H. O. Wyer, \$150; I. L. Brooks, \$100; James Boykin, \$125; Barnabas Strickland, \$30; William Walker, \$100; B. M. Sanders, \$150; Adiel Sherwood, \$125; Thomas Cooper, \$110; Wm. Flournoy, \$100; James Armstrong, \$50; J. H. T. Kilpatrick, \$100; Joshua Key, \$100; Andrew Battle, \$50; R. C. Shorter, \$50; Jonathan Davis, \$50; Thomas Stocks, \$50; Jabez P. Marshall, \$100; Edmund Shackelford, \$150; Robert C. Brown, \$50; Peter Walton, \$25; J. Whitefield (cash) \$10. Total, \$2,500.

These were the men who secured the Penfield legacy for the denomination, thus fairly originating what, in the end, indirectly, attained to the dignity of an endowment for Mercer University; for securing the Penfield legacy resulted in the purchase of the Redd property and in the establishment of Mercer Institute, which was subsequently made a University and for which an endowment was raised.

Dr. Sherwood tells us, in his manuscripts, that he had the resolution proposing the establishment of a manual labor school drawn, and ready to be offered at the Convention in 1829, but that he withheld it in deference to the

wishes of some of his brethren of the Executive Committee. For two years he had been residing at Eatonton, where he was principal of the academy and pastor of the church, at the same time serving the churches at Greensborough, and Milledgeville also. One of the very few Baptist ministers in the State, who had enjoyed the privilege of a thorough collegiate education, and, also, a theological course at Andover, Massachusetts, he not only taught in the academy at Eatonton, but instructed a class of eight or ten theological students during the years 1828, 1829 and 1830. Among these students who were sustained by the members of the Eatonton Baptist church, were J. H. Campbell and J. R. Hand. In 1831, at Buckhead, Burke county, Dr. Sherwood offered the following resolution at the State Convention :

"*Resolved*, That, as soon as the funds will justify it, this Convention will establish in some central part of the State, a classical and theological school, which shall unite agricultural labor with study, and be opened for those only preparing for the ministry."

The Executive Committee was requested to devise a plan for raising \$1,500.00 before the first day of the following December, and if they succeeded, a school was to be opened as soon as possible. It is rather a singular fact that when B. M. Sanders was asked if he would be one of thirty to raise the \$1,500.00, he replied that he would be the thirtieth, implying a want of faith in its procurement.

At the Convention which met at Powelton in 1832, this resolution was altered so as to read thus :

"*Resolved*, That, as soon as the funds will justify it, this Convention will establish in some central part of the State, a literary and theological school, which shall unite manual labor with study; admitting others besides students in divinity, under the direction of the Executive Committee."

At the same session it was reported that the \$1,500.00 had been subscribed and half of it paid. It was reported also, that several eligible sites in different counties for the proposed manual-labor school had been offered on favorable terms. The Executive Committee was directed by the Convention to purchase the one seven miles north of Greensborough, offered by James Redd, and to adopt the necessary measures for putting the school in operation by the first of January, 1833. Thus was adopted the site of what proved to be the Mecca of Georgia Baptists for nearly half a century.

The Executive Committee that year was composed of the following brethren : Thomas Stocks, Jesse Mercer, Adiel Sherwood, B. M. Sanders, James Armstrong, J. Davis and John Lumpkin. Even as late as August of 1832, these brethren were not altogether convinced of the feasibility of such an educational enterprise; for in that month they visited the manual-labor school, which Adiel Sherwood had opened on a small farm he had purchased for the purpose near Eatonton, and where he was then instructing ten or twelve pupils. This enterprise he had ventured upon for the express purpose of testing the manual-labor school theory, and it was only after a careful examination of his school, in August, 1832, that the Executive Committee became thoroughly convinced of the practicability of the scheme, and thenceforth unhesitatingly proceeded in the establishment of Mercer Institute, and even going so far as to request Dr. Sherwood to discontinue his school, lest it should appear as an opposition to the institution of the Convention. To this that amiable person assented, of course, and discontinued his school, sending his pupils to Mercer Institute; but it soon became evident that the precaution was unnecessary, for the Institute was not able to accommodate half the applicants who sought admission as pupils.

Shortly after the session of the Convention, in April, 1832, the Executive Committee purchased of Mr. Redd, 450 acres of land seven miles north of Greensboro, for \$1,450.00, engaged Rev. B. M. Sanders, as principal and steward, made all other necessary arrangements, and opened the school, with thirty students, on the second Monday in January, 1833. Many circumstances recommended the site of the institution to the favorable consideration of the Convention.

Among others were the following: Its beauty and healthfulness; the soil was free and productive, and the timber abundant; it was in a neighborhood noted for its high moral character, and for the liberality of its residents in their subscriptions for the support of the Institute; and the situation was a central one to the most active friends of the contemplated institution.

The plan adopted by the Executive Committee, and upon which the institution was organized, is worthy of being put on record as a matter of historical interest; it was as follows:

"The ultimate and conclusive direction of all the interests and operations of the institution, shall be in the Executive Committee, as agent for the Convention.

There shall be five trustees near the institution, who shall be Baptists in full fellowship, not under twenty-five years of age, who shall make by-laws for its detailed operations, supervise its interests, and decide on all differences between the teachers and steward. With their consent, the principal teacher may expel from the institution any student guilty of immoral conduct or disobedience to the by-laws; but in all cases an appeal may lie from them to the Executive Committee. They shall be appointed by the committee, and shall report the state of the institution to it, quarterly. No debts shall be contracted by the committee, or trustees, on the credit of the institution, without funds in hand to pay, otherwise, in every such case, it shall be on their own individual responsibility.

"There shall be a steward appointed by the committee, who shall be a Baptist in full fellowship, of industrious habits and fair reputation, who shall take charge of the farm-tools, provisions, stock and other appendages, and be accountable for the faithful use or return of all that is put into his charge. He shall direct the pupils in their labor, shall labor himself, and devote his whole time to the interest of the institution, being subject, in all his operations, to the direction of the trustees.

"There shall be a principal teacher appointed by the committee, who shall be a Baptist minister of sound principles, according to the generally received views of the Baptists in Georgia—a good classical scholar and of energetic character—who shall have charge of the literary and theological departments of the institution. Assistant teachers shall be appointed as the committee may deem advisable. All applicants, of good moral character shall be admitted as students, till the school shall be full. At the opening of each term, should there be conflicting claims for admission, preference shall be given to those who live upon the premises. All shall be required to labor three hours each day; the time of labor to be arranged between the teacher and the steward, the teacher having preference."

The Executive Committee resolved on the following additional regulations for the contemplated institution:

"The scholastic year shall be divided into two terms, the *first*, of six months, from the second Monday in January to the second Monday in July; and the *second*, of five months, from the third Monday in July to the third Monday in December. The rates of tuition shall be \$1.50 per month, for all students in English grammar, geography, history and common arithmetic; \$2.50 per month for all in the learned languages, criticism, philosophy, mathematics and other higher English branches of science. All over sixteen years of age shall have board, room-rent and firewood for \$4 per month, exclusive of their labor; and those under sixteen shall pay \$6 per month, and have the value of their labor deducted, as may be estimated by the steward and trustees; washing shall be furnished for \$8 per year. All of which shall be required each term in advance. Each student shall furnish his own bedding and candles.

"No student shall be received for less than a year; but abatement may be made by the trustees, for the board and washing of a pupil, for any absence that is rendered unavoidable by an act of Divine Providence."

As the institution had been designed principally for the benefit of young men engaging in the ministry, all such, that were of good moral character, and members of some orderly Baptist church, having a license from their church to preach, and who could furnish satisfactory testimonials of their want of means

to procure for themselves a suitable education, were invited to participate in the benefits of the Institute. and were, for several years, supplied with common clothing, by benevolent societies of females. In 1834, there were seven young men in the institution, preparing for the ministry.

The institution was named *Mercer Institute*, after Jesse Mercer, the most influential and distinguished minister of our denomination in the State, and the most liberal friend of the enterprise. The village which sprang up on the site of the Institute was named *Penfield*, in honor of deacon Penfield, of Savannah, whose legacy of \$2,500 was the immediate cause of the establishment of the institution.

At the head of the Mercer Institute was placed Rev. B. M. Sanders, one of the few educated Baptists of the time, who brought to his work great energy, indefatigable industry, and sincere devotion to duty. Young men flocked from all parts of the State, and the faithful educational work done in the halls of the institution contributed greatly to popularize education in the minds of the people. But this school was not intended to impart a collegiate education. Its elevation to the character and dignity of a college was an after-thought resulting from an effort made by the Presbyterian denomination, in 1835, to establish a Presbyterian college at Washington, Georgia, where Rev. Jesse Mercer resided. This college, called Oglethorpe University, was finally located at Midway, near Milledgeville, but the discussions had greatly impressed the mind of Mr. Mercer, and he immediately began measures to secure funds for founding a Baptist college, at Washington, Wilkes county. As he himself expressed it, "the notion took like-wild fire." Agents were put in the field, and in 1837, at the end of two years, \$100,000 were reported as subscribed to "The Southern Baptist College," as it was expressed by the charter. At that time, however, a great financial crisis occurred, and this, coupled with some dissatisfaction with the location, led to the surrender of the charter and to the abandonment of the Washington educational enterprise. This event caused doubt, confusion and discouragement in the Baptist mind.

But the Baptists of Georgia had become thoroughly aroused on the subject of a denominational college. The Central Association, a body of liberal and intelligent brethren, who had subscribed \$20,000 to endow the Central Professorship of Languages and Sacred Literature, suggested the elevation of Mercer Institute into a college.

This solved the problem. The Executive Committee of the Convention took the matter in hand, changed the name of *Mercer Institute* to *Mercer University*, procured the transfer of most of the subscriptions which had been made to "The Southern Baptist College" and, in December, 1837, obtained a charter for the new University.

These events will all be comprehended better by extracts made from the proceedings of the Georgia Baptist Convention for the year 1838. In its report to the Convention, in April of that year, the committee make the following statements:

"On the 25th of last August, the following resolution, adopted by the late Board of Trustees of the Southern Baptist College, was laid before the committee:

"*Resolved*, That the important business of rearing and organizing a Southern Baptist College in Georgia, entrusted to the care of this board, has been maturely examined and inquired into. They have duly considered the means and resources required therefor, and are of opinion that it is inexpedient to undertake the building of a college under present circumstances. The reasons that have brought the board to this conclusion are, in part, the following: First, the embarrassment of the times; secondly, the different views of brethren in regard to the plan proposed; lastly, the inadequacy of the means in hand. Be it, therefore,

"*Resolved, further*, That the whole subject be referred to the Executive Committee of the Baptist Convention of the State of Georgia, with the recommendation of this board that they surrender the present charter and abandon the enterprise, or seek to set on foot a plan that will command the resources demanded for the accomplishment of the great undertaking."

"In regard to the particular plan referred to in the preceding resolution, and which the trustees, who have been clothed with power for its execution, had abandoned, the committee felt that they had nothing to do but to surrender up the charter and the project to the Convention. This they have done, by express resolution. But still an important question urged itself on our minds: Can no plan be devised to secure, in some form or other, the great object which had so deeply enlisted the feelings of our brethren, and which, in its general bearing, was just as important and desirable as ever?

"After mature and, we trust, prayerful reflection, the committee resolved upon a measure which they deemed the only hopeful alternative, viz.: the connecting a collegiate department with the Mercer Institute. This they believed they had the power to do, inasmuch as 'the ultimate and conclusive direction of all the interests and operations of the institution' had been vested 'in the Executive Committee, as agents for the Convention;' and they had been 'left at liberty to alter or amend as expediency might seem to require.' They were well assured, from the most authentic information, that no other location would, to any considerable extent, harmonize the efforts of the denomination in the State. The consideration that some of the early patrons of the school had in view its ultimate advancement to a more elevated character, was not without its weight, and it was evident to all that the investments which we had already made, in lands and buildings, would enable us to commence collegiate operations at much less expense than at any other location. If anything was to be done, prompt action seemed to be necessary. The establishment of an elevated seminary of learning had for some time engaged the attention of our brethren; delay, we had reason to fear, would produce an unfavorable reaction in their feelings, abate their zeal, increase discouragement, and result in failure. Besides, there was a reasonable prospect of being able to secure a considerable portion of the old subscription, should we act with promptness.

"Since the adoption of the above named plan for the advancement of the institution, the committee have been cheered by many decided expressions of approbation from their brethren in different parts of the State. The Georgia, Central and Washington Associations have passed resolutions approving of the arrangement, and urging the denomination to vigorous and liberal co-operation in its support. Between fifty and sixty thousand dollars in new subscriptions have been obtained, with a reasonable prospect of a large increase, should suitable exertions be made. About fifty thousand dollars of the subscription have been taken up in notes. Nothing is necessary (with God's blessing) but energy and perseverance to secure an ample endowment for the institution. This being secured, we shall have the means of sustaining an able faculty, and of providing all other means that may be important to render our seminary an ornament to our country and a blessing to the world.

"Early measures were taken by the committee to secure such an amendment of the act incorporating the Convention as would authorize the establishment of a collegiate institution. By this amendment it will be seen that the Convention is empowered to appoint a Board of Trustees for the management of the college; this Board, we trust, will be appointed at the present meeting of the body, that the committee may at once transfer the interests of the institution to their hands. Preparatory arrangements are in such a state of forwardness that, with suitable exertions, the exercises of the entire collegiate department might be commenced early next year.

"The committee have determined to adopt a seven years' course of study, commencing with the common English branches, and closing with the highest branches taught in our best colleges. The preparatory department is to embrace three years, and the collegiate four: the whole course to be under the direction of the same faculty. The plan of study for the first five years has been arranged, subject, of course, to such modification hereafter as further reflection and experience may recommend. The manual labor system will be continued in connection with both departments of the seminary. The institution is to be known by the name of MERCER UNIVERSITY.

"Considerable exertion has been made by the committee to secure the services

of suitable persons as professors in the institution. Brother Adiel Sherwood has been appointed to the professorship of Sacred Literature, and brother Otis Smith has also been invited to accept a professorship; they have not yet signified their acceptance, but there is ground to hope that they will yield to our wishes, and to what we have every reason to believe are the wishes of the friends of the institution generally. Brother Albert Williams and brother Palemon L. Janes, graduates of the Franklin College, have been appointed teachers, with a view to their permanent connection with the institution. Brother Williams had been previously appointed principal classical teacher in place of brother Cowdry, whose feeble health compelled him to resign. Brother Janes is now at the North prosecuting his studies with a view to his more thorough improvement in the higher branches of mathematics and civil engineering. It is expected he will enter the institution as mathematical teacher early in next year. Brother B. M. Sanders has been appointed college treasurer, whose report is herewith presented. During the last year there has been a decided improvement in the school, both as to its general order and discipline and the advancement of the young men in their literary pursuits. Both teachers and pupils, in their respective spheres, have exhibited a degree of industry, punctuality and zeal highly commendable. We would record with grateful emotions the goodness of God in again reviving His work in the institution. Towards the close of last year the Lord was pleased to pour out His spirit and gather into His fold a goodly number of precious youths. This we regarded as a special token of His favor, and were greatly animated thereby in the prosecution of our labors for the improvement of the school. The number of students the last year has varied from seventy-five to ninety. Several of our present number are in the Freshman class. The brick building has been completed, and is now in the occupancy of the students. There are now upon our premises seven good buildings, five belonging to the institution, viz: two large school buildings, a dining hall, two comfortable dwelling houses and two other buildings belonging to the Ciceronian and Phi Delta Societies, a part of which has generally been occupied by some of the students of the school. Brethren Conner and Mallary, the former college agents, were appointed to collect funds for our institution, and as their previous labors would be mostly converted to the benefit of the Mercer University, we agreed to assume the payment of their salaries under their first appointment. Brother Jonathan Davis has also been appointed as one of our agents, to labor mainly in the western and southwestern sections of the State.

"One of the most important measures adopted by the committee, with the concurrence of the trustees, with whom they held a consultation, has been the laying off of town lots contiguous to the school for the accommodation of such families as might wish to remove to the institution to superintend the education of their children. Lots to the amount of nearly ten thousand dollars have been sold already, under salutary restrictions, and several families have already removed to the place and commenced their improvements. The town is to be known by the name of PENFIELD—a tribute of respect to the memory of the late Mr. Josiah Penfield, of Savannah, who was known as one of the most liberal and efficient patrons of the benevolent plans of the Convention.

"The committee, with the concurrence of the trustees, in the exercise of the authority granted them by the last Convention, have resolved upon the establishment of a respectable female seminary at Penfield. A lot has been reserved for the institution, and three thousand dollars of money accruing from the sale of lots, have been voted to this object. Under the direction of the trustees and principal teacher, it is expected that the building will be completed by the first of January next, and that the institution will then be open for the reception of pupils.

"A school for small children was opened on the premises early in the present year, under the direction of brother Smith, formerly a student in the institution. This school is in quite a prosperous condition.

"JESSE MERCER, *Chairman*.

"C. D. MALLARY, *Assistant Secretary*."

The female school, established as here indicated, flourished at Penfield for about a dozen years, and then became extinct, the chief cause of its demise being, perhaps, the existence of the Georgia Female College, at Madison, which attracted the patronage of the Baptists.

The two legislative acts, alluded to in the Report of 1838, are possessed of value in the eyes of Georgia Baptists, and are here given as a part of our denominational history. The first is the Act incorporating the Convention, passed in December, 1830, and the second is an amendment of that Act, incorporating Mercer University, and passed in December, 1837.

AN ACT

To incorporate the Baptist Convention of the State of Georgia.

SECTION 1. *Be it enacted by the Senate and House of Representatives of the State of Georgia, in General Assembly met, and it is hereby enacted by the authority of the same,* That, from and after the passing of this Act, Jesse Mercer, Moderator, Adiel Sherwood, Clerk, J. P. Marshall, Assistant Clerk, James Armstrong, B. M. Sanders, Jonathan Davis and Thomas Stocks, who compose the present Executive Committee of said Convention, and their successors in office, shall be, and they are hereby declared to be, a body corporate, by the name and style of the Executive Committee of the Baptist Convention of the State of Georgia, and, by the said name and style, shall have perpetual succession and power to use a common Seal to alter and amend the By-Laws of the same, provided such By-Laws be not repugnant to the laws and Constitution of the State, or of the United States.

SEC. 2. *And be it further enacted by the authority aforesaid,* That the Executive Committee aforesaid, and their successors in office, elected agreeably to the Constitution of said Convention, shall have full power and authority, under the name and style of the Executive Committee of the Baptist Convention of the State of Georgia, by which name they shall sue and be sued in any court of law or equity in this State, and to take, hold and enjoy any real or personal property: to sue for and recover any sum or sums of money now due, or that may hereafter be due to said Convention, at any court of law or equity in this State, or at any tribunal having jurisdiction thereof, and the rights and privileges of said Convention to defend in any tribunal whatever; also to receive any bequests or donations whatever, made to said Convention; and they shall be vested with all powers, privileges and advantages of a society incorporated; any law, usage or custom to the contrary notwithstanding.

ASBURY HULL, *Speaker of the House of Representatives.*

THOMAS STOCKS, *President of the Senate.*

Assented to December 22d, 1830.

GEORGE R. GILMER, *Governor.*

AN ACT

To amend an Act entitled an Act to Incorporate the Baptist Convention of the State of Georgia.

SECTION 1. *Be it enacted by the Senate and House of Representatives of the State of Georgia, in General Assembly met, and it is hereby enacted by the authority of the same,* That if by the Act entitled an Act to incorporate the Baptist Convention of the State of Georgia, said Convention, or their Executive Committee, are invested with taxing power, all such power is hereby annulled and made void.

SEC. 2. *And be it further enacted by the authority aforesaid,* That the Executive Committee of the Baptist Convention of the State of Georgia shall have power to establish and endow a collegiate institution, to be known by the name of the MERCER UNIVERSITY, on the premises owned by said Convention, in Greene county; and said committee are hereby authorized to make all necessary by-laws and regulations for the government of said University, provided they be not repugnant to the Constitution or laws of this State or the United States, until a Board of Trustees shall be appointed by the aforesaid Baptist Convention.

SEC. 3. *And be it further enacted*, That the Baptist Convention of the State of Georgia, may, at its next meeting, or at any subsequent meeting, elect a Board of Trustees for the said Mercer University, consisting of not less than fifteen, nor more than thirty-one, in number, who shall, or their successors in office, be a body politic and corporate by the name of the Trustees of Mercer University, and as such, they shall be capable of and liable in law, to sue and be sued, plead and be impleaded, and shall be authorized to use a common seal, to hold all manner of property, both real and personal, for the purpose of making a permanent endowment of said institution, and to raise funds for the support of the same, and for the erection of buildings, or to confer literary degrees, and to exercise such other power not inconsistent with the laws of this State or of the United States, as the aforesaid Convention may see fit to vest in their hands.

SEC. 4. *And be it further enacted*, That the aforesaid Convention shall be authorized to determine the manner in which said Board of Trustees shall be perpetuated, and the character of the individuals from whom they may be chosen.

SEC. 5. *And be it further enacted*, That upon the premises now owned by the Baptist Convention of the State of Georgia, in Greene county, or that may hereafter come into their possession, no person shall by himself, servant or agent, keep, have, use or maintain a gaming house or room of any description, or permit with his knowledge any house or room occupied or owned by him, to be used by any person whatever as a gaming place; nor shall any person, upon the premises aforesaid by himself, servant or agent, keep, employ or allow, with his knowledge, to be kept or employed on the premises he may occupy, any Faro Table, Billiard Table, E. O. Table, A, B. C. Table, or any other table of like character; nor shall any person, by himself, servant or agent, upon the premises now owned by the aforesaid Convention in Greene county, or that may, hereafter come into their possession, be allowed to sell ardent spirits, wine, cordials, porter, or any other intoxicating drinks whatever, nor permit the same to be done with his or her knowledge or approbation, on the premises which he or she may occupy, provided, however, that the Trustees of the Mercer University, may have power to authorize any individuals to sell ardent spirits, wine, etc., upon their premises for medical and sacramental purposes. Any person violating the prohibitions contained in this section, shall be liable to be indicted for a misdemeanor before the Supreme Court, and on conviction, shall be fined in a sum not less than one thousand dollars for each and every offence.

SEC. 6. *And be it further enacted*, That the Executive Committee of the aforesaid Convention, in executing titles for lots, which they may sell from time to time, shall have power to insert such conditions, as may tend further to defend the premises aforesaid from the nuisances specified in the foregoing section of this Act.

JOSEPH DAY, *Speaker of the House of Representatives.*

ROBERT M. ECHOLS, *President of the Senate.*

Assented to 22d December, 1837.

GEORGE R. GILMER, *Governor.*

The Convention approved of the course adopted by the Executive Committee in surrendering the charter of the Southern Baptist College, and in taking the steps requisite for elevating Mercer Institute to the dignity of a college, with the name of Mercer University. A Board of Trustees, consisting of the following brethren, was elected, to whom was entrusted the management of the college: Jesse Mercer, C. D. Mallary, V. R. Thornton, Jonathan Davis, John E. Dawson, Malcolm Johnston, W. D. Cowdry, J. H. T. Kilpatrick, J. H. Campbell, S. G. Hillyer, Absalom Janes, R. Q. Dickerson, William Richards, Thomas Stocks, T. G. Janes, J. M. Porter, Lemuel Greene, James Davant, F. W. Cheney, E. H. Macon, William Lumpkin, John G. Polhill, L. H. Warren, Mark A. Cooper, John B. Walker, I. T. Irwin and W. H. Pope. And the Executive Committee was instructed to petition the next Legislature to amend the charter, or act of incorporation of Mercer University, so as to authorize the Convention to elect the

Board of Trustees once in three years, and to require them to make an annual report to the Convention.

The petition was made and the desired Act of amendment was passed by the Legislature; and, at its session in 1839, held at Richland, Twiggs county, the Convention elected, as a Board of Trustees, for three years, Jesse Mercer, C. D. Mallery, V. R. Thornton, Jonathan Davis, J. E. Dawson, W. D. Cowdry, J. H. T. Kilpatrick, J. H. Campbell, S. G. Hillyer, Absalom Janes, R. O. Dickinson, Thomas Stocks, T. G. Janes, J. M. Porter, L. Greene, J. Davant, F. W. Cheeney, E. H. Macon, W. Lumpkin, L. Warren, M. A. Cooper, J. B. Walker, W. H. Pope, B. M. Sanders, A. Sherwood, A. T. Holmes, James Perryman, J. S. Law, W. B. Stephens.

The report of the Board of Trustees for the year 1838, made at the Convention of 1839, is appended as presenting an interesting statement of the organization of the college, and its financial condition at the time:

"At an early period, after the last session of your body, the trustees elect met at Penfield, and, after organizing, proceeded to discharge the important duties committed to their charge. The board were not unmindful of the responsibilities of their station, and of the vast importance of a good beginning, in an enterprise of such interest. They, therefore, opened their session, by imploring divine direction, in everything pertaining to the interests of the University. It was a deeply solemn and interesting occasion.

"Immediately after the organization of the board, the Executive Committee, turned over to us all the funds belonging to the University; and the board, to carry out the views of the Convention, proceeded to the organization of a faculty, at least so far as they thought expedient under the circumstances. Rev. B. M. Sanders was elected President, which he accepted temporarily, and upon condition that the office might be vacated whenever an opportunity presented of filling it permanently, Rev. A. Sherwood was appointed professor of Ancient Literature and Moral Philosophy, which he accepted. Brother P. L. Janes was elected prospectively, professor of Mathematics; but, by an unexpected dispensation of Providence, he was removed to his final reward. We had promised ourselves much from the talents and attainments of brother Janes; but God, who worketh all things after the counsel of His will, saw fit to take him from our midst, and to His will it becomes us to be resigned. Brother S. P. Sanford and A. W. Ataway, were appointed assistant professors. But, in consequence of the imperfect organization of the faculty, the various duties were divided for the present, among all the members of the faculty, so that all are actually employed. The collegiate department was more fully organized at the beginning of the present term, and there are now, in the Sophomore class, seven young gentlemen prosecuting their studies with vigor and success. There is, also, a Freshman class, consisting of seven, to whom we look with great interest. There are in all—in both departments—about ninety-five students; and we entertain no doubts of the success of the enterprise, if the friends will only come up liberally to the work.

"The Board have had in their employ, as agents, brethren C. D. Mallery and Jonathan Davis, at a salary of \$1,000 per annum. Brother Connor has, also, been employed at \$400 per annum. Brother Sherwood has also performed some service in this way.

"In reference to the finances, the Board have only to say that they have under their control, in subscriptions and notes running to maturity, notes on demand and cash, about \$100,000; of this amount there is about \$50,000 on interest, invested in good stock.

"The board have adhered rigidly to the settled policy of the Convention, in avoiding all responsibilities for the meeting of which they have not the means in hand. And they have the satisfaction to state that the University is entirely free from debt; so that, if we have moved slowly, we have gone surely. We feel that it is also due to say that all the donations have been appropriated as directed by the donors. Your board felt that it was important, inasmuch as the great design of the institution was the promotion of God's glory, at a suitable time to dedicate the University to Him to whom we are indebted for our past

prosperity, and on whom we depend for all future success. They consequently appointed a meeting early in February last, which continued several days, for this purpose. Many of the brethren attended, several sermons were preached, and all the religious services had reference to the prosperity of the University. It was a deeply solemn season. The Spirit of the Lord seemed to be poured out, and many prayers were offered up to God in its behalf, which we hope will be answered in time to come.

"Your board feel justified in saying that with patience, diligence and prudence the institution will not only meet the expectation of its friends, but prove a lasting blessing to the world."

JESSE MERCER, *Chairman.*

JOHN E. DAWSON, *Secretary.*

This board held its first meeting at Penfield in July, 1838, and then assumed the management of the institution; and this date may, therefore, be regarded as the official beginning of Mercer University. The college classes were not organized, however, until January, 1839, since, at that time, the collegiate year corresponded with the civil year in most American colleges. The members of this Board of Trustees, all of whom were re-elected for three years, were fair representatives of the denomination in Georgia in piety, wealth, intelligence and in social and political influence. They gave the University its shape and character, and to their wise counsels, in its formative period, is due much of its past success. Thomas Stocks, a layman of Greene county, who labored in building up the Institute, was the first president of the Board of Trustees, and was re-elected for about twenty-five years, until failing health unfitted him for the duties of the office. He also presided over the Senate of Georgia for eight years, and was, nine years in succession, president of the Georgia Baptist Convention.

Thus we have seen that Mercer Institute was proposed in 1831, and set in operation January, 1833. It had no endowment, but was sustained by tuition and voluntary contributions. Fellenburg had conducted a manual labor school successfully in Europe, and the system found many admirers and imitators in America, and when Mercer Institute was established, the manual labor system was incorporated as a part of it, and was conducted for some years without loss; but, when the Institute was elevated, the system became unpopular, onerous and expensive. The Board of Trustees accordingly submitted the question of its suspension to the contributors of the University fund, as far as they could; and, with the concurrence of the contributors, as far as could be ascertained, manual labor was suspended indefinitely in December, 1844.

The Institute, as such, really existed six years, as the college classes were not organized until January, 1839. During those six years, and during 1839, the first year of its collegiate existence, Rev. B. M. Sanders presided over the institution with great ability, and made it the success it was, with the aid of his advisers and co-adjutors. Appropriately, here, may be given extracts from his valedictory address, delivered before the trustees, faculty, students and friends of the University December 12th, 1839, when he resigned the presidency of the institution, and retired from active official labor. These extracts present a concise history of the institution from its inception, and a vivid statement of the principles on which it was conducted:

VALEDICTORY ADDRESS, BY B. M. SANDERS.

"In retiring from the charge of this institution, to which I was called in the commencement of its operations, and over which I have presided, through its various gradations, now seven years, I am constrained to contemplate with gratitude the indications it has experienced of the favor of both God and man. Its founders, being deeply impressed with the advantages to be derived from the connection of manual labor with literary instruction, and especially by candidates for the gospel ministry, and the system not having been fully tested in the Southern States, and not very successfully in the Northern, determined on making the experiment, and solicited the aid of my services in carrying it into effect. Although the system was opposed in the beginning by numberless predictions that it could not be sustained, it has not only been well sustained for

seven years, but the institution, from a feeble grammar school, has been elevated, by the divine blessing upon the exertions of its friends, to a state of high respectability. Notwithstanding the objections some feel to labor, it has this year numbered its hundred students, and applications for the next are already swelling to such an amount as to excite well-grounded apprehension that all the accommodations that can be provided will not be sufficient to supply the demand. These indications of public favor cannot but gratify the friends of the institution, while they afford satisfactory evidence that it will only require suitable arrangements with a moderate share of industry and perseverance on the part of the officers, to ensure the success of the system, and to secure to the institution its undoubted advantages.

“The origin, the design and the progress of our institution to its present state, may be proper subjects of reflection on this occasion. At a meeting of the Baptist Convention of this State in 1829, it was reported that a brother, Josiah Penfield, of Savannah, having died, had left a bequest of \$2,500 to aid in the education of poor young men preparing for the ministry, and to be under the direction of that body upon the condition of their raising an equivalent sum for the same object, the interest only of which should be used. The equivalent was at once subscribed by the brethren and friends present, although it was not until the beginning of the year 1833 that the legacy was paid over to the Convention, and the equivalent made collectable.

“In prospect, however, of realizing this amount in a short time, and already in the possession of small sums received from Associations and benevolent societies for the same object, it was thought expedient by the Convention, in 1831, to establish a school, theological and literary, connected with manual labor, at as early a period as practicable, in some convenient and central part of the State. To effect this without delay, the Executive Committee of the Convention, whose province it is to transact all its business during its recess, was directed to procure subscriptions, to examine locations, to receive propositions and to report to their next annual meeting.

“At the meeting of the Convention in 1832, a subscription of \$1,500 was reported, and the respective advantages of a variety of locations that had been examined. The one we now occupy was selected, the purchase ordered to be made, and the school to be gotten into operation, if practicable, by the beginning of a new year. The committees, with whom it was a maxim ‘not to go in debt,’ speedily made the best arrangements *the means in hand* would admit. These arrangements consisted of two double-cabins, with a garret to each, for dwelling, for dining and for study, for both teachers and students. With these limited accommodations and with one assistant, I opened the institution in January, 1833, with thirty-nine students, having thirty-six of them to board in my own family. Among those were seven young men preparing for the ministry.

“I shall ever remember with lively emotions of pleasure the patience and cheerfulness with which the students of this year sustained the privations and trials to which they were subjected by their cramped circumstances. They may be truly said to have borne hardness like good soldiers. While living as in a camp in their midst, and burdened with the charge and responsibility of the literary, theological, laboring and boarding departments, I found no little support in all my cares and labors from witnessing that, while they lived upon the cheapest fare, had no place for study but the common school-room, no place to retire to for rest but a garret without fire in the coldest weather, and labored diligently three hours every day, no complaint was heard, but that the most entire cheerfulness ran through all their words and actions.

“In a word, those favorable indications of the success of the enterprise soon began to inspire its friends with confidence, and to animate their efforts for the extension of its advantages. An amount was soon raised to erect another large wooden building with eight comfortable rooms for dormitories, and a brick basement for chapel and school-rooms.

“The second year’s operations were commenced with increased accommodations, with an additional teacher and eighty students, seventy of whom boarded in commons. During the second and third years, the building of a larger and

more comfortable dwelling, a commodious dining-room and two society halls, abundantly increased both the comforts and conveniences of the institution.

"Thus did its interests advance, from year to year, by the multiplication of its friends, and the increase of their bounty, under the superintendence of a committee whose watch-word was, 'Owe no man anything,' until 1837, the fifth year of its operations. During this year two circumstances occurred to give a strong impulse to the advancement of its prosperity. Just at this period a project that had been gotten up for a Baptist college to be located at Washington, Wilkes county, was relinquished, after nearly one hundred thousand dollars had been subscribed for its accomplishment. This event was promptly improved by the Executive Committee of the Baptist Convention, charged with the interests of this institution, and a resolution was at once passed by them to elevate it by the addition of a collegiate department. An agent was appointed to obtain, if possible, a transfer to it of the sums that had been subscribed to the contemplated college at Washington. In the execution of this labor, he was peculiarly successful, and to the Convention of 1838, he made a report of the transfer of between fifty and sixty thousand dollars.

"During this year, also, a town was laid out around the institution, and named after the donor of the first contribution, which had laid the foundation for its existence. Several thousand dollars' worth of lots were at once sold, with a condition prohibiting the admission on them of gambling-houses or tippling-shops, on pain of forfeiture of title. The number of lots sold, as well as the prices, were abundantly increased by a judicious arrangement of the committee appropriating \$3,000 of the avails to build a female academy in the town.

"Arrangements were now also made to have the male institution transferred to a separate board of trustees, to be appointed by the Convention once in three years, and required to make annual reports of the state of the institution. By the Convention of 1838, that board was appointed, and shortly after met and organized, and made the necessary arrangements for the commencement of the operations of the institution in its elevated character, under the title of the *Mercer University*, in the beginning of the present year. That board I now have the pleasure to address. It is well known to many of you, my brethren, with what doubtful apprehensions of duty, and with what consequent reluctance, I gave up the more general and active labors of the ministry, to take upon me the charge of this institution in its infancy. Yielding, however, to the strong impressions of my brethren that, as its more immediate and especial design was for the improvement of the ministry, it would afford one of the best opportunities of promoting ministerial usefulness; and encouraged, moreover, by my own convictions of the importance of early attention to the religious sentiments and ideas of duty to be entertained by young men entering into the labors of the ministry, I eventually consented to take the charge of it until a suitable opportunity might be presented of having the office supplied by another.

"After laboring six years in the complicated, oppressive and responsible duties of principal of all the departments of the institution, and after it had, in the dispensation of Divine Providence, been so promoted as to justify the division of its several departments, and the appointment of a separate officer to the charge of each, I supposed the occasion had occurred that would justify my retirement. I consequently availed myself of it, and obtained your acceptance of my resignation. But, being unable to procure the services of the officer of your choice to preside over the literary department, I was again induced to consent to your wishes in assuming that charge till the office could be otherwise satisfactorily filled.

"The desired arrangements have now been made. You have been able, in all departments, to obtain the services of officers of proven abilities to fill their respective appointments, and I now, with pleasure, again resign my charge into your hands. In retiring from your service as an officer of the institution, permit me to assure you that the testimonies, which I have received from time to time, of the satisfaction which my services have given, have constituted no small share of the reward of my labors.

"Permit me here to recount some of the principles upon which your institution

was first organized, and on which it has since been conducted by its founders; principles which have no doubt contributed eminently to its past success, and in favor of which evident indications of divine approbation have been manifested. In the first place, it was a principle with them to deliberate maturely on every subject of investigation, and to examine well the ground about to be occupied before they took their position. So far from being hasty in their conclusions or rash and precipitate in their acts, they took care to satisfy themselves fully with regard to the merits of every subject, that presented its claims to their attention, before they put forth their labors in its behalf.

"Although since the origin of this institution, there have been but few among us entering the ministry, yet it has, no doubt, been the means of abundantly enlarging the sphere of usefulness of a portion of that few, not only from our own State, but also from neighboring States. It has aided about twenty young brethren in their preparation for their labors, and fifteen of them gratuitously. Several of these are now engaged acceptably and successfully in the field of labor. Their efforts have already been abundantly blessed, in promoting revivals of religion in the different sections of country to which they have been called, as well as in advancing the benign objects of Christian benevolence.

"Your institution has also been built upon the faith of that divine principle of truth, 'that except the Lord build the house, they labor in vain that build it.' Its founders have not stopped in making sure of a good object and then laboring diligently for its accomplishment. In all their efforts they have acknowledged God, and sought his blessing in earnest prayer. How often and how fervently have they, in the language of the pious Psalmist, prayed, 'Establish thou the work of our hands upon us, yea, the work of our hands establish thou it.' And the Lord hath graciously heard their prayers, and wonderfully granted their desires, and exalted their institution to an elevation of character and usefulness, transcending in so short a time, the most sanguine anticipations of its warmest friends. In retrospecting its history we are called upon to recognize the hand of God, not only in building up the interests of the institution, and giving it favor in the eye of the people, but more particularly in the frequent revivals of religion, with which he has been pleased to visit it; and these mostly through the instrumentality of the young brethren here preparing for future labors in the ministry.

"It is a heart-cheering subject of contemplation that, but one year out of seven has passed away without more or less religious revival among the students; and that nearly one hundred of them have, here, hopefully been translated from the kingdom of darkness to that of light; some of whom are already actively engaged in the labors of the ministry. Who can tell the influence these may have on the destinies of the world, through the instrumentality of their labors and their prayers?

"Another principle, early laid down, and firmly adhered to by the founders of your institution, was, 'to keep out of debt.' The Convention of 1832 passed a resolution, 'that no debt, shall be contracted by the committee or trustees on the credit of the institution, without funds in hand to pay, otherwise, in every such case, it shall be on their own individual responsibility.' The wisdom of this policy cannot be too highly appreciated.

"Mt. Enon in our own State, and the Columbian College in Washington City, were beacons of warning for our denomination; and well have they improved the melancholy lessons of instruction, that had *here* been taught them. Instead of embarrassment, and perplexity and loan, and abatement of funds by usury, you have now before you the free and unfettered use of all the property and funds of your institution.

"My brethren of the Board of Trustees of the Mercer University, permit me in taking my leave of you on the present occasion, pressingly to recommend to your consideration, the wisdom of the policy and the sacredness of the obligation of the holy injunction of the apostle '*Owe no man anything.*' Let me entreat you, never to forget the happy results of the example of your worthy predecessors, in their rigid adherence to it. It is a principle commended by the counsel of Heaven, and well reported of by all who have experimented on it.

' You will no doubt be told that your library and apparatus are not complete, that your college buildings need enlarging and improving, and that you lack separate professors of several important branches of science. All these things are readily to be admitted, and should stimulate the friends of mental and moral improvement to bring in their offerings to aid in the accomplishment of those objects; but none of these, nor all combined, can be a justification for running into that error which has embarrassed the operations of so many other institutions of our own day; and that has been the ruin of so many in days gone by.

"Another important principle with the founders of your institution, was, *'to go more for substance than for show, and more for sense than sound.'* In digesting systems, in erecting buildings, in arranging studies, in selecting teachers, in a word, in every operation of the institution, this principle has had its influence. It was the high consideration in which this principle was held, that recommended so strongly to them the manual labor system of education. They could readily see that if thoroughly carried out, it was well calculated to make effective practical men; men, not only able to understand, but also able to perform whatever service might be necessary to promote the interest of their country or their own prosperity. It is on this principle, that the instructions of the teachers have been addressed to the understanding of the pupils, and not merely to the memory, and that public examinations have been required to be thorough and undeceptive; and on this principle it is that more attention has been paid to the solid branches of mental and moral improvement than to any of the forms of fashionable etiquette.

"The result has proved that honesty is the best policy; that, however the world may labor to deceive, it is not willing to be deceived; and that its imitators in hollow show are not the objects of its confidence and respect. While on this subject, I would remark that if I have understood the views of this board, they are in entire harmony with this principle; that they consider it a matter of more importance to have good instructors than fine buildings; that the elevation of the character and usefulness of a college depends more upon the talent and learning and moral principle of its faculty than on the number and splendor of its edifices. That you may be enabled to improve upon the best examples of your predecessors in honor of this benign principle, permit me to suggest for your consideration the propriety of giving the study of the Bible a more conspicuous place in this institution than it has ever heretofore had. It is true that it is read every morning and evening, and a portion of every Sabbath is devoted to Bible-class exercises; but, as it is the only divinely-inspired book we have, and must embrace that course of instruction that will eventually be found most essential to the interest and happiness of man, is it reasonable that in an institution, designed by a religious people for the instruction of youth, so *much* respect should be paid to the authorities of men, and so *little* to that of God? What will human science avail without morality? and where can we find a system of morals to be compared with that taught us in the Bible? How sublime its doctrines! how pure its precepts! how solemn and imposing their sanctions! They take hold not only of the external conduct, but control the secret workings of the heart. But with you, my brethren, the Bible needs no eulogium."

The University entered upon its career with a liberal endowment for the times. Four agents, Posey, Connor, Davis and Mallary, were employed in obtaining the subscriptions, the last of whom was engaged in the work three years, 1837, 1838, 1839. Rev. Jesse Mercer was, by far, the largest contributor; for, during his life and by will, he donated to the institution about \$40,000. Among those who contributed amounts varying from \$1,000 to \$5,000, were Cullen Battle, R. Q. Dickinson, W. H. Pope, James Boykin, T. G. Janes, Ab-salom Janes, W. Peck, Solomon Graves and John B. Walker. Subscriptions came from seventy counties, and a few from adjacent States, all amounting, in 1840, to \$120,000.

While seeking to build up its own educational institutions, the Georgia Baptist Convention manifested a lively interest in the success and prosperity of Furman Theological Institution, in South Carolina; by resolution promised such aid as was in our power to bestow, and invited the agents of that institution to visit the State and obtain subscriptions.

And, while manifesting so much zeal in the education of the whites, the Convention, also, exhibited a strong interest in the religious instruction of the colored people. In 1835 the following was adopted by the body:

Resolved, That we recommend to all our brethren a due consideration of the best method of affording religious instruction to the black population among us; and that such facilities be afforded for this instruction as in their best judgment may be deemed most expedient."

At its session in 1839, the Convention went further, and "*Resolved*., That the Executive Committee be instructed to make inquiry respecting the practicability of affording oral religious instruction to the colored people in our State, and to make such arrangements as their means and information will permit."

We have thus glanced at the steps taken by the friends of education in our denomination within the State, during the fourth decade of the century, and the second of the Convention's existence. We must now consider the opposition, bitter and persistent, which was exhibited towards benevolent institutions, and which led to the sad rupture in our denomination in Georgia, in the year 1837.

XIV.
ANTI-EFFORT SECESSION.
1817-1837.

XIV.

ANTI-EFFORT SECESSION.

THE SPIRIT OF OPPOSITION—ITS CAUSES—FIRST MANIFESTATION IN THE HEPHZIBAH—THE MISSION SPIRIT IN THAT ASSOCIATION IN 1817, 1818—CHARLES J. JENKINS—SKETCH OF HIS LIFE—THE ASSOCIATION GIVES THE COLD SHOULDER TO MISSIONS AND EDUCATION—JORDAN SMITH LEADS OFF A FACTION IN 1828—WHICH FORMS THE CANOOCHEE ASSOCIATION—RESOLUTION OF THE PIEDMONT ASSOCIATION IN 1819—ISHAM PEACOCK—THE EBENEZER ASSOCIATION, SESSION OF 1816—ENTERS UPON INDIAN REFORM MISSION IN 1820—ABANDONS IT IN 1823—IN 1836 DECIDES IN FAVOR OF MISSIONS, ETC.—A DIVISION OCCURS—ITS CIRCULAR LETTER OF 1836—THE ANTI-MISSION SPIRIT IN THE OCMULGEE—IT DECLARES NON-FELLOWSHIP WITH THOSE FAVORING BENEVOLENT SCHEMES—TROUBLES BEGIN—FORMATION OF THE CENTRAL ASSOCIATION—THE SAREPTA JOINS THE CONVENTION—A DIVISION OF THE ASSOCIATION ENSUES—"PROTEST" AND "ANSWER"—THE ITCHECONNAH DIVIDES—THE YELLOW RIVER FOLLOWS SUIT—THE FLINT RIVER KEEPS THE BALL ROLLING—WHILE THE COLUMBUS AND WESTERN FEEL THE DOLEFUL EFFECTS OF THE ANTI-MISSION SPIRIT—DIVISION IS CONSUMMATED—THE GENERAL FEELING OF THE TIMES, 1833-1837, ILLUSTRATED BY INCIDENTS.

A general view of the denomination at the time which we are considering, from 1820 to 1830, would not be complete without a more special reference to that spirit of opposition to missions and education which finally, in 1837, resulted in a division of the denomination in Georgia.

At this day, it is hardly possible for us to appreciate the bitterness of feeling, and rancor of speech which prevailed, for years, among many of the churches, and in most of the early Associations. There is no doubt that ignorance and prejudice were the true causes of these denominational troubles; and, at this time to say so can justly wound no one's feelings, since all the active participants have ceased their earthly labors and gone to their long home. A very few only can remember the later stages of the dissension.

While there was considerable opposition to missions, and an opposition which gradually augmented, there seems to have been a more bitter opposition to education, and to the establishment of Baptist colleges. The real ground of this opposition to benevolent enterprises, as they were designated, was a conviction that they were mere human inventions and schemes, and contrary to the simplicity of the instructions enunciated in the New Testament for the spread of the gospel. With some, influences of a much lower nature had potency, however. Against missions it was argued that preachers would fail to obtain a support, if mission collections were pressed. John Blackstone used to say that once he could go out on a preaching tour among the churches, and collect for his services from fifty to sixty dollars; but that, since missions had grown into favor he could get nothing.

Against education it was argued that the Holy Spirit, by inspiration, instructed the preacher at the moment of delivery, and that, hence, education was unnecessary, if not indeed a violation of divine injunction. Others said, "These larn'd preachers will git all the pay, and we must work or starve!"

The long-continued opposition to the General Association was not genuine merely, but even violent, and excites surprise. In the Ocmulgee Association several churches agitated the question of *withdrawal* for years, and, in 1830, a majority carried the measure. It was urged that the Convention would succeed best through the co-operation of mere auxiliary mission societies, and would, thus, be enabled to obtain more money. Even James Henderson, a violent opponent, promised his assistance to the Convention if the Association would withdraw and let the Convention be carried on through the co-operation of mission societies. But, while this opposition on the part of many arose mostly from a disinclination to co-operate in missionary, educational and other benevolent enterprises, yet, in a great measure, it was due to a sturdy spirit of independence, inherent in Baptists, which feared the formation of a body that might seek to exercise legislative or judicial prerogatives unwarranted by Scripture, and incompatible with the genius of Baptist churches.

It should be recollected that the General Committee of 1804, sought to promote union among all denominations; then followed the attempt to procure the adoption of a common confession of faith by the Associations; and this was succeeded by an endeavor to establish uniformity in church discipline. The sturdy independence of spirit which seems ever to have characterized the Georgia Baptists, rendered all these attempts futile; and we now clearly perceive their impracticability.

But, perhaps, one of the most potent causes of opposition to missions and education, and, therefore, one of the most effective causes which led to the disruption of the denomination, was the influence of such anti-mission papers as "The Signs of the Times," and the "Primitive Baptist," published in other States. In fact it is hardly too much to say that it was the violent state of feeling wrought immediately by these papers in 1835 and 1836, which resulted in the anti-missionaries disfellowshipping the churches and Associations which engaged in the benevolent schemes of the day, in the years 1836 and 1837. This effected a rupture. In fact, this was itself disruption; although the missionary churches and Associations never declared non-fellowship with the anti-missionaries.

We will now devote a chapter to those "anti-effort" proceedings, and to that anti-mission spirit and excitement, which with such a bold front, resisted the endeavors of the Convention men to promote missions, education and temperance, and which, finally, resulted in that division in our denomination, which took place in 1837. It will be seen that these sentiments, though gradual in their manifestation, made very rapid progress.

Among the first acts on record, which may be considered hostile to benevolent institutions, is that of the Hephzibah Association in 1817, when the Circular Letter for the year, written by Charles J. Jenkins, appointed at the preceding session, was rejected because of its strong missionary sentiments. This action was taken by an Association which, in 1815, had appointed a missionary meeting at Bark Camp, to be held in February, 1816, for the purpose of organizing a missionary society; and which, in 1816, returned the following answer to the letter sent by the society formed, soliciting the approbation and advice of the Association: "We received your friendly communication, soliciting our advice and concurrence, in what we think to be your laudable designs. All we can say, at present, is, dear brethren, go on in the prosecution of your designs—in that way you think may be most conducive to the glory of God, and the prosperity of Zion; and may the God of Israel grant you success in the same, is our hearty prayer," etc.

At the same session in which it rejected a missionary Circular Letter, written by Charles J. Jenkins, that gentleman, who was clerk of the body, was appointed corresponding secretary, to communicate with the Baptist Board of Foreign Missions, at Philadelphia, with which the Association resolved to correspond; but the body decided in the negative, when a vote was taken whether or not the Association should contribute to the funds of the Board of Foreign Missions. All those who were friendly to Foreign Missions were recommended, however, to meet, the following January, at the Bethel meeting-house, near Louisville,

Jefferson county, for the purpose of forming a Foreign Mission Society, distinct from the Association.

At that time this body was, in conjunction with the Hephzibah Missionary Society, supporting an Associational Missionary, Rev. C. Bateman; and, at its session of 1818, the churches of the Association were earnestly counselled to promote the dissemination of the gospel throughout the bounds of the Association and the adjacent destitute parts, by sending up their contributions for the purpose the following year. A letter was received from the Baptist Board of Foreign Missions, and it was agreed "that we express our warm acknowledgments to the Board for their very interesting communication, and our favorable disposition towards *the great and good work* in which they are engaged; and that we wish them 'God-speed,' remaining hopeful that at a future day (not far distant, perhaps), we shall add to our prayers such contributions as may aid their laudable designs."

A letter was also received from the Kentucky Missionary Society, in response to which the clerk was instructed to express the thanks of the Association, and its earnest desires for the prosperity and success of the Kentucky Missionary Society. "But contemplating to engage, ourselves, in domestic missions, as far as our ability will enable us, and feeling a desire, if practicable, to contribute our mite towards the foreign missions, we cannot honestly flatter our brethren with any hopes of pecuniary aid." These events occurred in 1816, 1817, and 1818. At that time Charles J. Jenkins was the clerk and treasurer of the Association, and, as such, held \$226.68 of Associational funds. In the two resolutions quoted his hand is plainly visible, for his influence in the body was great, but he moved into the bounds of the Sarepta Association in 1819, and acted no longer as a constituent member of the Hephzibah. Henceforth, for years, we find this next to the oldest of our Associations in opposition to missions. The following is Dr. A. Sherwood's estimate of Charles J. Jenkins, in his own handwriting: "He was a Carolinian by birth, a man of acquirements and usefulness. Clerk many years of the Hephzibah Association, he took hold of religious and educational measures with a strong hand. He died comparatively a young man, but his memory is precious in all that region." This is, perhaps, the proper place to present a few facts in the life of this notable member of our denomination.

CHARLES J. JENKINS was a quiet and unostentatious man, but very energetic in all that he undertook. Kind and benevolent in disposition, he was a very useful man, and, in every neighborhood where he lived, became a sort of adviser-general to the less intelligent; but he was of that temperament which never lets the left hand know what the right hand does. During his minority his parents resided partly in South Carolina and partly in Georgia, but he was born in Georgia, in the year 1780—a fact for which his own son, ex-Governor Jenkins, is our authority. About 1804 he married Miss Susan Emily Kenny, of Beaufort district, South Carolina, in which district he resided until his wife's death, which occurred in the spring of 1815. Three years previous to that event he and his wife both became deeply interested in the subject of religion, and both had united with the Euhaw Baptist church, being baptized by Rev. James Sweat. For many years Mr. Jenkins was successively the ordinary of Beaufort district and the clerk of the Court of Common Pleas, and it was his acquaintance with law, and with legal forms, which, together with some medical knowledge, enabled him to become useful, especially to the poor, as an adviser, a lawyer and a physician, wherever he resided. About the beginning of the year 1816 he moved to Jefferson county, Georgia, and united with the Providence church, twelve miles west of Louisville, and at once took an active part in the affairs of the Hephzibah Association. For a short time he resided within less than a half mile from Providence church, Jefferson county, and not more than three or four miles from Fenn's bridge, on the Ogeechee, the further end of which rested on Washington county soil. But in the early part of 1819 he removed to Madison county, in the Sarepta Association, of which he was elected clerk, and as such, in 1820, read Dr. A. Sherwood's resolution which led to the formation of our State Convention. While in Madison county, he built a Baptist meeting-house near his

residence, and was instrumental in the organization of a church. In 1822 he was appointed United States Port Surveyor and Revenue Collector of Apalachicola, Florida, but owing chiefly to the deprivation of church privileges he resigned, after holding the appointment three years, and returned to Georgia, and re-purchased his old farm in Jefferson county, where he died in July of the year 1828.

Mr. Jenkins had enjoyed fair educational advantages, possessed excellent business capacities, and by his zeal, energy and sterling integrity, gained a controlling influence in whatever vicinity he lived. He was deeply interested in all denominational matters, and, outside of domestic life and private business, all his efforts were devoted to extending the borders of our Baptist Zion and widening Baptist influence and usefulness. In associational matters he took a very decided and active part, especially in advancing Foreign Missions; and when, in 1817, a Circular Letter written by him was objected to and its adoption declined, because of its strong advocacy of the Mission cause, he at once secured the adoption of a resolution recommending the formation of a Foreign Mission Society near Louisville, which existed for several years.

He was, also, for years, an active member in the Hephzibah Baptist Society for itinerant and missionary exertions, conducting its correspondence and promoting its usefulness. Plain and unostentatious in his manners, his piety was constant and unaffected, and to every trust imposed upon him, whether as a deacon or church clerk, associational clerk or treasurer, or an officer of public trust, he was ever faithful; and in every community in which he lived, he became a leading and influential man, enjoying the confidence of all. Of his two wives, the first was the mother of his only living child, Hon. Charles J. Jenkins, ex-Governor of Georgia.

The following is extracted from a letter from him to Dr. Sherwood, dated Apalachicola January 2th, 1823: "My situation is a lamentable one, and claims largely the commiseration and prayers of my brethren. I am in a land of darkness and cruelty, excluded from the privileges of the sanctuary, and from the society of Christians; and, indeed, I am destitute of any society at all. But, hitherto, the Lord hath helped me to be resigned to His will. I sometimes have a refreshing from His presence, and then my soul doth magnify His name; but, when I am in darkness, it is distressing indeed. I beg you to remember me at a throne of grace. Pray the Lord that I may possess my vessel in patience; and that I may not be permitted to do anything which may cause a reproach on the name of the Saviour whom I have espoused."

It is plainly observable that just after Mr. Jenkins left the Hephzibah Association, anti-missionary influences began to prevail. At the very next session, that of 1819, a vote was taken to ascertain, as the Minutes express it, "whether this body will take any part in the missionary;" and it was negatived. By this was meant, not the missionary cause, in general, but the various benevolent enterprises, and especially the missionary effort for Indian Reform, co-operation being invited by the other Associations, which were becoming interested on that subject. On motion, it was agreed "not to correspond with the (Baptist) Foreign Mission Society," of Philadelphia; and, two years later, in 1821, at the Darien meeting-house, Washington county, Rev. Elisha Perryman presented, and requested permission to read a letter to the Association from the Foreign Mission Board; but a majority of the brethren refused to have it read.

This opposition to benevolence extended to the State General Association, correspondence with which was rejected, and, in 1825, (as we have stated elsewhere) a resolution was adopted declaring that the Association had *no right* to correspond, by letter or messenger, with any General Association or Committee, Missionary Society or Board; and any brother who even made a motion on the subject of such a correspondence, was to be considered in *disorder* therefor, and to be reproved by the Moderator.

The most violent anti-missionaries in the Association, at that time, were John Blackstone, James Gray, Jordan Smith, James Granade, and Claborn Bateman, who, for several years, had been employed as an Association missionary.

About 1825 the anti-missionary spirit culminated in the Hephzibah Associa-

tion, and a reaction gradually took place, although the leading men opposed to missions, Bible societies and benevolent enterprises continued to use active and violent measures to nullify the spirit of missions. About 1827 Jordan Smith, for several years Moderator of the Association, re-published some resolutions of the Kehukee Association, called the "Reformed Association," of North Carolina, which declared non-fellowship with Bible societies, missions, etc., thus putting in the entering wedge to division. This was answered, soon after, by a writer named *Nehemiah* in a pamphlet, which had three or four editions, and put a quietus on the misrepresentations of the North Carolina mission-haters. *Nehemiah*, we have strong reason to believe, was Adiel Sherwood. Under the disguise of "*grievances*," Jordan Smith,* James Granade, James Gray, and others, at a Convention which they called, inveighed against evangelical enterprises, and they sought boldly to antagonize their spirit and nullify their effect upon the popular mind in the Association.

This anti-Convention assembled at Limestone meeting-house, Washington county, September 27th, 1828, and "a letter of grievance," with some of the articles adopted by the brethren in Convention, were read in the session of the Hephzibah Association for 1828, under a suspension of the order of business; but it was decided, by vote, not even to take up and consider the letter. Thus proved abortive the efforts of the violent anti-mission clique to accomplish their endeavor to render the Association completely anti-missionary. In consequence, the churches under their control seceded from the Hephzibah, formed a body which they called the Canoochee Association, lying mostly in Bullock, Washington and Emanuel counties, which was anti-missionary in spirit.

This body formed by these seceders was not at first called an *Association*, but a *Conference*. The name *Canoochee Baptist Association* was given to it in 1838; but it called itself "an advisory council." The 6th article of the Constitution ran thus: "As the love of money is the root of all evil, and has produced so much distress among Christians, and we wishing to live in peace; therefore, this Association shall not engage in, nor in any wise encourage, any religious speculation, called the missionary, or by any other name, under pretense of supporting the gospel of Christ." After the death of Jordan Smith the body languished, and some of the churches did not represent themselves, and others rejoined the Hephzibah Association. In 1832 it had sixteen churches, ten ministers and 365 members; in 1838 four churches were received—Lower Black Creek, Jones' Meeting-house, Wade's, and Luke—some, perhaps all, from the Hephzibah. It then had twenty churches and 804 members, of whom 247 were reported as baptized that year. This body has never held correspondence with any other Association.

The only action of the Association, at the time, with reference to the churches so withdrawing, is contained in this extract from the Minutes of 1830:

"Relative to those churches which once constituted a part of this Association, we think it our duty to state to the Christian community at large, that said churches went off from us without having so much as asked for a dismission; and we, therefore, leave it with the churches of Christ, generally, to say whether this was orderly conduct or not; and also to say in what point of light we are to view those churches who have thus acted!"

Two years afterwards, in 1832, a letter, brought by three messengers, from the Canoochee Association, was presented. It stated that the Canoochee Association was not only sensible of its disorderly standing, but desired the friendly interposition of the Hephzibah Association to restore it, if possible, to good order; and it was

"*Resolved*, That the only course which this Association can pursue, in justice to herself, and according to good order, is to recommend to all those

*Jordan Smith resided in Washington county, and was an uneducated man of large wealth. He was kind, genial and liberal of his means, when he could understand properly the circumstances of the case. He possessed the confidence of his brethren and of the men of the world as a man of sincere piety. He was specially noted for his hospitality, usually carrying from church on Sabbath from thirty to fifty of the poorer class to dine with him. Had he been properly instructed, his position on the subject of missions would have been different. When the secession occurred in the Hephzibah Association, he said to the seceders, "Come, brethren, let us go! Come and go to my house, all of you!"

churches which wrested themselves from this body in a disorderly manner, as we conceive, to come back to us at our next Association, by letter and messengers, and make the proper and necessary acknowledgements; and that, upon their doing so, this Association stands pledged, not only to receive them, but also to grant them letters of regular and orderly dismission."

A committee was appointed to visit the Canoochee Association, confer with it and report in 1834. But no conference occurred, no report was made, nor was any further communication ever held between the dissevered bodies.

It seems that the Canoochee brethren denied that they gave their correspondent, D. Coleman, any authority to state, in the letter to the Hephzibah, that they made any "acknowledgements," but that they merely instructed him to "ask for letters of dismission." Therefore, when the messengers of the Hephzibah visited the Canoochee Association, they were not even invited to seats! Consequently, no official communication took place. As usual, in his quaint but expressive way, Dr. Sherwood says in regard to this, "Ask letters of dismission from a body whose messengers were unworthy of a seat! No doubt the Canoochee churches felt that they had done wrong in breaking off so abruptly, and desired to cover up their error as much as possible. Marriage after a misstep does not sanctify or atone for guilty acts committed before honorable wedlock."

It may be well to state that about the period of 1819 or 1820 there was not a minister in the Hephzibah Association who possessed an education extending beyond the merest rudiments of learning; and of course where such ignorance prevailed, prejudice and bigotry also presided, and we need not, therefore, be much surprised at the course taken by the Association.

In the same year, 1819, that the Hephzibah voted "to take no part in the missionary," the Piedmont Association voted to have nothing to do with missionaries—meaning the missionary Baptists. Dr. Sherwood says, in his manuscript history:

"It is to be presumed that this little body was organized to keep away from the light of missions and other benevolent associations! What a converse to the directions of the Saviour: 'Ye are the light of the world.'"

Rev. Isham Peacock, of whom mention has already been made, was the father of this body, and he was not only anti-missionary, but anti-temperance. He would argue strongly against temperance societies, though he was not in the habit of inebriation. Dr. Sherwood, on the authority of Rev. Wilson Conner, states that Mr. Peacock carried whiskey in his cane, and would drink before his congregation, to illustrate his position that he *could* drink and not become intoxicated. "It looks strange," says Mr. Sherwood, "to see a minister nearly one hundred years old using such *strong* but *dangerous* arguments to carry his point!"

To such an extent did Peacock carry his anti-temperance principles, that in 1833 he would not attend the meeting of the Piedmont Association because Mr. Westbury, another minister of the Association, had joined a temperance society.

In November, 1816, Luther Rice was an attendant on the session of the Ebenezer Association, at Mount Horeb, Pulaski county. He appeared on Sabbath morning, on which day Winder Hillman, of the Hephzibah, Dozier Thornton, of the Sarepta, and Jesse Mercer, of the Georgia, were appointed to preach. It was thought proper that Mr. Rice should have an opportunity to preach, and Winder Hillman politely gave way, that the opportunity might be afforded. It is reported that brethren Rice, Mercer and Thornton "delivered interesting sermons to a numerous concourse." As the messenger of the Baptist Board of Foreign Missions, Luther Rice presented a letter requesting correspondence with the Board. The request was acceded to, and Ezekiel Taylor was appointed corresponding secretary, and yet the correspondence was closed the following year. The surplus money on hand was, nevertheless, voted to support itinerant preaching in the lower counties of the State. Correspondence with the Foreign Mission Board was resumed in 1819, and Indian reform missionary work was formally entered upon by the appointment of a co-operating committee. The next year, 1820, the Ocmulgee plan for Indian Reform was acquiesced in, and the

collection of funds was recommended. The following is the action of the Association: "Agreed to concur with the Ocmulgee Association relative to a plan for Indian Reform, and appointed the following brethren trustees, to act in concert with those appointed by that Association and any sister Associations that may come into the measures, to-wit: Fulgham, Love, Ross, Steighley and Tharpe. It is, therefore, recommended that the ministering brethren explain to the churches the object of the Association, and that such plans be laid as shall be thought most advisable to raise funds to carry this laudable scheme into effect."

For two years the scheme received favor and assistance, but suddenly, in 1823, interest in the Indian Reform Mission was abruptly discontinued, although correspondence with the Mission Board in Philadelphia was continued. For the thirteen years following there was no special manifestation of hostility to missions or education in the Association; yet it had not connected itself with the State Convention. At the session of 1836, held at Beersheba, Twiggs county, the following appears in the Minutes:

"WHEREAS, it is inferred from the reading of some of the letters from the churches that the members of this body which hold to the benevolent institutions of the day have departed from the Articles of Faith and the Constitution of this Association, it was therefore ordered, that the said articles be read, which was unanimously assented to, and the following query was received, to be discussed to the satisfaction of the body: 'Are the institutions of this day, such as missions, temperance, etc., consistent with the Articles of Faith of this Association?'"

After special prayer by C. D. Mallary, the whole of Tuesday, September 27th, was spent in discussing this subject, and on the vote being taken, the question was decided in the affirmative. The delegates of seven churches—Myrtle Spring, Mount Nebo, Ramah, Cool Spring, Pleasant Plains, Camp Creek and Bulah—being dissatisfied with the result of the discussion, and being also opposed to the benevolent institutions of the day, left the house.

Upon which the Association adopted the following:

"*Resolved*, That differences of opinion in regard to the benevolent institutions of the day should not be the ground of non-fellowship among brethren."

Three churches—by name, Camp Creek, Ramah and Bulah—having sent up a declaration of non-fellowship with all the benevolent institutions of the day, and the persons engaged in them, it was—

"*Resolved*, That we regret, very much, this hasty act of those churches; and, hoping that upon a reconsideration of the matter by them, they will come to a different conclusion, we, therefore, most earnestly recommend to those churches to reconsider that matter and report to us upon the subject, at our next session,"

The Corresponding Letter to the churches, for that year, 1836, contained a plain statement of these facts: "It was decided by our body, after a lengthy discussion, that the benevolent institutions of the day are not inconsistent with the articles of faith upon which the Association was constituted. In consequence of this decision, the delegates from seven churches, being a small minority in the body, withdrew, claiming to be the true Ebenezer Association. It did not appear to the body that, in this proceeding, these delegates acted upon the authority of the churches they represent, consequently no act of censure was passed upon these churches; and the charitable hope was indulged that, when the matter should be properly considered by them, the difficulty would be removed. It was decided by our body that differences of opinion in relation to the benevolent institutions of the day should not constitute a ground of non-fellowship among brethren."

As an actual part of the history of the times of which we write, and bearing intimately upon the "everlasting altercation about the institutions of the day," as Dr. Benedict expresses it, a copious extract from the Circular Letter of the Ebenezer Association for the year 1836 is here given:

"Great divisions have an existence in our denomination, and, so far as we are able to discover, without substantial cause. Those divisions have for their *ostensible* cause the friendship for, and support of, missionary and temperance societies by some of our brethren. Though to many it seems that this affords

no sufficient cause for division, to others it appears to be abundant ground for the declaration of non-fellowship for churches and members favoring these societies, and the rending asunder of associations of long standing, composed of brethren who have for a long time seen eye to eye and face to face, and have communed at the same table in commemoration of the death and sufferings of our Lord.

"These being the known consequences of the difference of opinion on the subject of these societies, let us inquire what are the opinions of each party. First, if we are not mistaken, it is the opinion of those who oppose missionary and temperance societies, that God will cause the gospel to be preached to all the nations of the earth; that He will accomplish this in the fullness of His own time and by the use of His own means; that, to do this, human plans are not necessary; and that the present operations have not the sanction of the Word of eternal truth.

"Those favoring these societies believe that God will send the gospel to all nations of the earth, and this in the fullness of His own time and by the use of His own means; and, further, that *now* is the time, and that the redeemed of the Lord, and all that they can do and that they have, being the immediate gift of God, are *His means*; and they trust that the Spirit of the Lord has made them willing to be used for this purpose. They have no doubt that the Scriptures of eternal truth sanction the plans now in operation for the spread of the gospel of Christ. They call upon the opposers of these *human plans*, as they are called, to say what *other* course can be pursued for the accomplishment of this purpose. They speak of the blessing of God in favoring brother Judson with life, health, and ability to translate the whole of the Scriptures into the Burman language; and they consider the blessings of God on the labors of the missionaries sent to various stations as *proof* that God's own time is *now*; and that His *own* means are employed in doing His *own* work—the spread of the gospel of Christ. And these things are spoken of by our missionary brethren as encouraging them to go on in discharge of what they believe to be their duty. To our anti-missionary brethren we repeat the words of our Redeemer, 'forbid them not; they are not against our Lord; for they cause the Scriptures to be translated and published in languages in which they have not heretofore been known. They cause the gospel to be preached to the heathen and God blesses the sermons to the conviction and conversion of heathen sinners. These missionary brethren are not 'against' Jesus, and, therefore, by the authority of His own word we say, 'forbid them not.' Can this be the cause of non-fellowship for these brethren? O, Spirit of the Lord forbid it!"

Then follows an exhortation to "let charity prevail," and the conclusion is: "Without taking part in these divisions, or expressing an opinion in favor of either party, we conclude this epistle by using the exhortation of the apostle to the Corinthian church: 'Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.'

"C. A. THARP, *Moderator*.

"JAMES H. LOFTON, *Clerk*."

The anti-mission spirit, when it began to burn in the Ocmulgee Association, blazed forth more determinedly than in any other body, culminating in withdrawal from the Convention in 1830, and in a declaration of non-fellowship in 1837.

At the remarkable session of that Association, held with the Antioch church, in 1827 when the great revival commenced, several churches petitioned to withdraw from the General Association; but the matter was postponed until the succeeding session, when it was discussed and again laid over. Nor was it until 1830 that the anti-missionary leaders in the Association were able to induce a majority of the churches to send up petitionary letters to withdraw from the General Convention; of course, such being the case, the withdrawal was effected. This took place at Harmony church, eight or nine miles northeast of Eatonton. That this was the result of opposition to benevolent enterprises, rather than mere opposition to the Convention, is shown by the fact that in

1836, the Association, by resolution, concurred in the action of the Mt. Gilead church, Putnam county, declaring non-fellowship with all benevolent societies. The following year, 1837, the Ocmulgee Association itself, as a body, declares the benevolent institutions of the day "unscriptural and non-fellowship," and, furthermore, appoints a committee to help constitute a small minority of the churches of the Sarepta Association, which had seceded in 1836, into another body which was called the Oconee Association.

These high-handed measures of the Ocmulgee immediately brought their legitimate fruits—division and disintegration. Liberty church, in Newton county, withdrew from the Association, thus repudiating the right of the Association to prescribe what a church shall or shall not consider unscriptural. It declared by resolution adopted in conference, that it regarded all the benevolent institutions of the day as *human institutions*, designed professedly to do good in elevating the morals of the community and the standard of piety in the churches, as well as to disseminate useful and religious knowledge, spread the glorious gospel and circulate the Bible in the world. It declared, also, that to unite with or contribute to such benevolent societies was right, discretionary with individuals, and should not be a barrier to fellowship or communion; and it resolved neither to censure nor use harsh or compulsory measures, to influence one another to act contrary to freedom of will, in relation to missionary purposes or benevolent institutions. (See INDEX of March 29th, 1838.)

This, however, was, by no means the first withdrawal from the Ocmulgee; but has been referred to merely that the reasons on record might be given. In 1834 seven churches which had seceded from the Ocmulgee and Flint River Associations, impelled thereto by associational usurpations and fierce opposition to benevolent institutions, united and formed the Central Association, at Indian Creek, February 1st. Such men as Adiel Sherwood, John E. Dawson, Thomas Cooper, J. H. Campbell, Jeremiah Clark, James Fears, J. Swanson, and Jesse Travis assisted in organizing this Association, which was constituted on a basis which recognizes and approves of Sabbath-schools, missions, the education of ministers, Bible, temperance and tract societies, and giving them all a hearty co-operation; but averring that fellowship will not be disturbed, if a member does not feel it his duty to contribute to these various benevolent causes. This Association united with the State Convention in 1835.

In that same year the Sarepta Association, at its session held with Falling Creek church, Elbert county, decided by a "large majority" to become a constituent member of the State Convention, and appointed delegates by whom she was represented the following year. One result of this action shows plainly its result upon the churches of the Association—in 1836, \$782.86 were sent up by them. Previously, about \$200.00 was the largest amount sent up. Another result was a *schism* in the Association. At the session for 1836, the propriety of becoming a constituent of the Convention was discussed very fully, and the action of 1835 was confirmed by a large majority. Rev. George Lumpkin and others, representing Beaver Dam, Big Spring, Big Creek, Skull Shoals and Bethlehem churches, protested, and requested permission to enter their protest against this action upon the Minutes of the Association. Their request was granted and their protest was entered; but brethren A. Chandler, J. Matthews and J. F. Hillier were appointed a committee to bring in an answer, also to be entered upon the Minutes. The following is a copy of the *Protest*:

"We, the delegates from the churches at Beaver Dam, Big Spring, Skull Shoals, and Bethlehem, representing, as we believe, the feelings of the above churches, do enter this our protest against the act of a majority of this Association, for the following reasons:

"1st. Because we think the Association transcended her delegated powers, in constraining the opposing churches to become in part constituent members of the Baptist State Convention by said resolution, and thereby infringing upon the liberty and internal rights of the opposing churches.

"2d. Because we are unwilling to be governed by the Baptist State Convention, believing it to be founded upon anti-republican principles, and may, some day, be the overthrow of our denomination.

"3d. We consider the lawful protection, or powers conferred by legal sanction, in the act of incorporation, one great step towards the subversion of civil and religious liberty in the constituents of said Convention.

"4th. That by said resolution we are brought into union and Christian correspondence with the Central Association, with which we have no fellowship, as we are among those who have no confidence in the flesh.

"5th, and lastly. Because we are constrained to correspond with bodies of professors against our will, and [are] prohibited from correspondence with such as we have fellowship [for.]

"Therefore, the above and foregoing reasons constrain us to say to the Sarepta Association that we are no longer members of your body.

"GEORGE LUMPKIN, JAMES O. KELLY, *Beaver Dam*; MARK JACKSON, MATTHEW VARNER, *Skull Shoals*; JOHN LACY, THOMAS ARMS, *Big Creek*; HARRIS THURMAN, VINES SMITH, *Big Spring*; WILLIAM PATMAN, DAVID PATMAN, *Bethlehem*."

NOTE.—Mark Jackson and Harris Thurman, seeing the spirit and tendency of the Protest, had their names stricken off.

The *Answer* to the Protest reads :

"On the *first* article, we observe, That we do not conceive that constraint is laid on any one, as the Association is but an advisory council, and her resolutions [but] advice; and, therefore, no one is constrained to give only as he chooses. The internal rights of the churches are not affected.

"On the *second*, we remark, That we cannot conceive that the Convention is anti-republican; nor how it can exercise any control over the churches. Its Constitution does not allow any such construction.

"On the *third*, we observe, That the act of incorporation of the Convention confers upon it no power to oppress the churches. The act of incorporation is, merely, that it may hold property. Many churches in the State are also incorporated for the same purpose; therefore, the apprehensions of oppression are wholly groundless.

"On the *fourth*, we remark, We correspond with the Central Association, as they are of the same faith and order with us.

"On the *fifth*, we observe, That we do not think the act complained of involves such consequences as are represented."

We have here a fair presentation of the flimsy reasons presented in those days for entertaining objections to the Convention; although they may have had weight with some minds.

We now gather that it was simply to avoid disturbing fellowship which made the Sarepta delay its union with the Convention. At length the majority determined that they would no longer yield complaisance to the feelings of the minority; and so they cut the knot of difficulty and retardation by firmly carrying out the purpose to unite with the Convention. The consequence was the formation, in 1837, of the Oconee Association out of the seceding churches. This Association has never united with the State Convention.

Another schism took place in 1837, on account of a difference of opinion touching the benevolent operations of the day, which resulted in the formation of the Rehoboth Association. Most of the ten churches at first composing this Association seceded from the Itcheconnah (or Ichaconna) Association, because, on account of their missionary views, a non-fellowship resolution passed against them by that Association, in 1837, beginning as follows:

"*Resolved*, That the systems of the day—benevolent, so-called—such as Bible, missionary, temperance, tract societies, etc., are unscriptural, unsupported by divine revelation, and, therefore, anti-Christian, etc., etc.," and fellowship is withdrawn from those churches favorable to such societies, or, rather, they are declared to be in disorder, and are cut off.

The Rehoboth Association has proved itself to be one of the most efficient and zealous of the Baptist Associations of Georgia. Acting, for a great many years, independently, of the Boards of the Southern Baptist Convention, it has sustained as missionaries Rev. Cæsar Frazer, in Africa, a native African; Rev.

J. S. Dennard and wife, in Africa, also, both of whom died at their post; Rev. T. A. Reid and Rev. J. H. Clark, in Central Africa, both of whom returned after years of useful service; Rev. J. S. Murrow, among the Indians of the West, who still remains at the post of duty, laboring most faithfully; and Rev. E. B. Barret and Rev. B. F. Tharp, among the soldiers of the army, during the war. This Association has, also, assisted in educating several young men for the ministry. Its moving spirits have been B. F. Tharp, Jacob King, J. M. Wood, H. C. Hornady, T. E. Langley, J. S. Shannon, A. J. Holmes, Wm. C. Wilkes, E. W. Warren, C. D. Mallary, S. Landrum, B. L. Ross and J. R. Kendrick.

The formation of the Rock Mountain Association is another case of division on account of a difference of missionary sentiments.

At her regular session in 1838, the Yellow River Association adopted this very remarkable non-fellowshipping resolution:

"*Resolved*, That the institutions of the day, called benevolent, to-wit: the Convention, Bible Society, Tract Society, Temperance Society, Abolition Society, Sunday-school Union, Theological Seminary, and all other institutions tributary to the missionary plan, now existing in the United States, are unscriptural, and that we, as an Association, will not correspond with any Association that has united with them; nor will we hold in our communion or fellowship any church that is connected with them."

This resolution, so similar to that adopted by the Itcheconnah, cut off and caused the withdrawal of six churches—Rock Bridge, Bay Creek, Long Shoals, Cool Spring, Macedonia and New Hope. The record from which these facts are drawn asserts that the words, "Abolition Society," were artfully incorporated in the resolution with the benevolent and religious institutions specified for the purpose of casting odium upon them, as it was well known that there was not a single Abolition Society in the State of Georgia. One of the reasons given by the Towaliga Association why fellowship with Missionary Baptists should not be continued was, that in the Northern section of the United States, there was a connection between the Society of *System Baptists* and the *Abolitionists*, a statement which Benedict characterizes as a "gross misrepresentation." In the discussion which followed the introduction of this resolution at the Yellow River Association, several of a respectable minority took part in a firm and resolute opposition to its adoption, but Rev. Luke Robinson was especially distinguished by his able and eloquent advocacy of education, temperance and missions. When the leader of the anti-missionary party, a venerable old man with hoary locks, raised the rallying cry, "Down with education! down with theology! down with temperance societies! down with the Convention!" the vote was taken, and the resolution was adopted. The minority immediately left the house. They agreed to meet on the 19th of July, 1839, and form a new Association, at Mount Zion, Newton county. At the appointed time delegates from ten churches assembled, among whom were Luke Robinson, George Daniel, A. R. Almond, Lewis Towers, and J. R. George, assisted by J. S. Calloway, C. D. Mallary, and T. Phillips. G. Daniel was elected Moderator, and E. Henderson, Clerk; and thus the Stone Mountain Association was formed.

At its session in 1837 the Flint River Association had a discussion which produced a division of the body. This was a result of a consideration of the question which, the year previous, had been referred to the churches—whether or not non-fellowship should be declared towards those churches in favor of "benevolence," as the benevolent institutions of the day were designated. The result was that, by a vote of twenty-three to fifteen, the Association decided against non-fellowshipping the benevolent churches. This meeting took place at the Holly Grove church, Monroe county, Rev. Joshua Calloway being Moderator, and R. M. Still, Clerk.

The following was passed:

"*Resolved*, That we are unwilling to go into any new declaration of fellowship or non-fellowship, but feel disposed to continue in the same old Baptist path of faith and practice which this Association has heretofore pursued."

As soon as the result was known, Rev. William Moseley arose and said:

"I am in the minority, where I expected to be, and it is unnecessary for me to remain here any longer. Therefore I bid you farewell. We will meet no more as brethren, but as men!"

He then requested all who coincided with him in sentiment to meet him out in the woods. The delegates from fifteen churches left the building, held a consultation in the woods, and agreed to meet in convention with the County Line church, in Pike county, in July, 1838. They did so, and constituted the Towaliga Association. Its total membership at that time was 1,022, only twelve baptisms being reported.

It is worthy of note that the Flint, at its session in 1837, received messengers from the Itcheconnah Association by a two-thirds vote, after that Association had passed its non-fellowship resolution.

Mention has been made, also, of the discussion lasting a whole day, which took place in September, 1836, at Beersheba, Twiggs county, and which resulted in an affirmative answer to the question, "Are the institutions of this day, such as missions, temperance, etc., consistent with the Articles of Faith of this Association?" The result was that the messengers of seven churches left the house, viz: Myrtle Spring, Mount Nebo, Ramah, Cool Spring, Pleasant Plains, Camp Creek and Bulah, "being dissatisfied with the institutions of the day and with the course pursued by the Association." These churches held a meeting in the following November, and published their Minutes, in which they call themselves the *True Ebenezer* Association, and affirm that they had demanded the records of the body as belonging to them by right. And this reminds us that William Moseley was deeply chagrined because the Towaliga Association was not called the *Flint River*, as he desired. When asking aid of the Ocmulgee to constitute the Towaliga Association, he intimated that the name of the new Association would be "Flint River." This was so violently opposed by James Henderson that Mr. Moseley declined to preach the next day, which was Sunday, although appointed to do so by the Association.

In 1837 three churches, the Horeb and the Upatoi, in Talbot, and the Bethel, in Meriwether county, seceded from the Columbus Association by not sending messengers, foreseeing the strong missionary spirit which was becoming prevalent in that body, and being themselves of an opposite disposition. They sent messengers to the Flint River Association in that year, but instead of presenting themselves as correspondents to the Association, they offered their letters to the Moseley faction at its meeting in the woods, and were received. Subsequently uniting with a few other small churches, these seceders from the Columbus Association formed the Apostolic Baptist Association.

In the same year, 1837, ten churches left the Western Association and formed a new union of the same name. The reasons assigned by them were that the Association corresponded with those who approved of missions and education, and refused to non-fellowship them.

Enough has been written to show when *division* took place in the Baptist denomination in Georgia, and what the causes of it were.

The causes of it were the deep-seated opposition in the minds and hearts of many Baptists to missions, education, temperance, and to the societies, or schemes, originated for their support and propagation, and for the dissemination of tracts and the Bible. That this opposition was the result of a want of enlightenment—that is to say, of ignorance and prejudice—is but too painfully apparent. It began to manifest itself openly in the Ocmulgee Association in 1830, and, in 1837, culminated in a general declaration of non-fellowship with Missionary Baptists, on the part of all opposed to the benevolent schemes of this day. *This was division*, or "schism," as Dr. Sherwood calls it. He says: "Prior to 1835, the notion that missions, etc., were *new schemes* was not entertained, except by a few only; but *then*, it was proclaimed that all institutions of the day were unscriptural."

That was the period when a violent anti-missionary paper, "*The Signs of the Times*," began to be circulated in Georgia; and, perhaps, it was the influence of this paper, and the "*Primitive Baptist*," started in North Carolina, in 1836, which caused the violence and bitterness of feeling in Georgia, and thus

really led to the disruption of the denomination. For it was an article in the former of these papers that instigated the non-fellowship resolution passed by the Ocmulgee Association.

In the summer of 1835 Jason Greer and Rowell Reese published letters in the *Signs of the Times*, suggesting the propriety of declaring non-fellowship with those who favored all the new schemes of the day. In their wake soon followed Joel Colley, who, for twenty years, was the Moderator of the Yellow River Association. To the members of most of the Associations, even of those which opposed the mission cause, this was, at first, astounding.

The *Primitive Baptist* came near beginning its existence in Georgia. It seems that William Moseley, James Henderson, and others, held a Convention in 1835, to consult concerning the origination of a paper in Georgia to counteract the influence of THE INDEX. Rev. Joshua Lawrence, of North Carolina, was invited to remove to Georgia and become its editor, as it would be "a money-making business." Lieutenant Doct. Biddle was, also, expected to become its editor; but he decamped very suddenly. On consultation, it was agreed that the *Primitive Baptist* should be issued at Tarboro, North Carolina. For all these statements Dr. Sherwood is our authority.

It is almost impossible to state fairly the exceeding bitterness of feeling and expression excited by the controversy on these matters. Rev. A. T. Holmes, in a letter to THE INDEX, dated October 21st, 1837, writes: "The Flint River Association adjourned on Tuesday last, after the most stormy and unpleasant session I ever witnessed. On Monday, the body presented the most disgraceful aspect that I ever witnessed in a religious meeting. It did more harm, and I have no doubt had a worse effect on the community, than it will ever do good. Other denominations looked on with wonder and astonishment, and even regret, to see the Baptists so much divided; and even the world were pointing the finger of scorn and saying, 'See how these professors hate, and are trying to devour, each other.'"

The whole denomination was torn up and disorganized by the dissensions, ruptures and acrimonious criminations and recriminations, which continued between 1830 and 1840. Associations were torn asunder: churches were divided; friendships were broken, and Christian fellowship terribly interrupted. Indeed, it was one of the greatest afflictions of Jesse Mercer's life, that these differences of opinions and violent dissensions alienated some of those brethren with whom he had co-operated on terms of Christian affection and confidence, and caused them to go so far, even, as to accuse him of departure from the gospel faith.

This state of feeling may be illustrated by an authentic anecdote in the life of that good and useful man, Rev. Jacob King, who lived near Thomaston, in Upson county. Soon after the "Hard-shells," as the anti-missionaries were called, had withdrawn from the Missionary Baptists, old brother Nichols, a staunch Primitive, came to one of Jacob King's meetings. As he entered the house, Mr. King met him and saluted him with: "How do you do, brother Nichols?" at the same time extending his hand. The extended hand was refused, and the only answer deigned was: "No brother of your'n!" Nevertheless, the sermon proceeded, and Mr. King could not but perceive that Nichols was pleased with the discourse. This was verified by the early appearance of Nichols in attendance upon another of Jacob King's services, taking a seat near the pulpit. Mr. King preached on *Christian Experience* for some time, and then observed in his own quiet and quaint way: "I don't know whether I have any brethren present that approve of this kind of preaching," when, much to his gratification and the amusement of the audience, old brother Nichols lifted his head up and exclaimed, "Yes, you is!"

In 1833, Adiel Sherwood, a messenger from the Georgia Association was, by the Yellow Association denied a seat, as a messenger from the State Convention. Two or three years later, in the same Association, Rev. Reuben Thornton, Moderator of the Sarepta Association, was prohibited from preaching in a meeting-house, on account of his missionary sentiments. About 1833, Sardis church, in Pike county, refused the use of its meeting-house to a Domestic Mission Society, for the purpose of holding its anniversary, although several of

the church members and the pastor himself were connected with the society. And a year later, New Hope church, (in Pike or Upson county,) of which John Hambrick was pastor, decided that it was not "orthodox to receive into their pulpit, preachers who are members of benevolent societies."

In the Tugalo Association, Jesse Mercer, though invited to a seat as a messenger from the Georgia Association, was refused a seat as a messenger from the General Association or State Convention, which he represented.

In the Western Association, several churches divided because of difference of opinion on the subject of missions; and, in one, the Antioch, both parties used the same meeting house. All over the State, except in the eastern part, there was trouble and division and disruption of fellowship, because of difference of sentiment, laxness of discipline and disregard of proper church order.

A notable difficulty occurred between the Eatonton and New Salem churches, owing to the disorderly reception by the latter of a member of the former. The trouble augmented and resulted in the formation of the Central Association, and for several years disturbed the harmony of various Associations in the State.

Sharon church, in Henry county, asked the Flint River Association to appoint and send a committee to her to act as pacificators or arbitrators in a difficulty among the members. The committee appeared at the appointed time, and authoritatively demanded the moderatorship, as a right. This claim the church denied and withheld. The committee then withdrew from the church to a grove and sent word for such of the members as recognized their authority to appear before them. Seven or eight did so, and were recognized by the committee as the church, and were so reported to the Association. At its next session, thinking to smooth over the matter, the Association voted to receive both factions of the church. The result was the secession of several churches from the Association.

Almost any number of instances might be adduced, exhibiting the exceedingly deplorable and disagreeable results, in the denomination, of that state of strife and dissension, which existed prior to 1837, and which culminated in a denominational separation in that year, which has been well marked ever since. It was not uncommon for anti-mission churches to excommunicate members who entertained missionary sentiments, and for Associations to withdraw from or attempt to discipline churches that retained such members. James Henderson, Moderator of the Ocmulgee Association, contended "that Associations have the same power over churches, that churches have over their members." This gave rise to a dissertation by Jesse Mercer, published in the Minutes of the State Convention for 1833, on "The Resemblances and Differences between Association and Church Authority."

But about 1836 a brighter day dawned. Another chapter, however, must be devoted to a still further exposition of the state of religious feeling in this dark period of our denominational history.

XV.
RELIGIOUS HISTORY.

1826-1836.

XV.

RELIGIOUS HISTORY.

THE GREAT REVIVAL OF 1827—ACCESSIONS TO THE DIFFERENT ASSOCIATIONS—REPORTS FOR 1829—THE ANTI-INTEMPERATE SOCIETY—GEORGIA ASSOCIATION OF 1828 AND 1829—THE SUNBURY ASSOCIATION—RELIGIOUS CONDITION IN 1830—DENOMINATIONAL STATISTICS—RELIGIOUS CONDITION FROM 1830 TO 1836—DESCRIBED BY JESSE MERCER—DR. C. D. MALLARY'S STATEMENT—WHAT A WRITER IN "THE INDEX" SAID—THE CONVENTION STILL PRESSES FORWARD—REVIVAL INCIDENTS—THE CONVENTION RESOLUTION OF 1835—CAMPBELL'S CALL FOR THE FORSYTH MEETING—THE FORSYTH MEETING—ITS PROCEEDINGS—COMMUNICATIONS FROM DR. HILLYER, DR. CAMPBELL AND REV. T. B. SLADE—PEACE DAWNS ONCE MORE—THE MEETING AT COVINGTON.

There seems to have been no special religious interest manifested in the Baptist churches of our State during the year 1826. In 1827 a remarkable revival commenced in July, at Eatonton, then in the Ocmulgee Association, under the ministry of Adiel Sherwood. While serving three churches—Milledgeville, Greensboro and Eatonton—he dwelt at the last named place and taught the academy there. In September he preached on Sabbath in the open air, at Antioch church, Morgan county, during the session of the Ocmulgee Association for that year. The Holy Spirit descended with mighty power, and at the conclusion of the sermon four thousand people sought the benefits of prayer in their behalf. Among the first to spring forward towards the stand was John E. Dawson, then twenty-two years of age, and exceedingly handsome; he had been, even then, married three years. He was one of the many whose conversion resulted from the descent of the Spirit that day; and for the fifteen following years there were converts joining Baptist churches in the neighboring region who dated their first serious impressions from the day they heard that wonderfully blessed sermon at Antioch church. Brethren Colley and James Shannon also preached on Sabbath, and much excitement was produced, and thousands were convicted. In the words of Dr. Sherwood himself, "The oldest of God's ministers were constrained to say they never saw such a wonderful appearance of the outpouring of God's Spirit before." The work spread throughout the State, resulting in the baptism, within two years, of about sixteen thousand persons.

Ministers all over the State, aroused by the Holy Spirit to a pitch of lofty enthusiasm, went from church to church, and from neighborhood to neighborhood, preaching with a most unusual and heaven-blessed fervor. Dr. A. Sherwood, in his private memoranda, records that, in thirty counties, he "tried to preach" three hundred and thirty-three times during the year 1828.

The Minutes of the Georgia Association, in the Letter of Correspondence, bear witness to the increase in itineracy among the ministers. William Moseley, James Reeves and others, of the Flint River Association, who had attended the Ocmulgee in that year, caught a glorious impulse for preaching Jesus, and soon communicated their enthusiasm to others, and ere long the whole Flint River Association was ablaze with religious fervor, and a most powerful work was the result in all its bounds. Nineteen hundred baptisms were reported at the session of the Flint River Association for 1828.

With but one or two exceptions all the Associations of the State felt the influence of this remarkable revival in a marked degree. The number of baptisms reported at the Ocmulgee in the year 1828, for the previous twelve months, was 1,772, and in 1829 the number of baptisms reported was 810. In the Georgia Association 1,761 baptisms were reported in 1828, and 708 in 1829. To the Ebenezer Association 200 baptisms were reported in 1828, and 270 in 1829. At the Convention held in May, 1828, in Monticello, the Committee on the State of Religion reported that it was "more flattering in Georgia than it ever was before. On the Ocmulgee, Flint River, Yellow River and Georgia Associations the Lord has poured out His Spirit in rich profusion, and many have been added to the churches. From the Ebenezer and Tugalo Associations we have nothing very encouraging. The spirit of opposition to missionary efforts in the Hephzibah Association seems to be giving way. From the Sunbury Association, a member of this Convention, we have some encouraging prospects. Nothing special is heard either from the Piedmont, Sarepta or Chattahoochee Association. We have great reason to bless God that the glorious light of Zion is spreading far and wide, and will soon cover the earth."

The following year, 1829, the Convention met at Milledgeville, and the report on the State of Religion gives us a little further insight into the spiritual condition of the churches and Associations: "In the bounds of those Associations hitherto unfriendly to the views and objects of this Convention, there is a considerable change. Some partial revivals have taken place, family altars have been erected, weekly prayer-meetings constantly kept up in many churches, some tract, Bible and Sabbath-school societies formed, and the missionary spirit considerably increased. In the bounds of those Associations which have united with this Convention, there have been many Bible, tract and Sunday-school societies formed, and a very great accession of members by experience and baptism. Nearly eight thousand (8,000) were baptized during the last associational year; but it is agreed that the revival is on the decline. Family prayer is generally attended to, prayer-meetings kept up in churches, and many spend every Sabbath in the public exercises of religion. A spirit of religious improvement seems to prevail."

The following, on the subject of Temperance, from the same report, is interesting:

"The Anti-intemperate Society for this State is increasing, and it is worthy of remark, that in public assemblies hitherto accustomed to use ardent spirits to great excess, not half the quantity formerly made use of is now consumed. Very few families use it habitually; and it is not now considered a breach of common politeness to neglect placing the dram-bottle on the board. Public labors, such as reaping the harvest fields, etc., are performed, frequently, without the use of the inebriating bowl; and even at weddings, in respectable families, there have been many instances of entire abstinence from this liquid."

This extract gives us a hint of the exceeding great evil intemperance had become in the State prior to this time. The records of the best Baptist Associations of the State evince the strenuous and persistent efforts made by those Associations to abate the evil and dethrone King Alcohol. Year after year the churches and church members are besought urgently to combat intemperance, and its evils are deplored in the most feeling manner. Many church members deemed it no inconsistency to drink; and the anti-missionary Baptists were as bitterly opposed to temperance societies as they were to mission, tract and Bible societies.

The first temperance society in the State of Georgia was organized at Eatonton, in the last part of July, 1827, at a union meeting of the Baptist church; and the great revival of that year broke out before the meeting was closed. In the following spring, that of 1828, the State Temperance Society was formed, at Monticello, at the close of the session for that year of the Georgia Baptist Convention. The constitution, at the request of A. Sherwood, was written by Rev. Abner W. Clopton, of Virginia. General Shorter was elected President, and Rev. Edmund Shackelford was chosen Secretary. Dr. Sherwood soon succeeded E. Shackelford as Secretary, and served for five or six years, until he went to

Washington, District of Columbia, to become a professor in Columbian University. This State Temperance Society continued to flourish until 1834, holding its meetings at Milledgeville during the sessions of the Legislature. It had between fifty and one hundred auxiliaries. The society gradually became extinct after the removal of the Secretary to Washington City; but the cause was not abandoned by the Baptists. On the contrary, the publication of a temperance paper, called the *Temperance Banner*, was begun at Washington in 1834, by Mercer & Stokes, and it was the means of doing much good. All these exertions resulted in a great temperance reformation in the State, in effecting which the Baptists took a most honorable part.

At its session, in October, 1828, the Georgia Association, in its Corresponding Letter to the sister Associations affirmed: "We are constrained to believe that the God of Abraham has poured out, in these latter days, the most holy influence of His Spirit of truth, and through its effectual teaching, the old and the young, the rich and the poor, the bond and the free, have flocked together to the feet of our Lord Jesus Christ," and "many of our sons and daughters and servants have rallied to the gospel trumpet's joyful sound and waving banner, and have become the willing subjects of the Cross of Christ." And, in the regular proceedings for 1828, we read that "As the Lord is abundantly blessing the churches, and calling into them many young men:

"*Resolved*, That we urge upon the churches the importance of fostering prominent gifts, and of encouraging those who possess them to exercise them frequently:

"And, as the Lord has been pleased to favor us with a large increase of precious souls the past year, who have been converted by mighty grace, and that He may abide with us, and revive those churches unvisited by the showers of mercy, that the residue of children, neighbors and servants perish not, and that our poor efforts to send the gospel to those who are perishing for lack of knowledge, may be more united and successful,

"*Resolved*, That we observe the 13th day of November, 1829, as a day of thanksgiving and prayer, and release to our domestics, at our respective places of worship." It was, also,

"*Resolved unanimously*, That we encourage the formation of Sabbath-schools, at all our houses of worship." And, at the same session, B. M. Sanders preached the missionary sermon, after which a collection, of \$75,31¹/₄, was taken up.

In 1829, the same Association resolved, "That we consider it a matter of gratitude to God, that He disposes the churches in our bounds to sustain the cause of missions and education with increased energy," and it was agreed that "The members and friends of this body, for themselves and friends, become obligated to raise three thousand dollars, (including one share of \$250.00 which has been subscribed by a benevolent lady in Augusta,) in favor of the Columbian College."

To the Sarepta Association five hundred and nine baptisms were reported in 1828, and, by it, the fourth of July was appointed as a day of thanksgiving. In 1829, the same day was again appointed as a day of thanksgiving; all heads of families, in Baptist churches, were recommended to have daily family worship; and several brethren were appointed, as missionaries, to visit destitute neighborhoods, during the ensuing year and preach the gospel. The churches were recommended to make the sale of ardent spirits and the frequenting of tippling shops a "matter of dealing," and, for the first time, the churches were recommended to send up contributions in aid of missions. It was resolved to take up a collection, at each annual meeting, for the same purpose; and the first public collection for missions the ensuing year amounted to \$50.46. At this session the Sarepta Association for the first time committed itself decidedly as favorable to the cause of foreign missions, several contributions being for the Burman mission.

During the years 1827, 1828 and 1829, the Sunbury Association continued its associational missions, strongly encouraged the cause of missions and Sunday-schools, and greatly deplored the evils of intemperance, recording it as the

"standing vote" of the body, that, considering the demoralizing effects arising from the intemperate use of ardent spirits: "*Resolved*, That we feel it a duty to use our exertions, by every means, to suppress this great and growing evil." In its Corresponding Letter for 1829, this Association affirms that "the exhibitions of Divine Mercy towards our churches have not been as remarkable as are experienced in some favored sections of our country." Its Letter for 1830, laments "additional and deplorable evidence that the churches are in a state of spiritual declension."

But a brief summary of the general religious condition of the denomination for the year 1830, is found in the Minutes of the State Convention for that year:

"In the Georgia Association 708 were baptized during the last associational year, and there is cause of gratitude that there is so much attention to family religion and other Christian duties, and so few departures from the standard of our Saviour. In this Association are twenty-eight Sabbath schools, containing more than 1,000 pupils; ten tract and nine temperance societies, besides other benevolent institutions. The churches are redoubling their exertions in the cause of missions and ministerial education. Seven hundred dollars were contributed for these objects, at the last annual meeting, and nearly \$3,000 were subscribed for Columbian College. Here we see works and faith consistently operating together; the churches evince by their conduct that they are in earnest when they pray for more laborers to be sent into the harvest, and for a wider extension of the Redeemer's kingdom.

"With regard to the Sarepta, Tugalo and Chattahoochee Associations, the accounts are somewhat favorable, especially as respects the first named. In that Association 394 were baptized during the last year, and in its bounds are seven temperance societies, eight tract societies and nine Sabbath schools. Many of the ministers have caught the spirit of domestic missions; and that of foreign missions is also gaining ground. In the Tugalo Association 255 were baptized, and in the Chattahoochee 124. There are no benevolent societies in either of these two last-named Associations; but the cause of missions is advancing. In the Ebenezer Association there has been considerable attention to religion, especially in the church at Rocky Creek. The views of many of the ministers in this body have been turned favorably towards the Convention. Opposition among lay members is giving way. Several Sabbath schools and temperance societies are in existence.

"We regret to learn that in the Ocmulgee and Flint River Associations there are divisions and contentions; and religion, of course, is at a low ebb."

The Executive Committee, at the session of April, 1830, reported four State missionaries employed, who had performed much useful labor. Several churches were reported as sustaining beneficiaries with a view to the ministry; and the Convention itself, through its Executive Committee, had sustained three, among them J. H. Campbell, who, the Executive Committee says, "has been, under the direction of the Clerk (Adiel Sherwood), pursuing his studies, conducting a Sabbath school and Bible class, and preaching stately in Eatonton and Greenesboro. The people of the former place have strongly solicited his residence among them, and promise his support. The Committee recommend that he remain, and still be directed in his studies by the Clerk. Brother Thomas Cooper, who had boarded him last year, made no charge. The Committee voted him forty dollars."

It is pleasant to record that after more than half a century of ardent ministerial labor this beloved brother still lingers on the confines of Time, and still as ardently continues to do faithful and useful work as a minister of Jesus; while the "Clerk," too, lingered on earth for a half century, beholding with joy and gratitude the wonderful growth of the denomination he aided so much in years long gone by.

In the year 1829 there were sixteen Associations, three hundred and fifty-six churches, about two hundred ministers and twenty-eight thousand two hundred and sixty-eight members.

In the year 1831, there were seventeen Baptist Associations in Georgia, namely, the Columbus, Ebenezer, Flint River, Georgia, Hephzibah, Houston, Piedmont,

Sarepta, Tugalo, Washington, Western, Chattahoochee, Canoochee, Echaconee, Oclohconee, Ocmulgee and Yellow River. In these Associations, there were five hundred and six churches, two hundred and seventy-one ministers, and thirty-seven thousand four hundred and ninety members. In that year the number of baptisms reported to these Associations was three thousand one hundred and forty-seven. These figures are taken from THE CHRISTIAN INDEX of March 17th, 1832, and the editor extracts them from the Baptist Tract Magazine, and says they were prepared by Rev. I. M. Allen, agent, with great labor and care. The table appears to quote the upper and lower Canoochee as one Association.

In 1835 we find four more Associations formed, namely, the Appalachee, the Arbacoochee, the Chastatee and Lawrenceville, thus making a total of twenty-one Associations, with five hundred and eighty-three churches, two hundred and ninety-eight ministers, forty-one thousand eight hundred and ten members. The growth of the denomination, therefore, from 1824 to 1835 may be thus discerned :

	CHURCHES.	MEMBERS.	MINISTERS.	ASSOCIAT'S.
1824	264	18,108	145	10
1829	356	28,268	200	16
1831	506	37,490	271	17
1835	583	41,810	298	21

The remarkable fact becomes apparent, here, that from 1827 to 1831, inclusive, the additions to the churches averaged, at least five thousand annually; while the annual average of the additions for the four years succeeding 1831, was but little over one thousand. This gives us a hint of the spirit of strife and dissension that was raging during those years.

In 1830 the Ocmulgee, while holding its session at Harmony church near Eatonton, withdrew from the State Convention, and, although the Sunbury Association never severed its connection with the body, yet so seldom did its delegates attend that, for half a dozen years, delegates appeared from the Georgia Association only, as a constituent. The Convention was composed of delegates from the Georgia Association and about fifteen auxiliary societies. Messengers appeared, however, occasionally from a few of the Associations, not connected with the body. In 1835 the Georgia Association contained forty-eight churches and six thousand communicants, about one-third of whom were colored.

In 1835 the Central became connected with the Convention, and in 1836 the Sarepta united. For a year or two more auxiliary societies continued to unite with the Convention; but when, in 1838, the Appalachee and Hephzibah joined, followed by the Columbus and Rehoboth in 1839, and the Washington in 1840, the auxiliaries ceased to send delegates, for in rapid succession the Flint River, Western, Bethel and other Associations joined the Convention and the auxiliary societies became extinct.

The state of religion in the Baptist churches of the State from 1830 to 1836, was deplorable. It was a time of chaos and confusion; of bitter animosity and dissension, and of course religion was at a very low ebb in most parts of the State. In the Circular Letter of the Convention, written in 1831, Jesse Mercer himself says: "That the standard of Christian morality is deplorably low among the ministry and churches of our denomination, is too obvious to be concealed.

"Are there not many professors among us whose spirit, life and conversation illy become the gospel of Christ—worldly in their views and mercenary in all they do, so that if they were not seen in the church meeting, or at the Lord's table, they could not be told from mere worldlings? And yet do they not go unproved?"

"Are there not many who, to the entire neglect of all family religion, seldom attend church meeting, and habitually live irreverently, if not immorally? And are they not suffered to go undisciplined?"

"And others there are, who, in the plainest sense, are drunkards, and though no drunkard hath any place in the Kingdom of God and Christ, yet do they not,

by some means—by feigned repentance or empty and vain resolves—continue from youth to old age in the church, frequently, if not habitually, drunk? And are there not many such cases?

“And more: is it not common that *mere* negative goodness is all that is requisite to constitute a member *in good standing*, and to recommend him, *as such*, to a sister church?

“And, moreover, is there not evidently a want of union and concert among both ministers and churches of our denomination?

“Have not instances occurred in which some churches have disciplined their members for what others have winked at, or even commended, in theirs? And have not censured, and even excluded members of some, been received and nurtured by other churches? And have not ministers gotten into heated and hurtful controversies with one another, breathing towards each other the most crude asperities and cruel animosities? And is it not true that one has preached what another, in and to the same congregation, has contradicted and exposed as unsound and dangerous, by which questions which engender strife have abounded? And has not all this passed off, too, without any effort to correct the evil or reconcile these inconsiderate brethren?”

Mr. Mercer then proceeds to inquire into the causes of these afflictions, and he comprehends their causes mostly, if not altogether, in the three following particulars:

1. A want of carefulness in the admission of members.
2. The want of a close and godly discipline.
3. An inefficient ministry.

Dr. C. D. Mallary, in his life of Jesse Mercer, presents the following sombre view of the state of affairs which prevailed in our churches during the fourth decade of the century:

“A disposition on the part of some of the Associations to interfere, in what was considered an arbitrary and unscriptural manner, with the affairs of the churches, was one of the most fruitful sources of the many distressing evils which so long afflicted the Baptists of Georgia. The encroachments of Associations were met with prompt resistance on the part of many of the churches, mingled oftentimes, no doubt, with a spirit not the most lovely and conciliating. This, in some instances, was followed by attempts on the part of the Associations to justify their previous course, and by further acts, which the churches deemed an unwarrantable interference with their rights. The result of these proceedings was, that some of the churches withdrew from the Associations, and some were withdrawn from, whilst others were sadly divided among themselves and rent into fragments. In many cases associational correspondence was laid aside, ministerial friendship and intercourse were entirely suspended, and the communion and fellowship of the churches broken. Bitter jealousies, evil surmisings and uncharitable accusations were multiplied, whilst the occasional attempts which were made to bring about a more desirable state of things seemed for a time only to aggravate the disorders they were intended to cure.

“In the meantime the anti-missionary spirit, which it is supposed had been secretly operating for years, burst forth in great violence, and by its rending, non-fellowship policy, increased still further the work of strife and confusion.”

There seems to be little doubt that the violent and long continued opposition to the General Association and State Convention engendered a bad state of feeling, especially in the central and western portions of the State, and more particularly in the Ocmulgee, Flint and Yellow River Associations; and this state of feeling manifested itself unpleasantly in various ways. The assumption of undue powers by some of the Associations caused a great deal of trouble and dissension. The opposition to education and missions, resulting in opposition to the Convention, was exceedingly strong and bitter. The opposition to Bible societies, tract societies and temperance societies, was bold and outspoken. Various questions pertaining to church order and doctrine were unsettled, and excited the greatest violence of speech and manner. Church discipline was lax, and ignorance and prejudice prevailed to a lamentable extent. Criminations and recriminations, which resulted in much personal ill will and bad feeling, were but

too prevalent. Churches were split; Associations were divided; harsh, and sometimes unjust discipline was exercised; non-fellowship was frequently declared, and the greater part of the denomination was for years in a state of embroilment and dissension excited by feelings unbecoming true Christians.

It does indeed appear as if the great Adversary of Christianity, jealous of the prosperity of religion and of the churches during the extraordinary revival period of 1827, 1828 and 1829, sowed the tares of strife and discord among the churches, effecting a great reaction in the zeal and piety of many of the ministers and members. Practical godliness became neglected, *for the means to multiply and perpetuate the happy results of the revival were neglected*; and thus the efforts of the great Adversary were, as Dr. Mallary expresses it, "so sadly and extensively successful."

A writer to THE CHRISTIAN INDEX, then published at Philadelphia, under date of March 6th, 1832, states the case plainly and without any over-wrought coloring, and his testimony may well be admitted, as he evidently was an adherent of the anti-Convention party. He writes:

"For several years past a controversy has been carried on between us and the advocates of the Convention about the objects and exertions of that body. Upon this subject there have been criminations and recriminations. That brethren holding the same faith, and generally the same discipline, should be thus unhappily arrayed against each other, is a fact to be deplored most sincerely. It would seem that matters ought not to remain in their present situation, if it could possibly be avoided. Many efforts have been made already to remedy this evil; but hitherto they have been unavailing. And shall we be contented that matters remain in this situation? Shall our contentions drive us farther and farther asunder? Shall we stand still and behold our beloved Zion lacerated and torn by our contentions, and make no exertion to bring about a better state of things? No."

He then proceeds to state the grounds taken by both parties in the controversy, and, briefly summed up, it consists, on the part of the Convention brethren, in "a deep interest manifested in foreign and domestic missions, for the support of which they contribute and call upon the whole denomination for efficient aid. For the attainment of these ends they are pressing forward; but to succeed, they well know that an efficient ministry is indispensable. Hence they are desirous to afford to all their young brethren, not otherwise provided for, who are coming into the ministry, an opportunity to store their minds with useful information in view of the arduous work before them. The work, in their view, is great, requiring the united counsels and energies of the whole denomination."

This is a truthful and plain statement of the case: The Convention brethren favored foreign and domestic missions and ministerial education, and sought to unite the denomination in their support. Now hear the other side:

"In regard to ourselves, brethren, you know we have uniformly contended that there was no need of such an institution as the State Convention. Therefore, we have opposed it at every step of its progress. We know that many good brethren are engaged for its promotion; but we have hitherto regarded them as led on to this more from the novelty of the thing than from any positive proof of its utility. But, brethren, *we may have been all this time in the wrong*; and some recent developments seem to favor this idea. It is a fact which cannot be dissembled, that during the last year, whilst the Lord was pouring out His Spirit and reviving His work gloriously in many parts of His earthly vineyard, the Convention brethren were signally blessed. Look, for instance, at the Georgia Association! To many of her churches hundreds have been added, whilst the additions to our own have been very few. And, what is still more humiliating, our churches are rent asunder by party broils and dissensions. These facts ought to have their influence in settling the question as to the propriety of a Convention. *The question between Elijah and Baal's prophets was decided by fire from heaven upon Elijah's sacrifice.*"

The writer then goes on to suggest prayer for a knowledge of the truth, adding, "Perhaps in our debates on this subject we have indulged too much angry feeling. Perhaps, whilst with frowns on our countenances, we have charged

upon our brethren visionary projects, *we have fought against our best interests!*"

But the clouds of discord and dissension still hung loweringly over the denomination for years.

In pursuance of its objects, the Convention went forward steadily in its missionary and educational projects. Its Minutes show liberal contributions for foreign and domestic missions, and for the establishment of Mercer Institute. In 1833 and 1834 its missionary, J. Reeves, travelled 1,600 miles in the Cherokee country; preached 162 sermons, and constituted five churches. The best ministers of the Convention persistently maintained their evangelistic efforts, and sought faithfully, travelling two and two, to counteract the prevailing lethargy, and infuse more spiritual life into the churches. It was in 1833, while a leaden lethargy was settled on the churches, that Mercer and Sherwood, in a preaching tour, came to Walnut Creek church, in Jones county, of which the venerable Edmund Talbot was then pastor. There was a large week-day congregation, and it was Sherwood's lot to preach first. Mercer followed, but was not warm in his discourse, yet there was some feeling manifested among the older members, and especially by the pastor himself. When Mercer sat down he rose to say a few words, but his feelings overpowered his utterance, and he was about to take his seat when Mr. Mercer caught hold of him by the breast of his coat, near the collar, and held him in his position, saying, "If you can't *talk*, stand and *cry!* That is the loudest kind of preaching you *can* do!" The aged man tried again, but in vain. Utterance was choked. And he did stand and weep over his congregation, but not alone, for nearly all in the house were affected to tears, and were weeping in sympathy. The preachers descended from the pulpit, when most of the church members came forward, and with tears in their eyes, asked for prayer in their behalf, in which service Mr. Mercer led, deeply affected. Those only who have heard him pray under such circumstances know how deeply his heart was stirred and how humble and impassioned were his petitions; he was the importunate beggar at the footstool of mercy; and there were few present who did not partake of his spirit. "If I were about to die," said a worldly man, "my first and last request would be for Jesse Mercer to pray for me."

In 1833 there was a revival in progress in Milledgeville. At one of the meetings a brother King, who lived in the neighborhood, was called on to pray. He was a most excellent man and a great admirer of Jesse Mercer, and when he knelt in tears, perceiving the deep feeling that pervaded the assembly, he began thus: "Lord, we don't want to make a big Jesse Mercer prayer, but a little cornfield prayer," etc., alluding to the prayers negroes sometimes make, while at work in the cornfield.

The men who now walked the stage of action and controlled the destinies of our denomination in Georgia were not the men to put their hands to the plough and then look back. They were men who knew the duties incumbent upon Christians and who appreciated the advantages of education; the necessity and duty of missions and temperance; and they were determined to "go forward." They were Jesse Mercer, A. Sherwood, C. D. Mallary, Thomas Stocks, B. M. Sanders, J. H. T. Kilpatrick, John E. Dawson, S. G. Hillyer, J. H. Campbell, H. Posey, V. R. Thornton, A. T. Holmes, James Carter, J. Reeves, Jacob King, Isaiah Langley, Francis Callaway, Reuben Thornton, George Granberry, W. H. Stokes, James Davis, Thomas Cooper, James Perryman, J. Lumpkin, Asa Chandler, W. Conner, W. R. Wellborn.

At the same time they were men to do what was right and to act justly. In compliance with the desires of some—desires, excited either by apprehensions or prejudices—they, by the following action amended the Constitution of the Convention, in 1835, so that in articles 5, 10 and 11, there might appear no semblance of control over the churches, nor any right or power to infringe upon their sovereignty and independence:

"WHEREAS, It has been argued that this Convention, by a construction of her Constitution, may assume an absolute control over the churches a,d

thereby, infringe on, or even destroy, their rights, independence and sovereignty ; therefore,

" *Resolved*, That this Convention disclaims all power by which she can exercise any dominion over the Faith, or control the Discipline of the churches, or in anywise coerce them to do, or contribute, anything whatsoever, contrary to their own sense of propriety and duty."

Still, feelings of estrangement and disagreement prevailed to a lamentable extent in the denomination, and the hearts of many good brethren were pained by this sad state of affairs. At length, on the 28th of April, 1836, the following appeared in THE CHRISTIAN INDEX, then published in Washington, Georgia, and edited by Rev. Jesse Mercer and Wm. H. Stokes :

To the Baptist Ministers in the State of Georgia :

DEAR BRETHREN—The divided condition of our denomination, in various parts of the State, is a matter of deep lamentation to all who delight in the prosperity of Zion. There are many neighborhoods where ministers and churches have no fellowship, and no pleasant Christian intercourse. No Christian, certainly no Christian minister, can contemplate these divisions with any other feelings than those of anxiety and grief. It is an object for which all should fervently pray, that the breaches which have been made should be effectually healed, and that those who are agreed in the observance of one important and distinctive ordinance of religion, should be united together in faith and labors of love.

Several propositions for this purpose, have been submitted to our consideration, but no serious and united effort has been made to carry them into effect. Many have expressed a wish that there might be a meeting of the Baptist ministers, from all the Associations in the State, for the purpose of praying and consulting together, with reference to the divided state of our denomination. Such a meeting, conducted with prudence and in the spirit of Christian affection, would, no doubt, lead to the most happy results. With God's blessing it might be the means of binding together in lasting fellowship the hearts of many of God's dear children, who have been too long estranged from each other, and of ushering in a brighter day upon the churches in Georgia. Deeply impressed with the importance of the subject, and anxious to be instrumental in promoting, in some humble measure, the cause of righteousness and *peace*, we, whose names are hereunto affixed, have agreed to unite in earnestly requesting our ministering brethren to attend such a meeting. The meeting will be held at Forsyth, Monroe county, commencing on Thursday before the second Lord's day in July next. The brethren in that place are desirous that we should assemble there and share their hospitalities. You are, therefore, dear brethren, affectionately invited to attend the meeting at the time and place above specified.

What particular points will be proposed for discussion, or what shape will be given to the meeting, we cannot tell; but *union—union on Christian principles*, is what we need, for which we trust all who assemble will be willing to labor in the spirit of the gospel. We hope you will accept of this invitation, and appear on the day named, and that you will request your churches to pray now and during the continuance of the meeting, that we may be guided by the Holy Spirit; that our interview may be pleasant and profitable; and that it may be the occasion of producing fraternal feeling for one another and union amongst the churches, of reviving religion in all our Zion and of bringing glory to God. Should these be the blessed results, you will not regret the time and trouble of your journey, nor the inconvenience which may attend the absence from your families. May the Lord incline you to enlist as peace-makers in the momentous matter and give you the peace-maker's blessing as your reward.

N. B. As it would seem probable that a considerable portion of the first day of the meeting would be spent in special prayer for the direction of the Holy Spirit, we would venture to request that all the Baptist churches in the State would assemble on that day (namely, Thursday before the second Lord's day in July), and unite in prayer for a blessing upon the meeting, and for a general

and powerful revival of religion. It would also be desirable that they should connect fasting with prayer, on that day.

Signed: JESSE MERCER, *Georgia Association*; REUBEN THORNTON, *Sarepta Association*; RICHARD PACE, *Ocmulgee Association*; C. A. THARP, *Ebenezer Association*; ISAIAH LANGLEY, *Flint River Association*; EDWIN DYER, *Yellow River Association*; HUMPHREY POSEY, *Tugalo Association*; J. P. LEVERITT, *Washington Association*; JACOB KING, *Itcheconnaugh Association*; C. D. MALLARY, *Central Association*; OBADIAH ECHOLS, *Monticello church*.

On the appointed day a large number of ministers appeared as the advocates of peace, and more than fifty associated themselves together, in alliance, for its promotion. Matters of great moment were under consideration, and questions were discussed which were well calculated to produce fearful distraction, had not the Spirit of the Lord been present. Brethren met upon ground heretofore considered almost forbidden, and found, to their mutual joy, that they were heirs to the same promise, subjects of the same faith, and children of the same heavenly Father; and they became willing to bury all animosities.

From THE INDEX of July 28th, 1836, the proceedings of the meeting are copied as a matter of denominational history:

"1. Pursuant to public notice, a large number of Baptist ministers met at Forsyth, Monroe county, Georgia, on the 7th of July, 1836, for the purpose of endeavoring to heal the unhappy difficulties which have existed for some years in the denomination. The morning was spent in prayer by those brethren who arrived in season, and at half past eleven o'clock, at the request of those assembled, brother Jesse Mercer preached from Canticles ii, 15.

"2. At 2 o'clock P.M., the meeting was organized by calling brother Mercer to the chair, and appointing brother I. Langly, clerk, *pro tempore*. The names of the following ministers were enrolled: Jesse Mercer, Wilson Conner, Jonathan Nichols, Humphrey Posey, James Steely, John Ross, Benjamin Bussey, John Milner, Joseph R. Hand, Jonathan Davis, Isaiah Langly, C. D. Mallary, Green B. Waldrop, Davis Smith, Joseph Chipman, Richard Pace, Henry Collins, Francis Callaway, A. T. Holmes, William A. Callaway, J. H. Campbell, George Granberry, Benjamin Roberts, John R. Humphrey, Isaac E. Deavers, Andrew Cumbie, V. R. Thornton, Reuben Thornton, Gideon Leverett, William Henderson, James Reeves, Jacob King, Allison Culpepper, Zed. R. Gordon, James Perryman, Obadiah Echols, James Carter, William R. Wellborn, John W. Cooper, William Maund, George B. Davis, James Davis, Charnick A. Tharp, Ephraim Strickland, Adiel Sherwood, S. G. Hillyer, John Reeves, Jeremiah Reeves, William Byars, Albert G. Beckham, Allen Morris, Jesse H. Davis, Robert Burt.

"*Licentiates*—Thomas Wilkes, Isaac Asteen, John Hughes, William Ross, Edward Parks, Abisha Horn, T. B. Slade, Charles Stillwell, William Tryon.

"Jesse Mercer was chosen Moderator, and Adiel Sherwood, Clerk.

"A letter was handed in from Little River, Morgan county, by brother Parnell, expressive of the approbation of that church in the design of our meeting, and bespeaking for it the blessing of God.

"4. On motion, all the lay brethren present were invited to take part in the deliberations of the body. Ministers of all orders, and those not residing in the state, were also invited. Brother Richards, of Baltimore, and Rev. Mr. Patterson took a seat. Voting to be confined to the ministers.

"Brother J. Davis moved that a committee of seven be appointed to arrange the business suitable to come before the meeting, and brethren J. Davis, Mallary, R. Thornton, Ross, Posey and Pace, were appointed.

"6. Committee on Preaching: Brethren Langly, Stevens, Sandford, Beall and Edward Callaway.

"7. Agreed to hold our deliberations in the Presbyterian meeting-house, which is kindly offered, so that preaching may go on in the Baptist.

"8. On motion of brother James Ross, brother James Carter and E. Beall were added to the Committee on Business; afterwards the Moderator was added.

Agreed to adjourn *business* and spend the remainder of the afternoon in devotional exercises. Adjourned to 9 o'clock Friday morning.

"9. Friday morning, brother John Milner was excused in order to attend a general meeting in his own neighborhood.

"10. Agreed to observe the ordinary rules of decorum, for government in our deliberations.

"11. Brother J. Davis, from the Committee on Business, read their report in part, and asked farther time to complete it; on its reception, brother Nichols objected to some parts, and begged to withdraw his name as one of the meeting. Provision had been made for such cases at the commencement of the meeting.

"*Report on Business.*—The Committee on the Arrangement of Business beg leave to report in part, and ask permission of the body to sit again for the consideration of other matters not embraced in this report, which they deem important to bring to the view of this meeting.

"The Committee recommend to the meeting the adoption of the following agreement:

"Agreed, that we, as a convention of ministers, utterly disclaim any intention to dictate to one another, or to the Associations and churches, but that we aim at nothing more than, by friendly intercourse, and consultation, to encourage fellowship and union.

"The Committee recommend to the meeting the consideration of the following queries:

"1. Do we, as a body, on doctrinal points, hold those sentiments which have characterized orthodox Baptist churches from time immemorial, and particularly as embodied and set forth in the Articles of Faith adopted by the Georgia, Flint River, Ocmulgee and Yellow River Associations?

"2. Is not a church, constituted on gospel principles, an independent body in regard to its government, and not subject to any authority but that of Christ the Great Head of the Church?

"3. Have Associations executive or disciplinary power?

"4. Or are they merely advisory councils, without authority to enforce their advice?

"5. Does the mere secession of a church from an Association affect its character as an orderly body?

"6. What are the circumstances connected with the secession of a church from an Association which impair the standing of that church?

"7. What circumstances connected with the withdrawal of an Association from a church impair the standing of that church?

"8. Under what circumstances may a minority of a church be justified in withdrawing or separating from the majority?

"9. Is it the sense of this meeting that differences of opinion in the missionary and such like operations should affect the fellowship of brethren or churches?

"10. When a church or churches have seceded from an Association, and produced by such secession a division of the church or churches, in what manner consistent with good order and discipline can a union be had?

"11. Is it, in the opinion of this meeting, right to re-baptize any person who has been baptized on a profession of faith, by a Baptist minister who is held orderly in the estimation of the church to which he belongs?

"12. Is it the sense of this meeting that the correspondence of Associations should cease on account of difference of opinion between them until all proper means have been exhausted to remove it?

"13. Is it the opinion of this meeting, that Baptist churches should close their doors against ministers without evidence of their unsoundness in faith or immorality in practice?

"14. Will this meeting appoint a committee to whom they will confide the business of drawing up a Circular Address of a conciliatory character to the denomination in the State, to be reported to this body for its approval?

"*Propositions.*—1. Whereas, it frequently happens that rumors unfavorable to the character and standing of ministers, churches and private Christians, are circulated, and a disposition to believe and encourage these reports, without

sufficient evidence of their truth, is calculated in a very serious degree to originate distance, alienation and strife, and to perpetuate those evils wherever they exist; therefore, we agree, as far as in us lies, to discountenance in ourselves and others, a spirit of evil surmisings, and evil speaking, and to encourage amongst all those with whom we have intercourse, that charity 'which is kind, is not easily provoked, thinketh no evil, hopeth all things.'

"2. Inasmuch as the unhappy divisions which exist amongst us, must be attributed in a great degree to the low state of vital godliness, and believing that one of the most effectual remedies for all our difficulties is to be found in a more elevated standard of piety, we do therefore, agree in humble reliance upon divine aid, to aim at greater attainments in holiness ourselves, and to embrace all favorable opportunities for urging the subject on the minds of our brethren.

"3. Whereas, difficulties of a long standing and of a complicated character, have disturbed the harmony of brethren and churches, and such difficulties as it would be impossible to adjust, by a minute investigation of every particular, it is the sense of this meeting that we and our brethren generally throughout the state, should, as far as possible, endeavor to forget all past afflictions, to make all those sacrifices for the sake of peace which are consistent with gospel principle, and strive by friendly and Christian intercourse, by mutual confession, forbearance and forgiveness to restore harmony to our denomination.

"4. Whereas, in matters of difficulty and difference, Christians are liable to indulge an improper spirit, and to employ harsh and unchristian-like expressions, to the injury of the cause of Christ and grief of the brethren; therefore, if in time past, we have in conversation, writing, or preaching, evinced an improper spirit, or employed unchristian expressions, we do most sincerely regret it, and ask forgiveness of one another and of God, and do most sincerely pray that we may be enabled by God's grace, in all our future discussions, to exercise the utmost prudence and caution, and exhibit to none any just cause of offence.

"12. The first article was adopted unanimously without discussion. On the first query, after reading one of the Articles named, a general expression of approbation was given by almost every member present, except some few belonging to the United Association, who dissented. Then each name was called separately, whether the doctrines of the Confession were heartily believed, and all answered *Yes*. The members of the United Association handed in their answer afterwards.

"The second query was answered unanimously in the affirmative.

"The third unanimously, No; that is, Associations have no disciplinary power.

"The fourth unanimously, that Associations are mere advisory councils.

"The fifth, No, unanimously.

"The sixth answer: Those circumstances which clearly prove unsoundness in faith, or immorality in practice, the sister churches being judge.

"The seventh: When the withdrawal is for unsoundness in faith or immorality in practice, the churches being judges.

"13. The eighth and ninth queries, after some discussion, were laid over till morning.

"14. Saturday morning. The Committee presented the balance of their report on business. Accepted.

"15. The eighth query was taken up and postponed indefinitely.

"The ninth was answered unanimously, No.

"16. The members from the United Association handed in their answer in writing, touching the Articles of Faith: 'Nothing in the Articles of Faith alluded to, presents any difficulty, except a part of the fourth Article, and some connexion with it in the sixth,' signed E. Strickland, John Reeves, Andrew Cumbie, William Byars.

"From this it is seen clearly that they do not agree with us in faith. The fourth and sixth Articles alluded to, are those in our Articles touching election and effectual calling.

"17. The eighth query was, by vote, dropped from our list of queries, because there was considerable difference of opinion, and time would not allow longer discussion.

"18. The tenth query was thus answered; By humble confession of faults of all parties; by fervent prayer, a forbearing spirit, friendly intercourse and abhorrence of *big self*.

"19. The eleventh was dropped for want of time to discuss the subject fully; most who spoke, however, were for answering it No.

"20. The twelfth was answered No, by all except two.

"The thirteenth, unanimously, No.

"The fourteenth, Yes; and brethren Mallary, Sherwood, J. Davis, V. R. Thornton, and Holmes, the committee,

"The Address was read afterwards and adopted.

"21. The *Propositions* were all adopted unanimously. After the adoption of the fourth and last, most of the ministers present made acknowledgement of faults, and begged of each other forgiveness, which was mutually granted. It was a sight on which angels could not but look with peculiar delight, to see those who, for years, had been cold and distant, who had thought and spoken hard things against their brethren, and even cast out their names as evil, acknowledging their errors with tears, and begging pardon. The readiness with which it was granted melted all in the house. Every eye was wet and every heart *full*. The feelings of that hour more than compensated for all the toils and difficulties of attending the meeting. All seemed to feel, 'I'm glad I came.'

"22. Voted that 4,000 copies of the proceedings be printed under the superintendence of the Moderator; and that the editors of *THE INDEX*, *Primitive Baptist*, and *Signs of the Times*, be requested to give them an insertion in their respective papers.

"The hymn, 'Blest be the tie that binds,' was sung 'with the spirit and the understanding,' while all gave the parting hand, and brother Posey closed with prayer.

"Preaching was kept up during the meeting, though the interest in our deliberations was so strong that the congregations at the Baptist meeting-house were small except at night—all desired to hear the discussions. Scarcely an unkind word escaped any lip; the solicitude for *peace* absorbed every mind.

"24. On Sabbath morning assembled, heard and adopted the Address.

"25. Agreed to recommend a similar meeting of ministers to commence on Saturday before the fifth Sabbath in October next.

"26. Agreed that said meeting convene either in Morgan, Walton, Henry or Newton county, to be determined by a committee consisting of brethren Mercer, V. R. Thornton and J. Davis. The churches in those counties which desire it will please apply to brother Mercer, Washington, Georgia.

"After a hymn and address by the Moderator, the meeting was dissolved.

"JESSE MERCER, *Moderator*.

"ADIEL SHERWOOD, *Clerk*.

"Brethren Sherwood, Mercer, Mallary and Posey preached on the Sabbath in the Baptist meeting-house, and brethren J. Davis and Conner in the Presbyterian. Saints were evidently comforted, and many sinners alarmed."

The following communications, from some of the few survivors of this meeting, and written at the request of the author, will be read with deep interest:

From Dr. S. G. Hillyer:

This meeting was called by an article in *THE CHRISTIAN INDEX*, at that time edited by Dr. Mercer, at Washington, Georgia. The call was made, I think, by brother J. H. Campbell. The design of the meeting was, if possible, to bring about a better understanding between the discordant sections of the Baptist denomination. There were then three parties among us. First, those who were in favor of what were called the "benevolent institutions of the day," viz: Missions, Sabbath-schools and temperance societies; secondly, those who were opposed to these institutions, and thirdly, a party of Baptists calling themselves "United Brethren." These last, as far as I now remember, occupied rather neutral ground as to the benevolent institutions aforesaid, but signalized themselves as opposed to what they considered extreme views on the subject of Calvinism.

Out of these dissensions had risen much controversy, accompanied with much bitterness of spirit. The evil was wide-spread, and great injury to our denomination was the result. It was hoped that, by getting the representative men of all parties together in one fraternal conclave, and by kindly talking over their differences in a spirit of candor and courtesy, much good might be done.

Well, the meeting was held. I do not know how many ministers were present, but it was an imposing assembly. I recall the names of brethren Mercer, Mallary, Sherwood, Echols, Bussey, Jonathan and James Davis, Tharp (father of our brother B. F. Tharp), Holmes and J. H. Campbell.

The meeting was organized by electing brother Mercer Moderator, and, I think, brother Sherwood, Clerk. After some of the older brethren had indulged in a sort of informal discussion of the design of the meeting, and of the best method to secure that design, a committee was appointed to draw up a Confession of Faith, in order that we might test the views of the brethren present upon our denominational differences, hoping thereby to develop the harmony of our faith, and thus to remove the charge of alleged departures from the faith which had been, more or less, urged against the Missionary Baptists by their opponents.

Either the same committee or another, I do not remember which, was instructed to draft resolutions which should give the views of the body as to the proper course to be pursued by all our people towards one another, in order to allay animosity and to restore good will and fraternal feeling. I do not remember which report was taken up first, but both were, in due time, presented.

The confession of faith reported was, substantially, the confession of the Georgia Association. It underwent considerable discussion. The design was to allow a free and full expression of views. The discussion was very interesting. After many brethren had spoken, a motion was made asking the Moderator to favor the Convention with his views, especially upon that portion of the confession which refers to the doctrines of election and predestination. Having called upon some brother to occupy the chair, he took his stand in the aisle, about midway the house, and delivered an elaborate and characteristic address. I wish I could report it. I was young then, knew nothing about theology, and was eager to hear that great man on these profound subjects. I confess my own mind had not been clear in regard to them. Indeed, I had been greatly perplexed. But as Dr. Mercer proceeded to unfold God's sovereignty, man's depravity and utter helplessness, his need of divine assistance to exercise repentance and faith, I was enabled to see the subject in a *new light*. While I cannot remember all his topics, or the order in which he presented them, yet the impression made on my mind was abiding. One sentence I distinctly recall. It was at the conclusion of one of his most powerful paragraphs. If I remember right, he had been speaking of God's *electing love*. Just as he reached his conclusion, pausing for a moment, he suddenly exclaimed, "*This is the ground of all my hope*."

As he spoke, tears rolled down his venerable cheeks. The effect upon the audience was subduing. Evidently his meaning was just this: Jesse Mercer would not have been saved if God had not called him with a holy calling, according to his eternal purpose and grace, given him in Christ Jesus before the world was. I could not fail to see that if this was true of Jesse Mercer, *a fortiori* it was true of me and of everybody else. I have had no trouble about the doctrine of election since that day.

But the brother's argument afforded me relief upon another point. I had been grievously perplexed with the fascinations and subtleties of Campbellism. I had read extensively the pages of the *Millennial Harbinger*, and in my inexperience I was bewildered with its reasonings. But to my mind brother Mercer's argument broke down completely the fundamental doctrine of Campbellism, *viz*: that the Holy Spirit is not needed to bring a sinner to Christ. I saw, I think, very clearly, that the condition of the sinner, in his depravity, is utterly helpless; if he is ever saved, it must be by a power other than his own—*i. e.* by the Holy Spirit. Thus, on this point also, my mind was greatly relieved. That noble exposition of our doctrines convinced me that the denomination had not overestimated the ability of the great and good man who delivered it.

It is hardly necessary to add, that the Confession of Faith which had called forth the discussion was adopted.

The other report to which I alluded was very interesting. I cannot recall much of it at this distant day, but its design was eminently conciliatory. It deplored, if I remember right, the hard feelings and harsh words which had marred the peace of our Zion. It recommended a more Christian spirit towards opponents. One of its items, especially, recommended that brethren should be willing, if conscious of having indulged towards any one improper words or feelings, to make, as far as they had the opportunity, the *amende honorable*. When this item was adopted, I remember brother Sherwood rose in his place and said :

"Brother Moderator, I feel like acting at once on this suggestion. I have before me a brother of whom I have had harsh thoughts. I wish to acknowledge my fault. Brother Echols! I have sometimes thought hard of you, and perhaps I have said about you more than was right. I now ask your forgiveness, and offer you my hand as a token of Christian fellowship and love!"

Brother Echols was taken by surprise. But he promptly rose, and accepted in suitable terms the proffered overture; and, as the brethren shook hands across the Secretary's table, deep emotion pervaded the house. Old brother Tharp gave vent to his feelings by exclaiming, in audible words, "I am glad I came!" Other brethren followed Sherwood's example, and, I trust, many unkind feelings were then and there buried.

It was at that meeting that I first saw brother C. D. Mallary. He impressed me most favorably. He was then in the vigor of his early but fully matured manhood. The closing service of the occasion was a sermon from this gifted and beloved brother. His text was: "Ye seek Jesus which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay." (Matthew, 28: 5, 6.) The design of the discourse was to show how fundamental is the resurrection of Christ in the Christian system. And ably did he show it.

Thus closed the ministers' meeting at Forsyth. Nearly forty-five years have passed away. So far as I know, two only of the ministers who were then present are now living—brother J. H. Campbell and myself—and we are on the banks of the Jordan. We will soon go over; but, thank God, we shall leave the glorious cause in the hands of the Master.

From Dr. J. H. Campbell:

For several years, there had been much controversy and strife among the Baptists on missions, ministerial education, Sunday Schools, temperance and kindred subjects. Churches had been split asunder, associations divided, and a general want of confidence prevailed. Many worthy brethren were perplexed, and knew not where to go nor what to do. The Missionary Baptists were suspected and accused of heresy, a departure from the faith, Arminianism and of designing to destroy the independence of the churches. Such was the state of things at the commencement of the year 1836. The writer was convinced that the best and only way to remedy these evils was for the ministers of the denomination to hold a meeting, and endeavor to come to a better understanding. Having fully matured the matter in his own mind, he submitted it in writing to several of his brethren—Sherwood, Mallary and others. An extra session of the Central Association was to be held at Antioch church, Morgan county, in March, 1836. It would afford a good opportunity to submit the question to the brethren. But the condition of his family seemed to forbid his leaving home. The night preceding the meeting, he was anxious and restless for fear his plan for calling a ministers' meeting, which he had sent to the brethren at the Association, would neither be understood nor adopted. His wife, having inquired into the cause of his anxiety, insisted he should go. Mounting his horse, at daylight, he rode forty miles by two o'clock p. m., got a number of brethren together at Lot Hearn's—Sherwood, Mallary, Dawson, Thomas Cooper, Mark A. Cooper, etc., laid the matter before them, and had the satisfaction to see his views fully endorsed and adopted. A committee was appointed, with Mallary as chairman,

to correspond with brethren, especially with the Moderators of Associations, on the subject of the divisions and strifes prevailing among us, and to get them (or a sufficient number of them), to unite in an invitation to the ministers in the State to hold a meeting with a view to the restoration of harmony and peace. (It was insisted that the writer, as the originator of the project, should be one of that committee. But he declined, and insisted that his name should not be known in the movement, feeling assured that his very name would excite prejudice against it. Though young, circumstances had brought him into frequent and fierce conflicts with the anti-missionaries, for which they had not forgiven him). Jesse Mercer, then owner and editor of *THE CHRISTIAN INDEX*, entered heartily into the movement, an invitation, numerously signed, was soon published in *THE INDEX*, and was circulated otherwise, and Forsyth was fixed upon as the place.

"When the time arrived, Mallary came to my house, at Clinton, Jones county, and spent a night with me, and we went on to Forsyth together. His object was to refresh his mind as to *the plan* which I thought ought to be adopted in the conduct of the meeting. What number of ministers was present I do not now remember, but I think there were fifty or sixty. The most prominent among the Hardshells—Henderson, Moseley, Colley and others—were not there; but the number and standing of those who composed the meeting were such as to give their deliberations great weight. Of course Jesse Mercer was elected Moderator. I think Sherwood was clerk. Mallary was chairman of the committee on business, and reported substantially *the plan* I had submitted to him: 1. To agree on a Confession of Faith. 2. To declare that difference of opinion about missions, Sunday-schools, Bible societies and other 'benevolent institutions,' should not be a ground of non-fellowship; and 3. That the independence of the churches should never be infringed. The report recommended that as the Georgia Association was the oldest in the State, her Articles of Faith should be used on the occasion, and that the members of the meeting should, each for himself, subscribe to the same. Every minister present had his name attached to the Confession above named accordingly. Resolutions were adopted in accordance with the recommendation of the committee on business, and mutual confidence and brotherly love prevailed in the meeting. The effect throughout the State was magical, and from that day until now the great mass of the denomination have striven together as one man for the faith of the gospel, thus securing for Baptist principles a greater triumph in Georgia than in any other country on earth."

From Rev. T. B. Slade:

"It gives me pleasure to respond to your request concerning the Forsyth meeting of 1836. But I do not think anything can be added by my recollections of which you are not already in possession.

"I think the meeting was held in the Methodist church, near the railroad. Though there were a great number of ministers present, I have a distinct recollection only of Jesse Mercer, Vincent Thornton, Jonathan Davis and Granby Hillyer.

"I remember that Mr. Mercer was Moderator; and that he, Mr. Davis and Mr. Thornton, figured as speakers, and that the meeting was occasioned by an unhappy feeling among some of our denomination. Arminian sentiments were gaining ground, contrary to our Calvinistic opinions. No doubt this assemblage of ministers was productive of good, as it led to a better understanding among the brethren."

The second Ministers' Conference was held at Covington, Newton county, October 29th, 30th and 31st, of the same year. It was attended by many very prominent brethren, and was a very important and useful gathering, as may be discovered from the proceedings, taken from *THE CHRISTIAN INDEX* of that date:

"1. Agreeably to a recommendation of the first Ministers' Meeting, held at Forsyth, Monroe county, in July last, the following ministers named met at Covington, and organized a second meeting:

"Jesse Mercer, Humphrey Posey, Henry Hardin, Adiel Sherwood, C. D.

Mallory, B. M. Sanders, Jeremiah Reeves, James Reeves, Richard Philips, Allen Morris, Joel Colley, Jonathan Davis, A. T. Holmes, John E. Dawson, George Daniel, Asa Chandler, John Almand, William R. Wellborn, William Byars, D. G. Daniel, James Mathews, Hartwell Jackson, James Wilson, John Harris, Thomas U. Wilkes, William Richards, Edwin Dyer, John W. Wilson, V. R. Thornton, J. R. Humphries, Nathan Johnson.

"A. B. Cook, William M. Tryon, licentiates.

"Brother H. Posey preached an introductory sermon from Romans 6: 23: 'The wages of sin is death.'

"2. Brother J. Mercer was elected Moderator, and brother A. Sherwood, clerk.

"3. The following committees were appointed:

"*On Preaching*.—E. Dyer, Johnson, T. Cooper, E. Henderson and George Daniel.

"*On Business*.—J. Mercer, Posey, Wellborn, D. G. Daniel, Holmes, Mallory, George Daniel, Almand, Dawson, Byars, James Reeves, Philips and Harris.

"The Committee on Business consisted of one minister from each of the Associations, any of whose ministers attended and had their names recorded.

"4. All ministers of the several denominations, and lay members of our denomination, present, were invited to seats.

"5. Agreed to spend the remainder of the day in devotional exercises. Several brethren spoke and prayed; others acknowledged their hard spirit, and asked forgiveness for unkind feelings and harsh expressions which may have been indulged. Adjourned to nine o'clock Monday morning.

"6. *Lora's day*.—According to arrangement of the committee, brother Posey preached at the Methodist meeting-house in the morning, followed by brother Sanders in exhortation; brother Thornton in the Baptist meeting-house, followed by brother Jeremiah Reeves in exhortation. In the afternoon brother Mercer preached in the Methodist meeting-house, followed by brother Harris in exhortation, and brother Mallory in the Baptist meeting-house, followed by brother James Reeves in exhortation.

"The day was rainy and the weather unpleasant, but the congregations were attentive, and saints were evidently comforted, and we trust edified.

"7. *Monday morning*.—Met according to adjournment. Prayer by brother Almand.

"8. Called for the report of the Committee on Business, which was received and made the order of the meeting.

"9. Brethren composing the meeting, who were not present at Forsyth, expressed their hearty concurrence in the faith which was assented to at that meeting. Brother James Wilson remarked that he could not go so far on election as the others.

"10. Agreed (as at the meeting held at Forsyth,) that we, as a Convention of ministers, utterly disclaim any intention to dictate to one another, or the Associations and churches; but that we aim at nothing more than, by friendly intercourse and consultation, to encourage fellowship and union.

"11. The following queries and propositions were discussed in a spirit of Christian candor and affection, and answered and adopted as stated below:

"I. Recommended, that each important subject for discussion be introduced by prayer. Adopted.

"II. Is it proper to declare nonfellowship with individuals, churches or Associations, without making all possible efforts, according to the spirit of the gospel, to reclaim them?"

"*Answer*.—No, unanimously.

"III. Is it proper to rebaptize persons who have been baptized by a Baptist minister, who holds regeneration and faith as prerequisites, and who is in regular standing in his own church? This query, after some discussion, was postponed until to-morrow morning.

"IV. Is the Central Association, considered as to its constitution, and the circumstances under which it was formed, such a body as should be admitted into the general union? The discussion of this query being protracted until a late hour without coming to a decision, adjourned till candle-light, to meet at the Female Academy. Prayer by brother George Daniel. Met according to ad-

jourment, when the discussion was resumed, after prayer by brother Choice, a Methodist minister, and decided by the adoption of the following:

"*Answer.*—Inasmuch as the churches of the Central Association have come together upon a sound faith, and appear to be laboring for the advancement of the Redeemer's cause, in an orderly manner, it is the opinion of this body that those early difficulties, in which some of our brethren conceive a few of the churches to have been involved, should be overlooked in a spirit of love and forbearance, and that the Association may be, consistently, recognized as an orderly body. Brethren Colley, George Daniel and Almand dissenting.

"12. Adjourned to meet at the Baptist church to-morrow morning nine o'clock. Prayer by brother Moderator.

"13. *Tuesday morning.*—Met at nine o'clock. Prayer by brother Richards. Brother Sherwood being compelled to leave, brother Holmes was appointed to act as clerk during the remainder of the meeting.

"14. The following queries and propositions were discussed in the same spirit which prevailed yesterday, and answered and adopted according to the subjoined statement:

"I. Is it expedient that the Baptist State Convention should continue in its present form of operations, under existing circumstances? After much discussion, the following answer was adopted, brother Colley dissenting:

"*Answer.*—We see no good reason why the Convention may not continue in its present form. Still, this body would not presume to say that the Convention in its organization is perfect. And we would recommend to the brethren throughout the State who think it susceptible of improvement, to submit their views to the next meeting of the Convention; and should this be done, we would respectfully recommend to that body to take these suggestions into prayerful consideration.

"II. Is it proper to rebaptize, etc.? The discussion of this query being resumed according to postponement, it was answered No—two dissenting.

"III. Would it not be calculated to promote the cause of peace, if all the ministers in the State were, on some particular day, to address their churches on the subject of harmony and brotherly love?

"*Answer.*—Yes, unanimously, and ministers are recommended to preach on this subject in their respective churches, commencing on the first Sunday in April next.

"IV. Would it not be desirable for all those Associations, churches and individuals who have been more immediately concerned in our unhappy divisions, without further delay, to discuss seriously and prayerfully this question: What efforts and sacrifices can we consistently make for the sake of peace and unity?

"*Answer.*—Yes, without exception.

"V. Whereas, we have heard with extreme regret that many of our brethren have declared non-fellowship with the plans which are in operation for the advancement of the cause of Christ, and with those who are friendly to them, we do most earnestly and affectionately recommend to our brethren to reconsider their course, and prayerfully inquire whether they have acted consistently with the charity of the gospel. Adopted without exception.

"VI. Is not the low state of religion that generally exists in the churches a just cause of sorrow and lamentation?

"*Answer.*—Yes.

"VII. What means can be adopted to encourage a general revival of practical godliness? Answered by the adoption of the following:

"We recommend that the first Lord's day in January be observed by all the churches in the State as a day of fasting, humiliation and prayer, with reference to the languishing state of religion and the unhappy divisions which exist among us.

"We suggest that it would be, probably, attended with good, if on the above mentioned Lord's day all our ministering brethren would preach a discourse on the causes of spiritual declension, and the means which, with God's blessing, might be calculated to promote a general revival of religion.

"We recommend that each minister and lay brother throughout the State en-

deavor, as far as possible, at least, during the ensuing year, to spend a portion of each day in special prayer for a general outpouring of God's Spirit upon the churches.

"We suggest the importance of a more strict and conscientious observance of the Lord's day.

"We recommend to ministers and private Christians the more careful and diligent perusal and study of the Holy Scriptures. Cannot each brother and sister read the Scriptures through once a year?

"We recommend more family religion as being of great importance.

"We recommend to our ministering brethren to preach more on the subject of holiness, and to urge the importance of seeking high attainments in piety.

"We deem it highly needful that all our brethren cultivate a meek, childlike and forgiving spirit, and that they ever hold themselves ready to make all Christian efforts to remove stumbling blocks and heal those unhappy divisions which exist.

"VIII. Are the reception, dismissal, exclusion and restoration of members and the choice of pastors among the internal rights of churches?

"*Answer.*—Yes, unanimously.

"IX. Can a church consistently receive or dismiss without unanimity?

"*Answer.*—No, unanimously.

"Should unreasonable objections be raised, what should be done with persons raising such objections?

"*Answer.*—All reasonable efforts should be made to remove those objections; but if the persons persist in them to the grief of the church, we recommend that they should be dealt with as any other offender.

"XI. Does a church, in joining an Association, part with any of its internal rights?

"*Answer.*—No, unanimously.

"XII. Is it the sense of this meeting that associational correspondence should, in all cases, necessarily involve fellowship with churches and individuals?

"*Answer.*—No, one exception.

"XIII. Recommended that a committee be appointed to prepare a circular address on the nature and importance of Christian unity, and the best means of promoting it; (to be appended to the Minutes of this meeting,) and that the brethren of different Associations be requested to have said address read before their respective bodies at their next meeting.

"*Adopted*, and that brethren J. Mercer, C. D. Mallery and A. T. Holmes appoint the committee to prepare the address.

"*A. B.* The queries respecting the Central Association, and the Baptist State Convention, were submitted by brother George Daniel, on Monday morning. Brother Daniel had been prevented from attending the meetings of the committee by the inclemency of the weather.

"15. Recommended that another meeting be held on Thursday before the second Sunday in July next.

"16. Appointed brethren Mercer, V. R. Thornton and B. M. Sanders a committee to determine as to the place of holding said meeting.

"17. *Resolved*, That the editors of THE CHRISTIAN INDEX be requested to publish the proceedings of this meeting in that paper, and to print them in pamphlet form according to the amount of money given in for that purpose.

"18. *Resolved*, That the members of this meeting are gratefully sensible of the kind hospitality extended to them by the citizens of Covington, and that they duly appreciate the politeness of the brethren of the Methodist Episcopal Church, and of the Reformed Church, in offering their houses of worship for their use during the meeting.

"19. After singing and prayer, the meeting was dissolved.

"A. T. HOLMES, *Clerk.*

JESSE MERCER, *Moderator.*"

That the reader may see the doctrines that were discussed, and which met the general approval of these meetings, the Articles of Faith then held by the Georgia Association are given:

"1. We believe in one only true and living God; and that there is a trinity of persons in the God-head—the Father, the Son, and the Holy Ghost; and yet there are not three Gods, but one God.

"2. We believe that the Scriptures of the Old and New Testament are the word of God, and the only rule of faith and practice.

"3. We believe in the fall of Adam, and the imputation of his sin to his posterity. In the corruption of human nature, and the impotency of man to recover himself by his own free will—ability.

"4. We believe in the everlasting love of God to His people, and the eternal election of a definite number of the human race, to grace and glory: And that there was a covenant of grace or redemption made between the Father and the Son, before the world began, in which their salvation is secure, and that they in particular are redeemed.

"5. We believe that sinners are justified in the sight of God only by the righteousness of Christ imputed to them.

"6. We believe that all those who were chosen in Christ will be effectually called, regenerated, converted, sanctified, and supported by the Spirit and power of God, so that they shall persevere in grace, and not one of them be finally lost.

"7. We believe that good works are the fruits of faith, and follow after justification, and that they only justify us in the sight of men and angels, and are evidences of our gracious state.

"8. We believe that there will be a resurrection of the dead, and a general judgment; and the happiness of the righteousness, and the punishment of the wicked will be eternal.

"And as for Gospel order:

"1. We believe that the visible Church of Christ is a congregation of faithful persons, who have gained Christian fellowship with each other, and have given themselves up to the Lord, and to one another, and have agreed to keep up a godly discipline, agreeably to the rules of the Gospel.

"2. We believe that Jesus Christ is the great Head of His Church, and only Law-giver, and that the government is with the body, and is the privilege of each individual; and that the discipline of the church is intended for the reclaiming of those Christians who may be disorderly, either in principle or practice; and must be faithfully kept up, for God's glory, and the peace and unity of the churches.

"3. We believe that water baptism and the Lord's supper are ordinances of the Lord, and are to be continued till His second coming.

"4. We believe that true believers in Jesus Christ are the only subjects of baptism, and that dipping is the mode.

"5. We believe that none but regular baptized church members have a right to communion at the Lord's table.

"6. We believe that it is the duty of every heaven-born soul to become a member of the visible church, to make a public profession of his faith, to be legally baptized, so as to have a right to, and to partake of, the Lord's supper at every legal opportunity, through the whole course of his life."

XVI.

GENERAL STATE OF DENOMINATION.

1840-1846.

XVI.

GENERAL STATE OF THE DENOMINATION.

THE CONVENTION OF 1840—THE CHRISTIAN INDEX REMOVED TO GEORGIA—INFLUENCE OF THE PAPER—MERCER UNIVERSITY IN 1840—STATE OF RELIGIOUS FEELING—REPORT ON STATE MISSIONS FOR 1842—DEATH OF JESSE MERCER—REPORT ON HIS DEATH, BY C. D. MALLARY—HIS INFLUENCE—GEORGIA BAPTIST STATISTICS—REPORT ON STATE MISSIONS FOR 1845—REPORT OF BROTHERS APPOINTED TO ATTEND THE ORGANIZATION OF THE SOUTHERN BAPTIST CONVENTION—ACCOUNT OF THE ORGANIZATION OF THAT CONVENTION—CAUSES WHICH LED TO IT—GEORGIANS PRESENT—PREVIOUS COURSE OF THE ABOLITIONISTS—EFFECT OF THE DIVISION ON SOUTHERN CONTRIBUTIONS—SKETCH OF DR. JOHNSON, ITS FIRST PRESIDENT—MESSENGERS TO THE OLD TRIENNIAL CONVENTION.

We have, thus far, brought our sketch rapidly down to 1840; have seen Mercer University begin a long and successful career, as an educational institution, in 1839; and find the denomination gradually rallying around the State Convention. In 1840 the Convention met at Penfield, and, besides various missionary societies, eight Associations were constituents of the body; namely: the Georgia, the Central, the Sarepta, the Columbus, the Appalachee, the Rehoboth, the Hephzibah and the Washington. The Convention was composed that year of a remarkably able body of Georgia Baptists, as much so, perhaps, as ever assembled together at any of our conventional meetings. Jesse Mercer was elected president for the nineteenth time; John E. Dawson was chosen clerk, and C. D. Mallary, assistant clerk. The members of that Convention have all become historical characters in our denomination, and are men of whom we may well be proud. To them we are mainly indebted for the lofty position attained by our denomination in the State. It was at that session that THE CHRISTIAN INDEX was accepted as a donation from Jesse Mercer. That paper was originally established at Washington City, in 1822 and called the *Columbian Star*. It had been published and edited in Philadelphia, to which place it was removed by Dr. William T. Brantly, the elder, and had been transferred by him to Jesse Mercer in July, 1833. More than two years previously the matter had been broached to Mr. Mercer by Dr. Brantly. In May, 1831, he wrote, "I have, of late, thought much of the state of things in South Carolina and Georgia, in reference to THE INDEX. The time has come when a southern paper of the kind that I am editing, will be required for Carolina, Georgia and Alabama. As mine is already (taken) there, and the difficulties of mail transmission are many, I have thought it probable that it would be acceptable to the brethren in that region to encourage the idea of an entire removal of THE INDEX to some central point in one or the other of the two states." In the latter half of 1833 the removal was effected, and Mr. Mercer became the editor. He soon, however, called to his assistance Rev. William H. Stokes, who was made assistant editor, and the paper was published at Washington, Ga., until removed to Penfield, in December, 1840.

Through the instrumentality of this paper Mr. Mercer exerted a great and very beneficial influence upon the denomination in Georgia. Coming to Georgia, as it did, in the "troublesome times," THE INDEX became a vehicle of much bitter

controversy, but, fortunately, was the means by which Mr. Mercer cast much light on many subjects, but imperfectly understood by the generality of church members, and he was enabled to settle the churches in a stable manner upon Scripture principles. It is, perhaps, impossible to overrate the good influence THE CHRISTIAN INDEX has exerted in the State, and for this it has ever been, and still is, revered.

There were fifty thousand Baptists in Georgia in 1840. In February of that year Mercer University was opened with one hundred and thirty-two students in the collegiate and academic departments. The Faculty were Rev. Otis Smith, President and Professor of Mathematics; Rev. Adiel Sherwood, Professor of Sacred Literature and Moral Philosophy; Rev. Robert Tolifree, Professor of Chemistry and Natural Philosophy; Rev. Albert Williams, Professor of Ancient Languages; S. P. Sanford and J. W. Attaway, Assistant Professors. The Convention supported five beneficiaries in the institution; sustained three domestic missionaries, and one missionary among the Cherokee Indians.

A much better condition of affairs now began to exist among the churches, and a stronger missionary spirit and a more benevolent disposition began to prevail in the Associations. The report made to the Convention in 1842, on State Missions will enable us to obtain a fair apprehension of the prevalent state of feeling among many of the Associations with reference to benevolent operations:

"Flint River Association. At the request of several of the churches, this Association has appointed an Executive Committee to devise and carry into effect some plan by which some of her ministers may be employed to travel among the churches and labor in destitute neighborhoods, and give themselves wholly to prayer and the ministry of the Word. Arrangements have been made to have two in the field, laboring gratuitously, in the bounds of the Association through the year.

"The Hephzibah Association appointed last year, a missionary to ride in her bounds, and report at the next Association.

"The Western Association has an Executive Committee for missions. It paid \$115.00 for domestic missions last year; had \$183.00 sent up by the churches to the last Association for domestic missions; and has appointed the preaching of a mission sermon at their next Association, and the taking of a collection for the same object.

"The Ebenezer Association has an Executive Committee for missions, who report one hundred and twenty days of mission service, one hundred and one sermons preached, at an expense of \$120.00. After the mission sermon preached on the Lord's day \$23.62 were collected.

"The Appalachian Association has an Executive Committee for missionary operations. It reported for last year one hundred and eighteen days of domestic mission service, for which they paid \$147.50. There were sent up to the Association by the churches, and collected, after the mission sermon on the Lord's day, \$188.31 for domestic missions, and five dollars for Texas missions. They report one Sabbath-school library containing one hundred and fifty volumes. Their circular to the churches is on the subject of the religious instruction of children.

"The Coosa Association had received, at its last meeting, \$71.12 for domestic missions, and appointed an Executive Committee to disburse it, allowing their missionaries \$20.00 per month for their services. The subject of the circular of this Association is: 'The Importance of Sunday-schools.'

"The Sarepta Association has an Executive Committee to direct their missionary operations, who report two hundred and seven days' labor, and two hundred and eight sermons preached, for which they paid \$197.68. They recommend ministers to devote more of their time and labor for the edification of the churches, and that the deacons see that their pastors are supported.

"The Bethel Association has an Executive Committee to search out the destitute places in the bounds of the body and contiguous regions, and to employ missionaries to labor therein. To sustain these missionaries the churches make to the body their annual contributions at the annual meetings of the body. A.

collection is also taken up from the congregation. There is also a committee to procure tracts and other valuable publications to circulate among the churches, for the purpose of encouraging a taste for reading, and to advance the intelligence of the brethren. Two depositories of these books have been established, one at Palmyra and one at Lumpkin.

"*The Chattahoochee Association* earnestly recommends to the churches to assemble every Sabbath for divine worship, but, as yet, are not engaged in domestic missions.

"*The Ocmulgee Association*, in its circular to the churches, urges the duty of ministers to devote the whole of their time to the gospel ministry, and, on the other hand, the churches ought to provide for their support.

"*Rock Mountain Association*.—In this Association a committee reports that, as far as the views of the churches have been expressed, they are in favor of the spread and support of the gospel; and the Association gives it as her advice, that all who feel inclined to do so, should form themselves into a society, and make such arrangements as will soonest and best carry out their views, in relation to missions, both foreign and domestic. It, also, recommends the churches to examine the Scriptures minutely in respect to their obligations to hold religious meetings every Sabbath.

"*The Central Association*, at its last meeting, reported \$5.86 paid by its Executive Committee for domestic missions during the past year. It recommends, in most pressing terms, Sabbath-schools in every congregation, and has appointed a special agent, in every county in its bounds, to superintend Sabbath-school operations in its churches. It has, for several years, urged the churches, to meet every Sabbath for religious worship.

"*The Georgia Association*.—This body annually turns over all its funds, for domestic as well as foreign missions, into the hands of the Executive Committee of the Convention; but gratuitous mission labor, in its own bounds, is urged upon its ministers, almost at every meeting of it. Considerable labor is done within its borders in this way. A new impulse has, lately, been experienced among its churches in relation to Sabbath-schools and weekly Sabbath meetings."

This report, prepared and offered by B. M. Sanders, manifests a great advance in missionary sentiment in the State, since the division. While the anti-missionaries have separated themselves and have performed no missionary labor, we see that the other Associations have organized for that work and are proceeding to collect money systematically for the purpose.

The session of 1841, held at Thomaston, was made memorable by the absence, for the first time, of Jesse Mercer who was detained at home by family afflictions. On the 6th of September following, he expired at the residence of Rev. James Carter, near Indian Spring; and the Convention of 1842, held at LaGrange, was called upon to take action concerning his demise. As the report adopted, written by Rev. C. D. Mallary, has, with the characteristic modesty of its author, been omitted in his *Life of Jesse Mercer*, it is given here:

"Your Committee deem it a matter of special gratitude to God that death has made so few inroads upon the ranks of our ministering brethren, since our last session. Yet He has aimed at one lofty and shining mark, and brought our venerated and beloved Mercer low. We deem it proper that some memorial of our sorrow; some brief tribute of our respect, should be entered upon the records of our body. In speaking of brother Mercer as an eminently wise, pious and useful man, we do not use the language of exaggeration. For half a century did he occupy a high and influential position among the Baptists of Georgia; and few men could be named, on the entire lists of the denomination in our country, more wise in counsel, more profound in the knowledge of divine things, more unwearied in pious labors, more constant in appropriations to the cause of benevolence. The influence which he exerted was extensive and powerful; and, yet, with how little alloy was it mingled! It was as salutary as it was extensive, and as pure as it was powerful. The gospel which he unfolded with so much skill, clearness and heavenly unction, had exerted much of its transforming power upon his heart, and rendered him, in his character and life, an eminent illustration of the truth and purity of the doctrines which he proclaimed.

"Long will his useful counsels and labors in this Convention be remembered! Long shall we remember his patriarchal form, his meek, simple and condescending deportment! Yes, thou man of God, long will we remember thee with filial reverence and affection!

"We feel that we are a bereaved family. Yet, whilst we mourn our loss, we would express our gratitude to God that he was spared so long to bless the Church, and that he has bequeathed an example to us so well calculated to rebuke our follies and stimulate us to every good word and work. We are reminded, by his death, that our lives and labors are hastening to a close, and that whatever our hand findeth to do, we should do it with our might."

It is not too much to say that no one has ever exerted upon the Baptist denomination in Georgia a more beneficial, healthy and powerful influence than Jesse Mercer; no one did more to give a sound scriptural tone to its doctrine and practice; no one more zealously and persistently promoted all those benevolent institutions sanctioned by the gospel, and in accordance with Scripture principles; nor has any one in our State been so liberal in donations to denominational enterprises. In the pulpit, at associational and conventional meetings, by circular addresses, in ministerial conferences, and through *THE CHRISTIAN INDEX*, not to speak of continuous and multitudinous personal labors, he did more to elevate our denomination in the State, and give shape to its destiny, than any one man who ever lived. Without the brilliancy, eloquence and intellectual power of Dr. Holcombe; or the cultivation and scholarship of the elder Brantly; or the mental training and collegiate lore of Dr. Sherwood, he nevertheless possessed such characteristics of pious zeal, such rugged, intellectual ability, such far-seeing and practical wisdom, all united to a life of unflagging exertion and continual study of Bible truth, and to a liberality bounded by his means only, that he wielded a more powerful influence, and accomplished results more beneficial, than any other man. He began his religious life when there were not twenty Baptist churches in the State of Georgia, and hardly fifteen hundred members. He lived to see the time—over half a century later—when thirty-seven Associations were formed, and when there were nearly eight hundred churches, over three hundred ordained ministers, eighty licentiate, and about fifty thousand church members.

Dr. J. H. Campbell, in his "Georgia Baptists," gives the Georgia statistics for 1835 at 21 Associations, 583 churches, 298 ministers, and 41,810 members. An editorial in *THE INDEX*, for January, 1841, says that there were 50,000 Baptists in the State.

In *THE INDEX* of September 29th, 1843, Dr. Joseph S. Baker published a Baptist statistical table of Georgia, giving the statistics of thirty-six Associations. But in a private letter to Dr. D. Benedict, dated, Penfield, Georgia, September 13th, 1843, which is now before us, he gives the names of nine Associations not in his table, and of which he had no Minutes, nor any statistics, and adds: "The probable number of Baptists in Georgia, in 1842, was 55,000; the probable number baptized that year, 6,000." This accords very well with Campbell's statement in his "Georgia Baptists," taken from the Convention Minutes of 1846, that in 1845 there were 46 Associations, 464 ministers, 971 churches, and 58,388 communicants (page 15).

For nine years Rev. W. H. Stokes, as assistant editor of *THE CHRISTIAN INDEX*, was indefatigable in his labors, and to him much of the good done by the paper should be credited. He resigned in 1842, and in January, 1843, Dr. J. S. Baker, being elected by the Executive Committee of the Convention, assumed editorial control of *THE INDEX*, which influential position he occupied, with great credit to himself and usefulness of the denomination, for half a dozen years. He was a very clear and forcible writer, and, by his piety and ability, wielded a strong influence for many years.

There was reason for the growth in the denomination which we have chronicled, for the Minutes of all the Associations, nearly, indicate the performance of much State mission work; and the summary, published each year in the Convention proceedings, is very gratifying to the student of denominational history. For the information of those desirous of knowing something of our

denominational activity in the fifth decade of the century, we make another extract from the Convention Report on State Missions, made in 1845, by Joseph Polhill. Twelve Associations were then constituents of the body, and the report is a condensed summary of associational work :

" *The Hephzibah Association* has twenty-two churches, eleven ordained ministers, and an Executive Committee. They employed a missionary who rendered one hundred and twenty-one days' service. There are some temperance societies, Sabbath-schools and regular monthly prayer meetings in some of the churches, and special conferences for the blacks.

" *The Appalachee Association* has a missionary who travelled one hundred and fifty days, preached one hundred and seventy-six sermons, aided in the ordination of one minister and the constitution of one church, baptized a number of persons, and visited many families. The missionary cause is on the advance.

" *The Central Association* contains nineteen churches, ten ordained ministers, and eight licentiates. She has three missionaries at present in her employ, who, together, rendered about fifteen months' service. Her ministers preach once a month to the colored people. Sabbath-schools are most cordially approved, and many are in successful operation. The temperance cause is encouraged by ministers and the people generally.

" *The Rehoboth Association* has twenty churches and eight ordained ministers, keeps a missionary in the field (for which purpose she has a fund of about \$600), and has a book depository in the city of Macon. Sabbath-schools are supported in her bounds. The religious instruction of the blacks is carefully attended to in some of the churches, and particular attention is paid to the colored church in Macon.

" *The Columbus Association* employs two missionaries, one engaged in preaching to the destitute in her bounds, the other in visiting churches and families, and forming Sabbath-schools. Both have been very successful in their labors. Most of the churches have Sabbath-schools. Eight hundred dollars were collected for the above objects. Some of the churches give oral instruction to the colored people.

" *The Coosa Association* employs one missionary, and has fifteen or twenty Sabbath-schools, though she finds great difficulty in procuring Sunday-school books. The temperance cause has been retrograding, but is now advancing.

" *The Flint River Association* reports a domestic missionary constantly in her employment. A Sunday-school Convention was held with much interest, and many of the churches are zealously engaged in their support. The temperance cause is on the advance. In some instances oral instruction is given to the colored people. There is a flourishing Bible Society in Butts county.

" *The Georgia Association* has thirty ordained ministers, fifteen or twenty licentiates, and twenty-seven churches. Efforts have been made for several years to induce the churches to have regular worship every Sabbath. A few have adopted the measure, more have preaching thrice a month and some are in the old order of monthly worship. Sunday-school instruction is becoming more common, and some efforts are made for the oral instruction of the blacks in Sabbath-schools, which promise well.

" *The Sunbury Association* has been and still is engaged in the support of foreign missions and in giving the gospel to the colored people within its bounds. During the last year it contributed \$417.57 to the former. For the colored mission it employs two missionaries—one for the Savannah River, and one for the Altamaha. They received \$635.00 for their services. Most of the churches have Sabbath-schools and impart oral instruction to the blacks.

" *The Western Association* has an Executive Committee to whom is entrusted the management of domestic missions. They keep a missionary in the field. Sabbath-schools have been established successfully in some churches and neighborhoods; but there is a want of Sunday-school books. No regular system for the instruction of the colored people has been practiced by this body.

" *The Sarcpta Association* has three missionaries employed, who rendered

about one hundred and thirty days service, preached about one hundred and forty sermons, and rode upwards of a thousand miles. They now have two brethren who devote a portion of their time to domestic missions. Sabbath-schools are at a very low ebb, and no special instruction is given to the colored people.

"In the *Tugalo Association* nothing is now doing in the department of domestic missions. It is a very destitute section.

"*The Bethel Association* is engaged in most of the enterprises of the denomination. She has an Executive Committee; keeps, generally, a domestic missionary employed; encourages Sunday-schools and general benevolence in her churches; and, in some churches, regular religious instruction is afforded the blacks."

During the years of this decade the Convention takes very strong ground in favor of temperance, in its reports; encourages education and Sabbath-schools in the highest degree; and vigilantly guards the interests of Mercer University. A theological department with a three years' course, was established in 1844 and Dr. J. L. Dagg was made Professor of Theology.

Several missionaries were maintained in different parts of the State, by the Executive Committee, who, also, sustained six beneficiaries in Mercer University, three of them in the theological department, besides one at Cave Spring.

Fourteen Associations are now connected with the Convention, and sixteen were represented at the session of 1845.

That year forms an important era in our State denominational history, because, in 1845, the Southern Baptists severed their organic connection with their Northern brethren, and formed Boards of their own, through which to carry on their benevolent operations; and this was the result of events which occurred in our own State.

The particular and originating cause of this separation was an application made by the Executive Committee of the Georgia Baptist Convention, John L. Dagg, V. R. Thornton, J. B. Walker, Thomas Stocks and B. M. Sanders, to the American Baptist Home Mission Society, of Boston, for the appointment of Rev. James E. Reeves, as a missionary within the bounds of the Talapoosa Association. As Mr. Reeves was a slaveholder, the American Baptist Home Mission Board declined even to entertain the application, lest they should appear to sanction slavery. The Executive Committee immediately instructed the treasurer of the Convention, Absalom Janes, not to pay over any funds he might have in his hands for that Board, until further instructions, and at the same time issued an address to the Baptists of the United States, reciting the conduct of the Board. The State Convention, which met at Forsyth, in 1845, adopted the following resolutions, which were brought in by a special committee, consisting of Joshua S. Calloway, James Granberry, Jacob King, C. S. Gaulding, and W. P. Burks:

"*Resolved*, 1st. That this body disapproves of the course pursued by the Board of the Baptist Home Mission Society, in refusing to appoint, as a missionary, the brother recommended to their notice by the Executive Committee.

"*Resolved* 2d. That we highly approve of the act of the Executive Committee, in withholding said mission funds until the present meeting of this body; and that they be instructed to pay over the same to the Southern Baptist Domestic Mission Board at Marion, Alabama."

At the same Convention a special committee, composed of Albert Williams, Henry O. Wyer, C. D. Mallary, A. T. Holmes and James Perryman, appointed to consider the report of the Executive Committee, who attended the formation of the Southern Baptist Convention, in Augusta, as representatives of the State Convention, made the following report, which was adopted:

"While this body deeply regret the necessity of separating from our Northern brethren, we highly approve the action of the late meeting in Augusta, and earnestly recommend our churches throughout the State to support this Southern organization with liberal, benevolent contributions. Therefore,

"*Resolved*, That this Convention become auxiliary to the Southern Baptist Convention, and proceed to elect five delegates to represent us in the meeting

of that body, to be held Thursday before the second Lord's day in June, 1846" (in Richmond, Va.)

It is an interesting fact that this same Convention appropriated one hundred dollars to aid the American Indian Mission Association of Kentucky, which was an Association formed by a convention of Western Baptists, at Cincinnati, in 1843, and whose Board was located at Louisville, Ky. The formation of this Association, somewhat like that of the Southern Baptist Convention, grew out of a backwardness in sustaining Missions, among the Indians of the West, by the Northern Board. It continued until 1855, when, almost overwhelmed with debt, it was merged into the Domestic Board of the Southern Baptist Convention, at Montgomery, which thenceforth became known as the "Domestic and Indian Mission Board."

The mention of these facts, in Georgia Baptist history, exhibiting, as some of them do, the immediate causes of the formation of the Southern Baptist Convention, renders it pertinent and appropriate to dwell somewhat in detail on the organization of that Convention, and on those relevant events which preceded and led to its formation.

At Augusta, Georgia, on Thursday May 8th, 1845, three hundred and ten delegates, from Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana, Kentucky and the District of Columbia, met in the Baptist house of worship and organized by the election of Dr. William B. Johnson, of South Carolina, as President, and Hon. Wilson Lumpkin, of Georgia, and Rev. J. B. Taylor, of Virginia, as Vice-Presidents, and Jesse Hartwell and James C. Crane, as Secretaries. The next morning the following was adopted:

"Resolved, That for peace and harmony, and in order to accomplish the greatest amount of good, and for the maintenance of those scriptural principles on which the General Missionary Convention of the Baptist denomination of the United States was originally formed, it is proper that this Convention at once proceed to organize a society for the propagation of the Gospel."

The reasons given for this was a declaration of the Board of the General Convention, at Boston, that if "any one should offer himself as a Missionary, having slaves, and should insist on retaining them as his property, we could not appoint him."

This innovation and departure from the course previously pursued by the Triennial Convention was an infraction of a resolution passed at the last session of that Convention. The rule of the Convention, defining who might be appointed missionaries, was this: "Such persons only as are in full communion with some church in our denomination, and who furnish satisfactory evidence of genuine piety, good talents and fervent zeal for the Redeemer's cause;" and the resolution, of which the declaration of the acting Board was an infraction, was as follows:

"Resolved, That in co-operating together, as members of this Convention, in the work of foreign missions, we disclaim all sanction, either expressed or implied, whether of slavery or anti-slavery; but, as individuals, we are free to express and to promote, elsewhere, our views on these subjects, in a Christian manner and spirit." In less than six months the Board of the General Convention declared that it could not appoint a slaveholder to be a missionary, and "could never be a party to any arrangement which implies approbation of slavery."

As many Southerners were, at that time, slaveholders, self-respect forced the Southern Baptists to withdraw from the General Convention.

The Board of Managers of the Virginia Foreign Baptist Mission Society, issued a call to the Baptists of the South to send delegates to a convention to meet at Augusta, Georgia, and it was in pursuance of this call that a large number of delegates met and formed the Southern Baptist Convention. Two Boards were appointed, one for Foreign Missions, at Richmond, Virginia, and one for Home Missions, at Marion, Alabama, which have now been in useful existence for thirty-six years, and have done much to foster and develop the missionary spirit in the South. It should be a matter of congratulation to Georgia Baptists that this organization had its birth in their State, and was incorporated by their State Legislature, the charter being granted on the 27th of December, 1845.

Many prominent Georgia Baptists took part in the formation of the Southern Baptist Convention, among whom were J. F. Hillyer, J. H. Campbell, H. Bunn, J. Hendricks, D. G. Daniell, C. M. Irwin, P. H. Mell, I. L. Brooks, T. J. Burney, P. W. Walton, B. M. Sanders, J. L. Dagg, A. Janes, V. R. Thornton, Thomas Stocks, W. H. Stokes, J. S. Baker, L. Steed, N. Polhill, Wilson Lumpkin, W. Richards, A. M. Walker, T. U. Wilkes, S. G. Hillyer, J. Polhill, G. W. Evans, James Carter, W. J. Harley, J. Davis, M. N. McCall, E. Perryman, H. H. Lumpkin, E. Calloway, Asa Chandler, J. B. Slack, J. H. T. Kilpatrick, C. H. Stilwell, C. D. Mallary, B. Thornton, M. Brinson, T. C. Armstrong, J. S. Law, W. O. Cheeny, Wm. H. McIntosh, E. H. Bacon, V. Sanford, William T. Brantly, Jr., W. R. Gignilliat, N. M. Crawford, W. H. Pope, W. F. Baker, D. E. Butler, J. F. Dagg, J. W. Stapleton, P. Robinson, E. R. Carswell, J. S. Calloway, H. Posey, John E. Dawson, Benjamin Brantly, T. A. Gibbs, R. Tolefree, W. P. Steed, George Walker, J. Huff, besides various others.

At the North this separation was desired by many, regretted by few, and expected by all. In fact, the separation was inevitable, as a Free Mission Society had been already organized, in 1843, at Boston, in opposition to the Board of the Triennial Convention, and upon the expressed basis of non-cooperation with Southern churches. This Society gained favor rapidly, and, consequently, hastened the complete rupture between the North and South, as a measure which effectually prevented a division of the Baptist churches at the North. In reality, in April 1845, before the Convention met in Augusta, the Home Mission Society, at its meeting in Providence, R. I., adopted the following Preamble and Resolutions:

"WHEREAS, The American Baptist Home Mission Society is composed of contributors, residing in slave-holding and non-slave-holding States; and, whereas, the Constitution recognizes no distinction among the members of the Society as to eligibility to all the offices and appointments in the gift of the Society and of the Board; and, whereas, it has been found that the basis on which the Society was organized is one upon which all the members and friends of the Society are not now willing to act; therefore,

"*Resolved*, That in our opinion it is expedient that the members now forming the Society, should hereafter act in separate organizations at the South and at the North, in promoting the objects which were originally contemplated by the Society.

"*Resolved*, That a committee be appointed to report a plan by which the object contemplated in the preceding resolution may be accomplished in the best way, and at the earliest period of time, consistently with the preservation of the constitutional rights of all the members, and with the least possible interruption of the missionary work of the Society."

This led to further steps, one of which was a recommendation "that the existing organization be retained by the Northern and other churches, which may be willing to act together upon the basis of restriction against the appointment of slave holders."

The adoption of this, by a unanimous vote, left the Southern churches no alternative but to withdraw and form a Southern Baptist Convention. The effect of this separation upon the Southern Baptist churches was to heighten their sense of responsibility and develop their resources and energies, as was evidenced by their contributions. During the time they had been connected with the Home Mission Board—from 1832 to 1845—their contributions amounted to \$38,656. In the same number of years, after the separation—from 1864 to 1859—their contributions to the Domestic Board at Marion amounted to \$204,614, besides \$61,614 for Indian Missions, making a total of \$266,356 against \$38,656. Certainly the separation was providential.

The following is a brief sketch of the first president of the Southern Baptist Convention: "Rev. William Bullein Johnson, D.D., first president of the Southern Baptist Convention, and for four years—from 1811 to 1815—pastor of the Savannah church, was born on John's Island, near Charleston, South Carolina, June 13th, 1782. His parents were both Baptists. In his boyhood he enjoyed the companionship of Edmund

Bottsford, and was, in Georgetown, South Carolina, instructed by Dr. William Staughton, afterwards president of Columbian College. While pursuing the study of law, in Beaufort, South Carolina, he was converted at the close of a remarkable revival of religion, in October, 1804, being baptized by Joseph B. Cook and uniting with the Beaufort church. He ascribed his conversion to the labors of a pious lady, Miss Lydia Turner, of London, who, together with her household, had been baptized in Savannah, by Dr. Henry Holcombe. Licensed in January, 1805, he was ordained in January, 1806. Besides serving as a pastor of the Euhaw church, St. Luke's parish, South Carolina, he acted in the same capacity for the Savannah, Columbia, Greenville and Edgefield churches. For five years he gave a general supervision of the Johnson Female Seminary, Anderson, South Carolina, which was thus named in compliment to him, by its founders, taking no part in the labors of instruction, although many years of his life were employed both as a minister and a teacher of young ladies. He died October 2d, 1862. A man of high and unquestioned Christian integrity, he was frequently honored by his brethren with positions of official dignity. For many years he was moderator of the Savannah River Association; for thirty years he presided over the South Carolina Convention; he was president of the Triennial Convention when it met in Baltimore; and at the first meeting of the Southern Baptist Convention, in 1845, at Augusta, his venerable form was, by the suffrage of his brethren, placed in the chair. For such a post he was eminently qualified by his dignity, urbanity and impartiality. To a clear intellect he united eminent piety, learning, fixedness of purpose, promptness and punctuality; and to the most transparent honesty, he added independence of thought and a large public spiritedness. As the sun was going down, in the close of a glorious autumn day, he sank to his final rest, with the softness of an infant's sleep, presenting a death scene of perfect tranquillity and peace."

We will close this chapter with a list of Georgia delegates to the old Triennial Convention, from its organization at Philadelphia, in 1814, to the rupture, in 1845. It will be seen that long before our General Association was formed, Georgia was represented in that Convention, by delegates sent from her associational mission boards and societies. Indeed, frequent mention is made in the denominational annals of money appropriated to secure seats in that Convention.

In 1814, W. B. Johnson, then pastor at Savannah, went from a society in the Savannah River Association. In 1817, Jesse Mercer attended as messenger from the "Powelton Missionary Society," and as proxy from the "Ocmulgee Missionary Society." In 1820, Jesse Mercer attended as messenger of the "Mission Board of the Georgia Association," and Elijah Mosely, as messenger of the "Ocmulgee Mission Society." In 1823, Adiel Sherwood represented the "Mission Board of the Georgia Association," and Major Abner Davis represented the "Ocmulgee Mission Board." In 1826, Jesse Mercer attended as messenger of the "Mission Board of the Georgia Association;" Abner Davis, of the "Mission Board of the Ocmulgee Association;" William T. Brantly, as appointee of the "General Association" or State Convention. A. Sherwood was appointed but did not attend. In 1829, A. Sherwood attended as messenger of the Georgia Baptist Convention. In 1832, A. Sherwood and Thomas Stocks represented the Georgia Baptist Convention. In 1835, Jesse Mercer and A. Sherwood were delegates of the State Convention. In 1838, A. Sherwood and John E. Dawson were delegates of the Georgia Baptist Convention. In 1841, B. M. Sanders, Jonathan Davis and Thomas Stocks were the State Convention delegates. In 1844, the State Convention was represented for the last time in the old Triennial Convention, by Thomas Stocks, B. M. Sanders, V. R. Thornton, John L. Dagg and Jesse H. Campbell.

XVII.
DENOMINATIONAL HISTORY.
1845-1861.

XVII.

DENOMINATIONAL HISTORY.

ACTION OF THE STATE CONVENTION IN REGARD TO SEPARATION—EFFECTS OF THE RUPTURE ON SOUTHERN BENEVOLENCE—WASHINGTON ASSOCIATION—WESTERN ASSOCIATION—REHOBOTH ASSOCIATION—BETHEL AND COLUMBUS ASSOCIATIONS—COOSA AND TALLAPOOSA ASSOCIATIONS—THE UNITED BAPTISTS—STATE OF RELIGION IN 1850—THE HEARN MANUAL LABOR SCHOOL—NOBLE MEN OF THAT PERIOD AND WHAT THEY DID—THE CHEROKEE BAPTIST CONVENTION—WHY CONSTITUTED—ITS FORMATION AND PROGRESS—CHEROKEE BAPTIST COLLEGE AND WOODLAWN COLLEGE—MISSION AMONG THE CHEROKEES—DAVID FOREMAN AND E. L. COMPERE—“THE LANDMARK BANNER AND CHEROKEE BAPTIST”—THE NORTH GEORGIA MISSIONARY ASSOCIATION—THE TEN YEARS PRECEDING THE WAR—THE BIBLE BOARD AND COLPORTER SOCIETY—EXCITING QUESTIONS—ASSOCIATIONS IN THE GEORGIA BAPTIST CONVENTION, AND CHEROKEE BAPTIST CONVENTION, BEFORE THE WAR, AND THEIR BENEVOLENT CONTRIBUTIONS.

The year 1845 was an era in our State denominational history, made so, mainly by the events narrated in our last chapter. Heretofore the benevolent funds of the State had been disbursed chiefly through the Mission Boards at the North, for both Foreign and Domestic Missions; but anti-slavery fanaticism among the Northern Baptists rendered a separation necessary, as well as expedient. In consequence our benevolence took another channel, in 1845, and our operations were brought under the immediate control of Southern Baptists. They have continued so to the present day, doubtless in accordance with a wise ordering of Providence. History informs us that it was the firm and decided stand taken by Georgia Baptists, which was the immediate cause of that rupture. The condition of public sentiment in our denomination, at that time, may be gathered from the action of the State Convention, in 1846, when the following was adopted:

“*Resolved*, That, in the opinion of this Convention, it is expedient for the Southern Baptist Convention to adopt such a course at their meeting, in Richmond, as will, unequivocally, separate the South from the North in all the general organizations for Christian benevolence.”

It may also be gathered from the action of the Executive Committee, in September, 1845, which was ratified by the State Convention, in 1846. In that month the committee had before it for consideration a circular addressed to their chairman, B. M. Sanders, from the agent of the American Baptist Publication Society, inquiring into the expediency of sending an agent to Georgia. The Executive Committee passed the following resolutions:

“*Resolved*, 1. That it is the opinion of this committee that it would not be expedient for the American Baptist Publication Society to send an agent among us.

“*Resolved* 2, That, in our opinion, public sentiment requires the formation of Southern Boards for Bible and publication operations.” In fact a Southern Baptist Publication Society was organized at Savannah, in 1847, located at Charleston, South Carolina, and continued in existence until the war of secession.

We may, by a few facts, not only discover the manner in which the denominational rupture was received by the Georgia Baptists, but we can learn the effects of that rupture upon the benevolence of the churches and Associations.

At its session, in 1845, the Georgia Association adopted the report of its Executive Committee, in which the churches were informed of the Convention held in Augusta, "to devise ways and means whereby all the benevolent objects contemplated by us, as a people, might be more efficiently promoted," and the churches were respectfully urged to adopt vigorous measures to enable the several Boards appointed by the Southern Baptist Convention "to prosecute their praiseworthy designs." In that year \$1,444.90 were collected for mission purposes, of which \$1,163.32 were paid over to the Treasurer of the Georgia Baptist Convention, for various mission purposes, and \$281.58 were sent to the American Indian Mission Association, at Louisville. The following year, 1846, \$2,647.21 were reported as contributed to missions, during the year, of which \$1,554.51 were sent up to the Association. Thus we see, that in one Association alone, mission contributions more than doubled.

By an examination of the records, we find that the amount sent up to the Convention from the Associations, for benevolent purposes, in May, 1845, was \$1,148.41; in 1846, the amount was \$5,946.77; in 1847, it was \$9,885.73; in 1848, it was \$8,714.24; in 1849, it was \$7,392.49, and in 1850, it was \$10,181.86. In those six years the number of Associations, in connection with the Convention, had increased from fourteen to twenty-two. Besides these, there were in the State, not connected with the Convention, in 1846, thirty-one Associations; and in 1850, thirty-five Associations. The total number of Associations, in 1846, was forty-six, with a membership of 60,000; and, in 1850, it was fifty-seven, with a membership of at least 70,000—a gain of 2,000 a year.

In the same time the number of ordained ministers, in connection with the Convention, increased from 240 to 365, and the total number of ordained ministers increased from 464 to 628. But these figures are confessedly incomplete, especially in regard to the pecuniary contributions, for they represent the contributions only which were sent up to the Convention annually, which, as a matter of fact, were about one-half of the usual yearly benevolent contributions of the various Associations for all purposes. And, furthermore, these figures represent the contributions of those churches and Associations only, which were in connection with the State Convention.

The names of the Associations in connection with the Convention in 1846 are as follows: Appalachee, Bethel, Central, Columbus, Coosa, Ebenezer, Flint River, Georgia, Hephzibah, Rehoboth, Sarepta, Sunbury, Washington, Western, Florida. This last one had been admitted in 1845, and twenty-nine of its thirty-two churches were in the State of Florida. It became necessary to alter the Constitution of the Convention, that its application for union with the Convention might be granted.

The Washington Association was formed in December, 1828, at Sisters' Meeting House, in Washington county. On Friday, December the 12th, William R. Stansell, Job Thigpen, and Jonathan Huff, a presbytery appointed by the Hephzibah Association the preceding October, met and constituted five churches into an Association, which was called the Washington. These churches were, Darien, Beulah, Bethlehem, Sisters' and Jackson's, and they had all been dismissed from the Hephzibah Association. Brother Thigpen was Moderator, and gave the charge; Jonathan Huff offered the benediction prayer, while William R. Stansell preached the sermon and pronounced the Association constituted. He was elected the first Moderator, and Lee Reaves, Clerk. The total membership of the churches was 318, as follows: Darien, 119; Beulah, 51; Bethlehem, 81; Sisters, 37; Jackson's 30. In 1830, the Association had nine churches and 533 members; in 1835 it had twenty churches with 1,239 members; in 1841 there were seventeen churches with 1,227 members; and in 1846 there were eighteen churches, containing 1,278 members. There seems to have been no special interest taken in missions until 1837, although it had been customary to have a missionary sermon preached on Sabbath morning, and a collection taken up. D. G. Daniel preached the introductory sermon at the session of 1837. On

Sabbath morning Rev. P. Roberts preached the missionary sermon, after which a collection was taken for domestic missions, and "in the evening brother Mallary delivered a soul-animating sermon, in which he ably defended the cause of missions, and we believe that many hearts received the truth in love, and thanked God and took courage." So say the Minutes. In that year the objects of the Convention were commended, and the elevation of Mercer Institute to a University was approved. The following year, 1838, the Association agreed to unite with the Convention, formally.

The Western Association was formed at LaGrange, by the union of sixteen churches, on the 7th of November, 1829. The constituting presbytery was composed of two committees, appointed by the Yellow River and Flint River Associations, and consisting of J. Colley, R. Gunn, G. Daniel, J. Milner, William Moseley, William Henderson, J. Carter and J. Nichols. Joel Colley was elected Moderator, and J. Milner, Clerk. J. Nichols, William Moseley and A. Sherwood were appointed to preach on Sabbath. The first Moderator was James Reeves, and the first Clerk, John Wood.

It is a singular fact that the sixteen churches composing this Association, and which, in 1830, refused to correspond with the Georgia Baptist Convention, were gathered through the instrumentality of James Reeves and John Wood, both of whom were missionaries of the Convention. The Association, however, by a vote of forty-two to twenty-six, determined, in 1836, that the *non-fellowship resolution*, with all benevolent institutions, adopted by four churches, should not affect fellowship, thus refusing to follow the example of those four churches, as they had requested and desired.

For years this body was harrassed by some churches which bitterly opposed all benevolent institutions, and broke up correspondence with various Associations. At length, in 1837, some churches withdrew, and formed an anti-missionary Association, which they denominated "Western Association," assigning as their reason for acting thus, that the Association "had become connected with a variety of institutions not known in the Scriptures, which caused a general confusion in the churches, by attempting to unite them with the world in the spread of the gospel. *Come out from among them, be ye separate, touch not, etc.,*" was the language these seceders used to their brethren in an address. A better state of things began to exist immediately. In 1839, correspondence was opened with the Rehoboth and Rock Mountain Associations, and was resumed with the Columbus, Sarepta, Georgia and Tallapoosa. At the same time a resolution was adopted, declaring that this was designed merely as a reciprocation of Christian regard and courtesy, and did not, in anywise, express an opinion with regard to the benevolent institutions of the day.

This Association applied for union with the State Convention in 1842, and was cordially received.

The Rehoboth Association was formed in 1838, by the union of ten churches, principally from the Itchaconnah Association, against which that Association had passed a non-fellowship resolution, thus virtually excinding them. These churches were strongly missionary in their views and designs, which they had no sufficient opportunity, or room to expand in their *old* connection; hence, in the *new*, they took the name of *Rehoboth—room, space*. Genesis 26:22. This Association united with the Convention in 1839, and has continued, to the present day, one of the strongest missionary bodies in the State. Both in Africa and the Indian Territory, it has maintained missionaries without the intervention of our general Boards; and this, no doubt, has served to stimulate the churches to a performance of duty to an extent exceeding that of most Associations.

The Bethel Association united with the Convention in 1843. This Association had been organized just ten years, and, from the first, was one of the strongest in the State. In 1839, it took hold of Domestic Missions in earnest, and soon entered upon a career of most zealous and liberal missionary effort, not only at home, but in Africa and among the Indians. For years it supported William H. Clarke, in Africa and R. J. Hogue, in the Indian Territory. Its missionary spirit has never flagged to the present day; and some of the noblest

and most liberal and devout men of our denomination in the State, have been in its connection and shaped its counsels.

The Hephzibah and Appalachee Associations were admitted as constituents of the Georgia Baptist Convention in 1837. The latter Association was organized in 1835, with three churches only and two ministers—John Hendricks and A. Hadway; but it grew rapidly, and was a Missionary Association from the first. Its controlling spirit for years was Rev. John Hendricks, of whom Dr. Sherwood says in his manuscripts: "John Hendricks, of Greensboro', was baptized by the author, about 1827-28. He had been a Methodist preacher, but *baptism* troubled him, and he would not remain in uncertainty on a subject of so much importance. He became very useful in the Baptist churches, and removed to the Cherokee country. I think a son of his wears the mantle of his departed father."

The Columbus Association, which became a constituent of the Convention in 1839, was organized in November 1829, by two committees, one from the Itchacannah and one from the Flint River, and was, at first, disinclined to side with the Missionary Baptists; but, gradually, under the influence of better counsels, it came out boldly in favor of benevolent schemes and united with the Convention. It has long been a staunch supporter of missions, education and Sabbath schools.

The Coosa united with the Convention in 1842. It has shown itself to be one of the noblest Associations in the State. Formed in 1836, it spread over the northwest corner of the State, in the counties of Floyd, Chattooga, Walker, Murray, Cass and Paulding, and was very extensive in territory. It performed a great work in evangelizing the northern part of our State and sustained missionaries within its own bounds and among the Cherokee Indians of North Georgia, without the intervention of our General Boards, until near the close of the war. This was the first Association in Georgia to adopt the "Independent plan" of conducting missions, which it did by employing David Foreman, a native Indian, as Missionary to the Cherokees. The example was followed by the Flint River, Rehoboth and Western Associations, together with a long train of exciting circumstances, all of which grew out of delay on the part of a General Board to appropriate \$100.00, sent on by the Coosa Association. It has proved itself to be a great friend of education, by its support of colleges, for both males and for females.

In 1842, the Flint, which had been formed eighteen years before, made application for admittance to the Georgia Baptist Convention, and was admitted. At first, and for a number of years after its organization, anti-missionary sentiments prevailed in this Association, but, one after another the Primitive churches withdrew, uniting with sympathetic Associations, and, at length this noble Association came out boldly on the side of benevolence, united with the Convention and has, down to the present, maintained a consistent and faithful record. Although it has not seen proper to work through our Convention Boards, it has nevertheless performed a full share in spreading and maintaining the Gospel at home and abroad.

In 1850 the Middle and Middle Cherokee Associations were admitted to the Convention. The former was organized in 1841 and the latter in 1845. The Piedmont applied for admission, and was received in 1848, but no delegates appeared until 1855. It was the Association, formed in 1817, as we have stated, which voted "to have nothing to do with the missionaries."

The Tallapoosa, formed in 1838, was received into the Convention in 1848; and the Hightower was constituted, at Silver Spring, Forsyth county, November 20th, 1835, of ten churches, most of which had been connected with the Chattahoochee Association. The presbytery was composed of Wayne, Philips, Hudson and Mears. At its session in 1836, held at Mount Zion, Cherokee county, a mission committee on Domestic Missions was appointed, consisting of Compton, Haynes, Foster, Hembree and A. Philips; and approval was expressed of Richard Philips, missionary of the State Convention, who was preaching in their bounds. It will, therefore, be seen that this Association was missionary in sentiment, from its origin. The organization of Rock Mountain As-

sociation (now called Stone Mountain) in 1839, has been given; it united with the Convention in 1848, as did the Houston, also.

Dr. Sherwood says that, in September, 1830, Big Creek, Shalom and Mount Horeb, of Pulaski county, Camp Creek, of Dooly, and Poplar Spring, of Washington, petitioned for letters from the Ebenezer Association, for the purpose of forming this Association. Some of the churches forming it came from the Itcheconnah Association, and the constitution took place at Beulah church, in Houston county. It prospered moderately until about 1837, when it split. Its eighteen churches became equally divided on the subject of missions, and much heart-burning and confusion arose which gradually passed away, and in 1848, when it joined the Convention, it had two missionaries employed within its bounds.

Slight reference has thus been made to all the Associations which joined the Convention prior to 1850, at which period there were, in the State twenty-three anti-missionary Associations, with a membership of 12,507 in 416 churches, and ten Associations, not professedly anti-missionary, with a membership of 5,225, in 123 churches; besides two United Baptist Associations, with twenty-four churches and 816 members.

The United Baptists, several Associations of whom still exist in the State, were originally "Whiteites," or the followers of Cyrus White, whose preaching was tinged with Arminianism, and who secured quite a large following. They were an active, zealous people, not anti-missionary, and strongly "strict-constructionists" in their Bible views. Entirely different from the Primitive, or "old school" Baptists, they were full of effort and enterprise for the spread of the gospel and the propagation of their sentiments. They composed the third party alluded to by Dr. Hillyer, in his communication to the author, and were, by their opponents, deemed heterodox in sentiment.

Of Cyrus White Dr. Adiel Sherwood writes, in his invaluable historical repertory:

"Cyrus White, a laborious minister, became somewhat erratic about 1830, and formed a small party around him, of a few churches and pastors of churches. His views on the atonement were regarded as rather Arminian. Mr. Mercer wrote ten letters to him, in pamphlet form; others wrote criticisms on his views; but he did not live long." The doctor here, doubtless, refers modestly to himself.

Between the years 1845 and 1850, the Baptists of Georgia interested themselves exceedingly in all the great schemes of Christian benevolence—domestic and foreign missions, education for males and females, Sabbath-schools, temperance, Bible and tract societies, and assisting the Southern Baptist Publication Society.

With reference to the state of religion, the Convention adopted, in 1850, a report, of which a portion was: "Religion, generally, is in rather a low condition, but with an upward tendency, while a number of our churches have enjoyed refreshing showers of divine grace. The churches are steadfast in the faith of the gospel, and in peace and harmony among themselves, being disturbed by but very few cases of disorder requiring the exercise of church discipline. They are, doubtless, increasing in liberality of sentiment and feeling upon the long neglected subject of pastoral support, while there is a great increase of the true missionary, or apostolic spirit becoming so settled, firm and abiding as to promise (under God's blessing) great results in the future; in short, there is a firmness and union in the churches, an 'abounding in the work of the Lord,' in all the diversified aspects of Christian benevolence, which constitute a firm ground of hope for the future, and should urge us forward in the greater diligence and zeal in the prosecution of the great objects of our high vocation."

One of the objects frequently alluded to is the "Hearn Manual Labor School." This was an institution begun by the Baptists of North Georgia, in 1839, at Cave Spring, where a Baptist church had been constituted, September 20th, 1836. In 1839 Humphrey Posey became the agent for this school, obtained for it an act of incorporation, and succeeded in having it turned over to

the State Convention, in 1844, and a board of trustees was appointed to take charge of it. Its title, *Hearn School*, was given to it in honor of Lott Hearn, of Putnam county, who pledged himself to endow the school with \$12,500 at his death. The following account of this school is taken from "Campbell's Georgia Baptists:"

"In 1846, it is mentioned, in the Minutes of the Convention, that Mr. Lott Hearn had died, and the treasurer had commenced suit against his executor for a portion of his bequest to the institution, then due. It was under the instruction of Mr. Alfred J. King and Mr. Oliver P. Fannin. It had opened a department for the indigent deaf and dumb, under State patronage, and six or eight of this unfortunate class had been removed thither from Hartford, Connecticut.* Mr. O. P. Fannin, for many years principal of the State Asylum for the Deaf and Dumb established at this place, was their first teacher.

"The school was in a highly prosperous condition in 1848, with sixty students in attendance; \$5,412.00, in part of the Hearn legacy of *twelve thousand five hundred dollars*, had been paid. The year following, the school was still in a flourishing condition, though the principal teacher, owing to some unhappy difficulties in the community, had resigned. About *seven thousand dollars*, besides its landed interests, etc., were in hand.

"In 1850, some of the members of the Executive Committee of the Convention visited Cave Spring 'to aid in healing the dissensions that had, for so long a time, existed amongst brethren' there. What success, if any, attended their errand of love, does not appear. Mr. J. S. Ingraham had been secured as the principal, and the school was in a 'highly prosperous state.'

"For a series of years the institution continued in a prosperous condition under Mr. Ingraham, generally varying from fifty to sixty pupils, notwithstanding the persistent opposition arrayed against it by the 'restless spirits' already alluded to. Its income more than met all its expenses, and its trustees were enabled to take an interest, for the accommodation of its pupils, in a brick meeting-house, built by the Baptist church, and also to provide a comfortable residence, lot, etc., for the use of its excellent principal and his family.

"In 1855 the school was under Mr. Ingraham, and was doing well in all respects. Sixty-six pupils had been received during the year, among whom were two young preachers, beneficiaries of the Convention. It was clear of debt, and its income exceeded its expenses, enabling its managers to add, by purchase, another lot of ground, so that, in all, the school owned about forty-five acres. The buildings and premises were in good repair. The report of the following year is but a repetition of this.

"Mr. Ingraham continued at the head of the school until the close of 1857, when Mr. A. J. King, its former principal, was again called to the charge of it, under whom prosperity still attended it, both in its patronage and finances. The number of pupils admitted was *eighty-four*, its endowment had increased, and 'various additions and improvements in apparatus and school furniture had been made.'

"Mr. King resigned again at the close of his second year, and Mr. James Courtney Browne, a young man of unusual ability, and a graduate of Mercer University, was called to the charge of the institution in the beginning of 1860. His administration gave entire satisfaction; but, in the spring of 1862, he and most of his older pupils having joined the army of the Confederate States, the exercises of the school were suspended, and the remaining pupils turned over to the Cave Spring Female School.

"In 1863 the Hearn School and the female school at Cave Spring were united temporarily under Rev. S. G. Hillyer, D. D. There were thirty-five pupils in the male department, and the smiles of Providence, as heretofore, seemed to rest upon the enterprise. That fall, however, it became necessary again to suspend the exercises, in consequence of the proximity of the contending armies. This suspension is supposed to have lasted until the close of the war. The buildings were much injured and the library and apparatus destroyed by

*This Asylum for the Deaf and Dumb was originated by the author, then State Agent for this class.

the enemy. The funds of the school, in the hands of the trustees, were invested in Confederate securities, and are thus lost. The amount lost was about *four thousand dollars*. The school, however, still has \$12,000 of the Hearn legacy in charge of the Georgia Baptist Convention, and its landed estate, amounting to forty or fifty acres.

"The history of this school should prompt men of wealth to bequeath a portion of their estates, at least, in such manner as may be productive of good after they are gone, and as may perpetuate their memory in the earth."

No nobler men, no men more pious, able and zealous have graced our denominational history than those who guided Baptist affairs in the fifth decade of the century. Among them were Thomas Stocks, B. M. Sanders, J. L. Dagg, C. D. Mallary, John E. Dawson, J. H. Campbell, N. M. Crawford, P. H. Mell, J. Hendricks, Thomas Muse, T. J. Burney, John B. Walker, H. Bunn, J. S. Callaway, V. R. Thornton, Absalom Janes, W. H. Stokes, C. M. Irwin, J. H. T. Kilpatrick, William T. Brantly, Jr., G. W. Evans, William H. Turpin, Eli Warren, Lott Warren, M. A. Cooper, J. M. Wood, B. F. Tharpe, E. G. Cabmiss, A. T. Holmes, S. Landrum, J. S. Law, A. Williams, William H. McIntosh, R. Fleming, J. S. Baker, C. W. Stevens, H. Posey, J. King, J. R. Kendrick, V. Sanford, S. G. Hillyer, T. U. Wilkes, T. B. Slade, W. D. Cowdry, Jariah Harris, Enoch Callaway, D. G. Daniel, J. O. Screven, B. Langford, C. H. Stillwell, T. J. Beck, J. O. West, Wilson Lumpkin, Z. H. Gordon, Lott Hearn, C. C. Willis, J. Perryman, S. W. Durham, J. Carter, J. Polhill, E. H. Bacon, I. L. Brooks, N. G. Foster, E. W. Warren, and very many others.

All these pressed forward in the march of progress and usefulness, and labored earnestly, not only to build up the Baptist cause in Georgia, but to promote every good word and work in which Christians engage. They established schools and colleges in all parts of the State, notably: at Madison, LaGrange, Perry, Rome, Cuthbert, Columbus, Cave Spring, Cassville, Cedartown, Griffin, and Forsyth, besides maintaining Mercer University and a school for young women, at Penfield. They organized a Bible Board, at LaGrange, in 1852, as auxiliary to the Bible Board of the Southern Baptist Convention. They continued earnestly to support foreign and domestic missions, and missions among the Indians. From \$10,181.86, in 1850, the contributions for missions, in 1851, were \$15,000. In 1851 the number of Associations in connection with the Convention was twenty-two, with 669 churches, 55,714 members and 341 ordained ministers. The total number of Associations was fifty-seven, with 1,183 churches, about 75,000 members, and over 600 ordained ministers. Ten years afterward, in 1861, at the outbreak of the war, there were sixty-five Associations, 1,435 churches, about 100,000 members, and 757 ordained ministers. In one year 6,678 had been baptized, according to the Convention Minutes of 1861.

We must now sketch the history of that efficient body, the

CHEROKEE BAPTIST CONVENTION.

On the 23d of November, 1854, delegates from the Middle Cherokee and Coosa Associations met at Cassville to form an organization to take charge of the Cherokee Baptist College, at Cassville. John W. Lewis was elected Moderator and C. H. Stillwell, Clerk. There were present from the Middle Cherokee Association: Elders John Crawford, J. W. Lewis, A. W. Buford, A. R. Wright, and Mr. Z. Edwards. The Coosa Association was represented by E. Dyer, W. Newton, J. M. Wood, C. H. Stillwell and S. W. Cochran. G. W. Tumlin, from the Tallapoosa Association, was present, and among the ministers present, who accepted seats, were Dr. N. M. Crawford, J. S. Murray, William Martin, J. D. Collins, T. G. Barron, J. H. Rice, H. S. Crawford, and M. J. Crawford. A committee was appointed to draft a Constitution, which was adopted on the afternoon of Friday, the 24th, and the Cherokee Baptist Convention was constituted by the election of regular officers: Rev. J. W. Lewis, President; Rev. E. Dyer, Vice-President; C. H. Stillwell, Clerk; J. H. Rice, Assistant Clerk; and A. W. Buford, Treasurer. An Executive Committee was also appointed.

The tenth article of the Constitution gives the specific objects of the body:

" 1. To unite the friends of education, and to combine their efforts for the establishment and promotion of institutions of learning, where the young of both sexes may be thoroughly educated on the cheapest practical terms. 2. To foster and cherish the spirit of missions, and to facilitate missionary operations in any, or every, laudable way."

These objects were afterwards enlarged, and were made to include the distribution of the Bible and other good books, and the education of indigent young ministers and orphans. Societies approving and co-operating might send representatives, there being no money basis to the representation.

The main reason for the formation of this Convention was that there was no other feasible plan, apparently, for promoting the Baptist educational and missionary interests in that section of our State. And it was hoped that this formation of a Convention would promote the piety and efficiency of the denomination in North Georgia, by securing union and co-operation.

The body met at Cassville, in 1855, in October, and at Cedar Town, May, 1856. At that session, 1856, the Cherokee Baptist College, which commenced in 1854, and which had hitherto been under the control and direction of trustees appointed by the Middle Cherokee Baptist Association, was received into the care of the Cherokee Baptist Convention, and placed under the direction of trustees chosen by the Convention. This was in accordance with the plan originally contemplated, when the college was established and incorporated, and a transfer of all papers and property was made from one set of trustees to the other. On the night of January 4th, 1856, the main building of the college was destroyed by fire, but was magnificently rebuilt, only to be ruthlessly destroyed by Sherman's army in 1864, with all its valuable apparatus, library and other contents. This obliterated the institution, for it has never been revived.

In May, 1856, the Convention adjourned to meet in July of the same year. C. W. Sparks was chosen President, as Dr. Lewis was absent. A formal tender of the supervision of Woodland College, for young ladies, at Cedar Town, was received from its trustees. The trust was accepted on certain conditions, and the Convention thus became the virtual supervisor and controller of two colleges, one for young men and the other for young women, trustees for both of which had been elected the preceding May.

A resolution adopted May 20th, 1856, shows how much in earnest the brethren of this Convention were in the cause of education; "*Resolved*, That our churches and the brethren in the ministry be earnestly requested to send up, annually, through our Associations, funds for educational purposes, to be equally divided between Woodland Female College and Cherokee Baptist College, or, as the donors may desire; and that these objects be considered paramount in the liberality of our brethren till these colleges be endowed."

While neither of the institutions became endowed, yet they maintained an honorable and useful existence, until the storm of war burst upon the land. Under the Presidency of Dr. T. Rambaut, the Cherokee Baptist College attained a very respectable position and accomplished much good, even under great financial difficulties. The Woodland College, Cedar Town, was so named in honor of Rev. J. M. Wood, its founder. It was originated in 1851, and was, at first, called The Cedar Town High School. A charter for it, as a college, was obtained in 1853, and Rev. J. M. Wood was elected President. The property was bought by the Coosa Association, and placed under the care of the Cherokee Baptist Convention, as already stated. Before its extinction by the exigencies of war, it educated a large number of young ladies.

The Cherokee Baptist Convention met at Petit's Creek, Cass county, in 1857, its constituents then being the Middle Cherokee, Coosa, Arbacoochee, Ellijay and State Line Associations. G. W. Selvidge was elected President, and W. A. Mercer, Secretary. It met in Rome in 1858 and Jesse M. Wood was elected President, G. W. Selvidge, Vice-President, W. A. Mercer, Secretary, and A. B. Ross, Assistant Secretary. J. H. Campbell was received as the agent of the Foreign Mission Board. M. A. Cooper, J. R. Graves, S. G. Hillyer, T. Rambaut, A. S. Worrell, J. McBryde, C. H. Stillwell and John H. Rice were present.

J. R. Graves preached on Sunday to a "crowded house." J. M. Wood preached on education at night; J. H. Campbell, at the Presbyterian, and Dr. Rambaut at the Methodist house of worship, preached on Sabbath. The reports all show great zeal and earnestness in every good cause—especially education, missions and Sunday-schools.

The Convention met at Dalton in 1859, J. M. Wood, President, W. A. Mercer, Secretary. The Noonday Association had joined, and a very large and respectable delegation were present. A. C. Dayton preached Sunday night. There were present as messengers and representatives of various benevolent causes, A. E. Vandivere, of Alabama, T. S. Montgomery and J. M. Bennett, of Kentucky, J. M. Pendleton, of Tennessee, M. T. Sumner, of the Domestic Mission Board, Alabama, D. G. Daniel, Agent of the Foreign Mission Board, F. M. Haygood, General Agent of the Georgia Baptist Bible and Colporteur Society, at Macon, and W. W. Odum, Agent and Colporteur of the Southwestern Publishing House, Nashville.

Considering the claims represented by all these persons and the special objects of the Convention, likewise, we may form some idea of the important subjects brought forward and discussed by this body; for all agents were permitted to present and press their claims.

It was at this session that the Convention instructed its Executive Committee to procure a missionary to labor among the Cherokee Indians. Among those Indians the Coosa Association already had a missionary at work—David M. Foreman, a half-blood by birth, second Chief of the Nation, the clerk of its Court, a gentleman in manners and a man of tolerably good education. His appointment occurred as a result of the following circumstances: In 1855, the Coosa Association met at Pleasant Grove, Chattooga county, Ed. Dyer was elected Moderator, C. H. Stillwell, Clerk, and C. W. Sparks, Treasurer. In sight of the meeting house were the mounds, formed of loose rocks, which marked the graves of the Cherokee Indians. Evan Powell, a deacon of the Waterville church, Walker county, an humble, pious Christian, and beloved by the whole Association, presented a resolution that a mission be established among the Cherokee Indians. His earnest pleading for the perishing, whose lands the Association was then occupying, among whose very graves, (so much beloved by them,) the Association was then serving God, while the Indians were dying in ignorance of the Saviour, thrilled the whole body and excited an intense missionary enthusiasm. Four hundred dollars were raised, and the Executive Committee was requested to seek for and appoint a proper man to be a missionary of the Association among the Cherokees. The committee was fortunately successful in procuring as their missionary, David Foreman, who accomplished much good among those Indians.

At that time, 1858, the Coosa, Middle Cherokee and Tallapoosa Associations, each had a home missionary at work within their own bounds. Although Rev. J. R. Chambers and Rev. V. A. Bell, were appointed by the Executive Committee of the Cherokee Baptist Convention, as missionaries to the Cherokees, they both declined, and it was not until 1861 that a suitable man was secured, in the person of Rev. E. L. Compere, son of Rev. Lee Compere, whom the Executive Committee was, by formal resolution, instructed to appoint and send to the field. He entered into the service and was so engaged for several years.

It may not be amiss to state the origin of another enterprise of this Convention. At the session of 1859, in Dalton, a mass meeting was held to consider the question of publishing a Baptist weekly paper, and it was not only decided to do so, but Rev. J. M. Wood was elected its editor. The first number of the paper appeared at Rome, in October, 1859, and was designated the "Landmark Banner and Cherokee Baptist." It was afterwards moved to Atlanta and Rev. H. C. Hornady became associate editor. At that time the denomination in Georgia was greatly excited in regard to "the Board Question," "the plan of conducting missions," and other matters, and, in order the more fully to ventilate these and other matters, such as "church independence," "Young Men's Christian Associations," "the rights of minorities," "theological education," "church discipline," "the pulpit and communion issues," this paper was origina-

ted, and, was in truth, a lively and spicy sheet, until the devastations of war and the bad management of a business member of the firm blasted the enterprise.

Nearly until the conclusion of the war of secession did the Cherokee Baptist Convention continue in vigorous and useful existence, composed of, and mainly conducted by, earnest and zealous Christians, many of whom still take an active part in the drama of life. The losses, calamities and devastations caused by the war, and resulting in poverty and ruin, ended not only its existence, but that of all its benevolent enterprises.

It is proper to say here that the Cherokee Baptist Convention has had a successor, especially as respects its work in the missionary department. We outline the history of the new body, the North Georgia Baptist General Missionary Association.

The hearts of many brethren in North Georgia have yearned for more concert of action in fulfilling the commission for the evangelization of the world which our Lord on the eve of his ascension gave, not exclusively to the apostles, nor yet to the churches exclusively, but through them to all DISCIPLES. These brethren saw that thousands of Baptists in the Piedmont section of the Commonwealth were doing almost nothing for missions. They realized the difficulty, if not the impossibility of uniting the Associations of Upper Georgia with the Baptist State Convention. The Chattoohoochee Association, therefore, at its session in October, 1877, invited any and all Baptist Associations in good standing, to meet with her, by delegates from Associations and churches, at Hope-well church, in Hall county, on Friday before the fourth Sunday in July, 1878, to consider the propriety of organizing for mission work. On the day appointed, between forty and fifty churches from a number of Associations were represented by delegates. By special request, Rev. W. C. Wilkes preached an impromptu introductory sermon, well suited to the occasion, from III John, 8 verse: "That we might be fellow-helpers to the truth." The body was organized by electing Elder J. E. Reeves, Moderator, Elder W. C. Wilkes, Assistant Moderator, Elder D. S. McCurry, Secretary, and Berian H. Brown, Treasurer. The Constitution opened with this preamble: "Whereas, the Lord's people are commanded to 'go into all the world and preach the gospel to every creature,' and to 'work while it is called to-day;' and, whereas, the New Testament clearly teaches that the church is the Lord's instrumentality for evangelizing the world." The objects to be pursued by the Association were thus stated: "To unite the labors of Baptists in preaching the gospel everywhere, to assist weak churches in our bounds, and to aid worthy young men in preparing for the ministry." The meeting was a gracious one, and the three annual sessions since have been marked by harmony of feeling and by brotherly love.

This Association has shown itself to be both a working and a growing body. It has given comfort to two aged, worn-out soldiers of the cross. It is sustaining a native Chinese preacher in a city of 700,000 inhabitants in a province of the empire of "the Anglo-Saxons of the East." It has an Indian preacher, O-las-se Chub-be, laboring successfully among the red men of the West. It assists in the education of young brother Pruitt, a student in the Southern Baptist Theological Seminary. These, we are persuaded, are but the beginnings of its works of faith and labors of love. May the blessing of Heaven and the Spirit of all grace abide on it.

During the ten years immediately preceding the war, the host of mighty Baptists comprising the Georgia Baptist Convention, were actively engaged in every good word and work, "and there were giants in those days."

In 1857, Thomas Stocks was succeeded as President of the Convention, by P. H. Mell, who, for ten years, had been its clerk, and who inaugurated and established the full and admirable statistical tables which have been so excellently maintained by succeeding clerks down to the present time, especially by its present admirable clerk, Rev. G. R. McCall.

The CHRISTIAN INDEX, donated to the Convention in 1840, was moved to Macon in 1857, and Joseph Walker was elected editor.

In the same year, at the session of the Convention held in Augusta, the Bible Board and Colporter Society was formed on the 25th of April, in the lecture-room of the Baptist house of worship, H. C. Hornady, Chairman, and J. H. Kilpatrick, Secretary. A. C. Dayton, S. Landrum and T. J. Perry were appointed a committee to draft a Constitution, which was submitted and adopted. The officers elected were J. H. DeVotie, President; J. F. Swanson, Corresponding Secretary; S. Landrum, Recording Secretary; and J. DeLoache, Treasurer. A Board of Managers, composed of Macon brethren, were elected, and the society was located in that city. Six hundred dollars in cash and contributions were raised.

On the 30th, at a meeting of the Board of Managers in Macon, W. N. Chaudoin was elected in the place of J. F. Swanson, resigned; but he served one month only, when J. DeLoache was elected Corresponding Secretary and Treasurer. His first report, in April, 1858, showed \$2,241.26 collected, and \$2,149.09 expended. At its session in Americus, its auxiliary relationship with the Bible Board at Nashville was discontinued, and the society was made to occupy an independent position.

The main object of this society was "to aid in the circulation of the Holy Scriptures and other religious books in our own and other lands." It had a large depository of books in Macon, and with successive depository agents, S. Boykin, James D. Cubbedge and F. M. Haygood, its Board of Managers kept it in useful operation until the end of the war, when it went out of existence with so many other Southern enterprises of a similar character.

The years immediately preceding the war, were years, not only of great activity in our denomination, but of great commotion. Exciting questions were agitating the denomination, and a "split," or division, appeared threateningly imminent, there being, as already chronicled, two Conventions in the State.

"Board" and "Anti-Board," "Landmark" and "Anti-Landmark," "Mission Plan," "Independent Action," "Rights of Minorities," and many other similar expressions became painfully common in the newspapers, and, it is feared, that too much actual bitterness of feeling prevailed, although brethren maintained friendly relations toward each other, personally. One good result of the war was to annihilate those little discussions and unite our denomination in the State more firmly into a large band of loving brothers.

Previous to the war there were sixty-five Associations formed in Georgia, and of these there were in connection with the Georgia Baptist Convention, in 1861, twenty-two, the names of which are, Appalachee, Bethel, Central, Clarkesville, Columbus, Ebenezer, Flint River, Friendship, Georgia, Hephzibah, Houston, Mount Vernon, Piedmont, Rehoboth, Stone Mountain, Sarepta, State Line, Sunbury, Southern, Tugalo, Washington, Western. Their reported contributions for missions, in 1859, amounted to \$19,487.02; in 1860, they amounted to \$20,329.97; and, in 1861, to \$21,180.89.

A very small portion of these amounts was contributed by those Associations which were connected with the Cherokee Baptist Convention, in Northern Georgia, which conducted missions on the independent plan, and, besides, contributing to the home and foreign missions of the Southern Baptist Convention, maintained a Cherokee Indian mission of its own.

There were, in connection with the Cherokee Baptist Convention, in 1861, seven Associations, namely: Coosa, Middle Cherokee, Tallapoosa, Hightower, Ellijay, Noonday and Arbacoohie. At the Convention of 1860, which met at Marietta, May 18th, \$720.69 were reported sent up for various benevolent objects, while during the year, ending May 18th, the sum of \$881.72 had been contributed for the Cherokee Indian mission alone. The session of 1861 was held at Calhoun, when \$545.25 were reported received by the finance committee: while \$961 had been contributed for the Cherokee Indian mission during the preceding year.

It is, perhaps, unnecessary to state that it was the Associations connected with these two Conventions, which, previous to the war, made Georgia Baptist history, contributed almost entirely the funds donated by the Georgia Baptists

to the great causes of missions, education and the distribution of the Bible, and carried forward the great benevolent and educational plans of the denomination. There were other and good Associations; but to present more in detail their history is not possible in a brief chronicle of Georgia Baptist annals, such as this historical sketch presumes only to be.

XVIII.
DENOMINATIONAL HISTORY.
1861-1881.

XVIII.

DENOMINATIONAL HISTORY.

THE SECESSION OF THE SOUTHERN STATES—ACTION OF THE SOUTHERN BAPTIST CONVENTION, AT SAVANNAH—OF THE GEORGIA BAPTIST CONVENTION, AT ATHENS—OF THE CHEROKEE BAPTIST CONVENTION, AT CALHOUN—THE CHRISTIAN INDEX; ITS HISTORY FROM 1833—THE PROPERTY OF JESSE MERCER UNTIL 1839—OF THE BAPTIST STATE CONVENTION UNTIL 1861—OF S. BOYKIN UNTIL 1865—OF J. J. TOON UNTIL 1873—OF J. P. HARRISON & CO. TO THE PRESENT DATE—EVANGELISTIC LABOR IN THE ARMY—STATE OF RELIGION AFTER THE RETURN OF PEACE—COLORED BAPTISTS; THEIR ASSOCIATIONS AND CONVENTIONS—ATLANTA BAPTIST SEMINARY; DRs. ROBERT AND SHAWER—STATISTICS OF THE DENOMINATION IN THE STATE FOR 1881—FIFTY YEARS AGO AND NOW.

In 1860, by a minority both of the electoral and popular votes, Abraham Lincoln, the Republican candidate, was elected President—a “sectional President,” as he was called; and this was deemed the signal for action by those in the South who recognized the right of secession. The union of the States they believed to be merely a voluntary bond, that could be dissolved at will by those States which might choose such a dissolution, whenever a sufficient inciting cause should occur to justify it. The election of Mr. Lincoln, the Abolition candidate was, by the Southern leaders who favored secession and believed it constitutional, considered a sufficient reason for severing the Federal compact. This was regarded as one of the reserved rights of the States, a fair and logical consequence of the doctrine of State sovereignty, then maintained at the South. This doctrine was advocated by nearly all the most prominent politicians in Georgia, even by the Hon. A. H. Stephens himself, who nevertheless opposed secession as an impolitic and unwise measure that would prove disastrous. South Carolina took the lead in secession from the Union, and, in a called State Convention, passed an ordinance of secession, on the 24th of December, 1860. In rapid succession her example was followed by six other States—Mississippi on the 9th of January, Florida and Alabama on the 11th of January, Georgia on the 19th, Louisiana on the 26th, and Texas on the 1st of February. The Secession Convention of Georgia met at Milledgeville, the Capital, and the secession ordinance, written by Hon. Eugenius A. Nisbet, of Macon, was adopted, overwhelmingly. Delegates from the seceded States met at Montgomery, Alabama, on the 4th of February, and on the 8th Jefferson Davis was elected Provisional President, and Alexander H. Stephens, Vice-President.

A new government was thus formed, under the name of THE CONFEDERATE STATES OF AMERICA. It is but right and proper to say that the Southern States firmly believed that they had a right to secede from the Union, and it was a prevalent opinion, and one expressed by President Buchanan himself, that no coercive measures would be employed to keep such States in the Union as, in their sovereign capacity, might decide to go out of it. Of course Southern Baptists held generally to these views, and sustained the political action of their States and section.

In May, 1861, the Southern Baptist Convention met in Savannah, and Dr. Fuller, of Baltimore, was elected President. On motion of William H. McIntosh, of Alabama, a committee, composed of R. Fuller, of Maryland, B. Manly,

Sr., of Alabama; P. H. Mell, of Georgia; R. B. C. Howell, of Tennessee; J. B. Taylor, of Virginia; E. T. Winkler, of South Carolina; L. W. Allen, of Kentucky; Wm. C. Crane, of Louisiana; G. H. Martin, of Mississippi; J. E. Broome, of Florida; J. L. Prichard, of North Carolina, was instructed to report on the "State of the Country." The following is the report, which was unanimously adopted, and it should be remembered that about *one-half* of the delegates were Georgians.

Dr. Richard Fuller, of Maryland, made the report :

"We hold this truth to be self-evident, that governments are established for the security, prosperity and happiness of the people. When, therefore, any government is perverted from its proper design, becomes oppressive and abuses its power, the people have a right to change it.

"As to the States once combined upon this continent, it is now manifest that they can no longer live together as one confederacy.

"The Union, constituted by our forefathers, was one of co-equal sovereign States. The fanatical spirit of the North has long been seeking to deprive us of rights and franchises guaranteed by the Constitution; and, after years of persistent aggression, they have, at last, accomplished their purpose.

"In vindication of their sacred rights and honor, in self-defence, and for the protection of all which is dear to man, the Southern States have, practically, asserted a right of seceding from a Union so degenerated from that established by the Constitution; and they have framed for themselves a government based upon the principles of the original compact—adopting a character which secures to each State its sovereign rights and privileges.

"This new government, in thus dissolving former political connections, seeks to cultivate relations of amity and good will with its late confederates, and with all the world; and they have thrice sent special commissioners to Washington, with overtures for peace, and for a fair, amicable adjustment of all difficulties. The government at Washington has insultingly repelled these reasonable proposals, and now insists upon devastating our land with fire and sword; upon letting loose hordes of armed soldiers to pillage and desolate the entire South, for the purpose of forcing the seceded States back into unnatural union, or of subjugating them, and holding them as conquered provinces.

"While the two sections of the land are thus arrayed against each other, it might naturally have been hoped that, at least, the churches of the North would interpose and protest against this appeal to the sword—this invoking of civil war—this deluging the country in fratricidal blood; but, with astonishment and grief, we find churches and pastors of the North breathing out slaughter, and clamoring for sanguinary hostilities with a fierceness which we would have supposed impossible among the disciples of the Prince of Peace. In view of such premises, this Convention cannot keep silence. Recognizing the necessity that the whole moral influence of the people, in whatever capacity or organization, should be enlisted in aid of the rulers, who, by their suffrages, have been called to defend the endangered interests of person and property, of honor and liberty, it is bound to utter its voice distinctly, decidedly, emphatically, and your committee recommend, therefore, the subjoined resolutions :

"*Resolved, 1.* That impartial history cannot charge upon the South the dissolution of the Union. She was foremost in advocating and cementing that Union. To that Union she clung, through long years of calumny, injury and insult. She has never ceased to raise her warning appeals against the fanaticism which has obstinately and incessantly warred against that Union.

"*Resolved, 2.* That we most cordially approve of the formation of the government of the Confederate States of America, and admire and applaud the noble course of that government up to the present time.

"*Resolved, 3.* That we will assiduously invoke the divine direction and favor in behalf of those who bear rule among us, that they may still exercise the same wise, prompt, elevated statesmanship, which has hitherto characterized their measures; that their enterprises may be attended with success; and that they may attain great reward, not only in seeing these Confederate States prosper under their administration, but in contributing to the progress of the transcendent kingdom of our Lord Jesus Christ.

"*Resolved, 4.* That we most cordially tender to the President of the Confederate States, to his Cabinet, and to the members of the Congress now convened at Montgomery, the assurances of our sympathy and entire confidence. With them are our hearts and our hearty co-operation.

"*Resolved, 5.* That the lawless reign of terror at the North, the violence committed upon unoffending citizens, above all, the threats to wage upon the South a warfare of savage barbarity, to devastate our homes and hearths with hosts of ruffians and felons, burning with lust and rapine, ought to excite the horror of all civilized people. God forbid that we should so far forget the spirit of Jesus as to suffer malice and vindictiveness to insinuate themselves into our hearts; but, every principle of religion, of patriotism and of humanity, calls upon us to pledge our fortunes and lives in the good work of repelling an invasion designed to destroy whatever is dear in our heroic traditions—whatever is sweet in domestic hopes and enjoyments—whatever is essential to our institutions and our very manhood—whatever is worth living or dying for.

"*Resolved, 6.* That we do now engage in prayer for our friends, brothers, fathers, sons and citizen-soldiers, who have left their homes to go forth for the defence of their families and friends, and all which is dearest to the human heart; and we commend to the churches represented in this body, that they constantly invoke a holy and merciful God to cover their heads in the day of battle, and give victory to their arms.

"*Resolved, 7.* That we will pray for our enemies in the spirit of the Divine Master, who, "when he was reviled reviled not again," trusting that their pitiless purposes may be frustrated; that God will grant to them a more politic, a more considerate, and a more Christian mind, that the fratricidal strife which they have decided upon, notwithstanding all our commissions and pleas for peace, may be arrested by that Supreme Power who maketh the wrath of man to praise Him; and that thus, through the divine blessing, the prosperity of these sovereign and once allied States may be restored under the two governments to which they now and henceforth, respectively belong.

"*Resolved, 8.* We do recommend the churches of the Baptist denomination in the Southern States, to observe the first and second days of June, as days of humiliation, fasting, and prayer to Almighty God, that He may avert any calamities due to our sins as a people, and may look with mercy and favor upon us.

"*Resolved, 9.* That, whatever calamities may come upon us, our firm trust and hope are in God, through the atonement of His Son, and we earnestly beseech the churches represented in this body (a constituency of six or seven hundred thousand Christians), that they be prompt and importunate in prayer, not only for the country, but for the enterprises of the gospel which have been committed to our care. In the war of 1812, the Baptists bated not a jot of heart or hope for the Redeemer's cause. Their zeal and liberality abounded in their deep afflictions. We beseech the churches to cherish the spirit, and imitate the example of this noble army of saints and heroes; to be followers of them who, through faith and patience, inherit the promises; to be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as they know that their labor is not in vain in the Lord.

"*Resolved, 10.* That these resolutions be communicated to the Congress of the 'Confederate States,' at Montgomery, with the signatures of the President and Secretaries of the Convention.

" P. H. MELL,
 " JAMES E. BROOME,
 " G. H. MARTIN,
 " W. CAREY CRANE,
 " R. FULLER,
 " JAMES B. TAYLOR,
 " R. B. C. HOWELL,
 " L. W. ALLEN,
 " J. L. PRICHARD,
 " E. T. WINKLER,
 " B. MANLY, SR."

This report was adopted May 13th, 1861.

On the 27th of April preceding, a committee, composed of N. M. Crawford, chairman, Junius Hillyer, Thomas Stocks, S. Sisk and J. H. Stockton, submitted the following report on the Political Crisis, which was adopted by the Georgia Baptist Convention, assembled at Athens:

"WHEREAS, The State of Georgia, in the legitimate exercise of her sovereignty, has withdrawn from the confederacy known as the United States of America; and, for the better maintenance of her rights, honor and independence, has united with other States in a new confederacy, under the name of Confederate States of America; and,

"WHEREAS, Abraham Lincoln, the President of the United States, is attempting by force of arms to subjugate these States, in violation of the fundamental principles of American liberty; therefore,

"*Resolved, 1.* By the members of the Baptist Convention of the State of Georgia, that we consider it to be at once a pleasure and a duty to avow that, both in feeling and in principle, we approve, endorse and support the government of the Confederate States of America.

"*Resolved, 2.* That, while this Convention disclaims all authority, whether ecclesiastical or civil, yet, as citizens, we deem it but a duty to urge the union of all the people of the South in defence of the common cause; and to express the confident belief that, in whatever conflict the madness of Mr. Lincoln and his government may force upon us, the Baptists of Georgia will not be behind any class of our fellow citizens in maintaining the independence of the South by any sacrifice of treasure or of blood.

"*Resolved, 3.* That we acknowledge, with devout thankfulness to Almighty God, the signal favor with which, up to this time, He has blessed our arms and our policy; and that the Baptist churches of this State be requested to observe the first and second days of June next, as days of fasting and prayer, that God will deliver us from all the power of our enemies, and restore peace to our country.

"*Resolved 4.* That the Confederate Government be requested to invite the churches of all denominations, within the Confederacy, to unite in observing said days of fasting and prayer.

"*Resolved, 5.* That copies of these resolutions be sent to President Davis, the Confederate Congress, and the Governor of Georgia.

N. M. CRAWFORD, *Chairman.*

On its adoption the President, Dr. Mell, by request, invited the entire congregation to express their opinion on the sentiments of this report, and in testimony of their unanimous approval the entire assembly rose to their feet simultaneously. On motion of J. H. Campbell, the President then called upon Dr. C. D. Mallary to lead in prayer. It was an interesting, solemn and devotional time.

On the 17th of May the Cherokee Baptist Convention met at Calhoun, Georgia, and Mark A. Cooper was elected President, with W. A. Mercer, Secretary, and T. H. Stout, Assistant Secretary. The same day, on motion, the regular order of business was suspended and the following resolution, offered by J. M. Wood, was unanimously adopted:

"*Resolved,* That a special committee be appointed to draft resolutions in reference to the affairs of our beloved country, the Southern Confederate States of America, and that the Moderator act as chairman of said committee." A committee of seven was agreed upon, and that the President appoint the other six. He appointed J. M. Wood, R. M. Young, J. H. B. Shackelford, William Newton, D. B. Hamilton and A. B. Ross.

On Monday, the 20th, the following report was presented by Mark A. Cooper, who addressed the Convention in a clear and forcible manner on the subject of the report. He was followed by J. M. Wood, and afterwards the report was unanimously adopted—the whole congregation voting.

"*Resolved,* That we adopt and sustain the views and opinions of the Southern Baptist Convention, recently held in Savannah, Georgia, as set forth in the report of a special committee, made by Rev. Dr. Richard Fuller, chairman. Also,

that we adopt and sustain the opinions expressed by the Georgia Baptist Convention at its late session in Athens, Georgia, as contained in the report of a committee, made by Rev. Dr. N. M. Crawford.

Resolved, That on occasions of great public concern, in which millions of our people find their rights, their liberties and homes invaded, it is proper that the opinions of organized Christian communities should be made known. The condition of the Confederate States of America is such an occasion.

Resolved, therefore, That the Cherokee Baptist Convention of Georgia, do declare, as just and true the following facts and opinions, to-wit :

" 1. The contest waging between the Northern United States and Southern Confederate States, is one of right and wrong, in which the North claims the right (the powers granted by their Federal Constitution being the pretext) to tax the South at pleasure and against its will, to sell us what they make at their own prices, denying us the right to buy elsewhere, at cheaper rates. This takes from us, against our will, the profits of our labor to aid their private enterprises, and enable their capitalists to employ their labor and make good their profits.

" 2. Connected with and incidental to this, is the power claimed and exercised by the North to dictate to the South what kind of labor it shall use, and where it should be employed, restricting us in the use of our property, rendering it unprofitable and valueless, and denying to us equal rights in a common territory for the purpose of destroying the tenure of our property and depriving us of it.

" 3. If the Constitution of the United States of America is what our fathers made it, and true Republicans have ever thought it to be, there is no power granted to do this. Doing it is an assumption of power unjust and oppressive. Northern capital, combined with hired labor, impelled by a spirit of fanaticism, has controlled the majority interest, has perverted the Constitution, and established at Washington a government with practically unlimited power.

" 4. We of the South have resisted in the only peaceable and rightful way known to us. As free and independent States we have formed that Union for purposes expressed in the Constitution, to be carried out by powers defined and limited. For reasons assigned and deemed sufficient, as sovereign and independent States, we have dissolved and withdrawn from it. As such, we have formed a union of Confederate States. We adopted the Constitution of our fathers with all its good features, reforming its defects.

" 5. All this has been done with notice to all the States with whom we were heretofore united. This we had a right to do. Independence as States, freedom and equality as a people, we were entitled to and will have, or will take the alternative not to be.

" 6. We thank the wise Disposer of human events that in this there is but one purpose with our people. We seek peace, and do not desire war. We do not intend to trespass on or invade the rights of others. We do intend that others shall not put hostile feet on our territory. For this we shall meet the invader at the line, and with our lives and fortunes defend our country, every inch of ground, trusting to God and our cause.

" 7. War is forced upon us. The government at Washington city is now a consolidation of arbitrary persons; is a military despotism, ruled by the spirit of a mob, moved by fanaticism, and guided by peculiar, sectional, pecuniary interests.

" 8. It calls us 'rebels' and 'traitors.' To make good this charge it assumes that our union with the States it represents still exists. And yet, so grand and imposing is our movement by our States and government, that, assuming us to be foreign powers at war with the powers at Washington city, it treats us as a belligerent nation!

" 9. It summons, at the will of a man styled President, without the authority of Congress, the army and navy to fight us. Finding this too weak, without form of law, the same man calls on the several States for contributions of troops to subdue us. These being too slow and inefficient, the same man levies troops indefinitely as to number and time of service, without law or authority, to ravage and lay waste our country, destroy our property, and make us subject to a willful and aggressive majority.

" 10. They seek to conquer us :

" *First*, By dividing us. To this end they tamper with our people and buy up whom they can, teaching them that one of our counties is to the State what a State was to the Union.

" *Second*, They seek to conquer us by destroying our commerce, having power only to 'regulate' it. To this end they have established, or declared, a regular blockade of all our ports and public avenues of approach, quartering their armies and planting their navy to interrupt our trade. They hope, thereby to starve us out and deprive us of the means and power of self-defence.

" This hope is vain and delusive. If it must be so, let them cherish it. They are as false to themselves as they have been to us. 'They are given up to believe a lie.'

" 11. The blockade is doing for us that which we could not do for ourselves. They will remove it or destroy themselves. If it stands it will put them right and open their eyes to truth. It will restore peace to us sooner than the Minnie musket or the Mississippi rifle. It will give us a victory more bloodless than the capture of Sumter.

" 12. Brethren, let us abide and sustain it. Their bacon and flour let them keep and consume. Their hardware, plantation tools, house and kitchen furniture, men's and women's clothing, let them take to another market. Let us live without them. As for powder and lead and arms, they will find we have more than Christians should force us to use—enough for the occasion. Whilst we pray that God will rule them and us, and spare us their use, if it is His will let us use them ; we will do it with all our might.

" 13. Brethren, let their blockade be enforced if it can be, in its rigor. If we can't do without them it is wrong to quit them. If right to quit them, we should now demonstrate virtue enough to cut loose from them, cost what it may. We should hate to look at anything (tempted by a dollar), they would smuggle to us.

" *Resolved*, That we have confidence in our rulers, the President and Cabinet and Congress. With these views and purposes, trusting in the Almighty and the justice of our cause, we have nothing to fear. Let those who would wrong and oppress, move on, until time and events, their own interest, or the will of our Heavenly Father, shall turn their course.

" MARK A. COOPER,
 " J. M. WOOD,
 " R. M. YOUNG,
 " A. B. ROSS,
 " J. H. B. SHACKELFORD,
 " W. NEWTON,
 " D. B. HAMILTON."

THE CHRISTIAN INDEX.

At the session for 1861, the Georgia Baptist Convention instructed its " INDEX Committee " to effect a sale of THE INDEX, with as little delay as possible ; and it, therefore, seems proper that a brief history of this useful adjunct of Georgia Baptist History should be inserted here.

In December, 1839, Jesse Mercer laid before the Executive Committee of the Convention a proposition to transfer THE CHRISTIAN INDEX to the Convention, giving, with THE INDEX, the house, presses and type, belonging to his printing establishment. He proposed to furnish the office with \$500.00 worth of new type. The Committee recommended the Convention to accept the donation, which it did in May, 1840, and the paper was moved to Penfield, January 1st, 1841, Rev. William H. Stokes having been retained as editor.

The paper had been transferred to Georgia from Philadelphia, in the latter half of 1833, and edited by Jesse Mercer, assisted very ably, most of the time, by William H. Stokes. Mr. Stokes continued to edit the paper, with credit to himself, until January, 1843, when he resigned. Dr. J. S. Baker was then elected editor, a position which he filled with marked ability, until January, 1849. He then tendered his resignation, when B. M. Sanders, chairman of the Executive

Committee conducted the paper until January of the following year, at which time John F. Dagg assumed editorial control. Under his management the paper prospered; and in 1854, it paid into the treasury of the Convention \$463.35. The following year it paid into the treasury \$276.59.

During all these years the paper had been the organ of the Georgia Baptists, and had exerted a powerful influence for good. Its bane, however, was the credit system, which prevented it from ever becoming a financial success, and gave rise, in a large degree, to those circumstances which finally resulted in its sale. J. F. Dagg was succeeded by T. D. Martin, in December, 1855, and at the next session of the Convention, in 1856, the sale of the paper was strongly recommended by the Executive Committee, but they were instructed to remove it "to some one of the principal cities of the State."

In July, 1856, it was decided to move the paper to Macon, and an INDEX Committee was appointed, consisting of E. G. Cabaniss, B. F. Tharp, H. Bunn, S. Landrum, J. DeLoache, J. Collins, William L. A. Ellis. The Convention of 1857 adopted the following resolutions:

"1. The energy, efficiency and business tact, apparent in everything pertaining to THE INDEX, are worthy of all praise.

"2. The diligence, devotion and ability of the editor are also manifest; and the success with which he is known to have acquitted himself, in various other arduous pursuits, may well have directed the attention of the Committee to that brother."

Rev. Joseph Walker was the new editor, assuming his position in January, 1857. He proved to be a strong and spicy writer and gave great life to the paper, which, under his care, succeeded financially. The editor's salary of \$1,500.00, besides a surplus paid into the treasury, were the nett proceeds of the paper. As already intimated, Rev. S. Landrum, chairman of THE INDEX Committee, edited the paper very successfully for two months, when Rev. E. W. Warren being elected to the position, became editor August the 25th, 1859, and so continuing until March, 1860, when he resigned, to become pastor of the Macon church. S. Boykin was then elected editor, and held the position until he purchased the paper in 1861.

The sale of the paper had been agitated for many years. As early as 1849 the Convention recommended its sale, but it could not be effected with propriety. In 1856 the Executive Committee presented an argument in favor of sale, but the Convention declined, lest the paper might cease to be a Baptist paper, and thus be lost to the denomination; and for fear that its sale might injure the circulation of the paper, and impair its usefulness to the denomination. The Executive Committee stated in 1856, "The management of THE CHRISTIAN INDEX from 1840, when it was transferred to the Convention by Rev. Jesse Mercer, has been a source of more perplexity to the Committee than all other matters trusted to their charge."

In 1861 circumstances so favorable to a sale supervened that the measure passed the Convention without much opposition, and the paper continued its career of usefulness, until General Wilson's conquering legions entered the city of Macon. The last issue was mailed when the enemy were in rapid advance upon Macon, having captured Columbus. It had then a larger circulation than it had ever attained previously.

Soon after the war, it was sold by S. Boykin, to J. J. Toon, of Atlanta, for the sum of \$2,000 cash, and Mr. Toon, the proprietor, of the Franklin Printing House of Atlanta, in November, 1865, started it upon a widely extended career of usefulness, under the editorship of Dr. H. H. Tucker. At the end of six months Dr. Tucker assumed the Presidency of Mercer University, and after six months more, during which Dr. W. T. Brantly wielded the editorial *baton*, Dr. D. Shaver, of Virginia, was employed, January, 1867, to edit the paper. He retired in September, 1874. Under his able and scholarly care the paper prospered, became a strong Baptist power and exerted a commanding influence.

The Baptist State Convention at its session in Rome, April, 1873, "learning from brother Toon that it was his purpose to sell THE INDEX, pledged its continued and active support in circulating the paper in the hands of any proper

purchasers." It also expressed the opinion that "it would be highly gratifying to the Baptists of Georgia, if some satisfactory arrangement could be made, by which Dr. Shaver's services could be retained as editor of the denominational organ." This action was taken by the adoption of a report from a committee, including one from each Association represented in the body, which had been raised to consider the interests of the paper. In pursuance of the policy thus marked out, a sub-committee held a conference in Atlanta with Dr. J. S. Lawton and Mr. J. P. Harrison, (who organized the firm of J. P. Harrison & Co.,) and the wish of the Convention was consummated by the transfer of THE INDEX to this firm in June, 1873. The new proprietors, in the first issue under their management, said:

"The undersigned are conscious of the fact that success can be obtained only by the cordial and active co-operation of the denomination whose tenets it is designed to expound. This co-operation they anticipate, as well from their knowledge of the liberal impulses of the churches as from the pledges of their representative men; and with confidence in this support, they engage most heartily and hopefully in the new duties before them."

On the retirement of Dr. Shaver, Rev. D. E. Butler became managing editor, and held that position until Dr. H. H. Tucker was employed in October, 1878. From 1833 to the present time the paper has remained the staunch supporter of Georgia Baptist affairs, and the regular organ of the denomination in the State, maintaining always a large circulation.

At the last session of the Georgia Baptist Convention, in 1881, in Athens, the following resolutions were adopted, concerning this time-honored paper:

WHEREAS, This Convention at its session in LaGrange in 1878, adopted the following preamble and resolution, to-wit:

"Recognizing THE CHRISTIAN INDEX as the ORGAN of our denomination in this State, and appreciating its importance in every field of denominational labor, whether as the exponent and defender of our doctrines, interests and policy, the medium of communication between the churches, or as an invaluable companion in Baptist homes—we cordially and earnestly resolve:

"1. That THE CHRISTIAN INDEX is worthy of, and should receive, the support of every Baptist in Georgia.

"2. That, as the denominational organ, it has evinced a degree of ability, fidelity and watchfulness over the varied interests of the denomination, which merits recognition by this Convention.

"3. That the enterprise, liberality and zeal which have distinguished the proprietors in their conduct of THE INDEX, commend them to the confidence and support of all Georgia Baptists, and give assurance of unabated efforts, on their part, to increase the usefulness of this denominational auxiliary.

"4. That all Baptist ministers in Georgia—keeping in view the importance of THE INDEX as the ORGAN of our denomination, and as a means of advancing vital Christianity—should regard it as a ministerial duty to urge the members of their respective congregations to give it their support; and we invoke the prompt and conscientious performance of this obligation."

AND WHEREAS, resolutions of the same tone and intent have been repeatedly adopted from time to time by this body for many years past, and were, in substance, reaffirmed by the Convention last year during its session in Savannah, in the following words, to-wit:

"We take pleasure in acknowledging the excellence, ability and soundness of the time-honored INDEX under its present management, and commend it heartily to all Georgia Baptists."

AND WHEREAS, The present managers of THE CHRISTIAN INDEX have increased the editorial force to a larger degree than ever before, at considerable expense to themselves, therefore

Resolved, That we renew all our former indorsements of the "excellence, ability and soundness of the time-honored INDEX," and re-affirm our commendation of it to the hearty support of every Baptist in Georgia.

To quote the words of C. D. Mallary, in a report to the Convention in 1860: "THE CHRISTIAN INDEX has had an honorable and useful history. For nearly

erty years (now, nearly sixty years), it has been circulating among our churches, imparting valuable instruction to thousands in relation to the doctrines and commands of our exalted Saviour, and advancing, ably and earnestly, wise and judicious plans for the furtherance of the Redeemer's kingdom among men. In the hands of Knowles and Brantly and Mercer, (long since entered into their heavenly rest), it accomplished a noble work; and in the hands of beloved and precious brethren still living, it continued its wholesome and wide-spread ministrations. We pray God that it may live for a long time to come, and that its life may be one of constantly increasing usefulness."

DURING THE WAR.

The four years of war that ensued very soon, caused a discontinuance of actual participation in Foreign and Indian missions work, by the Southern Baptists, although contributions for those objects continued to be made by the Georgia Baptists, all during the war. Missions among the Indians, in the Indian Territory, were completely broken up, the country ravaged and pillaged, and the tribes scattered, as soon as the dogs of war were fairly let loose. The warlike nature of the Indian tribes was greatly aroused, and the Choctaws, Creeks, and a portion of the Cherokees unhesitatingly dissolved their connection with the United States government, and not only cast in their fortunes with the Southern Confederacy, but took up arms and enlisted in the cause of the young republic. The same was true of the Seminoles and Chickasaws. To all these tribes the sacrifice made, in thus uniting with the South, was tremendous, putting even their national existence in peril. Among these tribes several Georgia Baptist Associations had maintained missionaries—for instance, the Bethel, the Rehoboth, the Ebenezer and the Western—but, of course, their mission work ceased, as the missionaries either joined the army, fled, or became government officers. Invasion destroyed the mission of the Baptists of North Georgia among the Cherokees in that region, also. Gradually, even the scope of Domestic missions became greatly circumscribed, and the benevolent contributions, thus diverted from their usual channels, were appropriated to the sustenance of missionaries in the armies and providing Bibles and religious reading for the soldiers. The war, entered into so hastily and with such a gallant ebullition of spirits, proved to be a far more serious and momentous affair than was expected, and the South, at length, realized that it had taken an awful step in attempting secession. The Mission Report, of 1862, written by William T. Brantly, the younger, for the Georgia Baptist Convention, contained these words: "The Committee on Missions report the satisfaction which they have experienced in finding that the churches continue to make to the mission cause contributions which, under the circumstances, must be regarded as liberal. The fact shows the deep hold which this cause possesses on the affections of the churches. We are in the midst of one of the most desolating wars with which it has ever pleased God to visit any nation. Our resources have been taxed well nigh to exhaustion, in making provision for the brave and patriotic men who have taken the field to repel the invader; while the price of living has augmented in an enormous ratio, the ordinary income of the great mass of the people has been greatly abridged; and yet, under all these disadvantages, more than *four thousand dollars* have been paid over during the present session of the Convention, by churches and by individuals, to the different objects of benevolence under the patronage of our denomination. Such contributions, under such circumstances, indicate a noble spirit of self-denial for Jesus. They afford a grateful verdure amid a barren desert—a shining light amid surrounding gloom. * * * * We are happy to learn that our Board at Richmond have been able, under a flag of truce, to send to our missionaries in foreign fields the funds requisite for their support. We are also pleased to know that the recipients of our benefactions, among the Indian tribes, are in cordial and active sympathy with us, in the revolution which is now in progress. Our brethren are also engaged in some systematic effort to preach the gospel to the soldiers in our camps."

At the same session the virtual suspension of Mercer University is recorded,

which was followed by the suspension of exercises in our various colleges for young ladies, in the State, the buildings of which institutions were made available for hospital purposes, by the Confederate government.

The report on missions, in 1863, at Griffin, informs us plainly of the course taken by benevolence at that time: "The liberal contributions we have received [at the present session] from various sources, amounting to about seven thousand dollars, shows that our people are in possession of an intelligent appreciation of the position in support of the divine plan for the speedy accomplishment of this great end—[shedding gospel light upon all nations]. For the time being, the Foreign Board is but imperfectly accomplishing its work, through the agency of sympathising friends in Baltimore.

"Our Domestic Mission Board, aided by Bible and colportage societies, is accomplishing a great work throughout the bounds of its legitimate fields. Its attention is chiefly directed to the army. Ministering brethren are sent among the brave and noble defenders of our country, who have gratuitously distributed to them thousands of Testaments, and millions of pages of religious reading matter, in tracts and religious papers."

It is most true that hundreds of our Georgia Baptists ministers attended the armies of the Confederacy, during the war, and labored faithfully as missionaries, evangelists or chaplains, and the beneficial results of their devoted and self-sacrificing labors will be revealed by the light of eternity only. Many of them served as army missionaries, in the employ of our Boards or Associations, but others were voluntary evangelists, declining to receive any compensation whatever. The well-known opposition to State patronage maintained by our denomination, was strongly exhibited by the Georgia Baptist Convention of 1864, held in Atlanta, which also manifested the intensity of the Baptist desire to minister to the spiritual wants of the soldiers in service.

Governor Joseph E. Brown offered the following, which was adopted at that session of the Convention:

"WHEREAS, there is great need of missionaries in the army, and of ministers to supply destitute churches at home; and, whereas, there are many ordained ministers of the gospel now in the Confederate armies, whose services are desired by regiments, battalions and churches; therefore, be it

Resolved by the Georgia Baptist Convention, That a committee of three be appointed by the president of this Convention to correspond with his Excellency, the President of the Confederate States, and request him to pass an order directing the discharge from military service of any ordained minister of the gospel whose services are asked by any regiment or separate battalion in service, or by any church as a pastor.

Resolved, further, That this Convention does not approve of the principle of appointing chaplains for the army, to be paid out of the public treasury, and we pledge ourselves, as a denomination, to do all in our power to support all ministers of our denomination discharged and permitted to attend, as missionaries, upon regiments or battalions, which may petition for their services."

The committee appointed were D. A. Vason, E. Steadman and J. I. Whitaker. And the truth of history requires the record to be made that the Baptists of Georgia poured out their treasures that the soldiers in the armies of the Confederacy, during the civil war of 1861-'65, might be supplied with Testaments, religious literature, and the preached Word. Both ministry and laymen among them bore their full share in the toils, hardships and dangers of the contest, freely venturing life and health on the battle-field and in ministerial service, making sacrifice of personal comfort of pecuniary treasure, and even of life itself, when the exigencies of the service demanded either.

It is a matter of special record that of the \$130,000 contributed to the Domestic Board of the Southern Baptist Convention for army missions during the year from April, 1863, to April, 1864, \$50,000 were contributed by the Baptists of Georgia. And our denominational records also bear testimony that their faith and devotion never wavered.

The resolutions on the State of the Country for 1862, offered by J. H. Campbell, may testify on that point:

Resolved, That the Convention heartily, solemnly and unanimously re-asserts the sentiments, as far as applicable to the present circumstances, of the resolutions on the State of the Country passed at the last session of this body.

Resolved, That while profoundly feeling that our cause is just, we nevertheless have great reason to humble ourselves before Almighty God, and to acknowledge his chastening hand in our late reverses.

Resolved, That we find in the present circumstances of the country no cause for discouragement; that God, our Heavenly Father, often chastens most promptly those whom he most loves; and that trusting in him with the whole heart, we are more and more determined, by his blessing, to oppose the invader of our soil by every means placed in our power, and to the last extremity."

To this may be added a similar report made by A. T. Holmes, chairman, two years later, in 1864, at Atlanta:

"After three years' experience of the hardships and horrors of the desolating war waged against us by our unnatural foe, we find ourselves unchanged in our feelings and principles, as respects the indorsement and support of the Confederate States of America. While we recognize the hand of God in the reverses of the past year, and acknowledge that the chastisement was justly administered, we take courage from the fact that, to some good extent, these judgments have been sanctified, and that the spirit of prayer and dependence upon the divine assistance is more than ever manifest.

"In the present condition of our country we find occasion for thankfulness to Him who guides the destinies of nations. From every point the indications are cheering, and hope and confidence swell our bosoms as we contemplate the final result. The gracious influence of divine truth upon our army as reported from various sources, is full of encouragement as respects the Divine purpose in regard to our struggling country.

"In view of the past and present, we would call upon our brethren to act with reference to the declaration of the man of God, that it is better to trust in the Lord than to put confidence in princes. England and France may continue to deny us their countenance and help in our great extremity, and the nations of the earth may regard with indifference the tremendous struggle that involves our very existence as a nation; but if the God of Heaven shall recognize us, all will be well."

It cannot be said, either, that the denomination had not fully realized the terrible results of warfare; for in 1863 a committee composed of J. H. Campbell, M. J. Welborn, Thomas Stocks, N. M. Crawford, and B. F. Tharp were appointed a committee to memorialize the State Legislature in favor of the education of soldiers' orphans; and, as their memorial effected no result, the same committee was continued in 1864, and were unanimously requested to renew their memorial to that body; but as no law to effect the desired result was passed, at the suggestion of the Convention, naught was left but the establishment of an Orphan's Home by the Baptists themselves, and it was done; and for fifteen years it proved a necessary and useful institution.

An examination of the Minutes of our various Associations makes it evident that the Baptists of the State were all intensely interested in the war, thoroughly loyal to the Confederate cause, hopeful even unto the end of 1864, all ardently enlisted in the cause of army missions, actively engaged in caring for the orphans of deceased soldiers, and abundant in prayers for the success of the Confederate cause.

In the summer of 1864, July 31st, died, C. D. Mallary, who, by abundant labors and a saintly life, had wielded a most exalted influence over our denomination in Georgia for more than thirty years. The report of the Board of Trustees of Mercer University for 1866, alluded to his decease in the following terms: "Since our last report,* death has created a vacancy in our Board, of no ordinary character. We allude to the decease of our much loved and revered brother, Charles Dutton Mallary, D. D. Whether as pastor in Columbia, S. C., at Augusta, Ga., at Milledgeville, at LaGrange, or elsewhere; as missionary of the Central Association,

*The subjugation of Georgia in April, 1865 prevented a session of the Georgia Baptist Convention in that year.

as a member of the Convention or the Board of Trustees, who can ever forget his abundant labors and saintly bearing? The years of 1837-'38 and '39 he devoted to the interest of Mercer University, as agent for its endowment. In 1838 his name stands next to Mercer's on the Minutes of the first Board of Trustees, a position which he occupied with untiring fidelity, and pre-eminent usefulness to the day of his death. He was the peace-maker; the man of devout spirit at all times; distinguished for his piety. He was greatly good. His place cannot be filled, either by the Board or the Convention. The fathers are passing away; may their mantles fall upon their younger brethren!

The report on deceased ministers for that same session of the Convention, written by Dr. S. G. Hillyer, pays the following graceful and just tribute to the memory of one of the best men the host of Georgia Baptists has ever boasted: "As a man, brother Mallary had no enemy. Among all classes he was regarded with profound respect. Even the wicked paid to his worth spontaneous homage; while the virtuous and the good honored and loved him. As a laborer he was indefatigable. He was familiar with almost every neighborhood within the wide bounds of this Convention. Our cities, towns and villages, and our country churches knew him well. He went about, like his Divine Master, doing good. He was the friend of the widow and the orphan. With his kind words he soothed their sorrows, and with his open hand he often relieved their wants. He was a laborer in the cause of temperance. We can never forget his earnest zeal in that cause. To his last hour he was faithful to the principles which he had so faithfully advocated. He was a laborer in the cause of learning. The Convention has already heard how he toiled for our University. Your committee deem it unnecessary to enlarge upon this topic; but his interest in the educational enterprise of our denomination was not limited to Mercer University. While he exhibited such profound solicitude for the proper culture of our sons, he was not unmindful of the wants of our daughters. LaGrange and Cuthbert, in their efforts in behalf of female education, felt and enjoyed the beneficence of his good will, and the effect of his material aid. His labors were abundant and they were useful; but after all, they were only secondary. His great labor—that to which all else was subordinate—was the work of the ministry. While health and strength sustained him, *he lived to preach*. He was the sinner's friend. Who can forget his mellow tones, as he poured forth his stirring appeals to the unconverted! How his soul yearned for their salvation! When he saw the tear of penitence, or heard the sigh of contrition, what sympathy overflowed his loving heart! He delighted to pour into the wounded spirit the consolation of redeeming love, and then to rejoice in the new-born hope of the young convert.

"As a preacher, brother Mallary stood as an equal among our most gifted men. His scholarship was ripe; his theology was sound; his style was perspicuous and forcible, sometimes ornate, rising under the impulse of a chaste but bold imagination, even to the heights of sublimity; while his manner was earnest, impressive and persuasive. Verily, he was a great and a good man! But he is gone. In the summer of 1864 his health rapidly declined. He saw his end approaching. Freely and even pleasantly he talked of his death as the hour of his deliverance. Calm, resigned and happy, he committed himself to the Saviour whom he loved, and patiently waited His summons. Often his countenance seemed to light up with heavenly joy. His last words testified to those about him his perfect peace. Without a struggle, without a groan, and apparently without a pang, he fell asleep in Jesus."

AFTER THE WAR.

It has been said that Georgia was subjugated in April, 1865. Yes, in that month there was a sudden collapse! The Confederate flag went down. Overwhelming force triumphed, Secession proved a failure, and the banner of the stars and bars was furled forever. The greatest confusion and demoralization prevailed, and the whole denomination was virtually paralyzed for awhile. The Georgia Baptist Convention should have convened at Columbus, in 1865, but owing to the occupation of that city by the enemy, as well as to the disastrous

termination of the war, no session could be held in the city of Columbus. In fact, that devoted city was plundered and partly burned, wantonly, by the ruthless and unscrupulous invaders; and, as no measures had been provided previous to that time to secure a Convention in case of failure to meet at the appointed time, there was no session at all of the Georgia Baptist Convention in 1865.

Making Macon his headquarters, the subjugator ruled the State, which covered before his power. He arrested Governor Joseph E. Brown and sent him to Washington City. His cavalry captured President Davis at night, a few miles south of Macon, on his way to the coast, and brought him to Macon, where he lodged at the Lanier House, until President Johnson ordered him to be sent to Fortress Monroe. On the morning of his departure a large concourse was assembled in front of the hotel, where two lines of soldiers in blue, with muskets, stretched from the ladies' entrance to a carriage in the street. Mrs. Davis appeared and entered the carriage. Shortly afterwards the President stepped down between the two rows of muskets and took his seat beside his wife, an inexpressible sadness resting upon the countenance of each, notwithstanding the dignified bravery with which they bore themselves under the circumstances. The Federal officers politely touched their caps to the departing prisoner, who responded in similar manner. The carriage door was shut amid the melancholy silence of a motionless crowd assembled. Suddenly one man, and one only, had the boldness or thoughtfulness to step within the line of guards to the carriage door and offer his hand to the fallen chief, with the words: "Good-bye, President Davis! God bless you!" Mr. Davis took the offered hand, with a faint smile, and was then driven to the railroad depot surrounded by an armed guard. The hand which President Davis shook, that April day, is the one which pens these lines.

Afterwards Gen. Wilson was so lacking in generosity as to *taunt* the citizens of Macon with letting their Ex-president depart into a gloomy captivity, without one single line or word of sympathy, comfort or cheer, appearing in the daily paper of the city, to follow him on his way and solace his broken heart; while it is true, that the same hand which shook his in front of Lanier House, wrote a stirring article expressing love, admiration and sympathy, and sending the good wishes of the Georgia Confederates after the captive, seeking thus to cheer and comfort him. But the editor of the paper refused to let the article appear, professing to fear the commanding general's anger.

Sad and gloomy were the years that followed. An awful pall settled down upon the State. The slaves were all suddenly freed, and many acted in an outrageous manner, though by no means to the extent one would have supposed. The great misfortune, accompanied by loss of so much property, broke many a noble Southern heart, and, here and there, all over the State, aged men were gathered to their fathers, unable to bear up under the impending calamities.

The Minutes of our Associations and of the State Convention, for years, bear evidence to the demoralization caused by the sad results of the war in the churches and among Christians. Without attempting anything like an extensive *expose* we will but lay before the reader a few extracts to show the state of our denomination in Georgia, in the years succeeding the war of Secession.

The following is taken from the Report rendered by the Committee on the State of the Churches for 1868, in the Ebenezer Association, one of our best, most liberal and efficient bodies:

"The war and its results, have largely demoralized many of our church members, and, as such, there is too much intemperance, profanity, neglect of church duties, heresies, dissensions and general unchristian conduct tolerated by the followers of Jesus. Many, perhaps all, of our churches need purifying, and the only way to secure the strength and efficiency of the churches is to keep them pure."

In 1865 the Georgia Association adopted the following:

"It is to be regretted that there is a disposition on the part of many of the members of the churches to engage in, or give their approbation to, practices of doubtful propriety, such as the *innocent* amusements, (as they are called) of parties, the distillation of ardent spirits, directly or indirectly, and other

things of like import. Others engage in practices not of doubtful propriety, but plainly condemned in the word of God, namely: the making, selling and drinking of ardent spirits as a beverage; fiddling and dancing; entertaining in our hearts against Christian brethren, envy, malice, or unkind feelings; and other sinful practices, consequent upon yielding to the temptations, by which we are surrounded in the present state of the country;" and the Association appointed a day of fasting, humiliation and prayer.

In the following year, 1866, the same noble old Association in its Report on the State of Religion adopted these sentiments:

"We are painfully impressed with the fact, that there does not exist among our church members, generally, that profound, earnest zeal, in matters of religion, which would fit them for aggressive movements on the world. We have, still, to lament that many are addicted to fashionable amusements of doubtful propriety, to say the least, and that many others are engrossed in schemes of money-making or worldly ambition—the propriety of which is not at all doubtful. We fear that very many whose names are enrolled on our church books, are too little mindful of the solemn vows which they have taken upon themselves."

We can now more readily comprehend why the State Convention adopted the following resolution in 1866:

"*Resolved.* That the Georgia Baptist Convention testifies its entire disapprobation of church members dancing, playing cards, even for amusement, visiting theatres and circuses and drinking spirituous liquors as a beverage."

An extract is now made from the Report on the State of the Churches, made to the New Sunbury Association, in 1869:

"The great body of the membership is not sufficiently active; there is too much worldliness, too little family prayer, too little effort to secure and sustain the ministry. * * * On the other hand, there is a manifest improvement in the condition of our churches. Some most gracious revivals have occurred; general attention is paid to Sunday Schools, and an increasing benevolence is appearing."

The New Sunbury is the successor of the Sunbury Association. On the 24th of November, 1866, in accordance with an invitation issued by Rev. S. Landrum, Moderator of the Sunbury Association, six churches of that body convened at Jones' Creek church, and, after consultation, dissolved the Sunbury Association, which had existed for very nearly fifty years. This was the result of action taken at a regular Conference of the Salem Baptist church, in Liberty county, when it was decided that it would be advantageous to form a new Association by the union of churches from the Sunbury, Piedmont and Union Associations. A Convention of churches lying between the Savannah and Altamaha rivers, within a territory extending seventy-five miles from the coast, was invited to assemble at Salem church, on the 27th and 28th of April, 1866. At the appointed time delegates from Gum Branch, Philadelphia, Tom's Creek, Antioch and Salem, of the Union Association, and Jones' Creek and Elim, of the Piedmont Association, convened and organized by the election of Rev. Lewis Price, Moderator, and J. L. Shaw, Clerk. After due deliberation it was decided to form a new Association, the meeting at Jones' Creek, on the 24th of November, was appointed to be held, for the purpose, and notice was transmitted by a committee to the Sunbury Association.

A sufficient reason for this action was found in the fact that the ravages of war had so reduced the strength of the Sunbury, as to preclude all hope of future efficiency, unless other churches were willing to unite with it in forming a new body.

Delegates from the three Associations met, Rev. L. Price presided, and J. L. Shaw acted as Clerk, and as a platform upon which to constitute, the Constitution and By-Laws of the Georgia Association were adopted. It was determined to call the new Association THE NEW SUNBURY. The Convention was then declared closed, the same members convened and were enrolled as delegates to the New Sunbury Association, and organized by the election of Rev. S. Landrum, Moderator, and Lewis Price, Clerk. The ministers present and taking part in the proceedings, were F. R. Sweat, J. Baker, W. F. Willis, J. N. Tatum,

A. Williams, S. Landrum, H. Padgett, William Cooper, T. B. Cooper, S. B. Sweat and W. O. Darsey. There is no use in concealing or disguising the fact that the real cause of the organization of this new Association was the ravages and desolations committed by General Sherman's army, in 1865, which wantonly and maliciously burnt down the houses of worship in much of this territory, the people thus desolated being rendered too destitute to rebuild their meeting houses. In consequence some churches were entirely disbanded, and this singular, yet excusable, action was taken by the Sunbury Association when it dissolved itself.

"Resolved, That sister Baptist churches be requested to receive members, who are in good standing, of churches not represented in this body, because of a disorganized condition, which precludes the holding of meetings and proceeding in a regular manner; and that we approve of the action already had in such special cases."

The first corresponding letter of the New Sunbury Association, contains these words: "We are now in a very weakly condition, having, but a little time since, been overrun by the enemy, who laid waste our country, stripped our churches and destroyed some of our houses of worship."

But, perhaps, the best general view of the state of religion and of the religious destitution in the State, will be obtained from the report of Rev. S. Landrum, made to the Georgia Baptist Convention, in 1869, as chairman of the Committee on Religious Destitution and State of Religion:

"In Northeastern Georgia, east and north of Athens, there is not a minister who is supported while preaching the gospel. There are those who hold anti-mission sentiments, and those who are called *Whiteites*. The benevolence of the churches is low, but improving. Most of the churches have supplies; a few are destitute.

"In what is called Cherokee Georgia, there is a most interesting and promising field for missionary labor. The Cherokee Baptist Convention is dissolved; the Cassville college gone, and the building burned. Could the brethren of this section be persuaded to identify themselves with this Convention and with Mercer University, your committee are of opinion that mutual good would result. In this portion of the State there is a general deficiency in the supply of preaching and Sunday-schools. One minister, for instance, is supplying six churches. There is a low state of spirituality, and a far too general use of intoxicating drinks. Kingston, it is believed, is now destitute.

"In Middle Georgia a district has been brought to our attention, having Knoxville for a centre, with a distance of forty miles around, of most deplorable destitution—churches without preaching and general demoralization.

"From the neighborhood of Newnan, there is a report of a dearth of religious revivals—the letting down of social morals and the existence of intemperance.

"In Southwestern Georgia, Starkville is destitute. In some limited sections, there are not many Sunday-schools; they go into winter-quarters, and sometimes fail to come out in spring.

"In the vicinity of Crawfordville all the churches, it is believed, are supplied. It is said that there is more general wickedness than formerly, while there are no general revivals.

"In the Stone Mountain Association there is quite a range of distressing destitution.

"Above Augusta for twenty miles, there is much need of preaching. Belair and Groves' churches are unprovided for. The colored people of Augusta and vicinity are accessible to the ministry of white men. The Kollock street Baptist church, of Augusta, is in need of a larger building to accommodate the people in its vicinity, and the pastor is seeking means to accomplish the object.

"Burke county, perhaps, possesses the best Baptist meeting houses of any county in the State; but there is much reason to fear that they will soon be deserted, without some better means of supply.

"Most of the city churches have mission stations and Sunday-schools, to reach those who do not attend the regular services. In these larger towns there is much complaint of theatre-going, balls, worldliness, and also want of integrity, in reference to promises and commercial honor.

"On the coast of Southern Georgia, the destitution is well nigh universal. Many church buildings were burned; there is no ability to rebuild; quite a number of churches are dissolved. There are no pastors to gather the poor, scattered flocks. There is no supply from Savannah to Florida but the few points which brother Daniel is able to supply, monthly, as a missionary. At Brunswick we have a house and Sunday-school, but no preaching. At this place, for more than a year, a few brethren have been beseeching the denomination to send them a minister. The town is growing; the Episcopalians and Methodists are doing well. There is no house or preaching at St. Mary's, Darien, or Waynesville; no preaching at several churches in Liberty, Bryan and Chatham counties. There is a very large negro population in this part of the State, and, for some time past, they have manifested much more interest in hearing our preachers, where there has been any one to hear. Here are the heathen at our doors: heathen, too, who have been declared citizens and voters.

"The flourishing town of Thomasville is without a pastor, and the church is able to support a young man.

"We close the report with the following remarks: 1st. That fiddling and dancing, drinking and social irregularities, have characterized our church members, of late—more than at any time within the last twenty years. This, however, is not confined to Baptists, but the like state of things exists with other denominations. 2nd. That the spirituality of our people is low in its manifestations, and there is a sad Laodicean spirit generally prevailing. 3rd. That there is a great want of ministerial consecration and ministerial support. 4th. That there is much destitution among the churches, and many neighborhoods are unprovided with the preached Word. 5th. That there is a Sunday-school revival in the State, and that many new schools have been formed recently. 6th. That the state of religion and religious destitution calls for prayer and self-denial, and for the cessation of putting forward the war and poverty as pleas for the love of the world and the idolatry of covetousness. 7th. That our churches should rely more upon frequent collections of small amounts than upon the annual subscription of large amounts. A church of one hundred members can pay her pastor four hundred and eighty dollars a year, by simply collecting ten cents every Lord's day from each member. How easily done! This is the true system—lay by every Lord's day, as the Lord hath prospered."

Of course such a state of affairs in the churches as this report details, did not continue many years. Gradually a better order of things prevailed, although not even yet is the state of our denomination in Georgia satisfactory.

After the war the Baptists of Georgia did not adopt any series of resolutions expressive of their opinion concerning the result of the war. In truth there was nothing to be said except to acknowledge defeat, and profess resignation to the will of Him who reigns in heaven and over the armies of men.

The most important matter pertaining to affairs outside of Georgia that occurred, at the period just succeeding the war, was the passage, by a unanimous vote, of these resolutions, by the Georgia Association, in 1865:

"*Resolved, 1.* That it is the sense of this Association, and its earnest wish, that the Southern organizations of our denomination remain intact; and we, hereby, pledge ourselves to sustain them by our prayers and substance, according to the ability left us, after four years of desolating war, and as a merciful God shall afford us ability hereafter.

"*Resolved, 2.* That in carrying out the foregoing resolution, we sincerely believe that we shall be using the best means of promoting the true interests and prosperity of our Redeemer's kingdom.

"*Resolved, 3.* That from all we can learn of the light in which Northern and Southern Baptists look upon each other, any attempt on their part or ours, towards united effort, at this time, would be productive of trouble and confusion, and not of good.

"*Resolved, 4.* That it is the duty of all good men to pray that every cause of evil and root of bitterness be taken out of the hearts of all God's people in all our country.

"*Resolved*, 5. That our Domestic Mission Board be invited to occupy our Associational bounds, in its operations amongst the negroes, and that its agents are invited to visit our churches to advocate the claims of the Board."

On the 27th of October, 1871, another of the great men of our denomination departed this life—Dr. N. M. Crawford. The Convention of 1872 honored his memory by the adoption of the following brief memorial tribute, presented by Rev. G. A. Nunnally, chairman of the Committee on Deceased Ministers: "Born of distinguished parentage, graduated with the first honor of the State University, gifted beyond his compeers, he consecrated his life, with child-like simplicity, to the unfaltering service of his Redeemer. Laden then with the highest offices to which the suffrages of his brethren could call him, he still remained the humble, devout servant of God. He was, in early life, a member of the Presbyterian church, until his convictions of duty led him to unite himself with his Baptist brethren. He was long President of Mercer University, and of Georgetown College, Kentucky. Guileless in life, ardent and constant in his affections, and simple and childlike in his habits and tastes, he has left, in the hearts of the living, memories tender, strong, abiding and precious."

In 1877, the Convention, by special resolution, honored the memory of two of its oldest members and most useful servants—T. J. Burney and Thomas Stocks—both of whom had recently deceased. To the former, for many years its faithful and efficient Treasurer, the Convention was indebted for the preservation of much of its funds during the war, by his wise and judicious management, and thus was most of the endowment of Mercer University retained, amid the general wreck that accompanied the subjugation of the Confederacy.

The return of peace beheld the re-establishment of various colleges for young ladies, by the Baptists of Georgia, the more prominent ones being at Madison, LaGrange, Forsyth, Gainesville and Rome. That at Rome, designated The Shorter College, is a monument of the munificent liberality of Colonel Alfred Shorter, a wealthy Baptist residing in Rome, who generously devoted more than \$100,000 of his fortune to purchasing the "Cherokee Baptist Female College" and erecting for it magnificent buildings, beautifying the grounds, and providing for it excellent chemical, philosophical and astronomical apparatus.

Another generous deed of a Georgia Baptist deserves record in these annals namely, the donation by Ex-Governor Joseph E. Brown, of Atlanta, of \$50,000, in cash and bonds, to the Southern Baptist Theological Seminary, at Louisville, Kentucky.

These noble instances of individual liberality, in the cause of education, deserve to be recorded side by side with the generous deed of Jesse Mercer, in endowing Mercer University; and they secure for the two donors the admiration and gratitude of their fellow-Baptists.

All over the State there was an immense number of colored Baptists, many of whom were organized into churches, in the cities, under the supervision of the whites, while in the country, they were, generally, members of the white churches. It soon became apparent that it was best to separate, and the white brethren advised the colored ones to make a formal application for letters of dismission, which were willingly granted. The whites invariably assisted their colored brethren in organizing their churches, and also, in building their houses of worship. They even went farther: they advised and aided them in organizing into Associations and in forming a State Convention, after the models furnished by the white organizations. The consequence is that a good state of feeling between the white and colored Baptists of Georgia has continued to exist down to the present day.

The present number of colored Baptists in the State, as far as can be ascertained, is twenty-eight Associations, 9,000 churches, and 110,000 members. About one-half of the colored churches maintain Sunday-schools. Delegates from the colored Associations have formed a State Convention, the main object of which is to establish churches and Sunday-schools throughout the State and promote theological education, as may be seen by the Constitution, which says its objects shall be:

"1. To employ missionaries to travel through the waste places of our State,

and gather the people and preach the gospel to them, and aid them in every way possible, and especially in organizing both churches and Sunday-schools.

2. To establish a Theological Institute, for the purpose of educating young men and those who are preaching the gospel and have the ministry in view, or any of our brethren's sons that sustain a good moral character, and to procure, immediately, some central place in Georgia, for the establishment of the same."

Auxiliary to, and a part of this State Convention, is the colored Missionary Baptist Sunday-school Convention, which, though a separate body, is composed of the same members as the State Convention. It is an efficient body and does good work in establishing Sunday-schools; its last Report embracing 200 schools, nearly 1,000 teachers, and 14,000 scholars.

The Northern Home Mission Society established a Seminary for the instruction of colored preachers and teachers, at Augusta, in 1865, which struggled with many difficulties until 1871. At that time an infamous man, by the name of Seigfried, who was at its head, was dismissed; and the Institution was organized in a more effective form by the present Principal, Rev. J. T. Robert, LL.D., a Southern man by birth, but long a resident in Ohio and Iowa, who had been strongly recommended to the Society by white Southern Baptist ministers as a suitable man for the conduct of the enterprise. Eight years of prosperity and progress followed, and, in 1879, it was transferred to the capital of the State, and now bears the name of "Atlanta Baptist Seminary." In the fall of 1878, Rev. D. Shaver, D. D., was associated with Dr. Robert, and still holds a position in the Institution. Since Dr. Robert's connection with the Institution, instruction has been given to 371 students, of whom 142 had teaching and 229 had the ministry in view. Of this latter number, one was a missionary in Africa until his recent death, and another is editor of the *Georgia Baptist*, the organ of the colored Baptists in the State, published at Augusta; while four have been in the employ of our own State Mission Board. At present (1881) it has eighty students, of whom fifty or more are pastors or candidates for the ministry. The Georgia Missionary Baptist Convention of "our brethren in black" cooperates with the American Baptist Home Mission Society in supporting the Seminary.

That body has also evinced a profound interest in female education among its constituency. It feels the force of the maxim, that those who educate the women of a race win and hold the race itself. Anxious to win and hold the race for Christ, and for the truth as Baptists teach it in His name, a movement is in progress as our History goes to press to secure from churches, missionary societies and Sunday-schools, the sum of \$5,000 for the erection of suitable buildings. There is a flattering prospect of early success; and, with that amount in hand, the Home Mission Society will at once proceed to consummate this cherished purpose of the leading brethren in the Convention; using for that end the proceeds of the sale of a lot in the city of Atlanta originally purchased by this body as the site of an institution for the education of ministers, and transferred to the Society when the present Seminary was built. This movement, together with the liberal patronage extended to the students of the Seminary as teachers of schools during the annual vacations, shows that our colored brethren are not dupes of the Romish idea that "ignorance is the mother of devotion." "The divine thirst to know" has been awakened in them, and we would fain indulge the hope that they may not seek to slake it, except at the spring of "the knowledge of the truth as it is in Christ Jesus." To assist in the accomplishment of the best possible issue, amid many difficulties, embarrassments and hazards, is a duty not to be disregarded and a privilege not to be undervalued.

We close this chapter by presenting a table of statistics kindly prepared, at the special request of the author, by Rev. G. R. McCall, Clerk, for many years, of the State Convention. It presents as complete and as correct statistics of our denomination in the State as it is possible to obtain, from the year 1845 to 1881.

The table gives the number of Associations, churches, ordained and licensed ministers, and numbers of the Missionary, anti-missionary and colored Baptists in the State of Georgia :

Years.	Churches.	Ordained Ministers.	Licensed Ministers.	Members.	Associations.	Years.	Churches.	Ordained Ministers.	Licensed Ministers.	Members.	Associations.
1845	971	464	142	58,388	46	1862	+				
1846	1,004	505	166	59,467	50	1863	+				
1847	1,060	549	204	63,097	54	1864	+				
1848	1,105	583	292	67,098	56	1866	1,435	757	229	99,149	65‡
1849	1,132	628	177	69,869	57	1867	1,454	800	211	97,345	66
1850	1,183	615	296	71,879	57	1868	1,218	760	194	115,198	69*
1851	1,213	674	192	75,540	58	1869					
1852	1,242	681	200	77,962	60	1870	1,745	836	259	131,642	72
1853	1,252	709	208	81,043	61	1872	1,973	1,056	210	146,407	86
1854	1,240	706	206	82,307	59	1873	2,001	902	241	164,292	87***
1855	1,333	711	220	86,791	60	1874	2,201	811	216	183,435	107
1856	1,373	710	209	89,989	63	1875	2,307	956	292	193,662	107
1857	1,350	689	177	85,113	63*	1876	2,392	725	236	202,356	107
1858	1,426	769	211	93,447	64	1877	2,532	762	279	209,790	107**
1859	1,429	737	211	95,727	65	1878	2,636	694	217	219,000	107
1860	1,435	757	229	99,149	65	1879	2,636	762	219	210,900	107
1861	1,015	540	141†			1880	2,680	809	278	217,041	110††

* Minutes of several Associations not reported—hence the loss.

† The war made the Minutes hard to get and imperfect.

‡ Reports unsatisfactory.

§ As estimated, but not known.

¶ Colored Associations begin to be formed.

|| Wanting—not printed, by mistake.

** Only 191 ministers colored. Minutes fail to give names or number.

†† The number of ordained ministers, all white but ten; licentiates, but five. As many or more colored ministers than whites.

‡‡ There are more Associations, but I have failed to get Minutes.

These figures are taken from the regular Minutes of the Georgia Baptist Convention; but it is, perhaps, no more than proper, in a historical work, to give the figures presented by the Baptist Year Book, for 1881. On some accounts these figures may be more correct than those of Rev. G. R. McCall, who admits that he has not been able to secure the Minutes of all the Associations in the State: Year 1881, 2,755 churches; 1,630 ordained ministers; 12,933 additions by baptism; 235,381 members; 118 Associations.

This includes, of course, white and colored members, Missionary, Anti-missionary and United Baptists, and is, really, the statistics for the year 1880.

The Year Book for 1881 reports, also, the population of Georgia as 1,538,983; number of Baptist Sunday-schools, 1,475; officers and teachers in them, 6,630; number of Sunday-school scholars, 44,150; benevolent contributions for all purposes, in 1880, \$32,402.90.

In connection with the striking contrast between these numbers and the statistics of the denomination in the earlier pages of our History, there is something of interest and instruction in other points of difference between half a century ago and the present time, as brought out in the following article contributed by Dr. J. H. Campbell to THE INDEX of July 14th, 1881:

" Fifty years ago, protracted meetings, as now appointed, were unknown in this State and in this country as well, so far as I am informed. They were not originally appointed, or decided upon, beforehand, but were the result of revivals already existing. Revivals in those days were the result of the ordinary means of grace, and were carried on by those means alone. Happily, there

were no professional revivalists, and such meetings were conducted by the pastor, aided by such ministers as he might call to his assistance.

"Fifty years ago, there were not half a dozen Baptist ministers in Georgia, who were college graduates, and the denomination did not exceed thirty thousand members, though there had been an accession of about ten thousand during the great revival of 1827-28, just passed.

"Fifty years ago, instrumental music was practiced in only two Baptist churches in the State that I knew of (Savannah and Augusta), and in very few of other denominations. A majority of our people had no fellowship with the practice, and many are of the same opinion still.

"Fifty years ago, the almost invariable custom, in social and public worship, was to sit during singing, and to kneel during prayer. The irreverent habit of sitting in time of prayer had not then been introduced, and it is to be regretted that it has become so common in our town and city congregations. I trust our country churches will continue steadfastly to adhere to the old and more scriptural way. Who would think of making a practice of sitting in secret and family prayer? Ought not the habit complained of to be corrected?

"Fifty years ago, there was only one college in the State—Franklin College, at Athens, (the A in Athens was pronounced sharp,) then the State College, now the State University. It was controlled almost exclusively by the Presbyterians. There were only two or three female schools, one of the most popular being at 'Cherokee Corner,' on the stage road from Washington to Athens.

"Fifty years ago, there was not a steam-engine, nor a telegraph pole, nor a mile of railroad in the State. The people, male and female, travelled on horse-back. If they went on wheels, it was in sulkies or gigs, or in the old-fashioned four-wheeled family carriage. Buggies had not come into use then. In the latter part of his life, Jesse Mercer always travelled in his four-wheeled carriage—not from pride, but because he was an unwieldy person and the subject of many infirmities. The only public conveyance was the lumbering stage-coach, a vehicle admirably fitted for killing horses, and for testing the patience and piety of passengers.

"Fifty years ago, there was not a religious paper published in the State. A small sheet was issued for a short time at Mount Zion, Hancock county, by Rev. Mr. Gildersleeve, a Presbyterian, but it had been transferred to Charleston, South Carolina, and was published in that city as the *Christian Observer*. I doubt if there were ten secular papers in the State at that time.

"Fifty years ago, the question, whether the Baptists of Georgia would be missionary or anti-missionary had not been decided. The Anties were in a decided majority, and the conflict then raging was no child's play. I have lived to see my fellow-soldiers, who stood in the fore-front of the battle, fall one after another until the whole line melted away. But, as the fathers fell, their sons took their places, and the victory is now complete.

"Fifty years ago, the cause of foreign missions was in its incipency. Its friends were few and feeble, its enemies defiant, formalists indifferent, infidelity sneering, Satan raging. In view of what has been accomplished, may we not exclaim, 'What hath God wrought!' And may we not go further, and hope and expect that in the next fifty years such Scriptures as the following will be fulfilled: 'The earth shall be full of the knowledge of the Lord as the waters cover the sea.' 'The north shall give up, and the south keep not back. He will bring his sons from far, and his daughters from the ends of the earth.' 'The people shall praise thee, O God, all the people shall praise thee.' And that every nation, and kindred, and tongue and people under the whole heaven shall be shouting, 'Alleluia, for the Lord God omnipotent reigneth.'"

XIX.

HISTORY OF MERCER UNIVERSITY.

1813-1881.



NIX.

HISTORY OF MERCER UNIVERSITY.

A BRIEF RETROSPECT—ORIGIN OF THE ANTI-MISSION BAPTISTS, CALLED "OLD SCHOOL BAPTISTS"—SOMETHING OF THEIR CREED AND POLICY—THE REGULAR BAPTISTS SLIGHTLY COMPARED—WAS THE TENDENCY OF THE CONVENTION EVIL?—MERCER'S REPLY—EARLY BENEFICIARIES OF THE CONVENTION—MERCER INSTITUTE, UNDER SANDERS' MANAGEMENT—MANUAL LABOR SUSPENDED IN THE UNIVERSITY IN 1844—FIRST GRADUATES OF MERCER—THEOLOGICAL DEPARTMENT, WHY DISCONTINUED—CLASSICAL DEPARTMENT—LAW SCHOOL—HOW THE WAR AFFECTED MERCER—REMOVAL OF MERCER UNIVERSITY—FUTURE OF THE COLLEGE—PRESIDENTS AND PROFESSORS—THE SEVERAL ADMINISTRATIONS—SOME OF ITS PROFESSORS—MERCER THE RALLYING POINT OF THE DENOMINATION.

We have endeavored briefly to trace the various methods adopted by the Baptists of Georgia for promoting education, missions, temperance and for developing and cultivating the spirit of union and cooperation among the churches of the State. With very few exceptions we have found the ministers of our denomination in the State sadly deficient in education, during nearly the entire first half of this century. On that account there was some difficulty in obtaining thoroughly competent professors for Mercer University, during the earliest years of that institution. We have seen that many in the denomination opposed an institution that afforded learning to ministers, and many also opposed the formation of the State Convention, and, for many years, resisted its progress. We have seen that a still greater number maintained a bitter opposition to missions and to the use of special human effort for the promotion of benevolent objects. These were what are now called the anti-mission, or Primitive Baptists, who are opposed to the academical or theological education of their ministry, and to Bible, Missionary, Publication Societies, and to all other voluntary societies of a like nature. These they regard as of mere human invention, and different from that simplicity of order instituted by Christ, and declared in the New Testament as the law of His kingdom, and by which He would keep His people constantly mindful that, in the building up of His Church, through pastors and teachers who gather in His elect, "the excellency of the power is of God, and not of" men.

When, in 1813, missionary and other kindred institutions were introduced into the Baptist denomination of the United States, chiefly through the conversion to Baptist principles of Judson and Rice, and through the influence exerted by them, a spirit of discontent and opposition arose, in some churches and Associations. This continued to manifest itself more and more decidedly until 1832, when the dissatisfied churches and Associations determined to withdraw and form a separate organization. Therefore, in that year they issued an address to the churches, setting forth that they could no longer fellowship brethren who countenanced the mass of *humanly devised institutions* that had been foisted upon the denomination; the pure doctrines of which they corrupted, the peace of which they disturbed and whose scriptural simplicity they subverted. All, they said, who loved the truth in its integrity and, like themselves, had

groaned under the burden of human inventions, were invited to communicate with them. Numbers of churches and Associations promptly responded. A general correspondence was opened, a meeting was held and an organization was formed under the distinguishing appellation of *Old School Baptists*, which name they considered as specially appropriate to themselves, not only as going back to the ancient order of Baptists, but from its having been given to such as adhered to the old doctrines of predestination and particular atonement.

They received the Holy Scriptures alone as their rule of faith and practice—professed to have no confidence in human effort, nor in human schemes for reform. They opposed theological schools and would not tolerate scholastic preachers. For removing abuses of all and every nature; for enlightening the human mind, and for leading men to faith and salvation in Christ, they relied wholly and exclusively upon the sure Word of God and His Holy Spirit. In church polity they did not differ from the regular Missionary Baptists. In Georgia their non-fellowship article, was declared about 1836, and culminated in a general denominational separation, or division, in 1839, after many years of strife and dissension. The Abstract of Principles adopted by them, and which still composes the Articles of Faith held by some of the Primitive Associations in this State, consisted of twelve articles, which were “held by the Baptists in general, agreeable to the Confession of Faith adopted by upwards of one hundred congregations in England, published in Philadelphia in 1742, which is a standard for the Baptists.” Such was their general heading, and they were as follows :

“1st. We believe in one only true and living God, and that there are three persons in the God-head, namely: The Father, Son and Holy Ghost.

“2d. We believe the Scriptures of the Old and New Testament are the word of God, and the only rule of faith and practice.

“3d. We believe in the doctrine of eternal and particular election.

“4th. We believe in the doctrine of original sin.

“5th. We believe in the doctrine of man’s impotency to recover himself from the fallen state he is in by nature, of his own free will and ability.

“6th. We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

“7th. We believe that God’s elect shall be called, converted and sanctified by the Holy Spirit,

“8th. We believe that the Saints shall persevere in grace, and shall never finally fall.

“9th. We believe that baptism, the Lord’s supper, and washing of the saints’ feet are ordinances of Jesus Christ, and that true believers are the only subjects of those ordinances, and that the true mode of baptism is by immersinn.

“10th. We believe in the resurrection of the dead, and a general judgment.

“11th. We believe that the punishment of the wicked will be everlasting, and the joys of the righteous will be eternal.

“12th. We believe that no minister has a right to the administration of the ordinances of baptism and the Lord’s supper, only such as are regularly called, and come under the imposition of hands by a regularly authorized Presbytery.”

That which led immediately to separation was the adoption of the “13th article,” as it was called by those bodies in which the anti-mission element prevailed.

The following is the substance of that article, the wording of which varied :

“*Resolved*, That the institutions of the day, called *Benevolent*, to-wit: Convention, Bible Society, Tract Society, Temperance Society, Abolition Society, Sunday-school Union Society, Theological Seminary, and all other institutions tributary to the missionary plan now existing in the United States, are unscriptural; and that we, as an Association, will not correspond with any Association that is connected with them, nor will we hold in our union, or fellowship, any church that is connected with them.”

Of course the passage of this resolution separated those who adopted it from their Missionary brethren, and, with regard to an actual schism or division from them, required no action on their part. They have, ever, fairly asserted, there-

fore, that they did not *non-fellowship* their Anti-Mission brethren, and produce division; but the rupture was effected by those opposed to benevolent schemes, which was indeed true. Undoubtedly the ablest, most pious, most cultivated and influential ministers and members were found in the ranks of the regular Baptists, who strongly favored missions and education, and who founded Mercer Institute, which, in a few years, developed into Mercer University, and has proved beneficial, in an incalculable degree, to the Baptists of Georgia.

They were those who formed and maintained the State Convention, which, perhaps, more than any other human cause, by uniting the Baptists of the State, effectuated their elevation and advancement, as a denomination. Yet the Anti-missionaries charged that it was the *State Convention* which caused the destruction of fellowship, resulting in the division of the denomination.

To this, Jesse Mercer replied: "Before any acts can be considered 'fellowship-destroying,' they must be ascertained to be either immoral in themselves, or evil in their tendency. But what immorality or evil tendency was there in the objects of the General Association? For instance, what immorality can there be in an effort to unite the influence and pious intelligence of Georgia Baptists, so as, thereby, to facilitate their union and co-operation? Or, what evil can there be in forming and encouraging plans for the revival of experimental and practical religion? Or, can there be any sin in giving effect to the useful plans of the several Associations? Or, can it be thought a bad thing to furnish the means for the education of young, pious and indigent men, who are approved by their churches, as called of God to the Baptist ministry? Or, can it be regarded by any as an immoral thing to promote pious and useful education in the Baptist denomination? We cannot conclude that any man whose mind has been in any wise imbued by that wisdom which is necessary to direct, will pretend that there is any cause in any of these objects to break the union of the churches."

It is a fact that, before the establishment of Mercer Institute, the Convention sustained several young men, with the ministry in prospect, in different institutions of learning; and in the Minutes for 1826-7-8-9-30-1-2, we peruse regular reports concerning these beneficiaries. In 1832, eight beneficiaries were receiving instruction, sustained by the Convention. At length, in 1833, Mercer Institute was established, and for six years was conducted most successfully and prosperously by B. M. Sanders and his coadjutors, Ira O. McDaniel, J. F. Hillyer, J. W. Attaway, W. D. Cowdry, A. Williams and S. P. Sanford. The attendance on the school was limited only by its capacity to furnish board and lodgings for the students. The number of students the first year was thirty-nine, and the average attendance during the succeeding five years was ninety-one. The young men, members of the most substantial and respectable families in the State, engaged in the manual labor required with cheerfulness and industry, and, at the same time, they pursued their studies with earnestness and perseverance. For several hours each day they performed the usual manual labor of a farm, receiving for pay six cents an hour. They also pursued a course of study that was full and exacting. The discipline of the Institute, under B. M. Sanders, was firm, vigilant and comprehensive, and the school was recognized as one of the very best in the State. Its excellence was due mostly to the capabilities and exertions of B. M. Sanders, who had been educated at Columbia, South Carolina, and who was a man of great energy, strict integrity, good judgment and excellent business tact. He was ordained at Williams Creek church, in Warren county, January 5th, 1825, in the thirty-sixth year of his age, by Jesse Mercer, Malachi Reeves, Joseph Roberts, John H. Walker and Jabez P. Marshall officiating as a presbytery. He was a well educated man, and his practical knowledge acquired in farming adapted him admirably to his position, united as it was to his wonderful energy and administrative abilities. Doubtless the total lack of some of these requisites, on the part of his successors, was one reason of the disgust which soon attached to the manual labor system. The Institute was deservedly very dear to the heart of the denomination, and did much to unite it and concentrate its exertions. In regard to manual labor, it is certain that B. M. Sanders favored it strongly, and so did Ira O. McDaniel,

who for six years witnessed its practical exemplification. It seems, however, to have become irksome and burdensome, after the Institute was elevated to a college, and was discontinued after a few years. In December, 1844, the Board of Trustees suspended this department of the Institution by the following action:

"WHEREAS, the Manual Labor Department of Mercer University has been sustained at a heavy expense—an expense which the present state of our fund will not justify, and has, in our judgment, materially retarded the growth of our institution, after as favorable experiment as we have been able to make of the scheme, and, whereas, the contributors of the University fund have, so far as they have been called upon, expressed themselves, with almost entire unanimity, ready to concur in any measure in reference to the system which the Board of Trustees may deem essential to the prosperity of the institution; and, whereas, the Board of Trustees have found themselves, under all circumstances, unable to accomplish, to any desirable extent, the important and benevolent designs for which it was originally organized; be it, therefore,

"Resolved, That this department be, and is hereby, indefinitely suspended."

This action was acceded to by the Convention of 1845, which met at Forsyth.

The history of Mercer University and its officers, must be summed up very briefly. As has been stated, the college classes were organized in January, 1839. The first graduating class of three, received the first diplomas of the University in 1841; they were Richard M. Johnston, still living and an eminent instructor in Maryland; Benjamin F. Tharpe, also still living and an eminent divine, with his residence at Perry, Georgia, on whom his *alma mater* has conferred the honorary degree of Doctor of Divinity; and A. R. Wellborn, Doctor of Medicine, still living and residing in Atlanta.

With the exception of seven years, there has been a regular succession of graduating classes since 1841. The denomination had then a small number, only of educated men, from whom to elect professors, and for several years there were frequent changes in the faculty; consequently an efficient faculty was enrolled gradually. But before the close of the first decade, its organization began to attain stability. One of the faculty, Prof. S. P. Sanford, entered the Institute as a teacher, in 1838, and has served continuously through the whole existence of the University to the present time, a period of forty-three years. Another, Prof. J. E. Willet, an alumnus of 1846, who was elected Professor in 1847, has served continuously for thirty-four years. As instructors they have proved themselves unsurpassed in their departments.

The education of young ministers was the primary intention of the founders of Mercer Institute. Theological education in the University was specifically provided for, in some of the legacies and subscriptions. Very appropriately, in 1840, Rev. Adiel Sherwood was elected the first Theological Professor—a man who had received excellent classical and theological training. Since making Georgia his permanent home, in 1818, he had been an active minister, had organized several churches, had preached very extensively, had taught a number of young ministers at his own house, and had been foremost in all measures for the progress of the denomination in the State. The actual originator of the Convention and of Mercer Institute—it was desired that he should develop the Theological Department of the University, which had grown, in a great measure, from his earnest advocacy of liberal education. But he remained a Professor three years only, accepting a call to the Presidency of Shurtleff College, in Illinois, in 1843. In 1845 the Theological Department of Mercer University was more fully organized, and was continued until 1862. In that time seven classes, numbering twelve members, graduated with the degree of B. D. The course was quite extensive and thorough, embracing Greek, Hebrew, Systematic and Practical Theology, Ecclesiastical History and Biblical Literature. Two Professors usually gave most of their time to instruction in this department, and the course of study extended through three years. The exigencies of the civil war caused a suspension of the Theological Department, at that time not much regretted, as the Southern Baptist Convention had organized the Southern Baptist Theological Seminary, at Greenville, South Carolina. A concentration of

money and patronage on that enterprise, in order to build up a first class Theological Seminary at the South, was deemed advisable by the Southern Baptists generally, in consequence of which the Theological Department of Mercer University has never been re-opened. Indeed, one of the Theological Professors of Mercer, Dr. William Williams, left in 1859, to join the Faculty at Greenville, being elected to that position.

Within a few years the Southern Baptist Theological Seminary has been removed to Louisville, Kentucky, and in consequence of its distance from Georgia, and by reason of the specific purpose of part of the endowment of Mercer University, the re-opening of the Theological Department at an early day, is canvassed; but, in case of its resurrection, the course of instruction may be more elementary and less regular, than in the Seminary.

Most of the graduates in this department had not received previous training in a literary college, and, therefore, have not impressed themselves on the denomination to the same extent that some students did who graduated in the Collegiate Department, but who did not take a theological course afterwards. This evinces that nothing can take the place of thorough literary training to one who is to move men by writing, speaking and teaching.

The curriculum of the Classical department of Mercer University has been a close one, embracing the studies usually taught in colleges of a respectable grade. The regular course embraces four years, and leads to the degree of A.B.

A scientific course, including all of the regular course, except ancient languages, is completed in three years, and leads to the degree of Bachelor of Science—B.S.; but the great majority of students pursue the regular course. The aim of the trustees and faculty, from the beginning, has been to maintain as elevated a standard of scholarship as the preparatory schools and the condition of the country would justify; and this has made the position which Mercer University has held, among the educational institutions, eminently respectable.

The number of graduates in the Classical department has been (to 1880) 440, in the regular course, and seven in the scientific course. Of these graduates seventy-seven have been ministers of the gospel. Adding to these the twelve theological graduates and seventy-five or eighty who have taken a partial course in the Institute and University, and who have become ministers of the gospel, and we have a total of about one hundred and seventy Baptist ministers, who have received their education in this "classical and theological school," instituted by our Baptist fathers, nearly half a century ago. And, although the Theological department has been maintained through about one-third, only, of the existence of the institution, yet the primary thought of the founders—education of ministers,—has, as we see, been largely realized.

The law school was organized in 1873, with three professors and sixteen students, and its course extends through one year. Twenty-four graduates, with the degree of B.L., have completed the studies of this school.

The civil war affected the interests of Mercer University in more ways than one.

During the spring of 1861 and 1862, the senior classes of those years joined the army almost in a body. The senior class of 1861, the largest ever graduated, lost nine of its thirty-one members in military service. During the continuance of the war, a skeleton, merely, of college organization was preserved, for the reason that the material for classes was almost entirely absorbed by the demands of the service; and, with the close of the war, came temporary confusion and demoralization. The railroads of the State had been torn up, postal facilities were interrupted, civil authority was suspended; investments in stocks, bonds and personal loans became unproductive if not useless; general confusion and derangement in social and political affairs prevailed, and it seemed but the dictate of reason and common sense, to suspend the exercises of the institution. Indeed, in this state of things the University virtually dissolved itself in May, 1865. The Board of Trustees could not have a meeting, and the faculty reluctantly closed the doors of the college. The two senior members of the faculty—Professors Sanford and Willet—however, opened a school in the college buildings, held a *quasi* commencement in July, and, as well as they could, under the

circumstances, carried on the mixed studies of preparatory and college classes, until the close of the year. The trustees succeeded in holding a meeting in December of 1865, and began the rehabilitation of the University and the reorganization of the faculty. Three officers were appointed who conducted the school until July, 1866, when two more were elected, one of whom entered on his duties immediately and the other did so at the beginning of 1867. The classes of the period succeeding the war were noted for orderly conduct and great application to study; for they appeared to realize that the issue of the war had wrought a revolution in the fortunes, industries and employments of the Southern people, and that, afterwards, the success of young men was to depend on personal effort, in which education entered as an important factor. Hence, with great earnestness of purpose, they bent all their energies to the acquisition of knowledge.

The war affected the college in another and unexpected manner—in regard to its location; and the result was its removal from Penfield to Macon. In 1850, at the meeting of the Convention at Marietta, a feeble effort was made to move the college to Griffin. In 1857 a more determined effort at removal was made in the Convention which met at Augusta, but it experienced a most decided repulse. But the war, and especially the redundant currency it set afloat, made men and communities more adventurous and speculative, and under this influence the project of moving the University assumed a new phase. Several cities, appreciating the advantages of an endowed college owned by a large denomination, offered valuable pecuniary inducements to the friends of Mercer University, to secure its removal. Consequently the question of removal was reopened and fully discussed in the Convention which assembled at Newnan in April, 1870. By a vote of 71 to 16, it was resolved to move the University from Penfield; and, at a subsequent conference of the Board of Trustees and a Committee of the Convention, the city of Macon was adopted as the location of the college. In consideration of free tuition to a certain number of scholars to be selected by that city, Macon gave the University \$125,000 in bonds, and seven acres of land on Tatnall Square. The removal, however, necessitated a change in the charter by the State Legislature, pending which the University was suspended during the spring of 1871, and a collegiate school was conducted by the Faculty, in the city of Macon. The new charter having been perfected, Mercer University was again formally opened in October, 1871, at Macon. The Trustees proceeded to the erection of a large and handsome four-story brick building, containing over thirty rooms, to contain the library and apparatus and rooms for the purposes of recitation. They erected, also, a brick building as a dormitory and dining-hall for students. A chapel and a building to contain the museum and to furnish lecture rooms were in contemplation, but the financial panic of 1873 caused a suspension of further proceedings.

Macon, the new home of the University, is a central, healthy city, which is becoming an educational centre. The site, or campus, of seven acres, looking out upon Tatnall Square, is capable of great ornamentation, and will become as dear to the newer graduates as the beautiful oak-embowered campus of Penfield was to the older classes.

The future of this institution depends upon an exhibition of generous liberality, akin to that put forth by our Baptist fathers, when the denomination in the State numbered not more than 50,000 members. For more than a quarter of a century the endowment contributed by them was managed by T. J. Burney, of Madison, treasurer of the Convention and of the University, of whom Dr. J. H. Campbell, for many years a member of the Board of Trustees, says truthfully, in his "Georgia Baptists:" "A more faithful and efficient officer, perhaps, never lived. The Trustees adopted his views on all subjects affecting their finances, and he was authorized to carry them out at his own discretion. And it was, unquestionably, owing to his wisdom and foresight that a large proportion of these funds were saved during the late war, while other institutions became bankrupt.

The presidents and the professors in the various departments have been as follows:

PRESIDENTS.

Rev. Billington M. Sanders, 1839; Rev. Otis Smith, 1840-'43; Rev. John L. Dagg, D.D., 1844-'54; Rev. Nathaniel M. Crawford, D.D., 1855-'56, and 1858-'65; Rev. Henry Holcombe Tucker, D.D., 1866-'71; and Rev. Archibald J. Battle, D.D., 1872 to the present date, 1881.

THEOLOGICAL DEPARTMENT—PROFESSORS.

Sacred Literature and Moral Philosophy.—Rev. Adiel Sherwood, D.D., 1840-'41; Rev. William J. Hard, 1841-'42; and Rev. J. L. Reynolds, D.D., 1845-'46.

Systematic and Pastoral Theology.—Rev. John L. Dagg, D.D., 1844-'55; Rev. William Williams, D.D., 1856-'59; and Rev. Shaler G. Hillyer, D.D., 1859-'62.

Ecclesiastical History and Biblical Literature.—Rev. Nathaniel M. Crawford, D.D., 1846-'56; and 1858-'65.

COLLEGIATE DEPARTMENT—PROFESSORS.

Mathematics.—Shelton P. Sanford, LL.D., 1838 to the present time, 1881.

Ancient Languages.—Rev. Albert Williams, 1840-'41; Rev. Patrick H. Mell, D.D., 1841-'55; Uriah W. Wise, 1856-'62; William G. Woodfin, 1856-'62, and 1866-'78; and Rev. Epenetus A. Steed, 1872 to the present time, 1881.

Belles Letters.—Rev. S. G. Hillyer, D.D., 1845-'55; Rev. H. H. Tucker, D.D., LL.D., 1856-'62; Rev. John J. Brantly, D.D., 1867 to the present time, 1881.

Natural Philosophy, Chemistry and Geology.—Robert Tolefree, M.D., 1840-'41; Benjamin Osgood Pierce, 1841-'47, and 1848-'49; and Joseph E. Willet, 1847 to the present time, 1881.

Modern Languages.—William G. Woodfin, 1856-'72, and 1866; and Rev. John J. Brantly, D.D., 1867 to the present time, 1881.

Adjunct Professors and Tutors.—Ira O. McDaniel, 1839; Rev. John W. Ataway, 1839-'41; Rev. William J. Hard, 1841-'42; W. K. Posey, 1841; R. J. Miller, 1842; Rev. Thomas D. Martin, 1843-'55; Thomas A. Seals, 1856; J. Lumpkin Andrews, 1857; John T. McGinty, 1857, and Adrian S. Morgan, 1858.

LAW DEPARTMENT—PROFESSORS.

Equity, Jurisprudence, Pleading and Practice.—Hon. Carlton B. Cole, 1873-'75; and John C. Rutherford, A.M., 1875 to the present time, 1881.

International and Constitutional Law.—Hon. Clifford Anderson, 1873 to the present time, 1881.

Common and Statute Law.—Walter B. Hill, A.M. B.L., 1873 to the present time, 1881.

THE SEVERAL ADMINISTRATIONS.

Rev. B. M. Sanders, who had been the central figure in the Institute, consented to remain one year as President of the University. It was, indeed, fitting that he should launch upon its new career of usefulness, the bark which he had guided so successfully through the six years of its preceding existence.

Rev. Otis Smith, the second President, remained three years, and gave diplomas to the first two graduating classes.

Rev. Dr. Dagg, succeeded in 1844, to a Presidency of ten years. With very superior mental endowments, varied and solid scholarship, venerable presence, affable manners, aptness in teaching and steadiness in discipline, he commanded the love and reverence of the whole institution. He gave dignity and character to the new college, and enabled it deservedly to take high rank among the colleges of the State.

Rev. Dr. Crawford, inherited much of the massive intellect of his father, Hon. William H. Crawford. His mind mastered, with equal ease, almost every department of thought, and in almost every branch of science he was learned. Modest, sincere, sagacious, companionable, independent, and with great clearness and coolness of judgment, he won the respect and admiration of his students, and was beloved as a wise counsellor in the assemblies of his brethren. During his presidency, the rigidity of discipline which American colleges had inherited from the European, was greatly relaxed.

Rev. Dr. Tucker, the next President, was possessed of remarkable acuteness, originality and readiness of intellect: clear, brilliant, magnetic, he excited such enthusiasm as few instructors have the power to do. "You are gentlemen, and the sons of gentlemen," was the key-note of a discipline which banished from college all silly tricks and pranks, and begat true manliness of character. In fact, the fresh vitality of his administration is still felt in the institution.

Rev. Dr. Battle came to the University shortly after its settlement in its new home at Macon. Dr. Cullen Battle, his father, a prominent Baptist of Georgia, had been a liberal donor to the University, but had removed to Alabama, thus carrying his son Archibald to another State, where, on arriving at manhood, he occupied positions of distinction and influence. On his return to his native State, Dr. Battle was received with a warm welcome, and found friends in all. As an educator and a college president, he has proved to be not only a superior scholar, but prudent and firm in administration, and more than equal to the demands of his position. While his career as an educator has been very successful, he has produced some original thought in a work on the *Human Will*, which has been very highly commended. By his courteous demeanor and high Christian character, he has attached to the College the community which had contributed so liberally to its endowment. Under his administration the College has prospered, and students have sustained a high reputation for good order and studiousness.

Some of the professors of Mercer University have been men of commanding influence and abilities. One of these was Dr. P. H. Mell, who for fourteen years greatly benefitted the College by his services, and acquired a reputation that obtained for him a professorship in the State University, which he retained till two years ago, when he was elevated to the high and honorable position of Chancellor of that institution. As clerk of the Georgia Baptist Convention, he served ten years, the same number of years that Adiel Sherwood served; and as President, he has served nineteen years, the same number of years that Jesse Mercer served, and much of the efficiency of the Convention may be attributed to him. For the last quarter of a century he has been Moderator of the Georgia Association, and in all these situations his influence in regard to Baptist doctrine and usage has been salutary and conservative. He has exerted an influence in the denomination second to that of no other. With, perhaps, no superior as a disciplinarian, he has few, if any, equals as an acute dialectician. From the year 1846, when he first became clerk of the Convention, down to the present time, he has exerted a strong influence for good in the denomination, and the faithful labor of ten years in the institution, places Mercer University deeply in his debt.

Dr. J. J. Brantly is one of the most polished and scholarly professors who has ever been connected with the institution. Professor W. G. Woodfin, for many years Professor of Ancient Languages, was an accomplished and most valuable instructor while connected with the institution. He, too, is now a professor in the State University. Rev. E. A. Steed has been excelled by no instructor in the ancient languages who has ever been connected with the University, nor perhaps by any in any other institution of learning. Dr. S. G. Hillyer, for many years connected with the College, and now pastor at Washington, Georgia, was a sound theologian and eloquent preacher, and exerted a good influence when a professor. Professors Willet and Sanford are unsurpassed in their departments, and, by their long and faithful services, have greatly endeared themselves to the denomination.

The reader now has a fair idea of the inception, the growth and the establishment of Mercer University. It sprung from a desire for an educated ministry, but this intention enlarged into the broader purpose of the higher education of Baptist sons, and in this great work the minds and hearts of those Georgia Baptists who are connected with the Convention have been enlisted. They have brought to it their offerings of time, money and wisdom, and, when necessary, have sacrificed for it their preferences for locations and measures. This fusion of mind and heart has unified and consolidated the regular denomination in the State, and has girded it for the great religious work it has wrought. The University, thus founded in the prayers, sacrifices and best purposes of the

Georgia Baptists, and becoming the centre of its intellectual culture, has ever been the rallying point of the denomination. With the return of stability and prosperity to the country, the institution should enter on a new era of enlightened progress. New buildings, a more numerous faculty and increased appliances of all kinds are required by the larger numbers and greater intelligence of the denomination; and it is hoped and believed that the Baptists of the State are ripe for an enlargement of the aims and works of their beloved University. Upon the Baptists of Georgia Mercer has this undoubted claim, that it was established for grand and useful purposes by the fathers of the denomination, and has been transmitted to us as a sacred trust. It is, therefore, in a peculiar sense, our own heritage, and demands from us unremitting care and devotion; and right worthy is it of all our jealous and watchful solicitude. It has contributed, in a high degree, to the solid growth, the exalted character and the commanding influence of the denomination. It has added largely to the intelligent and influential element of our Baptist brotherhood. It has been a potent factor in the progress of our principles. It has done much to exalt the character of our ministry, and, by its fruitful career and its honorable position, has given a noble prestige to the Christian community which it represents.

In view of what it has accomplished, we cannot afford to dispense with so powerful an agency for good; and to suffer it to languish, would reduce us to inferiority and insignificance.

But, if the University is to go on achieving results in proportion to the advancing intelligence of the age and to the demands of Christian scholarship, and if it is to hold its position abreast of the progressive institutions of the country, it must possess the needful appliances. In order that no material equipment nor any instructional facility may be wanting; in order that buildings, apparatus, library, and the courses and methods of instruction may be such as the times and circumstances require, its endowment must be increased.

Let us hope that the Baptists of Georgia may awake to a deeper solicitude, and a more active zeal, and to an abounding liberality towards this noble legacy of their fathers—Mercer University.

XX.
POSITION ON VARIOUS MATTERS.
1794-1881.



XX.

POSITION ON VARIOUS MATTERS

THE GEORGIA BAPTISTS AND PATRIOTISM—"GOOD WILL TO MAN"—MARITAL RIGHTS OF SLAVES—TEMPERANCE—THE BAPTISTS NEVER LIKELY TO FORM A PARTY—THE ACT OF 1785 TO SUPPORT MINISTERS OUT OF THE PUBLIC TREASURY—REMONSTRANCE OF THE GEORGIA BAPTISTS—THE BAPTISTS AND RELIGIOUS LIBERTY—MERCER WRITES THAT SECTION IN THE STATE CONSTITUTION—A STRONG BAPTIST PROTEST—EDUCATION OF COLORED MINISTERS—PULPIT AFFILIATION IN THE OLDEN TIME—NO OPEN COMMUNION AMONG THE EARLY BAPTISTS OF GEORGIA—PULPIT COURTESIES ALLOWED TO PEDOBAPTISTS, BUT THEIR OFFICIAL ACTS NOT RECOGNIZED—THE CONSTITUTION OF THE RICHLAND CHURCH—THE CASE OF MR. HUTCHINSON—JESSE MERCER ON NOT RECOGNIZING PEDOBAPTIST IMMERSION—EXTRACTS FROM SHERWOOD'S MANUSCRIPTS.

A very interesting chapter might be written concerning the bold stand ever taken by the Georgia Baptists in favor of political and religious liberty. Washington himself praised the Baptists for their patriotism and for the courage they exhibited during the glorious struggle for liberty in the war of Independence. The same spirit was manifested in the war of 1812. As we have seen, the Georgia Baptists exhibited an ardent attachment to country at that crisis; the Associations adopted patriotic resolutions and appointed days of fasting and prayer for the success of our arms; while the ministers incited the community to support the cause of the country.

But underneath the sentiment of patriotism is the feeling of *good will to man*, which takes a higher and broader range than mere patriotism, because it is a higher and nobler sentiment. It was this solicitude for the benefit and rights of others that led our Baptist fathers to proclaim the gospel in all parts of the State, with and without reward, and which induced them to expend their money in the erection of meeting houses, in contributions for schools, colleges, and academies, in missions among their red neighbors, the Creeks and Cherokees, and in sending the good news of salvation to the heathen of the old world. It was this sentiment that led the Georgia Association, in 1794, to memorialize the State Legislature by making a law to prevent the operations of the African slave trade, as far as Georgia was concerned; which memorial Henry Graybill and James Sims were instructed to present to the General Assembly, at its next session.* This same feeling has led the Georgia Baptists, in all their existence, to manifest a lively interest in the mental and moral elevation of the negro race, causing them repeatedly, in their Associations and Conventions, not only to urge the instruction of the colored race, but to contribute its money freely for its evangelization and moral and religious training. The truth of this is evinced by the existence of thousands of colored Baptists, all over Georgia, who formed themselves into churches immediately after the war, and whose good

*The following extract from the Minutes of the Georgia Association for 1794, from the only copy known to be in existence, is the action of that body to which reference is made: "A memorial moving to the Legislature that a law be made to prevent the future importation of slaves, was presented, read and approved, and ordered to be signed by the Moderator and Clerk. Also, Henry Graybill and James Sims were appointed to present the same to the next session of the General Assembly."

order, sobriety and religious training was a matter of surprise to Northern visitors, to whom it never occurred that credit should be given to the white Baptists of the State for such a favorable state of affairs.

It may not be amiss to quote here the action of the Georgia Association in 1864, relative to the marital relation among slaves, as exhibiting the sacredness which the Baptists attach to that relation. The following resolution, drawn up and offered by Dr. H. H. Tucker, on the 8th of October, 1864, at the session which met at Pine Grove, Columbia county, was unanimously adopted:

"*Resolved*, That it is the firm belief and conviction of this body that the institution of marriage was ordained by Almighty God for the benefit of the whole human race, without respect to color; that it ought to be maintained in its original purity among all classes of people, in all countries and in all ages, till the end of time; and that, consequently, the law of Georgia, in its failure to recognize and protect this relationship between our slaves, is essentially defective, and ought to be amended."

Mere legal sanction possesses no sacredness in Baptist opinion, when contrary to their prevailing sentiment of good will to man.

The same feeling extended itself towards the young in the establishment of Sunday-schools, and towards all classes and ages in the formation of temperance societies. The Baptists formed and mainly carried on the first temperance society in the State, and were greatly instrumental in the successes achieved by the great temperance crusade in the State between 1825 and 1835, which aided so materially in casting odium upon liquor-drinking, and upon the custom of keeping liquor and offering it to the household guest, and using it on festive occasions.

The first temperance paper ever published in the State was originated and, for some years, published at a pecuniary loss, by a Baptist—Jesse Mercer—and was called *The Temperance Banner*.

RELIGIOUS LIBERTY.

In regard to religious liberty and the rights of conscience, the records show that the Baptists of Georgia have, in no degree, been behind their brethren of Rhode Island and Virginia in fidelity to that great distinguishing trait of our denomination. The most preposterous utterance ever made in the Georgia Legislature, was that which gave for one reason why a charter should not be granted to Mount Enon College that the numbers and influence of the Baptists ought not to be augmented, lest the religious liberties of the State be endangered, because the denomination being then largely in the preponderance in the State, everything would eventually be under Baptist control and direction.

It is a historical fact that, though highly respected by his Baptist brethren, and though extensively known as belonging to the Baptist denomination, yet the Hon. Wilson Lumpkin, when a candidate for Governor, was not generally supported by his denomination. Although elected, he received but a small vote from his Baptist friends. This simply shows that Baptists need never be expected to unite in forming a political party, or to gain political power. This was exemplified in the strongest possible manner in 1785 when the State Legislature enacted the following law, to provide for the establishment and support of the public duties of religion:

"AN ACT for the Establishment and Support of the Public Duties of Religion.

"As the knowledge and practice of the principles of the Christian religion tends greatly to make good members of society, as well as good men, and is no less necessary to present than to future happiness, its regular establishment and support is among the most important objects of legislative determination; and that the minds of the citizens of this State may be properly informed and impressed by the great principles of moral obligation, and thus be induced by inclination, furnished with opportunity, and favored by law, to render public religious honors to the Supreme Being:

"Be it enacted by the representatives of the freemen of the State of Georgia in General Assembly met, and it is hereby enacted by the authority of the same, That in each county of this State which contains thirty heads of families, there be duly chosen and appointed a minister of the gospel, who shall on every Sunday publicly explain and inculcate the great doctrines and precepts of the Christian religion, as opportunity shall offer, at such place or places as the heads of families, or a majority of them, shall think best suited to advance the cause of religion and the good of the people within said county.

"And for the encouragement of persons of known and approved piety and learning to devote themselves wholly to so sacred an employment :

"Be it further enacted by the authority aforesaid, That of the public tax from time to time paid into the treasury of the State, there be deducted at the rate of four pence on every hundred pounds valuation of property, and in the same proportion for all other taxable property, which shall be appropriated and set apart for the county from which it was received by the treasurer for the support of religion within such county.

"The mode of choosing the minister shall be by subscription of not less than thirty heads of families, which shall be certified by an assistant judge, and two justices of the peace, within the county, on which the Governor shall give an order to the treasurer to pay out of the money appropriated to the support of religion in said county, to the person so chosen as their minister, according to the valuation of the property of such subscribers in the return of the county. A certificate from the justices aforesaid, with an order from the Governor, shall be the mode of obtaining each yearly payment ; and, unless it is drawn out of the treasury in manner aforesaid, within one year after it is so received by the treasurer, it shall revert to the common funds of the State for the customary expenditures of government.

"Whenever the number of inhabitants in any county is so much increased as to dispose them to bear a greater expense for their better accommodation, and they are desirous of being made separate and distinct congregations, the same shall be set forth by a petition of not less than twenty heads of families to the General Assembly, and, on their being set off as a separate parish, they shall be entitled to a dividend of the money of the said county, in proportion to the valuation of their property, in the return of such county, such proportion to be drawn out of the treasury in the manner before pointed out.

"And be it further enacted by the authority aforesaid, That all the different sects and denominations of the Christian religion shall have free and equal liberty and toleration in the exercise of their religion within this State.

"Provided always, That nothing in this Act shall extend or be construed to extend to, effect, or in anywise injure any of the funds, subscriptions or any public moneys which have been or may hereafter be appropriated for the support of any religious societies whatever within this State. And all religious societies heretofore formed are hereby confirmed and established in all usages, rights, immunities and privileges they usually had, held or enjoyed.

"Signed by order of the House of Assembly at Savannah, the twenty-first day of February, 1785.
"JOSEPH HABERSHAM, *Speaker.*"

It was against this Act that the Georgia Baptist Association remonstrated ; which *Remonstrance* was presented in the fall of 1785, by Silas Mercer and Peter Smith, under appointment of the Association. A copy of that remonstrance was procured by Adiel Sherwood, from the Marshall family, though in an incomplete condition, and is here given publicly for the first time :

It was found by the author among Dr. Sherwood's papers, left with the Baptist Historical Society of Philadelphia by Dr. Benedict, and is in Dr. Sherwood's own handwriting, copied by him from the original document :

"To the Honorable, the Speaker and General Assembly of the State of Georgia, the Remonstrance of the Baptist Association, met at the Kiokee meeting-house, the 16th of May, 1785, sheweth :

That, according to the observation of Solomon, oppression maketh a wise man mad, and that religious oppression is, of all others, the most intolerable,

and, therefore, laws which best secure the liberty of the subjects, and especially those which preserve religious liberty inviolate, will tend most to attach the minds of the citizens to the State, and best promote concord among themselves;

“That your remonstrants conceive the late Act for the regular establishment and support of religion will be so far from subserving the interests of the Church or State, as perhaps, the framers might design that it will, if carried into execution, be injurious to both;

“That civil and religious government ought not to be blended together, as each of them stands on a different basis: *civil* government originates with the people, and every freeman has a right to a share in that to which he is subjected; *religious* government does not belong to the people at large, but the admission and exclusion of the members thereof are to be regulated by the qualifications laid down in the word of God;

“That churches are voluntary societies, who consider Christ as their King and Lawgiver, and who acknowledge no other Master but Him in things pertaining to the conscience. The Holy Scriptures they receive as their statute book, and, as church members, they belong to a kingdom which is not of this world, and, therefore, the sanctions of the laws they are under are spiritual. All the punishments which church rulers have a right to inflict by Christ's authority are excommunication, or an exclusion of an unworthy member from society;

“That religious societies, or churches, are not, as many conceive, to be formed by the Legislature, according to the plan of civil government where Christianity happens to be professed: religion does not need such carnal weapons as acts of assembly and civil sanctions, nor can they be applied to it without destroying it: Christians know they are bound to obey magistrates, to pay them tribute, to pray for them, to fight for them and to defend them, but to give them the honor due to Christ would be the readiest way to ruin them: Christ is the King and Lord of the conscience, and it is an encroachment upon his prerogative for civil rulers to interfere in matters pertaining thereto;

“That when legislators, who were chosen to make laws for the government of the State, presume to make laws for the church, they are acting quite out of their province, and by the same authority [that] they make *one* regulation they [may] make others; your remonstrants, therefore, look on the legislators assuming the headship of the Church and making provision for its support, as a stepping stone to the establishment of a particular denomination in preference and at the expense of the rest;

“That your remonstrants sincerely believe that nothing of this kind was intended by the honorable, the General Assembly, when they passed the late Act, but it is, evidently, a first link which draws after it, a chain of baneful consequences; for, those who are employed by the legislature to act in any post, must expect to have their conduct regulated thereby, and to be accountable thereto, for the discharge of the trust; and it will, probably, by degrees, issue in determining *who* shall preach, *where* they shall preach, *what* they shall preach. When religion is turned into a policy and made subservient to private interest, it will ever bring tyranny along with it and should, therefore, be opposed in its first appearances. The Three Penny Act on tea was a trifle in itself, but a badge of slavery, and a precedent [for] more destructive measures.

“That, whatever rites and ceremonies are established as the religion of any country, some will be found, who, like Eli's posterity, will crouch to the Rulers and say: ‘Put me, I pray thee, into the priest's office, that I may eat a piece of bread.’ Such time-servers will eye the emolument more than the purity of religion, and be swayed more by *interest* than *principle*. These, while they plead for national churches and the authority of the State in matters of religion, will stand prepared to follow it for the loaves, under whatever form it may assume, and, having prostituted their own consciences to mercenary purposes, they will be the first to insist on the necessity of uniformity, and to urge the State to enforce it, that power and numbers may keep them in countenance.

“That your remonstrants acknowledge that morality is essential to good government, and as rulers should be a terror to evil-doers and a praise to them that do well, laws should be made for the punishment of vice, without regard

to any religious denomination, and protection should be offered to each in their just rights, but statesmen derive no authority from God or men, to judge heresy and establish systems of religious opinions or modes of religious worship. Fines, imprisonments, tortures and deaths of various kinds, on a religious account, are the genuine but diabolical offspring of ecclesiastical establishments. It is evident that none of these can take place in a State where all are left free to worship God according to the dictates of their own consciences, unbribed and unmolested. That the general commission given by Christ to his ministers enjoined them to go into all the world and preach the gospel to every creature, that is, as far as they have opportunity; but the Act referred to, by your remonstrants, enacts that the minister shall, on every Sunday, publicly explain the great doctrines of the Christian religion at such place or places as the heads of families, or a majority of them, shall think best suited to the people within said county. Your remonstrants conceive that here are large strides towards taking the" —

Unfortunately the remaining page or pages of the Remonstrance were lost; but the foregoing gives a fair idea of the document, which was written, doubtless, by Silas Mercer. It is a noble production, and was worthy of even such a man. The doctor seems doubtful whether Sanders Walker or Peter Smith was the companion of Mercer in the presentation of the document, but appears to favor the latter. He says the obnoxious act was repealed in the fall of 1785, after the presentation of this Remonstrance.

Surely it was preposterous to assume that the Baptists of that day were in any way likely to be dangerous to the religious liberties of the people.

The presentation of their remonstrance to the Legislature of our State, insisting, as it does, upon full religious liberty, strikingly evinced one great, and it might be added distinguishing, peculiarity of our denomination—its attachment to religious liberty. There was the most numerous denomination in the State, and the Baptists might have formed and supported their churches over the entire State, under the law giving "thirty families the right to choose a minister," who was to be supported from the State treasury; but, according to their principles, the gospel should be supported by those who hear it, and not by "four pence on every hundred pounds paid into the treasury." They insist upon perfect freedom in worship, and are unwilling that the State shall be taxed to support or maintain religious worship in any way. In other words, they believe in an entire separation of "Church" and "State." So strongly was this feeling manifested during the late war, that many Baptist ministers scrupled to serve as army chaplains in pay of the government, and some served independently as such through a part or the whole of the war without pay, rather than infringe on a principle ingrained in Baptist faith. It is well known that in the first Georgia Constitution, adopted in 1777, the sixty-second article made clergymen ineligible to seats in the Legislature. The State had but few inhabitants then, and there was no Baptist influence in the State worth regarding. But in the Constitutional Convention of 1789, at Augusta, there were at least two Baptists—Abraham Marshall and Jeremiah Walker—and then the article excluding ministers was rescinded. In the Amending Convention of 1795, there were Benjamin Davis, Thomas Polhill and Silas Mercer, Baptist ministers; and in the Convention of 1798, which, while it took for its basis the Constitution of 1789, as amended in 1795, yet formed an independent structure, the following Baptists were members: George Franklin, Benjamin Davis, Thomas Polhill, Benjamin Mosely, Thomas Gilbert, Jesse Mercer, ministers, and Matthew Rabun and others, laymen. Among the "principal actors" in this Convention, Dr. William Bacon Stevens, in his History of Georgia, numbers Jesse Mercer, and says that the section of the Constitution "securing liberty of conscience in matters of religion was written by Rev. Jesse Mercer."

Such Baptists as those named above could not act otherwise than discountenance every measure which might infringe upon inalienable rights—the rights of conscience; for every Baptist church is, in itself, a republic in miniature. "The government is with the body," is a sentiment dear to every member of the Baptist denomination; they rejoice that it is not committed to church

wardens, to the preacher in charge, to the bishop, to the ruling elders, to presbyteries, conferences, associations, conventions, nor to any other body or set of officers, but to the church itself. With them "the church is the highest ecclesiastical authority on earth," and they do not admit that the civil courts have any power or right to prescribe regulations regarding worship, or dictate who shall or shall not take part in or conduct divine worship.

This has been exemplified, even in our day, as late as 1863, when a number of Baptists of Georgia sent to the State Legislature a protest against an enactment in the Code of Georgia, which made it unlawful to license a negro to preach, whether free or a slave. This protest, written by Dr. H. H. Tucker, assisted in procuring the repeal of the obnoxious law, and, in a most able and pointed manner, declares the position of the Baptists of Georgia with reference to the principle of religious liberty, and as such it deserves to be put permanently on record in a history of our people.

The following petition was drawn up by Rev. H. H. Tucker, formerly Professor in Mercer University, and was presented to the Legislature just prior to its repeal of the section of the New Code, to which allusion is made. The Legislature, however, left in full force the old law requiring permission to be obtained from the Inferior Court before a slave can be licensed to preach :

"To the Honorable the Senate and House of Representatives of the State of Georgia :

"The petition of the undersigned members of Baptist churches, and citizens of Georgia, respectfully sheweth, that whereas, His Excellency the Governor, in his recent message to your Honorable Body, did recommend the repeal of Section 1376 of the New Code which section reads as follows, to-wit :

"It shall be unlawful for any church, society or other body, or any persons, to grant any license or other authority to any slave or free person of color to preach, or exhort, or otherwise officiate in church matters."

"And whereas the objections to said section are of the gravest possible character, to-wit :

"It is objectionable in the first place, because it virtually unites Church and State. Its very phraseology shows that the legislation embodied therein, has reference to 'Church matters,' and these are matters over which no human tribunal has any jurisdiction. However inexpedient, unwise and improper, it may be for churches to authorize unsuitable persons, whether white or black, to preach, it is still more inexpedient, unwise and improper for civil authorities to take cognizance of matters purely ecclesiastical. As Baptists, we desire to put on record our solemn protest against this encroachment of the kingdom of this world upon the kingdom of Christ. We quote the language of our Baptist ancestors, put on record in the city of London, in the year 1646, when we say that,

"'Concerning the worship of God,' (and the licensing of a preacher being a part of the service of God is equivalent to an act of worship,) 'there is but one lawgiver which is able to save and to destroy, which is Jesus Christ who hath given laws and rules sufficient in his word for his worship; and for any to make more were to charge Christ with want of wisdom or faithfulness, or both, in not making laws enough or not good enough for his house; surely it is our wisdom, duty and privilege to observe Christ's laws only.'

"Section 1376 of the new Code of Georgia is an attempt to improve upon the laws which Christ has given to his people; it is a usurpation of ecclesiastical power by civil authorities; it is a seizure by force of the things that are God's, and a rendering of them unto Cæsar; it is a consolidation under one government, of things which belong to two separate and distinct tribunals. What would be the outcry if a Baptist or any other church were to attempt to prescribe the length of the Governor's term of office, or to say of how many members the Legislature shall consist, or to prescribe the qualifications of Legislators or of voters, or to regulate the taxes, or to make laws for the collection of debts, or for the punishment of crimes; or in any other way to trespass upon the au-

thority of civil government? Yet a church has as much right to dictate to the Legislature on these matters, as the Legislature has to dictate to a church whom it shall authorize to preach. The truth is, the two jurisdictions are world-wide apart, and any attempt to force them into union is as unwise as it is unhallowed. In too many instances already, the Church has committed whoredom with the kings of the earth, and the result has been disastrous.

"The section in question is objectionable, in the second place, because it trespasses upon the rights of conscience, and is a violation of religious liberty. To say nothing of the sacred right of the black, to preach, exhort or pray, if God has called and commanded him to do either, cases might arise, in which we might feel it our duty as Baptists to license a man of color to preach or otherwise officiate in church matters. To grant such license, would then be a part of our religion; but the Code of Georgia forbids our acting according to the dictates of our own consciences, in this particular, and in prescribing what our religion shall *not* be, virtually prescribes what it *shall* be. We protest against this attempt to bind our consciences. Our religion is a matter between us and our God; with which no power on earth has a right to interfere. Soul-liberty is the rightful heritage of all God's moral creatures. Not even over the religion of the slave has civil authority any power, nor yet has it over that of the citizen.

"Involved in this objectionable feature, and forming perhaps a part of it, is another. There are in the State of Georgia, not far from one hundred thousand Baptist communicants, to say nothing of adherents and friends. If the spirit of the section be carried out, the whole of this vast proportion of the population, will be forced to the unhappy alternative, of deciding whether they will obey the law of Georgia or the law of God. If the law were enforced by extreme penalties, we must either violate our consciences or become martyrs. Doubtless some who are among us would forsake their principles in the day of trial; but others, the better part, we hope the great majority, the upright, the conscientious, the pure and the true, would stand by their religion to the last, and say with apostolic boldness: 'Whether it is right in the sight of God to hearken unto you more than unto God, judge ye.' Thus a large proportion of the best part of the population of the State, would be arrayed in hostility to its laws. The rebels would consist, not of the profane and the lawless, but of those whose nature and whose religion prompt them to be peaceable, quiet, loyal and law-abiding. Facts have indeed already transpired which, to some extent, corroborate what has been said. The Baptist church in Columbus, Georgia, with the new Code spread open before their eyes, and with a full knowledge and understanding of the intent and meaning of section 1376, and after a thorough discussion of its provisions, deliberately violated the same, and ordained two negroes to officiate in church matters in the office of Deacon. Should the same intolerant, bigoted and persecuting spirit which prompted the making of the law, be let loose to enforce it, we doubt not, that the Baptists of Columbus would be ready for the gibbet or the stake rather than recede from their principles, and as thousands of Baptists in centuries past, have done, would seal their testimony with their blood.

"It is, however, a remarkable fact, in regard to the law in question, that it has no penalty; and this we regard as another objectionable feature. If we are forbidden to worship God according to the dictates of our own consciences, (for as already said, the licensing of a preacher is an act of worship,) we want to know what penalty we incur. If it be a fine, it will not be the first time that we have been robbed for the testimony of Jesus. If it be imprisonment, we at least have this consolation, that the incarceration of our bodies will be easier to endure than the fetters of despotism on our consciences. If it be death, our history for eighteen centuries has made us familiar with it. As the matter now stands, we are merely liable to be dispersed by a mob without redress. It would seem that the civil authority, either afraid or ashamed to enforce its own laws, turns over the execution of them to the rabble. Virtuous and unoffending citizens quietly worshipping God, are to be made the sport of the profligate and the base. The assembly of the saints of Jesus Christ is liable to be broken up

by a mob, just such as that which in Jerusalem cried out 'Crucify him! crucify him!' and the Code of Georgia provides no remedy but encourages the act. We protest against the execution of laws by the lawless. If we must be arrested and arraigned let it be done not by drunkards and ruffians, (for no others would molest us,) but let it be done by the sheriff. Let not the State shrink from the execution of its own enactments; but let the constable come with his tip-staff and arrest the proceedings of the people of God.

"But while the law in question is in the highest degree objectionable at any time, it is especially so at *this* time. Since we have cut loose from our connexion with that peculiar people whose territory lies North of ours, and since we have been from under their pernicious and unhallowed influence, there has been a very general and a very rapid spread of a sentiment among all our people in favor of ameliorating as far as possible the physical, mental, and above all the moral condition of our slaves. Indeed it is well known among us, that this sentiment would long since have accomplished its benevolent plans, had it not been restrained and held in by Northern fanaticism. But now that that horrid incubus is removed, the feeling long pent up, has broken out, and there is a loud and universal demand for reform. Aside from the wicked interference of abolitionists, which while we were united to them, made reform impossible, our minds have heretofore been so absorbed with the defence of our institutions, that we have neglected to cherish and develop them as we desired to do. *Now*, the barrier to progress is broken down; now, we have the leisure, as we have long since had the disposition, to improve the condition of our slaves. Just at this crisis the new Code steps in and commands the voice of reform to be silent; nay it puts back the sun many degrees on the dial; it reverses the wheels of progress, and puts us back to the days of Puritan bigotry and Popish intolerance; it puts us back and puts us down to a point where we have never been; it reduces us to a level with the legislators of early New England. If just at this point of time we do worse instead of doing better, it would seem that Northern influence, instead of restraining us from good as it has done, has actually restrained us from evil. We trust that the speedy correction of the egregious blunder of the Code, will prevent this false impression from going forth to the world.

"But aside from local or temporary objections, and aside from its attempted despotism over the consciences of men, the most objectionable feature of all, in the obnoxious section, is its heaven-daring impiety. It trespasses not only on the rights of men, but on the rights of God. It dictates to the Almighty of what color his preachers shall be.

"The great majority of the human race are of dark complexion. If one of these among us is called by the great Head of the Church to minister in holy things, the Code of Georgia forbids obedience; it stops the preaching of the everlasting gospel on the ground of a police regulation; it says to Omnipotence, 'Thus far shalt thou go, and no farther;' it allows Jehovah to have ministers of a certain complexion and no other, and so exacting and rigid are these regulations imposed on the Almighty, that they not only forbid his having preachers such as he may choose, but also prescribe that none shall even exhort, or in any way *whatever* officiate in church matters, unless they be approved by this self-exalted and heaven-defying tribunal. Nor is there any reason to suppose that the spirit which prompted the act now under protest would stop, if unchecked, at its present point of audacity. Having prescribed color as one qualification for the pulpit to-day, it might prescribe another qualification to-morrow. Quite likely a certain amount of learning might be called for next, and a multitude of Baptist preachers, and of the most useful men who ever lived, would be suspended from their sacred calling. Next, the *dress* of the clergyman might be prescribed; the surplice and gown might be made obligatory, and the uncouth limbs of our rustic brethren be enveloped in silken canonicals. Next, the *ordinances* of the church might come under legislative review, and Baptists be forced to sprinkle candidates for Baptism, which, in their view, is no baptism at all; or they might be forced to perform some ceremony over their children which they believe to be unscriptural in origin and pernicious

in influence. Next, the question in dispute between the Calvinist and the Arminian might be the subject of the legislative investigation and decision. Next, we might have fire and faggot.

“In short, all history shows, that when the civil power begins to encroach upon ‘church matters,’ (to use the phraseology of section 1376,) it never ceases until it attains to the triple crown and the keys. Nor does it usually make bold beginnings. Like the little section slipped into the new Code, it begins furtively and claims only one thing at a time. Insidious in its approaches, it is the more important that we should be ever on the alert and crush it at its very inception.

“It is worthy of special mention, and ought, for the credit of the State to be put on permanent and public record, that until the adoption of the new Code, the section under protest never was a part of the law of Georgia. It is indeed a question whether it is a law *now*, violative as it is of constitutional rights, adopted as it was in an unconstitutional manner, and inserted, as it was, into the Code surreptitiously. Three persons were appointed by the Legislature to codify existing laws. Their duties extended thus far and no farther. It was never dreamed that they would *make* laws. Indeed, the Legislature, even if it had the disposition, had not the power thus to delegate its legislative authority. The committee of both Houses, who reported on the Code, affirm that they were the more ready to recommend its adoption because no graft had been made upon the old stock, no new feature had been introduced, and, above all, no new principles brought to bear. Persuaded of this, the joint committee recommended the adoption of the new Code. Believing this, the Legislature *did* adopt it; and now, to our astonishment, we find that a new principle *has* been introduced—a principle which is radical and fundamental, and one, too, which is in direct antagonism to the spirit and genius of all American institutions. How such a thing could have occurred is unknown to us. It may have been an accident. Be that as it may, it is to the credit of the Legislature that this act was never read in the hearing of its members three times, as all laws are; nay they never heard it *once*: nor is it probable that at the time of its adoption, a solitary member of either House was aware of its existence.

“Now, therefore, we, the undersigned, in view of the above objectionable features of section 1376, of the new Code, do most earnestly add to the recommendation of His Excellency, the Governor, our prayer to your honorable body that said section be repealed.

“And whereas, furthermore, before the adoption of the new Code, it was the law of Georgia, enacted ——— and to be found, ——— that negroes should not be allowed to preach except on a permit, to be granted by the Inferior Court, and, whereas, said law is obnoxious to the very same objections that have been urged against section 1376, of the new Code, and is, in point of fact, just as real, if not as great a usurpation of ecclesiastical power by civil authority, and is just as insidious in its nature, and as unhappy in its natural results; we therefore, do most respectfully but most earnestly petition that said law be also repealed, or so amended as not to infringe upon the rights of the Church of Christ.

“We have heretofore submitted to this law, not because we acquiesced in its spirit, but because the inconvenience to which it puts us was not very great, and because we were not disposed to make an ado about what *seemed* to be a small matter. But we are now convinced that we ought to have protested at the beginning. The first step in violation of our religious liberties, just as we might have expected, has been followed by a second; and the long standing of the first without rebuke, may now be urged as an argument against its repeal. We are now, therefore, the more in haste to enter our protest against both, lest the same argument be urged in favor of both, and the way prepared for still further encroachment upon the rights of conscience. We maintain in this, as in the former case, that the Church of Christ and the Inferior Court are two separate organizations, having each a distinct jurisdiction. The preachers of the gospel are the officers of the church; and the Inferior Court has no more right to say who shall be the officers of the church than the church has to say who shall be the officers of the Inferior Court. We have to confess that we are to blame for not having protested against this law before; but now repenting of this our

fault, especially since we have seen the consequences of our negligence, we hereby declare that we cannot conscientiously submit to its provisions: and as we desire, above all things, to be a law-abiding people, we earnestly pray for its repeal, and for the repeal of any other law which may infringe, in the slightest degree, on the religious rights of *any one*.

"In this petition we have spoken of ourselves exclusively as Baptists. We do not, by this, mean to intimate that we are the only people who object to the laws in question. On the contrary, we believe that now that the bearing of these laws has been brought to light which heretofore was not observed, the whole population of the State would unanimously join with us in the petition; and if there be but few signatures hereunto annexed, it is only because in our haste to get the matter before your honorable body, we have not taken the time to secure a larger number.

"And now respectfully but earnestly urging upon you this, our petition, and praying the blessing of God upon you individually and collectively, upon the State and upon the Confederate States,

"We have the honor to be your fellow-citizens,

D. E. BUTLER,	N. M. CRAWFORD,
THOMAS STOCKS,	T. R. THORNTON,
T. J. BURNEY,	J. L. BLITCH,
J. R. SANDERS,	S. P. SANFORD,
N. HOBBS,	H. C. PEEK,
JOHN E. JACKSON,	JAMES BURK,
THOMAS MOSLEY,	JOHN B. SHIELDS,
J. R. KENDRICK,	W. S. STOKES,
A. B. SHARP,	WILLIAM E. WOODFIN,
J. E. WILLET,	P. ROBINSON,
H. H. TUCKER,	W. B. CRAWFORD,
E. E. JONES,	JOHN B. WALKER,
ISAAC L. CARY,	L. M. WILLSON,
WILLIAM HEARN.	

EDUCATION OF COLORED MINISTERS.

Since the emancipation of the colored race, and the constitution of Baptists among them into churches separate from the whites, the question as to the education of their ministers has assumed momentous proportions. On that question, our people at the South at large, and in this State, have expressed decided views. The Southern Baptist Convention, in its session at Charleston, 1875, said: "In the impoverished condition of the South, and with the need of strengthening the special work which the Southern Baptist Convention is committed to prosecute, there is no probability of an early endowment of schools under our charge for the better education of a colored ministry. The Convention has adopted the policy of sustaining students at the seminaries controlled by the American Baptist Home Mission Society. It is much to be desired that larger contributions for this purpose may be secured from both white and colored Baptists." And with regard to this work as prosecuted in our own State under the auspices of the Home Mission Society, the Georgia Baptist Convention said, in 1875: "The Institute for colored ministers, under the care and instruction of our esteemed brother, J. T. Robert, is doing a noble work for our colored population. We trust that many will avail themselves of the excellent course of instruction there, and that the school may prove an incalculable blessing in evangelizing and elevating the race." In 1876, it said: "We are pleased to observe that the enterprise of educating colored Baptist ministers, at Augusta, Georgia, is in successful operation," and bespoke "the confidence of the brethren for the enterprise." It said, in 1877; "We recommend the school to the patronage of our people." In 1878, it said: "We recommend our brethren to aid in sending pious and promising young men who have the ministry in view" to this school; a recommendation which was "*urged* in view of the fact, among other facts, that Romanists are making strenuous efforts to

control our colored people, by giving them cheap or gratuitous education." It said, in 1879: "The institution deserves our sympathy and most cordial cooperation. It is doing a most important work, and is indispensable as an educator of this most needy class of our population." Some may doubt whether it is not yet too soon to anticipate the verdict of history in this matter; but may we not with reasonable confidence persuade ourselves that posterity will recognize in these views of the two Conventions, 'the sound wisdom which the Lord layeth up for the righteous?' Beyond all question, at least, ignorance is *not* the mother of devotion; and not to educate the ministry of a race would be to doom its churches to extinction, or to a corruption worse than extinction.

PEDOBAPTIST MINISTERS AND IMMERSIONS.

It is rather difficult for us, at the present day, to realize the extent to which, what we are accustomed to designate pulpit "affiliation," was carried by some of the most eminent ministers of our denomination at the close of the last century, and at the beginning of the present one. Of course there existed a corresponding inclination to "Christian union," which the well-defined denominational lines, of the present day, render almost incomprehensible to us. A few extracts from some hitherto unpublished manuscripts of Dr. Adiel Sherwood's, bearing on this point, will be given, to enable us to obtain an idea of the sentiment existing at the time of which our record treats. He writes: "Landmarkism was not developed among Missionary Baptists, in Mercer's day. He admitted Pedobaptist ministers into his pulpit, especially agents that were pleading the cause of benevolence. His father before him, Silas Mercer, used frequently to make tours of preaching with the Rev. William Springer, one of Jesse's instructors in the learned languages. He was a learned Presbyterian, and the first minister of that order ordained in the up-country. Ministers of all denominations were invited to seats in both the Georgia Association and State Convention, when Mercer was Moderator." See Minutes of the Georgia Association and State Convention for 1824, 1833, 1834—"ministers of our own and other denominations, not of this body, were cordially invited to sit with us." So, by the Convention in 1826, 1827, 1828, 1829, 1830, 1832, 1833—"ministers of all denominations." Messrs. Davis and Kennedy, in 1826; Webster, in 1828; and Reed, in 1832, took seats. Both Silas and Jesse Mercer frequently preached with Mr. Springer, a Presbyterian. Between 1820 and 1830, Dr. Cummins preached regularly a year, once a month at Shiloh, Greene county, in his trips into Oglethorpe or Clarke. At the close, the church offered him one hundred dollars for his services, which he declined, observing that it was in his route, and hence no trouble.

It was well known that, for two years, Dr. Holcombe was the regular pastor of a congregation composed of different denominations, in Savannah—1800 and 1801; but, if any one supposes him to have been an open-communionist, he has but to read the following from the Analytical Repository of September and October, 1802, in a published letter on mixed-communion:

"I perfectly agree with you that, desirable as *union* among Christians is, it must never be sought at the expense of *integrity*; but an object so important, you will readily admit, ought to be promoted by all means in our power, consistent with the *word of God* and a *good conscience*. Be assured, my brother, that it is only on the ground and principles of eternal truth that I seek *union*. My public expressions, you will find, admit of no other construction. God forbid that I should ever, intentionally, deviate a hair's breadth from *rectitude*, or, which is the same thing—*the rules of the gospel*.

"Among other important object which, as a writer, I have in view, I wish to show to the world that the Baptists hold no illiberal sentiments, and are not only *willing*, but *desirous* to meet their brethren of other persuasions, on any fair grounds, with a view to a scriptural accommodation of existing differences, as far as these may be inimical to peace and our success against the common enemy."

Jesse Mercer's sentiments on this subject may be learned in an extract from

a Circular Letter of the Georgia Association, written by him in 1821. He presents briefly the reasons why Baptists "cannot reasonably hold communion at the Lord's table with those who, in Christian profession, differ in faith and practice, to-wit: 1. Because the union is broken and the dependence lost between you and them, so that union would be a shadow without any proper substance—too pretensional for sacred and sincere Christianity. 2. Because there is no discipline instituted among the denominations, the influence of which can preserve such an attempt at communion from the grossest impositions and wildest disorders; and, of consequence, must be absurd, until some regulation be established among the parties and they all agree 'to walk by the same rule,' and 'to speak the same thing.' 3. Because you and they are not, and, in the present state of religious affairs, cannot become members together of the same body; whice is a capital requisition in the gospel to a meet communion. And 4. Because the principles and practices which first produced and still prolong the difference of denominational character among professed Christians, are so heterodox and discordant, that the maintaining of the one is, of necessary consequence, the destruction of the other. To attempt communion in such a state of things, would be to form a religious chaos, and to promote envy and strife as the legitimate tendency. This may be exemplified immediately, by reference to the ordinance of baptism; if the Pedobaptists establish their baptism as true, yours is absurd; but if yours be maintained as the gospel ordinance, then theirs is no baptism at all. It must, then, be improper and disloyal to attempt communion until these discordant principles are done away, and the parties conciliated in Christian love and unison; yet, dear brethren, we exhort and admonish you to carry yourselves towards them as Christian professors; engage with them and invite them to engage with you in exercises of devotion and enterprises of usefulness; go with them freely as far as you can preserve a good conscience and the fellowship of your brethren, and stop where you must, according to the Scriptures."

While courtesies were extended to Pedobaptist ministers as *preachers* by our denomination in the early years of the century, it is certain that their *official acts*, as ministers, were not recognized as valid by the denomination. In 1811, the Ocmulgee Association rejected the application for membership of the Richland Creek church, in Twiggs county, deeming its constitution invalid, because the ordination of Elijah Hammack, one of the two ministers forming the presbytery, was invalid, and because *one minister alone*, Rev. Isaiah Shire, could not form a presbytery. The ordination of Elijah Hammack was invalid, because he "was ordained by William Lord, whose ordination was considered invalid;" and *his* ordination was considered invalid because "he was ordained by a presbytery not of our faith and order"—that is, by Pedobaptist ministers. The defect in the constitution of the Richland Creek church was remedied, for we find it and four others "found sound and orthodox, and cordially received," in 1812.

The denomination had been much agitated about twenty years previous to this strict action of the Ocmulgee Association by a little remissness on the part of the Georgia Association itself, and had gained wisdom by experience. It happened thus: In 1788, at Clark's Station, the Association admitted as a "help" *James Hutchinson*, who had formerly been a Methodist preacher, and who, on a profession of his faith, was "baptized by immersion," (as the Minutes of that year express it,) by Mr. Thomas Humphries, a Methodist minister. Mr. Hutchinson was received into the Clark's Station church on his Pedobaptist immersion, "having declined the Methodist discipline and communion," and having made a public declaration of his experience. Jesse Mercer himself was present at that session of the Georgia Association, and was, with Alexander Scott, Jacob Gibson, Thomas Mercer, Ezekiel Campbell, and others, admitted as a "help." Writing mostly from memory of this matter, Mr. Mercer says, in his history of the Georgia Association, that Mr. Hutchinson appeared at the Association and, after requesting it, was permitted to relate his experience with a view to uniting with the Clark Station church. His relation being satisfactory, he was received into membership. "But although he gave up the Meth-

odist discipline and doctrines and embraced fully those of the Baptist denomination, he did not feel at liberty to give up his baptism, having been immersed upon a profession of his faith by the Rev. Mr. Humphries, a regular minister of the Methodist connection."

This was made a question for the Association to consider, and it decided to admit Mr. Hutchinson on his Pedobaptist immersion, though many were opposed to it. Eloquent and truly fervent in spirit, Mr. Hutchinson conciliated many, and did much good as a minister. He went to Virginia on a visit to his relations, and continued his ministrations there with great success, receiving and baptizing about one hundred persons, as the fruit of his labors, and organizing them into a church, but when the church applied for admission into an Association, it was rejected on account of the invalidity of their baptism.

Thus was practically shown how invalid are the official acts of ministers not of our faith and order—in plain terms, of unbaptized ministers. Mr. Hutchinson afterwards submitted to valid baptism, and all his people, but two or three, followed his example. "Thus," Mr. Mercer says, "terminated a most fierce and distressing controversy."

In the very year, 1811, that the Ocmulgee Association rejected Pedobaptist immersion, the Georgia, having by experience and instruction grown wiser in church order, "*Resolved*. That the subject of the next Circular Letter be our reasons for rejecting Methodist or Pedobaptist baptism by immersion as invalid, and that brother Mercer write the same." The Circular Letter was written and unanimously adopted at the session of 1812, having previously been examined by Abraham Marshall and E. Shackelford, at Mr. Mercer's own request. It is here given in full:

"The Elders and brethren of the Georgia Association to the brethren they represent—Greeting:

"Beloved in Christ—From our earliest connection, we have studiously selected for the subjects of our addresses to you, those doctrines and duties which seemed the best suited to confirm and increase your faith in Christ; to edify and comfort your hearts, being knit together in love; and to lead you on to that light and perfection which would honor and commend the cause in which you have embarked, and reflect the highest praise and glory of God who has called you into his marvellous light. But while you have endeavored to keep yourselves unmixed with, and unspotted from, the world as a *chaste virgin to Christ*, you have excited some unpleasantness among the religious denominations around you, because you have not found it consistent to admit *them* and their *administrations* as ORDERLY AND VALID. We therefore propose as the subject of this letter, *the reasons*, briefly, *which lead us to deem Pedobaptist administratiions*, though in the proper mode, *invalid*. That this subject may be as clear as our epistolary limits will admit, we propose to lay down a few scriptural propositions, whose legitimate inferences will, we trust, bring into, though a concise, yet sufficiently, clear view, the reasons in question.

"I. *The APOSTOLIC CHURCH continued through all ages to the end of the world, is the only TRUE GOSPEL CHURCH.*

"The truth of this proposition is not only frequently intimated, but strongly affirmed by the prophets. They speak of a glorious state of religious affairs to take place on the coming of the Messiah, which they say shall continue or endure, as the sun, or days of heaven—Psalm lxxxix, 29, 36, 37; shall never be cut off—Isaiah lv, 14; and shall stand forever—Daniel ii, 44. Christ affirms nothing shall prevail against His church, no, not the gates of hell—Matthew xiv, 18. But John puts this point beyond all contradiction in his prophetic history of the Church, in which, though he admits of various outward modifications, he maintains an uninterrupted succession from the apostolic age, till the world shall end.

"II. *Of this Church CHRIST is the only HEAD, and true source of all ecclesiastical authority.*

"Although the Scriptures are illumined by this truth, yet it may not be impertinent to cite a few passages in point. To me, says Christ, is authority given—John v, 22, 27. And knowing the love of power, and the strong propensity to

rule, in the human heart, He frequently and emphatically declares Himself, to His apostles, to be their only Lord and Master—Matthew xxiii, 8, 10. The apostles concur in ascribing this honor to Him; and transmit it to all after ages of the Church—Acts ii, 36; Ephesians i, 22, and v, 23; Collossians ii, 10. But the commission of the apostles, the matter, manner, and majesty of which are enough to make a saint triumph, an angel rejoice, and a devil tremble, caps the whole—Matthew xxviii, 18, 19.

“III. *Gospel ministers are servants in the Church, are all equal, and have no power to lord it over the heritage of their Lord.*

“By the examples of a little child in the midst, and the exercise of dominion over the Gentiles by their princes, our Lord teaches humility, and denies to His apostles the exercise of lordship over His Church—Matthew xviii, 2, 6; xx, 25, 26. He calls them *brethren*, and directs that they should not be called *masters*, but servants—Matthew xxii, 8, 11. The Acts and Epistles of the apostles show their observance of their Lord’s commands. Here we see them the MESSENGERS AND SERVANTS of the churches, which proves the power to be in the churches and not in them—Acts vi, 5; xv, 4, 22; 2 Corinthians viii, 23; Philip-pians ii, 25; 2 Corinthians iv, 5. Timothy is instructed how to behave himself in the church, which is the *pillar and ground* of the truth; but if the power had been constituted in him, the advice should have been given the church, that she might have known how to behave herself in the presence of her BISHOP—I Timothy iii, 15, compared with Matthew xviii, 17.

“IV. *All things are to be done in FAITH, according to the gospel pattern.*

“Faith is made capital in the Scriptures, and the want of it equals unbelief. The house of Israel is often complained of for the lack of it; the apostles are admonished to have it, and upbraided for their unbelief—Deuteronomy xxxii, 22; Mark xi, 22; xvi, 14. The apostle Paul declares, without it it is impossible to please God, and that he that doubts of what he does is damned in doing it because he acts without faith—1 Corinthians iv, 13; Hebrews xi, 6; Romans xiv, 23.

“From these propositions, thus established, we draw the following inferences, as clear and certain truths:

“I. That all churches and ministers who originated since the apostles, and not successively to them, are not in gospel order; and therefore cannot be acknowledged as such.

“II. That all who have been ordained to the work of the ministry without the knowledge and call of the Church, by popes, councils, etc., are the creatures of those who constituted them, and not the servants of Christ, or His Church, and therefore have no right to administer for them.

“III. That those who have set aside the discipline of the gospel, and have given law to, and exercised dominion over, the Church, are usurpers over the place and office of Christ, are against Him; and therefore may not be accepted in their offices.

“IV. That they who administer contrary to their own, or the faith of the gospel, cannot administer for God; since without the gospel faith He has nothing to minister; and without their own He accepts no service; therefore the administrations of such are unwarrantable impositions in any way.

“Our reasons, therefore, for rejecting baptism by immersion, when administered by Pedobaptist ministers, are:

“I. That they are connected with churches clearly out of the apostolic succession, and therefore clearly out of the apostolic commission.

“II. That they have derived their authority, by ordination, from the bishops of Rome, or from individuals, who have taken it on themselves to give it.

“III. That they hold a higher rank in the churches than the apostles did, are not accountable to, and of consequence not triable by, the Church; but are amenable only to or among themselves.

“IV. That they all, as we think, administer contrary to the pattern of the gospel, and some, when occasion requires, will act contrary to their own professed faith. Now as we know of none implicated in this case, but are in some or all of the above defects, either of which we deem sufficient to disqualify for meet gospel administration, therefore we hold their administrations invalid.

"But if it should be said that the apostolic succession cannot be ascertained, and then it is proper to act without it; we say, that the loss of the succession can never prove it futile, nor justify any one out of it. The Pedobaptists, by their own histories, admit they are not of it; *but we do not*, and shall think ourselves entitled to the claim until the reverse be clearly shown. And should any think authority derived from the MOTHER OF HARLOTS sufficient to qualify to administer a gospel ordinance, they will be so charitable as not to condemn us for preferring that derived from Christ. And should any still more absurdly plead that ordination received from an individual is sufficient; we leave them to show what is the use of ordination, and why it exists. If any think an administration will suffice which has no pattern in the gospel, they will suffer us to act according to the divine order with impunity. And if it should be said that faith in the subject is all that is necessary, we beg leave to require it where the Scriptures do, *that is, everywhere*. But we must close. We beseech you, brethren, while you hold fast the form of your profession, be ready to unite with those from whom you differ, as far as the principles of eternal truth will justify. And while you firmly oppose that shadowy union so often urged, be instant in prayer, and exert yourselves to bring about that which is in heart, and after godliness. *Which the Lord hasten in its season.* Amen, and Amen!

"A. MARSHALL, Moderator.

"JESSE MERCER, Clerk."

EXTRACTS FROM DR. SHERWOOD'S MANUSCRIPTS.

For many years Dr. Adiel Sherwood was engaged in collecting materials for his *Gazetteer* and for a history of the Baptists of Georgia. From the material left by him we have made a few extracts on different subjects from his manuscripts, which were written about the year 1840.

"*Sabbath-schools.*—These were encouraged by the resolutions of Associations, and established in every church in some counties, but were neglected in others. The author commenced one at Trail Creek meeting-house, near Athens, in July, 1819. The Anties opposed them, and excluded some persons for attending and allowing their children to attend; but the denomination, generally, have approved them, and have used untiring efforts to circulate knowledge among all classes."

"*Perusal of the Scriptures.*—This has been frequently enjoined from the pulpit and by Associations. In 1834, the Central Association recommended that each church member read the Bible through during the year. This was complied with by several. Other Associations followed in this recommendation, the practice became quite general, and the Bible was perused more than ordinarily. If the religion of Protestants is founded on the Bible, surely they ought to peruse its sacred and enlightening pages!

"It is not to be inferred from these remarks that the Bible was not frequently read through by many persons prior to this recommendation, but only that this increased the amount of reading, and probably swelled greatly the number of readers."

"*Sanctity of the Sabbath.*—On this subject the Associations have expressed themselves freely—that the Sabbath ought to be religiously observed by abstaining from all amusements and all labor, works of mercy and necessity excepted. Yet there are many violations by members of the church, such as visiting, travelling, etc. The following clause is found in the Circular of the Georgia Association, 1832:

"While we admit that there are some professing Christians who suppose that keeping the Sabbath constitutes the very essence of piety, we maintain that he who makes no difference between it and other days is far from the *true faith*."

"*Slavery.*—Similar sentiments to those manifested in the following have been expressed by a large number of Associations:

"*Resolved*, That we understand the Scriptures fully to recognize the relation of Christian master and Christian servant, without the shadow of censure on

the existence of such relation, but that they give full directions how each party should fulfill the duties of such relation.' Minutes of the Georgia Association for 1835."

"*Treatment of Slaves.*—A query on this subject is answered by the Ocmulgee Association in 1819: 'They should treat them with humanity and justice (Eph. 6: 9; Col. 4: 1), and we recommend the members to watch over each other, and if any should treat them otherwise, that they should be dealt with as transgressors.'

"Some churches think that when a slave, a member of the church, disobeys his master, that he should first be cited to the church, and, without satisfaction being given, should be excluded: then the master is at liberty to chastise. But that slaves ought to be cited for disobedience is not avowed by many.

"Slaves generally attend worship every Sabbath, and frequently constitute the larger part of the congregation. The religious ones commune at the same table with their masters. Prior to 1829 there was no law to prevent their being taught to read. In the fall of that year, an inflammatory pamphlet, by Walker, was found in Savannah, by the pastor of the African Church, (an aged and pious African, whose good conduct had purchased his freedom,) and immediately carried to the Mayor; he forwarded it post-haste to the Legislature; and the law referred to was passed.

"The Scriptures are read, however, to their servants, by many families *statedly*, and by most pious families *occasionally*. Missionaries, among the Methodists, especially, go around to preach exclusively to the blacks; much oral instruction is given, in many counties systematically; and many servants know a great deal about the doctrines of the Bible.

"Twenty years ago there were dozens of ordained negroes who used to preach every Sabbath to those of their own color; but the churches have not ordained any lately, though many are licensed, and preach as occasion and convenience may require.

"The African churches in Augusta and Savannah have regularly ordained ministers of their own color—men generally of excellent character, capable of reading the Scriptures and expounding their meaning.

"The owner who treats his slaves cruelly, or feeds and clothes them scantily, is sure to be looked upon with suspicion and contempt; yet there are many, no doubt, who do not act the good master's part."

"*Rough Estimate of Labor Performed.*—The missionaries have performed about fifteen years' labor in destitute parts of the State, *i. e.*: their labors have been equal to the services of one man constantly for that number of years. This is a low estimate: probably twenty-two years would be nearer the truth. They established the first churches in the bounds of the Western Association—in Troup and contiguous counties—out of which the body was formed, in November, 1829. The principal missionaries [in that section] were James Reeves and John Wood.

"The first churches, too, in the Cherokee country were organized by the missionaries of this body—Jeremiah Reeves, Philips and Pearson. Several of those churches which are in Randolph, Lee and other counties, in the Bethel Association, were gathered by the labors of Travis Everett.

"The missionaries of the Convention have circulated, too, Bibles and other good books, besides thousands of tracts on religious subjects designed to amend the heart and life. Volunteer missions, also, have been made by the friends of the institution into various parts of the State, in order to remove prejudice and stir up the churches to practical duties.

"Thousands of volumes of standard books have been given to ministers for their improvement, about twenty of whom have been sustained at schools and academies for a longer or shorter period.

"About \$25,000 have been contributed to foreign missions.

"The benefits of the Manual Labor School began in 1833. B. M. Sanders, Principal, will never be fully known till the light of eternity shines upon us. Various revivals have been experienced—one commencing in 1827, one in 1834, another in 1837, others in 1839 and 1840."

APPENDIX.

BOUNDARIES OF GEORGIA.

The boundaries of Georgia, by the charter of the Province, included all the territory "which lies from the most northern part of a stream, or river there, commonly called the Savannah, all along the sea coast to the southward, to the southern stream of a certain other great water or river, called the Altamaha, and westwardly from the heads of the said rivers, respectively, in direct lines to the south seas; and all that share, circuit and precinct of land, within the said boundaries, with the islands on the sea, lying opposite the eastern coast of the said lands, within twenty leagues of the same, which are not inhabited already, or settled by any authority derived from the crown of Great Britain," etc. By the "south seas" here was meant the Pacific Ocean. Practically, the claim under this charter never extended west of the Mississippi river, as we learn by the fourth article of the treaty between the United States and Spain, dated October 27th, 1795. "It is, likewise agreed that the western boundary of the United States, which separates them from the Spanish Colony of Louisiana, is in the middle of the channel or bed of the river Mississippi, from the northern boundary of the said States to the completion of the thirty-first degree of latitude north of the equator." By the Constitution of the State of Georgia, adopted May 30th, 1798, the boundaries of the State are described as extending from the mouth of the Savannah to the northern boundary line of South Carolina, thence west to the Mississippi; down the middle of that river to the thirty-first degree north latitude; thence to the middle of the Apalachicola, or Chattahoochee, river; thence along the middle thereof to the junction of the Flint river; and thence along the middle of St. Mary's river to the Atlantic coast, and so back to the mouth of the Savannah river. All this, Georgia claimed as eminent domain; but it was the Indian titles to this land which was purchased in Augusta, and it was this purchase, by treaty, from them, which gave Georgia her real title to all that land.



BIOGRAPHICAL COMPENDIUM
AND
PORTRAIT GALLERY.

“I will give you pastors according to mine
heart, which shall feed you with knowledge
and understanding.”

—JEREMIAH 3:15.

ERRATA.

Page 7, for "Elijah Moon Amos," read "Elijah Moore Amos."

Page 65, 20th line from bottom, for "following autumn," read "meantime."

Page 65, 19th line from bottom, for "about this time," read "when about sixteen."

Page 65, 17th line from bottom, after "determined," insert "when nineteen."

Page 66, 7th line from bottom, for 1869, read "1868."

Page 67, 2d line from bottom, for "Pickens," read "Anderson."

Page 82, for "Joel W. Butts," read "John W. Butts."

BIOGRAPHICAL COMPENDIUM

AND

PORTRAIT GALLERY.

ALEXANDER POPE ABELL.



"STAR differs from star in glory," we are told by an apostle. A like difference obtains, doubtless, among the lives which find reverent, loving record in this volume. But the mass of those who scan the "midnight pomp" of the heavens, can never know how far the greater or less brightness of the stars is inherent in themselves, and how far it depends on accidental circumstances—such, for example, as distance in space. Beyond all question, indeed, there are orbs twinkling so faintly in the remote depths of the firmament as not to catch the heedless glance, which, if brought as near to the earth as our

sun, would pour on the vision, in comparison with that luminary, a seven-fold blaze of intolerable splendor. And so, as regards these lives, who shall venture to say which was really most lustrous with that only glory of the soul—the righteousness, knowledge and "holiness of truth" which constitute the divine image? Who shall take the *role* of the prophet, and tell us which of them is destined to glow with surpassing brightness, when the obscuring mists of human misapprehension clear away, and that light of God which alone makes manifest, shines through and through them all? We at least put from us every thought of presumption like this, and proceed to trace, lovingly and reverently, such record of each as lies within the range of our humble capabilities.

The arrangement of the sketches in alphabetical order requires us to begin with ALEXANDER POPE ABELL, a man who never sought the first place in his life, but has often been constrained to accept it by the confidence and affection of his Christian brethren. Born on the 23d of July, 1817, four miles west of Charlottesville, Albemarle county Virginia, the eldest of three brothers, sons of Rev. John S. and Lydia B. Abell, Alexander Pope Abell has made an impress on the Southern Baptist work, almost unique in character and results. He has spent a busy life in works of love. His first impressions were made by the teachings of his father, an honored minister of the Baptist denomination. Although he was not baptized until 1833, yet, when but fifteen years of age, he undertook the management of a Sunday-school in the mountains near his home. He was baptized by Rev. R. L. Coleman and joined the Baptist church in Charlottesville. His first Christian experience amid his native mountains, fashioned in the stern school of the early Virginia Baptists, was followed by a tender longing to be useful in the Master's cause as a private member of the church. He entered into the Sunday-school work on a broader, higher plane than was known in that day. The rough experience of his early life well fitted him for the toils, the tears, the triumphs which should follow in after years, when as an intelligent Christian he should labor for souls.

As a business man he has had an extended experience. Earnest, honest, faithful in all things, his promotion was rapid and success secured. Clerk, partner, head of firm, cashier of bank, secretary and manager of a large insurance company, vice-president of a national bank, president, manager of a firm doing a large home and foreign business in Savannah, his business hours have been fully occupied. Millions of wealth have passed through his hands and every dollar has been accounted for; and all for whom he labored have given the certificate—"Well done, good and faithful servant."

At an early period of his religious life, the brethren of his church desired to have him set apart for the ministry. As an earnest, ready, impressive speaker, he had awakened a strong persuasion in those around him as to his qualification in this respect. Perhaps few of our best scholars have so extended a vocabulary of pure English or use such elegant language. He has paid great attention not only to the pronunciation but to the exact meaning of words; consequently, whatever he may say, is couched in simple, strong terms, and necessarily makes a due impression. He decided not to allow himself to be ordained, believing that he was called to labor as a private member.

His work was commenced among the lowly. He started an afternoon Sunday-school five miles from Charlottesville, which for several years he kept up as an "Evergreen School," in the face of the prediction that a country school could not be maintained through the winter in that part of Virginia. At the same time he also had charge of the Baptist school in town. His health failing he removed to Staunton, Virginia, where he worked up a fine school. Previous to this school, the denomination had little or no representation in that town. The church organized from this school is to-day one of the strongest in Virginia, outside of Richmond.

Wherever he has lived, he has been called to the head of a Sunday-school; in Charlottesville, Staunton, Virginia, Savannah, Georgia, Greenville, South Carolina, where he is in charge of a flourishing mission school. He was elected deacon of the Charlottesville church, also in Staunton, Savannah, and Greenville. In August, 1840, he was appointed clerk of the Albemarle Baptist Association, and held this office until 1872, when he was elected Moderator. He removed to Savannah, Georgia, that year, and was elected clerk of the New Sunbury Association. He was secretary of the General Baptist Association of Virginia eighteen years, and secretary of the Southern Baptist Convention at several of its sessions.

He has passed through all the offices of the different temperance organizations, taking an active part in this work.

Previous to the war he was actively engaged in the religious instruction of the colored people. Every Sunday he met with them for Bible reading, singing and prayer. It is a significant fact that the colored Baptists have two fine churches, one of them, the handsomest church-building in Charlottesville. So well grounded are these brethren in the faith and practice of our denomination, that no other denomination has been able to establish a church among the colored people—at least so far as this writer knows.

Mr. Abell has always taken a deep interest in the religious welfare of young men. Especially has this been the case since the loss of his only son, who, a boy in years, gave his life for his country in 1864. This blow was crushing to the loving parents. God mercifully sustained them and the love which the father had given the son was not buried in the grave, but, hallowed and purified, it was consecrated to the service of the Master in efforts to save the young men around him. His labor has not been fruitless. Young men all over our southern land speak lovingly of the tender words which this good man spake while urging the claims of God on their hearts and lives. Hundreds of young men who have studied at the University of Virginia look upon Mr. Abell as their spiritual leader.

He has, for a number of years, advocated the earnest consecration of all Christians to active service "in the Lord." Through his efforts, many blessed meetings have been held by the private members during the sessions of the various Associations in Virginia and Georgia.

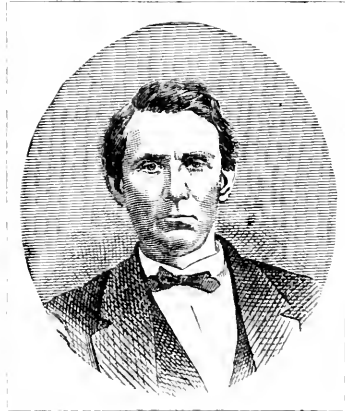
Mr. Abell is a man of strong convictions, unyielding in the line of duty, ready to confess his faults and mistakes; of a warm, tender, charitable disposition, always looking for the good points of those with whom he comes in contact; courteously in his manners, having all the graceful affability belonging to the old-time Virginia gentlemen, he makes friends wherever he goes and his presence in every family is hailed with delight by old and young.

Married at twenty years of age to Miss Ann McLeod, a Scotch lady, whose ancestors figured largely in the history of their fatherland, his wife has proved a helpmeet indeed. The raven-locked young man and the fair-haired lass have travelled, side by side, forty-three years, sharing sorrows and joys, helping and encouraging each other—and now that the hair is bleaching and the body bending in the long years, the same loving, tender smile, the same pleasant, encouraging words, greet friends and neighbors from the man and wife, and people feel that it is good for them to meet this Christian couple. Mr. Abell has his only child, Mrs. R. S. Morgan, living with him. His home-life is very beautiful. Romping with his four grand-children, he the merriest and noisiest, the little ones know the friend, the sympathizer—the father.

THOMAS JEFFERSON ADAMS.

“The kingdom of God came not with observation;” and its history through every age attests that the men whose career is most free from outward show are not always the least effective workers in that kingdom. A life passed in a narrow sphere, apart from the great centres of society, and attracting little notice or applause from the world at large, may yet be luminous with the illustration of high principles, and rich with the harvest of abundant and abiding usefulness. This truth, too precious to humble souls ever to grow trite, is exemplified in the work of T. J. ADAMS as a preacher and a teacher.

He was born in 1834, graduated in 1850, entered immediately on teaching as a profession in his native county, Washington, and has pursued it ever since. There is a point of view, and *that* not the least philosophical, from which the Schoolmaster shows as almost the central figure of our century; and the labors of Mr. Adams in this department for thirty years have purchased to him a good degree among educators. Under the light of his own experience he has struck out new and striking methods of tuition. In the “Practical School” now conducted by him at Linton, Hancock county, he instructs, not by text-books only or chiefly, but by lectures, illustrations, ocular demonstrations, with experiments, objects, etc. This is a wide and important departure from the customary reliance on mere theoretical routine; but he has advanced further and higher. On commencing his profession he found that he learned more the first year he taught than ever before, and was thus brought face to face with the principle, that the attempt to impart knowledge is a potent agency in acquiring it. To secure the benefit of this principle for the youth entrusted to his care, he decided to make his pupils in some sort teachers. Each pupil is required to consult his text-book on a particular subject, and then, without the book, to lecture on that subject, after Mr. Adams, giving illustrations, making experiments, etc. In this way not simply the faculty of memory is cultivated, but



power of expression, ability to pursue consecutive trains of thought, and skill in reducing knowledge from shadowy forms of theory to practical and profitable applications. As the result of long trial, he pronounces these methods wonderfully effective in the self-development of students.

On his conversion he became a Baptist, after a prayerful personal investigation of the New Testament—that only teacher in the true school of theology, Acting here, too, on the principle of acquiring knowledge by attempting to impart it, and obeying the voice of “the Spirit and the Bride” which called him to the work of saving souls, he became a minister of the gospel. For more than twenty years he has, like John on the banks of the Jordan, pointed men to “the Lamb of God who taketh away the sin of the world;” serving the Sandersville, Island Creek, Darien, Ohoope, Union, Bethlehem and other churches in Washington and Hancock counties. He is highly esteemed by his churches as a good preacher and a fine pastor. As fond of preaching as of teaching, he frequently says, “They are the two highest callings in the world.” During his ministry he has baptized many believers in Christ. He is Moderator of the Washington Association, and exerts a very great influence in that body, in the churches, and in society. It is the verdict of “the jury of the vicinage,” which has known his manner of life from his youth, that he is a noble, generous, unostentatious, high-minded Christian gentleman.

AARON ADKINS.

AARON ADKINS was born in Warren county, Georgia, August 24th, 1794. As his parents were among the early settlers of the State and comparatively poor, he possessed, when young, very limited opportunities for mental development. But as soon after his marriage as his worldly circumstances allowed him to spare the time from personal labor, he went to school with three of his own children, to repair this lack of early education, and manifested through life a force and balance of intellect that would have won success in almost any undertaking on which he might have concentrated his energies.

He was baptized by Elder James Grenade and united with Little Brier Creek church, March, 1821; became its clerk, January, 1827; was licensed to preach, 1830; and was admitted to full ministerial functions, March, 1836, by ordination at the hands of Elders Huff and Perryman. The year following began his pastorate of Brier Creek church, which was to continue, with the exception of two years, until his death. During a little more than a quarter of a century, he baptized into its fellowship 265 whites, besides a large number of colored persons. He was pastor of Friendship church also, and gathered a goodly band into that.

While he benefited by the improvement in manners consequent on the increase of wealth and learning in the country, he never attained to a very polite carriage in private intercourse with society, or to a graceful manner in the pulpit.

He was somewhat above the ordinary stature, of striking personal appearance, with a countenance expressive of meekness, kindness and reverence. Transparent in character, seeking worthy ends openly, holding his passions under firm control, he possessed “the ornament of a meek and quiet spirit,” and yet was not lacking in courage or disposed to withhold an expression of opinion in the face of opposition. His domestic life was exemplary, and family worship was maintained by him, with the requirement of attendance on the part of all its members. His judgment in the management of his pecuniary affairs was excellent, and secured him a large estate, though he started in life with nothing or next to nothing. But he withstood the seductions of cov-

etousness—that vice which Dr. Wayland used to say would destroy the souls of more professed Christians than any other, and for many years before his death was content if his possessions yielded a support to himself, his family and his servants. He did not read extensively, but spared no pains to secure a knowledge of ecclesiastical history, and made the Bible “the book of books.” His sermons were chiefly doctrinal, but not without a constant reference to practice; and while he made no pretension to the graces of oratory, he had that “unction from the Holy One,” which, if it entertains the hearers less, more powerfully and permanently affects them.

ELIJAH MOON AMOS.

ELIJAH MOON AMOS, was born in Montgomery county, Alabama, November 27th, 1818. He was the only son of Captain Charles and Phalba Amos: the former having been Captain in the American army of 1812 and 1814. Both his maternal and paternal grandfathers were Captains in the war of American Independence. By the death of his parents he was left a destitute orphan in his ninth year, dependent on his mother's relatives, with whom he remained four years. He was then carried to Knoxville, Georgia, by his uncle Elijah Moon Amos, after whom he was named, and by whom he was reared and partially educated. In youth he was, for five or six years, disabled and tortured by an attack of white swelling, which interfered with his education but enabled him to devote much time to reading works in history, biography, romance and poetry. When sufficiently restored he became a salesman in his uncle's store, and so remained until his twenty-second year, when he was taken into partnership.



In the year 1841, (December 21st.), he was united in marriage to Miss Lucinda Ansley, the result of which union was the birth of eight children—four sons and four daughters.

In the summer of 1842, he was converted to God, and after due reflection and investigation connected himself, in the same year, with the Knoxville Baptist church, by experience and baptism, although his pious mother was a Methodist and he was brought up under the influence of that denomination. By the Knoxville church he was made a deacon in 1844. In 1853 he was licensed, and in 1855 ordained by the same church. In neither instance however, did he seek such action on the part of the church, but discouraged it. He served the Knoxville church, as pastor during the year 1856, in the latter part of which year he moved to Cherokee Georgia and settled on a farm in Whitfield county, remaining there six years, and part of the time serving two churches. In 1862, he removed to Middle Georgia, and settled in Forsyth, Monroe county, where he has resided ever since.

After the war, the necessities of a large and dependent family compelled him to return to his former secular vocation, mercantile business, in which he is still engaged, preaching occasionally when his health permits.

For fifteen years he was treasurer of the Rehoboth Baptist Association, the disabilities of age, only, forcing him to refuse a re-election. In 1864 he was chosen by Judge E. G. Cabaniss, chief collector of Confederate taxes in Georgia, to act as book-keeper and auditor of tax-returns, in which capacity he served until the close of the war. He has acted as alderman of the town of Forsyth, and for the last four years has served the county of Monroe as a mem-

ber of the board of commissioners of roads, revenues etc., which offices, though accepted, were not solicited.

He has always been a man of much natural timidity and being, also, for many years, a great sufferer from dyspepsia, he has been, at times, subject to such dejection of mind and spirits that, to some extent, his usefulness was impaired. Still, he is a man very highly respected and trusted by those who know him, who has led a useful life, and raised and educated a large family of children.

He has been called upon to endure many afflictions, but the most crushing blow was the loss of his wife in 1873, beneath which stroke both body and brain reeled. God, however, sustained him and sanctified the affliction to him, spoke a calm to his sea of sorrow, and in the bestowal of peace and serenity enabled him to realize how much the night of sorrow is surpassed by the morning of rejoicing. This happy frame of mind is due, perhaps, partly to prayer and trust, and partly to study and meditation on the Psalms, and other devotional portions of the Scriptures.

He never enjoyed the advantages of systematic theological study, nor of any special instruction in the preparation and delivery of sermons. He simply studied the doctrines and duties contained in a text prayerfully, and then, with his mind thoroughly imbued with the subject, sought to deliver his message without note or manuscript, other than such division of the subject as he may have made, and depending upon the Holy Spirit for divine help. Though modest, he is yet ambitious; and though timid, is yet sensitive to slight or neglect, and while compelled to follow a secular employment, would have preferred an active ministerial life.

ANSELM ANTHONY.



ANSELM ANTHONY was born on the 9th of June 1778, in Campbell county, Virginia. He was the son of Joseph Anthony and his wife, Ann Clark, daughter of Colonel Clark, an officer in the Revolutionary war. Shortly after that war Joseph Anthony moved to Georgia, and settled in Wilkes county. Here Anselm obtained such educational advantages only as were afforded by country schools; but, being fond of books, he devoted all his leisure hours to reading, and amassed a great fund of information. Even at that age, he was calm and dignified in his deportment, and gentle and courteous towards his

associates.

He began to preach about 1810 or 1812, and was licensed by the Fishing Creek church, Wilkes county, Georgia, in 1814, and for a while, had charge of that church. Then he became pastor of the Baptist church at Madison, Georgia, and for several years resided in that place, serving, also, other churches in Morgan county. In 1824, he moved to Gwinnett county, where he served various churches. He was married in 1806 to Sarah Menzies, of North Carolina, who died in 1830. Eight children, three sons and five daughters, were the result of this union. After remaining a widower five years, he was united in matrimony to Miss Catharine Blakely, of Wilkes county, Georgia. About six years after his second marriage, a stroke of paralysis, which affected one entire side of his frame, and from which he never fully recovered, put an end to his ministerial work.

In 1843 his second wife died, and he lived alone until 1858, when he was induced to break up house-keeping and reside with his son, in Meriwether county. While on a visit to his daughter in Polk county, in January 1859, he became

helpless and remained so until January 1868, when he died, in the eighty-ninth year of his age. When informed that his departure was near at hand, he said, "I know it; but I feel that the Lord is with me, and that he will never leave me nor forsake me." Calm and peaceful was his departure from earth. Never did evening set more softly and gently, than this way-worn pilgrim fell asleep in Jesus. Without a struggle, without a sigh, he closed his eyes in death —

" Like one who draws the drapery of his couch
About him, and lies down to pleasant dreams."

His body was taken to Gwinnett county, and rests in the grave-yard at old Bethabara church, beside the remains of his wives and daughters.

Mr. Anthony was a hard student, and, with him the Bible was the book of books. For its study he set apart a portion of each day, and permitted neither business nor friends to cause neglect of this duty. As a preacher he was plain and pointed, ever reproving sin regardless of praise or censure; and, as long as he could converse, he admonished all to holiness of life, and to earnestness in the performance of Christian duty. He would, sometimes, tell how a couple of sisters encouraged him, on the day of his baptism, saying "I was sorely tempted by the devil, and almost ready to yield, when they came to me and exhorted me to be faithful. They did much to strengthen me. Sisters," he would say, "go and do likewise. You may encourage and strengthen many who are weak and ready to faint."

To the last he was deeply concerned for the interests of Zion; and even when memory failed to such an extent that he did not recognize the members of his own family, he never forgot the name of Christ, nor that of Christ's Church. He would inquire of all he saw how the cause of the Saviour was progressing, and how Zion was prospering. As a man, and as a minister, he was slow to form an opinion, and give expression to his sentiments, in regard to either men or measures; but when his opinions were settled and his judgment formed, he remained firm and unyielding.

He was a man of large, muscular proportions, weighing two hundred and forty pounds, with raven hair, and large, black eyes, but with a weak voice, for a man of his frame. Nevertheless, while slow and soft-spoken, he commanded the respect and attention of his audiences. Without doubt he did much good by the wholesome advice he was in the habit of bestowing on the young, many of whom, even in old age, remembered and often repeated the judicious instructions received in youth from him. Upon more than one boy's mind was a lasting impression made, by this saying of his: "When angry, bottle up thy thunder and lightning, lest they kill some one!"

As a minister he was, in the hands of God, an instrument for turning many from the evil of their ways, to the path of righteousness and peace, and, no doubt, in the last great day, many will call him blessed. As a Baptist he was sound in faith and practice, and strong in his doctrinal convictions, and did much to establish wavering brethren.

JAMES ARMSTRONG.

Among the early Baptists of Georgia, one of the most useful was REV. JAMES ARMSTRONG, who was born March 20th, 1776, in Rockland county, New York. When quite young he was left an orphan, his father being one of twenty three men who were massacred by Indians, when assembled for divine worship. Raised by Mr. Joseph Barber, a Presbyterian, young James Armstrong was educated for the Presbyterian ministry, by Rev. Mr. Brinklehoff, of that denomination.

At an early age he embraced religion and united with the Presbyterians in his native county. On attaining manhood he moved to Savannah, Georgia, maintaining his Presbyterian relations, and teaching the Male Academy in that

city. After a while he accepted the position of cashier in a bank, acquitting himself satisfactorily, and gaining great credit for fidelity and business capacity. On the 27th, of February, 1808, he was elected an elder in the Presbyterian church of Savannah, but becoming dissatisfied with the views of the sect on baptism, he investigated the subject for himself, and the result was his baptism by Dr. Henry Holcombe, on the 15th of May 1810, and his union with the Baptist church of Savannah. When the war of 1812 came on, he moved to Wilkes county, Georgia, and settled near Fishing Creek meeting-house, where he brought up a family in the ways of piety and godliness.

He was ordained a deacon July 6th, 1816, having been licensed two years previously to preach. His ordination to the full work of the ministry occurred October 11th, 1821. Becoming pastor of Fishing Creek church, he held this relation for fourteen years, more than two hundred being gathered into Christ's kingdom, as the result of his labors in this and other pastorates. He was pastor, also, of Greenwood, Goshen, and Lincolnton churches, serving them some eight or nine years. He worked, side by side with Mercer and his compeers, in the first efforts to establish a seat of learning at Penfield, and especially to aid in the education of young brethren looking to the ministry. With Jesse Mereer, B. M. Sanders, Thomas Stocks, John B. Walker, and perhaps Absalom Janes, he acted on the committee which selected Penfield as the site of the institution which was then styled Mercer Institute, and which, in its inception, was a manual labor school. And not long after, resigning his pastoral charges, he gave his whole time to the collection of funds to render the Institute permanent, to erect suitable buildings and to sustain the faculty and beneficiaries.

As a minister he was interesting and instructive, possessing a voice of singular tenderness and pathos, and frequently melting his audience to tears. He prepared his sermons (which were sound and clear in doctrine,) carefully, delivered them faithfully and affectionately, and left the fruit to be brought forth by the Holy Spirit.

To a naturally good understanding, he united a cheerfulness of heart and sweetness of disposition, that endeared him to all and rendered him a very agreeable companion. He neither offended by a forbidding stiffness on the one hand, nor by a boyish frivolity on the other; but possessed a vivacious humor that sparkled with a pleasantness which produced a smile, while it was chastened by a mixture of piety, which excited the heart's emotions. The attachment felt for him by the young was peculiarly strong; for—as one now among the veteran fathers in the ministry still remembers—he let no opportunity pass unimproved when he could with propriety, speak, in his mild, gentle, persuasive manner, a word which might lead them to Christ.

He was a man of prayer, and rose early that he might perform his own and family devotions, an observance which he maintained with pious assiduity. It was a remark of his that "no church could prosper whose members did not observe family religious worship." In his day, Sunday visiting was even more popular in the country than at present, and he was sometimes annoyed by it. When asked to return a visit the following Sunday, he would reply, "Would not a week-day do as well?"

Emphatically a worker, he was industrious and punctual, no ordinary obstacle being allowed to prevent his filling an appointment. Neither rains nor storms, neither swollen streams, deep snow nor severe cold, could keep him from the house of God at the hour set apart for worship. Indeed, it was this faithfulness that cost him his life. Notwithstanding the intense cold which was experienced in the winter of 1834-'35, he prosecuted with ardor his labors as general agent for the Georgia Baptist Convention, in securing the endowment fund for Mercer Institute. The result was an affection of his teeth and jaws, caused by the cold, which communicated itself to his whole system and finally terminated his earthly existence, on the 28th of August, 1835. He died as a Christian should die, in the exercise of a bright and firm hope of a blessed immortality beyond the grave. Though prostrated by his singular disease and suffering pain in his whole body, no complaint ever escaped his lips. All classes loved him while living, and mourned him when he died.

For several years previous to his death, he was the Treasurer of the Georgia Baptist Convention, the duties of which position he discharged to the satisfaction of his brethren without fee or reward, save the approbation of his own conscience. In the Minutes of the Convention for 1836, we find this tribute to his memory, over the signature of "Jesse Mercer, by order of the Convention:—"

"Our indefatigable brother, James Armstrong, while engaged arduously and successfully, as general agent for the Convention, was stricken with a painful disease, with which he contended long and struggled hard with unexampled energy, till he was prostrated on a bed of woe, where he languished for several weeks under excruciating pain; but was comforted in all his afflictions by lively views of the glorious prospect which lay before him. Having previously given his *living*, he now was enabled to give his *dying*, testimony to the soundness of the doctrine he had preached, and the excellency of that hope which is full of immortality. Thus, while the Convention mourns the loss of these beloved brethren, (James Armstrong and Rev. Travis Everitt, a domestic missionary, in the employ of that body,) she rejoices in that they died at their post—fell in the discharge of the duties of their high calling, and have left an imperishable meed of praise to the grace of God behind them."

H. J. ARNETT

The subject of this sketch was born, December 30th, 1848, in Screven county Georgia. His forefathers were among the earliest settlers of the State. His mother was a daughter of Solomon Zeigler, who came from the colony of Saltz-burgers that settled in Effingham county, in 1734. The parents of H. J. ARNETT were both Baptists. His father moved and settled on Vernon river, an arm of the sea some ten miles from the city of Savannah. Here the family remained till near the close of the war, and here he spent some of his happiest days, though they were days of labor and hardship. In January, 1864, while hauling wood to be used in the manufacture of salt, he picked up a bombshell which had fallen among the trees without explosion. He attempted to open it and although aware of the danger and using great caution, it exploded, tearing off his left hand and left foot, besides inflicting other injuries of less serious nature. By the skilful management of Drs. Brewster and Houston, surgeons in the Confederate Army, who were near at hand, and amputated the torn limbs, the wounds healed rapidly, and recovery was the happy result.



His educational advantages have been fair. He had access to good academic instruction in the schools of his section, and for nearly two years enjoyed the thorough training of the able faculty of Mercer University. In August 1865 he united with the Baptist church at Little Horse Creek, Screven county. Up to 1873, when not at school, he engaged alternately in teaching and performing the duties of receiver of tax-returns for Screven county, to which office he was elected in 1870, and which he still holds. After the misfortune referred to, he had determined to devote himself to book-keeping, and had shaped his education to that end, but the Lord otherwise ordained. He became deeply impressed that it was his duty to preach the gospel and warn sinners of their danger. He felt that God who had been so wonderfully gracious to him, was calling him to engage in that service. He cheerfully yielded, submitting himself to the divine will. In September, 1873, he was licensed to preach by Double Heads church. In September, 1875, he was called to ordination by this church, and was afterwards its pastor, as well as of two other

churches which he has served ever since. His pastorates have been a success. Over one hundred have been added to these churches since he became their pastor. He is a zealous and warm-hearted young minister, and has before him a future of usefulness in the kingdom of the Lord.

On the 28th of October, 1875, he was united by marriage to Miss Georgia A. Dixon, of Screven county, a most estimable lady. Two bright little girls have been given them by the Lord, as golden links in the chain that binds their hearts and lives in one.

JOHN HERGEN ASH.



JOHN HERGEN ASH was born in Savannah, Georgia, November 17th, 1843. He was the only son of George A. and Sarah Ash, by a second marriage on both sides. He was deeply impressed by the death of an only sister, at the age of three years. Though he was very young, this bereavement caused him to reflect most seriously about his responsibility to God, and "the vast concerns" of eternity. He was fortunate in having a mother of deep piety, who communed much with God, and the remembrance of her fervent prayers for him still lingers in his

bosom. She often took her boy by the hand to lead him to the place where she daily knelt in secret prayer to pour out her soul to God, and with sweet, gentle voice invited him to go with her. At other times he would hear the voice of prayer, and, tracing out the sound, would be made an auditor to his mother's pleadings before the throne of grace. This devoted mother gave her son to the Lord, asking that he might be called into the ministry. Her prayers have been answered, though she did not live to see it.

He received his education in Savannah, being sent to the private schools and academies of that city until the war between the States. He never forgot the early religious impressions stamped on his mind and heart, but like many others who make vows to the Lord and fail to keep them, he delayed repentance until April, 1857, when, during a revival season, under the ministry of Rev. D. G. Daniel, he united with the church, and was baptized.

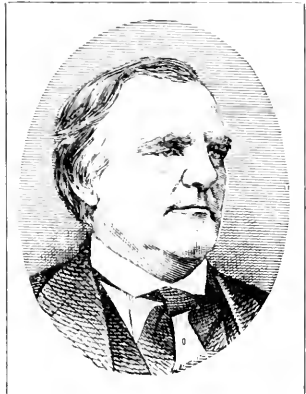
At the breaking out of the war he left school, and though only about seventeen years old, entered the Confederate service, among the early volunteer troops who occupied Fort Pulaski, near his native city. Four years of the spring-time of his life were passed in camp. He was impressed, as he had been before, with a sense of his duty to give himself to the ministry; but as he had enlisted for the war, he determined, in view of the need of men in the army, to remain until hostilities ceased, or Providence opened the way for his discharge. With resources shattered and prospects blighted, he returned from the army and began the business of life. Settling in Effingham county, he was ordained deacon of Cowpen Branch church in 1867; licensed to preach by Elim church in 1871; and, at the request of the latter, ordained during the session of the Middle Association, with Turkey Branch church, September, 1873, by Revs. G. L. Jackson, J. C. Edwards and H. E. Cassidey.

He has never been a regular pastor, but has been active in aiding other ministers in protracted meetings, and filling appointments, as occasion presented. He is a lover of Sunday-school work, and for thirteen years has put all his energies into it. For a considerable time he acted as superintendent of two Sunday-schools, nine miles apart, meeting them promptly each Lord's day. God has blessed him in this work, and many of the scholars, under his instruction, have been brought to Christ. He is an earnest, extemporaneous speaker, rather diffident, but heard with not a little interest.

He has been married three times. His present wife, who was Miss E. T. Foy, of Ellingham county, has borne him one son, his only living child. As a husband and father, he is affectionate; as a citizen, public-spirited, with the confidence of all. He is fond of the private life of the farm, and enters into all the details of his business with great interest and success.

WILLIAM DAWKINS ATKINSON.

WILLIAM DAWKINS ATKINSON was born in Greene county, Georgia, on the 17th of November, 1818. He was the third child of Lazarus and Mary E. Atkinson. His paternal grandfather was a North Carolinian by birth, a soldier of the Revolution, and a farmer by vocation; he settled in Greene county at the close of the Revolutionary war. His father was a good citizen, and (abating some imperfections) was a sincere lover of the Saviour. His maternal grandfather, William D. Lane, was a man of superior intellectual endowments and possessed of a liberal education for his day. He was a native of South Carolina, and settled in Putnam county, Georgia, the latter part of the last century. His vocation was that of a school teacher, but he was also a minister of the Gospel of the Baptist denomination, and was said to be an eloquent and



persuasive preacher. He was a member of the Georgia Senate from Putnam county for nearly twenty years, being an able debater and wise legislator. William D. Atkinson's mother inherited many of the intellectual qualities of her father. Mr. Atkinson himself did not enjoy the advantages of an early education, for his father's means were limited; yet when he had arranged to send his son to Penfield, the Indian war broke out, and on the 16th of June, 1836, young Atkinson enlisted in a company commanded by Hon. William C. Dawson, as Captain. The company passed through several skirmishes, but all returned to their homes in safety.

The winter following Mr. Atkinson moved with his parents to Chambers county, Alabama, a new, wild and romantic region. The Indians had not all left the country; the fierce howl of wolves was nightly heard around the dwellings, and in the day deer were frequently chased by the dogs through the yards of the settlers. Young Atkinson assisted his father and his hands in clearing a farm, and erecting suitable buildings for the comfort of the family. These labors were singularly useful in developing his manhood, and preparing him for the life of toil in the work of the ministry which lay before him. The family had scarcely become settled in their new home before his father was called to another world. The care of his mother and younger brothers and sisters, in a measure, devolved upon him. For two more years, therefore, he was kept out of school. In the year 1840 he left home to enter the Licka Academy, in Chambers county, near West Point, Georgia. Here, in his twenty-second year, he obtained his first knowledge of the rudiments of English and Latin grammar. He continued his studies in Whitesville, Georgia, and in Dudleyville, Alabama. In the spring of 1844 he completed his preparation for college in the preparatory school of Mercer University, then located in Penfield, Georgia. Thus his long cherished hope was realized, in returning to his native State and entering Mercer University. The following autumn he entered the Freshman class, and graduated in 1848.

We retrace our steps a little, and return to the wild scenes of the new settlements in Alabama. The early settlers and those who lived among the Indians were illiterate, wild and frolicsome; the Sabbath day was given up to dissipation, hunting, fishing and dancing. It was not uncommon for the Saturday night dance to continue until Sunday morning, to be resumed on Sunday evening. These were the moral influences surrounding young Atkinson at that time, and it is not strange that he was led into the same sports and Sabbath desecration. This state of things did not continue long. Religious families from the older States moved in, and soon began to exert a salutary influence; earnest and zealous ministers came, who labored day and night, and the word took effect; revivals spread over the country, and hundreds were converted. Mr. Atkinson was soon made a subject of the work, and in the fall of 1839 was converted and baptized into the fellowship of Shiloh Baptist church, by Rev. John Wood, and soon commenced exercising in public; was licensed by the church, and after his graduation, at Mercer University, was ordained in Monticello, Georgia, in September, 1848, by a presbytery, consisting of C. M. Irwin, James Carter, William Byars, Jesse Carter and J. M. Bledsoe. For thirty years he devoted himself to the work of winning souls to Christ.

He served various churches in Monroe, Jasper, Harris, Talbot, Macon, Walton, Rockdale, Greene, Glynn, Pierce and Tatnall counties.

He has never held any office of trust in the denomination, but the position of an humble missionary of the State Board. He has never held any civil office, uniformly eschewing politics. He was thrice married. His first marriage was to Miss Eliza Jane Loyall, of Monticello, Georgia; the second to Mrs. Mildred E. Crook, of Hamilton, Georgia, and the third to Mrs. Lydia Gignilliat, of Marietta. These were all women of intelligence and culture, eminently qualified for the useful position they occupied. The last still survives, and shared with her husband the labor and suffering in the cause of the Master in Southern Georgia. He left six children, two by each marriage.

As a pastor he was distinguished for industry and energy, was enthusiastically devoted to the interest of his churches, at all times sympathizing with the afflicted of his flock. As a minister he had a quality akin to one possessed by his Master, that "the common people heard him gladly." As a speaker he was earnest and forcible; he moved his audience more by the presentation of truth unadorned than by any of the arts of rhetoric.

The chief features of his character were integrity, truthfulness and honor. If an opinion was sought, a candid answer was given. He had no training in the school of flattery, and despised dissimulation. He was independent in his bearing and outspoken in his manner, which some construed as bluntness, and took offence when none was intended. Mr. Atkinson was much above the medium size, his weight ranging from 210 to 230 pounds. His appearance was somewhat stiff and martial, and some mistook this for haughtiness, yet on a mature acquaintance these erroneous views disappeared. He was a successful instructor of youth, seemed eminently fitted for this occupation, and could have attained eminence in it had he not preferred to devote his entire time to preaching the Gospel. As a pastor he was an earnest advocate of good discipline in his churches, and was singularly successful in enforcing it. He was a zealous advocate of the temperance cause, and achieved success in this field of labor. In the peculiar field of the pastorate he was successful in turning hundreds to the standard of the cross. During the last thirty years he doubtless baptized not less than a thousand subjects. Certainly, if success in any enterprise is an evidence of efficiency and ability, there is not wanting evidence of success. In erecting houses of worship, in building up weak churches, and putting church members to work generally, he has shown himself a master workman that need not be ashamed.

Rev. W. D. Atkinson died in Blackshear, Georgia, on the 17th of October, 1879, in his 61st year. His last public exercise was to make the closing prayer in the New Sumbury Association, that convened at Walthourville. This he did even while suffering great pain, from the huge carbuncle, which finally ended his life. For three weeks he suffered fearfully, but bore his excruciating agony

without a murmur, never giving up his work until he was no longer able to walk. Once when he could not find an easy position, he said, "I want the saint's rest." At another time he remarked, "Leave me alone to my thoughts and meditations on the 30th Psalm." The disease finally attacked his brain, and for a day and a half he recognized no one. He passed away peacefully and quietly, thus falling asleep in Jesus. The Masonic fraternity, of which he was a member, buried him, after funeral services in the Blackshear Baptist church. The religious services were conducted by Rev. Mr. Morehouse, a Methodist minister, before a large and sad audience, who followed him to his last resting place. His death produced a profound sensation in Southern Georgia, and the people exclaimed: "His place can never be filled." His work was well done, and he rests from his labors.

ROBERT BABER.

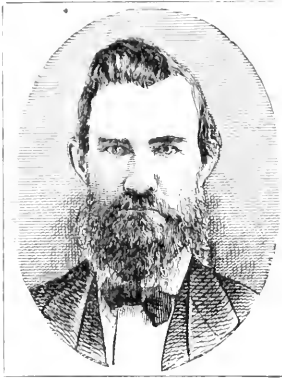
ROBERT BABER, the youngest in a family of eight children, was born June 5th, 1824, in Rutherford county, N. C. When but ten years old he lost his father, but enjoyed the counsels of a mother who feared the Lord, until his twenty-third year. At that age he left her roof to seek a home in Marietta, Ga. He reached that place penniless, was unfortunate in the choice of his associates, and spent four years unprofitably. But the parting face of his mother, beaming with love and bedewed with tears, was ever before him; he could not forget her earnest prayer that the Lord would be his guide and protector; in his ears still rang her tender admonition, "Be a good boy, and remember your mother." At last the good seed bore fruit. In 1850, shortly after the formation of a happy marriage connection with a daughter of Mr. Harris Jackson, he turned from the error of his way, was baptized by Rev. Elijah Northcut and received into the Marietta church.



At an early stage of his Christian experience, he began to be impressed with the conviction that the Lord intended to make him a laborer in his vineyard. But his natural timidity and his conscious want of education, led him to fight against the sense of duty. About the year 1856 the church passed a resolution granting him the privilege to "exercise his gifts" as he might have opportunity. He drew back, however, hearkening rather to his own inclination than to the voice of God. Then the rod of affliction smote him. A son died—a second son—a third; the last, only a few days after returning home, on the completion of his education. These repeated strokes brought him nearer to the Saviour; broke the strong attraction with which the business of the world, as with a chain, had bound him; inspired him with a willingness to put on the whole armor of God, go forth in the name of the Master, and contend earnestly for the faith. From that time he has given himself fully to the work of the ministry. For the past twelve years he has resided at Powder Springs, pastor of the church there, and of three other churches in that region.

No one claims for him extraordinary gifts as a preacher; but all bear testimony to his fervency of spirit and his fidelity. His sermons are adapted as well to move the sensibilities of the heart as to convey instruction to the mind. Though sometimes feeble in health, he never fails, where it is possible, to meet his appointments. He is a friend to the poor, ever ready to share with them his scanty supplies. Great blessings attend his ministry; additions are made to the churches, and the churches grow more efficient. He is living in a community where he is well known and where his labors are fully appreciated; and cheered by the love of his wife and of four children, has before him the prospect of years of usefulness in the service of Christ.

NAPOLEON ALEXANDER BAILEY.



In the summer of 1836, a man and his wife stood on an eminence overlooking a large assembly, gathered to witness the baptism of twenty-five or thirty converts in Town Creek, Lawrence county, Alabama. By their side stood a little boy of three, who was deeply impressed by the ceremony, on which he gazed in wonder. So indelible was the impression made on his infantile mind that it never faded away, and greatly influenced his actions in after life. The child grew to the age of nine, when he was received into the membership of a Methodist Episcopal church, and a little water was sprinkled on him, which was called baptism; but the ceremony did not correspond with the scene on which he had looked six years before. When he studied the Bible, he failed to find there a ceremony corresponding to the one to which

he had submitted; but, in reading the account of multitudes baptized by John in the river Jordan, he recognized the counterpart of the baptismal scene he had witnessed in his early childhood. His boyhood rolled by, and his doubts and scruples were satisfied and ended when at seventeen, he received immersion, at the hands of Rev. Jackson Gunn, in July, 1850, and was admitted into the fellowship of the Liberty Baptist church, Lawrence county, Alabama.

The young man was NAPOLEON ALEXANDER BAILEY, who was born in Lawrence county, Alabama, September 5th, 1833. His father was John W. Bailey, a native of Virginia, and his mother was Mary E. Florence, from Maryland. They were married in North Alabama, to which their parents had removed. The husband died in 1840. The wife departed this life in 1870, leaving this son the only surviving member of the family, three other children—two brothers and a sister—having all died previously.

Three years after his connection with the church, Mr. Bailey was licensed to preach; and, in September, 1854, entered Union University, Murfreesboro, Tennessee, where, for three years, he diligently pursued his studies, graduating with the degree of A. B., in 1857. He was inducted into the ministry, by ordination, in November of that year, in Murfreesboro, Dr. J. M. Pendleton, the pastor, and Dr. J. H. Eaton, President of the University, taking part in the ceremony. The sermon was preached by Dr. Pendleton.

Mr. Bailey began his ministerial life by taking charge, January 1, 1858, of the church which authorized his baptism—Liberty church, Lawrence county, Alabama—at the same time serving another church, six miles distant. He married Miss A. B. Hester, of Fayetteville, Tennessee, on the 18th of January, 1858, a union by which he secured a most intelligent and zealous helper in his work. A cough and cold, contracted by preaching at revival meetings during inclement weather, in Tennessee, rendered it expedient for him to seek a milder climate, and he moved to Florida, and took charge of the church at Monticello, January 1st, 1860. Four years were spent delightfully in Monticello working for the Master, and the strength and tone of his voice and lungs were fully restored, but apprehensions, on account of Federal incursions from the coast, during the war, led to his removal to Georgia in 1863. He settled in Perry, Houston county, accepted the Presidency of the Houston Female College, and preached to several country churches, for about two years, when he became pastor of the church at Milledgeville, the capital of the State. From Milledgeville he moved to Albany, where he remained three years, as pastor of the church. A

call then led him to Dalton, Georgia, whence he moved to California, in the spring of 1873, and took pastoral charge of the Baptist churches at Santa Rosa and Healdsburg.

Contrary to his expectation and hope, California became his residence for two years and a half only, for the climate disagreed with the health of Mrs. Bailey, and a return to North Alabama, the home of his relatives, was deemed providentially necessary. There a field of employment and usefulness was immediately opened to him, in supplying the pulpit of the Talladega church, while its talented pastor, Dr. J. J. D. Kenfroe, was travelling in the interest of Howard College. He remained in Talladega ten months, when he received and accepted a call to the pastorate of the Baptist church at Quitman, Georgia, where he continued to reside, doing good service in the cause of Christ, from June, 1876, to December 31st, 1879.

As a pastor Mr. Bailey is faithful and zealous, with perhaps, few superiors. To his praise it may be said that the poor and rich share equally his visits. As a preacher he is very strong, and his sermons are, for the most part, didactic, and find general acceptance. In his manner he is earnest, and sometimes vehement. He is sound in the faith, and in his early ministry indulged in "pulpit polemics," but of late years, though holding with equal tenacity to the great cardinal doctrines of our denomination, he seldom preaches strictly controversial discourses. His preaching is extemporaneous, and his method of sermonizing is textual; occasionally he reads a discourse. Generous by nature, he has been a liberal giver, exemplifying the precepts he has laid down respecting systematic benevolence. Candor, sincerity and a firm adherence to his convictions of right, are prominent traits in his character. Though sensitive to wrong, he is quick to forgive, and, in general, puts the most charitable construction upon the conduct of others. Gentleness and self-sacrifice have been happily blended with fortitude and courage in his life, while considerable vivacity of spirit has evidenced the cheerfulness of his disposition; and his devotion to duty and hearty co-operation in all the leading enterprises of the denomination have manifested his conscientious piety.

For four years in succession, he filled creditably the position of assistant secretary of the Georgia Baptist Convention.

SAMUEL S. BAILEY.

S. S. BAILEY was born June 25, 1811, in Rutherford county, North Carolina. His parents were members of position and influence in the Baptist church, to which they belonged, his father holding the offices of clerk and of deacon. His opportunities for mental training were very limited, but the energy, which has been one of his prominent characteristics through life, has measurably supplied this early deficiency. When a youth he was placed in the office of Dr. Reed, to study medicine. Here, while attending at the same time to the drug-store, he applied himself so untiringly as to cause one of the professors, at his final examination, to remark that "he had examined many students, but had never heard such answers as had been rendered by that beardless boy." He obtained his diploma, and at once entered on a practice covering many miles in extent.



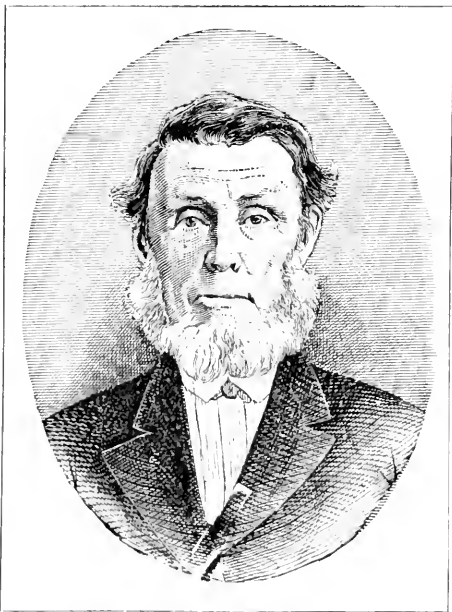
When twenty-four years of age he formed a most happy marriage union with Miss Julia Thomson; and, profoundly impressed with the importance of education, has given special attention to the mental culture of his children.

He has lived, at different times, in Habersham, Whitfield, Cobb and Walker counties, and everywhere has carried his indomitable resolution and perseverance into all departments of business engaging his attention. When a citizen

of Habersham he was elected to important civil offices in the county, and then as its representative in the State Legislature. After his removal to Whitfield, (then Murray) county, he was advanced to a seat in the Senate, and his energy had much to do with the passage, in 1854, of the charter for the Selma, Rome & Dalton Railroad. He was made President of that road two years later. Growing weary of public life, and desiring a more retired home, he settled on a farm near Summerville, but was broken up and impoverished by the war. Removing to Cobb, he very soon began to repair his losses, and to gather around him a competency for himself and family.

In all his business he did not forget his highest duties—his obligations to God. Although he had professed conversion, he did not unite with the church until after his removal to Habersham county. While attending a Baptist camp meeting, at Concord, Forsyth county, in September, 1844, he was baptized into the fellowship of that church, and, taking his certificate of membership, united with the church near his home. He was elected deacon of the church, and threw his energy into the prayer-meeting and the Sunday-school. So did he at Dalton, also, and was instrumental in organizing the church in that now growing city. It was not until 1874, when he had reached his sixty-third year, that he yielded to the repeated entreaties of his brethren, and was ordained to the ministry. A year or two after he settled in Norcross, preaching to churches in that vicinity, on the Air-Line Railroad. Compelled, for the support of his family, to practice his profession, he is an earnest, active worker in advancing the kingdom of Christ.

JOSEPH S. BAKER,



JOSEPH S. BAKER was born in Liberty county, Georgia, on the 17th of August, 1798. He was the only son of his mother, although he had several half-brothers, children of his father by a former marriage. One of these, Rev. Daniel Baker, D. D., was a distinguished Presbyterian preacher, and a great revivalist, having wonderful success in protracted meetings, held in nearly all the Southern States, from Virginia to Texas. When a boy, Dr. Jos. S. Baker was sent to the best schools in Liberty county, and even at that time this county was celebrated for its educational advantages. His mother died before he was grown, and from her and his grandmother he inherited considerable property. Having ample means he went to Yale College, where he remained a year or two, but from some cause becoming dissatisfied, he transferred his sphere of study

to Hampden Sidney in Virginia, at which place he finished his collegiate course. When young he joined the Presbyterian Church, having been reared in that faith. After leaving college he studied medicine, attended the prescribed course

of lectures and received the degree of M. D. He located in Virginia, where he commenced the practice of medicine, and there married Miss McRobert.

Although nominally a member of the Presbyterian Church, he seems to have given very little attention to religion. While engaged, however, in his profession, he became greatly troubled about the salvation of his soul, having entertained serious doubts as to whether he had ever been converted. He at last found peace. He appears then to have had strong impressions towards the ministry, and while studying his Bible with the view of preparing for it, he became satisfied that he had never been baptized. No sooner was he convinced of this than he determined to obey the divine command and to put on Christ by baptism. It was a sore trial to leave the Presbyterian Church and join the Baptists. It was the Church of all his kindred, endeared to him by many tender recollections. In addition to that, he was doing a large practice in medicine, and in the community where he lived the Baptist denomination was weak, many of its members poor and ignorant, and an alliance with them could have no tendency to promote his worldly prospects. In fact, some of his friends endeavored to dissuade him on that ground, urging that it would injure his business. But he "counselled not with flesh and blood," but in obedience to his conscience, and what he believed to be the command of God, he was baptized and duly admitted to Baptist fellowship. He immediately commenced to take an active part in religious matters, and not very long after was ordained to the work of the gospel ministry.

When a young man, Dr. Baker possessed considerable property, but he was no financier, and before he became a Baptist, he had lost the most, if not all, of his patrimony. Impressed that it was his duty to proclaim to others the glorious gospel, which had been the means of his own salvation, urged by his brethren to give himself wholly to the ministry, and knowing at the same time that he had a growing family almost entirely dependent on his labor for a support, he was greatly perplexed as to what course he should pursue. He finally concluded to give up all for Christ, and to trust God to take care of him in this world, as well as in the world to come. The result proved that his confidence was well founded. He often remarked, that when he could exercise implicit faith, God had always taken care of him, but when he took things in his own hands, and tried to manage for himself, he generally failed.

The history of his life demonstrates this to a remarkable degree. He acted as missionary, or evangelist, for a while in Virginia, for which he received but small pay. He was also pastor of several churches there, the last of which was the church at Norfolk. Several remarkable interpositions of Providence could be related; but one or two only are given. While preaching at a certain town in Virginia his health failed him, and his physicians told him it was absolutely necessary for him to travel in the mountains. But how could he go? he was poor, without money or means of travelling. As it seemed a case of life and death, he finally succeeded in getting a horse and buggy, a few religious books, which he proposed to sell, and a small sum of money, all together hardly enough to pay ordinary travelling expenses for more than a week. Scarcely able to sit up in his buggy, and with this gloomy prospect before him, he started out on a journey of hundreds of miles. He resolved to preach wherever he could, at private houses or elsewhere, and to sell his books, but never to beg or "*sponge*." No man was ever more independent than he in this respect. During his journey he sometimes had not a dollar, but always called for his bills where he stopped, and it always so happened that when he needed money he had it, and when he did not have it he was not charged, and that, too, without any intimation as to his condition from him.

Once he staid all night at an old lady's house, and in the morning when about to start she fancied a book he had, the price of which was \$1.50. She concluded to take it and handed him a ten dollar bill in payment. He quietly remarked that he could not make the change (the truth was that he did not have a dollar). The lady replied that she did not want any change, but proposed to make him a present of the balance of the bill. He thanked her and put it in his pocket. That day one of his buggy wheels broke to pieces, and he had to pay five dollars to get it repaired. *But he had the money.*

At another time when he was without money he had staid all night with a wealthy widow lady, who was a Baptist. In the morning when he went to start, he inquired about the road to a certain place. Her son, who was just grown, and was considered quite wild, after explaining the route to him, said it was hard to find and he would ride a mile or two and show him the way. He had his horse caught, and after riding two or three miles, until he had passed all the difficulties of the way, he bade him good-bye and slipped a five dollar bill into his hand. Now, during all their conversation, not a word was said about money or the necessities of Dr. Baker. That day his horse was taken sick near a little town, where he had to stop at the hotel and have him doctored. It cost him three dollars, which he would not have been able to pay had not the young man given him the five dollars in the morning. He travelled thus about six weeks in the mountains, sold some books and preached many sermons, at times to people who then rarely heard the gospel, was entirely restored to health, never had to tell his pecuniary condition to any one, and paid out his last quarter of a dollar to the ferryman who put him across the river on which the place of his residence was situated.

On account of his wife's health, Dr. Baker left Norfolk with the view of coming South, and while on his way to Alabama to visit some relations, received a call to the church in Columbus, Georgia, which he accepted and located in that city the first of the year 1840. About the middle of the year his wife died, leaving him two sons, both of whom preceded him to the grave.

In 1842 he married Mrs. Sarah R. Bennett, of Liberty county, Georgia, who survives him. In 1843 he left Columbus, moved to Pentfield and took charge of THE CHRISTIAN INDEX, then belonging to the Georgia Baptist Convention and published at that place. He continued to edit THE INDEX until the year 1849. As editor he had many admirers, as an independent thinker and a bold, forcible writer. Some thought he was too fond of controversy, and occasionally his editorials were rather caustic. The truth is, that his disposition was much more kind and generous than those who did not know him personally would have supposed, judging only by his writings.

He left Pentfield in January, 1849, and removed to Atlanta. The year before, he had bought a press and type, and started in Atlanta, then a very small town, a newspaper called the "Atlanta Luminary," and, afterwards, the "Atlanta Intelligencer"—the first newspaper ever published in the Gate City. Dr. Baker even then contended that Atlanta would one day become a large city. At one time he owned considerable property in and near that place, but in accordance with his usual financial management, sold it all at the wrong time, so as to profit him nothing.

In December, 1850, he left Atlanta and settled in Jacksonville, Florida, where his eldest son, Jos. McRobert Baker, a lawyer of talent, then resided. He bought a farm almost in the edge of town and engaged in farming and gardening. There was a very small and weak Baptist church there, and he became the pastor of it; but on account of the poverty of the members, Dr. Baker was almost entirely dependent on his personal exertion for a support. Sometime in the year 1852, he received a joint call from the churches at Albany and Palmyra, Georgia, which he accepted. After serving them four years he returned to his farm near Jacksonville, where he continued to reside until the commencement of the war in 1861. For a year or two before the war he spent most of his time as an evangelist, or missionary, in Florida and South Georgia, the churches in southern Georgia being then members of the Florida Association. At the beginning of the war he moved to Thomasville and for a while made that his home, and employed himself in preaching to the Confederate soldiers stationed along the coast of Georgia and Florida. Although then old and infirm, he frequently walked miles to the different camps, carrying heavy loads of Testaments, hymn books and tracts for distribution. He found, however, that he was physically unable to perform such labors, and in 1863, having received a call from the church at Monticello, Florida, he removed there and served them until the close of the war. That was his last pastorate. In 1865 he moved to Quitman, Georgia, where his wife's son lived, and continued to reside in or near that place until his death, on the 23d day of July, 1877.

Though Dr. Baker had disposed of most of the plantation he had purchased near Jacksonville, Florida, he had reserved some thirty or forty acres, most eligibly situated, immediately on the edge of the city. After the war he sold it all to a stranger, whom he had never seen before, for \$1,200, on credit, without security, and made him a full title to it. He was urged to go down and look after it, and see its true value, but he contended he could afford to take \$1,200. To the astonishment of his friends, the purchaser, after some delay, paid him the money, but it is said the same property cannot to-day be purchased for \$50,000.

This sketch does not pretend to give a full account of the labors of Dr. Baker. When editor of THE INDEX, and when not regularly employed as pastor at other times, he preached frequently, being always ready to do all in his power to spread the glad tidings of salvation. He was willing to preach with or without pay, to large or *small* congregations, if there was any prospect of doing good. He put a very moderate estimate on himself as a preacher. He was earnest and practical, but not eloquent, and his sermons were not always systematic. He displayed much more ability as a writer than as a preacher.

Dr. Baker was a man of more than ordinary acquirements. Having received a classical education, he had the advantage at the start of most preachers of his day. He was partially deaf from his youth, and as he grew older it became more and more difficult for him to hear. He was naturally very fond of reading. Being to a great extent deprived of the pleasures of conversation on account of his defective hearing, he had a good excuse for indulging his desire to read. Hence, he became a great bookworm, and having an excellent memory, he acquired vast stores of information, especially on church history, denominational tenets, etc. His knowledge of church matters was by no means confined to the Baptist denomination. He was quite familiar with the writings of the leading men of the Presbyterian, Methodist, Episcopal, Campbellite and other Churches. He wrote a great deal for the press. When not editor himself, he generally was a contributor to two or three religious papers edited by others. He also published several small books and periodicals. The title of Doctor of Divinity was conferred on him by Georgetown College, Kentucky, while Dr. N. M. Crawford was president of that institution, and though always opposed to this title and the use made of it, yet on account of his great respect for Dr. Crawford (for whom he always entertained the highest admiration and strongest friendship) he did not decline it.

Dr. Baker was diffident, but perfectly fearless in maintaining what he believed to be right, at any cost. He was a man of no policy, and never tried to conciliate a foe, nor pandered to please a friend. He never flattered those in high position.

He was entirely unsuspecting, and hence was easily imposed upon. Candid and truthful himself, he was ready to accept the statements of others, even if they were strangers; and this he sometimes did at no little cost to himself.

He was also unselfish in his disposition, and took more interest in promoting others to positions of honor or profit than in obtaining them for himself.

He was a poor manager so far as this world is concerned, but he was scrupulously honest. He would never take a cent that did not rightly belong to him, and would pay his debts at any sacrifice. He has been known to refuse an offer for a horse he had to sell because it was *too much*. Most people think preachers always accept the highest salary. Dr. Baker once resigned a salary of \$800 to accept one of \$300.

He was a very industrious man, fond of gardening, of flowers, and fruits. At home, when not reading or writing, he was generally engaged in working his garden, or his flowers, or with his fruit trees and vines.

Dr. Baker never made any pretensions to perfection. He always acknowledged that he was sinful, and that his natural disposition and wicked heart made it difficult for him to do right. Like Paul, there was in him a constant conflict between the flesh and the spirit. Still he had strong faith in Jesus Christ. He entirely repudiated all merit in himself, but had entire confidence in the merits of Christ. It was *all of grace*, and his hope resting on this firm foundation was unshaken in his dying hour.

During his last sickness he was enabled to exercise strong faith in his Saviour, and frequently quoted that passage from Paul's Epistle to Timothy: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." He talked much on the subject of religion, and frequently recommended Jesus Christ to his visitors. He often expressed his desire to depart, and when his brethren would visit him and pray with him he would ask them to pray that he might have grace and resignation to the will of God, not that he might live longer or be restored to health.

He died poor, but the Lord raised up friends for him, and although confined to his bed for six months, he never lacked for anything. He never paraded his necessities before the public, and was always opposed to his friends doing so, saying that everything of the sort looked as though he distrusted the providential care of God. Yet, during his long sickness, friends and brethren, abroad and at home, contributed, unasked, to his support, so that he actually fared better when helpless and dependent than when in health and able to work. His burial was in a manner suitable to his standing and position, and even that had been provided for, months before, by friends and brethren without the knowledge of Dr. Baker or any of his family. He died respected and lamented by the entire community, professors of religion and non-professors, and was followed to the grave by one of the largest concourses of citizens ever seen in the town on a funeral occasion.

EDWARD BENJAMIN BARRETT.



Among the younger Baptist ministers of Georgia is the Rev. EDWARD BENJAMIN BARRETT, who is a South Carolinian by birth, being born in Sumter, South Carolina, January 18th, 1834. His father moved to Athens in 1851, where he lived till he died in 1876, and there, in 1852, the subject of this sketch was converted, and baptized by Dr. William T. Brantly, then pastor of the church, and professor in the State University. Feeling, overwhelmingly, that it was his duty to preach the Gospel, he passed through a theological course at Penfield. In January, 1859, he left Mercer and took charge of a school in Spalding, Macon county, and in the same year he was ordained at Travellers' Rest church, in pursuance of a call from the Irwinton church. For several years he served the churches at Irwinton and Providence with encouraging success. The war coming on, he went to the army of Northern Virginia, as a missionary for the Rehoboth Association, but speedily accepted a chaplaincy in the 45th Georgia Regiment, at the invitation of the regiment itself. His labors among the soldiers were very successful. On the death of Gen. "Stonewall" Jackson, he and his regiment were placed in the corps of Gen. A. P. Hill, and so remained until the surrender of the army at Appomattox. After the war he accepted a call of the Dublin Georgia Baptists, and served them as pastor four years, teaching as principal in the Academy there, two of those years.

He afterwards served the greater part of two sessions in the Georgia Legislature, and then went to Brunswick, Georgia, where, as pastor of the Baptist church, he remained and labored successfully for three years. But the feeble health of his family compelled his removal to a higher latitude, and he is now engaged in teaching and farming in the western part of the State, near Franklin, Heard county. He is a man of agreeable presence, good education and excellent heart, and has been a hard-working, efficient minister of the Gospel.

JAMES LEGH RICHMOND BARRETT.

JAMES LEGH RICHMOND BARRETT was born in Sumter county, South Carolina, but the greater part of his life has been passed in Georgia, as, when he was quite small, his father, William G. Barrett, removed to Clarke county, and settled near Athens. His pious and intelligent parents instructed him not only in the principles of individual and social ethics, but also in the higher duties growing out of our relation to God and to eternity. Among the first and deepest impressions written on his mind and heart were the supreme importance of the salvation of the soul, and the wisdom of securing it by "remembrance of the Creator in the days of his youth." He was reared in the Sunday-school, attending regularly from infancy. Grace wrought together with parental fidelity in this case, and he "found Christ, or rather was found of Him," at so tender an age that when he was called on to lead in prayer, shortly after his baptism, the congregation was melted to tears by the simple, earnest pleadings of one so young.



He was baptized into the fellowship of the Athens church, by Rev. L. R. L. Jennings. A right beginning, on the part of young converts, is usually the result of right training on the part of those "who were in Christ before," and this training was not wanting here, even apart from pastoral counsel. His father urged on him the truth that if he would wear the crown of the Christian, he must bear the Christian's cross, and that he could "let his light shine" only by yielding obedience to any convictions of duty with which the Holy Spirit impressed him. Under the light of these teachings, immediately after his conversion, he organized and conducted a Sunday-school at Buena Vista church, near his father's residence. This labor of love, prompted by a sense of the necessity of training the young to know and love Jesus, was "not in vain in the Lord." At the annual meetings of this church, for several years past, many have professed conversion, ascribing their first convictions to the lessons taught in that school.

To pray in public when but "a babe in Christ," was a cross. It was a heavier cross afterward to attempt a word of exhortation, from time to time. But the cross heaviest of all was the preaching of the Gospel. When moved to this work, because his heart made it pleasant and his conscience made it binding, a sense of unworthiness cost him a long, sore trouble; but grace prevailed over nature, and he decided fully to enter on the "calling from on high." He was licensed to preach by the Buena Vista church, to which his membership had been transferred, and received instruction in theology from Dr. P. H. Mell, of Athens, until an opportunity presented itself of attending the Southern Baptist Theological Seminary. He passed through two sessions at this institution, and his standing in his classes was good, but feeble health prevented his remaining longer.

On leaving the Seminary, he acted for several months as city missionary of the Second Baptist church, Atlanta. In this field he labored hard, and was instrumental in building up the McDonough street and West Hunter street missions, the latter of which is now the Sixth Baptist church. Unanimously called to the pastorate of the Lawrenceville church, in 1874, he was ordained, at its request, by Revs. W. T. Thornton and T. E. Ker nerly. He served acceptably several churches in Gwinnet county; married Miss Mattie S. Adair, an estimable and pious young lady of Gainesville, Georgia, and accepted the pastorate of the church at Maysville, Jackson county, a flourishing little town on the Northeastern Railroad.

He has more energy of character than vigor of constitution, and his diligence in labor deserves the higher commendation because he bears through it

all the weight of impaired or imperfect health. He is of a retiring spirit, not through pride, or vanity, or want of warm social feelings, but by reason of the high estimate he places on others, and the low estimate he places on himself. He is plain, unaffected and forcible in his style of preaching, and faithful in discharging pastoral duties, especially in visiting the poor and sick of the flock. He takes a uniform interest in the maintenance of prayer-meetings, and never fails to get up and carry on Sunday-schools in his churches, and where communities have had none. Little things he performs because he feels that they are for Christ; and great things he attempts because he trusts that Christ will help him in them.

JAMES BARROW.



HE first saw the light in Washington county, Georgia, on the 25th of December, 1801. His father, Moses Barrow, died when he was only three days old, and his mother afterwards married Charles Thompson. At ten he lost his mother, whose last words made a salutary impression on his heart. She gave him this excellent advice: "Follow the people of God, and at the end of that race you will find your mother."

MR. BARROW was married in 1825 to Lucy Bivins, of Baldwin county, and settled in Upson county, where he united with the church at Antioch, on the third Sabbath in April, 1827, being baptized by Rev. Jacob King. He moved to Talbot county in 1833, residing there nine years, laboring as a mechanic, and preaching as he had opportunity. He settled in Carroll county in 1842, and was ordained at the Carrollton church in 1850. For twelve ensuing years he labored as a missionary for the Marion Board, in Western Georgia and Eastern Alabama, doing faithful service in the Master's cause. He then labored for four years as missionary for the Liberty Association, Alabama, and one year for the Arbacoochee Association. Since 1866 he has been travelling as "a volunteer soldier" for Christ, preaching wherever he has an opportunity, and supported by the voluntary contributions of his brethren.

He is instant in season and out of season, ready to comfort the brethren, warn sinners, and persuade the young. His style of preaching is hortatory, and is characterized by an earnest desire to instil the principles of pure and undefiled religion into the minds of all. A prominent trait in him is the desire to win souls for Jesus; and he has by his success in doing so made full proof of his ministry.

His ardent love for the house of God is well known; and to him no place is so sweet as the assembly of the saints. Like David, his heart is "glad when they say, let us go into the house of the Lord." For four years after the death of his wife, who was fatally burned in 1873, he was absent from the house of worship four Sabbaths only.

This venerable servant of God is now seventy nine years old. He has five children—two sons and three daughters—and about fifty grandchildren. He has long been grievously afflicted in his arms and limbs, and is totally unable to walk without crutches. His afflictions and his life of faithful service to the cause of Christ have endeared him to his brethren, appealing strongly and tenderly to their sympathies.

JESSE BROWN BATTLE

The President of Mercer University, Macon, Georgia, is DR. ARCHIBALD J. BATTLE, a native of Georgia, but reared in Alabama. Six feet in height, with an erect and graceful carriage, he is prepossessing in personal appearance; with a countenance indicative of modesty and manliness, and with a demeanor in the highest degree refined and affable, he is instinctively recognized as a cultivated Christian gentleman. Still in the vigor of matured manhood, with a piety which pervades his life, with a nature sympathetic and affectionate, with a scholarship varied and extensive, with a dignity and strength of mind which command respect, and with a courtesy and delicacy which win esteem, he is admirably adapted to the position he occupies, and, if his life is spared, bids fair to increase his usefulness with his years, and to attain yet greater distinction in the chosen field of his labors.



He is now in his 55th year, having been born in Powelton, Hancock county Georgia, September 10th, 1826. At that time the social, educational and religious privileges of Powelton were the equal of any in the State, and the first ten years of his life were, therefore, blessed with those highest and best influences which go towards moulding character. His mother, a woman of great piety, mildness and gentleness, by whom his character was, to a great extent, formed, is still living in a serene and happy old age. His father, the late Dr. Cullen Battle, of honored memory, a wealthy planter, originally from North Carolina, removed to Alabama in 1836, settling in Eufaula, then known as Irwinton. There, amid the social and religious influences of a cultured Christian family, Archibald J. Battle grew up to manhood. He professed religion, and was baptized in his thirteenth year. Both there and at Powelton he enjoyed excellent school facilities, to which were added all the advantages of the University of Alabama, where he was graduated in the year 1846, under the administration of that distinguished educator and godly man, the late Rev. Basil Manly, D. D. During the following year, 1847, he was married to Miss Mary E. Guild, a daughter of Dr. James Guild, of Tuscaloosa, Alabama, a lady of rare personal beauty and accomplishments, and distinguished for the loveliness of her character. Shortly afterwards he was induced to take charge of the Eufaula Academy, at the urgent solicitations of a number of citizens of that place, but somewhat contrary to his own predilections, which were for the legal profession. There his career as an educator began. He was elected tutor of ancient languages, in the University of Alabama, in 1850, and accepted the position, but retained it one year only, as in 1852 he was made a professor in the East Alabama Female College. The same year he was licensed to preach by the Tuskegee church, and in 1853 was ordained to the Gospel ministry, the Presbytery consisting of Dr. H. H. Tucker, Dr. Wm. H. McIntosh, Dr. S. Henderson and Rev. L. Eubanks. Two years afterwards, in 1855, he became pastor of the Tuscaloosa Baptist church, and his pastorate there was blessed by a revival, the gracious influences of which pervaded the entire community, and brought large and valuable accessions to the church. He remained in the pastorate but one year, having been, in July, 1856, elected professor of the Greek language and literature in the University of Alabama, a position he deemed it his duty to accept. He continued in the successful discharge of the duties of this office until July, 1860, when he resigned, to take the Presidency of the Alabama Cen-

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tral Female College, an institution originated and founded by himself. He had declined to leave his office, but was succeeded by the trustees of the college, and assumed the management of the college, successful beyond the expectations of his friends, but the war-cloud in 1862 hung darkly over the existence of institutions of learning, requiring, at that time, his assistance, he removed to the college in 1863. There he remained, having charge, as a Female College, until 1865, when he was unanimously elected President of Judson Female Institute, Marion, Georgia. During the forty years existence of this well-known college, he has acquired a higher reputation, or exerted a wider influence as a teacher, than any other while under his administration. But a position still more honorable was accorded to him when, in 1871, he was elected President of Mercer University, in Georgia, and in July, 1872, he was appointed chief officer. That honorable and responsible position he filled with a signal ability and usefulness, and under his administration the college maintained its high rank as an educational institution. In 1879, he was chosen pastor, *pro tem.*, of the Methodist Church at Macon, the seat of the University, during the absence of Dr. T. E. Skinner and the settlement of Dr. E. C. Kirk. The degree of Doctor of Divinity was conferred on him by three institutions of learning: Howard College, Alabama, in 1872, Columbian University, Washington, D. C., in the same year, and the University of Georgia, in 1873. As a *belles lettres* scholar Dr. Battle has long been recognized as among the foremost, and our section of the country has few, if any, educators who outrank him; the demand for his services in positions for which the strong only are sought, abundantly attests this.

As a thinker he is original and independent. Always deferential to the opinions of others, he is bold in the assertion of his own, and able in maintaining them. His book on the *Human Will*, a work which has elicited the highest commendation from some of the finest minds in the country, develops, in a high degree, the attributes of the acute metaphysician, and manifests strikingly his superior grade of mental capability.

As a preacher he is earnest in manner, elevated in thought, and polished in expression; and his sermons, in literary merit, are models of English composition. In the presentation of Divine truth they are pointed, clear, conclusive, evangelical and practical. Judging from the results of his rather brief labors in the pastoral sphere, he would have been eminently successful had he devoted his life to the ministry. His engaging manners, pervasive piety, affectionate nature, decorous demeanor, combined with that nice perception, which instinctively comprehends the situation, and adjusts itself to all surroundings, fit him, in a high degree, for that responsible office. Taken altogether, Dr. Battle is a model of the cultivated Christian gentleman, one who wields a potent and healthy influence over the young gentlemen who come under his administration, and he may be safely trusted as the guardian of their mental and moral development. Should Providence remove him from his present position, it would be very difficult to find any one capable of filling it so satisfactorily.

JESSE BROWN BATTLE

JESSE BROWN BATTLE was born in Hancock county, Georgia, September 3d, 1788. His father was William Lamar Battle, a good soldier in the War of Independence. His mother's maiden name was Sarah Whitehead. His paternal grandmother was Sarah Warren, of the family of Gen. Warren, of revolutionary fame. He died December 2d, 1869, in the 82d year of his age.

When the scroll on which Heaven registers the names of the good and useful, through every age, shall be unrolled for the inspection of men and angels, high on the list will be found the name of him whose virtues these lines are designed to commemorate. There is an ancient heathen maxim, founded alike in wisdom and propriety, which bids us "say nothing of the dead but what is good." This injunction, in the present instance,



can be obeyed without a shadow of violence to truth, for Jesse Battle was a good husband, father, citizen, and more than all, a faithful minister of Jesus Christ. He was one of those men who almost seem to have been born to piety and good works, no part of his life, even before conversion, having been given to dissolute courses, such as too often characterize the young men of every generation. He professed faith in the Saviour when only sixteen years of age, and was baptized by Rev. Jesse Mercer into the Powelton church, of which he was pastor, in 1804. From that period until the day of his death he was one "whose doctrine and whose life, coincident, gave lucid proof that he was honest in the sacred cause." He surely deserved the high encomium paid to Barnabas, "He was a good man, full of the Holy Ghost, and of faith."

He was married to Miss Martha Rabun, oldest daughter of Governor Rabun, February 23d, 1815. She was one of the loveliest and most amiable of her sex. Religion was her guiding star. It has often been remarked of her that, with the same opportunities, she would have equalled Ann Hasseltine Judson. It can truly be said of this Christian couple that "they walked together in all the commandments and ordinances of the Lord blameless." He brought up his children in the nurture and admonition of the Lord. No better evidence of the care and love bestowed on them do we need than that they loved him devotedly while living, and now mourn for him that he is removed. He was the father of nine children, and, except one who died in infancy, they were a baptized household. Only four sons survive him.

He was a good citizen, although he did not leave his ministry to take part in politics, as so many of his contemporaries did, in the times of party excitement, in which his last days were passed: his great influence was ever thrown on the side of law and order. While rendering to God the things that are God's, he never forgot to render to Cæsar the things that are Cæsar's.

He was especially a good minister. His ordination to the Baptist ministry occurred in 1818. The Presbytery was composed of no ordinary men, for among them we find the names of Revs. Jesse Mercer and B. M. Sanders. Those revered fathers on that solemn occasion, laid their hands on one whose labors would entitle him to a place with themselves in the catalogue of "the excellent of the earth," for hundreds have been saved through his instrumentality, and he exerted an influence for good in our denomination which eternity alone can fully reveal. His first pastorate was with the church at Mount Zion, Hancock county, in which county he labored the most of his life. For about twenty years he was pastor of our churches at Island Creek, Bethel, Darien and Beulah. As a pastor he was eminently successful. Hundreds were baptized by him and built up in the faith of the Gospel. The churches under his charge grew and flourished, and were noted for zeal, purity and benevolence. He was remarkably cautious in the examination of candidates for baptism, and none were admitted without satisfactory evidence of genuine conversion. As a preacher he was lucid, impressive and interesting. His thoughts often came too fast for utterance, which occasionally gave him the appearance of being hurried. His personal appearance was fine. About five feet eleven inches in height, and with well formed features, and a countenance ever beaming with kindness, he would attract notice in any group. His advantages for education in early life were limited, but with a strong, vigorous mind and close application, he attained sufficient proficiency to render him a good minister of Jesus Christ; for he made the Bible "the man of his counsel," and was a pure Gospel preacher. He taught the doctrines as laid down in Scripture, and followed no cunningly devised fables. He was emphatically a Baptist. From the lips of such a man no wonder that "truth prevailed with powerful sway."

He was for many years Moderator of the Washington Association, and presided always with intelligence and dignity. The influence which he exerted in that body, for missions and every benevolent enterprise, will long be felt and gratefully remembered. He was a hospitable man in the full sense of the word. His large, well managed, comfortable house was ever open to his friends, neighbors and brethren. His charities were ample and well ordered. He was devoted, too, to the cause of education, and gave his children the best advantages.

He died at a very advanced age, at the house of his son, John R. Battle, a planter in Sumter county, Georgia, having survived his noble wife for many years. His fellow-laborers were Revs. R. Gunn, Wm. H. Stokes, Benjamin Roberts and Asa Duggan. With these well beloved brethren he toiled long and arduously, with eminent success. His labors on earth are ended; he has passed to his reward. As we behold his godly example, let us obey the Scriptural injunction, and "be followers of those who, through faith and patience, inherit the promises." How pleasant the thought that his mantle has fallen on his grandson, Rev. Andrew J. Beck, of the Baptist church at Milledgeville, Georgia.

CULLEN BATTLE.



DR. CULLEN BATTLE, a pious and useful deacon, for many years prominently identified with the history of Georgia Baptists, was born in Edgecombe county, North Carolina, March 11th, 1785. His ancestors were among the most honored and esteemed citizens of his native State. In his early manhood he was a physician, but after a few years of successful practice, he retired from his profession to give attention to his large and increasing planting interests.

In 1818 he removed to Georgia and settled in Hancock county, where he had purchased a large landed property. In the little village of Powelton, where he resided, much

interest was taken in education. Here sprang up and flourished some of the

finest schools of that day in the State; and around them clustered a small but intelligent and enterprising community. Dr. Battle was among the foremost in fostering these schools and in promoting, by his wealth, the cause of education.

In 1827 he professed faith in Christ, and was baptized by Rev. Jesse Mercer into the fellowship of the Powelton church. He became at once distinguished for his Christian zeal and benevolence, as an active and liberal promoter of all religious and patriotic enterprises.

In 1830 he removed to Alabama, and settled in Irwinton (now Eufaula), where he spent seventeen of the most useful years of his long life. He was mainly instrumental in the organization of the First Baptist church in that city, which rapidly grew and prospered, until it is now reckoned among the most influential churches of Alabama. The wealthiest citizen of the county at that time, he was also equally liberal, enterprising and benevolent. In 1853 he removed to Tuskegee, where he lived through another seventeen years of active effort in the various departments of Christian beneficence. In 1870 he returned to Eufaula, and in 1879 died full of years and usefulness, at the advanced age of ninety-four. He died as he had lived, a Christian, in the full possession of unshaken faith in his Saviour, and in full hope of the bliss of Heaven. Dr. Samuel Henderson, the distinguished Alabama editor of the CHRISTIAN INDEX, who was his pastor for twenty years, writes of him as follows:

“That such a man as Dr. Cullen Battle should pass away and be dismissed, especially by the religious press, with a bare notice of the fact that he died on such a date, in the city of Eufaula, Alabama, would be an impropriety, if not a wrong too painful to be tolerated. That the Baptist denomination should have shared the eminent services, the piety, the good name of so worthy a Christian and deacon, for perhaps three-score years, and allow him to die without some humble tribute to his worth, would indicate a recreancy to a sacred trust too glaring to be thought of. As his pastor for many years, we propose to make a modest offering to the memory of one whose name lingers in our heart of hearts with all the fragrance that piety and manly worth can inspire. Our youngest son bears his honored name, and we only hope he will never dishonor it; so that our little domestic circle is a perpetual reminder of those happy days when he was to us all that Christian kindness, generous friendship and wise counsel could be.

“Dr. Battle, a native of North Carolina, settled in Georgia in early life, where he lived for many years. He was on terms of great intimacy with that noble band of men who did so much to lay the foundation of the enlarged and enlarging prosperity of Georgia Baptists—Mercer, Sanders, Mallory, Dawson and others. He was one of the first and most liberal contributors to Mercer University, giving to it several thousand dollars, and continued to cherish for it the most lively interest after he left the State. He lived to see an honored and worthy son, Dr. A. J. Battle, fill the position of President of an institution, around the cradle of which he and his conferees stood more than half a century ago; and not one of all that number, we venture to say, Jesse Mercer only excepted, watched its progress from its early struggles to its present commanding position, with more of a parental solicitude than Cullen Battle.

“Between forty and fifty years ago, he removed from Georgia and settled in Eufaula, purchased a plantation near that place, and two bodies of land on what are called the Cowkees, and prosecuted his farming interests with great success up to the close of the war, for he owned several hundred servants. In the year 1853 he left Eufaula and settled in Tuskegee, the site of the then flourishing East Alabama Female College, to the erection of which he must have contributed, first and last, not less than five thousand dollars. Dr. A. J. Battle was one of its first professors, and subsequently its President for some years. He (Dr. B.) was also a liberal contributor to the endowment fund of Howard College, which, alas, was so completely wrecked by the war. * * * * *

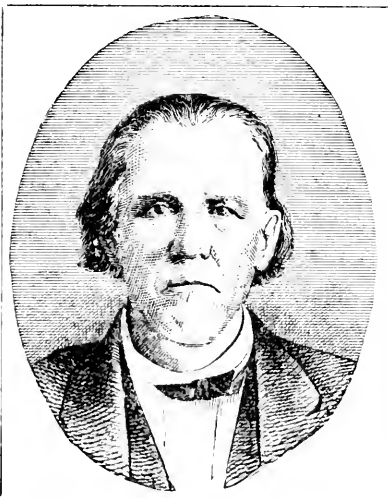
“He was one of the wisest, kindest, most sympathizing deacons with whom we were ever connected. A child in simplicity, a man in every virtue—he presented that type of piety referred to by our Lord in the expression, ‘Behold an Israelite, indeed, in whom there is no guile.’ Never do we see the solid granite of

Christian manhood combined with those gentler, amiable graces, which one has called 'the perfect womanhood of the soul,' more completely than in our dear, sainted brother. At first sight, one would say he was all granite, but as subsequent acquaintance evolved the broad, deep sympathies which lay behind those rigid features, he would love the spirit no less than he would admire the princely form of the godly man. * * * * *

"In hospitality—we mean all that the word can import—we have never known him surpassed. Every house he ever built was constructed and furnished with that view. * * * * * His benefactions to the poor were on the like scale. * * * * * He never grew weary of frequent calls for donations for worthy objects, but always hailed them with joy. * * * * *

"Whether we consider him as a citizen, a Christian or a deacon; whether as a master, while he owned servants, a husband or a father; whether as possessing those stern qualities which constitute that style of manhood which never compromises principle to policy, or those amiable virtues that attract and charm with their loveliness; whether as a rigid Baptist, who held the faith and practice of his denomination with unyielding fidelity, or as possessing those broad sympathies that embraced all who love our Lord Jesus Christ in sincerity, Dr. Battle possessed just that clear-cut, round and finished character on which one loves to dwell, and which, when we begin to delineate, we know not when or where to stop. This equipoise of all that was manly and noble and Christlike, impressed one with the conviction that if any man ever deserved the portraiture presented in Holy Writ, 'Mark the perfect man, and behold the upright, for the end of that man is peace,' it is our now sainted brother, Cullen Battle."

THOMAS J. BECK, SR.



THOMAS J. BECK, SR., who first saw the light December 7th, 1805, in Buncombe county, North Carolina, was a man of humble origin and talents, and almost entirely uneducated, yet it pleased God to use him for the accomplishment of great and good ends. In building up and strengthening churches, and in winning souls to Christ, he was very successful. As was said of Barnabas, so might it be said of him; "He was a good man and full of the Holy Ghost and of faith, and much people was added unto the Lord;" for his work is following him in the consecrated lives of hundreds converted through his instrumentality.

His parents, James and Nancy Beck, were plain, pious people, who were able to afford him but the most meagre educational advantages.

On attaining his majority, he moved from North Carolina to Wilkes county, Georgia, where he was converted, baptized by Rev. Enoch Calloway and received into the Rehoboth church in 1833. He was ordained at the call of New Providence church, Warren county, in 1835, when thirty years old. From that period until his death, a term of twenty-seven years, he was a most earnest and dili-

gent minister, serving various churches in Greene, Taliaferro, Warren, Wilkes and Columbia counties, being remarkably successful in building them up, and in establishing and utilizing the membership. Always avoiding extremes, he was conservative in spirit, yet sound in his doctrinal views, sparing neither time nor pains to ascertain the truth. From his entrance on the ministry, almost without any education, he became a hard student of God's word, devoting all his time and talents to the acquisition of a correct knowledge of the Scriptures. With very little of that polish of diction and oratorical grace, on which the world lays so much stress, he was, nevertheless, a very effective speaker; for he delivered what he had to say in an earnest, hearty, straightforward manner that seldom failed to produce a good impression. He was not what is called a talented man, and owed little of his success and usefulness to natural gifts; his prevailing qualities being good common sense and sound discretion. In himself he saw nothing trustworthy. He put his whole dependence upon God, never appearing to think of himself while working for his Master, but hiding behind the cross of Christ, and esteeming himself as nothing and as able of himself to do nothing. He gave his Heavenly Father an undivided faith and trust, and always appeared before his congregations as though he had just come from the presence of God; consequently they heard him gladly and many were converted. He preached by example, too; he shared the honorable distinction of Chaucer's parson,

"That first he wrought and afterward he taught."

In his life we have a striking illustration of the truth that in obedience to God, and in dependence on Him, not in superior natural endowments, lies the secret of ministerial success and usefulness.

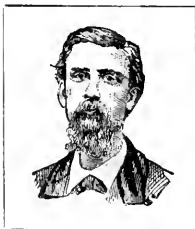
In person he was about five feet ten inches in height, well proportioned, and always wore a neat black suit. His eyes were blue, with an expression of kindness, good nature and intelligence. He had classic features, and his hair, which was nearly white at the time of his death, was always combed straight back.

His chief traits of character were firmness, boldness, modesty, humility, sincerity and kindness, and upon any occasion which called for their exercise they came prominently into view. He was free from envy, and never mentioned the faults of others, while praising their worthy deeds and superior talents. In his nature was nothing mean or selfish, and he was honest in the Scripture sense of the term. Very prudent and cautious he never acted without a full comprehension of the possible result of his course, yet his faith was strong, bringing him, at all time, into direct, sensible dependence upon God. He was a true Baptist, and was in most earnest and hearty sympathy with the great principles and doctrines which constitute the distinctive features of our denomination. He endeavored to instruct his people aright, and always left his churches in a better condition than when he took charge of them; for the work of the Master prospered in his hands. Nor were his labors always confined to the people of his charge; he made frequent tours among the churches and destitute communities in different portions of this and of other States, preaching the word with power and success. As a pastor, as a Christian, as a neighbor and as a man, he was greatly beloved. In every relation which he sustained his life was a blessing, and there are thousands who cherish his memory with a lively appreciation of his noble character and devoted life.

He married Miss Nancy Burdett, of Wilkes county, in 1831, and had six children. It was in the midst of his own family that his Christian life shone most brightly, and there his walk with God appeared most intimate. Perhaps in all the experiences of home-life, no one ever preserved a more uniform and exemplary Christian character. He was exceedingly solicitous for the salvation of his children; and, before his death, had the pleasure of baptizing them all, except the youngest, who was then ten years old, and that one also was baptized at the age of fourteen. Though very kind and affectionate, with broad and tender sympathies, he was "one that ruled well his own house, having his children in subjection with all gravity." Never was he known to do or say anything that compromised his dignity, or, in the least, lowered him in the estimation of his family.

He died of typhoid fever, (contracted in Virginia, while caring for his sick and wounded sons in the army), in Warren county, September 2d, 1862, at the age of fifty-six. During a long illness, he bore his great sufferings in the most meek and patient manner. All who were present at his death witnessed a remarkable display of triumphant faith. When fully conscious that his end was at hand, he called together the members of his family, and took a very affectionate leave of each, giving to every one appropriate words of counsel, comfort and encouragement. A heavenly unction seemed to attend every word that he uttered; and, when he had concluded, he fell asleep in Jesus.

ANDREW J. BECK.



ANDREW J. BECK was born in Hancock county, Georgia, August 6th, 1850, and was educated at Mercer University, graduating with the highest honors of his class. For a few years after his graduation he was engaged in teaching, being President of Houston Female College, at Perry, Georgia. Although distinguished as a teacher, and with a lucrative position, he decided to give himself entirely to the ministry. Relinquishing, therefore, the Presidency of Houston Female College, he became pastor of the Baptist church at Marietta, Georgia, a church not strong in numbers, but remarkable for the piety and culture of its members. To this church he much endeared himself by his faithful and successful labors, but ill health led to a dissolution of the pastoral connection. For two years he sought, by active secular pursuits, to restore his health, which he regained to an extent that permitted him to assume charge of the Central Baptist church, of Atlanta, in 1876. He was at the time employed in the clerical department of THE CHRISTIAN INDEX, and an occasional contributor to its pages; his writings being admired for their heartiness and vigor. But the ministry again summoned him to its congenial labors, and he entered, in January, 1878, upon a useful pastorate over the church at Milledgeville, the former Capital of Georgia.

Mr. Beck is a man of fine personal appearance and unaffected manners. Deep-toned in piety, his preaching is quiet, yet not without animation. He reasons clearly, and, in all his sermons, there is much force of thought. His culture is correct, enabling him to speak and write with ease and elegance.

He was elected a trustee for Mercer University, by the Georgia Baptist Convention, at its session of 1875, and was also appointed chairman of the Board for the support of aged, indigent ministers.

He has been married twice, his first wife being Miss Octavia Warren, daughter of Dr. E. W. Warren, and his second, Miss Edith M. Alling, to whom he was married August 5th, 1879.

W. B. BENNET.

Liberty county, Georgia, famed in former years as the seat of much refinement and sterling piety, numbers among its sons W. B. BENNET, who was born October 19th, 1827. His father died in 1829, from which time he was under the care of his mother alone until 1842, the date of her marriage with Rev. Joseph S. Baker, D. D. A few years after, he entered Mercer University, completing his college course in 1848. Having adopted teaching as his profession, he went to Lumpkin, where he formed the acquaintance of Miss M. J. Campbell, a pupil of Wesleyan Female College, Macon, and only daughter of Rev. J. H. Campbell, D. D., pastor at that time of the Lumpkin church. This acquaintance ripened into an attachment, which led to the marriage of the two, in 1851. Just before his marriage, while yet in the school-room, he began the study of the law, and at the close of the session entered the office of Capt. C. S. Gauldin, then practicing the legal profession in Lumpkin. Here he completed his preparation for admission to the bar, which took place in April, 1851. He moved first to Thomasville, and, after some years, to Troupville, which was at that time the county-site of Lowndes.



At Troupville, in 1857, he was baptized by Rev. W. Goldwire. In his early Christian experience he manifested the traits which ultimately brought about his ordination. Mr. Goldwire made only monthly visits to the town for the purpose of preaching; the population generally was of a character to discourage a young disciple; and there was but one man among his fellow-citizens who was a member of the church. Yet Mr. Bennet, with the counsel and approval of some of the pious women in the place, endeavored, for a time, to maintain a weekly prayer meeting in the various residences to which they found access. The probability is, that if the circumstances surrounding him at this time had been more favorable to the development of the nascent convictions of his mind, if the proper care had been taken to nourish the flame of Divine love which had been kindled within him, and if the first indications of his impressions toward the ministry had not been neglected, his ordination would have followed quickly after his baptism. But it was otherwise. Seventeen years were to wear away before this result was reached, though during their course, at various times, being urged by brethren to a full consecration of himself to the ministry, he yielded to these persuasions far enough to make appointments irregularly and address the people on the subject of religion. Meanwhile he had removed to Quitman, at the time of the formation of Brooks county, and the establishment of Quitman as the county-site, and, with seven others, four whites and three blacks, had entered into the constitution of our church there about the year 1859. He was ordained at Quitman in 1874, by a Presbytery consisting of Revs. J. H. Campbell, D. D., J. L. Underwood, E. B. Carroll, and the pastor, C. D. Campbell.

After his ordination a number of churches sought his services, for his name had become quite distinguished throughout Southern Georgia in the legal profession. Of these he has, at different times, had charge of Stockton, Bainbridge, Thomasville and Corinth churches. He so quickly commanded the entire confidence and esteem of his brethren, as a minister, that he was elected Moderator of the Mercer Association, and has been retained in that position for a number of years. He presides with dignity and ease. As a preacher he is intellectual, rather than emotional, fitted more to enlighten the judgment than to move the feelings. His sermons are sound in doctrine, systematic and consecutive in arrangement, clear and pointed in expression.

In the vocations to which he has given attention he has enjoyed a reasonable

measure of success. At the law he was Solicitor-General of his circuit for two terms; and while engaged in that profession represented Brooks county in the Legislature. As a teacher he was called, shortly after his ordination, to a Professorship at Young Female College, in Thomasville, which position he filled with satisfaction to the Trustees for two years, and from which he retired only because the financial condition of the country rendered the collection of tuition dues very difficult.

He is, in certain respects, a peculiar man, and this, in some degree, hinders an analysis of his character. Only a personal acquaintance, of considerable intimacy, could enable one fully to appreciate it. Perhaps its greatest virtue is incorruptible integrity, "as far from fraud as earth from Heaven;" its greatest defect, perhaps, the want of self-assertion. Many a man with less merit has wielded more widespread influence; many attained higher distinction by greater forwardness. But of no one can it be said that the distinction attained, or the influence wielded, was based on a more certain foundation of sincere respect and genuine esteem. As a criminal lawyer he won the special honor of having convicted probably a larger number of offenders against the peace and quiet of society, during his incumbency of the Solicitor-Generalship, than any other similar officer in the State. Before the Supreme Court he commanded the highest attention, and called forth the most flattering encomiums of the judges on various occasions. In social intercourse he is frank, sometimes to the verge of bluntness, and with a vein of humor, which never mistakes railing for railery, or tinges satire with the slightest bitterness. Indeed there is no such thing as venom in his composition, the very feeling of anger, or of indignation being marked much more distinctly by a sense of the wrong which excited it, than by any consciousness of personal injury, or any desire of personal revenge.

JAMES EDGAR BLACK.



JAMES EDGAR BLACK was born January 29th, 1844, in Screven county, Georgia. He is the oldest child of J. J. and J. C. Black, both of them zealous and devoted members of a Baptist church. His parents let no opportunity pass to train their son in the way he should go, and his usefulness in the ministry is one of the results of this pious culture, and an answer to the prayers of his godly parents. Home influences were divinely used in moulding his character, preparatory to the work into which his Lord designed to call him. His education was obtained principally in Screven county and the city of Brunswick, Georgia. He is quite advanced in the English branches, and, for one of his parts and opportunities, is unusually well read.

He was converted in 1858, and baptized in February, 1859, by Rev. William Spear into the fellowship of North Newington church. In 1872 he was ordained, at Turkey Branch church, in Effingham county, Georgia, by Revs. Jas. Middleton, William W. Lee and John Edwards. Before his ordination he filled the office of deacon in this church. He has occupied the pulpit of the church at Jessup, Wayne county, and of Steam Mill church, in Appling county. In this field he had the pleasure of seeing the work of the Lord prospering in his hands, and wherever he has gone preaching the Gospel in Georgia and South Carolina, success has crowned his labors. As a pastor he has been devoted to his churches, and punctual to fill his engagements.

One who knows him well says: "His methods of study are close application to his Bible, and such helps as are within his reach. As a minister he is prom-

ising, and as a public speaker is fluent and impetuous. "He never fails to impress his audience with the importance of his mission, and could he be freed from the labors and cares of this world, he would rise to distinction in the ministry."

He was married in 1866 to Miss Mary A. Burns, of Screven county. Of six children, the fruit of this marriage, only three are living. In his private relations he is kind and considerate, an ardent husband, an affectionate father, a fast friend.

He is now, in the spirit of Paul, supporting his family by personal labor, but preaching, when he can, to destitute neighborhoods in the vicinity of Jessup, Georgia.

B. A. BLAKEY.

He was born in Wilkes county, Georgia, May 25th, 1826. His father died when he was quite a boy, but he was blessed with a pious mother, to whose influence is largely due the formation of his fine moral character, and the high measure of usefulness to which he has attained in the church. He was converted in August, 1843, united with the New Ford church, Wilkes county, in September, 1843, and was baptized by Rev. I. N. Bolton. After marriage, to Miss Mary J. Jackson, in 1848, he moved to the county of Gwinnett, and in 1852 was ordained a deacon of Hebron church, in that county. The office of deacon he has used well, and gained a good reputation by his fidelity in office.



He is beloved and honored by his brethren. More than once he has been called to preside over the Appalachian Association, of which his church is a member. But few excel him in promptness and skillful management of the business of a deliberative assembly. A man of fine personal appearance, with other important elements in a presiding officer, partial to none, and courteous to all, you are impressed that a Christian gentleman fills the chair.

With his other Christian duties, he has devoted himself, for many years, to Sunday-school work, and is now Superintendent of the school at his church. His heart is in his Master's work, and this is illustrated by his generous giving to sustain his own pastor, to relieve the poor of his neighborhood, and to further every department of Christian work. Not only has he been successful in the management of his own business, but his fellow-citizens have frequently called him to fill important positions of trust and honor in his State and county. Elected time and again by his county to represent it in the State Legislature, he has filled also, in his county, the offices of Commissioner and Judge of the Inferior Court.

It would be well if the suffrages of the people were more frequently given to such men. Is not this, indeed, an imperative Christian duty? In his private relations he is devoted as a husband, affectionate to his children, and abundant in generous hospitality. The five children with whom God has blessed him, are now grown, and members of Baptist churches.

It would be unjust to the subject of this sketch not to say that while he is active in business, he takes time to read and keep himself informed of what is occurring both in the political and religious world. This may play no little part toward securing his success in business, and his continued activity in matters of religion.

He is still living in Gwinnett county, in fine health, enjoying the confidence and affection of his brethren and fellow-citizens.

F. M. BLALOCK.



The oldest son of Henry and Nancy Blalock F. M. Blalock was born October 29th, 1845, in Crawford county, Georgia, two miles north of Knoxville. His father is a South Carolinian by birth, and moved with his father from that State in 1832, and settled in Crawford county where he married Nancy Matthews, a native of that county.

Mr. Blalock professed religion, and joined Benevolence church, in Crawford county, in 1863. In 1864 he entered the Confederate army, and served faithfully until the close of the war between the States, when he returned to the home of his parents and engaged in farming. Becoming impressed that it was his duty to preach, and his fitness for the ministry becoming apparent to his church, he was licensed in 1867, and prosecuted his studies through one term in the Southern Baptist Theological Seminary. As a licentiate, he did good and assiduous service until his own church called him to ordination, in November, 1873, when he was set apart to the ministry of the Gospel by the imposition of hands, Revs. J. H. Campbell, D. D., B. L. Ross and D. H. Moore composing the presbytery. The year following he became pastor of Benevolence church, and so continued for four years; and, in 1875, he took charge of the Houston Factory and Friendship churches, in Houston county, serving the former four, and the latter two years. At present he is pastor of the Horeb church, Talbot county, having assumed the pastorate in 1878.

When barely twenty-one, Mr. Blalock married Miss A. F. Wilkinson, of Monroe county, who has proved a faithful and effective furtherer of his ministerial work.

Mr. Blalock, as a minister, has had the pleasure of welcoming into the church nearly every member of his family, and the first convert whom he led down into the water was a sister of his wife. The eldest of three sons, he assisted in ordaining one of his brothers to the office of deacon, and the other and youngest, to the full work of the Gospel ministry, in both cases preaching the ordination sermon.

WILLIAM J. BLEWETT.



It is a matter of regret that so little can be learned respecting the life of this sketch. He was born in Anson county, North Carolina, March 12th, 1812. He, with his parents, emigrated to Decatur county, Georgia, in 1833. In April, 1834, he united with the Richland Creek church, and was baptized by Elder A. Belcher. In 1835 he was licensed by that church to preach the Gospel. Sometime after this, at the solicitation of the Cotton Hill church, in Randolph county, he was ordained to the full work of the ministry, Elders A. and

J. O. Cumble officiating.

In Florida he identified himself with the cause of missions, and, perhaps, had an important agency in the introduction of the present Articles of Faith of the Florida Association. He preached along the Florida and Georgia line, beloved

by the people as an earnest, faithful servant of the Lord Jesus, and was instrumental in doing great good.

In 1840 or 1841 he married Miss Malcolm, daughter of Dr. Malcolm, of Gadsden county, Florida, who died soon after. In 1850 or 1851 he married Mrs. Everett, settled near Thomasville, and gave his time to the service of churches in the country. Here he labored, the Lord blessing his labors, until 1870 or 1871, he removed to Cadwell county, Texas, where he closed his work on earth in 1874, leaving a widow and three sons to mourn his loss.

BENJAMIN BLEICH.

Southern Georgia is "highly favored of the Lord" in the gift of many laborious ministers, who prosecute their work under all the disadvantages and hardships incidental to a sparsely settled country. Among this number BENJAMIN BLEICH stands eminent, perhaps pre-eminent. A native of Ellingham county, Georgia, he was born in November, 1811; and the active service he renders to the cause of the Master is not relaxed on the plea that the weight of almost three-score years and ten rests upon his outward man. Laboring through the week on a farm, for the support of his family, and filling Sabbath appointments, very often at a great distance from home, he many times travels from early dawn until late at night, "bearing the precious seed" of divine truth, in the hope that when the great ingathering comes, he may return to the Lord of the harvest, "bringing his sheaves with him." An example, surely, which might well be followed by not a few of our young men.



In the summer of 1832, when he had nearly completed his twenty-first year, he was led by the Holy Spirit to the exercise of faith in Christ, and connected himself with Cowpen Branch church, in his native county. The activity and usefulness manifested in that season of "first love," induced his brethren to call him, the year after, to the office of deacon. In 1835 he removed to Florida, and resided in that State for a period of some twelve years, as a "tiller of the ground," discharging faithfully, meanwhile, the duties of his diaconate. "A mind to work" grew within him, and a sense of his capabilities increasingly impressed the brotherhood, until, in 1846, he received license to preach. With this enlargement of his sphere of labor came the desire to bear witness for Christ in the section where his early years were passed. He accordingly returned to Georgia, and united with Little Ogechee church, Screven county.

His zeal and acceptability as a preacher occasioned his ordination, in 1853, at the age of forty-two years, by a presbytery composed of M. N. McCall, J. Wheeler, W. S. Moore, L. M. Brown and W. Cooper. For two years from this date he served Calvary church as pastor, and then, moved by the sacred impulse to carry the Gospel into "the regions beyond," he made his home in Ware county. There, for twenty-four years, he labored to supply the destitution prevailing through that county, Pierce, Appling and others—a work the record of which is on high.

He transferred his abode and his ministry to Tatnall county, where he now lives, in 1879, on the death of his wife, whose maiden name was Miss Harriet Wilson, and to whom he had been married in 1832. This lady, the companion of his youth, the sharer of all his toils and hardships, bore him fourteen children; and, of her eight sons, four, like the father, are ministers of the Gospel.

S. E. BLITCH.



His parents, at the time of his birth, the 9th of August, 1847, were living in Ellingham county, Georgia. When he was about twelve years of age they changed their residence to Ware county. While his educational advantages in early life were limited, he had the privilege of faithful Sunday-school instruction, in addition to the Christian counsel of his parents. He was called into military service as a private soldier in 1864, and suffered much from his severe duties, and especially from confinement in prison, the effects of which are still felt. The family were greatly impoverished by the results of the war, and left almost without any means of subsistence.

He was married, in April, 1867, to Miss Nannie A. Carter, of Brooks county, Georgia, who became the mother of four sons. He professed conversion in 1869, but not until 1874 was he baptized, by Rev. J. D. Evans, then missionary of the Mercer Association. He was licensed to preach in 1875, and his labors as a minister being required, he was ordained, at the request of the Pleasant Hill church, Colquitt county, Georgia, by Elders T. A. White and J. B. Arrington. After serving this and other churches some three years, he was appointed, by the Executive Committee of Mercer Association, as the missionary of that body. That position he holds at the date of this sketch. The Lord has put the crown of blessing on his work; destitute neighborhoods have been visited, and the Gospel preached to them, and feeble churches have been greatly strengthened in efficiency and numbers.

He is rather a modest, retiring man, but bold to express and firm to maintain his views, when he believes he is right. The field in which he has been called to serve the Master needs efficient Gospel laborers, and he is adapted to it; for, like the builders of the walls of Jerusalem, in the days of Nehemiah, he has "a mind to work," and the Lord works with him, as He does with all the "called, and chosen, and faithful."

JOSEPH L. BLITCH.



The subject of this sketch is now in the prime of life, a zealous, earnest and successful minister of the Gospel. He was born in Duval county, Florida, March 3d, 1839. His father, Rev. Benjamin Blitch, is a Baptist minister, full of years and good fruits.

JOSEPH L. BLITCH professed conversion when quite young, but was not baptized for some two years afterward. From the date of his conversion, and especially after his baptism, he began to speak for Jesus whenever an opportunity presented itself. In order to prepare himself for greater usefulness in the ministry, he sought the educational advantages of Mercer University, and in 1863 graduated, having preached to some country churches during his college course. He was ordained, at the request of Macedonia church, in 1860. After preaching to several churches for a few years, he removed to Macon, Georgia, and aided in the establishment of the Second Baptist church of that city. He served that church as its pastor for some two years, and then removed to Little Rock, Arkansas.

From this place he went to Texas, preaching a year or two to each of the following churches of that State: Marshall and Boonville. He next served as pastor of the church at Lee Summit, Missouri. In 1873 he served the church at Dixon for some six years. He is now a resident of Washington Territory, and has been the instrument of organizing an efficient church in Walla Walla. Wherever he has gone he has aroused the people to the importance of education, and enforced upon the churches their obligations to give the Gospel to the nations. Few have been more successful in winning souls to Christ. The writer would be glad to give the date of his marriage, etc., but has not the facts before him.

JAMES PETIGRU BOYCE.



JAMES PETIGRU BOYCE is a native of Charleston, South Carolina. He was born on the 11th of January, 1827. His father, Hon. Ker Boyce, was a native of Newberry District, South Carolina. In 1877 he moved to Charleston, where he was known, until his death, as a successful cotton factor and a wealthy banker. He was twice elected to the State Senate. The mother of the subject of this sketch was a sister of Hon. Job Johnston, Chancellor of the Court of Equity of South Carolina. Both the paternal and maternal grand-parents of James P. Boyce were of Scotch-Irish descent. He was

named James L. Petigru, Esq., a distinguished lawyer of Charleston, and a particular friend of his father's.

Mr. Ker Boyce greatly desired that his son should study law, but the Lord determined otherwise, and in the choice of a profession by the son the father gladly acquiesced. He entered Charleston College in the spring of 1843, and in 1845 went to Brown University, Rhode Island, where he was graduated in 1847. During a vacation in April, 1846, he visited his home, where Dr. Fuller, then of Beaufort, South Carolina, was preaching with great power. Mr. Boyce was converted, and baptized by Dr. Fuller. The next year he was licensed to preach by the First Baptist church of Charleston. In 1848 circumstances having barred his entrance into Madison University, New York, he went to Princeton, New Jersey, and entered the Theological Seminary at that place, where he continued an appreciative and laborious student until 1851. Returning to South Carolina, he was ordained for the Gospel ministry in December of that year, having accepted the pastoral care of the Baptist church of Columbia, South Carolina. When asked by the chairman of the presbytery, Dr. William Curtis, Sr., whether he proposed to devote his whole life to preaching, Mr. Boyce replied: "Provided I don't become a professor of theology." This reply made the distinguished divine hesitate as to the propriety of the ordination of the youthful aspirant for theological honors and tribulations, but it clearly indicated *the bent of his mind*. For six months prior to May, 1849, and before his studies at Princeton, he was the editor of the "Southern Baptist," published in Charleston, South Carolina.

In 1854 Mr. Boyce's father passed away, leaving his son with Judge Belton O'Neal, of South Carolina, Arthur G. Rose, Esq., now of England, and James A. Whiteside, of Tennessee, the executors of his large estate. This trust might have seemed enough for his talents and energies, but they were not abated in the least from his ministerial labors, and his incessant planning in reference to a Theological Seminary for the South.

In 1854, at the Georgia Baptist Convention, which met in Washington, Georgia, Mr. Boyce participated with deep interest in the discussion with regard to

the formation of a theological school for the South. In 1855 he resigned his charge in Columbia to accept the professorship of theology in Furman University. This position he held until he was elected, in February, 1858, professor in the Southern Baptist Theological Seminary, then located in Greenville, South Carolina, and entered upon the duties of his office in October, 1859. In July, 1856, when Professor of Furman University, he delivered an address entitled *Three Changes in Theological Education*. This foreshadowed the peculiar features of the course of study in our Seminary. The address received the high commendation of Dr. Francis Wayland, of Brown University. The following is taken from a published sketch of Mr. Boyce, by a pen unknown to the present writer:

"After serving as chaplain in the army for six months, during a practical suspension of the Seminary, Mr. Boyce was elected to the South Carolina State Legislature in 1862, and re-elected in 1864, serving to the end of the war. It may be stated that, in 1863, he was appointed by the Confederate government special commissioner to secure the adoption, by the States, of a plan for the relief of the Confederate debt, which he had himself brought forward in the South Carolina Legislature in 1862. Since the war he has eschewed politics entirely, and has devoted himself to resuscitating and establishing the Southern Baptist Theological Seminary. It may safely be averred that to him the Southern Baptists are indebted for the foundation and preservation, under the most adverse circumstances, of their Theological Seminary. For it he has labored unremittingly and most self-sacrificingly for years, repeatedly refusing tempting offers of great emolument, that he might secure to the Baptists this school of the prophets; and, gladly be it said, with almost certain hopes of success."

Mr. Boyce has received two honorary degrees—that of D. D., from Columbia College, District of Columbia, and that of LL.D., conferred by Union University, Tennessee, in 1872. The same year he was elected President of the Southern Baptist Convention, which office he held with eminent success, as a presiding officer, until 1880, when he declined re-election.

In 1875 the ensuing notice (to which reference has been made above), appeared in the "News and Courier," of Charleston, South Carolina, where the Southern Baptist Convention was assembled. The author will pardon a few verbal changes, for the sake of greater accuracy:

"One of the foremost men of the Southern Baptist denomination is Dr. James P. Boyce. As President of the Convention, he has filled the position with conspicuous dignity and ability. Possessed of commanding person, and dignified and polished manners, he attracts attention whenever he appears. He is a man of eminent business qualifications, a good platform speaker, and a scholar of varied attainments. Connected with a family of wealth and of position, he has had thrown into his hands the management of a large estate. This and the financial conduct of the Southern Theological Seminary, compelled him to bring into exercise all the business qualifications and financial skill for which he is distinguished. This has brought him much in contact with the world and its business affairs, but it has not made him a less sincere, devout and humble-minded Christian—one whose every-day deportment and daily conversation recommend the religion he professes, and whose principles it is his duty to teach. It would be difficult to find one whose life, manners, conversations and teachings are better suited favorably to impress the young with the principles and proprieties of religion. As a theologian, he is sound; as a professor and preacher, his excellence is acknowledged; and he, as a pastor, would be unexcelled. He is a man of large culture, noble, generous nature, and liberal propensities. His mental abilities are of high order, and place him in the front rank of Southern Baptists. His accomplishments, intelligence and personal qualifications, make him one of those full-rounded characters whom we contemplate with pleasure, and to whom we are obliged to award the meed of excellence, no matter in what aspect viewed—for, as a speaker, a preacher, a professor, a presiding officer, a business man, a Christian, and a thoroughly cultivated gentleman, he is one who must be regarded with pleasure and admiration."

SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

As the life of Dr. Boyce, for nearly a quarter of a century, has been identified so completely with this institution, the following sketch, copied from a religious journal of March 25th, 1880, may be appropriately incorporated in his biography :

"Up to the year 1850, the Baptists of the South had no well-equipped Theological Seminary. At Georgetown College, and also at Bethel College, both in Kentucky, there was a theological department, with a single professor. The same was true of Union University, Tennessee, and Mercer University, Georgia; while Furman Institute, of South Carolina, was exclusively a theological school, with three professors, and had long enjoyed a good reputation.

"For many years Dr. R. B. C. Howell, of Nashville, Tennessee, and Dr. Basil Manly, of Alabama, both natives of North Carolina, had earnestly advocated the establishment of a general Theological Seminary for the whole South. After a time Dr. A. M. Poindexter, also a native of North Carolina, though then residing in Virginia, gave the weight of his great influence in favor of the enterprise, and at the session of the Southern Baptist Convention, held in Louisville, Kentucky, in 1857, the Seminary took shape.

"The location of the Seminary was left to be determined, in some measure, by the liberality of the States contributing to its endowment; and, as South Carolina proposed to give one hundred thousand dollars, provided the other Southern States would give as much, it was located in the beautiful upland town of Greenville, in the northwestern part of South Carolina, near to the States of North Carolina, Tennessee and Georgia. The contribution of five thousand dollars by any State, entitled it to one member in the Board of Trustees of the Seminary.

"Great pains were taken in adopting a plan for the Seminary; and its friends claim that some of its peculiar features more fully adapt it to the wants of our denomination than any other institution in the country. The design of the Seminary may be seen from the following extract, clipped from the Catalogue:

"The theory of our churches has always been, and will doubtless continue to be, that the ministry must not be confined to such as have enjoyed superior advantages for mental culture; but that every one who proposes to be a preacher shall be encouraged to gain the most thorough education in his power, while all, whatever general cultivation they may possess, are urged to a diligent study of religious truth, and are examined as to their acquaintance with this, before they can be ordained. Our ministry thus contains men of every grade of culture. To meet its wants, then, a Theological Seminary must furnish to college graduates ample facilities for studying the Scriptures in the original, and for pursuing all the branches of a complete theological education; and at the same time it must afford to such as have only a good English education, the opportunity of studying the Scriptures in the English version, and full theological instruction in all other respects."

"In 1858, Drs. J. P. Boyce, of South Carolina, Basil Manly, of Virginia, John A. Broadus, of Virginia, and Dr. William Williams, of Georgia, were chosen as professors of our new Seminary; and in 1859 the institution began a career of great usefulness.

"During the latter part of the late war it suspended operations, as did all the colleges of the South; and the bankruptcy of the whole country carried with it the endowment of our Seminary. But the work of this institution had been too great and too useful for it to be idle long, and soon after the close of the war, under the leadership of Dr. Boyce, as financial manager, and depending on the voluntary support of the churches, it resumed operations, and with varying fortunes has continued to bless the denomination it represents.

"There have been many exhibitions of heroic fortitude and patient suffering under trial in the South within the past few years, but there has been no finer illustration of these noble virtues, than that furnished by the Faculty of the Seminary in faithfully adhering to its interests. When they were offered salaries four or five times as large elsewhere, and when the meagre sums promised were paid so slowly as to cause them embarrassment and even distress, these men of God persisted in remaining at their posts, because they believed the Seminary was necessary to the best interests of the denomination.

The effort of the trustees was to keep the institution going by special contributions till the country had so far recuperated as to endow it again; but as South Carolina had suffered so much by the war, and also by bad legislation and official corruption after the war, it was deemed wise to remove the Seminary to some State in a better financial condition. Therefore, at the Convention of 1872, held in Raleigh, North Carolina, a committee of trustees was appointed to secure a location for the Seminary. This committee consisted of Dr. J. B. Jeter, President of the Board representing Virginia, Dr. S. L. Helm, of Kentucky, T. P. Smith, Esq., of South Carolina, Dr. Henderson, of Alabama, Dr. Matthew Hillman, of Tenn., and Dr. T. P. Pritchard, of North Carolina. Before the committee met, Dr. Jeter was sent to Italy to look after the interests of our missions there, and Dr. J. L. Burrows was chosen in his place to represent Virginia. Dr. J. P. Boyce joined the committee at Atlanta, Georgia, August 1st, and after visiting Chattanooga, Nashville and Louisville, as well as Atlanta, the committee selected Louisville as the future home of the Seminary. Chattanooga made a definite proposition, offering about \$137,000 in money and lands for the location of the Seminary. Atlanta and Nashville did not say precisely what they would give, but it was understood that the former might be relied on, with the help of the State, for \$150,000, and the latter for, perhaps, \$100,000; but Kentucky offered \$300,000 for the location of the Seminary in Louisville, provided \$200,000 more were realized from all the Southern States. After surveying the ground and looking at the question as wisely as they could, the committee selected Louisville as the best location for the institution. When the recommendation had been adopted by the session of the Convention, which met in Mobile, Alabama, May, 1873, Dr. Boyce entered upon a vigorous campaign in Kentucky, to secure her promised proportion of the endowment, and agents were appointed to prosecute the work in a few of the other Southern States. Unfortunately the great financial distress of 1873, which has continued ever since, till within a few months past, seriously interfered with the work of endowment. Georgia has given her *quota*, and North Carolina has contributed her proportion to within a few thousand dollars; but for special reasons the enterprise has not been pushed with vigor in the other States. Kentucky has nearly completed her subscription of \$300,000; and relying upon her liberality, the Seminary was removed to Louisville about three years ago.

In order to keep the Seminary in operation, Dr. Boyce was obliged to borrow, on his individual responsibility, a very considerable amount of money; and, as only a comparatively small part of the endowment has been collected—by reason of the stringency of the times—and we cannot touch the principal of the endowment, the present *status* of the Seminary is one of extreme financial distress, if not peril.

At the session of our Convention in Atlanta, in 1879, it was resolved to make another effort, by an earnest appeal to the churches, for the support of the Seminary until the endowment could be collected. This effort has met with only partial success, and grave fears are entertained lest the Seminary should be obliged to suspend, which would be a most signal calamity.

* * * * *

"Our Seminary has nearly a hundred students, a larger number than can be found at any other Baptist theological seminary in the world; it represents a larger constituency than any other similar institution of any denomination; it has a most admirable Faculty; it has done great good in the past, and is destined to accomplish still greater things for God and humanity; and the fervent prayer of my heart is that God may give it the prayers and sympathy and support of his people everywhere."

The day that the above article appeared in print, the good news was spread with lightning speed over the land that Hon. Joseph E. Brown, of Georgia, had given fifty thousand dollars to the Seminary. This infuses new life into the endowment enterprise, and imparts unspeakable joy to all the friends of theological education in the South, but to none more than to Dr. Boyce, who, with the completion of the endowment of the Seminary, which is the monument of his energy and liberality, and self-sacrificing spirit, would be ready to say: "Now, Lord, lettest thou thy servant depart in peace."

JAMES E. BLITCH.

How much good this humble man of God accomplished in the twenty-one years of his ministerial life, will never be known until the Lord comes to make up his jewels. JAMES E. BLITCH was born in Effingham county, Georgia, July 28th, 1823. James E. Blich lived for many years without hope and without God in the world, surrounded by wickedness, and in a region almost destitute of a knowledge of the Saviour. But his Heavenly Father had a work for him in his vineyard, and in due time called him from the darkness of nature into the "marvellous light" of the Gospel. He conferred not with flesh and blood, but at once united with Calvary Baptist church. Two years afterward he preached his first sermon. In 1857 he removed to Ware county, and there married Miss Nancy Brewton.



He was ordained to the work of the ministry in response to a call from the Hopewell church, September 30th, 1860. He became pastor of this church in connection with three others in adjoining counties, and served them with good results for several years. The Piedmont Association, seeing his fitness for missionary labor, appointed him as evangelist to the destitute portions of its territory. There he labored, travelling and preaching, exposed to many privations, which at length affected his health, so that he became a great sufferer from rheumatism, and was laid aside from ministerial work. He was persuaded at last to visit Florida, for the benefit of its climate; but alas! death had marked him for his own. In February, 1876, he departed this life, and was buried at Lake Baptist church, Hillsborough county, Florida. His last words on earth were an assurance that he was about to enter the mansion prepared for him. Who shall say what were his first words in Heaven? Shall we meet him there, and hear them from his own lips?

SAMUEL BOYKIN.

SAMUEL BOYKIN was descended from Edward Boykin, who emigrated from Caernarvonshire, Wales, and settled in Isle of Wight county, Virginia. The records of the Register's office at Richmond, show a grant to him of 525 acres of land, under date April 20th, 1685, by Francis Lord Howard, Governor of that province, in consideration of the transportation of eleven persons into that colony, who, doubtless, came with him. Eight other grants are recorded from 1713 to 1753, to members of the same family. Edward Boykin had a son named William, who died in 1731, leaving a son also named William, who moved to South Carolina in 1755 or 1756, and settled in Kershaw county, six miles south of Camden. The third son of the last mentioned, Francis Boykin, was a lieutenant of cavalry in the army at the outbreak of the Revolutionary war, and had been promoted to a



captaincy at the battle of Fort

measure of energy. He can perform an amount of mental labor, which would be a sheer impossibility to most men, and which is a standing matter of surprise to his family and friends. He has just reached his meridian, and with so much physical and mental vigor, with so great a capacity for usefulness, it is hoped he may be spared many years, to labor in the Master's cause, and for the benefit of his fellow-men.

THOMAS COOPER BOYKIN.



THOMAS COOPER BOYKIN was born in Baldwin county, Georgia, January 1st, 1836, and was the fourth child of Dr. Samuel Boykin, and Narcissa Cooper. His grandfather, (for whom he was named), was Thomas Cooper, a contemporary of Rev. Jesse Mercer, and for many years a deacon of the Eatonton church; well known and beloved in his day as an exemplary and devoted Christian. The father of Thomas Boykin moved to Columbus during the first year of his son's life, and it was here that the son received his academical culture, under the tuition chiefly of Benjamin Shivers, John Islam and J. G. Ryals, all well known and successful educators.

In his fourteenth year, while on a visit to his aunt, Mrs. Dr. Joel Branham, of Eatonton, he made a profession of religion. About this time he was a pupil of Rev. William C. Wilkes. He united with the Columbus Baptist church June 19th, 1851, and was baptized on the 22d of the same month, by Dr. John E. Dawson, being then in his sixteenth year. The year 1853 he spent at Mercer University. His life at Mercer was exemplary, studious and honorable. He then went to the University of South Carolina, at Columbia, where he graduated in 1856. He had determined to adopt the law as his profession, but farming interests so completely occupied his time and attention that this purpose was abandoned.

On the 13th of April, 1858, he was married, in Huntsville, Alabama, to Miss Belle Alexander. For nearly ten years they lived on the farm in Russell county. In the winter of 1867-8, he moved to Shelby county, Alabama, eleven miles north of Montevallo. He lived two years in Columbiana, and one in the village of Montevallo, securing for himself and family some of the most devoted attachments possible to human life. At the call of Mount Lebanon church, Russell county, Alabama, he had been ordained to the Gospel ministry, April 9th, 1855, by Revs. J. H. DeVotie, S. Boykin and J. W. P. Brown. Into this church he baptized, in three years pastorate, seventy-two members. He was pastor, also, of Montevallo, Columbiana and Union churches, in Shelby county, and at Canaan church, in Jefferson county. During this period our brother manifested that unusual talent for progressive Sunday-school work, which secured for him the Presidency of the Sunday-school Board of Alabama, in which he was succeeded soon by Rev. J. J. D. Renfro, while he himself entered a more arduous work, as Sunday-school evangelist for the Baptists of Alabama. While successfully prosecuting this work through its third year, he was recalled to Georgia, his native State, by the Sunday-school Board of Georgia. Under appointment of this Board and its successor, the Board of Missions of the State of Georgia, he began, as Sunday-school evangelist, a systematic canvass of the whole State, and has prosecuted this work until the present time, with unflagging zeal and assured success. Within eight years, he has organized, in the two States, not less than *five hundred* Sunday-schools. Other schools ready to die have been quickened into new life, and others carried forward to a higher efficiency.

In the "Introduction" to an excellent treatise of his on "Sunday-school Work," may be found, from the pen of the President of the Sunday-school

Board, the following words, wherein is contained a kind, true tribute to the piety and helpfulness of his devoted wife :

" Brother Boykin and the writer were college-mates at Mercer University, twenty-four years ago. At that time he was pure in heart, elevated in the aims of life, fervent in spirit, serving the Lord. He has given the best years of his life to the Sunday-school work, with every part, and phase, and bearing of which he is perfectly familiar. As an organizer and up-builder, he has laid in Alabama the foundation of a work which, for generations, will be steadily advancing. His success there was the cause of his recall to his native State. For three years he has labored here with unremitting zeal. By night and day, through heat and cold, he has pressed on, pushing difficulties from his path, until he has made his name a household word. From the beginning of his work till now, never has a word intimated his unfitness for his vocation, or the desire of a single brother for a change.

" It would be wrong to close this imperfect tribute to his worth and usefulness, without adding some word of praise to one who has largely aided him and strengthened his heart ; who has continually cheered him on when the days were dark and the rain-drops fell ; who, in her pious household, unmurmuringly endured, when the ravens seemed to be forgetful of the duty of their daily coming ; of one to whose patient submission to duty and affectionate cheerfulness of spirit, we owe, in a good part, the success of our worthy Sunday-school Evangelist, but his Heavenly Father has taken to Himself the devoted wife of his youth. Her body rests in the cemetery in the city of Atlanta. He has been the subject of deep affliction. Besides the death of the partner of his bosom, the Lord has taken a lovely daughter and son, both of whom had consecrated themselves to Jesus, and no doubt are in the enjoyment of a blessed immortality

ISHAM RICHESON BRANHAM.

REV. I. R. BRANHAM was born in Eatonton, Putnam county, Georgia, December 23d, 1825. His parents were Dr. Joel Branham, a distinguished physician, and Emily Cooper, daughter of Thomas Cooper, the devoted Baptist deacon of Eatonton, Georgia. In the year 1838, when quite young, he went to Penfield, Georgia, and entered Mercer Institute, remaining there three years ; and when the Institute was organized as a college, in 1838, he was a member of the first Freshman class. After leaving Penfield, he attended the Eatonton male school until admitted as a student to Emory College in 1845, from which institution he was graduated in 1847. He was converted while at Penfield, in the year 1838, and united with the Baptist church there, being baptized by Rev. Adiel Sherwood, then Professor in Mercer Institute. He was ordained to the full work of the gospel ministry in 1866, at Madison, Georgia, and immediately accepted the pastorate of the Madison Baptist church, which he served regularly for two and a half years, at the same time occupying the position of President of the Georgia Female College.



In 1868 he accepted the Presidency of the Brownsville Female College, at that time the leading Baptist institution of West Tennessee, and remained in this position until the summer of 1874, when failing health caused his return to his native State. While residing in Tennessee, he incidentally served the churches at Brownsville, Humboldt and Staunton. On his return to Georgia, in 1874, he

was called to the pastorate of the Marietta Baptist church, and accepted the charge, at the same time preaching monthly to the neighboring church at Noonday. But an invitation to the Presidency of the Female Institute at Eatonton, Georgia, and also to the charge of the Baptist church, induced a removal to that place in 1877. In addition to his other labors, he accepted a call to preach once a month to the Harmony church, and also for the last two years he has been pastor of the church at Monticello, in Jasper county.

He was elected one of the Trustees of Mercer University by the Georgia Baptist Convention in 1878. Having, nearly all his life, been occupied in the school-room, and holding responsible positions as principal and president of female institutions of learning at Eatonton, Lumpkin, Macon and Madison, Georgia, and also at Brownsville, Tennessee, Dr. Branham has become a thoroughly-educated and highly-cultivated man, in all branches of learning. His good influence as a Christian instructor, during a period of thirty years, extends over the lives of thousands of ladies whom he has educated. He was married to Miss Julia Iverson, oldest daughter of Hon. Alfred Iverson, of Columbus, Georgia, in 1847, and has six children—three sons and three daughters.

Of very superior mental ability, as well as culture, he is a man of most decided convictions and of clear conceptions, always presenting a truth or idea in the most lucid and forcible manner. Reared by a pious mother, regenerated early by the Spirit, he became a man of sincere piety and unaffected manners—unostentatious, both in spirit and deportment, but laboriously faithful and conscientiously high-toned in the performance of duty, whether as president of a college or pastor of a church. In consequence, he has baptized converts into almost every church to which he has preached, besides conferring the boon of a good education and Christian training on thousands of young ladies.

As a preacher he has few equals and fewer superiors in the State. His sermons are thoroughly prepared, being the fruit of much study and of earnest prayer. By a careful analysis of his text; by earnest meditation on every point; by close attention to the immediate connection; and by an exhaustive comparison of scripture with scripture, he obtains a distinct conception and full apprehension of his subject, and is therefore enabled clearly to state and forcibly to present the doctrine to be discussed, or the object to be accomplished by his discourse. All this, sustained by very superior intellectual gifts, and by the resources of thorough education and culture, gives him a complete mastery of the theme of his discourses, makes him unvaryingly able and strong in the pulpit, and qualifies him always to interest and instruct his audience. His hearers are regaled with the solemn truths of God's oracles. From an intensely earnest brain, as from a laboratory, expositions of these truths are evolved which are fresh, striking and practical. In his sermons there is very little of theory, very little of science, very little of anything save the doctrines of revelation. Methodical and thoroughly logical, he distributes his subject into natural, and not forced or fanciful, divisions, and this imparts to them a simplicity transparent to even the dulllest intellects. His reasoning is clear, close and connected, each thought seeming to beget its successor to the end of a compact and infrangible argument. His illustrations are apt, though simple, and are usually drawn from the Bible. The mental labor being thus wholly performed by the preacher, the hearer needs but to be receptive to insure a large measure of wholesome instruction and information. His diction is perspicuous and strong; his style sufficiently ornate, but not affected. While not eloquent, he is *just not* eloquent. More engaged in weaving the woof and warp of profound thought into suitable and solid texture than in the tasteful arrangement of the mere embroidery of imagination, his sermons have none of those eloquent bursts of passion or flights of fancy which startle and astound; but there is in them a constant, even and rhythmical flow of sentiment and expression, enlivening attention more and more, and stimulating the mental glow and the emotions of his hearers higher and higher, down to the final period. When the conclusion is reached, the listener neither experiences the painful reaction occasioned by a work overwrought, nor the restless consciousness of something—some thought, some word, or some connecting link—omitted.

In person, Dr. Branham is rather below the medium size, of fair complexion, blue eyes, and with auburn hair, inclined to be dark. He is very active, graceful and vigorous in his motions, and has all through life (with little exception) enjoyed unusual good health. In disposition he is kind and forbearing; in manners, gentle, affable and courteous, with great good sense, tact and knowledge of human nature. He has decided musical talent, being a sweet singer and a performer on several musical instruments. In the full maturity of life, he resides, after various mutations, in the town where he was born and reared, loved and respected by all.

WILLIAM THEOPHILUS BRANTLY, SEN.

W. T. BRANTLY was born in Chatham county, North Carolina, on the 23d day of January, 1787. He was the eldest son of William and Mary A. Brantly, who were both members of a Baptist church. His father was a plain, respectable farmer, with no pretensions to superiority, either in natural endowments or education. His mother was a woman of decided talents and piety, and it was to her judicious guidance in early life that the son ascribed, under God, much of the usefulness which marked his subsequent history. He was one of a numerous family; and as those charged with making provision for their support were but scantily supplied with worldly goods, the children were under the necessity of assisting them by working on the farm so soon as they were able to handle the spade or the plough.



Early in the present century powerful revivals of religion occurred in Chatham and adjacent counties in North Carolina, under the labors of Rev. George Pope. It is estimated that at the period referred to, fully ten thousand persons were converted under his ministrations, five thousand of whom joined the Baptist churches in that region. On several occasions hundreds were immersed at one time. It was under the preaching of this extraordinary evangelist that young Brantly was brought to the knowledge of Christ. Referring thirty years afterwards to this good man and his great work, he said :

“It was in vain to think of finding houses large enough to contain the people who in 1802 came from all parts of the country to hear him. The well-shaded corner of the great, solitary forest was usually selected, and the crowds seated themselves on the grass or the fallen leaves of the trees, and listened with deep

attention to the melting rhetoric of the holy man. In this situation they have remained in perfect order, sitting or standing, whilst the rain poured down in torrents upon them, and they seemed almost regardless of the inclement elements."

The terrors of the law were preached with awakening power by this pioneer evangelist. Under one of these graphic exhibitions of coming wrath the youthful Brantley was brought to cry out, "What must I do to be saved?" He was soon able to exercise trust in Christ, and when he submitted to the ordinance of baptism he enjoyed a manifestation of the divine presence so luminous and striking as to be matter of remembrance and remark to him many years after. Converted to God, he seems to have had no other purpose in life but that of devoting himself to the ministry of the word. The fire was in him, and it could not be repressed. Young as he was, and with but limited knowledge and education, he began to exhort people to repentance whenever an opportunity offered. Not unfrequently he would beg the congregation, after the regular services had been concluded, to hear him for a few minutes; and the "boy who spoke after the minister was done" was subsequently referred to by those who did not know him as having been the instrument of their conversion.

Shortly after his baptism he was assisted by a wealthy friend to enter upon a course of study preparatory for admission to college. Subsequently, aided further by some pious friends in South Carolina, he entered the University of that State in 1806. The institution was then under the supervision of Jonathan Maxcy, at the time probably the most distinguished Baptist minister in the United States. At twenty-four years of age Dr. Maxcy was President of Brown University. Subsequently he was President of Union College, New York. From this important post he was invited to take charge of the South Carolina College, being its first President. His instructions gave an impulse to the mind of his pupil which was recognized through his whole subsequent life. Speaking many years afterwards of Dr. Maxcy, he said: "When, in 1804, the Trustees of the South Carolina College needed a President, they determined to have the most able and learned man the country could afford, and their suffrages were bestowed on Dr. Maxcy. Could we furnish a faithful picture of his intellectual and moral worth, we would perform a service which refined genius and elevated piety might view with instruction and delight. We should in such a case set forth to the view of our readers the accomplished scholar, the powerful advocate of gospel truth, the preacher of inimitable eloquence, the amiable and successful President, whose deep erudition and abundant resources in every liberal attainment imparted character and respectability to three colleges which continue to hold a high rank among the institutions of our country. Dr. Maxcy's preaching possessed a power and a charm which we have never witnessed to the same extent in any other man." Under such wise training, by a President so much admired and loved, the best qualities, both of the intellect and the heart, were developed and fitted for noble service in after life.

The year after his graduation (1809), we find Mr. Brantley, at 22 years of age, settled in Augusta, Georgia, as Rector of the Richmond Academy. That an institution so handsomely endowed by the State, and able to command the best talent in the country, should invite to the rectorship a youth fresh from college is a tribute to the worth of the incumbent of no mean value. There was at the time no Baptist church in Augusta, and it was doubtless the purpose of the young graduate in accepting this position to organize, if possible, a church of his own faith in the town. In the year which witnessed his removal to Augusta we learn that he was solemnly ordained to the work of the gospel ministry—the presbytery consisting of Rev. Abraham Marshall and Rev. Henry Holcombe, D.D. In the same year he married Mrs. Anna McDonald Martin, a young widow who, though several years his senior, so powerfully allured him (as he often remarked afterwards) by the charms of her intellect that she was quite irresistible. She was the sister of Governor McDonald.

Dr. Brantley remained in Augusta until 1811, giving his time during the week to the duties of the rectorship in the Academy, and preaching every Sabbath, either in the town, as it was then called, or in the vicinity. There was at the

time but one church (Methodist) in the place, but the Academy owned a building which was used as a sort of union meeting-house. Here the young rector preached usually on alternate Sabbaths, the intervening day being occupied by the Presbyterians. After two years in Augusta he received an invitation from the Baptist church in Beaufort, South Carolina, to take the pastoral charge of their interests. They promised him no salary, but merely said, "If you will come and minister to us in spiritual things, we will minister to you in temporal things." As Dr. Brantly was anxious to devote his life to the preaching of the gospel, he accepted the call to Beaufort, though in doing so he relinquished a large and certain salary for a support which could not be so liberal, and which must be taken altogether on faith.

The church in Beaufort was composed at this time of members of marked piety, intelligence and high social standing. With such a people the new pastor soon found himself very happily at work, and for eight years the connection continued with a constantly growing interest. As the salary offered by the church was small and his family became more expensive, it became necessary to increase his income. For this purpose he accepted the Presidency of Beaufort College, as it was termed, though in reality but a classical school, having a principal and several assistants, dignified as professors. As in Augusta, he was now working all the week and preaching every Lord's day, attending in addition such services during the week as had been customary with the church. Notwithstanding his manifold engagements he was a constant student; and as a preacher he was ever growing in the regards of his intelligent congregation.

Dr. Manly mentions that the venerable mother of Dr. Richard Fuller said to him, when on a certain occasion he was going in company with her to church in Beaufort: "How pleasant it is to have a pastor in whom we can thoroughly confide. I can go to church under any circumstances and carry any friend with me, and whatever turns up I never feel any anxiety or uneasiness about what Mr. Brantly is going to say or do." During his residence in Beaufort the distinguished ministers just mentioned (the late Drs. Manly and Fuller) were among his pupils. Referring to this fact in subsequent life, the former wrote to his preceptor, saying: "To you, more than to any other man I owe, under God, whatever I am or have done in the world." The latter, in speaking of his teacher after his decease, wrote: "My early intercourse with Dr. Brantly laid the foundation of an esteem, veneration and love, which nothing afterwards could ever shake."

It was in Beaufort that Dr. B. suffered that greatest of all bereavements, the death of a good wife. Mrs. Brantly died in October, 1818, leaving four young children. In the next year he was married to Mrs. Margareta Joyner, a lady of striking presence and of loving heart, with whom he lived most happily until the day of his death. The eldest son by each of these marriages became a minister of the Gospel. While living in Beaufort, Dr. Brantly made a visit to his home in North Carolina. When he began his ministry in that State there was another William Brantly in the county who was a preacher. To distinguish them, my father, who was the junior, was familiarly called "Greenhorn Billy." After preaching on the occasion of the visit just mentioned to a large congregation, which was deeply moved under the discourse, many of those who knew him by that *soubriquet* came out of the house wiping their eyes, and saying to each other, "He's no greenhorn now."

After a residence of eight years in Beaufort, the rectorship of the Richmond Academy, in Augusta, being vacant, the attention of the trustees was called to the youth who some years previously had retired from the position, after filling it successfully for a brief period. He was invited to resume the place. The offer was tempting. The salary (including the fees from tuition) was fully \$3,000.00 per annum, together with a house—a very extraordinary salary for those days. In addition, Augusta was a growing town, and as there was no Baptist church, or virtually none, in the place, my father hoped that he might do something for the cause of Christ in the town, then becoming important in Georgia. The offer was accepted, and he entered on his duties in the latter part of 1819. His first care was to look up the Baptists in the town and neighborhood. A white

Baptist church had been constituted a few years previously, but they never had a pastor nor a house of worship, nor any stated place for meeting. At this time the organization was almost extinct. After diligent search he found some eighteen or nineteen persons, mostly poor people, who were induced to sign a covenant entering into church relations. With the consent of the trustees he convened them in the chapel of the Academy, and preached to them every Sabbath. The room, which would hold some two hundred people, was soon filled with an intelligent congregation. It was not long before some conversions occurred, among them persons of wealth and standing. And now the matter of building a house of worship was agitated. All admitted the necessity; but the Baptists were few and still feeble. Under their energetic leader, however, they resolved on undertaking the enterprise. A lot was offered them gratuitously; but as the location was ineligible it was declined, and the present lot was purchased by Dr. B., who, besides being preacher, had the direction of the whole enterprise. How wisely the lot was chosen appears from the fact that for sixty years there has been no more desirable location for a church in the entire city.

Dr. Brantly always insisted on the best in everything, and though the means of the infant church were small, he would be satisfied with nothing less than a house which would compare favorably with any church edifice then existing in the town. A building costing upwards of twenty thousand dollars was agreed upon. To raise this sum the expedient was adopted of selling the pews at prices ranging from \$500.00, each, downward, and further of soliciting subscriptions from the friends of the cause in various portions of the State. Being very popular with the Presbyterians, who were more numerous and wealthy in Augusta, many of whom were the patrons of the Academy, he succeeded in obtaining from them, in the manner just mentioned, fully ten thousand dollars. This sum was increased by contributions from the members of the church, and from the friends of the cause throughout the State. The result was, that in the course of a few years the house was fully paid for. It was dedicated to the worship of Almighty God May 6th, 1821. From the dedication sermon the following brief extract may be interesting as illustrating both the style of the preacher and some of the facts to which allusion has been made. The text was taken from Psalms, 90:17, and the theme discussed was the "Beauty and stability of Gospel institutions." Whilst presenting the point that there could be no beauty nor permanence without a common bond of union, the speaker remarked:

"A system which effects this must have some ground of harmony, some common point of union for all its members. This we find in the Mediator of the New Covenant. There Christ is all and in all. In his bitter passion and ignominious death are the grand atonement, the illustrious reconciliation, by which all the justice and all the mercy of Heaven can operate in man's deliverance. Without Christ the work of our hands in building houses of worship is ostentation and pride. Without Christ, the God, all our preaching would be bellowing to the wind, and the vapid of idle declaimers. Christ must live in all our work, otherwise it will be deformed and incongruous; not an undeified Christ, but he who thought it not robbery to be equal with God; not the Christ to be found in the bold fictions of modern innovators, but the God manifest in the flesh, who forms the prominent theme in all the writings of the Apostles. This is the name that beautifies our temples. Obliterate this name, and you pull down the whole edifice; you take from it at once all that gives it firmness and elegance; all that consolidates its parts and insures its perpetuity.

Being sustained as to temporal support by his salary as Rector of the Academy, Dr. B. was able to dispense with any salary from the church, thus enabling him to devote all the money which was raised during his entire pastorate to the liquidation of the debt of the church and the incidental expenses of worship. After opening the house, a good congregation was at once in attendance. On Sabbath nights the house was usually filled, as the Presbyterians having no service at that hour, repaired in great numbers to the Baptist church. Conversions soon occurred, many of them among prominent citizens. The church acquired such strength that in 1826, when Dr. Brantly resigned, they invited Rev. James Shannon to succeed him, offering him a salary of twelve hundred dollars per

annum—being at the time probably the largest salary paid to any minister in the State.

When the late Henry Holcombe, D.D., pastor of the First Baptist church, Philadelphia, was on his death-bed, some members of his church, anxious to have a suitable minister to succeed him, desired him to name a pastor who, in his view, the church would do well to call. He named Dr. Brantly; and though it is probable that many of them had never even heard his name before, yet such was their confidence in Dr. Holcombe that, after his death, they promptly made out a call to the teacher and preacher at Augusta to take the position. The church in Philadelphia was then, as now, one of the most important in the whole country; and in the hope of extending his usefulness as a minister of Christ, the call was accepted. The salary offered by the church in Philadelphia (sixteen hundred dollars per annum,) though larger than that paid at the time by any other Baptist church in that city, was less than one half of what he was receiving from the Academy in Augusta, and quite insufficient for the support of a large family in an expensive city. But such was his estimate of the importance of the field that he thought it his duty to accept the call. Never was the separation of pastor and people more painful than that which, in consequence, occurred in Augusta. The church had greatly increased, and nearly all the members had been converted under the ministry of their first and only pastor; and as he had been organizer and builder, as well as pastor, the connection was sundered amid many tears.

In April, 1826, Dr. Brantly removed to Philadelphia and entered immediately on his work as pastor. The church at that time had suffered a considerable reduction, owing to the exclusion of a number of its prominent members who had made themselves offensive on account of their schismatic tempers. But the house was soon filled. Without being required to pass through any probationary trial, Dr. Brantly took rank at once among the most powerful preachers of the great city. Not only did large congregations wait on his ministry, but his preaching was blessed to many souls. The additions by baptism were large, and the church in a short time was more numerous than at any previous period of its history. Besides work at home, he made occasional visits to the neighboring country, preaching with great effect. In company with some others he visited Norristown, and as there was no Baptist church in the place, he preached in the court-house, which had been granted for the purpose. A revival of religion followed, and he administered the ordinance of baptism in the Schuylkill river at that place, being the first time it had ever been witnessed in that community. Soon a church was organized, which is yet flourishing. On another occasion he preached a sermon near the Yellow Springs, some thirty miles from Philadelphia, to which fifty persons, who were afterwards baptized, ascribed, under God, their convictions for sin.

The *Columbian Star*, a weekly newspaper published under the patronage of the Triennial Convention, was removed to Philadelphia in 1827, and Dr. Brantly was requested to take the editorial supervision. He had previously found it necessary, for the support of his family, to add to the salary received from the church by opening a classical school. Thus in a short time we find him doing the work of three men in his northern home; and he did all well—how well, the unbroken prosperity of the church under his care attests, while the scholars trained by him illustrated his capacity as a teacher; and the papers which are yet extant indicate the ability of the mind which then directed them. This was hard work, but he loved it. It was his custom to rise early, when editorials were prepared and articles selected for the paper. From five to six hours of the day were then spent in the school-room. Often the recess from noon to the afternoon hour was given to visiting, leaving the evening for study and church-work. When called from the school to discharge pastoral duties, his place was filled by an assistant. The *Columbian Star* was called, after being removed to Philadelphia and published there for some years, *THE CHRISTIAN INDEX*—this name having been substituted by Dr. Brantly as more appropriate to the character of a religious journal.

When the late Basil Manly, D. D., resigned the First Baptist church of

Charleston, South Carolina, in 1837, to take charge of the University of Alabama, Dr. Brantly was invited to succeed him. As his health had become seriously impaired by the severity of a Northern climate to such an extent as seriously to interfere with the discharge of his duty, he entertained, and finally accepted, the call from Charleston in the hope that his labors might be more successfully prosecuted in a milder climate. To this place he removed at the close of the year 1837. True to his passion for work, we find him, soon after his removal to Charleston, elected to the Presidency of Charleston College, and continuing in the double work of President and pastor to the close of life. But these labors, which he had sustained in the vigor of youth, proved too exacting for a constitution undermined by disease, and now beginning to feel the weight of years. On the 18th day of July, 1844, as he was about to hear the recitation of the Senior class of the College, he was smitten with paralysis, from the effects of which he died March 28th, 1845, in the house of his eldest son in Augusta, the place which had been the scene of his early and successful labors, and amid the devoted friends of his youthful years. It would have been gratifying to hear the dying testimony of this servant of Christ; but his speech was so much affected by his disease that he could speak but in monosyllables. These, however, were sufficient to indicate his full preparation for the great change. His last discourses were delivered with such emotion as deeply to effect the congregation, and to leave on their minds the impression of a man who spoke from the very verge of heaven. At the time of the attack which terminated his life, the church was in the enjoyment of a work of grace deep and extensive. Thus was his sun brightest at the very setting, going down with a glory which was doubtless the harbinger of an unclouded rising in the heavenly world.

When speaking of the qualities of Dr. Brantly's intellect, the late Dr. Manly observed that "his mind was strikingly elevated and even majestic, whilst at the same time it was well balanced." In his funeral sermon, Dr. Richard Fuller said, "that as an intellectual man he had very few superiors in this country. The peculiar characteristic of his mind was grandeur." There was about him nothing commonplace. No matter how familiar might be the topic, he presented it in some new light which would not have occurred to an ordinary thinker. Being, as we have seen, a man of action, he published but little. One volume of sermons, an occasional article for some Review, with the editorial articles contributed to THE INDEX when under his management, comprise all that is extant from his pen. But these show the originality and force of his intellect in almost every line. A Boston reviewer, speaking of the first sermon he ever published, being then a young man unknown to fame, remarked: "This sermon is evidently the production of a man of genius."

As a scholar, Dr. Brantly's attainments were profound and varied. His constant engagements left him little leisure for the acquisition of general knowledge. But he had such a passion for learning and acquired so rapidly, that he made constant progress even in the fractions of time which could be used for this purpose. He read the Latin and Greek classics with ease, and took great delight in expounding their meaning to his pupils. In English, Milton was his favorite author; and he had at command, for use in speaking, many of the striking passages of this sublime poet. His fine taste in *Belles Lettres* studies made him an invaluable critic. Shortly after his entrance on the ministry, his oldest son was preaching in his father's pulpit in Charleston, South Carolina. During the discourse the father sat in the pulpit behind him taking notes. On the following morning the preacher was furnished with these notes, which were in the shape of criticisms on the performance. The benefit derived from the observations have remained with him to this day. What an invaluable professor he would have been in a theological seminary!

But the pulpit was the place in which Dr. Brantly was seen most favorably. He was a born orator. His fine presence, his animated face and sparkling eye, his deep, sonorous voice, all contributed to his power as a speaker. He could not be called a graceful man, though he was at no time awkward. His fluency was not remarkable—not equal to what is often noticed in ordinary men—but he was uniformly forcible, and would express truth in such a way as to lodge it

firmly in the mind. At times, however, he spoke with a rapidity and power almost overwhelming. On one occasion he was sent as a messenger from the Georgia Association to an anti-mission body, proposing co-operation in some good work. The latter refused to receive him and his fellow-delegates; but the anxiety to hear him preach on the following day (Sunday) was so great that he was invited to occupy the stand. A large congregation was present. He selected as his text, Job, 36:2: "Suffer me a little, and I will show thee that I have yet to speak on God's behalf." "From this starting point," says one acquainted with the facts, "he poured forth the divine message of grace to guilty men in a strain so grand, subduing and attractive that, though no visible manifestation of Deity was given, and the Almighty answered not out of the whirlwind, the multitude could scarcely have been more stricken and overwhelmed had such really been the case. While he was yet speaking, he came down from the platform, and nearly the whole assembly rushed forward involuntarily to meet him. They fell upon their knees, many at once, asking him to pray for them, while the big tears coursed in profusion down his own manly face. Such was the sequel of prayer and love which followed his rejection the day before." This was an unusual occasion. But his sermons were uniformly characterized by a force of argument and richness of thought, together with such melting pathos, that whilst the intellects of the most gifted were entertained, the hearts of all were touched.

In preparing for the pulpit he made very little use of the pen. Most of his discourses were delivered without a note before him. He would choose a text and study it out as he walked along the streets or visited his parishioners. Frequently the sermon was composed on his way from his house to the church. He seemed to see at a glance every important point in a text. He was, in the strictest sense of the word, an extempore speaker. Going, on one occasion, to his pulpit before a large audience in Philadelphia, when a visiting minister had been expected to preach, the brother who was looked for failed, for some reason, to be present. Turning to a portion of Scripture, he spoke with such power that one of his most intelligent hearers remarked that he had rarely heard him with such interest. This reliance on the excitement of the moment cannot be recommended to all ministers. It was a peculiar gift; and a life pressed with manifold labors had constrained him to depend on the interest awakened by the occasion, both for thought and language, to a degree far greater than was desirable even in his own judgment.

This sketch has been already too protracted; but it would be strikingly incomplete if the writer failed to say that the Christian character of Dr. Brantly was a beautiful illustration of the truths he professed. Love to Christ and to the souls of men was the ruling principle of his life. His piety was of the grave and serious rather than of the more cheerful type. Not that his faith in Christ did not bring true peace of mind. He rested sweetly on the divine promises, and had no apprehensions for the future. At the same time his temper was so habitually meditative and dignified that triflers were rebuked by his very presence, and some who knew him but superficially deemed him austere. But no pastor was ever more welcome in the house of mourning than he, whilst his ministrations at the bedside of the sick were peculiarly precious and comforting. It was their estimate of his Christian character which inspired the confidence which he invariably awakened in the members of churches committed to his care, and made the sundering of the pastoral tie in each instance an occasion of grief long to be remembered. "Whose mind," asks Dr. Richard Fuller in the article from which we have already quoted, "was more vigorous or richly impregnated with knowledge? Whose judgment more ripe? Whose views more just and profound? Who ever consecrated all his powers more energetically to the great battle of life? In whose breast was piety a more deep, pervading and fruitful sentiment? Whose heart was more open to melting charity? Whose spirit came forth from communion with the Word more girt for the Master's will? Dr. Brantly was indeed, in all, a noble specimen of a man and a Christian minister."

WILLIAM T. BRANTLY, JR.



The lives of some ministers are instances of such unvaried success, that to chronicle the incidents of their history is a grateful task. And when these ministers are, themselves, individuals in whom are blended traits and accomplishments most admirable, and who are, in every sense, praiseworthy, the duty becomes doubly pleasant. Among such undoubtedly must be classed Rev. WILLIAM T. BRANTLY, D.D., pastor, now, of the Seventh Baptist church, Baltimore, but who, for many years, resided in Georgia.

His mother was Miss Anna McDonald, a sister of the Hon. Charles J. McDonald, Governor of Georgia from 1839 to 1843, whom the late Dr. Manly pronounced "a lady of such talents, piety and accomplishments as are rarely found combined in one person."

His father, Dr. William T. Brantly, the elder, *nomen clarum et venerabile*, by birth a North Carolinian, was a distinguished scholar and preacher, who, during a residence of many years in Augusta, firmly established the Baptist cause in that city, and so materially aided Baptist organization and growth in Georgia, that his excellent influence was felt throughout the State, and a salutary impression of his judicious labors and extensive usefulness is still widely felt and acknowledged.

Dr. William T. Brantly, the younger, was born May 18, 1816, in Beaufort, South Carolina, while his father was pastor of the church in that centre of wealth and refinement. In 1824, when the lamented Dr. Henry Holcombe, pastor of the First Baptist church in Philadelphia, went to his heavenly home, Dr. Brantly, the elder, was called to succeed him, having been warmly recommended by him. Thus it came to pass that William T. Brantly, the younger, was reared and educated at the North, with the exception of the first eight years of his life. Perhaps this was fortunate, as it gave him most excellent educational advantages, of which he availed himself to such an extent that fullness of preparation allowed him two years in which to engage in mercantile business in Philadelphia, before entering Brown University. This business training, which has proved of great practical benefit to him throughout life, developed such remarkable business capacities in him, that he received many flattering proposals to enter upon a mercantile life, which he declined, believing himself called of God to the Gospel ministry. Mr. Francis M. Drexel, head of the house now famous for wealth and commercial influence, offered him a partnership in the banking and brokerage business; but the offer was declined from conscientious motives. God had other and better work for Mr. Brantly's talents and abilities.

After a full course, both literary and theological, Dr. Brantly was graduated, with high honors, at Brown University, when in its prime, under the presidency of the distinguished Dr. Francis Wayland. In the same year, 1840, he was called to the charge of the Greene Street Baptist church, at Augusta, Georgia, and on the 27th of December, ordained to the Gospel ministry, thus becoming one of the successors of his own honored father. Few have entered upon the duties of life so well prepared by thorough mental training and a finished education, united to those graces of person and manner which render a man universally acceptable. He shared his father's distinguished traits of exquisite taste, genuine personal piety, great elegance and felicity of expression, and a person more than ordinarily handsome. To these may be added excellence of

judgment, an intuitive knowledge of men, wit and humor, and a strong business turn of mind. During his pastorate of eight years, the Augusta church doubled its membership, and became what it has ever since remained, one of the largest, strongest and most important of our churches in the State. It was in the city of Augusta that he married, in 1841, Miss Mary Ann Turpin, daughter of Dr. W. H. Turpin, a lady whose rare endowments of mind, heart and person are seldom, if ever, equalled, and whose memory will ever remain fragrant in the recollection of those who knew her.

In the year 1848, Dr. Brantly moved to Athens, Georgia, having accepted the Professorship of *Belles Lettres*, History, Oratory, and Evidences of Christianity, to which he had been elected by the Trustees of the University of Georgia the institution which afterward conferred on him the title of D. D. He filled his chair, with distinction to himself and with honor to the University, for eight years, most of that time acting as pastor also of the Baptist church at Athens, as successor to Rev. S. Landrum, who had been called to Macon in 1849. During the years of his professorship, he received many solicitations, from various important churches, to enter again upon the pastoral work. At length, in 1856, he felt it his duty to accept the call of the Tabernacle Baptist church, of Philadelphia, and moved to that city. The church was a very large one, and owned a splendid house of worship, and the Doctor found that the lines had fallen to him in pleasant places. Five happy and useful years sped by fleetly, during which many were added to the church, and a church debt of \$25,000 was reduced by \$10,000 through the Doctor's skillful management. But the mutterings of war were heard close by, and Dr. Brantly felt it his duty to return South. He resigned in 1861, and, returning to Georgia, became, at once, pastor of the Second Baptist church of Atlanta. Here he remained during the war, and afterwards until 1871—ten years. Although during Sherman's occupancy the city was destroyed, his flock utterly dispersed, and he himself forced to become a refugee in Augusta, yet no sooner did war's wild alarms subside than he returned to his post, gathered his members around him once more, and built up perhaps the largest and strongest church in Georgia; and, even during the exceedingly stringent and trying times that immediately succeeded the war of secession, at a cost of \$20,000 he caused additions and improvements to be made to the church building, which render it one of the most beautiful and commodious houses of worship in the entire State.

Dr. Brantly's pastorate in Atlanta, as in Augusta, was in every sense successful, and in the former, as in the latter city, he gained the confidence and affection of his people, and the highest esteem of the public, by his courteous and considerate deportment, piety, usefulness, refined culture and superior pulpit ability. But a great sorrow overshadowed his life in 1866. This was the loss of his wife, who left two children, William Theophilus, at present a practicing attorney at law in Baltimore, and Louisa D., now the wife of Colonel J. L. Morehead, of North Carolina, a son of ex-Governor Morehead.

When the late Dr. Richard Fuller resigned the pastorate of the Seventh Baptist church, of Baltimore, and took charge of the Eutaw Place church, Dr. Brantly was called to succeed him, and moved to Baltimore in 1871. To become the successor of such a man as Dr. Fuller is, no doubt, trying; but Dr. Brantly has shown himself fully equal to the position, justifying the judgment of the church in his selection. There, too, as in Atlanta, valuable improvements in the church-building attest his presence and progressive spirit. Since his connection with the church a handsome parsonage has been purchased and paid for, at a cost of nearly \$14,000, and in it he resides again the happy head of a family, having married Mrs. Mattie Marston, the widowed daughter of Colonel John B. Walker, of Madison, Georgia, a lady of unusual beauty and accomplishments. They have two daughters. Dr. Brantly commands, as he deserves, the highest public esteem in the city of Baltimore. The purity and polish of his diction, the earnestness and gracefulness of his style and delivery, together with the cultured thought and logical reasoning of his sermons, attract large congregations. The membership of his church is large; and, although he has always

been useful and successful in every position assigned him, perhaps it can be said of him that his last days are his best.

When in Atlanta, Georgia, he was for a time the editor of THE CHRISTIAN INDEX, and after he went to Baltimore he became, on the lamented death of Dr. Richard Fuller, his successor as associate editor of the *Religious Herald*, of Richmond, Virginia, as he had already become his successor in pastoral relations.

There is no more polished writer in the South than Dr. William T. Brantly. Sentences full of pious thought, or of genial pleasantry, or of exquisite description, glide from his pen with the utmost perspicuity and felicity of expression. And any subject upon which he chooses to write, or concerning which he chooses to speak, has an additional charm thrown around it by the grace of his style and the elegance of his diction.

Dr. Brantly is one of the best classical scholars and most charming preachers of his denomination; and so pure and faultless is his diction, that his sermons are models of composition and style. In *Belles Lettres* accomplishments he is equal with the first. He never aims at the highest logical and oratorical effect in the pulpit, and yet his discourses abound in elements of excellence far transcending all the boasted arts of mere logic and oratory; they are thoroughly pervaded with the principles of the Gospel, and richly imbued with the spirit of the divine Master. He is an evangelical divine in the truest sense of the term. Whilst always true to his denomination, there is, notwithstanding, a noted catholicity in his manner and ministrations, which render him popular and effective among people of all persuasions. His oratory resembles the beautiful stream, sparkling in the golden sunlight, and flowing along its graceful course in gentle murmurs, rather than the mighty torrent, thundering in its majesty and strength, and sweeping down every obstacle in its rapid and resistless course.

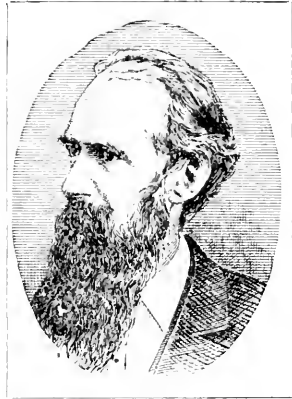
As a pastor, the Doctor has been eminently successful in the several important fields he has been called to cultivate. He succeeds admirably in the work of making a proper division of his time between his people and his study, and in rendering the fruits of pastoral visitation available for public teaching and exhortation.

Always dignified and courteous in his bearing, he has remarkable power of adaptation to the circumstances and condition of individuals and families. Ever ready to converse on current topics, he never fails to speak a word in season to those who need spiritual instruction and comfort. His family influence, abundant means, and cultivated manners, have placed him in the first class of society, and yet no one has better obeyed the apostolic injunction, "condescend to men of low estate." While he is on intimate terms with many of the leading men of the day, he never, in all his intercourse with these celebrities, loses sight of the dignity which pertains to his sacred office.

It is not surprising that this rare combination of gifts and graces should have promoted him to the first pulpits of our denomination; nor can any mind measure the extent of the influence which he has exerted in the varied and important spheres he has occupied.

JOHN JOYNER BRANTLY.

REV. J. J. BRANTLY, the polished and learned Professor, of *Belles Lettres* in Mercer University, was born in Augusta, Georgia, December 29th, 1821. When about five years old his father, Dr. William T. Brantly, the elder, moved to Philadelphia, and there he spent the next twelve years of his life, enjoying the best educational advantages of the city. He removed with his father to Charleston in 1838, where he entered the Sophomore class of Charleston College, of which institution Dr. Brantly, Sr., became President at that time. Before the completion of his college course, and while on a visit to relatives living at Scottsboro, near Milledgeville, Georgia, in the summer of 1839, he professed conversion in the progress of a revival in the Milledgeville church, of which Rev. S. G. Hillyer was pastor. He was baptized by his own father, in the Oconee river, not far from Milledgeville, and joined the church in that city.



Graduating in 1841, he taught for four years, part of the time as an assistant of his half brother, Dr. William T. Brantly, the younger, in the Richmond Academy, Augusta, Georgia, and part of the time as Principal of the Male Academy at Pittsboro, Chatham county, North Carolina.

On a visit to his father, who was stricken down with paralysis in the year 1844, in the city of Charleston, he decided a point which had long agitated his mind, and resolved to enter the ministry. The First Baptist church of Charleston licensed him to preach, and the last official act of his father was, as pastor of the church, to sign his certificate of licensure. Returning to North Carolina, he remained in Pittsboro until November, 1845, when he moved to Fayetteville, North Carolina, and there married. Soon afterwards he was called to the pastoral charge of the church in Fayetteville, and was ordained by a Presbytery consisting of Rev. Thomas Meredith and Rev. James Finch. In the spring of 1850 he moved to Newberry, South Carolina, and became pastor of the Baptist church there, sustaining that relation most pleasantly for himself and most profitably for the church, until January, 1867, when he removed to Penfield, Georgia, to take the chair of English in Mercer University, to which he had been elected the preceding summer.

For fourteen years he has now filled his chair with an ability to which no exception can be taken. Painstaking and faithful, he is rigid in exacting a full discharge of duty on the part of his pupils. Gifted with a superior mind, and having been a life-long student, it is needless to say that he does honor to the University, and would do honor to any literary institution in the country. Soon after the removal of the University to Macon, Dr. E. W. Warren having resigned the pastoral care of the First church, he was invited to serve as temporary pastor, and held the position for several months, much to the satisfaction and edification of the church.

Dr. Brantly is not what might be called a popular preacher; for his style of delivery is unimpassioned, perhaps even cold; his utterance and elocution are not such as catch the ear of the multitude; but his sermons are full of thought, well matured and elegantly expressed. Through all his thinking runs a semi-poetic vein, which, to minds of a more refined order, is very attractive. To an audience of *litterateurs*, he would always prove a most acceptable preacher, and had he lived and preached in a community of highly cultivated taste, he would have attained to distinguished eminence.

Quiet, retiring, and exceedingly modest in his disposition, he loves the seclusion of his study. With an insatiable appetite for books, he is never so happy as when closeted with them. Especially is he fond of the ancient classics, and has probably read a portion of them, in the original Latin or Greek, almost every day of his life since he left college. He is also fond of patristic literature, and has read it largely. He studies constantly, and yet he studies not as the means to an end—the study *itself* is the end; he studies for the mere love of study, and for nothing else. In his retirement and mostly without a teacher, he has mastered the French, German and Spanish languages, so far as these languages can be learned from books, and would be at home, in that regard, at Paris, Berlin, or Madrid. While his scholarship is broad, it is also peculiarly exact; for his mind is of the critical cast, and his habits of thought are precise and accurate. His style of composition is surpassingly elegant, and his productions evince an intimate acquaintance with English literature—with the characteristics of its best authors, among whom, if he had sought it, he might have won a niche for himself. He ranks among our ablest theologians in this State; with a culture too thorough and an intellect too well-balanced to be visionary or extreme; while purity of feeling and depth of experience make him conspicuously evangelical in doctrine and spirit. If he had more self-assertion, in the better sense of that term, no member of the distinguished family to which he belongs would wear the laurels of a higher distinction, as none are worthier—perhaps, in compass of mental gifts and scholarly attainments none as worthy of it.

W. M. BRIDGES.



This young and influential minister of the Gospel is by nativity a South Carolinian, having been born in Greenville, on the 24th of October, 1842. When he was but a child, his parents settled in Whitfield county, not far from Dalton, Georgia. At the age of eleven years, he was left an orphan. Family influences were changed, but not for the better; and for a time he seemed to forget the pious teachings of his mother, which had, before her death, made a deep impression on his mind. Hearing an earnest and instructive sermon from a servant of the Lord, when

he was about eighteen years of age, his heart was again moved to seek after the things that pertain to the kingdom of God. He found peace in believing in Jesus, and was baptized, August, 1860, by Elder J. A. R. Hanks, into the fellowship of Antioch church. In March, 1868, Dug Gap church, of which he was then a member, licensed him to preach, and in October, of that year, by the call of the same church, he was ordained to the work of the ministry. Since his ordination he has preached to different churches; but for the past eight years has served Sugar Valley and West Union churches, in Gordon county, Georgia. The estimation in which he is held as a sound, faithful, instructive, and zealous minister of the Gospel, is evinced by the strong hold he has on his churches. While a member of the North Georgia Association, he was its clerk and treasurer, and during his connection with the Oostanaula Association, was its clerk.

He is a man with rather more than ordinary education. In early life he had fair school advantages in the country, and afterwards was sent to the public Academy in Dalton, where he studied some of the higher branches of education with commendable diligence. But as was true of many others, his education was for the time cut short by the war. He was called to bear arms in defence of his country. After serving as a soldier for four years, he returned to Dalton Academy, and devoted himself to his books for two. Then, for the ten years

following he was a teacher, and during this time was accustomed to task himself to accomplish a determinate amount of private study each day. He was married to Miss Georgia A. Everett, of Floyd county, December 23d, 1869. They have had five children, two of whom are dead.

As a preacher, he is well received by the people, sound in doctrine and beloved by his churches. He is a good sermonizer, analyzes his subject well, and presents his points with clearness and force. He speaks with perhaps too great rapidity, but attracts and holds the attention of his audience. He is above the ordinary stature; of fine person and modest demeanor; always cheerful and hopeful. He has now the care of large, prosperous churches, and if he continues to make progress in mental and spiritual culture, with the divine blessing, he must increasingly illustrate, in his person and career, the characteristics of "a good minister of Jesus Christ."

JABEZ MARSHALL BRITTAIN.

George Brittain moved from Virginia to Georgia in 1797, and settled a farm in Oglethorpe county. He had a son Henry who, for more than a quarter of a century, was clerk of the court of ordinary in that county, and who was a soldier in the army General Floyd led against the Indians in 1814. The same patriotic spirit was manifested by JABEZ MARSHALL, the son of Henry Brittain, for, when the tocsin of war was sounded in the year 1861, he volunteered, and was mustered into the Confederate service on the 29th of September. He joined what was first known as Wright's Legion, but which was afterwards designated as the 38th Georgia Regiment. The command was ordered to Savannah, where it became a part of Lawton's Brigade, and where it remained until the following June, when it was transferred to Virginia and attached to the army commanded by the great chieftain, "Stonewall" Jackson.



The young soldier, Jabez M. Brittain, was a professed Christian, just twenty years old, when he entered upon the bloody battle-grounds of Virginia; for he was born May 4th, 1842. His early life passed under the careful nurture of an intelligent, godly mother. He had been prepared for college by Prof. T. B. Moss, at Mison Academy, Lexington, and he entered Franklin College in January, 1859, from which he was graduated in the summer of 1861. Four years previously—in the summer of 1857—he had experienced a hope in Christ, and in the fall of that year had joined the church at Antioch, Oglethorpe county, being baptized by P. H. Mell, D.D. He afterwards moved his membership to Lexington church, by which he was licensed to preach.

After taking part in several of the bloody battles of 1862-3, in Virginia, he was appointed chaplain to the 38th Georgia Regiment, and returned on furlough to Georgia, where he was ordained at the call of Lexington church—N. M. Crawford, B. M. Callaway, James N. Coile and L. R. L. Jennings, officiating as presbytery. His first candidate was baptized in a small stream near Martinsburg, Va.; but for many others he rendered the same service, for he took an active part in the great revival which spread so extensively in the army of Northern Virginia.

He continued with the army, sharing all its hardships and dangers, in field and camp, until August, 1864, when he obtained a final exemption, and returned home, to care for an aged and helpless, because paralyzed, father, and to repair the fortunes of the family, almost wrecked for want of attention.

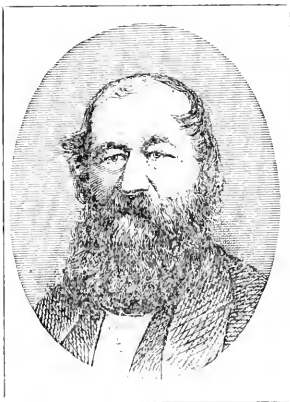
In January, 1865, he married Ida Callaway, daughter of Wm. R. Callaway,

and grand-daughter of that veteran minister, Rev. Enoch Callaway. Five children gladden his home circle.

The first three years after the war he spent in farming; since then he has been engaged in pastoral work and teaching. Successively he has been the presiding officer of the following institutions: The Dalton Academy, Acworth High School, Pine Log Masonic Institute, Conyers Female College, Conyers High School; and he is now Principal of Covington Male Institute. He has been pastor of various churches in Whitfield, Gordon and Bartow counties, and is now pastor of three—the First church, Conyers, the Salem church, (Rockdale county,) and the Covington church.

He has respectably filled the office of Moderator of the Stone Mountain Association. Close confinement to the school-room has prevented his habits of ministerial study and pastoral visitation from being strictly systematic. Sermons prepared chiefly after the fatigue and worry of the day, and often at late hours of the night, while the household rests in slumber, must lack the perfecting which more auspicious circumstances would give them; but the constant unanimity with which he has been called to his various charges, and the constant tokens of affection he receives from their members, show how his work has been appreciated. His greatest ambition is to do good service in winning and training souls for Christ, and the many outbursts of revival feeling in the churches to which he has ministered, prove that he has not labored in vain.

IVERSON LEWIS BROOKS.



One of the most prominent and able men of all the Baptists who have lived and labored in Georgia, was Rev. IVERSON LEWIS BROOKS, who was born in Rockingham county, North Carolina, in 1793. Three generations prior to his birth, his father's ancestors emigrated from England and settled in Virginia. His father, Jonathan Brooks, married Miss Annie Lewis, of Spotsylvania county, Virginia, a lady whose ancestry were French Huguenots, who, at the revocation of the Edict of Nantes, 1685, fled from France, (with four hundred thousand of their brethren in faith) finding refuge in Breannoeshire, Wales, and removing, subsequently, to Virginia, where many of their descendants still reside.

At sixteen years of age Jonathan Brooks entered the Revolutionary army, and it was not until after the Revolutionary war that he married Miss Lewis, moved to North Carolina, and settled in Rockingham county. His son, Iverson L. Brooks, was the eldest of five brothers.

He attended school in a neighborhood Academy until he was nineteen years of age, when, imitating his father, he entered the army in the war of 1812, and served as a Lieutenant. After returning home he matriculated at the State University, Chapel Hill, and graduated in 1817. He took a high stand in college, intellectually and morally, and was the college-mate of Hon. Thomas H. Benton, and of President James K. Polk, with the latter of whom he was specially friendly, and their intimacy, beginning at Chapel Hill, continued through life.

About 1818, he was ordained at Georgetown, South Carolina, which was his first pastorate. Subsequently he moved to Georgia, and became pastor of the Eatonton church in 1820, and, afterwards, for years, served the Monticello and

Clinton churches as pastor. He resided four years at Penfield, Georgia, during which time he was pastor of the churches at Antioch and Bairdstown, in Oglethorpe county, in which pastorates Dr. P. H. Mell became his successor.

But most of his life in Georgia was spent on his farms, in Greene and Jasper counties, as he was a wealthy planter, fond of a planter's life, and not dependent on pastoral labor for a support, though always having one or more churches in charge. At different periods in his life he was a teacher, and, for a time, was Principal of the Female Institute, established in Penfield about 1840, but which existed for a short time only. The last twenty years of his life, after his third marriage, were spent on his farm in South Carolina, and his ministry was transferred from Georgia to that State, in which he served several churches in Edgefield and Barnwell districts.

As a pastor, he was greatly beloved by all his churches, and highly esteemed for his earnestness, clearness, intellectual ability, fine culture, and for the promulgation of sound doctrine in a forcible, fluent, and attractive manner. Extremely modest and retiring, by nature, he sought to make no display in the pulpit; in fact, he was not what is considered an *orator*, for he made but few gestures. His utterance was distinct and emphatic, never vociferous. He insisted on strict discipline in his churches, and on piety among his church members, and, like all true Calvinists, preached the whole duty of man.

In middle life, however, much of his ministry was evangelistic, and the scope of his labors embraced all the region between the Potomac and Chattahoochee rivers, extending through the States of Virginia, North Carolina, South Carolina, and Georgia.

His chief characteristics were mildness and amiability, never returning a harsh reply, even under provocation, but ever ready to forgive; yet, on a point of duty he was firm and inflexible. Reticent by nature, he was modest and retiring in habit, and, though apparently reserved, yet, when drawn out, was social, pleasant in conversation, and always instructive. A strong patriot, and willing, ever, to assume responsibility and danger, when necessary, he took up arms in the war of 1812, was appointed to a position of trust, as a Minute Man, by Governor Hamilton, of South Carolina, in 1832; and promptly offered his services for military duty to Governor Pickens, in 1861, upon the secession of South Carolina. Faithful and truthful himself, he was rigid in regard to dereliction to duty in others; yet, when proper, he was mild and forgiving, though sometimes imposed upon on account of his credulousness. His own integrity and purity gave him too much confidence in his fellow-man, and thus left him exposed to the craft of the designing, or to the imposition of the dishonorable. This was the failing of a noble mind, however, and one which "leaned to virtue's side."

For fifty years a minister of Jesus Christ, he was a thoroughly consistent Christian, a generous giver to denominational purposes, and liberal in his donations to educational and benevolent enterprises. A conservator of re-titude and Christian faith, he was a life-time laborer for his Master, a strong defender of his denomination and religious faith, and an unceasing advocate for improvement in mind and morals for the world at large. Mr. Brooks was a close thinker, exceedingly clear-headed, a searching student, and through life maintained his habit of study. He was proficient in the classics, a perfect English grammarian, and familiar with all branches of English literature and with some of the modern sciences. For the papers, religious and secular, he wrote frequently, and, at the request of Governor Hammond, of South Carolina, afterwards United States Senator, he published a political pamphlet in reply to Clay's emancipation scheme, and, subsequently, an ethical argument in support of slavery, in which its Scripture authority was presented.

Mr. Brook's *physique* was commanding. He weighed 225 pounds, was six feet and two inches in height, and perfectly proportioned. To such a commanding figure were added a face equally striking, and an intellectual brow, a ruddy complexion, and a pleasant voice. His manners were easy and affable, and yet they were ever accompanied by a marked dignity of deportment and stateliness of demeanor.

He was particularly temperate in his habits. A teetotaler as to ardent spirits

and tobacco, he seldom used either tea or coffee, and, at one period in his life, abstained entirely from meat for two years; and, although the demand on him for mental and physical labor was very great, he maintained his robust health and fattened under the regimen, averring, at the same time, that his mental faculties were more than usually active and discriminating.

It is not surprising that he should have enjoyed robust health to the advanced age of seventy-two, when he gently fell asleep in Jesus, in the midst of his family, after a short illness, at his residence, Woodville, Aiken county, South Carolina, ten days previous to the surrender of General Lee, in March, 1865. He had always desired to die when asleep, and, after a long and useful life, abounding in labors for the cause of God and the good of mankind, and in the full enjoyment of robust health until within a few days of his death, his desire was granted him, as God often grants the desire of his people respecting the manner of their departure. He, "painless attained the end of pain—smiling slept, and waked no more." His remains lie buried in the family lot in the Augusta cemetery. Constitutionally Mr. Brooks was hopeful, and he had a strong and abiding faith in the success of the Confederate cause; death, by his timely removal, spared him a bitter disappointment. Mr. Brooks was a great man. He was the companion and contemporary of such men as Drs. B. Manly, Sr., Furman, Dagg, Boyce, Baker and Mell, Alfred Shorter, Mark A. Cooper, John B. Walker and Luther Rice. Dr. Basil Manly, Sr., and Luther Rice, were both life-long friends of his, and intimate correspondents; he baptized the former, and wrote the epitaph of the latter. His education and abilities were such that he would have attained distinction in any of the walks of life, and nothing but his exceeding modesty and low estimate of earthly honors prevented his rising to a dazzling height of eminence.

W. A. BROOKS.



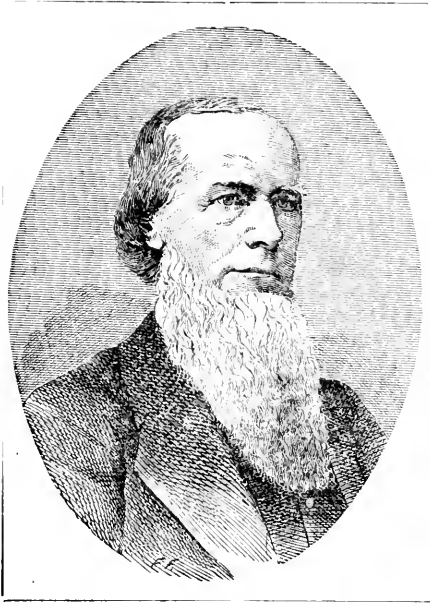
The subject of this sketch, the eldest son of Larkin and Parmelia J. Brooks (whose maiden name was Clements), was born in Morgan county, ten miles north of Madison, July 16th, 1838. When seven years old his parents moved to a residence three and a-half miles from Madison, where he lived until twenty-one years of age, and where, under several good teachers, he obtained a fair education.

In his nineteenth year he was pungently convicted of sin, and was enabled to exercise saving faith in Jesus. He united with the Baptist church at Sugar Creek, Morgan county, in November, 1858, and was ordained to the ministry by a presbytery called by the church at Sandy Creek, February 26th, 1871. Since then he has served Sandy Creek, Bethlehem and Brownwood churches, in Morgan county, Ebenezer, in Walton county, and Freeman's Creek church, in Oconee county.

At the opening of the late civil war he joined the ranks as a soldier, in the Third Georgia regiment of volunteers, and served through the entire war, from 1861 to 1865, being with his command on that memorable morning when, at Appomatox, the army of Northern Virginia surrendered to the commander-in-chief of the Northern forces. Shielded by a kind Providence, he passed through many hard-contested battles, and was permitted to return safely to his home in Morgan county, where he now resides. He is pastor of several churches in the Appalachian Association, and is held in honor by them for his faithfulness in doctrine and in discipline.

JOSEPH EMERSON BROWN.

The distinguished subject of this sketch was born in Pickens District, South Carolina, on the 15th day of April, 1821. His father, Mackey Brown, was the son of Joseph Brown, a zealous and gallant whig in the old revolutionary war, who emigrated to this country from Londonderry, Ireland, in 1745, and settled in Virginia. The war spirit broke out again in the son, Mackey, who fought in the celebrated battle of New Orleans, under General Jackson. The mother of Joseph E., *nee* Sally Rice, also descended from the early settlers of the Old Dominion, and was also of the Scotch-Irish stock. The Browns and the Rices removed from Virginia to Tennessee, and it was in the latter State that Mackey Brown and Sally Rice, the father and mother of the subject of this sketch, were united in marriage. They afterwards removed to Pickens District, South



Carolina, and soon after their arrival at their new home, their son, Joseph Emerson, was born. The territory once belonged to Georgia, and was ceded to South Carolina by the treaty of Beaufort, in 1787, and on this ground the admirers of Governor Brown, in Georgia, sometimes playfully claim him as a native of their State.

At the age of eight years, Joseph began to labor on his father's farm, and was steadily thus employed until he was nineteen years old. In the following autumn he attended a neighborhood school, where he acquired the rudiments of English education. About this time his father removed to Union county, Georgia, and Joseph, being anxious to further his education, and having no facilities for that purpose near home, determined to attend the school of Wesley Leverett, a celebrated educator, who taught in Anderson District, South Carolina.

Clad in homespun made by his mother and sisters, he set out on foot with a pair of young oxen, given him by his father as his patrimony, and in nine days arrived at the end of his journey, having travelled in this humble way a distance of 135 miles. He contracted with a farmer in the neighborhood for eight months' board, giving his pair of oxen in payment. Mr. Leverett, the principal of Calhoun Academy, agreed to give him tuition on credit, and thus the lion-hearted young fellow began to gird himself for the battle of life.

He made rapid progress in study, and at the end of his eight months in school, having exhausted his means, he himself opened a school, and in three months, having accumulated a small sum, enough to pay for his tuition for the previous year, he again, in January, 1842, entered Calhoun Academy, drawing on his credit for the payment of the expense about to be incurred for tuition and board. In two years he was prepared to enter an advanced class in college. But having no means, and being in debt for the expenses of two years, he was obliged to deny himself this coveted privilege, and again resorted to the business

of teaching. Returning to Georgia, he opened a school in Canton, Cherokee county, and at the end of a year he found himself in condition to pay the debt he had incurred while obtaining his education. He paid the last farthing of it, with interest.

While engaged in teaching, he had devoted his spare time to the study of law, but now abandoning his school, he engaged himself as a private teacher in the family of Dr. John W. Lewis, a worthy citizen of Canton; he paid his board by teaching the Doctor's children a short time each day, and devoted the remainder of his time to the study of his profession. In August, 1845, he was admitted to the bar, after a most thorough and searching examination, which he passed with great credit, calling forth extraordinary encomiums from the bar and from the bench. At the same term of the court, he made his maiden speech and won his first laurels.

Unusual as his attainments were for a young lawyer, he was not satisfied with them, and encouraged and aided by his friend, Dr. Lewis, he determined to attend the law school of Yale College, and entered that institution in October, 1845. Keeping fully up with his classmates in the law department, and that, too, with great ease, he still found time to attend lectures in other departments, and thus received the benefit of instruction from distinguished professors, in metaphysics, and in several of the natural sciences. Early in the summer of 1846 he passed his final examination, and was awarded the degree of Bachelor of Laws, at the following commencement.

On his return home to Canton, he opened an office for the practice of his profession, and after a short but trying novitiate, he found himself sustained by many clients.

In 1849, being only twenty-eight years old, he was nominated by the Democratic party as a candidate for the State Senate of Georgia. It was the custom, at that time, for candidates to make very free use of intoxicating drink among their friends and others for electioneering purposes. This Mr. Brown refused to do, and his defeat was predicted as the result; nevertheless, he was elected by a handsome majority.

In 1852 he was placed, by his party, in the field as a candidate for Presidential Elector in the contest which resulted in the election of Mr. Pierce, Georgia voting for the successful candidate. Mr. Brown was the youngest man on the ticket, but was elected by a larger vote than any of his colleagues.

In 1855 he was elected by the people Judge of the Superior Courts of the Blue Ridge Circuit; and though young in years, and only nine years old in his profession, he sustained himself admirably, and added largely to his reputation.

In 1857 he was nominated for the office of Governor of Georgia by the Democratic party, and was elected by 10,000 majority. In 1859 he was re-elected by a majority of 20,000; in 1861 he was elected for the third time, and in 1863 for the fourth time. During his first candidacy he made speeches in various parts of the State, meeting his opponent on the rostrum and debating with him the issues of the day. But in the second, third and fourth campaigns he never made a speech. "The record of my administration is before the people," said he, "if they choose to indorse it by voting for me, I shall be glad; but if not, their remedy is to vote for my opponent, and if they elect him I shall not complain." But never was Joseph E. Brown defeated when he was a candidate before the people.

At the close of the war between the States, Governor Brown being still in the Executive chair, was placed under arrest by the United States authorities, and was confined in the Old Capitol prison for two weeks, at the end of which time he was released on parole.

In 1869 he was appointed Chief Justice of the Supreme Court of Georgia, which position he filled with distinguished ability for about two years, when he resigned his office ten years before the expiration of his term. Soon after this he became President of the Western and Atlantic Railroad Company, which position he still retains.

In the summer of 1880, General John B. Gordon having resigned his seat as United States Senator from Georgia, Governor Brown was appointed to fill the

vacancy. The Senate remained in session only a few days after his appointment, but in that brief period he made several speeches, which put him at once in the front rank of American statesmen.

Governor Brown is not what is called an orator. He makes no attempt at display, nor is he specially gifted with imagination or fancy. His style of speaking is calm and unimpassioned; his object seems to be to convey the greatest possible amount of thought in the smallest possible number of words, and this he does with great clearness and great force. He makes no preliminaries, and closes with no peroration; he goes straight to the subject; exhausts it, and then stops, wasting no breath. He never quotes poetry, seldom quotes anything, deals lightly with illustrations, but largely with facts, and these he handles with great ingenuity and power. It is risking but little to say that he never made a speech that failed to accomplish its object. Really, he is an orator.

He possesses in wonderful degree that gift so strangely named and so hard to define, called common sense. Never brilliant, he is always discriminating; never originating new conceits, he is always well-balanced and judicious; never misled by sophistry, and almost never by erroneous information, he has the *luck*, as people call it, of being almost always in the right. He indulges in no speculative inquiries; his mind is purely practical in its turn, and in all the affairs of this matter of fact world, he is one of the most sagacious of men.

In illustration of what has been said, we present an extract, from one of the daily papers published in Atlanta, under the heading:

THE WISEST MAN.

"Who is the wisest man in Georgia? The moment this question is asked the minds of all intelligent men in the State will be turned in one direction and towards one person. He is so well known to the people of Georgia, he is so conspicuous for his clear-headedness and level-headedness, that it is not necessary to name him. His name has already suggested itself to the mind of the reader. Some think of him with dislike. Some, on reading these lines, will indulge in severe animadversions, and will have harsh things to say of him; some may even use terms that are denunciatory; but the very fact that they know who is meant when the wisest man in the State is spoken of without being named, is proof that whatever their feelings may be, they pay intellectual homage to a great mind, and their very protest against this article is their endorsement of it. No two names will suggest themselves to the mind of any intelligent Georgian in answer to the question, 'Who is the wisest man in the State?' The man stands, in this respect at least, peerless and unrivalled; there will be no debate in one's own mind, nor with his neighbor, as to who this man is; nor will there be a dissenting voice; everybody knows who is meant, as well as if his name were announced. Now, so long as this man is alive, can we afford to do without him?"

It is needless to say that every reader of the above extract was instantly reminded of Joseph E. Brown.

On the 13th day of September, 1842, when in his twenty-second year, and while at the Calhoun Academy, he was baptized by Rev. Charles P. Dean, on a profession of his faith in Jesus Christ, into the fellowship of the Shady Grove Baptist church in Pickens District, South Carolina. From that day to the present his connection with the church has been uninterrupted. Beset with extraordinary temptations, he has nevertheless maintained his consistency to a degree which few men under the same circumstances could approach. Through life he has been a most liberal giver; yet his charities have been so unostentatious, that few if any are aware of their extent. Some of his donations have necessarily been public, and a few of them it may be well to mention.

He contributed \$800 to the building of the Sixth Baptist church of Atlanta; \$1,000 to the Georgia Baptist Orphans' Home; \$1,000 to Mercer University; \$500 to the Southern Baptist Convention; \$500 for an organ for the Second Baptist church of Atlanta; \$3,000 for repairs and additions to the same church; \$500 (some years ago) to the Southern Baptist Theological Seminary, and

recently (1880) \$50,000 to the same institution; and last year he contributed \$800 towards the payment of his pastor's salary. His smaller charities, from one hundred dollars, and downwards, have been simply innumerable.

Although he has been a man of war from his youth, in private life he is amiable and gentle. He stands by his friends; is patient and forbearing with his enemies; and kindly disposed towards all. In his domestic relations he is exceedingly affectionate; and when at home, he throws off the politician and the statesman, and the lawyer, and the man of business, and is simply a *man*; a man of warm and tender heart, beloved by all who are about him.

It is almost impossible that a man who has led such a life as his should be pre-eminently spiritually-minded; yet Governor Brown has always been a diligent reader of the Sacred Scriptures, and an earnest and sometimes a tearful listener to the preached Gospel.

A fuller account of his political life may be found, in Appleton's American Cyclopaedia.

Since the above was written an important event has occurred in the life of Governor Brown. In November, 1880, it became necessary for the Legislature of Georgia to fill the vacancy in the United States Senate, made by the resignation of General John B. Gordon, and to which position Governor Brown had been temporarily appointed. Governor Brown was elected to fill the unexpired term, (about four years of it remaining), by a majority of more than two to one over his opponent, an able lawyer and a man of great distinction and influence; the rival candidates both being members of the same political party. At the date of this writing (January, 1881), Governor Brown is occupying his seat in the Senate of the United States.

D. A. BROWN.



He is a man of middle age, qualified to be useful in the cause of religion, and held in high esteem by his brethren. He has supplied Mount Vernon, Mount Zion, and other churches of the Fairburn and Flint River Associations, and under his administration they have increased in membership and efficiency.

He was born in Harris county, in May, 1834. When five years old, he was taken to Walton county, where he was reared, receiving a very limited education. He united with the Bethabara Baptist church, Clarke county, 1849. After his marriage to Miss Lucy J. Matthis, in 1853, he moved to Monroe, Walton county, and remained there until the close of the war. In 1866 he settled in Fayette county, where he now resides, and united with the Bethesda church. In October of that year he was licensed to preach, and after a service of four years in this capacity, he was regularly ordained at his church in July, 1870, by Revs. J. S. Dodd, W. N. Chaudoin and G. B. Davis.

Though not a learned or profound man, he is a useful, good man, and with the Lord's blessing, the ministry, of which he has accomplished but a single decade, may grow more and more fruitful of benign results. He is grave, seeing the serious side of things; conscientious, seeing all things in their relation to God; earnest-minded, seeing earthly things in their vanity and eternal things in their supreme importance; faithful and zealous, seeing the things of Christ as the only ground of hope for souls lost in sin. Preaching with such views and feelings, without affectation and in all simplicity, he is heard with pleasure and profit by those who hunger after the bread of life, and thirst after the water of life.

JAMES COURTNEY BROWNE.

Rev. JAMES COURTNEY BROWNE, A. M., the youngest of thirteen children, whose parents were Elijah and Lucy Green Browne, was born in Clarke (now Oconee) county, Georgia, May 10th, 1836. He was brought to the saving knowledge of Christ when about sixteen years of age and was baptized into the fellowship of the Big Spring church, in his native county, by the pastor, Rev. J. M. Stillwell. On the death of both his parents within a few months of each other, he removed, in his eighteenth year, to Newnan, Georgia, the home of an older brother, to complete his preparation for college. He entered Mercer University, January, 1857, and was graduated with the highest honors of the class, July, 1859. He then became Principal of the Hearn School, at Cave Spring, Georgia, and remained in that position until May, 1861, the date of his enlistment in the Confederate service as a private soldier in the Cherokee Artillery. At the assault on Jackson, Mississippi, June, 1863, he was severely wounded, but was enabled to reach home, and, after a rapid recovery, was married August 11th, to Miss Eva Lila Culbertson, of Cave Spring, a union crowned with nine children, seven daughters and two sons. Returning to his command, he shared its fortunes until captured by General Stoneman at Salisbury, North Carolina, April, 12th, 1865, and sent as a prisoner of war to Camp Chase, Ohio. Released in June, he took charge of the female school at Cave Spring for the rest of that year.



In his "first love," Mr. Browne was not without impressions that he ought to take an active part in religious exercises, and speak for Jesus; but as there were no Sunday-schools nor prayer-meetings in the churches of the county, he did little more for some years than simply to pray in public during annual protracted meetings. At Newnan he experienced some spiritual quickening, and assisted Rev. W. C. Boone, a schoolmate, in his labors among the blacks. He was much troubled in the close of his college life on the subject of giving himself wholly to the work of the ministry, but finally concluded to teach school, and reserve that question for more mature consideration. His new profession absorbed his interest, and, though acting as superintendent of the Sabbath-school at Cave Spring, he was farther than ever from a decision as to the ministry when he entered the army. In the early months of the service, having much time for reading, and being almost necessarily confined to his Bible, he grew better acquainted with that precious word; his soul fed with delight on its truths, and he became an active leader in all the prayer-meetings among the soldiers. He had now decided that it was his duty to make the preaching of the gospel his life-work, when the war should be over, and he should be among friends and brethren, supporting his weakness by their prayers and sympathies. In this frame of mind he was detailed for special service, and surrounded for nine months by a body of men surpassingly wicked and blasphemous. When restored to his old company, he felt as though he were then at home among Christian brethren; and from that time onward, as opportunity arose, he began to take texts and expound Scripture to the best of his ability. Possessing the confidence of his fellow-soldiers, the commanding officer of the battalion proposed to have him appointed chaplain, but he preferred to remain in the ranks.

In 1865, Mr. Browne was ordained to the ministry, at Cave Spring; in 1866, he served the Rome church as pastor; in 1867, he taught school at Cave Spring, and preached to some country churches; from 1868 to 1874, he was pastor at Cave Spring and Cedartown; in January, 1875, he became pastor of the Beech Island church, South Carolina, and in December of that year settled as pastor at Aiken, where he still resides. On the death of the School Commissioner for the county, he was placed in that position by executive appointment, and afterwards elected to it by the people; but early in 1880 the Aiken church doubled his salary, to relieve him from secular engagements and to secure his whole time.

Mr. Browne possesses a well-balanced mind, with respectable scholarship, supreme devotion to truth, habits of patient thought, and the courage of his convictions. With that sense of honor which is at once an instinct and a principle, he is conscientious, pains-taking, diligent in duty, upright in life. In the formation of opinions, he brings everything to the test of Scripture and in the ministrations of the pulpit, he recognizes Scripture as the armory from which must be drawn the weapons of warfare against error and sin. His sermons are characterized by the sound judgment which is better than mere brilliancy, and breathe the spiritual influence in comparison with which mere popular oratory shrivels into impotence. He has never lacked the respect, confidence and love of his brethren; and they bear testimony that, while there have been no large ingatherings under his ministry, it has proved a blessing to the churches. His great modesty has, in some measure, hindered a due appreciation of his sterling qualities in mind and heart; but he is still a growing man, and under the blessing of God, there is a future before him, in which he will be better known, and therefore honored both more widely and more highly.

JOHN ALBERT BROADUS.



Many years ago there came to this country, and settled in Culpeper county, Virginia, a family by the name of Broadhurst. The name is evidently English, and means "broadwood," or "broadgrove," and, therefore, we may conclude that the family came, originally, from England. In trying to shorten their name, as English folks often do, the family condensed *Broadhurst* by omitting, first the *t*, and then the *r*, which left *Broadhus*. Next they left out the *h*, and then a difficulty arose. Some of the family thought there ought to be another *d* in the name to make up for the *h*, and they wrote it *Broaddus*; others of the family having but little respect for the *h*, which, indeed, is hardly a sound at all, let it go without notice, and wrote *Broadus*. To this day the family have never been able to agree about the way of writing the name, some spelling it with one *d* and some with two. The family in Culpeper preferred the shorter way. Of that family, and in that county, JOHN ALBERT BROADUS was born, January 24th, 1827. Like other boys, he went to school, and learned to read, write and cipher. When he found out that the earth turned around, he became much excited, and told the wonderful news to a little colored play-mate; but he never could convince the boy that this was true. "It could'nt be so," he said, "for then all the water would be spilled out of the well." So true it is, that the hardest thing in the world to deal with is ignorance. Reason with it all your life, and you cannot make it comprehend.

Besides the advantage of good schools, John A. Broadus had the blessing of pious and educated parents. For many years his father was a member of the "House of Delegates of Virginia," and was remarkable for his business qualities and good common sense. In due course of time he became a student at the University of Virginia, and took the degree of Master of Arts, in 1850. During the same year he was married, the first time, and was, also, ordained to the gospel ministry. In 1851 he received the appointment of Adjunct Professor of Ancient Languages in the University, and, also, became pastor of the Baptist church in Charlottesville. His professorship continued only two years, but he remained pastor of the Charlottesville church for eight years, during two of which, 1855 and 1856, he was Chaplain of the University. In 1859, while still pastor at Charlottesville, he was elected Professor in the Theological Seminary, about to be established at Greenville, South Carolina, and, in the same year, he married his second wife, Miss Charlotte E. Sinclair. After mature reflection, he

accepted the theological professorship, which, at the cost of no mean sacrifice, and at times even of privation, he has retained ever since; and as useful as he might have been near the University of Virginia, it is doubtful if he would anywhere have been as useful as in his present position. Shortly after the establishment of the Seminary, our civil war came on, and there were few students at the Seminary, as nearly all able-bodied young men entered the army. During one session there was a single student, only, present, and he had but a single arm; yet the Professors lectured to him faithfully for some months. It was at that time—during the dark days of fratricidal strife—that Drs. John A. Broadus and Basil Manly, Jr., and others, as the Sunday-school Board of the Southern Baptist Convention, started *Kind Words*, the Sunday-school paper of the Convention; and one cannot help regarding with interest the little, dingy, yellowish sheet they were obliged to issue at first, for want of better and prettier paper. At that time, and from 1863 to 1866, Dr. Broadus was Corresponding Secretary of the Sunday-school Board of the Southern Baptist Convention. He was, also, at different times, pastor to five or six country churches in the vicinity of Greenville, South Carolina. Soon after the war, he took a trip to Europe, and travelled through the Holy Land.

In the Southern Baptist Theological Seminary, he teaches the interpretation of the New Testament, and the preparation and delivery of sermons; he has charge, also, of the funds contributed for supporting, at the Seminary, those students whose pecuniary means are small.

His treatise on Preaching was published in 1870, and has had a wider circulation than any other work on homiletics, two rival editions of it having been published in England. Himself a master of the art of preaching, he is thoroughly capable of writing a work on the subject; and it is a pity that the labors incumbent upon him for the personal benefit of others, leave him so little leisure to write other works that would be of great value. As a regular contributor to the *Religious Herald*, he has shown himself a master of pure English, and of an unaffected and graceful style of composition.

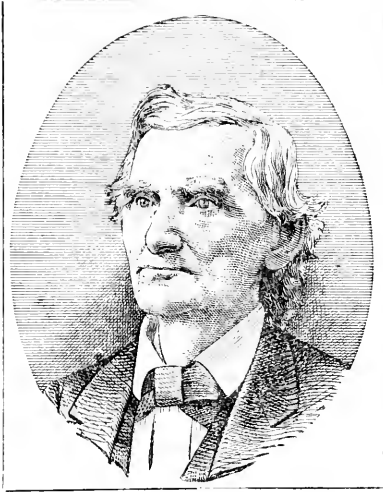
It is doubtful if there is a more learned or better read man in the South than John A. Broadus; certainly there is none better adapted to the position he occupies. As a preacher, he is almost unsurpassed. While apparently plain and simple, it is the plainness of a perfect mastery of the subject-matter, and the simplicity which is the perfection of art.

Personally, he is amiable, affable, unaffected and gentle, but plain-spoken. Gifted with remarkable tact, business capacity and good judgment, he is possessed of a wonderful knowledge of human nature and strong common sense; and these qualities, united to his industry and untiring energy, have enabled him to succeed in whatever he has undertaken. While his learning is great, his penetration is keen and discriminating, and his power of analysis remarkable. In the pulpit he unites simplicity of manner with clearness of expression and great pathos. To his sermons he devotes careful preparation, and yet, when delivered, they are the outbursts of a full heart. He is a good man, and his piety is of that sincere and unostentatious kind that makes him a safe guide and counselor for the young. He is a laborious worker; he believes in work; and he frequently teaches that nothing will take its place—himself sparing no labor to perform, as well as possible, what he undertakes.

As ripe a scholar, perhaps, as there is among Southern Baptists, he possesses the unusual ability to bring his vast stores of knowledge down to the capacity of the humblest. As a Greek scholar he is accurate and thorough, and by his deep piety, sound judgment and breadth of view, is rendered a master in New Testament exegesis. His acquaintance with Latin, Hebrew, German and French, is also wide, aiding to fit him well for the chair he occupies; yet it is difficult to say whether he is a better preacher or professor.

In private he is a most entertaining, instructive and lovable man; a warm-hearted friend and a pleasant companion. His writings, noted for their ease and grace, for their common sense and width and grasp of intellect, have earned a popularity limited neither to his denomination nor his country. Taken altogether, he is a man in whom the churches should feel a pride, and who, it is to be hoped, will long be spared to teach young men and preach the gospel doctrines he so well loves.

THOMAS J. BURNEY.



One of the best known and most highly honored and esteemed of Georgia Baptists was THOMAS J. BURNEY, a deacon of the church at Madison. He was a man whose piety was seen in every-day life, with whom all other duties were made subordinate to religious duties, and whose religious duties were never neglected. In his conduct and character, the choicest Christian graces shone brightly; consequently he was respected and honored by the public, and loved and revered by his denomination. For thirty years he filled a prominent place among Georgia Baptists, as Treasurer of the State Convention and of Mercer University; and much of the prosperity of that institution is due to his good judgment, business talent and unflinching integrity.

He was born in Greene county, Georgia, April 29th, 1801, and died June 22d, 1876, aged seventy-five, at Madison. His parents were John W. and Elizabeth Burney, who were married in 1794, and moved from Greene county and settled on Indian creek, Morgan county, in 1805. His paternal grandfather, Daniel Burney, resided in Washington, Georgia, during the Revolutionary war, and his maternal grandfather, Sylvanus Walker, a man of wealth and great benevolence, lived in Greene county. He was at one time offered \$10,000.00 for his stock of cattle by the famous Creek Indian Chief, General McIntosh.

T. J. Burney was one of ten children, five males and five females. His father, an industrious and thrifty farmer, maintained an unspotted reputation, and was highly respected as a citizen; he died in 1822. His mother, a most exemplary woman, died in 1814. Both are buried in Morgan county. Of course, in his boyhood, T. J. Burney attended the "old-field" school of those times, the preceptor, Louis McClain, wielding the birch vigorously during the week, but submitting gracefully, sometimes, to be "turned out" on Friday afternoon, when seventy or eighty scholars determined to take holiday. Such a school he attended from his seventh to his twelfth year. In his thirteenth year he enjoyed the benefit of a grammar school in Monticello, but at fourteen returned home and engaged in farm work for two years.

His sixteenth and seventeenth years were usefully spent in the office of John Nisbet, first Clerk of the Superior Court of Morgan county. In 1818, he removed to Cahaba, Alabama, where he remained four years, acting as clerk in the office of General John Taylor, receiver of money in the Government Land Department. He then went to Mobile, and was for two years engaged as a commission merchant. Returning to Georgia, he studied law in the office of a brother, at Monticello, and in 1826 went to Winchester, Virginia, where he attended a course of lectures in the law school of Judge Henry St. George Tucker. Purchasing a fine law library in New York, he returned to Georgia, was admitted to the bar, and, entering into partnership with his brother John, began the practice of law at Monticello. In 1829, he married Miss Cornelia Walker, gave up the practice of law, and settled permanently in Madison, being then 28 years old. His conversion took place in 1834, when he was baptized by Rev. Adiel Sher-

wood, joining Indian Creek church, Morgan county. He afterwards helped to constitute the Madison Baptist church, of which he was ordained deacon in 1841. The positions of trust occupied and ably filled by him may be briefly summed up as follows: For many years Justice of the Inferior Court of Morgan county; Mayor of the city of Madison; deacon of the Madison church; member of the Board of Trustees of Mercer University; member of the Board of Trustees of the Georgia Female College; Treasurer and Clerk of the Madison church; Secretary and Treasurer of the Georgia Female College; Secretary and Treasurer of Mercer University; Treasurer of the Georgia Baptist Convention. He also acted as Moderator of the Central Association, and was a Director of the Georgia Railroad.

In all the relations of life, Mr. Burney was unimpeachable. As a father, he was loving yet firm and decided. By both example and precept he instructed his children in the ways of righteousness, never neglecting family prayer, nor permitting neglect of public worship. To his slaves he was kind and indulgent, providing Gospel preaching for them, and encouraging them to attend; he himself would often attend the preaching he provided for the blacks on his own plantation and elsewhere. He was most faithful to his own religious duties, both public and private; the services of the church he never failed to attend when possible; private devotions he never omitted. Arriving at home from a journey in the night, no matter how tired he might be, no matter how late, or hot, or cold it was, he first, invariably, sought his closet to pray in secret. Just before he died he gave utterance to the following:

"From early boyhood I have had strong religious convictions. I remember well the deep feelings I experienced when, at the age of ten or twelve, I witnessed the baptism of my father. When I grew up and became engaged and interested in the affairs of the world, these impressions became less and less sensible, though they never passed away entirely. At intervals they would return, and I would be induced to pray and read the Scriptures. These alternations continued until 1834, when the Spirit of God, I trust, brought me to a knowledge of the truth as it is in Jesus. I joined the church in November of that year, and never since have I ever doubted the reality of religion, or my own acceptance in Christ Jesus. More or less my life has been a wayward one, and I have often wandered from the straight and narrow way; but just as often has the Spirit of God brought me back, and to-day I can truly affirm that all the world could not purchase the hope of salvation which is vouchsafed to me in Christ Jesus. From a somewhat careful examination of the Scriptures, I am thoroughly convinced that salvation is all of grace: that sinners are saved by the faith which comes from God through Christ, and that the blood of Christ is the only sure reliance for eternal life."

In his old age, being unable to read, he often quoted the Scriptures from memory. One passage seemed precious to him, and he often quoted it in tender tones, with a tremulous voice, "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off and we fly away." And after he had reached seventy he said: "I feel that I am living on borrowed time." He rapidly declined in health during the last year of his life, but was confined to his bed two weeks only. As his end drew near, many friends called to see him, to all of whom he bore testimony similar to that quoted above. To his son who informed him that he could not survive many days, and who asked, "Are you ready for the summons?" he replied, "Oh, yes; I attended to this matter many years ago." On another occasion being asked, "Do you feel that the Lord is with you?" "Oh, yes!" he promptly replied. Just before he died he was asked how he felt. Pointing his hand upward, he said with some effort, but in a clear and emphatic voice, "I am nearly up yonder." Quietly, in the midst of his family, he breathed out his life and fell asleep in Jesus.

Toward the close of life he said: "My greatest desire is to live so as to serve and honor that Saviour who has done so much for me." Again: "About fifteen years ago I determined to transact all my business on the cash principle, since which time I have owed no man anything; and I would recommend my children

to follow my example in this respect." And again: "In raising my children, I have endeavored to impress two things on them: 1st. Never to tell a falsehood; 2d. Never to do anything of which they ought to be ashamed. My experience," he observed, "has taught me that it is best not to become engaged in politics; never to be a partisan: but to read and inform myself as to the affairs of government, and then to pursue such a course as in my judgment tends most to promote the interests of the country."

In his habits he was systematic, punctual and faithful. As a financier he was unexcelled. Through peace and war he managed the finances of the University and of the Convention most admirably. When the assets of the Convention were turned over to his successor, everything was found in perfect order; nor would the duty of auditing his accounts have been easier had he been living.

By the Baptists of Georgia he was regarded as one of their wisest counsellors, and for many years was a regular attendant on their annual meetings. He seldom spoke in the Convention, but when he did, it was in a calm, clear, strong and pointed manner, which commanded universal attention. In his own family he talked but little, being a great reader; but in his last years, when unable to read, he indulged more in conversation. Towards the last of life he stooped a little; but formerly he was about five feet and ten inches in height, with piercing gray eyes, and a firm, determined countenance. In all things that he undertook he was an earnest man, and to the very last was a friend to every good cause, and dying left to all a noble example of self-denial and consecration to the service of God.

DAVID EDWARD BUTLER.



For many years DAVID EDWARD BUTLER has stood forth prominently among Georgia Baptists, his zeal, eloquence, ability and warm heart giving him no little influence.

His grandfather, Edward Butler, moved with a large family from Hanover county, Virginia, in 1796, and settled in Wilkes county, Georgia. His father, David Butler, the youngest son of Edward Butler, married Miss Frances W. Shackelford. He died in 1822 on his family plantation, near Washington, Georgia, when the subject of this sketch was four years old, having been born March 9th, 1818. His widow, with three children, a son and two daughters, moved to the town of Washington in 1825, where she died, August, 1827. Thus early left an orphan, David Edward was almost entirely dependent afterwards upon the kindness of others. For a time

he resided with one of his father's sisters, a widow, whose maternal affection and Christian care gave tone and shape to his character. In the beginning of 1829 he was sent to make his home with Mr. Charles Wingfield, who had married his mother's sister, and in that family, near Washington, Georgia, he lived until 1834, going to school in Washington. It was during that time, in September, 1832, that he made a profession of religion, was baptized by Rev. Jesse Mercer, and joined the Washington church. He was sent, February, 1834, to Mercer Institute, at Penfield, then a manual labor school, enjoying the instructions there of the Principal, Rev. B. M. Sanders. Here was laid the foundation of all the knowledge he afterwards acquired, and here upon his mind and heart was made a lasting impress for good by that great man, Billington M. Sanders.

It was during his stay at this manual labor school that a singular episode in his life occurred. The Creek Indian war of 1836 was in progress, and he, with four or five other students, joined the *Fouchi Volunteers*, commanded by Captain William C. Dawson, afterwards Senator in Congress, was mustered into the United States service, under General Winfield Scott, at Columbus, Georgia, and served in a three months' campaign against the Creek Indians. In the following August he returned to Penfield, was kindly received by Mr. Sanders, and resumed his studies. Most of the year 1837 he spent at school in Washington, which was followed by two sessions in the law school of the University of Virginia, and six months' study and instruction under Judge Garnett Andrews, of Washington, Georgia. He was then, in March, 1840, admitted to the practice of law. For ten years he practiced law with reasonable success, during which time he acted as clerk for the Baptist church at Washington, and was one of its most active members. During the same period two noteworthy incidents in his life occurred: the first was, writing the will of Jesse Mercer; and the second, getting the consent of donors to the abolition of the working system in Mercer Institute, while acting as collecting agent for the institution. This took place in 1843, after which the Institute ceased to be a manual labor school.

Having become dissatisfied with the law, as a profession, he went to Augusta in 1850 and became a member of a mercantile firm, of which he remained a partner until 1852, when he took up his residence in Madison, Morgan county, having, in the mean time, been married to Miss Virginia Walton.

Oratorically, Rev. D. E. Butler is a gifted man, possessing an unusual flow of felicitous language, sparkling often with innocent humor, and frequently infused with happy poetic fancies. Mirth and unfailing good humor are his attendants, and his pleasant social qualities make him a most agreeable companion. When to these are added a warm-hearted piety, a dauntless spirit and an ardent zeal, one is surprised that when newly married he should, at the age of thirty-seven, bury himself for five years on a plantation in Southern Georgia, near the Florida line; yet, on a plantation in Lowndes, he spent much of his time from 1855 to 1860; and it was there that he first yielded to life-long impressions that it was his duty to preach the Gospel, being drawn out by the spiritual destitution of that section. Without his knowledge, the church at Madison, in 1856 or '57, authorized him to exercise as a licentiate, and in 1860 called him to ordination. He was ordained January, 1861, and entered on the pastorate of the Madison church.

Then the war came on, its first fury falling upon the devoted seaports of South Carolina. In consequence, many fled for refuge to more peaceful sections, among whom was Dr. J. R. Kendrick, the able and eloquent pastor of the Citadel Square church, Charleston, who had previously been a resident of Georgia. With magnanimity, Mr. Butler resigned his charge of the Madison church in favor of Dr. Kendrick, in 1862, himself preaching to country churches near his plantation in Morgan county, where he resided during the war. After the war, he was elected to the Georgia Legislature as State Senator, but, with Governor Jenkins and other patriots, was deprived of his office, when the reconstruction measures were enforced by military power, and returned to private life.

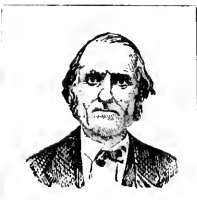
It is impossible, however, for such a man to remain within the seclusion of home-life, as is shown by the multifarious calls for his services by the denomination and by the community at large. Some of his engagements may be briefly stated: He preached for the Milledgeville church from 1868 to 1877; he was President of the Georgia Baptist Convention from 1872 to 1877, the highest honor his Georgia Brethren could bestow; ever since 1854 he has been a member of the Executive Committee of the Georgia Baptist Convention, and also a member of the Board of Trustees for Mercer University, of which Board he was made President in 1866, a position he still occupies; from 1870 to 1878 he was one of the Directors of the Georgia Railroad and Banking Company; for four years he was managing and associate editor of *THE CHRISTIAN INDEX AND SOUTHWESTERN BAPTIST*; he is now President of the Board of Trustees for the Georgia Baptist Female College at Gainesville, Georgia, and since 1854 has been a Trustee for the Southern Masonic Female College, at Covington, Georgia.

and has, perhaps, done more for that institution than any man living. The property belongs to the Grand Lodge of Masons in Georgia, of which body Mr. Butler has been a member since 1850. Since that time he has held many important offices in the Grand Lodge, and four times has been made Grand Master, positively declining a re-election in 1877.

We thus see the orphan boy of 1827, fifty years after universally beloved and respected, enjoying lofty positions of trust and confidence, and sustaining himself in all with such ability as to command general esteem.

To have written the will, been the intimate friend, companion and executor of Jesse Mercer; to have won and retained the confidence and esteem of such men as Thomas Stocks, T. J. Burney and Charles Wingfield, and to obtain and preserve the love and confidence of all his brethren, show the possession of more than ordinary qualities of mind and heart. Indeed, he has unusual energy and force of character. He is kind-hearted and warm-hearted; a man of genial temper and pleasing address; gentlemanly in his instincts and manners, and, of course, a general favorite. All these qualities have placed him at the head of many enterprises. He cannot be said to have been a student, in the more precise and rigid sense of the word, nor yet a profound and subtle thinker; still, on ordinary occasions, he sustains himself well, showing rare mastery of the essential principles and practical aspects of his themes. He is a remarkably fluent speaker, always ready to make a bold, dashing, off-hand speech on short notice, or on no notice; and his personal magnetism is great. On the platform he is a good debater; on the hustings he is a decided success. As a preacher he is fervid, eloquent and effective, with a style more hortatory than didactic. With our best and ablest theologians it would not be fair to compare him; but for immediate effect and good effect, there are few speakers in the pulpit, or out of it, who excel him; and as an in-case-of-failure man, he has no equal in Georgia. He possesses such readiness, such versatility of talents, such ability to meet emergencies, that he often surprises his most intimate acquaintances, and gains enhanced credit for himself. An extempore man, he seldom meditates on what he is going to say, and his speeches which catch their inspiration from immediate surroundings are usually his best. He has no specialty, excelling in no particular department of intellectual culture, and has no hobby; but is talented, graceful, and at times eloquent, and enters with all his will and energy into every enterprise, religious, educational or philanthropic, which promises mental culture or moral elevation. He is a pious man, full of tender sympathies and generous impulses. From an ardent, melting heart, and from a true Christian spirit, he weeps with those who weep, and rejoices with those who rejoice, gaining your esteem and winning your affections. You cannot keep him out of your heart. His brethren all love him, and have been pleased to put him in positions of honor and responsibility.

JACOB BUFFINGTON.



A plain, practical and unassuming man, whose great aim has been to preach Jesus as the Redeemer, and induce sinners to believe unto salvation. REV. JACOB BUFFINGTON has for thirty-nine years pursued the even tenor of his way as a Georgia Baptist minister. Much of his time has been occupied in tilling the ground for a living, owing to his limited circumstances; and he has been compelled to make his pulpit preparations mostly in the intervals of manual labor. But he has been a useful minister, and is recognized as one opposed to all irregularities, in life and conduct, among church members, and as one whose aim has been to enforce Gospel discipline on his churches, when circumstances required it. Godly him-

self, he is convinced that all Christians, as a matter of principle and duty to their Master, should maintain godly lives. Hence his influence has been salutary.

He was ordained in 1841, at Friendship church, Pike county, by Joshua Calhaway, Spencer Stamper, George B. Davis and John H. Milner. Since then, among other churches, he has served, as pastor, Mount Olive, Hebron, Zebulon, Hephzibah, Bethel, Shiloh and Fairview, and has not only wrought, in his own sphere, to the extent of his ability, but, from his limited pecuniary means, has been liberal in assisting to spread the Gospel on earth.

He was born November 14th, 1808, in Chester District, South Carolina; was converted in July, 1831, and ordained ten years after. His educational advantages were few, being limited to common country schools; and he has had to supply the deficiency by such personal application as lay within his power, under circumstances of disadvantage.

He was married to Lavicia Wadsworth, in Pike county, Georgia, June 5, 1834, and of eight children, three only are living at present.

A. W. BUFORD.

A pioneer preacher of Cherokee, Georgia, is REV. A. W. BUFORD, in person tall, spare and erect, with grey eyes and dark complexion and hair, the latter sprinkled with gray. In his section he has done much for the denomination, and still has a broad field of labor open before him, assisting, effectively, in the organization of churches, the ordination of ministers, the establishment of schools and colleges, and in preaching to three or four country churches. At one time he was a member of the Board of Trustees for Cherokee Baptist College, and for a number of years, was Moderator of the Middle Cherokee Association.



As a pastor, he has ever been prompt and regular, conscientiously discharging the duties of his position. His religious studies, generally speaking, have been pursued in the family, having raised a large group of children, seven of whom—three sons and four daughters—are still living.

He was born in Garrard county, Kentucky, in 1809, and, being converted, joined the Presbyterians at seventeen years of age. He was educated with a view to the ministry, at Centre College, Danville. The idea of preaching becoming repugnant to him, under a sense of unworthiness, he left home and family, in 1835, and came to Georgia, being recommended as a teacher by Hon. R. P. Letcher, member of Congress from Kentucky. For a number of years he had charge of Prospect Academy, near Lexington, Oglethorpe county, being a member of the Lexington Presbyterian church, of which the late N. M. Crawford was also a member at that time. Though living in a Baptist community, he remained true to his Presbyterian views, until in the Sunday-school, of which he was superintendent, the baptismal question was discussed. He entered into a written controversy on the subject with Mr. Hay P. Landrum, and became convinced, after carefully examining the New Testament in both English and Greek, that he had never been baptized. He was immersed by Rev. Neville Lumpkin, and attached himself to the church at Baird's. In 1839, he married Miss S. E. Jackson, and the same year moved to Polk county, Tennessee, where he joined the Baptist church at Friendship. The question of personal duty as to the ministry again occupied his serious attention, and he simply waited for the Lord to make his way clear before him, submitting to the divine guidance. He was ordained in 1840, from which time until the close of 1877 he had charge of three or four churches constantly. From East Tennessee he removed to Bartow county, Georgia, where he still resides, the infirmities of age having, at length, compelled him to cease active pulpit efforts.

PETER PATRICK BUTLER.



PETER PATRICK BUTLER was a native of Elbert county, Georgia, and was born February 8th, 1807. Little is known of his early years; but it is believed that he was the subject of serious impressions in the morning of life, as he became a member of the Falling Creek Baptist church in his twenty-second year. Eight months later, in October, 1829, he was ordained to the office of deacon in that church. He soon began to speak publicly and forcibly, exhorting his fellow-men to "flee from the wrath to come." In January, 1832, he was licensed to preach. In the fall of that year, the church at Dove's Creek, Elbert county, made choice of him as pastor, and on its petition, Falling Creek church authorized his ordination, which was performed March 6th, 1833, by Revs. James Mathews, James Davis and Phillip Mathews.

He was of medium size, well set, with fair complexion, light brown hair and beard, and ruddy, youthful features, even when past the meridian of life. His educational advantages were quite limited; but being possessed of strong mental faculties, and a love of books, he amassed a considerable store of useful, practical knowledge. His views of Bible truth were sound. In the delivery of his sermons, he was usually slow and deliberate, manifesting a want of systematic arrangement, but, nevertheless, often presenting strong points strongly. In the conclusion of his discourses, his musical voice seemed to float on the air in rythmical modulations, and waft to the ear pathetic, earnest appeals, well calculated to secure the closest attention and touch the hearts of his hearers. His labors were abundantly instrumental in the awakening and conversion of souls. With Dove's Creek church, his first pastoral charge, he labored nine years, and fifty-two were added to it by baptism. He served Millstone church, Oglethorpe county, about nine years, baptizing 104 persons. He served Bethany church, first and last, more than twenty years, and during the time the additions by baptism were very large; as they were also at Salem, where he was pastor ten or twelve years. He succeeded Rev. Francis Callaway as pastor of Cloud Creek church, Oglethorpe county, about the year 1835, and continued in office through twenty successive years, the accessions by baptism amounting to 345. The clerk of this church during the greater portion of brother Butler's pastorate, writes of him: "He was a remarkable minister of the Gospel, in point of visiting his flock and conversing with them on the subject of religion, and also with all other persons he met, preaching as he went. He was particularly fond of talking with children, and instructing them in the Scriptures and on religious subjects." He was eminently efficient in building up the churches wherever he labored, and an able defender of the doctrines of the Bible."

He was naturally of an impulsive and excitable temperament. When engaged in any business, either secular or religious, he seemed, for the time, to throw all

his powers, mental and physical, into the work. He was considered a good business man, and a successful farmer. The churches he served, though composed, in fair proportion, of worthy, substantial, kind-hearted brethren, had never formed any systematic plan of giving to secure an adequate support to their pastor, and thus enable him to relinquish all other employments and devote himself wholly to the ministry. Hence, like other ministers of that day, because of the comparatively small amount paid for his services, he had to look mainly to secular employments for the maintenance of his family. This being so, sometimes his worldly business would so absorb his mind that he appeared oblivious for a season of his preaching appointments, arriving after the hour had passed, and occasionally failing entirely to fill them. But when once he tore himself loose from these temporal concerns, and had his spirit stirred within him, he would forget that he had any interests to serve on earth other than to preach the Gospel, warn sinners, guide inquirers, and thus abound in the delightful service of his Heavenly Master.

He was liberal in contributing of his own substance to sustain all the benevolent enterprises of the times; a warm advocate of education, he made laudable efforts to secure its benefits for his own children, and rendered generous aid to indigent young ministers in their pursuit of knowledge. He was a man of delicate feelings, and keenly alive to any attempt to injure his good name, or to call the purity of his motives in question. No doubt he was at times persecuted. This he could bear with evenness of mind from the world; but if it came from his brethren, of whom he expected protection and vindication, it was wounding to his sensitive nature. In his straits and troubles, if he saw in them the least evidence of injustice, or even of indifference to the wrongs he endured, it gave sharper edge to his distress. How far circumstances of this kind may have induced him to relinquish the pastorship, it is difficult to determine; but he gradually gave up his churches from 1848 to 1855. He vigorously pursued his farming interests on his plantation, liberally contributing a portion of his income to the cause of Christ, preached occasionally with zeal and fervor, and in protracted meetings would display much of his former activity as a worker for the good of souls. During his latter years, he was the subject of painful bodily afflictions, but was in his usual health until less than one hour before his spirit was called away from earth. Being suddenly seized with difficulty of breathing, he remarked to his wife that he should die. All efforts to relieve him were in vain. He requested that he might be permitted to lie down and die easily, which, to all appearance, he did. A son (Rev. Joseph B. Butler), now living in Tennessee, is esteemed an able and efficient minister of the Gospel.

He was twice married. His first wife, Miss Millie Bell, of Elbert county, was the mother of all his children, an honor to her Christian profession, a devoted wife, and an affectionate, tender mother. All the children are consistent members of Baptist churches. His second wife, Miss Rebecca Glenn, of Oglethorpe, was remarkable for her gentleness of disposition, kindness of heart and exemplary piety. The Sarepta Association, in 1870, in its report on deceased ministers, said:

"Our beloved and faithful brother, Rev. P. P. Butler, for about thirty-nine years was engaged as an efficient, zealous and laborious minister in our bounds. Let us all endeavor to emulate his virtues, and while sorrowing over his departure, let us not forget to thank God for the good he has accomplished, and to pray earnestly for the rising up of more laborers in the vineyard of the Lord. He was a member of the Sarepta Association during his whole ministerial and Christian life. In 1845, when its session was held at Moriah, Madison county, he served as Moderator of the body."

He departed this life at his residence, in Oglethorpe county, Georgia, on the 30th of April, 1870, aged sixty-three years.

HENRY BUNN.



One of those staunch, reliable, sensible, honorable and godly men who are always popular and highly esteemed, was Rev. HENRY BUNN. Long known in Southwestern Georgia as a wealthy and liberal Baptist, he was held in universal honor. Born in Nash county, North Carolina, December 18th, 1795, he was left an orphan at an early age, and received but a limited education. He married Nancy Tharpe, and of eleven children five only survived him. In 1817 he moved to Twiggs county, Georgia, where, by steady industry and prudent management, he accumulated a good estate, from which he made liberal donations to all benevolent institutions. Selfishness was no part of his nature. He frequently held the positions of Justice of the Peace, Judge of the County Court, and member of the Legislature from his county.

He made a public profession of religion in 1837, and united with the Richland church, being baptized by Rev. J. H. Campbell, then pastor. It is thought, from the singular blamelessness of his life, and from his constant habit of private prayer, that he had been regenerated many years before. He was called to the Gospel ministry and ordained in 1851, by the Richland church, and he promptly obeyed the apostolic injunction, "Study to show thyself approved unto God—a workman that needeth not to be ashamed, rightly dividing the word of truth." As all had implicit confidence in him, wherever he went preaching the glorious Gospel, he was welcomed by his brethren and well received by the irreligious. For several years he was pastor of the Richland church, then noted for its numbers, intelligence and piety, and continued so until he himself urged the church to obtain a young, active and strong man to lead them as their under-shepherd.

His piety, zeal, liberality and sound judgment brought him into prominence in the counsels of the churches and institutions of the denomination to which he belonged. For many years he was the Moderator of the Ebenezer Association, and for even a greater number of years he was a Trustee of Mercer University and a member of the Executive Committee of the Georgia Baptist Convention. Not even the infirmities of age, including deafness, could, for a long time, materially interfere with his usefulness in these positions; and when at length he felt compelled to offer his resignation as a member of the Board of Trustees, out of deference to his faithfulness and standing, it was declined, and no one was appointed in his place prior to his death.

Profane language never issued from his lips; tobacco never polluted his mouth, and only as a medicine did he ever use spirituous liquors. In fact, he espoused the temperance cause from its inception, in our State, and ever sought its promotion. A man of versatile talents, improved by much general reading, he possessed fine conversational powers. In all his transactions he was scrupulously honest, fair and liberal; many widows and orphans found in him a friend and a wise counsellor; and by his influence and prudent counsels many disputes and troubles, among neighbors and churches, were settled or prevented, for he was eminently a peace-maker.

In all the relations of life—as husband, father, citizen, church member and

minister—he illustrated the characteristics of the genuine Christian; and indeed in all the elements of a noble and useful life, it would be difficult to find his peer. So far as is known, not a single blot attaches to his fair fame; yet, in looking heavenward, he felt the power of sin, and the ruin it had wrought, and he trusted in Jesus only for salvation and eternal life. Noble example!

After a most happy married life, he lost the wife of his youth and prime in 1853. His second marriage, in 1858, was, also, a happy one; and no one, in the decline of life, could receive more attention and better nursing than he, and he fully appreciated them. Though fine-looking, and apparently robust, even in the decline of life, he was, for many years, subject to severe attacks of congestion, vertigo and difficulty of breathing, which caused him great suffering. In one of these characteristic attacks, which seemed less severe than many others, he passed away peacefully, on the 23d of September, 1878, in the eighty-third year of his age, and in the sixty-first year of his residence in Twiggs county, Georgia.

HENRY FRANKLIN BUCHANAN.

HENRY FRANKLIN BUCHANAN, son of James B. and Theresa (Clay) Buchanan, was born in Jasper county, Georgia, June 29th, 1823. He was educated, to use his own expression, "by a pine-knot fire," except that during the year 1853, under the patronage of the Baptist State Convention, he attended a school taught by Dr. Griggs, in Atlanta. He was converted November, 1841, and baptized the next month by A. R. Almand, at Cool Spring church, DeKalb county. He was licensed to preach in 1852, by the First Baptist church, Atlanta, and was ordained November, 1854, at Dallas, Paulding county, by Revs. Thornton Burke, James Reeves and James Peck.



His first pastorates were with Raccoon Creek and Poplar Springs churches, which, under the old "non-fellowship resolution," had stood aloof from all Associations. He induced the former to unite with the Middle Cherokee, and the latter with the Tallapoosa Association. A new era of prosperity came to both; Raccoon Creek growing, during his four years' service from twenty to nearly ninety members.

For five years he was pastor of the church at Calhoun, serving also New Providence, Macedonia and Swamp Creek churches. He was pastor for five years of New Hope church, Bartow county, and at one meeting there baptized forty-five persons. After the war, he ministered to Tanner's, Stone Mountain, Indian Creek and Decatur churches; then, for three years, served the Third church, Atlanta, as its first pastor; after that, residing in Newton county, preached for Zion, Rockdale, County Line and Salem churches; and at present, with his home in Jonesboro, holds charge of Liberty Hill, Mount Ebal and Tirzah churches.

With a library not large but select, he is a man who thinks for himself, and thinks to good purpose, avoiding all ultra opinions, espousing no "hobbies," taking in the whole range of Gospel truth in his ministry, and presenting its doctrines in a manner remarkably systematic and clear for one denied the mental discipline of early education. A decided Baptist, and thoroughly imbued with missionary principles, he is a well-informed and effective Gospel preacher, and has exerted a wholesome influence as a man and a minister. He has never hesitated to supplement an inadequate salary and to avoid debt—that burden worse than Sinbad's "man of the sea" to many a minister—by industry in labor, or by enterprise, tact and integrity in business.

He was married December, 1844, to Miss Frances Abbott, of DeKalb county, and has had three sons and one daughter, all of whom are living.

JOHN W. BUTTS.



JOHN W. BUTTS was born in July, 1850, and was, until his fifteenth year, addicted to the ordinary worldly habits of the young. At that age, however, he became deeply convicted of sin, experienced the new birth, professed conversion during the month of September, 1868, and was received into the fellowship of the Bethlehem Baptist church, in Morgan county, in October of that year. He was baptized by Rev. N. G. Foster. The change was, indeed, a radical one; for the wild youth felt himself called to preach the unsearchable riches of Christ. In order to obviate the disadvantages of his limited education, which had been greatly interrupted by the war, he entered Mercer University in 1872, and pursued his studies for three years, graduating in 1875. Having been licensed in 1870, he was ordained in June, 1875, having been preaching to the Elim church, in Jones county, during two years of his college course. In the fall of 1875 he married Miss Mary E. Juhon, of Jones county, and at the same time entered earnestly on pastoral labor, accepting the call of Bethel, Centre Hill and Ebenezer churches, in Walton county. In 1876 he was chosen pastor of the Bethabara church, in Oconee county; and in the spring of 1878 he also took charge of the church at Rutledge, of which two churches he is still pastor. As pastor, he is an earnest and faithful worker, devoted to the cause of his Master, and untiring in his efforts to promote the welfare of his churches. A missionary in spirit as well as in profession, his work has been blessed of the Lord most graciously. For three years he has been clerk of the Appalachian Association. His father is of Dutch, and his mother of Irish descent, but his more immediate ancestors came to Georgia from Virginia.

THORNTON BURK.

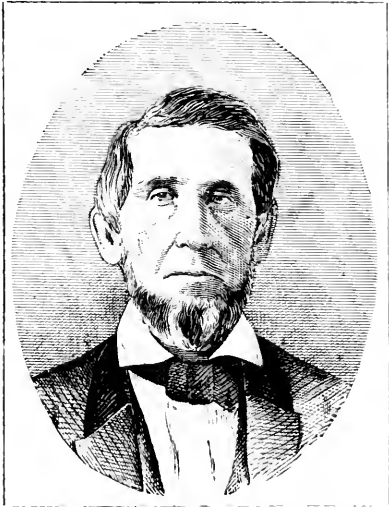


THORNTON BURK, son of Robert and Sarah Burk, was born in Elbert county, Georgia, December 1st, 1794. In his twenty-ninth year, he removed to Monroe county, and was married, shortly after, to Miss Malinda Bankston, daughter of Abner and Elizabeth Bankston. He united with Rocky Creek church in 1828, and was baptized by Rev. John M. Gray. After serving that church as deacon for three years, and exercising his gifts under a license for two years, he was ordained, in 1833, at Shoal Creek church, Pike county, by Revs. William Moseley and Spencer Stamper. During the five years preceding his removal, in 1838, to Cobb county, then a new and sparsely settled section of country, he rendered pastoral service to churches in Pike, Fayette, Henry and Monroe counties; and during the ten years subsequent to that event, the counties of Cobb, Campbell, and Paulding supplied his sphere of pastoral labor. In 1848 he removed to Van

to him for direction and advice in all the affairs of life; nor has he ever failed to respond to their appeals with the eagerness that a man ever bestows on personal friends, when in need of his services and assistance. In his social and public supplications at the throne of grace, the entire negro population of the South often occupies a prominent place.

WILLIAM ANDERSON CALLAWAY.

WILLIAM ANDERSON CALLAWAY was the son of Isaac Callaway and Mary Barrett, and was born in Wilkes county, Georgia, October 4th, 1804. His parents were pious Baptists, who, doubtless, consecrated their children to the service of God from their birth. One event, occurring on the very day of the father's death, sets his piety in a touching light. At the morning hour of family worship, his children and servants were called together. Propped up in bed, emaciated by disease, speaking, and even breathing with difficulty, he read the Scriptures, poured his soul out in prayer for them, and addressed to each a few parting words of saintly counsel. No wonder that this scene often came back to the son in years of thoughtlessness, and restrained his feet from the worst extremes of sin. William grew up a moral youth, but fond of gay society. But it pleased Him



whose mercy is from everlasting to arrest him in a rather heedless career by the sword of the Spirit, in early manhood. So deeply and painfully did that sword pierce his conscience that, like Paul under a similar conviction, he began to pray; in the still hours of the night arising and retiring from the house. He who saw Nathaniel under the fig-tree heard his appeals for mercy, and, ere the dawn, met him there. So joyous was his conversion—so strong was he in the belief of the change which had been wrought—that he mounted his horse in the morning and rode a day's journey to carry the news to a beloved brother. The earnestness of his nature, as well as the reality of the spiritual reformation, was manifested on the occasion of his baptism, when he made a remark expressing his determination to follow the Master whithersoever he led. This important event in his history occurred soon after his first marriage (May 25, 1825) to Miss Martha Pope, who was baptized at the same time, and who lived with him in the communion of Christian and wedded love until June 1st, 1850, when the devoted wife and mother was called up higher. During the next year his second marriage occurred. A large family of children were the issue of the first union—two of the sons, Revs. J. M. and S. P. Callaway, being ministers of the gospel. Several have joined their parents in heaven. Not long after uniting with the church, Mr. Callaway began to preach. He was ordained in 1833, by Revs. J. H. Campbell and B. H. Wilson, a presbytery summoned by the church at McDonough, whither he had removed. His pastoral relations with this people continued for a period of fifteen years. We have no statistics at hand to indicate the numerical increase of the church during this time; but the blessing of God rested on the zealous pastor's labors, and his long retention shows the esteem

in which he was held. His services were in request by surrounding churches, far and near, in Henry, Monroe, Newton and Pike counties. Great numbers of "the saved" were added to these. Indeed, this was a period of ingathering throughout the State. God was pouring out His Spirit on those ministers who bore aloft the banner of missions, and who defended the independency of the churches amid obloquy and reproach. Able but misguided brethren had awakened a controversial spirit and created schism. It was the rock upon which our Baptist Zion in Georgia might have gone to pieces, but for this baptism of fire and these pentecostal results. Mr. Callaway, though youthful, modest, and hating strife, boldly avowed his convictions. His firmness and fortitude helped to save the day. He was both courageous and prudent, manful and mild. The gentleness of Christ tempered a naturally high spirit and conciliated the good will of even his opponents. With Mercer, Mallary, Sherwood and others, he stood in line, earnestly contending for the faith, until the storm was overpast and the ark of the covenant saved. Often, in later years, the veteran was heard to fight his battles over again.

In 1843 Mr. Callaway settled on a plantation near the White Sulphur Springs, Meriwether county, and, while providing amply for the wants of a growing family, ministered to the churches within his reach. Greenville, Bethlehem, (Harris county), County Line and others shared his labors during his four years' residence in that community. Prompted by a desire for better educational facilities, in 1847 he changed his residence to LaGrange, where he immediately identified himself with the work of the Master at Antioch and Long Cane; serving, also, at later periods, Shiloh, Pleasant Grove (Troup), Mountain Creek (Harris), and Bethel (Heard). His efficient aid was sought by the contemporary pastors at LaGrange, by both of whom (Mallary and Teague) he was greatly loved and honored. In 1864, wearied with the din of arms and hopeless of the Southern cause, he retired to a quiet neighborhood in Harris county, where he devoted himself to his farm and the spiritual welfare of his humble neighbors. As God commanded Moses to go up into the mount to die, so He evidently called his servant into this retirement that He might prepare him, by a clearer spiritual vision, for his translation. These last days of his earthly sojourn were days of almost ecstatic peace. His "joy in God" was well-nigh unbounded; his love for his brethren overflowed; his anticipations of heaven were sweet and inspiring. He passed away "in holy triumph," June 13th, 1865; his sick chamber having been, at times, a very Bethel—a house of God and gate of heaven.

In summing up his qualities as a *man*, we recall his sincerity, his good judgment and his contempt for deceit and hypocrisy. He was incapable of acting insincerely, and would have nothing to do with one whom he suspected of so acting. This trait was exhibited in his ministry. A conviction that a co-laborer was seeking selfish honors instead of souls, unfitted him for further co-operation with that person. His sole aim, in his ministerial labors, was to do good. No thought of self ever entered his mind in the pulpit, or, if the Adversary made such a suggestion, it was instantly put behind him. His motives were transparent, and hence confidence was unlimited. If cold, he could scarcely be induced to preach; if under the influence of the Spirit, his pulpit exercises were, in the highest degree, fervid and effective. When thus aroused, his earnest and persistent appeals—bringing, as they did, the powers of the world to come to bear upon his hearers—hardly ever failed to win some to Christ. A sanctified energy and a holy, tender boldness, were distinguishing characteristics of his best efforts. Great success crowned the period of his active ministry; hundreds were baptized by his own hands, of whom great numbers already shine as stars in his crown of rejoicing, having passed up to join, with him, the Church triumphant.

"Part of the host have crossed the flood,
And part are crossing now."

He knew the human heart, and touched with wise and loving hand its tenderest strings. He was practical, earnest, untiring and sincere, and aimed at immediate results.

In person, Mr. Callaway was tall and commanding; in manner, grave and dignified. In preaching, his voice and manner were impressive and winning. His intellect was solid, rather than brilliant; practical, rather than imaginative. At his own fireside, and among his intimate friends, his gravity was often relieved by a quiet, playful humor. He could discuss the most exciting questions of Church or State with the most inflammable persons, and never kindle the slightest flame of anger. He was ever self-possessed, conciliatory and courteous. His gifts of mind and heart and person were all so blended as to form a true gentleman and a *natural* preacher; it was often said of him that he was "in preacher shape." With the aid of early culture to develop his native abilities, he would have been great.

He was diligent and careful in the management of his temporal affairs, giving his children the educational advantages of the day, and rearing them in comfort. Before his determined energy obstacles melted away. He was known as one of the most successful planters of his section, and his mercantile interests were at times important. With these necessary responsibilities weighing upon him, he would go to his appointments and preach with great fervor the unsearchable riches of Christ. He was not a perfect, but he was still a Christ-like man, and he followed after. May we follow him as he did the Saviour.

ABNER B. CAMPBELL AND CHARLES D. CAMPBELL.



Under the Mosaic economy the son of a priest was, by mere descent, himself a priest. But there is no such entail of official rank in the Christian Church. How could the ministry be transmitted "by blood," when even the lower privilege of membership is not? There are cases, however, in which the faithful herald of the cross has the high honor of seeing his own children divinely stationed as watchmen on the walls of Zion. The present is such a case, as ABNER B. and CHARLES D. are sons of the venerable Dr. J. H. Campbell.

They were both born in Clinton, Jones county, Georgia—the former in 1840, the latter in 1842. Their father baptized both of them—the younger in Griffin, the older in Penfield. They commenced preaching about the time they graduated, in the same class, from Mercer University in 1860, Abner being twenty years of age, and Charles eighteen. They were both chaplains in the army, maintaining unblemished reputations through the scenes that tried (and in many instances wrecked) men's souls, and exercising not merely an acceptable but a

faithful ministry among the soldiers. They were ordained in Griffin, where their parents then resided, on the same day in 1863, and by the same presbytery, Rev. N. M. Crawford, D.D., preaching the ordination sermon. Their marriages occurred near the same time—Abner performing the ceremony for Charles, and then Charles in his turn rendering that service to Abner.

The first pastorate of A. B. Campbell was at Thomasville, Georgia, where he was quite successful, and where he remained several years. A like efficiency marked his subsequent pastorates, at Cuthbert and Americus. For three years and upwards he has been pastor of the First church in Columbus. He found this church in a sadly demoralized condition, the congregation scattered, and the prospect exceedingly gloomy. But he has succeeded in welding again the broken links of concord in the church, in gathering around him the largest congregation of the city, and in greatly improving the outlook for the future. He has been, for several years, a trustee of Mercer University.

Charles D. Campbell resided for years on his farm near Quincy, Florida, engaging in agriculture and following the plough daily. During this time he preached in Quincy and to neighboring country churches. His first regular pastorate was at Quitman, Georgia, and the church there flourished greatly under his ministry for several years. He was also instrumental in organizing several new churches, and in drawing out several brethren—Rushin, Bennet, Carroll, White—into the sacred calling. A portion of his time was devoted to the church at Valdosta, where equal success attended his labors. In the midst of this career he received a call to the pastorate of the Athens church, though, with the exception of Dr. H. H. Tucker, Chancellor of the State University, none of the members were acquainted with him or had ever heard him preach. He visited the place, preached to the people, and, as all seemed satisfied, accepted the position. He has now filled it for several years, to the increasing satisfaction of the church and the community.

These worthy sons of a worthy sire are among the most popular and prominent pastors of their age in the State, and bid fair to increase in usefulness as they advance in years. Ranking with the foremost and most influential of the younger ministers of our denomination in Georgia, they maintain their position by virtue of intellectual ability, earnest piety and enlightened zeal. By diligent study they ripen in personal culture and in pulpit power; while their pastoral efficiency grows through the faithful performance of duty, and the years that have been "forecast the fashion" of the years that shall be, giving us assurance that there is to come "even a better 'Then' than 'Now.'"

GIBSON MATTHEWS CAMPBELL.



Among the diligent and faithful laborers of the Sarepta Association, is GIBSON MATTHEWS CAMPBELL. He was born in Elbert county, Georgia, November 31st, 1831. His father, William D. Campbell, now full of years and ripe for heaven, is held in the highest esteem by the people, and is an honored and beloved deacon of Falling Creek church. Such was this father's admiration for those devoted ministers of the gospel, Sylvanus Gibson and James Matthews, long since passed over the river to their eternal reward, that he named this, his fourth and youngest son, for them. His early educational advantages were only such as he could receive in the common country schools, at those times of the year when the labor on the farm did not require his services. But he had an innate fondness for learning, which never allowed him to sit down in a leisure hour without a book. He professed conversion in 1850, but did not openly put on Christ until 1852, having, during

these two years, struggled with many doubts and fears as to his fitness to unite with God's people. How many have been thus troubled, when prompt obedience at once scatters every doubt and the soul realizes that

"All the fitness *He* requires,
Is to feel your need of Him."

He united with Falling Creek church. His mind became deeply impressed with a desire to preach Jesus to the people, and his father, knowing that his education should be completed to fit him for such work, entered him in Mercer University, then at Penfield. There, for three sessions, he enjoyed the instructions of its able faculty, when his college course was abruptly closed by the war between the States.

In November, 1862, he was ordained to the work of the ministry by Falling Creek church, and at once entered into active service. The Executive Committee of the Sarepta Association sent him as an evangelist to the Western army. He was indefatigable in toil and zealously preached Jesus to the soldiers when suitable occasions were offered; visited the sick and wounded, and spoke words of comfort and promise to the suffering and dying.

When the war closed, and his work of love and mercy was accomplished, he returned home and soon entered on pastoral labors with Rockbranch and Bethel churches, in his native county. He has also served Dove's Creek, Deep Creek, Elberton, Falling Creek, Vance Creek and Harmony churches.

No man ever occupied a warmer place in the hearts of the people; and it is only by his charges that he is known for all he is worth. He has a large and growing family, and is compelled to supplement his meagre pastoral salary by labor on his farm, which, of course, prevents his devoting as much time to preparation for the pulpit, and to visiting the people under his care, as he desires. Yet he ever shows great tact, or rather spiritual insight, in selecting themes especially suited to their wants. He seldom fails to hold the attention of his audience to the close of his sermon. Thus lives and labors Rev. G. M. Campbell.

CRAVEN CARPENTER

CRAVEN CARPENTER was born in Burke county, Georgia, January, 1st, 1820. His parents were Bailey and Amelia Carpenter. His education was limited to the facilities afforded by country schools, though he afterwards improved himself to some extent through the perusal of useful and instructive works by good authors. When he was less than one year old his mother died, offering on her death-bed a special prayer for his conversion. This fact being communicated to him in his early years, so impressed him that his life, during youth and dawning manhood, was quite orderly. But the full answer to the prayer was delayed, and he did not make a profession of religion until he was twenty-four years of age, in 1844. He was then baptized by Rev. Joseph Polhill, at Rocky Creek church in Burke county. As clerk and as deacon, he faithfully served his church for a number of years, exercising in public occasionally in such a manner that the church deemed it not only proper but expedient to call him to ordination. This was done, and he was ordained at Rocky Creek church in 1871, and subsequently became pastor of McBean and Piney Grove churches.



Mr. Carpenter died January 14th, 1878, at the home of his daughter in Augusta, to which city he went for the purpose of securing medical attention. He bore his bodily affliction with Christian resignation, and died in the triumphs

of true Christian faith. His prominent characteristics were fixedness of purpose and purity of intention. Below medium size, with fair complexion, light hair and blue eyes, he was genial in his disposition and kind to all around him. He was married to Miss Mary Duke, and was the father of ten children, three of whom preceded him to the grave.

E. B. CARROLL.



E. B. CARROLL was born in Kenansville, North Carolina, on the 3d of March, 1841. His parents were both Baptists—his father an active deacon and his mother a consistent Christian woman. They came to Georgia when he was eight years old, and settled at a place now known as Milltown, in Berrien county. The early years of his life, up to seventeen, were spent on the farm, sometimes attending school and at other times tilling the ground. At that age his father sent him to Marshall College, in Griffin, Georgia, then conducted by Dr. Adiel Sherwood.

He entered the preparatory department, but in the autumn was admitted into the college proper. When he had finished his Freshman studies, he determined to gain a year. This he succeeded in doing, carrying on the course of both the Sophomore and Junior classes at the same time. At the opening of the spring term of the Sophomore year, it was announced by the faculty that he was a regular member of the Junior class. He made this effort, not because his necessities forced him to it, but because he wished to do it and felt that he could. The year that he entered college, 1858, a revival wave swept over almost the whole country. In Griffin there were numbers added to all the churches—to the Baptist nearly one hundred—and he was among them. Dr. Sherwood, as pastor, of the church, baptized him. The night after his baptism, during an earnest prayer offered by Dr. Jesse H. Campbell, he felt impressed with a strong desire to preach the Gospel. The struggle between this desire and a sense of his own unfitness was fierce, and resulted in his putting the work away from him. To use his own language, he "*fought* against" this impression for fourteen years, and is now in the work because he feels that he cannot help it, and the cry of his soul is, "Woe is me if I preach not the gospel!" In 1860 he entered the Junior class in Mercer University, and pursued his studies there until May, 1861, when he returned home, and, though only twenty years old, joined a regiment "for the war," then just beginning. He entered the ranks as a private, but afterwards, having served as second lieutenant, then as first, was promoted to the captaincy, which position he held until the close of hostilities. These rapid promotions show the appreciation accorded him as a soldier. He was stationed in Savannah and on the batteries below the city for the greater part of the war; but entered active service at Dalton, Georgia, and took part in the terrible series of engagements from that place to Atlanta. In the battle of July 22d, near Atlanta, he was captured, and, in company with about sixty other officers and 1,000 men, was sent to the military prison on Johnson's Island, Lake Erie. When the war ended, and he returned home, he could find no employment but teaching, in which he has been engaged almost every year since. The church at Stockton, Georgia, where he was teaching, gave him, unsought, a license to preach, and in 1868 he was ordained at Macedonia church, without having requested it, by a presbytery consisting of Revs. James Williamson and R. S. Harvey. He does not seem to have enjoyed preaching much, however, until 1873. He often made failures, as he thought—at times not speaking more than five minutes before he would take his seat. He has always felt it a cross, but one that he *must* take up. His first pastorate was in 1873, at Ocapilco. The same year he accepted

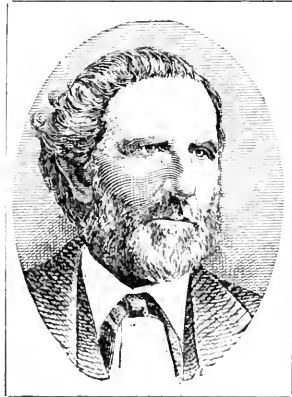
a call to Hickory Head, of which he has ever since been pastor. For two years he preached two Sabbaths in the month for the church at Madison, Florida, and for the same length of time at Valdosta, Georgia. He is now (1880) pastor of Hickory Head and Quitman churches. In these seven years he has baptized about 200 persons.

In 1876 or 1877 the Board of Trustees of Mercer University conferred on him the degree of A. M. In 1874 he was tendered a professorship in the Young Female College, Thomasville, Georgia, but declined for fear he could not fill it satisfactorily, thus modestly distrusting his own abilities. In October, 1865, he was married to Mrs. Julia E. Hayes, of Thomasville, Georgia. She is all that a preacher's wife should be. They have six bright, interesting children. He is a cousin of Rev. B. H. Carroll, of Waco, Texas, and of Rev. J. L. Carroll, of Virginia.

He is now living on his farm, in Brooks county, Georgia, preaching to his two churches and superintending his planting interests, quiet and contented. He is ever full of praise and gratitude to the Giver of all good, and seems to desire only the privilege of living to the glory of God and the good of his fellow-men.

E. R. CARSWELL.

E. R. CARSWELL, Sr., was born in Burke county, Georgia, October 22d, 1822, and resided in that county until 1868, when he removed to his present home in Richmond county. His father, Matthew Carswell, was a man of sterling worth, and an orderly member of the Methodist church. His mother was a pronounced Baptist, and correct in all her deportment, but died too soon to leave her impress on her only son. The subject of this sketch was, when young, full of life and, perhaps, even of mischief; and while at school, during that period, was almost regarded by both teacher and fellow-pupils as a standing refutation of Solomon's views in regard to the good resulting from the use of the rod. (Prov. 22:15). But, when approaching manhood, he became quite orderly, and devoted himself to his books with assiduity. His academic training was largely intrusted to Rev. Otis Smith, who was in his day considered a very prince among teachers. Several years of his life, devoted to more advanced studies, were spent partly at LaGrange, Georgia, and partly at Penfield, where he studied in 1837, 1840 and 1841, the first of these years being when the college was known as Mercer Institute, and the other two after it had attained the dignity of a University. During the former period, in compliment to his studiousness and good behavior, he was allowed to study in his room during the day, instead of being compelled, with others under sixteen, to study in the old chapel. A feeble constitution, coupled with a peculiar nervousness, rendered constant application to study impossible, the result being a course of literary instruction irregular and incomplete. This deficiency, however, was remedied, in a good degree, by application at home, and by an extensive course of general reading after he left college, so that Mr. Carswell would compare favorably with the majority of graduates.



In the spring of 1840 our brother was baptized, while a student at Mercer, Penfield, by Rev. Adiel Sherwood. His conversion he ever attributed to the

twilight prayer-meetings of the college. He was licensed to preach by the Bushy Creek church, near his own home, December 12th, 1846, and was ordained at the same place in 1853—W. L. Tucker, J. H. T. Kilpatrick, Jonathan Huff and W. L. Kilpatrick, constituting the presbytery.

At that time Mr. Carswell was actively engaged in the practice of medicine, and did not actually become a pastor until 1857, when he took charge of Ways church. Since that time he has also served the following churches: Hopeful, Duharts, Hephzibah, Louisville, Bushy Creek, Buckhead, Bark Camp, and Sardis, occasionally serving two at a time, and preaching two Sabbaths in the month. His peculiar temperament unfits him for a very long pastorate, but of the first, and also of the last two mentioned churches, he retained the care for several years in succession.

While not uniform as a preacher, Dr. Carswell is usually quite forcible, and, when specially aroused, he grows thrillingly eloquent. His sermons partake largely of a controversial character, and he fails to avail himself of few opportunities for exposing what he deems the errors of other denominations. In truth, for many years he has been considered the champion of Baptist principles for his section, and has nobly sustained the Baptist cause in his eloquent efforts, not, however, with exemption from the consequences usually attendant on such a course. As an eloquent pleader for the cause of Sunday-schools, and as an earnest, unflinching opponent of intemperance, he has taken a lofty stand and accomplished great good. In reality, though powerful in the pulpit, as already intimated the platform before a promiscuous assembly seems best to suit his taste as well as his style of oratory. Nature has not altogether adapted him to that which may be regarded as the drudgery of ministerial life, while she has fitted him admirably for a platform speaker, debater and upholder of denominational principles. His labors have been almost altogether confined to the Hephzibah Association, and he has taken a prominent part in all the interests of that body. He has been its Moderator at different times; has repeatedly written the circular letter to the churches, and has been a trustee of the Hephzibah High School, from its organization to the present time.

Dr. Carswell was married November 2d, 1847, to Miss Sarah A. Prior, of his native county, and three sons and three daughters have been the result of the union. All of these children are now members of Baptist churches, and two of them—E. R. Carswell, Jr., and M. L. Carswell—are ordained and well-educated Baptist ministers.

In personal appearance he is of medium height, with black hair and eyes, rather dark in complexion, of a nervous temperament, social, kindly and hospitable in disposition, and a very agreeable companion.

E. R. CARSWELL, JR.



E. R. CARSWELL, Jr., son of Rev. E. R. Carswell, was born in Burke county, Georgia, June 3d, 1850. After an academic training under Professor V. T. Sanford, at Hephzibah High School, he graduated at Mercer University, in 1869. He took charge, the same year, of a small school in Putnam county, which, under his management, soon grew into Harmony High School. He was baptized, June, 1871, by Rev. A. M. Marshall. At this time he was reading law under Colonel Thomas Lawson, of Eatonton; but being fully impressed with the duty of abandoning the legal profession for the more responsible work of the ministry, he attended one session of the Southern Baptist Theological Seminary, beginning September, 1871. After an interval devoted to pastoral labor in Alabama, first at La Place,

then at Tuskegee, and marked by his marriage to Miss H. E. Milford, of Greenville, South Carolina, he returned to the Seminary, September, 1873. At the close of this session the vacation was spent in continual preaching, resulting in some fifty baptisms. Under severe application to his studies at the Seminary in the fall of 1874, just on the heels of the intense mental and physical efforts of the vacation, his health failed, a few months before full graduation, in the spring of 1875. Four years were then passed in unremitting labor in building up a high school in Anderson county, South Carolina, and in preaching to a number of churches in the Saluda Association. About one hundred persons were baptized in each of these years. His strict views of church purity and church discipline, at this time, led to a number of exclusions and to no small degree of personal hostility, through all of which he bore himself humbly, yet manfully and triumphantly. A rigid advocate of temperance, grog-shops and distilleries went down under his influence wherever he labored. Early in 1879 he took charge of Stellaville High School, Jefferson county, Georgia, and retained this position, preaching to four churches in the Hephzibah Association, until the spring of 1880, when congestion of the left lung constrained him, under medical advice, to relinquish teaching. After partial recovery, he gave himself fully to pastoral labor, serving Wadley, Bethel and Pleasant Grove churches, in the Hephzibah, and the Thomson church in the Georgia Association, until his acceptance of the First Ward church, Augusta, in the fall of 1880.

Under medium size, with a strong muscular development, and a countenance wearing an honest, open, self-reliant expression, he is a great lover of his fellow-men, and while never stooping to flattery, is kind and affable in his intercourse with others. Like his father, he has decided views and profound convictions, and is an independent thinker, taking nothing for granted, and yielding to doctrines and usages hoary with age only as they bear the touch of Ithuriel's spear—the sanction of God's word. So far as circumstances would permit, he has been a hard student, and for one of his age is remarkably well versed in theological systems, Biblical criticism and church history. While his ability as a preacher is pronounced, his throne is the pulpit, where, thoroughly impressed with the worth of immortal souls, he preaches extemporaneously his well-digested sermons, with an unction that attracts crowds of all classes. He has been known to preach sixty-one times in thirty-one days, with increasing interest and increasing congregations to the last. In the course of his protracted meetings he delivers discourses intensely "Baptistic" in sentiment, and fearlessly, yet affectionately, exposing the errors of Pedobaptists; and not without effect, for he has in the last four years baptized more Pedobaptists than perhaps any pastor of country churches throughout the three States in which he has labored. He has been elected to the presidency of two of the first female colleges and to the pastorate of some half-dozen of the foremost city churches in the South; but he has declined these positions, preferring a more retired sphere of labor, where he may devote himself to the acquisition of knowledge and develop his capabilities as an extemporaneous speaker. Rev. W. W. Landrum, who was associated with him in college, and at the Theological Seminary, says: "If his health holds out, there is a prospect of his being a power in the land."

JAMES HAMILTON CARSWELL.



JAMES HAMILTON CARSWELL, third son of Mr. John F. Carswell and Mary J. Kilpatrick, daughter of Rev. J. H. T. Kilpatrick, was born in Burke county, Georgia, January 21st, 1849. In boyhood he was quiet and orderly, a hasty or improper expression never escaping his lips. Also reticent in the extreme then, he is by no means given to volubility in manhood.

His early education was obtained chiefly at the Hephzibah High School, in Richmond county, but his collegiate training was received at Mercer University, in Penfield, where he graduated in 1870. As a student, both before and after entering college, he was bright and quick in the acquisition of knowledge, always maintaining a high position among his fellow-students.

In addition to the usual academic and collegiate courses, Mr. Carswell spent one session of eight months in the Southern Baptist Theological Seminary, at Greenville, South Carolina, during the years 1875-6, graduating in four of the thirteen schools of that institution.

Almost with the dawn of intellect and of the feeling of responsibility, religious impressions existed in his mind, received principally through the instructions of his pious mother—a mother who, by God's blessing, was instrumental in making impressions for good on the hearts of her sons, more lasting and powerful, perhaps, than the combined influence of the Sunday-school, the pulpit and the press. It was while attending the students' twilight prayer-meeting, at Penfield in 1869, that Mr. Carswell experienced and first professed conversion; and during August of the following vacation he was baptized by Rev. William H. Davis, uniting with the Hopeful church, Burke county. He was licensed to preach in 1874, and was ordained at this same church in 1876. Since his ordination he has continued to preach to the churches in that vicinity, at present being in charge of McBean and Hephzibah churches.

As a minister, Mr. Carswell bids fair to occupy an enviable position in the Hephzibah Association, his piety, ability and mental training forming influential adjuncts to the feelings of confidence and respect entertained by all towards him. He was married to Miss Fannie M. Janes, daughter of Dr. Thomas P. Janes, of Greene county, on the 15th of December, 1871, and is now residing in his native county, at the former home of his father, grandfather and great-grandfather.

MIRABEAU LAMAR CARSWELL.



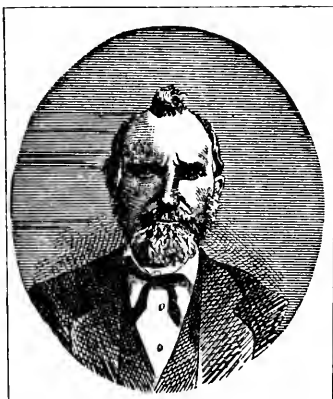
MIRABEAU LAMAR CARSWELL, the third and youngest son of Rev. E. R. Carswell, Sr., was born in Burke county, Georgia, April 20th, 1855. He received his academic education principally at the Hephzibah High School, Richmond county, and the Harmony High School, Putnam county. During a revival meeting at Harmony church, he experienced the work of grace, and united with that body in August, 1872, receiving baptism at the hands of Rev. A. M. Marshall. He entered the Junior class at Mercer University in the fall term of 1873, and maintained a very high stand in his studies until about the

middle of March, 1875, when, from a severe attack of spinal meningitis, he was compelled, within three months of graduation, to abandon his collegiate course.

He took charge of a school near Hephzibah, in the fall of 1875, but continued nervous suffering constrained him to retire from active duties until the year 1878. At that time he began to preach regularly to two small churches in the Hephzibah Association. He was ordained to the Gospel ministry, June, 1879, at Hephzibah church, in which he held membership at the time. Revs. W. L. Kilpatrick, W. H. Davis, E. R. Carswell, Sr., and E. R. Carswell, Jr., constituted the presbytery. Early in the spring of 1880, he was called to the pastoral care of the First Ward Baptist church, Augusta, Georgia, and early won the confidence of all who knew him, and made a reputation as a preacher remarkable for one of his years. He possesses fine qualities of head and heart, and is recognized as a close thinker, an eloquent speaker and a fervent Christian. In the latter part of the same year he resigned and removed to Louisiana.

W. B. CARSON.

W. B. CARSON was born in Pickens county, South Carolina, December 14th, 1821. His parents, at the time of his birth, were in affluent circumstances; but in the course of his childhood, a disregard for the adage of Solomon, "He that hateth suretyship is sure," reduced them to abject poverty. After this reverse of fortune, they removed, first to Decatur, Georgia, and thence to Wetumpka, Alabama, when he was about twelve years of age. He was there educated in a school only a grade lower than a college, and prosecuted his studies diligently for several years after his withdrawal from the academy, taking an extensive course in Latin, intellectual philosophy and logic. The two latter have been his specialties through life, and there are few among us with whom he need fear to measure lances on the questions involved in these departments of knowledge. For his education he paid by his own personal exertions, showing that he possesses that nobler nature which rebounds from a fall, and which, when wealth has flown, can extort from poverty itself the prize of culture.



He was converted in his eighteenth year, and connected himself with the Presbyterian church. In 1849 he entered the Theological Seminary of that denomination in Columbia, South Carolina. Here he was called, of course, to examine the baptismal controversy, and gave to the investigation the thoroughness, conscientiousness and independence which characterize all his mental habitudes. The result was his baptism at the close of the second session, by Rev. Dr. Boyce, who, at that time, was pastor of the Baptist church in Columbia. He remained at the Seminary another session to complete his course of study, and was graduated with honor.

His first pastorate was at Gillisonville, Beaufort district, where he labored with acceptance and fruitage for six years. He then became the editor of *The Southern Baptist*, published at Charleston, South Carolina, and held that position until the war suspended the paper. During the fifteen months of his incumbency of the editorial chair, the subscription list advanced from 1,800 to 2,600—a satisfactory proof that he worthily supplied the place of the gifted men who had been his predecessors. Comparisons are held to be odious; but it is only fair to say that he made a nearer approach to the versatility of Mr. Tustin than

was made by Dr. Boyce, and a nearer approach to the profundity of Dr. Boyce than was made by Mr. Tustin; being better fitted, perhaps, than either for the conduct of a weekly religious journal.

When hostilities broke out, he volunteered in the Confederate army as a private soldier, but was soon advanced to the post of chaplain. He earned the title of "the fighting chaplain" by his heroism in battle, and was one of the fifty-six who attempted to rescue our 3,500 officers, detained as prisoners of war on Johnson's Island, Lake Erie. He followed the flag of his country to the last, and was with General Lee at Appomattox.

Since the return of peace he has done effective work as a teacher, a pastor and a writer. He was principal of the Reidville Male Academy, Spartanburg, South Carolina, in 1866-67, and of Gowensville Male and Female Seminary in 1872-73. In 1874-75-76, he was pastor of Concord church, in Barnwell county, South Carolina, and he is now in the fourth year of his pastorate at Smyrna church, in that county. He is associate editor of the "Baptist Encyclopedia," a work in course of publication under the auspices of the American Baptist Historical Society, located at Philadelphia. His "Essays, Theological and Philosophical," will probably issue from the press in the progress of the year 1881; and this volume will contain an original attempt to reconcile divine sovereignty and human freedom—an attempt which the late Dr. William Williams pronounced successful.

• Furman University conferred on Mr. Carson, in 1873, the honorary degree of Doctor of Divinity.

He was married, December 20th, 1860, to Miss Mary Griffith, a lady of rare talents and accomplishments. She rested from her labors June 14th, 1877, leaving her husband and four children "to sorrow," though "not as those without hope." One child had "passed into the skies" before her. We trust that many years of useful service to the Master and the Master's cause await the subject of this sketch, ere the sundered links of this happy union are knit together again on high, to be broken no more forever. His force and weight of character, intellectual, moral and spiritual, justify large expectations in that regard; and he will not disappoint them.

CHARLES M. CARSWELL.



The Carswell family is a large and influential one, and has given some of its most gifted members to the sacred calling. Not the least promising of these is CHARLES M. CARSWELL, of whose life we are now to make too brief a record. The second son in a family of eight children, whose parents were John F. and Mary J. Carswell, he was born in Augusta, Georgia, May, 1846. His academic education was obtained in that deservedly popular institution, the Hephzibah High School, Richmond county, which is a guaranty of its thoroughness in the case of a youth possessing his parts and application.

At the early age of thirteen years he was converted, uniting with the Hopeful church, Burke county, and receiving baptism at the hands of the late, lamented Rev. W. H. Davis. When prepared for college, he entered Mercer University, and pursued successfully the usual course of study there, graduating with the class of 1869. For some time he seems to have had no particular, or, at least, to have had no constraining impressions that it was his duty to preach, and devoted himself for a series of years to the business of an educator in Burke and Jefferson counties. But the purpose of God had "separated him unto the gospel," and this purpose at length was disclosed to him by the Holy Spirit with an

evidence and power which he could not resist. To complete his training for a work so solemn in obligation and so glorious in privilege, he attended the Southern Baptist Theological Seminary for two sessions; and in 1878, his brethren, recognizing the divine call, requested his ordination. This investiture with the ministerial office took place in connection with Buckhead church, of which he became pastor. That position he continues to occupy, and is much beloved by his flock. The hope is indulged, and not without reason, that he will accomplish a good (and therefore great) work for his Lord. A quiet, thoughtful man, of pleasant address and gentle manners, he wins favor, not because he seeks but because he deserves it; and his influence, gradually widening and deepening, is consecrated to ends befitting "the messenger of truth, the legate of the skies."

He was married in 1877 to Miss Leila Bullard, of Burke county; and the Lord has given them two children, a son and a daughter, to train up in his nurture and admonition.

JOSEPH A. CARTER.

This aged servant of God, now in his seventy-eighth year, and having completed almost a half century in the ministry, is still in the pastoral work, preaching regularly to the County Line church, near where the counties of Oglethorpe, Wilkes and Taliaferro join. He united with the Fishing Creek church, Wilkes county, and was baptized October 21st, 1825. Very soon after this event he was placed by his brethren of that church in the office of deacon. In 1831, at the request of the same church, he was ordained to the work of the ministry by Revs. Jesse Mercer, Wyche Jackson, Dozier Thornton and James Armstrong.



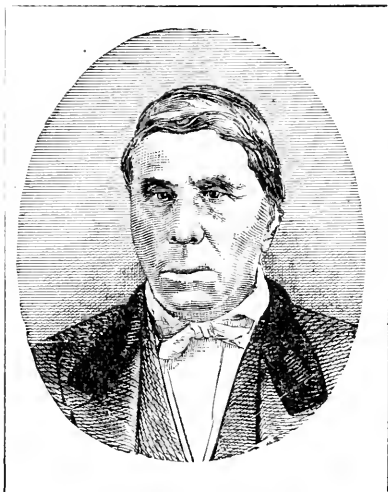
A new life of usefulness now opened before him. He was at once called into active pastoral service by the Hephzibah church, Lincoln county, which relationship continued for more than thirty years. His long career of usefulness has been for the most part, if not entirely, within the bounds of the Georgia Association, supplying churches belonging to that body.

He was born on the 21st of June, 1802, in Wilkes county, Georgia, a short distance from the town of Washington. He has been married three times; first, to Miss Sarah W. Hilliard, in 1821; after her death in 1851, to Miss Emily W. Con in 1859; and after her death, to Miss Elizabeth T. Luceford—a maiden lady of fine head and heart, and fitted to make his home in his declining years pleasant and happy.

As a minister he is sound in doctrine, imbibing the orthodox and scriptural views held and preached by Jesse Mercer, Vincent Thornton and the ministry of the Georgia Association. He is earnest in manner, his appeals full of tenderness and pathos, as well as fraught with lessons of instruction. The churches to which he preached increased, not in numerical strength merely, but in spiritual growth and power.

This aged servant of the Lord is now, as ever before, devoted to the cause of Jesus, and in diligent discharge of all the duties enjoined by the blessed Gospel, which he has so long loved to trust and tried to preach.

JAMES CARTER.



An aged, pious, faithful, and, during a long ministry, an eminently laborious and successful worker in the Master's vineyard, entered on his heavenly reward at Indian Spring, Butts county, Georgia, August 25th, 1858. Baptized and partly trained and instructed by Jesse Mercer, he zealously and pathetically preached the Gospel for thirty-one years, baptizing with his own hands, as he himself said, about two thousand persons. He was a great revivalist; and, though not blessed with a collegiate education, the sermons he used to pour forth with such godly zeal and rapturous emotions made a deep and lasting impression on the hearts of his hearers. All his leisure was devoted to Bible study, and the Holy Spirit seems to have imbued his heart with the principles and zeal of Paul, for few men have contended

more earnestly for that type of the Christian doctrine commonly styled Pauline, or labored with more interest or greater ardor in the cause of Christ. Prompt, upright and candid in all his dealings, he was remarkable for the prudence and cautiousness of his conduct, the sincerity of his piety never being for a moment suspected. To the last he forsook not for any other occupation the sacred duties of his calling, nor compromised in the least his character as a minister and a Christian. Having set his house in order, he had but, with the failing of his powers, to await complacently the summons to cross the river of death; and when it came, he said: "It is now nearly fifty-eight years since I accepted Christ as a sin-offering to the Father for me, and I have had lately a fresh manifestation of my acceptance with him. I am now ready to go up yonder, where all his children will meet, and where parting will be no more." And he died as the good man dies, who trusts in his Redeemer alone, calmly and quietly. In the church-yard, within a few paces of the pulpit he first entered, and in which he had preached with such pathos and success for thirty years, his body was placed in hope of the resurrection morn.

Rev. JAMES CARTER was born in Warren county, Georgia, April 3d, 1792. He was the son of Josiah Carter and Mary Anthony, a remarkably pious woman, who led him early into wisdom's ways, and taught him a reverential fear of God. The foundation of his education was laid in the ordinary schools of Warren and Hancock counties. What he learned afterwards was by his own efforts, though he always confessed that great assistance had been rendered him by Jesse Mercer, whom he ever regarded as his spiritual guide and adviser. In youth he was noted for personal purity, and for dutifulness to his parents. At seventeen he was converted, under the ministration of Rev. Jesse Mercer, by whom he was baptized and received into the church at Powelton, Hancock county. He was ordained August 22d, 1829, at the Sardis church, Butts county, Georgia, and received his first call from the Macedonia church, in that county, over which he presided as pastor for thirty years. He also served as pastor the Indian Spring and Towaliga churches in Butts county, and Holly Grove and Mount Zion churches in Monroe county, and also other churches in Jasper, Newton, Henry and Pike counties. He held various offices of trust and honor among his brethren,

which he discharged creditably, and was for several years Moderator of the Flint River Association.

As a preacher he was sound, earnest, pathetic and practical, but not brilliant. His personal circumspection was so great that, once, after riding fifteen miles to fill an appointment at Monticello, when he discovered a pack of cards in the pocket of the overcoat he wore, he wheeled his horse round, though within one mile of his destination, and rode back home to learn how the cards came to be there. He felt mortified and humiliated, and said he would never again enter the pulpit until his hands were washed of the mystery and pollution of that pack of cards. It appeared that some member of the family had, by chance, obtained possession of a pack of cards, and had hidden it in the pocket of an old overcoat which had long hung unused on the garret wall. By chance, this very overcoat was unexpectedly put in requisition, on account of rain, and thus the discovery was made. Confession followed, and the conscientious man's scruples were relieved.

Another incident in the life of brother Carter was the death, under his roof, of Jesse Mercer. In 1841 Dr. Mercer repaired to the Indian Spring for his health, and, as an honored visitor, was the guest of Mr. Carter, his old friend and brother, eight miles north of the Spring. There he died on the 6th of September, 1841, and at the request of Macedonia church, brother Carter preached an appropriate sermon the following week, which resulted in a gracious outpouring of the Spirit, and many conversions.

HUGH EMMET CASSIDEY.

Immediately after the war of 1812, Hugh Cassidey, a native of Ireland, came to this country from Great Britain. He settled in Savannah, and married a Christian lady of Baptist faith, by the name of Hudson, of Screven county. Mr. Cassidey was noted for his integrity, patient industry and indomitable energy; and, for many years, was engaged in an honorable and successful business in the city of Savannah. His love for his adopted country, his benevolent nature and his generous hospitality won him many true friends, who acknowledged his worth and held him in the highest esteem. His wife was a most excellent and praiseworthy lady, who faithfully performed her duty as a Christian mother. When called to her home above, she left two children, both of tender age—the son, HUGH EMMET CASSIDEY, being only four years old; yet the memory of her tender care, wise instructions and pious life had no small share in forming his character, and, eventually, in leading him to become a faithful follower of Jesus, and a useful minister of the Gospel.



When a boy he studied the elementary branches of education at the academy in Savannah, afterwards being prepared for college under the instruction of William Faye, of Springfield, Effingham county. He entered the State University at Athens, where the correctness of his deportment, the amiability of his character, and his ardent devotion to his studies won for him the friendship of the students and the respect of the teachers. His progress in all branches of a liberal education was rapid, and he acquired and maintained a high rank in his classes; but he was not graduated from the classic halls of the State University. He remained there only till his Junior year was half completed, when, in 1848, in his twenty-fourth year, he went to Boston and matriculated in Harvard College, Cambridge, as a law student—an unexpected opportunity to do so being offered him, which he could not reject, as *the law* had ever been his chosen occupation. In all his educational course, incited by ambition as well as by a natural desire for knowledge, he made fair attainments;

but in his youthful days, it may not be amiss to state, the rod was a far more common and potent factor in education than it is nowadays. Thus, the fear of punishment and the hope of reward, shining afar in fame's proud temple, both aided in leading him to more than an average attainment in knowledge and accomplishments. While at Harvard Mr. Cassidey availed himself fully of his many advantageous opportunities, and pursued his legal studies with great diligence.

On his return to Georgia, after studying a few months under Judge William Law, he was admitted to the bar, and entered on the practice of law in the spring of 1844. He evinced a decided talent for the profession, never failing to make a favorable impression on a jury through sheer force of native ability. But in a few years his father died, leaving him in possession of a valuable and extensive property, the management of which required all his time, and he abandoned the practice of law, and devoted his constant attention to his private affairs, being independent of his profession.

In the year 1854 he was converted and joined Providence church, at Guyton. In the year following he was ordained, Rev. J. C. Edwards and Rev. William Spier acting as the presbytery. He then began a useful ministerial life, and served various churches, among which were the churches at Walthourville, Brunswick, Corinth, Middle Ground, Newington, Salem, Fellowship, Wades, Springfield, Providence, Sunbury and Guyton, in the southeastern counties of the State.

Mr. Cassidey was a strong, earnest, efficient, faithful and successful preacher, seeking to convince rather than to please, and inclined to be argumentative rather than rhetorical. The strongest and most influential preacher in his section, and one of the most earnest and devoted, he held many protracted meetings, and was the means of bringing multitudes into the fold of Christ.

He was a man of strong convictions and great independence of character, who never hesitated to assume responsibility when necessary; nor was he ever deterred by opposition from the faithful discharge of duty. He had learned to think and act for himself, and according to his own judgment; and, whether addressing a jury at court, or a religious congregation in church, always made a good impression, for he never allowed himself to undertake such a duty without full and accurate preparation; and, being a man of decided culture and great system, his preparation, both as to matter and method, was perfectly adequate to the occasion. In person he was nearly six feet tall, with brown hair, blue eyes, dark complexion, with every indication of firmness and fearlessness. He weighed 145 pounds. Near the close of 1850 he married Miss Eliza Beurquine, of Springfield, Effingham county; one child only—a daughter—Mary Moselle, now just growing into womanhood, being the fruit of this union. Mr. Cassidey served his Association, the Middle, as clerk for several years, and was a member of the Georgia Legislature during the term for the years 1876 and 1877. During the war he was chaplain to a regiment, and faithfully performed the duties of his position. After the war he continued his ministerial labors among the churches, at times working on his farm, with that spirit of independence which ever characterized him, and it is thought that he thus overtaxed his strength and broke down his constitution. At the age of fifty-five, on the 23d day of November, 1879, he expired, the fell monster, consumption, hastening the fatal catastrophe. He lies buried in Laurel Grove cemetery, Savannah, after laboring faithfully as a minister of the Gospel for twenty-four years.

Preaching was a passion with Mr. Cassidey. He seemed ever to be thinking out discourses, and was always ready to preach. Some of his best sermons were delivered on the shortest notice. His voice was strong, and, while his sermons were solid and argumentative, he possessed enough fancy to render them attractive and memorable. He has left a deep impression of his power as a minister on those who were most constantly under his ministrations. When aroused by some grand theme, the emotions of his soul would make his face glow; his eyes would flash under the influence of lofty thought; every gesture would be impressive; and the tide of eloquence flowing from his lips, would enchain the attention of his auditory, and impress deep and lasting conviction on their hearts.

J. H. CAWOOD.

J. H. CAWOOD is a very effective preacher, always engaging the attention of his hearers by his dignified, impressive, earnest and pathetic enunciation of instructive and edifying truths. In the analysis of a subject he is accurate; and he preaches from brief notes, which are the result of careful preparation. Systematic in study, as far as possible, he begins the day with thoughtful reading of the Scriptures, so as to elucidate his text, and, afterwards, reads such books as will aid him in the elaboration of his sermon, and add to his general stock of knowledge. Well informed as to the principles and practices of Baptists, he is always prepared to advise wisely and well on points of doctrine and discipline. So faithfully does he instruct and warn his churches that members are rarely excluded, and in consequence, his churches are marked by a sturdy growth; and with such thoroughness has he taught them the duty of evangelizing the world that they voluntarily make liberal contributions to the mission cause. Perhaps there is no more useful pastor in his Association, certainly none more beloved by their churches; for his sincere piety and devotion to duty have gained him the confidence and affection of all, as is evinced by the length of his pastorates.



Mr. Cawood is a Tennessean by birth, having been born in Sullivan county, of that State, May 8th, 1825. At sixteen years of age he moved to Bradley county, Tennessee, where he was married to Miss Hattie J. Price, and where he resided till the fall of 1863, when, like many others of strong Southern proclivities, he sought a more congenial locality, and took refuge in southwestern Georgia. In the fall of 1864 he settled near Preston, Webster county, where he lived about ten years. His father was a farmer, and he was raised in the country; hence his education was that of country schools. But he supplemented this imperfect training by private study and reading, and a portion of his life was spent in teaching school in the neighborhood of his father's farm.

He was baptized in December, 1844, and united with the Macedonia church, in Bradley county, Tennessee. Ordained in October, 1849, at New Friendship church, in Bradley county, he preached in that county and in Catoosa and Whitfield counties, Georgia, until 1863, when he emigrated. For a while he was a missionary of the General Association of East Tennessee, and acquired marked influence as an acceptable and useful preacher, and did much to overcome the anti-mission spirit in those localities where he labored, so ardently was the missionary sentiment developed in his own bosom.

After his arrival in southwestern Georgia, he soon took a prominent position in the Friendship Association, where he has been pastor of various churches, but for the last thirteen years he has devoted his time to Lebanon and Friendship churches, Sumter county, and, for six years, to the church at Smithville, where he now resides. Pleasant to him and profitable to his congregation, has been his connection with these churches; for, while no differences have arisen, and while he has been beloved and honored, he has preached with great power, and, at times, with real eloquence.

For three years Mr. Cawood was clerk of the State Line Association, in Tennessee; for the same period he was clerk of the Friendship Association, in Georgia, and for five consecutive sessions, including that of 1879, he was Mod-

erator of the body, while he has been a member of its Executive Committee almost since his first connection with the Association.

Mr. Cawood was clerk of the Superior Court of Webster county for seven years, and would have been elected to the State Legislature had he not declined to suspend his ministerial functions for the sake of political preferment.

In person, Mr. Cawood is five feet eight inches high, weighs about 170 pounds, with light, sandy hair, and is yet quite healthy, active and strong, physically.

In his family he is a most considerate husband, a kind and thoughtful father, a discreet and consistent Christian, and, in all the walks of life, an exemplar of rectitude and integrity.

SAMUEL HOUSTON CATE.



SAMUEL HOUSTON CATE was born in Meigs county, Tennessee, May 28th, 1839. His parents, Daniel and Avy Cate, had eighteen children, thirteen of whom grew up and became Baptists, like themselves. Samuel was their thirteenth child and tenth son. His education was obtained in country schools, with the exception of ten months, when he attended the academy at Decatur, Tennessee. He professed faith in Christ in September, 1852, and was baptized in October by Elder Ezekiel Ward, at Goodfield church in his native county. Though not yet

fourteen years of age when he united with the church, he had from the beginning a conviction that he ought to preach the Gospel, and often found himself unable to restrain his feelings, exhorting sinners to repentance in the most touching manner. He was a devoted student of the Scriptures from his conversion, but labored under much embarrassment on account of his lack of education, and strove against this conviction. Continuing faithful in duty and instant in prayer, he finally surmounted his difficulties, and decided that he would be no longer "disobedient to the heavenly vision." The Goodfield church, therefore, licensed him to preach in July, 1861, and called him to ordination in November, 1864. The presbytery consisted of Elders Z. Rose and R. T. Howard.

His labors have been abundantly blessed in the conversion of sinners and the upbuilding of the churches. As a pastor, it seems to be his meat and his drink to lead sinners to Christ, and to promote the harmony and efficiency of believers. His untiring study of the Inspired Word, and his growing acquaintance with religious literature, have tended to foster a holy benevolence, and to give him enlarged ideas of his duty to the world. Hence, his churches, more and more, enter warmly into the furtherance of every enterprise looking to the supremacy of Christ over the nations. As the missionary of the Association to which he belonged, his labors were abundant, and crowned with many seasons of revival. He has always taken a deep interest in the Sunday-school, and is known in his old fields as emphatically "the children's preacher." He has maintained an unblemished reputation in the ministry, and few men of his age in his own section have done more for the Baptist cause.

He was married, December, 1860, to Miss Martha A. McKenzie, of McMinn county, Tennessee. Six children have been given them as "a heritage of the Lord."

Six feet in height, with dark skin, and black hair and eyes, standing erect, he is easy and graceful in the pulpit, commanding in presence and forcible in address. Charitable toward all denominations, he is yet steadfast in principle, holding Calvinistic doctrines, and observing the landmark practice.

JOHN ALEXANDER CHAMBLISS.

JOHN ALEXANDER CHAMBLISS was born at Athens, Georgia, on the 30th of August, 1840. His parents were Rev. A. W. Chambliss, D.D., and Rebecca Ann Ellerbe, both natives of South Carolina.

His college course was first at Georgetown, Kentucky, and afterwards at Howard College, Alabama, where he was graduated in 1859, with the first honor of his class. He then attended the Southern Baptist Theological Seminary, at Greenville, South Carolina, graduating in 1861. He was baptized at Marion, Alabama, in 1852, (being then only twelve years of age) by Rev. J. H. DeVotie, D.D., and united with the church in that town; was ordained at Sumter, South Carolina, in June, 1861, Rev. William Williams, D.D., preaching the ordination sermon.



His first pastorate was at Sumter, South Carolina, beginning in June, 1861, where he served constantly, save while engaged at intervals as chaplain in the Confederate army with the troops in the field, until called, in January, 1866, to the charge of the Baptist church at Aiken, South Carolina, whence he was called to the Second Baptist church in Richmond, Virginia, June, 1867.

His fourth and present pastorate began with the Citadel Square Baptist church of Charleston, South Carolina, in October, 1872.

He is one of the trustees of Furman University, of South Carolina, and of the Southern Baptist Theological Seminary, and the degree of D.D. was conferred upon him by Bethel College, Kentucky, in 1875. He is now the editor-in-chief of the *Baptist Courier*, the organ of the denomination in South Carolina, and, wielding the pen of a ready writer as he does, he has contributed in no small degree in placing it in the front rank of religious periodicals.

He was married October 17th, 1861, to Miss Mary Mauldin, of Greenville, South Carolina, and has five children living—three sons and two daughters.

Dr. Chambliss is a close student, and retains his taste and fondness for classical literature—has frequently been urged by those familiar with his classical and literary scholarship to devote attention to authorship, but has preferred the reputation of a loved and useful pastor among his own flock to the more ambitious prominence of an author. He has, however, for his own amusement and the gratification of a few of his friends, written admirable translations of the *Stabat Mater* and the *Dies Irae*; of the former of which Rev. John A. Broadus, D.D., himself a finished classical scholar, says:

“Dr. Chambliss’ translation of the *Stabat Mater* appears to me distinctly superior to all the others I have seen. Taking the three given in ‘The Seven Great Hymns of the Mediæval Church,’ I think it a more exact rendering than that of General Dix, and more melodious and poetical in diction than that of Dr. Coles; while Lord Lindsay’s translation, however excellent in some respects, fails to reproduce the metre of the original. In such a translation the stanzas cannot all be equally felicitous, but, as a whole, the careful critic will probably consider this quite successful, and the general reader will find it agreeable and impressive.”

Dr. Chambliss is a singularly gifted man; uniting a handsome person, piercing though gentle eye, melodious voice, graceful gesture, finished oratory and brilliant talents, with a heart as tender as a woman’s. Forgetful of self, and full

of love for Christ and the souls of his fellow-men, he cannot fail to be a man of mark in his own denomination, as well as in any community in which he may have occasion to preach, or to deliver a public address. In private life he is very much beloved. His warm pressure of the hand and genial smile make it a pleasure to meet him which a stranger never forgets, and win for him the tenderest affection of his people. Old enough to enjoy the friendship of the elders, he is young enough to be able to enter into all the joys and sorrows, and to win the confidences of the youth, while the children run to meet him with shouts of gladness.

In his pulpit preparations, he carefully writes out his sermons, which are faultless in style, and though mostly read, are delivered with animation, and with the ease and grace of a polished orator. He possesses the somewhat rare quality of brevity, his sermons seldom exceeding thirty minutes in delivery; but the crowning excellence of all his pulpit efforts, either written or oral, is the deep tone of piety which pervades them. He makes all else subservient to the great doctrine of "Jesus Christ, and Him Crucified," never delivering a mere intellectual essay from the pulpit—his chief aim being to do good to the souls of his hearers, and to glorify the Master. Blessed with a strong and vigorous constitution, he has the promise of long years of continued usefulness and honor opening before him in the future.

ASA CHANDLER.



In the graveyard of the Baptist church at Elberton, Georgia, stands an Italian marble tombstone, on which a hand is carved with the index finger pointing heavenward. It is the monument in memory of Rev. ASA CHANDLER, erected by the ladies of Falling Creek church, with the aid of contributions from the other churches of the Sarepta Association. Thus was manifested the respect and esteem in which Mr. Chandler was held, by those among whom he had lived and labored as a Christian minister for nearly forty years. Indeed, he was a man who had a firm, fast hold on the confidence and love of those who best knew him; for to great meekness and self-denying zeal, he united a most exemplary Christian walk in life. In all earthly social relations, whether as friend, pastor, father or husband, he never allowed his sym-

pathies, or any views of policy, to control his judgment in the discharge of duty; but went straight forward, with the utmost faithfulness, in the line of his conscientious convictions.

It is said of him that in knowledge of the Bible and in the true spirit of its teachings, he was not one whit behind the foremost preachers of Georgia; yet,

at the age of twenty-one, when he had accepted the pastorate of the Van's Creek church, in Elbert county, that church, to supply his lack of education, gave him one year's instruction under Mr. Willis Jones, a fine classical teacher. In the end he obtained a splendid English education, and a less perfect one in the dead languages. But the result, in regard to Mr. Jones, was remarkable: at that time he was an infidel; but afterwards he became a convert, and studied theology under the very man he had instructed—Rev. Asa Chandler.

Of the Scriptures, Mr. Chandler was an unintermitting student, occupying all his time not engrossed by pastoral labors, in studying God's word, and the best expository and theological authors. He was never at a loss for an appropriate Scripture quotation, to prove a doctrine or expose an error. As a preacher he was very popular. Once, after a long and severe spell of fever, he became impotent in his feet and unable to stand; yet, in this condition, he made a preaching tour, and was welcomed joyously everywhere by crowds who assembled to hear him preach in a sitting posture.

He laid no claim to eloquence, as an orator, but he was one of the most impressive of preachers, and at times thrilling passages fell from his lips. Self-distrust and diffidence were prominent traits in his character, and he often fell short of a full measure of success because of these qualities; but when the truth was clear and the path of duty plain before him, he was as bold as a lion. Once he preached a sermon which he supposed was an utter failure, and he imagined that he had, by such a failure, destroyed the interest of the protracted meeting then in progress. The fact was, that six persons afterwards joined the church, who professed to have been convicted or converted under that sermon.

Rev. Asa Chandler was born on the 22d of August, 1808, in Franklin county, Georgia. He made a public profession of faith in Christ in his 14th year, and joined the Poplar Spring church, in his native county. He was ordained in his 21st year, and in 1834 accepted the pastorate of the Van's Creek church, in Elbert county, and moved to Ruckersville. He served that church as pastor for the long period of thirty-seven years, and was its pastor when he died. Other churches also enjoyed the benefit of his ministerial services, especially the Falling Creek church, of which he was pastor for more than twenty years. The Sarepta Association, by repeatedly electing him its Moderator, manifested a just appreciation of his character and efficiency. On all questions of missions, pastoral support and systematic benevolence, he was far in advance of his immediate coadjutors, maintaining that every member should support church enterprises according as God had prospered him, and that delinquents in these matters should be held amenable to discipline. In truth, Mr. Chandler, as a preacher and as a Christian, stood very high among his brethren. His modesty was great, for, though wielding a good influence in our public assemblies, he rarely spoke; but when he did, his pleasant manner and voice, and his good sense and pious sincerity always gained him a most respectful hearing.

Above the medium size, he had blue eyes, an open, cheerful countenance, and a very pleasant smile. In manners he was gentle, affable and Christian-like, and in disposition he was kind, affectionate, mild and retiring. He was married three times, his last wife and seven children—four sons and three daughters—surviving him.

He died June 6th, 1874, in his 66th year. His life was a success, and his death the end of a long and arduous Christian career. The words used as the text of the sermon preached at his funeral may be considered a fitting epitaph for him: "He was a good man."

W. N. CHAUDOIN.



One of the most useful and most highly esteemed of the Baptist ministerial brotherhood of Georgia is Rev. W. N. CHAUDOIN, a gentleman of Huguenot descent, who was born about twenty miles north of Nashville, Tennessee. He is a man whose piety, fervor of spirit and zeal, have made him to be praised in all the churches; as he has for years been acting as a State Missionary, or as Missionary Agent for the Home Mission Board of the Southern Baptist Convention. Perhaps no one of our ministers has warmer feelings, or a more devout spirit when pleading for his divine Master in the pulpit; in consequence, he is always welcomed; yet he is not, by any means, a man of learning or of extraordinary parts. He has the unction of the Spirit, and gifts, however, which rank him among the very best of our preachers. With no great hom-

iletic skill, with no special knowledge of rhetoric or logic, and not profound in theology, he is, nevertheless, a good preacher, and anybody can listen to him with profit. His evident sincerity, and his warm, genial, earnest and affectionate manner, disarm criticism, and incline every one to give him a favorable hearing. He gets right at the heart, and no man can hear him without being deeply impressed. Although his early opportunities were so limited, he still may be said to hold a better position in the pulpit than multitudes of those who have enjoyed the best advantages. He is a plain, unaffected, humble man, making no high pretensions of any kind; yet there is many a high-born, high-bred and highly-taught ecclesiastic, who, with all his polish and all his distinction, would be greatly promoted by exchanging places with him. Doubtless this is due to divine power bestowed, and to that unction which is from on high.

His father, John Mims Chaudoin, having removed from Virginia, settled in Middle Tennessee, where he married Miss Sarah Calthorp. He was unable to give his son a better education than such as common country schools supplied; but this was afterwards improved by the study and training involved in teaching, to which profession the son resorted for a living.

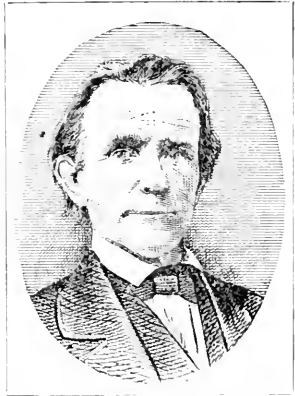
Born August 10th, 1829, W. N. Chaudoin was converted before he was sixteen, and precisely two years after his conversion he took a text and preached his first sermon, in the same house where he was convicted and converted; and, sometime afterwards the church of which he was a member licensed him "to exercise his gifts in public."

He married Miss Caroline A. Frensley, on the 6th of May, 1850, and the following year he was ordained at the call of Charity church, fifteen miles from Nashville. After preaching to that church for a few years, he went to Nashville and took charge of the Second Baptist church, where he contracted the pulmonary complaint from which he has never been free since. About 1856 or 1857 he was appointed Agent for the Bible Board of the Southern Baptist Convention, and for a year worked in Middle Tennessee and North Alabama, and then was sent to Georgia and Florida, where he labored another year. At the organization of the Georgia Baptist Bible and Colporteur Society, which existed for six or seven years, he was elected its first Secretary and Agent, and moved to the State in 1857. But he was soon elected Principal of the Georgia Academy for the Blind, a State institution at Macon, which position he retained for one year. He then accepted the pastorate of several churches in Southwestern Georgia, where he remained preaching, with great acceptability, from 1858 to 1870. Then,

being commissioned, he entered upon an active agency in Georgia for the Home Board of the Southern Baptist Convention—an office he filled with such satisfaction to the Board that in 1871 he was made its District Secretary for Georgia, Alabama and Florida. This position he retained until 1879, when, owing to measures regarding agencies, adopted by the Georgia Baptist Convention, he severed his connection with the Home Board and became a general missionary for the State of Georgia, under a commission from the State Board of its Baptist Convention. His health for some years has required him to spend his winters in the milder climate of Florida. There his influence has been only and remarkably for good; and he has done excellent service to the denomination as editor of the Florida department of THE CHRISTIAN INDEX. In 1886, he served as Moderator of the Florida Baptist State Convention, and was elected Corresponding Secretary of the Board of Missions established by the Convention at that session.

FRANKLIN W. CHENEY.

FRANKLIN W.—son of Thomas B. Cheney, whose father came from England, and of his wife, whose maiden name was Middlebrooks—was born October 29th, 1808, in Oglethorpe county, Georgia, but reared, from his first to his sixteenth year, in Morgan county. When eight years of age he began to work on the farm, and, with the aid of a younger brother, supported the family by his labor for the next eight years, as his father was straitened in circumstances, and in health incurably broken. Meanwhile, he attended school less than two years in all, and *that* only in detached periods, never exceeding three months at a time. But “the divine thirst to know” had been awakened in his bosom, and every means of acquiring information was improved by private study in leisure hours and on days unfit for out-door toil, with such assiduity



that his seventeenth year found him prepared for the position of teacher in the various branches of an English education. This position he filled for three years, conducting a school in Newton county so acceptably and successfully as to clear about a thousand dollars. With that sum he determined to qualify himself for the practice of medicine; entered the office of Dr. A. B. Linton in 1828, having previously read through again and again the text-books commonly used in the profession; attended medical lectures at Transylvania University, Lexington, Kentucky, in the winter of that year, and at Charleston, South Carolina, the winter ensuing, and was graduated in the spring of 1830. Locating near the corner of Wilkes, Greene and Oglethorpe counties, he succeeded in establishing a large and lucrative practice, which he maintained at that point for eight years, near Pentfield (whither he removed for the education of his children) for fifteen, and at Dirt Town (to which he was attracted as lying within a more healthy section) for two—making a continuous period of a quarter of a century. Through all this practice he combined with the fruits of thorough study in the past and careful attention in the present a sense of entire dependence on God, often praying fervently for his patients, and sometimes feeling that his prayers were answered.

He was under salutary and potent religious influences from the dawn of life. His maternal grandmother was a woman of unusual fervor and zeal—like Anna, the prophetess. His father and mother were Baptists, of the more evangelical and earnest type. The conversation with visitors in that household was “with

grace, seasoned with salt;" an interchange of views on the meaning of Scripture passages, and on the unvarying elements and varying phases of Christian experience. In this way he was led to read the Bible habitually in his youth, and to think much on the subject of religion. He felt for years more or less concern about his own salvation; and, in 1827, the earnest appeals of a Christian friend on his death-bed awoke him to a conviction for sin so pungent, and to a desire after conscious pardon for sin so strong, that he could no longer rest without "the joy and peace in believing" which attends the new birth. To this, in the course of several months, marked by severe spiritual conflicts, he attained, but made no disclosure of his experience to others. But "the Lord has no dumb children," and the time came when he could no longer keep silence. A few miles from Dr. Linton's stood Bethesda church, in the pastoral care of which Jesse Mercer, after a service of twenty-five years, was succeeded by Jonathan Davis, January, 1828. A visit to that church in the early spring by Dr. Abner W. Clopton, famed as a preacher, and John Hubbard, no less famed as an exhorter, was followed by a revival in which from fifty to sixty joined the church at its monthly meetings until two hundred and seventy-seven were added. Mr. Cheney was of this number, being baptized April, 1828. With a wisdom which young converts would do well to emulate, when he left home to attend medical lectures, he carried with him a letter of commendation from his church, and placed himself under the "watch-care" of the churches in Lexington and Charleston. On his removal to the vicinity of Penfield, he transferred his membership to Baird's church, then under the pastorate of Jack Lumpkin, and during a revival season, in 1838, crowned with an ingathering of some two hundred, "the first protracted meeting he had ever heard of," he was much revived in spirit, and felt more than ever before that his life belonged to Christ—an impression deepened subsequently by the revival of 1848, and by the discipline of sore household bereavements. At Dirt Town he connected himself with Armuchee church, and after relinquishing his profession, gave renewed attendance to reading in the Scriptures and theology; reaching the conviction that he ought to engage in the ministry of the Word, but forbearing to act on that conviction, because he felt that those whom the Lord calls are called through the church, and the church had not spoken. In the fall of 1863, however, he took refuge from invading armies in Southwest Georgia, settling in Calhoun county, near Morgan. There the intelligence and fervor evinced by his instruction of the Bible class and his lectures to the Sunday-school were crowned with a season of refreshing, and induced the Morgan church to speak. He was ordained, at its request, by a presbytery consisting of Elders B. F. King and Perry. After his return to Dirt Town, in 1866, he devoted himself, with much acceptance, to pastoral labor, serving, at different times, nine churches in Floyd, Chattooga and Walker counties, until failing health and loss of voice compelled him, in 1876, to cease from that form of work. During this term of service he secured the erection of four houses of worship. Having acted, for several years before the war, as clerk of Oostanaula Association, he has acted, for several years since the war, as its Moderator, discharging the duties of both offices to the satisfaction of his brethren.

Mr. Cheney has been twice married. His union with his first wife, Miss Martha Anne Faver, of Wilkes county, was formed January, 1831, crowned with six children, of whom two, a son and a daughter, are still living, and closed by her triumphant death, April, 1849. In April, 1851, he married Miss M. Louisa West, of Monroe county, who has borne him six sons and three daughters—a band as yet unbroken by a death, one of whom "the Lord has put into the ministry." Both of these wives proved greatly helpful to him, alike in temporal and in spiritual things.

When Mr. Cheney began his business life, he determined to be controlled by a few special rules—fidelity, punctuality, energy, industry, economy; and these have left their imprint conspicuously upon his whole career. One fact tells the story of the resolute spirit which has achieved his successes. When the time came for attendance upon the second course of medical lectures, he was so feeble from the effects of fever, that he had to be carried to Augusta on a bed placed on a load of round bales of cotton; and from that point he made his way to Charleston

by stage, though he needed the assistance of the passengers to get into the vehicle and to get out of it. He has been a warm advocate of temperance, of education, of Sunday-schools, and of missions—of every cause and organization whose object is the benefit of the race and the glory of God. Decided in judgment, inflexible in principle, liberal in benefaction, abundant in hospitality, he nears the close of life with unwavering faith in the merits and the promises of his Saviour, fully persuaded that when called hence he will be welcomed where that Saviour is.

Not the least marked of his characteristics has been the purpose to give all his children what he lacked in early life—a thorough education; a purpose which has been as a mainspring to his business activities. The course pursued with his sons is worthy of mention. He has sent them regularly to school, if possible to classical teachers, from the age of six years to the age of twelve. Then he has put them to work for five years, securing a fine development of physical constitution, and watching carefully over the formation of right moral habits on their part. At the close of this second period, he has had them prepared for entering the Sophomore class as early as practicable—which has usually required some two years; and they have been graduated at the age of twenty-two, or thereabouts. No one method, of course, can apply in all cases; but it is unquestionably wise to combine as perfectly as possible the education of the body and of the heart with that of the intellect.

ADONIRAM JUDSON CHEVES.

A Huguenot family, fleeing from persecution in France, came to this country and settled in the Carolinas, where many of their descendants yet remain, and where several of their number attained considerable distinction, occupied positions of trust and honor, and became famous, not only in those States, but throughout the land.



Early in the present century Grief Cheves came to Georgia, and taught school awhile in Greene and Putnam counties. After his marriage he adopted agriculture as his calling, in which he enjoyed more than ordinary success. In early manhood he joined a Baptist church, and was soon set apart to the office of deacon, which he honorably and faithfully filled to the end of his life.

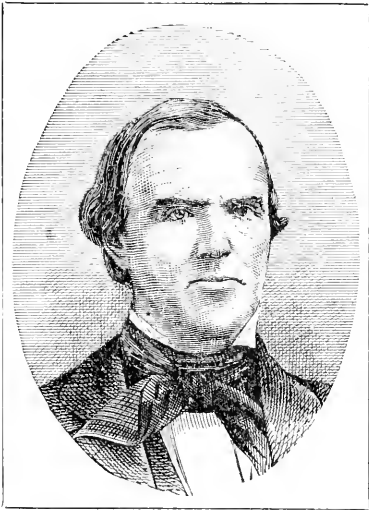
His son, Isaac Green Cheves, was born in 1811. In 1834 he married Ann Elizabeth McCowan, and soon after moved to Macon county, near Fort Valley, Georgia, where, on the 5th of July, 1839, ADONIRAM JUDSON CHEVES was born to them. He, with their other children, received careful, pains-taking moral and religious training. Being of delicate constitution, he was much of his time with his mother—was “a real mother’s boy;” and his mother was like Timothy’s—she taught him the Scriptures from his childhood.

In his nineteenth year he put on Christ by baptism, and united with the Baptist church at Fort Valley. He matriculated at Mercer University in 1858, and was graduated in 1862. Instead of entering on the profession which he has since chosen, he was called at once to enter the ranks of the Confederate army as a private soldier, and suffered all the hardships and vicissitudes of a soldier’s life until the close of that fearful struggle. Returning home in 1865, he evinced his determination to devote his time and talents to his Master’s cause, by at once entering on his studies in the theological department of Mercer University, and remaining there the balance of that year.

In 1863 he married the only daughter of Professor S. P. Sanford, LL. D., of Mercer University, and in 1866 he settled on a farm. He pursued the occupation, which has come down from the second son of Adam, until 1875, when,

no longer able to resist his own inclinations or the wishes of his brethren, he was called to ordination by the church at Traveller's Rest. He has continued to serve them since that time. He lives still on his farm, but has the care of several churches, and is devoting almost his entire time to the preaching of the Gospel as the great object of life. He is faithful in the performance of every duty. He is a man of fine sense and gentlemanly bearing; a preacher sound in the faith and forcible in its statement and defence, and has made an efficient and popular clerk of the Rehoboth Association. The discipline of early training, of study, of war, of agricultural life, and of pastoral experience, has promoted maturity of intellect, vigor of gracious principle, and consistency of walk and conversation; and he stands among his brethren in Christ, a brother beloved.

JAMES MADISON CHILES.



During the year 1862, after the second battle of Manassas, Rev. JAMES MADISON CHILES, then residing in Mitchell county, Georgia, went to Warrenton, Virginia, to render such services as might be necessary to his oldest son, James, who had been severely wounded in that battle. There he contracted a disease which terminated his own life at the age of 53, while sojourning with the hospitable family which was tenderly caring for the wounded son. Rev. A. H. Spillman, who sat up with him the night previous to his death, wrote as follows concerning him: "He talked much of Jesus and his glory, and the glory to be anticipated with him. Once or twice during the night he said: 'I see my Saviour, and shall soon be with him. Glory! glory! glory! Blessed be his name!'" A gentleman from Georgia, who was then in Warrenton, among other things, wrote: "His mind seemed

to be absorbed in contemplating the all-sufficiency, glory and grandeur of the plan of salvation, and his spirit seemed to go out with earnest and ardent longings toward its Supreme Author. His intellect was clear; not a doubt disturbed the peace of his soul. He said he had attempted to serve Jesus for a long time, but none too much, or too long. He suffered but little, sank gradually, and breathed his last without a struggle."

He died on the 28th of October, 1862, aged 53 years and three weeks, having been born October 7th, 1809, in Abbeville district, South Carolina. He belonged to a Virginia family which, being persecuted on account of their faith and practice as Baptists, preached religious liberty behind prison bars. His paternal grandfather came from Spotsylvania county, Virginia, and settled in Abbeville, South Carolina, about the year 1793, and his home, which was quite a public place became, and still is known as "Chiles' Cross Roads." It yet remains in possession of the family. Four sons settled and improved homes near their parents, one of whom, Major John Chiles, was the father of James Madison Chiles. On account of his piety, wealth, social position and strong character, Major Chiles was a prominent man in his district, and, with commendable fidelity, filled the office of deacon for many years, first in Bethany church, Edgefield

district, and afterwards in Horeb church, Abbeville district. Of nine children borne by his first wife, all were daughters but one, and he (James Madison) became, therefore, the pet and idol of the family; but fortunately he was too gentle and sensible to be spoiled by indulgence. Later in life, other children were born to Major Chiles, by a second marriage, one of whom—a son—now owns and occupies the old family homestead.

James M. Chiles grew to manhood, noted all the while for truthfulness, strict integrity and unblemished morals, which, with a genial, pleasant manner, made him a favorite with old and young, and gave him a strong moral influence. He was converted while at school in the village of Edgefield, was baptized in April, 1826, and, led by a sense of duty to preach the Gospel, at once entered the Theological Institution at the High Shoals of Santee, Sumter district, then under the charge of Drs. Jesse B. Hartwell and Samuel Furman. This course he afterwards regretted, as it confined his literary education to the academic schooling of his boyhood, which, though under such instructors as Dr. John T. Pressley, of Union Academy, Mr. Baker, of Abbeville, and Mr. Warne, of Edgefield, he ever felt was insufficient for the demands of his life. He was licensed to preach in 1830, and was ordained in 1832—Dr. W. B. Johnson, Luther Rice, Richard Todd and Washington Belcher, taking part in the ordination. Immediately he began a most active and laborious ministerial career in South Carolina, which he maintained almost uninterruptedly for twenty-seven years, allowing himself for study, for most of the time, only the early hours of morning, or the hours of journeying in his buggy to and from his numerous appointments. But, in the course of years he amassed a good library, read much, and thus managed by continued personal effort to secure for himself all the requisites and elements of a fair education.

For many years he was Moderator of the Edgefield Association, and had control of the colportage of that body. He was a member of the Board of Trustees of Furman University; was a member of the Convention that organized the Southern Baptist Theological Seminary, and was also one of its Trustees, with a seat on the Executive Board. As an assistant of Dr. James P. Boyce in securing the money required to commence the operations of the Seminary, he raised the first ten thousand dollars contributed for that purpose. In the welfare of that institution he ever felt a strong solicitude, and himself gave largely towards the formation of its library. His influence in South Carolina was excellent and was widely felt, and the various churches he served in that State were greatly benefitted by his ministrations; but in 1859 he felt compelled, on account of the health of his family, to change his residence, and moved to southwestern Georgia, where he settled in Mitchell county. There, to the period of his death, his time was fully occupied in preaching the Gospel.

He first married Sarah Elizabeth Ayer, daughter of L. M. Ayer, Sr., and sister of Hon. L. M. Ayer, member of the Confederate Congress, and now a distinguished Baptist minister. She died early, leaving one son, who, to his father's great grief, never reached manhood. Mr. Chiles' second wife was Miss Frances A. Butler, of Washington, Georgia, sister of Rev. D. E. Butler, of Madison, Georgia. She, with two sons and four daughters, is still living.

Those who knew Mr. Chiles best possessed a high admiration of his character, and entertained an exalted opinion of his excellence as a man in all the relations of life. Faithful, true, just and upright in all transactions, he was distinguished for those admirable traits which dignify and ennoble character. As a Christian he was remarkable for integrity and firmness, combined with gentleness and simplicity. Independent in thought, transparent in heart and life, he did not hesitate to express his honest convictions without reserve or concealment, yet with marked respect for the opinions of others. Keeping back nothing, he consecrated his whole Christian life to the cause of the Master and to the advancement of his kingdom on earth. He was full of love and good works. Christ-like in temper and character, he was an honored agent in awakening the unconverted, and in building up the cause of Christ.

As a minister he was faithful, active, zealous, persevering and eminently useful. With too much self-respect to lower the dignity of his sacred calling by

levity, either in the pulpit or out of it, he ever conducted himself with becoming gravity and self-control. Far removed from everything little, as from everything low, he moved among his acquaintances without vanity, aware rather of what he owed himself than of what others owed him, and undesignedly challenging and winning esteem and tokens of esteem from all. At the same time his heart was the abode of deep and tender sympathies; his bosom glowed with a genuine philanthropy; and this led him, while possessed of the advantages of patrimony, social position, vigorous health, education and mental energy, by which the way was open before him to the acquisition of wealth and its attendant honors, to turn his back on them all, and, by preaching salvation through Christ, to indulge that holy passion—love for the souls of men. He was gifted with that inestimable attribute, *common sense*. No one could form his acquaintance without perceiving that he had come in contact with a man of solid judgment—a man qualified to make a selection of proper ends, and to adapt suitable means to the accomplishment of those ends; and also capable of adapting himself to individuals of every class and character.

As a son, his filial dutifulness was conspicuous. As a brother, he was generous, affectionate, sympathizing. As a parent, his manner was beautifully affectionate, and he taught his children to respect themselves by the respect he paid to them. As a husband, his conduct was most considerate and delicate, never for a moment forgetful or neglectful of conjugal duties and affection. As a friend, he was frank, cordial, pure and confiding. His most prominent religious traits were great conscientiousness, habitual devoutness, and that unction of spirit which gave earnestness and power to his preaching; nor was there ever a minister more deeply and constantly devoted to Christian labor.

He was calm and self-possessed, but not cold and phlegmatic. He was bold without presumption; decided, but not obstinate. With no tinge of servility or sycophancy, he was humble; he was gentle, tender and sympathizing, but not effeminate. So guileless was he that he abhorred all artifice and pretence, and yet the confiding generosity of his nature made him really slow to detect guile in others. Exactly and scrupulously truthful, he did not make candor a cover for bitterness, but spoke painful truths only when necessary. He did not act on impulse, and yet the man of feeling was seen in all he did.

The following brief but comprehensive summary of his character and abilities was part of a report adopted by the Georgia Baptist Convention in 1860: "He was amiable in character, urbane in deportment, able in preaching, and highly cultivated in intellect. As a divine, few could rank higher; as an instructive minister, he was rarely excelled; and as a citizen, he commanded the love and esteem of all his acquaintances."

WILLIAM MOORE CLARKE.

REV. WILLIAM MOORE CLARKE has "fought the good fight, kept the faith, and finished his course." He breathed his last on earth, and made a happy exchange of a world of sin and pain and sorrow for the "rest that remains for the people of God," at his home near Holly Grove church, Monroe county, Georgia, Sabbath evening, February 23d, 1879.

He was born in Jones county, Georgia, May 8th, 1817. He was twice married. His first wife was Lizzie Callaway, daughter of Ned Callaway, one of the founders, and, for many years the leading spirit and efficient deacon, of Holly Grove church. This marriage occurred 16th April, 1845. By his first wife he had no living children. On September 23d, 1855, he was married to Sarah LeSeuer, oldest daughter of Major Meade LeSeuer, a wealthy planter and prominent citizen of Monroe county, and for many years an active and influential deacon of Mount Zion church. Of this marriage there were nine children, six of whom are living.

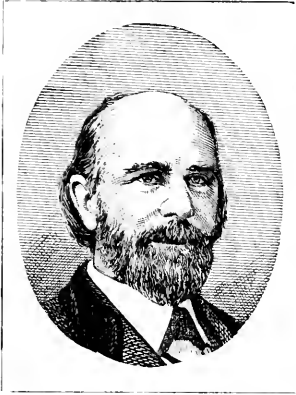
In his early married life he moved to the State of Alabama. During his residence in that State he professed faith in Christ, and was baptized by Rev. Jonathan Davis. In that State he buried his first wife, and soon afterwards returned to Georgia, and settled permanently where he died.

He was a man, when in the prime of life and in good health, of fine appearance, a pleasant face, and genial, cheerful temper. Before the war he was quite wealthy, and was one of the few rich men whose liberality keeps pace with their ability. He was a man of warm feelings, deep and ardent sympathies, and none ever appealed to him in vain when he was able to help. And, perhaps, no man was ever more universally popular throughout the limits of his acquaintance. He was twice elected to represent his county in the State Legislature, and is said to have received the largest vote ever cast for one man in the county. He filled well every position to which he was called by his fellow-citizens, and guarded with vigilance and fidelity the trusts committed to him. He was a man of unblemished honor and sterling integrity. After the war he became very much embarrassed financially, and had a large, growing family; and though advised by his friends to avail himself of the benefits of the homestead, or bankrupt law, and thereby relieve himself of the pressure upon him, he would not do it, but suffered his property to go to the block until his creditors were fully satisfied. He was heard frequently to remark that he would give up everything in the world he had, even to the hat on his head, rather than evade, or create the suspicion that he was trying to evade, his just debts.

He was licensed to preach by the church at Holly Grove in the spring of 1860. In the fall of 1875 he was ordained to the full work of the gospel ministry. He had a very humble opinion of himself, and was reserved and timid to a fault. Owing to this excessive timidity, together with failing health, he refrained from travelling much abroad and extending his acquaintance as a preacher, though frequently invited and urged by surrounding churches, as well as his own brethren at home, to do so. Consequently his abilities as a preacher were but little known, except by those of his own church. He was an animated speaker, able in prayer and exhortation. The play and brilliancy of his countenance, and flashing, sparkling eyes, when warm in his theme, were wonderful to see, and will never be forgotten by those who were in the habit of hearing him at such times. He felt a deep interest in his church. Nothing in this world was a greater source of delight to him than its steady growth and increasing influence and power for good. When Rev. A. L. Moncrief took pastoral charge of the church twenty two years ago, there were but two male members besides himself, with some half dozen females. There has been a steady growth of the church through all these years, until now, in point of numbers, talent, wealth and general efficiency, it is one of the best country churches in the State. Of this growth and prosperity of the church he often spoke with evident gratification and joy, and much of it is attributable, under God, to his labor.

Brother Clarke had been in failing health for several years. While serving as a soldier in the Indian war in Florida, he contracted a complaint which became chronic, and caused him much trouble and suffering the balance of his life. The immediate cause of his death, however, was cancer in the hand, from which he suffered, and at times most intensely, for over a year. During his afflictions he spent much time in meditation and prayer—re-examining the foundation of his faith, and the reason of the hope that was in him—and as his end approached, felt that Jesus was increasingly precious. On one occasion he remarked that God had taken away his property and his health, but he was taking him to glory, and frequently expressed his perfect resignation to the will of God, and was ready and waiting to go to rest. When death came, he met him with a degree of composure very rarely witnessed. In full possession of consciousness to the last, strong in the faith of the gospel, and sweetly resting on the divine promises, he closed his eyes and fell asleep in Jesus. "Blessed sleep, from which none ever wake to weep."

JOHN T. CLARKE.



Rev. JOHN T. CLARKE, now a prominent lawyer in southwestern Georgia, was born in Putnam county, January 12th, 1834. His father was James Clarke, a prominent and wealthy Baptist lawyer and planter, who married Miss Permelia T. Wellborn, sister of Hon. M. J. Wellborn. She was a most pious mother, and, from early childhood, trained up her son so religiously that his disposition and conduct were always such as characterize a child of God, and his conversion must have occurred very early in life. His parents moved to Lumpkin in 1837, when he was three years old, and where, at five, he began to attend school regularly, each morning reading a chapter of the Bible at his mother's knee before setting out from home. He attended school at Lumpkin until he was fifteen, when, during a revival meeting, in 1849, he publicly

professed conversion, joined the church and was baptized by Rev. Carlos W. Stevens, in a mill-pond, on a cold January morning; not, however, until by personal investigation of Scripture he had been led to adopt Baptist views. From that date he has been an active member of the church, of uninterrupted good standing and usefulness.

In the winter of 1849 and 1850 he was a student in Columbian college, Washington City. Honorably discharged from that institution, he entered the Sophomore class of Mercer University, Penfield, in 1850, graduating in 1853, and sharing the first honor with J. H. Kilpatrick and Henry T. Wimberly.

He studied law in Columbus under his uncle, Marshall J. Wellborn, who had been a distinguished judge and member of Congress, but who has since died, after becoming an honored and universally respected Baptist minister.

In February, 1854, Mr. Clarke was admitted to the bar and to a full partnership with his uncle. He was married on the 2d of May 1855, to Miss Laura T. Fort, of Stewart county, and in 1856 entered into a law partnership with his father, at Lumpkin, which he maintained with very flattering success until the fall of 1858, when, yielding to an impression which had accompanied him from childhood, that he must preach, he was ordained. His ordination took place August 8th, 1858, at the the call of the Lumpkin church; the presbytery being composed of Revs. A. Van Hoose, C. S. Gaulden, E. W. Warren and W. L. Mansfield. The law was immediately abandoned by him, at a great pecuniary sacrifice, and, in January, 1859, he took charge of the Second Baptist church of Atlanta. This was his first and only pastorate.

He entered on his duties with the first Sabbath of the year, and, for three years labored with great zeal and ability, much to the edification and increase of the church, when, from throat disease, his voice entirely failed, and, being peremptorily forbidden by his physician to engage in public speaking, he resigned his charge and preached his farewell sermon on the last Sabbath in 1861. Profoundly oppressed with the prospect of a life of infirmity and of inactivity in his chosen and beloved vocation, he retired to the farm of his mother-in-law, in Stewart county, and led a country life until January, 1863. In the meantime he conducted a country Sabbath-school, and voluntarily preached occasionally when his services were needed.

Appointed Judge of the Superior Court of the Pataula circuit by Governor Brown, in January, 1863, he was elected his own successor by the people in 1867, for a new term of four years.

During the military administration of General Pope and General Meade in Georgia, various orders were issued by them interfering with the organization, conduct and functions of the civil courts, and among other things it was ordered that no one should be allowed to sit upon any jury without first making and filing an affidavit that he had duly registered as a voter under the reconstruction acts of Congress, and that the jury-boxes should be revised by throwing out the names of all unregistered voters, and putting in all the names of registered voters. By this order a large portion of our best citizens would have been disqualified from jury duty, and all freedmen, "ignorant through their previous condition of servitude," and corrupt through the malign influence exerted over them by Northern adventurers, would have been put upon the juries. Most of the judges in the State complied with this order; but Judge Clarke continued to draw his juries from the old jury-boxes, and, in every court, openly refused to allow the registration or non-registration of a juror to be brought before him. Other orders were made directing what the courts should enforce as law. Judge Clarke refused to obey those orders, and, in a case before him, decided that such orders were of no legal effect. The obnoxiousness of General Meade's order No. 37, consisted mainly in endeavoring to enforce the provisions of a new State constitution which the State convention had submitted to the people for ratification, but which had not been ratified. Of course Judge Clarke continued to obey the old constitution. In one case, where an ordinance of the convention of 1868 had forbidden the levy of *fi. fas.* and sales under them, he held that such prohibition was—1. Void, because contrary to the United States constitution against "impairing the obligation of contracts." 2. Of no force, because not ratified by the people. 3. That the convention itself, called, not by any civil authority, but assembled by military command, and composed of such material as the military indicated, (excluding nearly all of our best citizens from voting at the election, and from membership in the convention,) was not a legal assembly, but an unlawful one, having no more right to make laws than a mob. 4. That the military order requiring courts to enforce such ordinances was a usurpation. In every respect his courts were held in strict accordance with the constitution and laws of the State of Georgia, altogether unaffected in their judgments or modes of proceeding, by any of the military orders. When the agents of the freedmen's bureau, under military orders, seized the person and property of citizens, he issued possessory warrants and writs of *habeas corpus* and enforced them, and thus he put a very considerable check upon the high-handed proceedings of military underlings in his circuit. General Meade sent a lieutenant-colonel to warn Judge Clarke of the consequences of his course, and to persuade him to be more acquiescent. He replied that as long as he acted in that capacity he should be a Georgia judge, and enforce or recognize as law nothing but the valid law of the land; and that in deciding what was the law, he should act freely. Finally General Meade issued an order, in March, 1868, declaring that any civil officer who should fail or refuse to recognize and enforce any order of his respecting the official functions of such officer, should be seized, tried before a military commission, and punished by "fine or imprisonment, or both," at their discretion. Judge Clarke then addressed General Meade a letter, in which he stated that, as judge, he had sworn to support the constitution of Georgia and of the United States, and inquiring whether he was to understand from the military orders that judges were to declare as law, not what they honestly believed to be the law, but whatever General Meade should order. No response was vouchsafed, save the transmission, by mail, of a printed copy of the obnoxious military order No. 37. Judge Clarke then passed an order adjourning Early and Miller courts on the ground that the "illegal, unconstitutional, oppressive and dangerous" orders of General Meade deprived the court of the freedom to act according to the judge's conviction of the laws affecting the rights of parties. This order found its way into the public prints, and General Meade issued a special order, dated April 21st, 1868, which was forwarded to Judge Clarke a few days later, removing him from office. Yielding to lawless and overpowering violence, the judge desisted from the exercise of his official functions without, however, resigning his position.

Judge Clarke's fearless devotion to duty, and his faithful use of his official power to protect the rights of the oppressed people of his section, will not soon be forgotten by those who passed through the trying times of reconstruction.

Resuming the practice of law in Cuthbert, where he has resided ever since, Judge Clarke canvassed the State for Seymour and Blair in 1868, as one of the two presidential electors for the State at large, General J. B. Gordon being the other. His practice has been very extensive, consisting largely of cases in the Supreme Court. As a lawyer, he is not more known for his ability and zeal as an advocate, than for the entire candor of his counsels. He is evidently actuated by an earnest desire to promote peace and good order in society, and has, by his private advice to contestants to abandon unjust and fruitless controversies, prevented much litigation.

He was appointed *aide-de-camp*, with the rank of colonel, by Governor Joseph E. Brown, when he occupied the executive chair, in February, 1858; has been, for many years, a trustee of the Bethel Female college, and also of Mercer University; and took a leading part in securing the removal of the latter from Penfield to Macon. He is now president of the trustees of the Southwestern Georgia Agricultural College, at Cuthbert, for the establishment and brilliant prospects of which institution the people of his section are mainly indebted to his exertion and influence. At the regular and extra sessions of the General Assembly of Georgia for 1878 and 1879, he represented the eleventh senatorial district, and took an important part in its transactions. To that position he was nominated and elected without opposition, and without solicitation on his part, and his thorough knowledge of parliamentary law, and his familiarity with the constitution of the State and of the Federal Government, gave him great advantages in debate, and made his counsels on all questions very weighty.

Mr. Clarke is well read in polite literature; is a good Latin, Greek and French scholar, and has some knowledge of Hebrew, German and Italian. Naturally, as well as by culture, he is a fine speaker, and possesses a ready command of choice language. In speaking, he is varied, animated and graceful, and his delivery often glows with true eloquence in those mental heats and throes which come on when one is earnestly rushing along towards an important objective point in his discourse. Quick, clear, discriminating and logical in intellect to a degree rarely equalled and still more rarely surpassed; reliable, trustworthy and candid in disposition, he is self-reliant, self-poised, systematic and resolute. As a business man he is distinguished for energy, accuracy and integrity.

Judge Clarke is still embarrassed with the disease which drove him from the pastorate, and suffers from it greatly at times; but, while deeming himself thus disqualified from the regular labors of ministerial life, he has not ceased to be a preacher. When on the bench he frequently preached in the towns where he was holding court, and often aided in country meetings. He still preaches upon occasions away from home, and at home supplies, when necessary, the place of the absent pastor.

For many years he has been superintendent of the Sabbath-school in his church, and at all periods of his connection with the church, has been an active, liberal and leading member. His love of truth, his moral courage, and his energy of character, make his course, in any matter, significant and forcible.

JOHN A. CLEMENTS.

In October of the year 1839, there occurred, in the Flint River, near New Providence church, Talbot county, the baptism of a boy who was so very small that, after his immersion, the minister took him up in his arms and carried him to the shore, exclaiming, "Out of the mouth of babes and sucklings thou hast perfected praise." When the right hand of fellowship was given him, the little fellow stood on the table in front of the pulpit, being placed there because of his diminutive size. The minister, who is yet living, was Rev. Zachariah H. Gordon, father of General John B. Gordon, and the boy was JOHN A.



CLEMENTS, then just thirteen years old. That little boy has grown to be a man who occupies a high and useful position in society, and who exerts a wide and wholesome influence. The promise of his childhood has been fulfilled in his manhood.

He was born near Vineville, in Bibb county, on the 15th of October, 1826, but was raised in Talbot county, where he received a fine academic education. His home training was excellent. A good Christian father was his; and for mother he had one of the best of godly women, whose influence has been to her children not only a source of pure moral instruction, but a wall of defence. The father's name was Matthew Clements; and the maiden name of the mother was Jeales N. Douglass, one of those women who are an honor to the sex, on account of their piety, intelligence and exalted moral character. They reared eight daughters and two sons, who rise up and call them blessed.

John A. Clements was a pious youth, wielding a salutary influence over the associates of his boyhood, and taking such a part in the prayer-meetings of the church that some predicted for him a brilliant career as a minister of the Gospel. He has, however, never entered the ministry, but has been a constant and efficient lay-worker in the field of religious labor—a class of men just as greatly needed in the church as ministers themselves. By his orderly Christian walk and upright conduct he commends himself and the truth to the world; and as a faithful and zealous worker in both church and Sunday-school, and as an instructor in the Bible, he has few superiors among the laity. He is warmly a Baptist, and uncompromising in regard to the follies of the world, having his face ever turned Zionward and his heart "fixed," trusting in the Lord.

Several prominent and useful positions have been occupied by him, all of which he has filled with ability and success. He held the office of Justice of the Peace for several years, in Twiggs county; was clerk of the Inferior Court for three years; assisted in gathering the census and in the collection of an extra tax for the relief of soldiers' families; and during the war, was secretary of the "Central Soldiers' Relief Society," and in many ways aided to relieve those who bore arms in the field and their families at home.

He is now an active trustee of the LeVert Female college, in Talbotton; has been, for several years, Sunday-school superintendent, treasurer and clerk of the Talbotton Baptist church; has acted as clerk of the Columbus Association for five years, and is now also the efficient president of the Sunday-school Convention of that Association. His chief occupation has been farming, though he has taught school for several years, and is now teaching at Collinsworth Academy, in Talbot county. He is a very acceptable teacher, and as such has done and is doing much good in the intellectual, moral and religious training of the young. With but little experience in public speaking, he is an excellent essay writer. Upright, candid and sociable in all his relations, he is regarded by every one as a faithful and consistent Christian, in whom the utmost confidence may be reposed, and on whose benevolence, generosity and kindness of heart all may rely.

In person he is of medium size, robust in health and active in movement, and has an agreeable and pleasant countenance.

He married Miss Julia Ann Asbell, daughter of Elisha Asbell, of Twiggs county, December 6th, 1849, and they have six sons and one daughter living, and nine little ones in heaven.

In Mr. Clements the Baptists of Georgia have a most intelligent, zealous, conscientious and faithful lay-worker, whose example and influence are beneficial to the church, to the Sunday-school, and to society at large.

J. C. CLEMENTS.



HON. J. C. CLEMENTS, though not a minister, is entitled to a place on these pages by individual worth and official position. Of fine personal appearance, nearly six feet in stature, well proportioned, with easy carriage, and without any tokens of carelessness in dress or deportment, his outward man is a fit casket for a soul endowed with high moral principles and instinct with a spirit of genuine, earnest piety. These qualities have won for him "a good degree" among "the called and chosen and faithful," as deacon of his church, and as clerk both of his Association and its Sunday-school Convention. His character

and career may well be adduced in illustration of the truth, that the heritage of usefulness belongs to all Christians, even though Providence should not summon them from "the common walks of life" to ministerial labor.

He was born of respectable Christian parentage, in Walker county, Georgia, February 12th, 1846. He had fair school advantages in his earlier years, though the convulsions which shook the land when his youth was ripening into manhood denied him the privilege of a collegiate course. At the age of eighteen, through strong attachment to his country, he enlisted in the war between the States, and from January, 1864, though wounded in the memorable struggle around Atlanta, lived the life of a soldier in active service until peace was restored. Choosing the law as his profession, he prepared himself for it by a course of study at Cumberland University, Lebanon, Tennessee, and has ever since been engaged in the practice of it. His thorough qualification is shown in the office and the court-room, by familiarity with the books of his profession, and by a style of pleading which, while concise, drives straight to the mark, avoids trivial questions, and brings out the strong points of his cases.

He was converted in 1859, when thirteen years of age, and baptized into the Macedonia church by Rev. H. F. Buchanan. After the lapse of ten years, his membership was transferred to the church in LaFayette, where he settled in 1869, and where he was ordained to the office of deacon in 1872. He has been useful in his relations to the church, taking great interest in its affairs, securing the fullest confidence of his brethren, and proving himself intelligent, active and liberal, in whatever promotes the cause of Christ.

His reading has not been simply professional, but has extended to general literature, while religious works have held a prominent place in it. Not eloquent as a public speaker, but attractive and always commanding attention, he has shown marked firmness in his opinions on all questions, whether ecclesiastical or political, combined with courtesy and liberality toward those who maintain opposite views. As might be anticipated, the people have honored him with their favor, electing him in 1872 and 1874 to represent his native county in the lower house of the Legislature—a position from which he was afterward promoted to a seat in the higher by the voters of the Forty-fourth Senatorial

district of the State. In 1880, he was elected to the United States House of Representatives, from the Seventh Congressional district; defeating an opponent who had been probably the most popular man in the district, and whose adherents regarded him as invincible.

He was married in July, 1874, to Miss Sarah E. Wardlaw, of LaFayette; an amiable and highly esteemed lady, whose death dissolved this happy union in April, 1875.

GEORGE HILLMAN CLIETT.

Among the useful ministers of Georgia may be classed Rev. GEORGE HILLMAN CLIETT, who was born in Columbia county on the 15th of February, 1826. His mother's maiden name was Mary Dillard, and she was the fourth wife of Jonathan Cliett, a worthy and wealthy Baptist of Columbia county, who contributed liberally toward the establishment of Mercer Institute. He died when his son George was only thirteen years old, bequeathing a large estate, but its distribution among a number of legatees left to this, his youngest living son, a portion sufficient only to secure a fair English education. His early training, however,



was of the most pious character, as his father was a devout man, and his mother a woman of great personal piety, often kneeling by his side and praying for his salvation, until unbidden tears would gush from his eyes. Regularly she took him to the Sabbath-school and to the house of worship, and gave him such careful training in morals that he has never sworn an oath nor imbibed ardent spirits; has never learned to know one card from another, nor to this day has he ever witnessed a dance.

He was converted and baptized in his fourteenth year, joining Grove church, in Columbia county, which then worshipped in a building near the banks of Uchee creek, but which has since built another house of worship not far from the Georgia Railroad. The same church called him to ordination, which event took place on the 18th of April, 1848, when he was twenty-two years old; Revs. Juriah Harris, T. J. Beck and Elisha Perryman, composing the presbytery. He entered at once on the pastoral charge of Friendship church, near Richmond Bath, and soon after of Mount Lebanon, better known as Sweet Water church, in Edgefield district, South Carolina. From that period he lived and labored diligently in Columbia county until the latter part of 1863, when he moved to Decatur county, near Bainbridge. Besides the churches mentioned, he served twelve other churches in Columbia and Richmond counties, and was instrumental in organizing the church at Belair, near Augusta, which he served as pastor until his removal. He still resides in Decatur county, in which he has been abundant in labors, having as pastor served about a dozen churches in that and Mitchell county, besides preaching much in destitute places, without compensation, and organizing two new churches. He is an earnest-minded, devout man and preacher, devoted to his ministerial work, and seeking to promote his Master's kingdom by constant and self-sacrificing efforts.

He married Miss Laura Virginia Green, of Edgefield district, South Carolina, in 1848, by whom he has had four children, three of whom are grown, and are faithful, working Christians and members of Baptist churches.

Previous to his removal to southwestern Georgia, Mr. Cliett was elected a Trustee of Hephzibah High School, Richmond county.

WILLIAM C. CLEVELAND.



Dr. CLEVELAND is the son of Carter Cleveland, one of the first settlers in Dallas county, Alabama, who was a deacon of Shiloh church, to which he belonged most of his religious life, honored, trusted and respected by all who knew him. His princely estate gave him the means, and divine grace gave him the will, to be one of the most liberal contributors to all worthy objects fostered by the denomination. If any deacon ever earned a more enviable reputation than he, I have never known him. Withal, he was a man of as broad views and with as much practical sagacity, as we had in Alabama. Of course such a man would leave nothing undone in the way of educating his children at our best institutions of learning, fitting them for any sphere of

usefulness, and any position in society to which they might be called.

The subject of this sketch was born in Dallas county, Alabama, June 22d, 1834; united with the Shiloh Baptist church at twelve years of age; graduated at the University of Alabama in 1855, under the Presidency of that great and good man, Dr. Manly; and then graduated in medicine in New York, New Orleans and Charleston. After practicing medicine some years, he yielded to his convictions to preach the Gospel, and was ordained to the work, October 10th, 1868. Since his ordination he has had two pastorates—one, jointly at Carlowville and Snow Hill, in the neighborhood where he was raised; the other, the position he now fills in Selma, seven or eight miles from the old homestead. This may indicate something of his standing where he is best known. It is also due to say that this is the fifth year of his pastorate in Selma, and that his reputation for ability, industry and efficiency has grown steadily from the first. Perhaps no pastor in the State maintains a firmer hold upon the affections and confidence of his church and congregation. In consideration of his scholarship and proficiency in the ministry, Howard College conferred on him, in June, 1875, the honorary degree of D.D.

Gifted by nature with an ardent temperament, as well as a high order of mental capacities, and enjoying the best advantages in his early training, together with speaking powers that are seldom surpassed, it may well be supposed that Dr. Cleveland on entering the ministry took at once a high stand among his brethren. Much was expected of him, and nobly has he answered these expectations. For, high as was the rank his brethren assigned him when he commenced preaching, he has steadily advanced from that time till now, and to-day no minister in the State occupies a more enviable position, not, to be sure, for those occasional brilliant performances which rather dazzle than edify, but for those solid, earnest, effective ministrations which must ever constitute our best preaching talent. Of all his rare gifts, that is the rarest with which he adapts his sermons to the demands of his field. I believe it is conceded that his church in Selma is the best organized body of the kind in the State, although in this respect something is due his predecessor, Dr. Teague, a man, by the way, whom it would be a credit for any minister to follow and sustain himself creditably.

As a preacher, Dr. Cleveland is lucid, earnest, sometimes impassioned and always edifying. His sermons are well thought out, compact, closely written, and abound in Gospel truth. When he resorts to illustration, (a habit he would do well to cultivate more,) he is quite happy in adorning as well as enforcing the

point he is discussing. An aptness to discern analogies is one of the most useful and commanding qualities a minister can acquire. As a Gospel preacher—I mean a preacher who confines himself to the Book—who never takes time to follow the *ignus fatuus* of “advanced thought,” or mingle in the speculations of the “modern spirit,” and as a laborious pastor, he stands among the first of his State. What he does not introduce in his pulpit ministrations, his people can well afford to live and die without knowing. When a minister wishes to discuss a given subject before his people, it is always best for him to select a text (if he take a text at all) in which that subject is plainly taught; not one which very remotely implies it, and which will give him the opportunity of showing his skill to evolve. And this is just what Dr. Cleveland does. When he announces his text, one knows what he aims to do. In a few sentences he marshals his thoughts and presents the analysis clearly and tersely, so that his audience finds no difficulty in following him to the close. In one sentence, his ministry is adapted to develop the faith and piety of Christians, rather than to gratify the popular thirst for “something new.”

As a writer, (for Dr. Cleveland occasionally writes for his State organ, the *Alabama Baptist*,) he always has something to say. He is quite happy in taking off certain popular views, amusements, usages and customs, which do not exactly square with his views of Christian propriety. A rich vein of good natured irony from his pen impales some of these amusements and customs far more effectually than a serious argument could do. Ridicule is often the most effective weapon to use against questionable amusements and foolish customs, and nobody knows this better than Dr. Cleveland. Most generally he uses some *nom de plume* for his lucubrations; but this is unnecessary, for his friends all know, on reading the first few lines, that if it is “the hand of Esau” that wields the pen, it is “the voice of Jacob” that speaks. The truth is, he is one of the men whose transparent simplicity, candor and straightforwardness will always betray him, however masked in a “*nominis umbra*.”

Let me only add, that Dr. Cleveland is rapidly acquiring a broad reputation for all the elements of commanding usefulness. He is the only successor of that incomparable man, Dr. DeVotie, now of Georgia, who so long swayed so unbounded an influence over the Baptists of Alabama, in calling out their benefactions for our benevolent enterprises. That is a happy art that can collect the largest amount of money for a noble purpose which a given congregation can contribute, and yet leave every man in the best humor, feeling that he has only done his duty.

JAMES NICHOLAS COILE.

JAMES NICHOLAS COILE was born in Oglethorpe county, Georgia, in the year 1828. His father died while he was quite young, but a godly mother taught him “the way of the righteous.” In his nineteenth year he was brought to the knowledge of Christ, and was baptized by Rev. J. H. Goss at Fork Broad River church, Madison county. In his twenty-first year he married Miss Susan McCurdy, of Paoli, who became the mother of seven children. His conviction that he ought to preach the Gospel, grew so strong that he sold his only property, a fine plantation in Madison county, and removed to Lexington, Georgia, to educate himself and his children. The war thwarted this purpose in part, but he sufficiently educated himself to secure great acceptability in his chosen profession, and was ordained at Cloud’s Creek, Oglethorpe county, December 12th, 1862, in his thirty-fifth year.

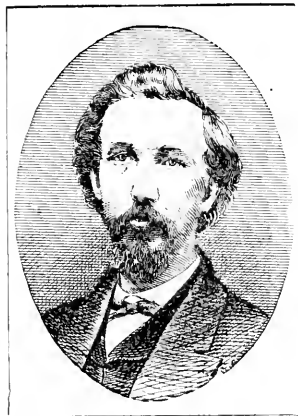
During a ministry of fifteen years he made the Bible his text-book and creed; proved himself humble and unassuming, but faithful; repaired or built houses of



worship wherever he served as pastor; and organized Sunday-schools to complete the work which his diligent labors commenced. He was a thorough business man, and never relied on his profession for a support, but gave himself to the energetic and honorable prosecution of his secular pursuits for the maintenance and education of his household. While thus engaged his right arm was accidentally lacerated in a cotton-gin, which caused a hemorrhage, resulting, after six days of severe suffering, in his death, near Winterville, Georgia, October 24th, 1878.

Those who had the most intimate acquaintance with him, testify that he was one of the best men whom they ever knew. He was governed in all his actions by a principle of right, decided in his convictions, and unflinching in his devotion to truth. Still, he was willing, not only to co-operate with his brethren, but to sit at their feet and learn of them. He regarded ignorance as more than a misfortune—as a sin; and the excellent academy permanently located in his community, was, to a large degree, called into existence and crowned with efficiency by his own untiring energy. He contemned everything mean and low, never stooped to a subterfuge in his life, and always moved on the plane of high and generous motives.

AARON E. CLOUD.



Rev. AARON E. CLOUD, born May 8th, 1828, near McDonough, Georgia, is the son of Levi Cloud and Elizabeth Brown, the latter of whom died when he was only four years old. He professed conversion and joined the Baptist church at McDonough, September 21st, 1847. After a full collegiate course, he was graduated at Mercer University, Penfield, in June, 1852, and on the 28th of the following November, was ordained at McDonough. His first pastorate was that of the Monticello church, in Jasper county, of which, as well as of the Blountsville church, in Jones county, he took charge in the fall of 1853. Toward the close of 1859 he was called by the Jonesboro church, and moved to that village, where he still continues to reside, all the while serving that church as pastor, and preaching in various other places as opportunity permitted.

He has been a useful minister of the Gospel, as the divine blessing on his labors demonstrates. His brethren have honored him by electing him Moderator of the Flint River Association; and his fellow-citizens have manifested their esteem and confidence by twice spontaneously choosing him to represent them in the State Legislature. He has done good service, also, for a number of years, as editor of the county paper, maintaining in its columns a wholesome moral tone, which many conductors of the secular press fail, alas! to do.

Above the average height, he has dark hair and eyes, is amiable in disposition, and in manners mild and courteous. He thinks clearly, speaks openly, acts uprightly; and if his energy equalled his ability and worth, he would fill, and fill well, a much larger space in the eye of his brethren.

He married Miss E. L. Callaway, daughter of Rev. J. S. Callaway, on the 5th of November, 1853, and nine children have been born to them, seven of whom are living.

GEORGE WASHINGTON COLQUITT.

GEORGE WASHINGTON COLQUITT, only son of Wm. T. and Ann Colquitt, was born in Russell county, Alabama, on the 16th of August, 1841. The early part of his life was spent on the farm and in school, his parents being careful to give their children the benefit of the best facilities offered at that time within their means.



Surrounded by a large family of children, whose education depended on their limited resources, his parents found it necessary to seek some locality affording better advantages for this purpose, and they accordingly removed to Carroll county, Georgia, in the fall of 1858, when the subject of this sketch entered "Bowdon College," in his seventeenth year. With his love of books and thirst for knowledge, he readily availed himself of the opportunities given at this institution. Flattering prospects were before him, and plans were already maturing to bring to perfection the hopes of his young heart, when it pleased God to awaken him to a consciousness of his wretched condition as a sinner. Although he was a constant reader of the Bible and had good instructions from a pious mother from youth, he was not convinced that an honest purpose to live uprightly availed nothing, till a sister (the only one of the nine that rests from her labors) joined the church. Upon hearing that she was to be baptized, he laid aside his books and sought peace with God through Jesus Christ our Lord, which he hopes to have realized on the 25th of August, 1859. On the same day he was received into fellowship with Eden church, and the day following was baptized by Rev. George W. Burson.

Full of joy and peace, he longed to tell others of the goodness of God, scarcely realizing that this was an *impression* of the great work of the ministry. Several years passed, during which there was a struggle amounting almost to agony; a conviction of duty and a disposition of the flesh never to yield. Finally, in 1863, the regiment (7th Georgia Infantry) of which he was a member, petitioned the church to grant him license to preach, with a view to his appointment as chaplain. The license was granted, but the War Department did not see proper to make the appointment. On his return home at the close of the war, he was ordained to the full work of the ministry in Eden church, June 15th, 1867. The presbytery consisted of Revs. George W. Burson, George W. Tumlin, James Barrow, W. S. Tweedell, and M. D. Robison.

He took charge of the church at Indian-Creek, immediately after ordination and remained as pastor till the close of the following year. With no resources except his own labor, he taught school in connection with pastoral service two or three years; but failing health and a conviction that a minister should give himself "wholly to the work," induced him to abandon the school-room. After four years' connection with the churches at Bowdon and Carrollton, commencing in 1869, he removed to Heard county, Georgia, and was pastor of Bethel and Western churches, in Heard, and of Antioch, in Troup county; six years at Bethel and five years at each of the others.

In 1877, he received a call from the church at Ramah, Campbell county, and in the hope that the change in location would be an advantage to his health, he came to Palmetto in December, 1877, and is at present, preaching to three churches in Campbell county, and one in Coweta county.

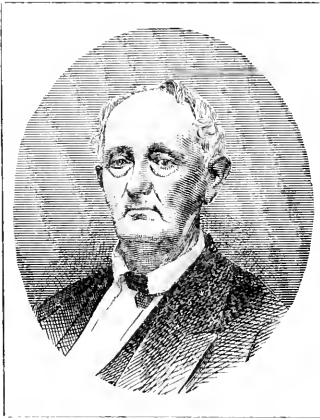
He was married on the 8th of March, 1864, to Miss Mary F. Word, who has shared with him the trials and comforts of a minister's life.

Brother Colquitt's ministry was, at the beginning, unpromising, and therefore somewhat discouraging; and although it has not been marked by a large increase of members, yet it is not without evidence of success. He has the confidence and esteem of his brethren; his piety and exemplary life exert an influence

which greater talent sometimes fails to command. He is firm in his convictions, simple and earnest in his manner.

It has been his aim to commend the truth to every man's conscience, and to show the beauty and efficacy of divine grace in an humble life, consecrated to the glory of God in the salvation of souls.

MARK ANTHONY COOPER.



HON. MARK ANTHONY COOPER was born in Hancock county, Georgia, April 20th, 1800. His parents, on both sides, were Virginians, whose ancestors emigrated from England and Holland to the colony of Virginia. His father and his paternal grandfather were both named Thomas. The grandfather married Sally Anthony, the daughter of Mark Anthony, who came from Holland. The father married Judith Harvey, daughter of James and Sarah Harvey, whose maiden name was Clark, and who was sister to the grandfather of the late James Clark, Esq., of Atlanta. These families all came from Virginia to Georgia; the Anthony family settling in Wilkes county, the Harveys, Clarks and Coopers in Hancock county, on the waters of Beaverdam creek, about three miles above Powelton.

He was schooled at Mt. Zion Academy under Nathan S. S. Beman, and at Powelton Academy under Ira Ingraham. At seventeen years old he entered Franklin College, at Athens, Georgia. On the death of Dr. Finley, the President, he went to South Carolina College, at Columbia, Dr. Maxcy, President. He was graduated there in 1819, with William House Taylor, C. G. Meminger, Franklin H. Elmore, John K. Campbell, William K. Clowney, Joseph T. Simms, and others, as classmates. Returning to Georgia he chose law for his profession, settled in Eatonton, Putnam county, studied law in the office of Judge C. B. Strong, was admitted to the bar in 1821, began the practice of law in Eatonton, with the late James Clark, of Atlanta, for a partner. He subsequently had Sampson W. Harris for a partner.

He joined the Baptist church in Eatonton in 1821, and was baptized by the pastor, Rev. Jesse Mercer.

About the year 1825 or '26, Governor Troup called for volunteers to go to the Florida line and protect the border, now Thomas county, against the Seminole Indians. A regiment was formed under the command of Col. Eyraud Hamilton. He joined that regiment and served throughout the campaign. He was appointed paymaster to the regiment at its close, and paid off the soldiers. He was elected by the Legislature Solicitor-General of the Ocmulgee circuit, successor of Colonel Gibson Clark; served a term of three years; was afterwards nominated by the Troup party of the Georgia Legislature, and ran as their candidate for Judge of the Ocmulgee circuit, merely to concentrate a party vote. This he received, but the party being in the minority, he was of course not elected. He practiced law successfully in the Ocmulgee circuit, under Judges Strong, Cobb, Longstreet and Kennan. He was nominated for Congress on the first ticket of the States-rights party of Georgia, in company with Julius C. Alford, Edward J. Black, Walter T. Colquitt, William C. Dawson, Richard W. Habersham, Thomas Butler King, E. A. Nesbit and Lot Warren. This delegation split after taking their

seats: six voted against Mr. Van Buren and the Democratic party in Congress, and joined Mr. Clay and the Whig party; three of them, to-wit: Black, Colquitt and Cooper, voted with the Democrats in Congress, and in opposition to Mr. Clay and the Whig party. This brought about a state of affairs in Congress by which the three above named representatives from Georgia held the balance of power in the House of Representatives. The six, in electing the Speaker to organize the House, voted for the candidate of the Whig party; the three declined to do so. They also declined to vote for the candidate of the Democratic party, and chose to vote for a States-rights man of their own. The vote of the Whig and Democratic parties being equal, the power of deciding was left in the hands of the three Georgia delegates. Many days were consumed in voting, and no Speaker was elected. An arrangement between Henry A. Wise, of Virginia, and Mark A. Cooper, of Georgia, was made, by which R. M. T. Hunter, of Virginia, a States-rights man and a friend of Mr. Calhoun, was nominated. The Democratic party concentrated upon this nomination, voting for Mr. Hunter with Mr. Wise and the three Georgia delegates, and Mr. Hunter was elected Speaker, and the House was organized.

Mr. Cooper was elected for two terms to Congress. Before he entered on the second term, he was nominated by the Democratic party of Georgia as their candidate for Governor. He accepted the nomination, and thereupon resigned his seat in Congress. His opponent for Governor was George W. Crawford, a schoolmate of his, and a party associate at all times prior to this. Mr. Crawford was elected.

This was about the year 1842. Thenceforward Mr. Cooper retired from political life. He never asked for any official station that he did not get, except that of Superintendent of the Western and Atlantic Railroad after the war. He was superseded in this by a good man from East Tennessee, who refugeeed to Georgia during the war.

He was never defeated for any office, except when put forward and called out by his party. He was never tendered, and never occupied, a lucrative office, or one that was sought on account of the money it yielded. In the year 1877, the people of his district complimented him with a seat in the Legislature of Georgia, as Senator, to fill a vacancy, which he accepted, and served his term out.

About the year 1836, the United States government called on Georgia for volunteers to go to Florida and suppress the war waged by the Seminole Indians. Five companies volunteered in Middle Georgia, and were organized into a battalion. Mr. Cooper was called on to command them, and elected Major. The battalion marched to Florida and served through General Scott's campaign.

While at Eatonton, he, in connection with Charles P. Gordon, called a public meeting of the citizens of Putnam county to consider the policy of building a railroad from Augusta to Eatonton, etc. At this meeting, Mr. Gordon in the chair, Mr. Cooper was called on to explain the object of the meeting. He addressed the meeting accordingly, this being the first meeting called and the first address made in Georgia on that subject. Before any charter was granted, a line surveyed, or a shovel-full of earth thrown for the construction of a railroad, Mr. Gordon and Mr. Cooper were sent to the Legislature from Putnam. During that session the first charter for the Georgia Railroad, drawn by William Williams, then of Eatonton, at the instance of the Senator and Representatives from Putnam, was granted and enacted by the Legislature.

He followed up this subject until the Georgia Railroad was built to Athens, to Madison, Covington, Decatur, Atlanta, and afterwards, by the State, thence to Chattanooga.

He built with his own means a branch railroad from the State road up the Etowah river to Etowah. He was mainly instrumental, as president of the road, in negotiating for the successful building of the Van Wert, now Cherokee, railroad to the place now called Rockmart. He drew and procured the passage of the act which changed the name from Van Wert to Cherokee Railroad, giving to the incorporators the privilege of extending it eastward from Cartersville to make a connection with a road to Washington City and New York, making thereby the nearest approximation to an air-line, and the shortest route from New York to New Orleans.

While in Putnam county, he organized a company and furnished a plan for a cotton mill, one of the first in Georgia, called the Eatonton Factory. After this, having converted all his means into cash, and having procured a charter, he established a bank at Columbus, Georgia, with a capital of \$250,000, with a select company of choice stockholders. He controlled and directed this institution for four or five years, in the midst of the bank suspensions of 1837-38-39, without loss to the stockholders, paying them a dividend annually of sixteen per cent., leaving a bonus of sixteen per cent. to be divided. He closed the business, and paid to each one the money paid in for stock. Having selected Cherokee, Georgia, as his home for life, he built up the Etowah Iron Works and Flour Mill, with a capital of \$500,000. The iron works consisted of two blast furnaces, a foundry for hollow ware and machinery, a rolling mill for merchant iron, and nail factory; a merchant flouring mill, with a capacity of 250 barrels of flour per day, being the first establishment of the kind in the State of Georgia.

He was the first to open the coal mines in Dade county and on the Tennessee river, for shipment for manufacturing purposes in Georgia. What he did in the course of manufacturing is before the country. He organized and founded the State Agricultural Society, the objects and ends of which are set forth in its primary constitution drawn by himself. He presided over its affairs for a series of years, during which it was successfully conducted. He has been for nearly forty-five years trustee of the University of Georgia, and was a trustee of Mercer University at its organization.

Throughout this long, useful and distinguished career, Mr. Cooper has retained his connection with the Baptist denomination, belonging successively to the churches at Eatonton, Columbus, Gainesville, Etowah, and Cartersville, at which latter point his membership now is. He has at all times been an advocate of the temperance cause, and was a member of one of the first societies for its promotion in Georgia, organized fifty years ago, by Rev. Dr. Sherwood. He has been a uniform supporter of missions, at home and abroad, and became a life member of the American and Foreign Bible Society, so ably advocated in Georgia, half a century since, by Rev. Dr. McClay. Through life he has been an active and zealous friend of Sunday-schools, organizing, teaching, superintending, whenever needed. He has contributed freely to the support and advancement of Christianity, by aiding to maintain the ministry, organize churches and build houses of worship. At Etowah he found the responsibility resting mainly on himself, procured the organization of the church, located it at a cost of \$1,000, built a house for it with room for a day-school, and paid the preachers, with but little help. This church prospered until the Federal army dissolved it; not, however, until it was blessed by the promise of a useful, talented and devoted Christian minister, Rev. Zephaniah D. Roby, of Alabama, then a clerk at Etowah, whose gifts were manifest to the brethren. He has repeatedly been called to serve the churches as Moderator, and to represent them in Associations and Conventions.

W. H. COOPER.



An Englishman, by the name of George W. Cooper, came to America about 1835, and lived successively in Philadelphia, New York, Baltimore, Raleigh, Charleston, South Carolina, and Augusta, Georgia. From Augusta he moved to Hancock county, where he married Miss Charity Reynolds. Afterwards, in 1840, he moved to Lee county, where he lived until his death, in 1875. A skilful mechanic, he possessed an inventive genius and a remarkable memory: he could repeat poetry by the hour, and was especially fond of Burns. His conversational gifts

were extraordinary; hence, his company was much sought after, and, as he had travelled nearly all over the world, and delighted to narrate his experiences, whenever he engaged in conversation a crowd gathered to listen.

This gentleman and his wife were the parents of the subject of this sketch, Rev. W. H. COOPER, who was born in Lee county, January 15th, 1842. He was taught in the ordinary schools of the country until 1860, when he entered Mercer University, at Penfield, remaining nearly two years. Suffering caused by the amputation of an arm compelled him to abandon his studies and retire from college. However, he returned afterwards and spent a short time in studying theology, under the instruction of Dr. N. M. Crawford, after which he taught school in different localities for ten years. In 1850 he had publicly professed his faith in Christ, and joined the visible church at Palmyra, but recollects no particular time as the date of his conversion. From childhood he was reared under the influence of a good Sunday-school, and as far back as his memory reaches, felt love for the Saviour and distaste for sin. As he grew older, he became addicted to no bad habits, and always wanted to serve the Saviour. He was blessed with a faithful Sunday-school teacher, whose daily prayer was that he might become a minister of the Gospel; and when, in the course of time he did so, and preached his first sermon, that teacher came forward at its close, and with thankfulness tearfully acknowledged the answer to his prayers.

He was ordained in September, 1865, and since that period has been pastor of various churches in southwestern Georgia, including Pine Bluff church, in Dougherty county, Palmyra and Bethany churches, in Lee county, Mount Enon, in Mitchell, Bethel in Baker county, and also at Cuthbert and Fort Gaines. Cuthbert is now his place of residence, he having moved there in 1880.

For three years he was the public school commissioner for Dougherty county. For several years past he has been clerk of the Fowl Town (colored) Baptist Association, at the earnest request of both ministers and laymen, and wields a strong and healthy influence among the colored Baptist churches of his region.

Since the organization of the Bethel Sunday-school Association, he has been its active and efficient President, and under his leadership the Sunday-school work of that Association has progressed favorably and rapidly.

He has been twice married; the first time to Miss Lizzie A. Ryals, on the 1st of August, 1862; and the second time to Miss Rebecca A. Reynolds, on the 14th of January, 1868. By the latter marriage he has two sons and one daughter.

Mr. Cooper is a good preacher, is pleasant and affable in his manners, and sociable in his disposition. He is of medium height, with a light complexion, hazel eyes, and dark hair and beard, with a heart devoted to the service of Jesus, endeavoring to make himself as useful as possible in the Master's cause.

T. B. COOPER.

Born, reared and educated in Georgia, Rev. T. B. COOPER has led a life of usefulness and Christian dignity. As a writer, preacher, college professor, college president, and an agent for missions, he has sustained himself well, and is universally respected for his qualities of head and heart. He was born December 26th, 1824, in Montgomery county, and in boyhood had the advantage of tuition under such instructors as P. H. Mell, Milton F. Bacon and Wilson C. Cooper. He took regular courses in the literary and theological departments of Mercer University, and received the customary degrees in both; in the first in 1849, and in the last in 1851. Converted and baptized at Wade's church in 1845, he was ordained at Savannah, February 9th, 1852, and since then, together with employment in various other departments of useful labor, he has served as pastor the Waynesville, Brunswick (where he organized the church and secured the building of the house of worship), Wade's and Little Ogeechee churches, in this State. He



filled the chair of *Belles Lettres* in the Georgia Female College, at Madison, from 1857 until his relinquishment of that position in 1860, to become President and proprietor of the Marietta Female College; and in 1863 was made Professor in the female department of the Washington Association High School, at Linton, Georgia.

Being solicited to assume the agency for Foreign Missions in Georgia, he did so, and from 1866 to 1871 performed effective work in the interest of our Richmond Board. He is now pastor of the Little Ogeechee church, Screven county, of which he took charge January, 1876, and frequently sends an able article to one or the other of our religious papers. He is a strong and weighty writer, and deals telling blows when battling for truth and uprightness, against error and evil.

In personal appearance he is of medium size, light complexion, gray eyes and hair, with a dignified and reserved manner. He married on the 20th of May, 1856, at Penfield, Georgia, Miss Carrie A. Stow, but his only two children—both boys—died within one week, in Athens, Georgia, 1862, at the ages of three and five years, of diphtheria.

GEORGE F. COOPER.



Rev. GEORGE F. COOPER was born July 31st, 1825, in Wilkes county, Georgia. In 1828 his parents removed to Harris county, of which his father was one of the first settlers. Here he grew up, receiving only such an imperfect academic education as was attainable in that part of the country in those days. Here he studied medicine with one or two physicians, and then went to Lexington, Kentucky, for his first regular course. He was graduated in Philadelphia, at the Medical College, in 1845. After his graduation he returned to Georgia and commenced the practice of his profession in Perry, Houston county, and in July, 1846, was married, near Perry, to Miss Cornelia I. Staley. In the winter of 1847-48, Dr. Cooper returned to Philadelphia for a supplementary course in medicine. He spent

the winter of 1850-51 in New Orleans, in the great Charity Hospital of that city. Subsequently he returned to Perry, where he practiced a few years, when he moved to Savannah. A year or two later he moved to Americus, Sumter county, Georgia, where he continued in the practice of his medical profession until he commenced preaching in 1856. He was called by the church at Lebanon, ten miles from Americus, and was ordained in Americus, the presbytery consisting of Revs. B. F. Tharp, H. C. Hornady, who was at that time pastor of the Americus church, and W. T. Brantly, D.D., of Atlanta, who preached the ordination sermon. He served this church one year, and the following year had charge of the church at Fort Valley.

In 1859 he was called to Dalton, Georgia, where he remained two years. He was chosen as pastor by the church in Americus in 1861, but preached for a few months only, when he entered the Confederate service as senior surgeon of Lawton's (afterwards Gordon's) brigade, which position he filled until the close of the war. In 1865 he served the church in Albany, Georgia, but was recalled to the Americus church the next year. From that time he preached for this church nine years consecutively, never, however, entirely relinquishing the practice of medicine.

In 1874 he resigned the pastorate, and for two years devoted himself wholly to his medical profession, but being recalled to the church in 1876, he served it again for two years.

On the 14th of March, 1878, he was married, for the second time, in Rochester, New York, to Miss Carrie M. Kendrick, a daughter of Professor A. C. Kendrick, D.D., of Rochester University.

In 1879 he once more resigned the pastorate of the Americus church, and from that date until the present has given all his time to the practice of medicine.

As a preacher he is doctrinal, being pre-eminently a man of one book—the Bible—of which he has not only studied the letter but imbibed the spirit. He is an easy, fluent and graceful speaker, and when fully aroused he preaches in demonstration of the Spirit and of power. He is a man of clinging faith, honesty of purpose, faithful to his convictions, and contains in himself much of the stuff of which martyrs are made. He could die for the truth, and rejoice in the dying. His unblemished character for probity as a man and purity as a Christian, and the vigor and poise of his intellect, make him one of the strong men of our Baptist brotherhood. He is incapable of anything small, being a man put up, in every sense, on a grand scale; and whatever he is, he is to the core.

It is much to be regretted that gifts so shining, and at the same time so solid, should be, in part, lost to the denomination, for he is a positive force anywhere you may place him. He is, in one respect a child, that is, in malice, while in understanding he is a full grown man.

Few men have made more impression on those with whom he has been associated than George F. Cooper; and it may almost be truthfully said of him, "none know him but to love him, and none name him but to praise."

He wields the pen of a ready writer, and his contributions to the religious press show him to be a man of decided opinions, holding no views which he has not thought out for himself with manly independence of mind, and utterly devoid of all the elements which go to make up the Trimmer. While richly endowed with those that enter into the composition of the Reformer. Whether by speech or by pen, he deals fearless and telling blows against what he holds to be error; and yet such is his transparent sincerity and his kindness of spirit, that many of his most attached friends are found among those from whose theological creed and ecclesiastical system he dissents with most emphasis. He is a man to wish for as a foe—for he will be an honorable one, or as a friend—for he will be a steadfast one; and he is neither friend nor foe, except at the behest of truth and right.

ALFRED CORN.

In the early part of this century, in the State of North Carolina, a child used to preach, in a childish way, from a childish pulpit to a childish audience beneath the shade of a plum-tree. As serious as deacons sat the juvenile audience; as solemn as an old divine the speaker demeaned himself. In after years he became a preacher in reality, by whom hundreds have been baptized, and through whose instrumentality thousands have been converted. His name is ALFRED CORN, and he was born January 19th, 1817, in what was originally Buncombe county, North Carolina.



It was not until his 19th year that he became a subject of regenerating grace: even the day and place are known. It occurred on the 22d of June, 1837, at Waynesville, North Carolina. In September, 1841, he and his brother John joined the Baptist church at Macedonia, Towns county, Georgia, and were baptized by their own father, Rev. Adam Corn, whose ministry extended through a

period of seventy years. Of that church the elder son, John, was afterwards pastor, becoming a preacher of great power and success, and rising to such a height in the esteem of his brethren and fellow-citizens that, before his death, he was elected Moderator of the Hiwassee Association, and a member of the Georgia Legislature.

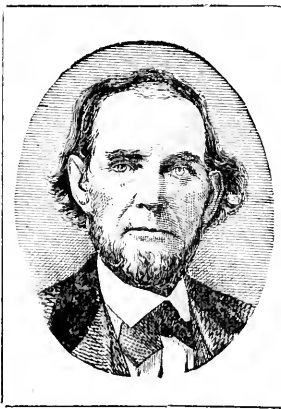
The younger son, Alfred, was ordained at Antioch church, Union county, Georgia, in October, 1850; in the meantime having married Nancy T. Cook, who for more than thirty years has proved herself a pious and devoted co-worker with her husband.

During twenty-two years of his ministerial life Rev. Alfred Corn was a faithful and laborious missionary, under the appointment, first, of the Hiwassee Baptist Association, Georgia, then, of the Domestic and Indian Mission Board (now the Home Mission Board), of the Southern Baptist Convention, and, lastly, of the State Board of the Georgia Baptist Convention. A large part of his missionary labor was expended among the Cherokee Indians in western North Carolina, to whom he preached through an interpreter, and many of whom were converted. In addition to his work in this department, he has served various churches in North Carolina and Georgia, as pastor in one of which, the Union church, Towns county, Georgia, he has toiled successfully for twenty-seven years.

As a pastor, he has been single-hearted and true; as a minister, kind and sympathetic; and as a speaker, able to satisfy the majority of intelligent people. He has an honorable record as a peace-maker, and his standing among his brethren is such that he has been twice elected Moderator of the Hiwassee Association, Home, Foreign and Indian missions, and the Sunday-school, all are ardently promoted by him, and of late he has been wielding a happy influence in holding ministerial institutes, under the direction of the Hiwassee Association, for advancement in knowledge and in grace for the work of the ministry.

His life has been usefully spent in preaching the Gospel, in building up and establishing churches, and in extending and perpetuating the Redeemer's cause and kingdom in the world.

J. H. CORLEY.



Of Welch descent, on his father's side, and of Irish on his mother's, Rev. J. H. CORLEY was born in Edgefield district, South Carolina, October 2d, 1824. At seven or eight years of age he moved, with his father, to Augusta, Georgia, where he attended school for three or four years. His father then moved to Macon, Georgia, and it was during his residence there that he obtained hope in Christ as his Saviour. The great meteoric shower in 1833 spread general gloom over the inhabitants of the city and country, and seriously impressed him in reference to the salvation of his soul. After remaining for weeks under the dark cloud of conviction and contrition, deliverance came, and he found peace and joy in believing. Soon after this experience of divine mercy, he was placed in charge of his father's wagons and teams, and for many months engaged in hauling freight from one point of the

State to another, being, in consequence, introduced to the companionship of a very vulgar and profane class of society. The result, however, was, that he became thoroughly disgusted with profanity and vulgarity, instead of acquiring the pernicious habits of his associates.

About 1835 or 1836 his father settled in the country, between Jonesboro and Atlanta. There he resided ten or twelve years, joined the church at Tanner's, by baptism, was married, and commenced preaching. His marriage to Miss Julia A. Youngblood occurred on the 28th of January, 1844, and he was licensed two days afterwards. For nearly two years he suffered great distress of mind because, while feeling it his duty to enter on this great work, he knew himself to be unprepared for it. Providentially, near the close of 1845, Elder L. Towers offered to educate him, either at Mercer University, Cave Spring, or his own private school, Eusebia Institute. The last place was selected, and the three following years were spent at school, he being then a married man and over twenty years of age. In 1848 he moved with his little family to Coweta county, and took charge of a small academic school, at the same time preaching to a number of churches in the country around. He was called to ordination by the Moriah church, in Coweta county, and was ordained on the 28th of May, 1848, by Elders Joshua S. Callaway, George B. Davis, Trustin Phillips and Joel C. Tommy. His ministry was quite successful, and he baptized many converts, the Lord blessing him in his official labors and in his secular affairs. Here he spent several happy and prosperous years, both in his home, on a little farm on Key creek, and in his churches roundabout. In an evil hour for himself he bought a farm on Flint river and moved to it in the winter of 1852-53. The result was disastrous in the extreme, for within a year he lost his two children by sickness, and his home, besides being involved in debt to the amount of two or three thousand dollars. For him those were dark and dismal days. Removing to McDonough, he entered into a law partnership with Colonel L. T. Doyal, and, had conscience permitted an abandonment of the ministry, might have retrieved his fortunes; but he could not feel content outside of the sacred duties to which he had dedicated himself. So he accepted a call from the Forsyth church and two neighboring country churches, and, in that beautiful and refined village, spent two years pleasantly, and, it is to be hoped, profitably.

An invitation by the church at Eatonton, Putnam county, caused him to leave Forsyth and take charge of that church in 1856. Four years were very agreeably passed by him in Eatonton, preaching, besides, to two country churches; but his health failed; it being supposed by his friends that he was the victim of rapid consumption. Partly in the hope of being benefited by travel, and partly to visit a brother, he undertook a trip to Texas, where he remained some time, returning in the summer of 1860. When the war came on he entered the army and remained over a year. We find him in the winter of 1862-63 settled on a small farm ten miles west of Buena Vista, but preaching every Sabbath in the month to some one of the various churches near. Those were stirring times. Most of our able-bodied men were in the army. Food was scarce; the comforts, and even the very necessaries of life were hard to obtain; and they who engaged in the manufacture of useful and necessary articles were not only public benefactors, but found it a sure means of support. Reading aright the stern lesson of the hour, that it was incumbent on men to put forth every energy in almost every direction, to make a living, Mr. Corley conducted a tan-yard, and engaged in the manufacture of shoes on his farm, Glenalta.

His life was without further change during and after the war, for about ten years, when, in the winter of 1871-72, he moved to Dawson, on the Southwestern railroad, and took charge of the church there, at the same time preaching to the church at Fort Gaines. During the five years in which he thus preached, many valuable members were added to the membership of both churches. He withdrew from their pastorate in 1877, that he might enter on mission work among the freedmen, in which he is still actively and usefully engaged, though he is preaching again, at the present time, to the Fort Gaines church.

We have thus rapidly followed his ministerial course for thirty years, in which he has proved himself an able, sound and successful preacher of the Gospel, in acuteness and profundity below none of his brethren, and as staunch a Land-marker as can be found anywhere. During these years he has baptized about 3,500 persons as the result of his labors. His preaching is characterized by a rare commingling of marked imaginative and logical power, the one giving

solidity to his trains of thought, and the other clothing them with beauty; while both are instinct with the sensibilities of a heart kindled to ardor by the sublime truths of revelation, and melting in tenderness over the spectacle of human guilt and wretchedness. The lines of partition between the man and the orator, which are recognized with pain wherever they force themselves on the attention, largely fade out in his case; and, if by neglecting "the rhetorician's rules" he has lost somewhat of distinction, he has gained abundantly in the better quality of effectiveness.

WILLIAM DRAYTON COWDRY.



On the night of Wednesday, March 15th, 1864, near Blakely, Georgia, Rev. WILLIAM DRAYTON COWDRY, at the age of 61, without a groan or gasping breath, yielded up his spirit to God.

For many years Mr. Cowdry was a pious, laborious and successful preacher and educator in Georgia, having moved here from South Carolina, just after his graduation from the State University at Columbia.

He was born April 1st, 1803, in Edgefield district, South Carolina, and was the second son, the fourth and youngest child, of John and Ann Cowdry. His mother was formerly Miss Ann Moore, whose father, a revolutionary soldier, was, in a most dastardly manner, shot down in his own yard by tories, when on a visit home from the army. His grandfather, Savage B. Cowdry, came over from the British Isles with an only brother, in Colonial times, settled near Boston, shared in the troubles and privations of the country previous to the Revolution, and participated in the eventful act of casting the tea overboard in Boston harbor. After the lapse of years, when peace again blessed the land, the families of the two revolutionary patriots moved southward, the one to Virginia and the other to South Carolina, Mr. John Cowdry finally settling in Edgefield district, South Carolina, and dying when his son, William Drayton, was two years old. The widow afterwards became the wife of Mr. John Mason, but continued to reside at the same place, bringing up two families of children and educating them at the village school.

In youth William was of a lively, genial disposition, always polite and ever manifesting a special regard for older persons, and a peculiar kindness for the afflicted. Though fond of pleasure and amusements, especially of dancing, he was a constant attendant on divine worship, and under the influence of a Christian mother's love, he was by the grace of God led to "the fountain for sin and for uncleanness," in which guilt loses all its stains. It was during a revival period, when God's Spirit seemed to be poured out generally on the churches in that section. He had become thoroughly awakened and penitent, and at length found the peace of forgiveness, which never afterwards forsook him. Solemnly determined to break the subtle bonds in which the love of pleasure had enchained his soul, he surrendered himself unreservedly to God, trusting in the grand, dear truth that "there is life for a look at the Crucified One." He was baptized, and united with the church at Edgefield. This was previous to 1820, when, at seventeen, he entered the State University, whence he was graduated with honors, receiving two diplomas, one for his general course, and one for excellence in the languages.

After graduation, he selected teaching as his profession, and choosing Georgia for his field of labor, opened a male school in Greene county. There he remained for two years, marrying Miss Selah G. Janes, daughter of William and Selah Janes, of that county, in April, 1832.

Becoming convinced that it was his duty to preach the Gospel, he pursued a theological course at Mercer University, on completing which he was licensed and duly ordained, in 1834 or 1835. He next resided for two years at Crawfordville, preaching to two churches, and then moved to northwest Georgia, where, for two years, he dwelt at Cedartown, and then settled permanently at Cave Spring. There he spent sixteen or eighteen of the happiest, most useful, and by far most laborious years of his life, between the ages of 35 and 55. He made for himself there a home where he ever gave a hearty welcome to friend and stranger; where, on the poor, the orphan and the afflicted, he bestowed the cheerful hospitalities and kindly charities their cases might demand; and where, to inexperienced youth and unprotected age, he gladly rendered all necessary service. There for him many hopes dawned brightly, and attained the effulgence of noon-tide glory, but faded away amid the sombre shades of disappointment, and set in night. Of thirteen children whose coming gladdened his heart, seven were cut down in infancy by the sickle of death, while one fell on the murderous slopes of Gettysburg; yet, believing that God had bound them all in his own golden sheaves, he murmured not, but resigned them uncomplainingly to the Wisdom and Sovereignty which are Love.

During the years in which he lived at Cedartown, and Cave Spring, Mr. Cowdry was actively engaged in his two-fold vocation of instruction. As pastor of the Cave Spring church, principal and trustee of the "Hearn School," and also principal of the "Female High School," he occupied very responsible positions. In these positions he sustained himself successfully, acquiring an exalted reputation as an educator. He taught for ten years, but overtaxed energies yielded, his health failed, and he reluctantly felt compelled to close his school. Independent of other occupation his farm afforded him a competency, and he was therefore enabled, during his stay in northern Georgia, to preach gratuitously to two or more churches all the while, besides bestowing the most of his income from teaching on religious, educational or charitable purposes. This was done, however, modestly and with humility, through a sincere desire to do good, and not for vain-glorious ends.

A year or two after he had retired from the school-room, becoming alarmed on account of his wife's health, he spent a winter in Early county, Georgia, with his brother-in-law, Mr. James Shackelford. This led to his settlement in Early county, nine miles southwest of Blakely, the following winter, December, 1856. Though deeply pained to leave his old home, with all its dear ties and associations, yet he soon found he had come into a field where opportunities for usefulness opened in all directions, inviting him to new vigor, to unceasing occupation and to bountiful harvests. Uniting with the Macedonia church at Blakely, he entered at once heartily into the service of Zion, and soon organized a church, near by, of which he remained pastor until his death, at the same time conducting the education of his children. When the war came on, he gave to the Confederate cause two sons, the younger not yet twenty-one, and regretted that age and ill health robbed him of the privilege of serving as chaplain. It is but just to record, however, that he did not favor secession until all hope of reconciliation was gone; then, believing his to be the injured and offended section, he was ready to sacrifice all in its defence. During the war to the time of his death, he did everything in his power to alleviate the sufferings of our soldiers in the field, and of their families at home; counting the gain of this world naught, he was rich in the blessings of the widow and the orphan.

Towards the end of 1863, his health began to fail rapidly. Still he ceased not to preach, sometimes taking long rides in the week to do so, and returning to fill his own pulpit at Zion on Sabbath, although so feeble as to require assistance to and from his carriage. When prevented from meeting his last appointment at one of his churches, about a week before his happy release from suffering, he remarked to his wife, "I feel that my work on earth is ended, and I am becoming anxious to go. But I try not to be impatient, for I want to be resigned to the will of the Lord." He evinced neither fear nor regret, except on account of leaving his family without any immediate earthly protection, having lost one son in the war, and the other being still exposed to its dangers and horrors,

while communication was almost impossible. But the anchor of his hope proved sure and steadfast; he did not distrust an allwise and beneficent God.

On the night of his release he was sitting beside his wife before the fire, conversing, when, after a moment's silence, his head, with its silvery coronal, suddenly drooped on his pulseless breast, and he sat as one dead. Being placed in bed and restored to consciousness, he conversed rationally about his swoon and the possibility of its return. "If," said he, "it should prove but a temporary suspension of the vital faculties, and God saw fit to restore me to my family, I would give thanks for his great goodness, and still trust his wisdom and power; but if it should be *death*, then I would praise Him for the sweet security I enjoy by faith in Christ, and for the perfect happiness I anticipate on my release from mortality." Thus he talked for half an hour; then suddenly assuming a sitting posture, he exclaimed, "I feel it coming on again!" With these words, he quietly and sweetly "fell asleep in Jesus." Thus ended the earthly life of one of the most earnest, devoted, humble and constant Christian ministers who have adorned the annals of Georgia Baptists.

Mr. Cowdry's distinction rested chiefly on his highly creditable abilities as an educator. His preaching was always sound and good, full of the marrow of the Gospel, and fragrant with its love: but, as he preached to do good rather than to make a display, or to exhibit the learning he possessed, his sermons were quiet, plain, unostentatious, imbued with intelligence and with a gentle, glowing spirit, and devoid of all rant and vehemence. He was a preacher that everybody loved, because of his Christ-like spirit, unassuming manners and sincerely humble piety; and as he readily adapted himself to the capacities and requirements of his hearers, his sermons were usually heard gladly and with profit. As a speaker he possessed an agreeable voice and delivery, with a happy facility of expression. His style was clear and pointed, sometimes adorned with illustrations, but never encumbered by too much minuteness. As a minister he devoted no little time to careful and earnest study, that he might be able rightly to divide the word of truth, which he endeavored to do conscientiously, with candor, gentleness, love and humility.

In his family he ever maintained the mild but powerful rule of love, which was never robbed of its force and dignity by any affectation of either authority or affection. His whole life was but a happy illustration of the Christian graces in combination and balance, no characteristics assuming undue prominence, unless, perhaps, humility and generosity. In personal appearance he was neat, dressing simply, with no article of adornment. His figure was of medium height, erect and symmetrical, and his movements were naturally graceful, but energetic. He had a well-formed head, a face slightly oval, broad, high forehead, with brows well-marked and gently arched, and a Roman nose. His mouth was finely cut, expressing firmness united with tenderness. His eyes were not large but well-formed and of a steel-gray color, with an expression almost stern, when he was absorbed in serious thought, but soft and bright when he discoursed on a subject calculated to awaken any tender emotion. His complexion was fair, and his hair, which was originally nearly black, and always soft and curling about the neck and temples, became gray before he was forty, and gave him the appearance of being much older than he was.

WILLIAM CAREY CRANE.

WILLIAM CAREY CRANE, D.D., J.L.D., was born in Richmond, Virginia, March 17, 1816. Of his father the "Biographical Cyclopaedia of Representative Men of Maryland and District of Columbia" gives the following account: "William Crane, a well known merchant of Baltimore for thirty-two years, was born in Newark, New Jersey, March 6th, 1790. His parents were Rufus and Charity (*nee* Campbell) Crane. He was a direct descendant of at least three of the small band who came from Connecticut in 1666, and began the settlement of Newark. One of these, Jasper Crane, was the first magistrate of the town; and another was Captain Robert Treat, who went back to Connecticut and became Governor of the Colony. Captain Treat distinguished himself in the Indian war, and presided in that



celebrated assembly in which, the lights being blown out, the charter of the Colony was spirited away and hidden in the 'Charter Oak,' frustrating the schemes of Edmund Andrus and King James II, to take it from them. Mary Treat, the daughter of Captain Treat, married Azariah, the son of Jasper Crane. She inherited her father's land in New Jersey, and on this land William Crane lived in early life. During the Revolutionary war, while Rufus Crane was fighting for his country, his house in Newark was burned by the Tories, and he was afterwards unsuccessful in business." The mother of William Carey Crane was Lydia Dorsett, of a family connected with the Walls and Stilwells, of New Jersey, tracing their lineage far back to an honorable ancestry in England.

His early teachers in Richmond, Virginia, were Henry Keeling, Thomas H. Fox, William Burke and Rowland Reynolds. His earliest recollections of preachers are connected with Andrew Broaddus, John Kerr, John Courtney, Robert B. Semple and Jeremiah B. Jeter. It was his lot to have heard in the Constitutional Convention of 1829-30, Benjamin Watkins Leigh, John Randolph, John Tyler, Chief Justice Marshall, James Monroe and James Madison. Before he was thirteen years of age he had committed to memory all the essential parts of Ruddiman's Latin Grammar, and translated the Colloquies of Corderius, Latin selections from the Old Testament, Cæsar, Ovid and Sallust's Catiline and Jugurtha. At fifteen years of age he was sent to Mount Pleasant Classical Institution, Amherst, Massachusetts, with his brother, A. Judson Crane. Among his classmates at Amherst were James Roosevelt Bayley, late Archbishop of the Roman Catholic Church, Baltimore, and Henry John Van Lennep, missionary of A. B. C. F. M. to Constantinople.

He connected himself with the Second Baptist church, Richmond, Virginia, July 27th, 1832, under the ministry of James B. Taylor, D.D. In October, 1832, he was one of the first fourteen students of the Virginia Baptist Seminary (now Richmond College), at the opening of its first session. In this connection he remained for more than a year, under the instruction of Rev. Robert Ryland, D. D., and earnestly pursued the course of classical studies which he had commenced in the Richmond academies and seminaries. For two years he was a student of Columbian College, Washington City, District of Columbia, receiving his A.B. and A.M. from that institution. He pursued literary and theological studies for three years and a half in Madison University and the Theological Seminary, Hamilton, New York. Thomas J. Conant, Asabel C. Kendrick and

Barnas Sears were his instructors. He ranked with the foremost in collegiate and theological studies, although among the youngest students at Richmond, Washington City and Amherst. At twenty-one years of age he was elected a Professor in Richmond College (then Virginia Baptist Seminary), but preferred a position in Talbotton, Georgia, where he was associated with Robert Fleming in a classical school, from November, 1837, to February, 1839. During this time he became acquainted with the principal ministers of Georgia, and was appointed to preach in the chapel of Mercer University at the December examination, 1837, and before the Georgia Ministers' Meeting at Macon. He preached occasionally at Thomaston, Greenville, and various country churches. He was licensed to preach by the Second Baptist church, Richmond, Virginia, November, 1834, and was ordained by a presbytery called by Calvert Street Baptist church, Baltimore, September, 1838. In June, 1838, at Rochester, New York, he was married to Miss Alecta Flora Galusha, daughter of Martin Galusha, and grand-daughter of Jones Galusha—for nine years Governor of Vermont, grand-niece of Martin Chittenden—for two years Governor, and great-granddaughter of Thomas Chittenden—first, and for nineteen years, Governor of Vermont. Mrs. Crane lived one week over two years. She was well educated, gifted, witty, vivacious, and in thorough sympathy with her husband. A granite obelisk in Mount Hope cemetery, New York, marks the spot where her mortal remains await the resurrection.

On his 23d birth-day (March 17th, 1839), W. C. Crane became pastor of the First Baptist church, Montgomery, Alabama. His ministry was remarkably popular, and soon placed him among the first Southern Baptist pulpit orators. The church nearly tripled its membership between March, 1839, and March, 1842, when, on account of loss of voice, he left Alabama and returned to Virginia. For two years he travelled, mainly on horseback, in Virginia and District of Columbia, as general agent of the American Tract Society, collecting funds and superintending the work of colportage. In August, 1841, he was married at Rome, New York, to Miss Jane Louisa Wright, a young lady of rare accomplishments, and a worthy member of the Presbyterian church. Death closed this happy connection at Richmond, December 26th, 1842. For a few months, in 1844, he was a Professor and Financial Agent in Union University, Murfreesboro, Tennessee, and associated with R. B. C. Howell, D.D., at Nashville, in conducting *The Baptist*, continuing for nearly two years as co-editor of that journal. He visited Columbus, Mississippi, in December, 1843, and in July, 1844, became pastor of the Baptist church in that flourishing city. This position was commanding. The community was intelligent, and reflected the best influences of the society then controlling public sentiment in the Southern States. When he closed this pastorate, the church had increased nearly three-fold under his ministrations. While in Columbus he married, at Mobile, Alabama, Miss Catharine Jane Shepherd, his present wife, a native of Richmond county, Virginia, remarkable for beauty, fascinating manners and fine endowments, and connected with some of the best families of Virginia and Alabama.

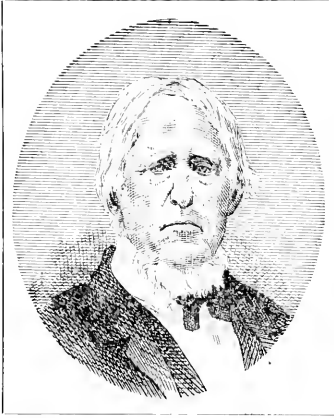
For two years he served the Vicksburg church, and two years more the Yazoo City church as pastor—both very hard fields, but increasing his reputation for ability, fidelity and success in the cause of Christianity. For a year and a half he conducted the Yazoo Classical Hall, and from January, 1851, to January, 1857, was President of the Mississippi Female College, Hernando. The last-named institution commenced its existence under his care. Over two hundred and fifty young ladies were here educated under his Presidency. At the same time he was pastor of the Hernando church, to which there were large accessions during his six years' pastorate. It is remarkable that after the origin of the University of Mississippi, the first three anniversary orators were Henry Stuart Foote, William Carey Crane, and Jefferson Davis. From 1859 to 1860 he was President of Semple Broaddus College, Centre Hill, Mississippi. He gathered a large number of students from three or four States, and as agent secured about sixty thousand dollars for its endowment. Railroad facilities enabled him to discharge college duties, and also to meet regular ministerial appointments at Centre Hill, Cold Water and Oxford, Mississippi, and New Connah, Tennessee.

For nearly seventeen years he resided in Mississippi, and besides his active duties as president and pastor, was co-editor of the *Mississippi Baptist* for two years; Corresponding Secretary of the Mississippi State Convention six years; President of the Convention two years; and Moderator of the Cold Water Association two years. Between 1840 and 1880 he was tendered pastorates in New York, Tennessee, Alabama, Virginia, Georgia, Louisiana and Texas, and the Presidency of six colleges and six female seminaries. From February, 1860, to May, 1863, he was President of Mount Lebanon University, Louisiana, which from ninety, increased to one hundred and seventy during his administration. He was also pastor of Mount Lebanon church, giving it two Sundays' labors, and other churches the remaining Sundays. During the same period he was co-editor of the *Louisiana Baptist*, Moderator of the Red River Association, and President of the Louisiana Baptist State Convention. In July, 1863, declining a call to Houston Baptist church, he accepted the Presidency of Baylor University, and the pastorate of Independence church.

He has formed friendships in his pastorates as tenacious as life; has preached nearly four thousand sermons, delivered at least fifteen hundred addresses and lectures, and been the means of bringing over one thousand persons into the church, one hundred and twenty-one of whom he baptized in 1879. When he assumed the Presidency of Baylor University, the majority of the Baptists in Texas regarded the institution as dead. Public feeling was in large measure alienated from it. Where decided opposition did not prevent its success, apathy chilled the ardor of those who should have been its friends. In dismantled buildings, without sash or glass, without doors, without floors, without fences and without money, William Carey Crane undertook to put Baylor University on a firm footing, expending a large portion of his patrimony, and obtaining means sometimes by writing for periodicals, and by lectures, and using his ministerial salary to keep the institution above water. It has required nerves of steel and indomitable will, imperturbable patience and heroic self-sacrifice to maintain a footing. The institution has gradually and surely regained the confidence and love of the people, numbering among its alumni some of the first minds of Texas, occupying high positions in Church and State.

Dr. Crane was Secretary of the Southern Baptist Convention from 1851 to 1863, and has been elected a Vice-President four times, and Vice-President of one of the Boards nearly the whole period of the existence of the Convention. He was Vice-President of the Texas Baptist State Convention from 1864 to 1871, and from 1871 to this time he has been President. He is an officer of a number of State and National benevolent and educational societies, and a member of the Historical Societies of Wisconsin and Mississippi, and of the American Philological Association. Since 1835 he has contributed to the leading Baptist journals, and various literary periodicals. His published addresses and sermons would fill half a dozen good-sized volumes. He has occupied the highest offices among Masons, Odd Fellows and Friends of Temperance. He delivered an address before the Mississippi Legislature at Jackson, November, 1859, and before the Texas Legislature in Austin, September, 1866. He delivered the memorial address on the death of General R. E. Lee, and a Centennial address in 1876, by request of the people of Washington county, Texas. Morell's "Flowers and Fruits in the Wilderness" says: "His conversation, addresses and sermons all show that he is a profound scholar, has always been a student, and is a student still," exhibiting mental discipline of the most rigid kind. He is in the zenith of power and usefulness.

JOHN CRAWFORD.



This faithful minister of Christ was born in Greenville district, South Carolina, April 12th, 1788, and died in Bartow (formerly Cass) county, Georgia, August 12th, 1873. Of this long life, a little over forty-seven years were passed in his native, and a little over thirty-eight years in his adopted, State; and he left behind him in both that memory which "smells sweet and blossoms in the dust."

He gave in early boyhood conspicuous proof "of what metal he was made." His father being a very poor man with a large family, the son, at the age of fifteen years, determined by vigorous effort to raise the family to circumstances of greater comfort. This commendable purpose he pursued unflinchingly for eleven years, and was rewarded with success. Here was that com-

bination of generous aims and persevering energy which he carried with him, later, into the service of his Heavenly Father. Diligence and liberality, under the divine favor, made him a man of means; and his example strikingly illustrates the truth, that "he who sows with blessings shall also reap with blessings."

In 1814, when twenty-six years old, he volunteered for service in the Creek war, and bore arms through a campaign of six months. On his return from camp he settled on a farm in Laurens district, South Carolina, and shortly after married Miss Martha Clore, who walked the way of life by his side until death called him away, leaving her, with six children, to "follow after."

He made a profession of faith in Christ in 1819, and began a Christian career of more than half a century, by connecting himself with Rocky Mount church, Laurens district. In the glow of his early experience he felt that those who are receivers should be givers also, and heard and obeyed the Voice which says, "Ye are my witnesses." He began immediately to proclaim "the Gospel of the kingdom of God," and was soon ordained to the ministry.

In January, 1836, he removed to Georgia, making his home within a mile of Cassville, and joining the church in that town, which was then named Beulah. He devoted the year to evangelistic labor in Cherokee Georgia, without fee or reward from man, but not without tokens of blessing from on high. The next two years he held the pastorate of Beulah church on those *annual* calls, which certainly have no precedent in the letter of Scripture, and which (to say the least) seem contrary to its spirit. But in 1839 the church called him without limit of time, and he served it for twenty-one consecutive years. It was during this term of service that the denomination in the State was rent in twain by the Antimission Schism; and though, when that unhappy agitation began, there were members of the church warmly in favor of "the non-fellowship resolution," and of division, his influence availed to preserve harmony and peace.

The labors of Mr. Crawford were not confined to Beulah church. He ministered to other churches, far and near, and did much preaching at intermediate points, in private houses or in groves—wherever, in fact, he could gather a congregation of his fellow-mortals about him. Such service, not unnecessary now, was far more needful then; for that was the period of the early settlement of Cherokee Georgia, and amid the usual and unavoidable roughnesses of frontier life, there was great destitution of the means of grace, and a sore "famine of the word of the Lord." These things "stirred his spirit in him," and the

desert blossomed as the rose under his hand. He had a pointed, concise style and deeply earnest spirit, when bringing the truth of God and the soul of man together. Not a district in that section but has to-day many witnesses to the faithfulness and effectiveness with which he toiled as a herald of the Cross. Not a church scarcely, unless of more recent origin, but will remember his ardent zeal and unflinching courage in her service; full surely not Cassville, nor Petit's Creek (now Cartersville), nor Rome, nor New Bethel, nor Enon, nor Raccoon Creek, nor many others.

Mr. Crawford was one of the prime movers in the organization of the Middle Cherokee Association, and of the Cherokee Baptist Convention. He was the largest contributor to the Cherokee Baptist College, located at Cassville; and was President of the Board of Trustees of that institution from its foundation to the burning of its buildings by United States troops in 1864.

When old age "burdened its burden on him," he grew, of necessity, less active in the ministry, but he abated nothing of his interest in the cause for which he had so long wrought and wept. At last, when no longer able to preach himself, it was his wont to call his neighbors together in his own house, and have some one else preach to them there. In his last illness, the preaching, at his request, was in his own room; and, as he listened to the precious truths of the Gospel, his soul feasted, his heart rejoiced, and his eyes overflowed with "the comfort of the Holy Ghost." So death came to him, less as "the last enemy," than in the form of an angel fresh from the presence of the Lord, and bringing something of as "the Arch" through to b

W. B.

The subject of this sketch was in the District of Columbia, on the of September, 1821. His father was distinguished William H. Crawford our State, who represented Georgia United States Senate, for many represented the United States as M ter to France, and was Secretary o Treasury during President Monroe ministration.

In 1825, in his fourth year, Mr. C ford returned to Georgia. His lit education was received at Ogleth University, Georgia, and his me education at Lexington, Kentucky Augusta, Georgia. He attende tures in the former city in 1841 an and in the latter in 1842 and '43. 1846 he was elected to the chair of C... istry in Mercer University. In 1854, he took charge of Woodland Female College, in Cedartown, Polk county, Georgia, where he remained until April, 1855.

He was baptized by Rev. C. M. Irwin, and received into the membership of the Madison church, in 1848, at the same time with N. G. Foster and J. F. Swanson; and, what is something remarkable, each of the three afterwards served the Madison church as pastor.



Dr. Crawford was called to ordination by the Madison Baptist church in December, 1874, at which time he became the pastor, and since then has performed the duties of his position most acceptably.

In the pulpit he excels particularly in expository preaching, being ever extremely careful to teach nothing but what is authorized by the word of God, and most particular in all his statements of Bible facts. He never preaches without careful preparation, and therefore never preaches without properly feeding the flock of God. Like his brother, Dr. N. M. Crawford, he was once a Presbyterian, but the same careful study of God's word, and the same desire to be governed by its teachings which controlled his lamented brother, led him to the adoption of Baptist views, and to a connection with the Baptist denomination.

As a man, he is clear of head and pure of heart; he is kind, gentle and unsophisticated; friendly and companionable; easily approached when his friendship is cultivated, but by nature inclined to be somewhat distant in manner. He is a good man, and, like all his family, an able man. For the greater part of his life he has been an active practitioner of medicine, practising in Madison, Georgia, where he has chiefly lived, and in that vocation he has attained the front rank.

One of the most remarkable men our denomination has produced, in this generation at least, was Rev. NATHANIEL MACON CRAWFORD, D.D. On the paternal side he was of the Scotch-Irish stock, and his mother, *nee* Susannah Gerdine, was of French Huguenot descent. His father, Hon. William H. Crawford, was a distinguished statesman, and for many years held high positions of honor and trust. He was United States Senator from Georgia from 1807 to 1813; Secretary of the Treasury under President Monroe, and United States Minister to France in 1813. In 1824 he was a candidate for the office of President of the United States, and received forty-one electoral votes. His competitors were Andrew Jackson, John Quincy Adams and Henry Clay. No one of these received a majority of the votes, and, consequently, the election

was thrown into the House of Representatives. It became evident that Mr. Clay's election was impossible; but it was also evident that the influence of Mr. Clay and his friends could elect either of the other candidates. Mr. Clay's preference was for Mr. Crawford, but the latter had recently suffered a stroke of paralysis, and was thus unfitted for the high office, so nearly within his reach. Mr. Clay gave his influence to John Quincy Adams, who was elected.

On the death of Vice-President DeWitt Clinton, in 1812, Mr. Crawford was chosen President *pro tem.* of the United States Senate, so that if the President also had died, Mr. Crawford would have been his successor.

Nathaniel Macon Crawford, so named in honor of Judge Macon, of North Carolina, was born at the old homestead of the family, called Woodlawn, in Oglethorpe county, Georgia, March 22d, 1811. Until his fourteenth year, most of his time was spent in Washington city, where his father was called by his public duties. At the age of fifteen he entered the Sophomore class at the University of Georgia. Though so young, he took the lead in his class, and without making special effort, retained this position to the end of his college course, and graduated with the highest honors in 1829. His was a remarkable class; among its members were Rev. George F. Pierce, D.D., Bishop of the Methodist Episcopal Church South, Rev. Thomas F. Scott, D.D., Bishop of the Protestant Episcopal Church, Rev. John N. Waddell, D.D., Chancellor of the University of Mississippi, Rev. Shaler G. Hillyer, D.D., Professor of *Belles Lettres* in Mercer University, John M. Cuyler, M. D., Surgeon of United States Military Academy at West Point, and others who have become distinguished in life. Notwithstanding such competition as this, Mr. Crawford's claims to the highest distinction were undisputed, nor is it surprising; for Dr. Church, who was President of the University, for more than thirty years, and under whom Mr. Crawford graduated, was heard to declare in the latter part of his life, that he had never seen a student who possessed such remarkable powers for the acquisition of knowledge.

On leaving college, Mr. Crawford studied law in his father's office, and was admitted to the bar, but never practised the legal profession. From 1837 to 1841 he was Professor of Mathematics in Oglethorpe University, Georgia, and in 1844 he was ordained to the Gospel ministry. He was pastor of the Baptist church in Washington, Georgia, in 1845, and of the First Baptist church in Charleston, South Carolina, in 1846. From 1847 to 1854 he filled the chair of Biblical Literature in Mercer University, and in 1854 he was elected President of that Institution. Resigning this office in 1856, he accepted the chair of Mental and Moral Philosophy in the University of Mississippi; this he retained until September, 1857, when he resigned to accept the Professorship of Systematic Theology in the Baptist Seminary at Georgetown, Kentucky. In July, 1858, he was recalled to the Presidency of Mercer University, and, moved by the earnest solicitation of the friends of the institution, he returned to Georgia and took the position assigned him. At the close of the war, in 1865, having been called to the Presidency of Georgetown College, Kentucky, he accepted the office, and held it until the spring of 1871, when failing health compelled him to resign. He then returned to Georgia, and resided on his farm near Tunnel Hill until his death in October of the same year.

From the above outline of his history, it will be seen that he made many removals from place to place. In each case there were good reasons for his course—reasons which it is needless to set forth here—but it is worthy of remark that his removal was always regretted by those whom he left, and that he was repeatedly recalled to positions which he had resigned, showing that his services were highly appreciated by those who had the best opportunity to judge of their merits.

Dr. Crawford was a life-long student. His perceptions were quick, his grasp of principles masterly, his memory retentive, and his thirst for knowledge unbounded. With such qualities as these, it is not surprising that in more than half a century of application he made vast attainments. In Latin, Greek and Hebrew, and in one or two of the modern languages, he was proficient; in mathematics he was pre-eminent; with the natural sciences he was familiar, and kept pace with the discoveries of the day; in history he was well versed; in metaphysics he was a master; he was well read in poetry; he was a good constitutional lawyer; he was thoroughly acquainted with the politics of the country from the beginning; in theology he was at home, and he was mighty in the Scriptures. It is seldom that one is accurate whose attainments are so extensive; and those who are accurate are apt to be narrow; but this man of marvellous learning combined qualities seldom found together; his scholarship was as remarkable for its accuracy as for its extensiveness.

Few persons were aware how extraordinary a man he was. There was no demand in the country for the exercise of his gifts; the sphere which he occupied did not call out his powers; a man with a tithe of his ability could have

filled it just as acceptably, and the difference would never have been known; he overspread his position with a large margin; he was not inclined to unnecessary display, and hence, while he was recognized in a general way as a man of power, the people had no idea of the extent of that power.

In seeming contradiction of these statements is the surprising and unaccountable fact, that neither the productions of his pen, nor his discourses from the pulpit were equal to what would be expected from a man such as has been described. His writings and his sermons (never written) however excellent, were not specimens of the man. Dr. Crawford's only published work of importance is a volume called "Christian Paradoxes." It is instructive and valuable; and to most men it would do great credit; but a book that would do credit to *him*, would be a rare book indeed. He was greater than any of his works.

As for his personal qualities, they cannot be better described than in the language of Dr. Shaver, editor, at the time of Dr. Crawford's death, of THE CHRISTIAN INDEX:

"Among the highest privileges of our latter years," says Dr. Shaver, "we reckon the hours spent with him. The chief charm of our intercourse was, not his singular balance and poise of intellect, nor the thorough learning that gave him the tread of a master in every field of inquiry, nor the strong, ripe judgment which had wrestled prevailingly with all problems of ethics and theology—it was the equable temper, the dispassionate spirit, the transparent sincerity, the stainless sense of honor, the gentle affectionateness breathing through his utterances from first to last. More than almost any person whom we have ever known, he withheld no word which Christian candor demanded, and spoke no word which Christian charity forbade. Like that queenliest of graces, true greatness 'vaunteth not itself;' and he was clothed upon with humility, with freedom from pretension, with childlikeness, as with a garment."

The same sentiments, in somewhat different form, were expressed by the writer of this sketch, in a letter written while in Europe, on hearing of Dr. Crawford's death. It is copied from THE CHRISTIAN INDEX of February 8, 1872:

REV. N. M. CRAWFORD, D.D.

Very pleasant hast thou been unto me.—II Sam., i:26.

"Long before these lines will reach the eye of the reader, much will doubtless have been said in regard to the character and death of the extraordinary man whose name is at the head of this article. It is not for me, situated as I am, and at this distance, and in ignorance of what has already been done, to assume the task of preparing a proper tribute to his memory. Anything that I could say might be only a repetition of what has already been said. Still, I wish my brethren in Georgia to be assured that, although an ocean rolls between us, we are not divided in our sympathies. If I am for the present a wanderer from home, I am not an alien; nor has the change of sky and scene wrought any change in my feelings; I love what I always loved; and my heart was touched as tenderly in this far country when I heard the sad news of our brother's death as if I had been in the midst of the mourners at home. Several times before this have I attempted to write a few lines on the subject to THE INDEX AND BAPTIST, but in each case I have been obliged to succumb to my feelings and lay aside my pen; and even now, after weeks of delay, it is only by a strong effort that I bring myself to the task.

"For fifteen years I enjoyed an intimacy with Dr. Crawford such as few other men ever did—perhaps none other. Peculiar circumstances brought us into a closer relationship than is ordinarily possible between men. As those who were closest to him knew him best, as those who knew him best loved him most, I may be pardoned for believing that, among all his admirers and lovers there were none more sincere than myself, and few, if any, so ardent. If the whole Baptist family has been bereaved, I peculiarly. I learned wisdom from him, and caught inspiration from him, and was warmed into spiritual fervor by him, every day for years. In my profoundest studies, often needing a counsellor, I always went to him, and never in vain. Many times have I presented to him the darkest and most complicated questions known to metaphysical science, but never without receiving light. When my scholarship was at fault, he was the

living cyclopaedia who never failed to supply me with information. In my sorrows, he was my sympathiser; in my despondency, he was my comforter. When my hopes of heaven failed, it was he who cheered my spirit by bringing me nearer to Jesus than any other man could bring me. In some great emergencies of my life, when none but he knew my secret, he nerved me up to a manhood, which, but for him, I should never have shown or known. While gentle as a child, he was as brave a man as I ever saw. The lion and the lamb lay down together in his breast, and he possessed in strange and happy combination the qualities of both. Perhaps his greatest grace was humility, which he possessed in a degree charming to behold; and yet one of his strongest points was self-reliance. His sensibilities were tender and delicate, yet he was not swayed by them; he was always so controlled by his moral sense that his poise was like a planet's. His whole character was a wonderful blending of the strongest antitheses of grace.

"But I must restrain my pen, or I shall do what I promised my readers and myself that I would not do. I indulge myself in only a few lines more. My brethren of the Baptist family at home may be surprised to learn that my first emotions on hearing of our sad bereavement were *not those of sorrow*. Instead of feeling as if a great burden of grief had been suddenly cast upon me, I experienced a sense of *relief*, and of strange and sweet complacency. I thought not of our bereavement, but of his joy. I followed his spirit to the skies; and, forgetting that there was such a thing as earth, I thought only of him as in heaven, and as realizing what Christ meant when He said: 'Blessed are the pure in heart, for they shall see God.' It was as when Miriam saw Elijah caught up to heaven in the chariot of fire; forgetting himself and his loss he looked *only up*, and exclaimed, '*My father! my father! the chariots of Israel and the horsemen thereof!*' His amazement and his ecstasy overcame and excluded his grief. And thus I, so long as my views of the heavenly glory kept me looking *up*, experienced no sorrow. It was only when my eyes fell to *earth*, that my anguish came upon me. When I remembered that if he was exalted, I was still left to struggle with the world and with temptation and sin, and that, too, without the strength and comfort that his sympathy gave, then grief came to my soul, so poignant that it was tearless. I thank God that it is not so now; and that, having recovered from this paralysis, I enjoy, as I write, the relief which kind nature has provided, in tears, for her sorrowing children.

"Has our brother taken his mantle with him? Certainly we have none left like him. But God is able to raise up others; and even *he*, 'being dead, yet speaketh.' When we remember the purity of his life, the depth of his piety, the fervor of his faith, the ardor of his zeal, his meekness, his boldness, his gentleness, his generosity, the beauty of his humility, and the completeness of his consecration to God, let us unite in the prayer, that a double portion of his spirit may be upon us.

"H. H. TUCKER.

"*Paris, France, January 10, 1872.*"

The brief outline of Dr. Crawford's character embodied in the above letter was pronounced by Dr. Joseph S. Baker, himself a man of mark, and who knew him well, to be truthful to the letter; and such would be the testimony of all who knew him equally well.

Dr. Crawford was brought up under Presbyterian influences, and in early life became a member of the Presbyterian church. The birth of his first child, while he was professor at Oglethorpe, induced him to examine the subject of infant baptism. With all his predilections in favor of his ancestral creed, he became convinced that there is no warrant for that practice in the Sacred Scriptures; pushing his inquiries farther, he became convinced that nothing is baptism (to use an expression of Dr. W. T. Brantly) "but the thing itself."

Disrupting the ties that bound him to his brethren, and to the Church of his fathers, he announced his convictions and publicly put on Christ by baptism. While never disputatious, and always courteous and charitable, he maintained his denominational views with steadfastness and zeal, and of course, with characteristic ability. There never was a sounder Baptist.

He died peacefully on Friday, October 27th, 1871, at half-past three o'clock in the afternoon—and then was fallen a great man in Israel.

WILLIAM LEWIS CRAWFORD.

Rev. WILLIAM LEWIS CRAWFORD was born in Columbia county, Georgia, on the 22d of February, 1802, and had no educational opportunities except such as were afforded by old-field schools. He was baptized by Rev. James Matthews, and joined the church at Benevolence, Randolph county, Georgia, in July, 1842; and was ordained at the same place in April, 1846, at the request of the Rehoboth church, in that county.

During his ministerial career he served the Baptist churches at Cuthbert, Fort Gaines, Georgetown, Vienna, and various other places, and generally with great acceptability and usefulness. He was Moderator of the Bethel Association for ten successive years.

At Associations and Conventions, he would take his seat in some remote part of the assembly, and say little or nothing. When remonstrated with on this account, he replied, "There are so many who love to talk, and who can talk so much better than I can, that I think it best to hold my tongue. But if you think I am doing wrong, I will try to do better in the future."

While thus a meek and humble disciple, he was a bold and zealous Christian; while modest and retiring in disposition, he was earnest in spirit, strong in intellect, firm in conviction, wise in counsel, and judicious in action. All this gave him influence, which he used to good purpose in sustaining and giving character to the noble aims and objects of the Bethel Association, of which body he acted as Moderator fourteen years in succession.

He was a man of large frame; a sincere and devoted Christian, of deep and strong beliefs, he was hence free from fluctuations in opinion and vacillation in conduct. His Bible was his text-book, its teachings were his law, and their observance became as well his highest privilege as bounden duty. Thus acting, his life assimilated the instructions of the Master, and his spiritual nature developed into a vigorous Christianhood. In his moral being, the precepts of religion crystalized; for this was the whole desire of his soul, as "Nearer, my God, to thee," was his constant prayer.

Previous to conversion he was a considerable politician, had encountered the follies and vices of youth, and in early manhood had become aware of all the pit-falls in the pathway of life. To him the snares of Satan and the seductions of the world were a conscious recollection, and he had learned and felt that all was vanity: hence he was free from these harmful influences in his ministerial life, and fully capable of warning others against the dangers of worldliness. He began to preach about three years after his baptism, and soon became a strong and zealous preacher, and a powerful exhorter. As a preacher, he was beloved by those to whom he was best known, and universally popular, although to the day of his death an "Old Landmark" man and a high-toned Calvinist. He possessed a fine mind, a good understanding, and a most retentive memory, never forgetting persons, faces or names. Resignation to the will of God, forbearance and Christian patience were marked characteristics of his, while he was, at the same time, truly a peace-maker, often putting himself to much trouble and laboring diligently and earnestly to settle difficulties between his brethren in Christ. His social qualities were unsurpassed. Full of life, cheerful, and sometimes pleasantly mirthful, he was a most conversable man and a most desirable travelling companion. Devout and earnest in spirit, warm and confiding in disposition, and zealous of good works, he was an attractive co-laborer, a constant and lovable friend.

He married Miss Artemisia L. Zachary, of Columbia county, Georgia, March 30th, 1824; and on the 12th of January, 1878, was transported to the Christian's home in glory.

ANDREW CUMBIE.

Rev. ANDREW CUMBIE was born in South Carolina, but moved to Georgia when very young. When he united with the church, and when he was ordained to the work of the ministry, is not certainly known. During the year 1835, then a resident of Pike county, Georgia, he was a travelling missionary, his field of labor extending down the Chattahoochee river as far as Early county. In 1836 he settled in Stewart county, and after living in that county for several years, went to Alabama. From that State he returned to Georgia, and settled in what is now known as Mitchell county, where he resided until his death. He died at an advanced age, and was buried in the cemetery of Mount Pleasant church, where he held his membership, and where he had preached for many years.



Andrew Cumbie was not an educated man, but was by nature endowed with surpassing gifts. One who knew him as a preacher in his latter days, says of him: "He was a man of great natural abilities, and his sermons were full of originality and power. He had few equals, and few men of his age planted the standard of the cross in more destitute sections, and baptized more true believers than this able divine." We regret that we could not learn more of the life of this extraordinary man.

JAMES M. CROSS.

Left an orphan at a tender age, without brother or sister, Rev. JAMES M. CROSS has undergone those vicissitudes of life which develop pluck, perseverance and energy, if they exist in a man. Having studied law in the office of Thomas H. Polhill, in Louisville, Georgia, he was admitted to the bar in April, 1854; married Julia J. Polhill, daughter of Rev. Joseph Polhill, November 22d, 1855, and, for a few years, in co-partnership with Thomas H. Polhill, practised his profession in Louisville, Georgia. He was baptized and joined the Louisville Baptist church in 1856.



On account of failing health, he retired from the practice of law in 1858, and moved to a farm in Burke county, near Hopeful church, which licensed him to preach, the same year. January, 1863, he was ordained at Bark Camp church, Revs. W. L. Kilpatrick, W. J. Hard and William H. Davis composing the presbytery. He engaged in active Christian labors till the end of the late war, when, by emancipation and by the devastations of Sherman's army, he lost all his property. He then moved to Bethany, Jefferson county, where he turned his attention to secular business in order to support his family, and resumed his old profession of law. At the same time he rendered efficient ministerial service at various points, whenever an opportunity was presented. In the years 1867, 1869 and 1870, he took charge of several country churches, having, in the meantime, bought a farm near Bethany entirely on credit. Though receiving comparatively little from his churches, he managed, through the help of a good wife and his own indomitable will and energy, to pay for his farm and erect a comfortable residence by the year 1876, when his health again failed. Still he continued active in his ministerial labors, and is at present pastor of four churches.

Of course these are churches which have monthly preaching. He is now forty-six years of age, an excellent pastor and preacher, punctual to his engagements, and discharging his duties faithfully. In 1869 he organized a Baptist church in Bethany, which grew and prospered, against the force of adverse circumstances, under his care and management. He continued its pastor until 1876. It is known as the Wadley church, and has built a beautiful house of worship in the village of that name on the Central railroad. In September, 1873, he constituted another Baptist church at Old Bethel six miles distant, which he served as pastor for four years, increasing its membership from thirty to ninety-one.

Mr. Cross was born in Burke county, September 9th, 1834. He lost his father when he was eighteen months old, and his mother when he was eight years old. He was then taken in charge by his guardian, Alexander E. Cross. His mother's maiden name was Delana Haysless, a woman of rare beauty, and possessing many excellent traits of character, which acted on others as an impulse to like excellence. The son received early lessons of piety from the loving lips of this devout mother, and her wise counsels and affectionate instructions were heeded and never forgotten. "Though dead, she yet speaketh."

THOMAS J. CUMMING.



"Be honest!" was the precept, short and pregnant, of Mr. Eli Cumming to his children, when living, though he was not a professor of religion. He died in 1860. His wife, Mary Cumming, taught them religious principles by the power of a religious life. She was, and still is, a member of a Baptist church. Under these influences their son, THOMAS J. CUMMING, born May 8th, 1834, experienced a gradual change in his feelings and life previous to his 18th year, convincing him that he was "born again," and when twenty-two years of age he connected himself by experience and baptism with the church at Bethel, Hancock county, in the year 1856. An imperative call to the ministry led to his ordination at Bethlehem in July, 1866 though he had already entered on active service in his religious life, for he was at that time preaching to two churches while awaiting ordination. He has since that event faithfully attended to the duties of his sacred calling. He has had charge at different times of various churches, including those at Sandersville, Ohoopee, Louisville, Pleasant Grove, Mount Horeb. Always has he contended earnestly for the faith, being an uncompromising advocate of the truth as it is in Jesus, somewhat on the Landmark principle. His labors have been blessed by the Lord, the seal He has set on them.

He is a man, modest and of a cheerful and genial disposition, with a strong faith in the wise overrulings of Providence, preserving his hopefulness amid the trials of life, and endeavoring, alike in adversity and prosperity, to maintain a Christian equanimity. His occupation as a teacher and a farmer has promoted the preparation of his sermons, by facilitating study and meditation. He has proved very acceptable as an occupant of the pulpit. He has been twice married, and has known affliction in its severest forms, in the loss of wife and children, but has born it with pious resignation. A good preacher, a useful man, beloved and greatly respected, he stands high in both church and community.

JABEZ LAMAR MONROE CURRY.

We purpose to present to our readers a sketch—necessarily meagre and imperfect—of the leading features in the busy and crowded life of the distinguished Georgian whose name heads this article. Dr. CURRY has filled so many important offices, and all with equal ease, ability and success, and holds by so many titles the confidence and admiration of his friends and the public, that we are really embarrassed by the very affluence of the subject we have taken in hand. And yet the offices which he has filled are few in comparison with those which he has declined. Many of the latter, too, were, to the popular apprehension, far more glittering as prizes of ambition, and withal decidedly more lucrative than the positions which he has accepted and held from a sense of public duty. A man who has so well acquit-



ted himself of the many trusts which the public confidence has imposed upon him; whose demeanor, even amidst the fierce conflicts of party strife wrought to its utmost frenzy, has been so frank and ingenuous, so modest and chivalrous, so chastened and regulated by a sense of obligation to God and man, that not even his bitterest opponents have ever ascribed to him a low or unworthy motive, ought to be held up to the admiration and imitation of his countrymen.

JABEZ LAMAR MONROE CURRY, son of William Curry and Susan Curry, his wife, *nee* Winn, was born June 5, 1825, in Lincoln county, Georgia. His father was a large and successful planter in that county, but removed to Alabama, when the son was in the thirteenth year of his age. Upon his father's estate he grew up to manhood, when he became himself the owner of a cotton plantation, which he successfully managed until the disastrous issue of the war led him to engage in other pursuits.

He graduated at the University of Georgia in 1843, and at Harvard Law School in 1845. At Harvard he was the class-mate of President Rutherford B. Hayes, of whose character he speaks in terms of highest praise. He represented Talladega county in the Legislature of Alabama in 1847, 1853 and 1855. In this capacity he advocated internal improvements and, as he has since done with signal ability, public education. He drew up a report in favor of a geological survey of the State, and by his influence a bill having this object was passed through the House. In 1855, he fought that proscriptionary organization, the Know-Nothing party, with all his zeal, carrying his county, which was the battleground of the contending parties in the State, by 255 votes. In 1856, he was a presidential elector on the Buchanan ticket, and in 1857, and again in 1859, was elected to Congress, serving through the XXXV and XXXVI Congress. His term of service embraced, therefore, the four years immediately preceding the war. C. F. Adams, Conkling, Sherman, Fenton, Logan, Corwin, Stephens, Lamar, Cox, Orr, Bocoek, etc., were in Congress at the same time.

Mr. Curry carried into Congress decided and positive views. From feeling and from conviction he was a State-rights, Calhoun Democrat. In Congress he was in his fit element. The study of government had been the study of his life. He had explored history, ancient and modern, not merely as a matter of culture or of pleasure, but to force its light on this focal point. The history of the formation of the Federal Constitution, the limitations of that instrument upon the powers of the government created by it, the reserved rights, the inde-

feasible sovereignty of the States, had been his life-long study, and were all at his fingers' ends.

He was just turned of thirty, of splendid physique, with a cast of features and an expression of countenance so marked by manly ingenuousness and honor, yet indicative of conscious strength and self-reliance, that even his political enemies were conciliated and disposed to hear him with favor. Moreover, his fame as an orator and as a statesman was not unknown in Congress when, in December, 1857, he took his seat as the representative of the Seventh Congressional District of Alabama.

He had then, as he has now, a voice full, clear, and of wonderful compass, enabling him to enunciate with perfect distinctness every syllable that falls from his lips. Quick in perception and accurate in discrimination; fluent, choice, and classic in his language; in manner deliberate and self-possessed, yet fervid and impassioned in his feelings and impulses; trained in the severe methods of the schools, and specially equipped for the great duties that lay before him; loving the whole country, but his State and section with a warmth not far short of Eastern idolatry, he was full ready, we may easily believe, to spring at a bound into the very front rank as a champion of the South. Nor was the public expectation disappointed. His first speech, delivered 23d of February, 1858, on the admission of Kansas, at once gave him high rank as an orator and as a statesman. The *New York Tribune* promptly recognized him as "a powerful addition to the pro-slavery side of the House," but attributed his gentlemanly bearing and scholarly language and argumentation to the training received, to the polish acquired, at Harvard. Mr. Curry was, by general consent, one of the most eloquent and influential leaders of the Democratic party in the fierce conflict of that exciting time. He made speeches during this and the succeeding Congress against squatter sovereignty, on retrenchment, the tariff, on the progress of anti-slavery, the Republican party, and a speech, which may be regarded as the ablest and most statesman-like of his congressional efforts, against the bill granting pensions to the soldiers of 1812. We have recently read this speech, and admired with fresh interest its forcible and eloquent enunciation of those great principles which everywhere and at all times afford the only basis of good government, and a recurrence to which is the imperative demand of the present hour. Taxation, he said, should be limited by the public necessity; the protection of individuals in their rights of property and person is the chief function of government. It is not an almoner, dispensing with lavish hand to thankless beneficiaries, huge charities wrung from the rightful owners of property. Individuals, protected by equal and just laws, must look to the exercise of their own faculties for their material comfort and for their advancement in life. Government transcends its just powers and proper functions, emasculates the energies and corrupts the morals of its subjects, when it undertakes to provide for them food and clothing, to build their houses, to regulate their appetites, and to take charge of their morals. These sound sentiments, so ably enforced, turned back the tide of public opinion and secured the defeat of the bill.

In 1860, Mr. Curry supported Breckenridge for the Presidency, and in 1861 favored the secession of Alabama, not as desiring disunion *per se*, but because he believed the formation of a new government had become necessary to preserve the integrity, to maintain the autonomy, of the States.

On the 19th January, 1861, he was appointed by the Convention of Alabama a deputy to the Southern Convention, which met in Montgomery on the first Monday in February. In July following, this Convention, acting both as a Convention and as a provisional Congress, removed to Richmond, the seat of government having been transferred to the latter city in consequence of the overwhelming importance of military events pending in the northern part of Virginia.

In August, 1861, Mr. Curry was elected a delegate to the first permanent Congress of the Confederate States from the Fourth Congressional District of Alabama. He was made chairman of the Committee of Commerce, and for a time, by election, was Speaker of the House. The thrilling address to the people of the Confederate States, signed perhaps by every member of Congress,

was the production of his pen. This paper, so eloquent, so chaste and scholarly, so full of patriotic fervor and practical wisdom, deserves to rank among the ablest documents of revolutionary times. Upon the adjournment of Congress, Mr. Curry proved his faith by his works by joining the army under General Joseph E. Johnston, and served until the close of the war. For several months he was—as Lieutenant Colonel—in command of the Fifth Alabama Cavalry. He surrendered on parole May 13th, 1865.

In 1846, when just 21 years of age, Mr. Curry was baptized into the fellowship of Lebanon church, Coosa River Association, by Rev. Samuel Henderson, D.D. The ardent religious convictions which began in boyhood, which led him in early manhood to make a public profession of his faith in Christ, and which never for a moment succumbed to the temptations of public life, were evidently deepened by the results of the war. He had, in his way, been for years a "lay preacher," and now his efforts were so rich in fruit that his brethren believed he ought to give himself to the ministry. He was induced to accept ordination, and was accordingly ordained, in Marion, Alabama, January 28th, 1866, Rev. S. Henderson, D.D., Rev. W. H. McIntosh, D.D., Rev. S. Freeman, D.D., Rev. A. J. Battle, D.D., Rev. R. Holman and Rev. T. W. Tobey, acting as the presbytery; but he has for a long time regarded his formal induction into the office of a minister as a mistake. He loves to preach—believes there ought to be a hundred preachers for one we now have, but as he could not consent to be, and has never been, a pastor, he regrets that he consented to be ordained. Still, while he has invariably declined the many flattering calls to the pastorate that have been extended him, his work abounds, and the large crowds who gather when it is announced he will speak, attest his high excellence and deserved reputation as a pulpit orator. In 1865, Mr. Curry was made President of Howard College, Alabama, and in 1868 was elected Professor of English in Richmond College, Virginia. Subsequently, and in connection with this professorship, he filled the chair of Philosophy in the same College for a series of years, and also for two years, during the same period, was Professor of Constitutional and International Law. His success in the professorship was eminent. Besides planting in the minds of hundreds of young men the principles of a sound and Christian philosophy, he gave great impetus to the study of English, and raised to the highest dignity in collegiate studies our mother-tongue. As a teacher, he was as pains-taking and didactic as he was brilliant in the forum and on the hustings.

Of captivating manners, of warm and confiding nature, it is not strange that his popularity at Richmond College, among the students, faculty and friends of the institution, was unchecked and unbroken from the day of his inauguration to his resignation on the 7th of February, 1881. For the past ten years Dr. Curry has exerted in Virginia, his adopted State, and throughout the country, great influence by his speeches, lectures and addresses on educational, literary and religious subjects. His successful efforts to enlarge the endowment of Richmond College, his magnificent memorial address in 1873, his great speech before the Evangelical Alliance demanding and defending the complete separation between Church and State (reprinted and distributed over two continents), are too fresh in the public recollection to need recapitulation. The degree of LL.D., was conferred upon him by Mercer University in 1867, and the degree of D.D. by Rochester University in 1870.

He has made three extended tours through Europe, and one through Egypt and Palestine, thereby increasing his varied store of experience and learning, and delighting the great reading public by letters of surpassing excellence. Dr. Curry has proved himself a practical and devoted worker in all the enterprises of a denominational as well as of a general Christian character. He is a man of true and unostentatious piety, and loves the cause of Christ with sincere devotion. While in political life, whether in Washington or Richmond, he was always found in the Sunday-school, the prayer-meeting, the missionary society. He accepted every call to aid religious work. Much more, under wider opportunities, does he prove his keen interest in everything that pertains to the elevation of his race and the evangelization of the world. He is always found in the

front rank of Christian service, not for the sake of notoriety, but because he loves the Master and has an intrepid spirit. He can lead the host, or serve out of sight, with equal grace.

Dr. Curry is an ardent Baptist, esteeming of priceless value the distinctive features of the faith of his people, but he is a man of broad views and catholic spirit. His rare gifts as a parliamentarian and his skill in blending with the laws of deliberative bodies the spirit of Christian worship, have been constantly recognized. He was the Moderator of the Coosa River Association, in Alabama. He was the President of the Alabama Baptist State Convention. For years together he presided over the Baptist General Association of Virginia. He is President of the Foreign Mission Board of the Southern Baptist Convention. He was President of the National Sunday-school Convention in Cincinnati.

Dr. Curry has been married twice. His first wife was a daughter of Chancellor Bowie, of Alabama. His present wife is a native of Richmond, and the daughter of James Thomas, Jr., whose success in business, large charities and sincere devotion to the cause of Christian education are widely known. Mrs. Curry is an accomplished woman and a sincere and useful Christian, well befitting the companionship of one whose life has been consecrated to noble aims, and whose successes have been unstained by a single impurity.

On the 3d of February, 1881, the Trustees of the Peabody Fund unanimously tendered to Dr. Curry the General Agency rendered vacant by the death of Dr. Barnas Sears. He accepted the position, and at once entered upon the administration of this magnificent gift to Southern education. He thus once more comes before the country, and in a work to which he has always been devoted. The flattering terms of his appointment, the cordiality with which his election is everywhere received, the wide field the work offers to his versatile talents, the opportunity it affords to labor for the land he so warmly loves in a direction so congenial to his tastes and so helpful to the cause of Christ, all combine to foreshadow an administration of the beneficent trust in a manner worthy of this distinguished son of our honored State.

W. L. CURRY.



While a minister, about thirty-five years of age, of prepossessing appearance, was once earnestly delivering the Gospel message to his pastoral charge at Evergreen church, in Mitchell county, Georgia, a note was handed him. He read it, and then proceeded with his discourse until it was finished. The note announced the sudden death of his father, whom, the day before, he had left in good health in the adjoining county of Baker. The preacher's name was W. L. CURRY, by birth a South Carolinian, who made Georgia his home by adoption, at the close of our late civil war.

A graduate of Furman University, an attendant, during three years, of the Presbyterian Theological Seminary at Columbia, South Carolina, and, during two years, of the Baptist Theological Seminary at Greenville, South Carolina, he has had a fine education, and, after the war, settled in Dougherty county, Georgia, where he preached and taught school. He afterwards moved to Baker county, and was called to take charge of the Baptist church at Milford, which he has served ever since, except one year spent in Randolph county. He preached one year for the Blakely church, two for the Morgan church, three for the Evergreen church, and also served the Notchaway church, of which he is still pastor. About five feet ten inches high, he is a man of slight build, with light hair, blue eyes, a florid complexion and weighs 130 or 135 pounds. You can see energy and fixedness of purpose in his appearance, while depth of piety and earnestness

of spirit, and devotion to his calling, impress themselves upon you, after forming his acquaintance. He is now forty-four years old, having been born December 20th, 1836, in Edgefield, South Carolina, the son of Elizabeth Curry.

Big Stephens Creek

Brooks, E. T. What

the presbytery. For a time he preached in the district, South Carolina, after which he labored with the Abbeville Baptist church. The war between the States began in 1861. He was then pressed with the conviction that he should be a missionary, and offered himself as a missionary, and offered himself as a missionary, he repaired to Richmond, Virginia, which was then an examining surgeon, in the employ of the army, and in the employ of the army work in a foreign field, and on his return to Richmond that he met his wife, Miss Emily E. Toy, of Norfolk, and sister of Dr. C. H. Toy, late of the Virginia Seminary. He was married March 1861.

Then sounded the tocsin of war, and the fifteenth South Carolina regiment of the war fired, at half-past four o'clock, on the morning of April 1861. He was, however, soon appointed chaplain of a regiment for three years; and, as there was no other part of the time, he was really doing his own service. As a chaplain, he has baptized more persons than any other since.

It was a remarkable providence that he was in western Georgia, among the survivors of the war, who labored so much during the war. He returned to the reunion when he came to the State. There, among his old companions in arms, and among the many new friends he has made, he labors as a minister, without reproach, among white and colored alike, standing high in the community both as a man and a neighbor.

Gifted with a large share of common sense and tact, supplemented by a liberal education and personal piety, with earnestness and pathos in the pulpit, devotion to his flock and a remarkable caution with regard to the reception of candidates for baptism, he is well prepared for the sphere he now fills.

There are more attractive orators, and men who add more members to a church, yet, when we consider the melting pathos of his sermons, and the undoubted genuineness of the conversion professed by those who have joined his churches, in true success as a preacher and pastor, he may be rated as high as those who enjoy more reputation for eloquence and oratory.

He is fond of books, and has a fine private library, but, owing to indigestion superinduced by hard study when young, and the cares incident to having a large family of children, besides the necessity, at times, of personally overlooking his farming interests, he has not been able to adopt those habits of study to which his predilections incline him. Nevertheless, in addition to his regular educational training, he has been able to secure a good stock of historical knowledge, both sacred and profane. He is still a growing man, and the sun of his influence and usefulness has hardly yet reached its zenith.

Rev. JOHN LEADLEY DAGG, D. D., was born in Middleburg, Virginia, on the 13th of February, 1794. By reason of the death of his father and mother, he was thrown upon the world at the early age of fifteen, with the care of the family they had left, and at that early age he began teaching. He obtained a hope in Christ on the 13th of February, 1809 (his birth-day), and was baptized in the spring of 1812, by Elder William Fristoe. He bore arms as a private in the United States army when the British attacked Washington and Baltimore, and during the night, made memorable in song, when the British fleet were bombarding Fort McHenry, he was among those who were anxiously watching for the dawn to discover whether the flag still waved. In December, 1816, he preached his first sermon, and in November, 1817, he was called

to ordination. While he was preaching at Dumfries in 1819, he was rendered lame by leaping from a window, the floor having given way.

The following extract from "The Recollections of a Long Life," published in the *Religious Herald* by its late eminent senior editor, Dr. J. B. Jeter, illustrates the style of his preaching during his early ministry in Virginia:

"In December, 1824, if I mistake not, I attended the annual meeting of a missionary society in this city. The sermon before the society was preached by brother Dagg. It was his first appearance in Richmond. He came, by invitation, from the county of Loudoun. He was twenty-eight years old; was a cripple from a recent fall, and walked on a crutch: was partially blind, and wore shades over his eyes; and his raiment was plain and rustic, like that of country ministers generally. He was rather tall and spare, and, had he been free from his infirmities, his appearance would have been quite commanding. The service was held on a week day morning, in the old Second Baptist church, where the General Association was organized the year before. The house was pretty well filled, with an intelligent audience. In what degree their expectation was excited, I did not know, or, at least, do not now remember. After the preliminary services were over, the preacher took for his text, Romans 1:14: 'I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise.' His manner was calm and slow; his voice was distinct and solemn; his style was pure, condensed and vigorous; his gestures were sparing but appropriate; and his thoughts were pertinent, weighty and impressive. He aimed to prove that Paul was a debtor to the Greeks and barbarians, etc., not because of any kindness they had shown him, or any benefits which they had conferred on the world; but because a dispensation of the Gospel had been committed unto him. Among his hearers was the ex-Governor of the State, Thomas M. Randolph. He stood not far from the pulpit, on the right hand of the speaker, with his shoulder

turned towards him, and his eyes directed to the floor or the entrance to the church. Why he stood, I know not, as doubtless a seat was offered him; but stand he did, almost as motionless as a statue. Near the close of his sermon, Dagg, with his face turned to the wall, drew an imaginary and most graphic picture of a Druid priest, closing the description with the words: 'This man is our father.' The imperturbable Governor suddenly turned his head, and gazed on the wall, as if to see the picture which had been so vividly drawn. The audience were spell-bound by the sermon. They thought but little of the preacher, but much of the momentous truths which he had so clearly presented to their minds. I have rarely been so deeply impressed with a sermon. Some allowance must be made for my limited knowledge of preachers and of sermons; but I deemed it in style and manner the most unexceptionable of all the sermons which I had then heard. It was not impassioned, not powerful; but it was in good taste, and a most solemn and instructive discourse. Of all the discourses to which I was permitted to listen, it exerted the greatest influence over my own manner of preaching. I fell into an unconscious and unavoidable imitation of its style, which, I am sorry to say, never gave any just conception of the original.

"Dagg preached again on Sunday night, in the old First Baptist church, on the conversion of the thief on the cross. It was an admirable discourse, designed to illustrate and prove the sovereignty of God in the conversion of sinners. It was, perhaps, as well adapted to do good, but not so polished and graceful a sermon, as his first. The two sermons established the reputation of the preacher in Richmond.

"Of Dr. Dagg I need add but little. His brilliant career, amid bodily infirmities and sufferings, is well known to the public. He has been equally distinguished by the clearness of his intellect, the purity of his taste, the extent of his knowledge, the value of his theological works, and his shrinking modesty. He still lingers on the shore of mortality, having passed his four-score years, waiting the call to cross the river and receive his crown."

Mr. Dagg was called simultaneously to churches in Richmond and Philadelphia. He accepted the latter in January, 1825, and removed to that city in May. He preached in Philadelphia till 1834, when his voice failed him. He had charge of Haddington College, near Philadelphia, till the summer of 1836. What was his standing as a preacher in Philadelphia may be learned from the following letter of Rev. W. T. Brantly, D.D., to Rev. J. F. Dagg, dated Baltimore, March 25th, 1880:

"The recollections which you ask from me of your esteemed father as a preacher, must be those of a boy from eleven to seventeen years of age, as it was only during this period that I saw your father in the pulpit, and then but occasionally. Before I had completed a score of years, his throat was so severely affected by disease that he was compelled to abandon public speaking. When my father became pastor of the First Baptist church in Philadelphia, he made the acquaintance of your father, who at the time was in charge of the Fifth Baptist church in the same city, known, also, as the Sansom Street Baptist church. Very cordial relations between the two pastors were soon established; and it may be expected that my impression of your father as a preacher has been obtained quite as much from expressions heard from my father, as from listening to him directly.

"My recollection of your father as a preacher is better defined as to his manner than as to his matter, although the impression made by the latter is by no means wholly effaced from memory. What struck me was his great deliberation in the pulpit, accompanied by a solemnity and earnestness which convinced every hearer of the perfect sincerity of the speaker. Owing to his lameness he usually occupied an elevated seat while preaching—much, I presume, as our Lord did on the mountain; or as the Apostle did when, by the river side, he 'sat down' and discoursed to the company there assembled. But a voice, rich, sweet, sympathetic, and a countenance singularly mild and engaging, fully compensated for the absence of other physical requisites. One of the last sermons I remember to have heard from him was in my father's pulpit, which he was supplying on a particular occasion. It was from the text, 'There is a friend which sticketh

closer than a brother.' More than forty years have passed since that sermon was preached, but you see the text is recalled, and I remember as well the tender terms in which he spoke of Jesus, the melodious voice in which the thoughts were uttered, and the great gratification with which he was heard by all. Previous to that, when a small boy, I heard him at the funeral of one of his members, when he delivered an address (according to the custom of those days) at the grave, marked by a solemnity and pathos which must have impressed every heart.

"But whilst your father's pulpit delivery was recommended by the qualities of which I have spoken, it was the thought, rather than the utterance, the matter, more than the manner, which gave him a position among the very first preachers of that day. His conceptions of truth were so clear, so striking, and oftentimes so original, that his hearers always had something worthy of their attention. Whilst his manner was not declamatory, nor his style at all rhetorical, his thoughts were so weighty, and expressed in terms so intelligible as to command the attention of the largest congregations, composed though they might be of every grade of intellect. It was customary, whilst he was pastor in Philadelphia, for different ministers to address sermons to young men on Sunday evenings, at the request of a Young Men's Institute then in operation in the city. I was present at the Sansom Street church when it became the duty of your father to deliver one of these discourses. I was quite too young to appreciate what was said, but not too young to observe the dignity and solemnity which marked the preacher as he sat and spoke to the large audience which crowded the church in every part, their close attention being the best tribute they could pay to the precious counsel to which they were listening.

"I should be pleased to have some account of Dr. Dagg as a preacher from some contemporary minister who had the opportunity of hearing him. But since this may not be, you must allow me to say that my father, who was a fellow-pastor with him in Philadelphia, and who was a judge of preaching of no common order, regarded him as one of the very best preachers and expositors of the Word within his knowledge. My father had other gifted ministerial associates in the great city; but I remember his saying more than once: 'I take more pleasure in Dagg than in any other.' It was his intellect and piety which attracted and delighted him. He always heard him with delight in the pulpit, and was glad to welcome contributions to THE INDEX, of which he was then editor, from his gifted pen. Your father was a powerful preacher in his daily walk. 'His doctrine and his life coincident' gave such convincing proof that he was honest in the sacred cause, that his words in public carried additional weight in view of this fact.

"The immediate predecessor of Dr. Dagg in the Philadelphia church, was Rev. William Staughton, D.D. Dr. Staughton, in his day, was probably the most popular Baptist minister in the United States. For years he commanded the largest congregation in the great city where he preached. It was no easy task to follow one so popular. But his successor, though a very different kind of a preacher, fully sustained himself in the position. Dr. Staughton, in his palmy days, had a vigorous physique, capable of enduring great fatigue. Dr. Dagg's frame was comparatively feeble, and was embarrassed by a lameness, which often required the use of crutches. In Dr. Staughton's preaching the imaginative element predominated, causing his discourses to abound in tropes and comparisons. Dr. Dagg was more remarkable for his reasoning powers. The former was the better rhetorician, the latter excelled as a logician. Staughton was given to hyperbole and those exaggerations which spring from a vivid imagination. Dagg presented the truth, simple and unvarnished, depending for its power on its native majesty. Staughton was declamatory; Dr. Dagg was persuasive. The former delighted the masses; the latter was more acceptable to the thoughtful and the serious. Staughton was sometimes pompous, and even affected; Dr. Dagg was always unostentatious and natural. Both, emphatically, were preachers of the Gospel in its purity; but whilst Staughton drew largely upon his imagination to give effect to his appeals, Dr. Dagg depended more upon a 'right division of the word of truth.' In manner, one was vehement and full of action, whilst the other, from physical necessity, was colloquial

and quiet. Staughton did a grand work in his day, but Dr. Dagg, though early compelled to relinquish the pulpit, has been preaching with his pen on such grand themes that he must continue to speak long after his tongue is silent."

When Mr. Dagg found himself compelled to give up preaching on account of the failure of his voice, his desire was to instruct young men who were preparing for the ministry. It was with this prospect before him, that he took charge of Haddington College. Pennsylvania Baptists had not, however, at that time, become sufficiently aroused as to the importance of a denominational school, and the Haddington enterprise was abandoned. About that time the Baptists in the vicinity of the capital of Alabama were starting a female school of a high order. This may be considered as the pioneer movement of Southern Baptists in that department of labor. They called Mr. Dagg to take charge of the new institution, known as the Alabama Female Athenæum. He removed to Tuscaloosa in August, 1836, and was successfully employed in the instruction of young ladies, until he accepted a call from Mercer University, Penfield, Georgia, in the early part of 1844. The present Chancellor of the University of Georgia, Dr. P. H. Mell, who was associated with him in the faculty during his connection with Mercer University, has favored us with his opinions as to Dr. Dagg's work in that institution:

"Dr. Dagg was for about eleven years President of Mercer University. During all that time I, as a professor, was intimately associated with him. I never knew a better or more successful college president. His learning and ability his simplicity of character, and unselfishness and disinterestedness, his gentleness and courtesy, conciliated to him the cordial co-operation of his colleagues, and commanded their confidence and love. I cannot recall to memory an instance, from the time of his entrance on office to the time of his first resignation, in which any of his colleagues showed any disposition to resist him in his plans, or yielded a reluctant support to any of his measures. But the Doctor's measures were always like his own nature—gentle, conservative and firm. Everybody knew that they were wise, and that there would be no vacillation in the execution. With no ostentation or noisy self-assertion, he was endowed with a firmness as settled as the hills, and with an unconscious influence and a personal magnetism that impressed all who came in contact with him. The students all venerated him, and looked up to him as to a father. I cannot recall an instance of a college trick played upon him, or of any disrespectful manifestation by a student. The Doctor accepted the presidency when the University was in a state of depression; but he left it in a high state of prosperity.

"During the time of his presidency were educated nearly all the distinguished ministers who now, in middle age, are wielding such an extensive and benignant influence in Georgia. These will all unite with me in the statement that, under God, Dr. Dagg's instructions were the most potent influence to equip them for their usefulness and success in life.

"An affection of the throat prevented him from appearing often before audiences as a preacher or other public speaker. My impression is that he never preached a set sermon during all his life at Penfield. But who that heard them can forget his inimitable and touching baccalaureate addresses on commencement occasions? He used no manuscripts, and dealt in no common-places, ponderosities, or platitudes. Taking some salient point, perhaps, in the history of the class, or some incident connected with it, he caused to cluster around the point or incident remarks and illustrations full of freshness, instruction and pathos, that informed the judgment, warmed the heart, and filled all eyes with tears. I never knew any one who, on any occasion, so successfully unsealed the fountain of tears as Dr. Dagg always did on these occasions. It is the lot generally of the college president in deliverance of the baccalaureate address, to demoralize and disperse the commencement crowd. Dr. Dagg's genius always hushed to silence, and drew their bodies towards him with breathless and emotional attention."

During his connection with Mercer University, Dr. Dagg performed much literary labor. His teaching theological branches brought under review the current systems of theology, and developed the need of a manual for students and pastors. After much careful study of authors, much independent thinking, and

other labor, he published his "Manual of Theology." This work, supplemented by his "Manual of Church Order," was most favorably received, and at once took rank with standard works. It is still esteemed by our ministers and churches as a faithful, luminous and scientific exposition of revealed truth.

This invaluable work was produced in spite of a stupendous disadvantage, which would have disqualified most men for all scholarly pursuit and usefulness. When quite young his eyes had failed because of intense study, especially of Greek by night. Though his sight remained keen, and is so even to this day, his eyes could endure no task. For fifty years he has not used them to read or to write a page. His extensive research and writings were all accomplished through amanuenses. Let it be gratefully remembered by us that his wife and eldest daughter spent months and years in patient and faithful reading to him, and in writing under his oral dictation. The history of letters is not without examples of men whose want of eyesight has been compensated by a higher intellectual vision. Here we have one who, actually blind in all scholarly work, has, nevertheless, built himself a scholarly monument; who, reduced to whispers by a failure of voice, ceased not to proclaim truth, and, though dumb, speaks to wider audience; who, halting on crutches, has served his time with unhalting activity; who, frail of constitution, and always in depressed health, has outlived two generations, and is gratefully honored of their children.

Besides the "Manual of Theology," Dr. Dagg also published, while President of the college, a work on ethics, entitled "Elements of Moral Science," which largely superseded Wayland as a text-book in our schools. But of this and other works we have not space here to speak particularly. Rev. S. G. Hillyer, D.D., of Forsyth, Georgia, who was associated with Dr. Dagg in Mercer University as Professor of *Belles Lettres*, and who is widely known as one of our ablest and most cultivated ministers, has kindly furnished his opinion of Dr. Dagg's qualities and rank as an author. He writes as follows:

"It is hardly possible to do justice to Dr. Dagg as an author in so few words as these must be. To do him justice would require a review of each one of his valuable works. The most important of these are a 'Manual of Theology,' a treatise on 'Church Order,' one on 'Moral Science,' and another on 'Evidences of Christianity.' Besides these volumes, he has through his long life been a contributor to our religious journals of many valuable essays upon important subjects, and has also published several tracts elucidating interesting portions of revealed truth. These miscellaneous works, if collected and published, would make another volume perhaps intrinsically as valuable as any that he has written.

"All these works illustrate, in an eminent degree, those qualities of mind which mark the able writer. Among these qualities we may mention a few which are manifest in Dr. Dagg's works. The intelligent reader cannot fail to be impressed with his love of *truth*. While he discusses subjects of the most profound importance, but upon which the learned have widely differed, he never betrays the feelings of the partisan. His aim is to discover and to vindicate the truth. This all-absorbing love of truth develops in him another quality of mind which is essential to the success of the didactic writer, viz: *great caution in forming his opinions*. The reader will everywhere see that Dr. Dagg reaches his conclusions by steps most carefully taken. He will find also that this profound love of truth, and this carefulness in forming his opinions, is fully supported by the vigor and accuracy of the author's logic. When he has finished an argument, his conclusion is seen to be the legitimate result of his premises. These qualities are still further supported by a broad and comprehensive range of learning. He is an able linguist, a profound mathematician, and an acute metaphysician. But it is in the broad field of religious opinions that his learning is most conspicuous. He knows what men have thought about the great doctrines of religious truth, from the days of the Apostles down to the present time. Hence, it is not wonderful that, with such qualities of mind and such stores of knowledge as he possesses, he should become almost an oracle among the people to whom he belongs. His *ipse dixit* to-day has, perhaps, more weight with those who know him than that of any living man.

"As a metaphysician, Dr. Dagg knows the limits of human thought. Hence,

in his discussions he does not transcend those limits. In dealing with the profound principles of theology, he admits that there are depths which the human intellect cannot fathom. In regard to such principles as these he is content to accept the utterances of revelation with child-like faith. Hence, he gives us no vague theories, or unsatisfying speculations, but chooses rather to be wise, not above but according to what is written.

"This brief sketch of Dr. Dagg as an author should include some allusion to his *style*. It is characterized by the three primary qualities of correct style, viz: precision, purity and propriety. He does not affect ornament for its own sake; yet, when his subject calls for it, he can clothe his thoughts in language befitting their importance and their grandeur. Indeed, the relation between his thoughts and his language is so well adjusted, that the one seems to be exactly what the other demands. Of course such a style will be found to be perspicuous, always chaste, often elegant, and sometimes sublime."

Dr. Dagg, now in his eighty-seventh year, is residing with a younger daughter, Mrs. S. J. Rugeley, at Hayneville, Alabama. In silence and retirement her gentle, faithful hands have been for years ministering to the wants and supporting the declining steps of the aged patriarch. He is calmly waiting on the Master, who casts not off in time of old age, who forsakes not his saints when their strength faileth.

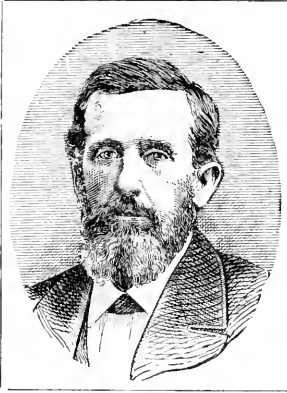
JOHN FRANCIS DAGG.

Rev. JOHN FRANCIS DAGG, son of Rev. J. L. Dagg, D. D. was born in Fauquier county, Virginia, in the year 1823. He spent most of his early days in his native State, in Philadelphia, Pennsylvania, and in Tuscaloosa, Alabama. After graduation at the University of Alabama, under the senior Dr. Basil Manly, he graduated in 1847 in the theological school of Mercer University, under his father. He was soon called to the charge of the Milledgeville church, and served it until January, 1850, when he became editor of THE CHRISTIAN INDEX. This position he filled for



six years, and filled it so well as to make his retirement a matter of general regret to the patrons of the paper. The year 1856 he passed in Atlanta, teaching a select school, and, after the resignation of Rev. C. M. Irwin, preaching to the Second Baptist church. He then removed to southwestern Georgia, where he remained for ten years, for some time as pastor of the church at Cuthbert, and for several years as President of the Female College in that place. He resided next in Hopkinsville, Kentucky, acting as President of Bethel Female College until, at the close of six years, his health had been so seriously impaired by the damp and cold climate as to compel a change. He went southward, and for four years labored in Alabama as preacher and as teacher. In 1878 he became Professor of Mathematics in the Albemarle Female Institute, Charlottesville, Virginia, where he remained until May, 1880, at which time he entered into pastoral relations with the church at Gadsden, Alabama. He has wrought a good work as an educator, but prefers the ministry, and would have given himself wholly to it had he not feared that his throat and lungs would not bear the strain of constant preaching. He is a pure man, modest even to a fault, of fine scholarship, not brilliant but sensible, with a balanced intellect and a large heart.

FRANCIS MARION DANIEL.



FRANCIS MARION DANIEL was born September 16th, 1834, in Butler county, Alabama. He was the seventh son of Francis and Delana T. Daniel, who had also three daughters. His early years were passed amid the healthful influences of farm-life, with no incident of special moment beyond the death of his mother when he was but nine. The straitened circumstances of the family largely precluded education, and at the age of eighteen he could scarcely read. But he was endowed with the type of mind which by inward impulse struggles through external hindrances into the light; and at this stage he entered the academy in his immediate neighborhood. He prosecuted his studies there for two years, defraying all expenses by teaching vocal music, for which he possessed both fondness and talent. At the close of the second year, he

took charge of a school in Dallas county, Alabama, and held that position with acceptance for three years. During their progress he made a public profession of the "good hope through grace" obtained some seven years before, and was baptized at Town Creek church by Dr. Peebles.

Shortly after his connection with the church, Mr. Daniel decided to consecrate his life to the Christian ministry, not without much meditation, frequent prayer for divine guidance, and sore conflict with his predilection for another profession. To furnish himself thoroughly for the sacred office, he spent three years, with denominational aid, at Howard College, and two years, through the benevolent assistance of Mr. Thomas Bonner, of Pickens county, Alabama, at the Southern Baptist Theological Seminary, Greenville, South Carolina. He was ordained at Unity church, Pickens county, Alabama, November 23d, 1862, having reached his twenty-ninth year.

For fifteen months Mr. Daniel confronted "grim-visaged war," in the Confederate army, performing duty as a chaplain and yet serving as a private in the ranks. He was then transferred, as chaplain, to the hospital at Newnan, Georgia, and ministered to the sick and dying in this sphere until December, 1864, when he accepted the pastorate of the Baptist church in that town. It was while he held a post so vital both to humanity and to piety, that he was married, May 26th, 1864, to Miss Mattie C., daughter of Major U. B. Wilkinson, of Newnan.

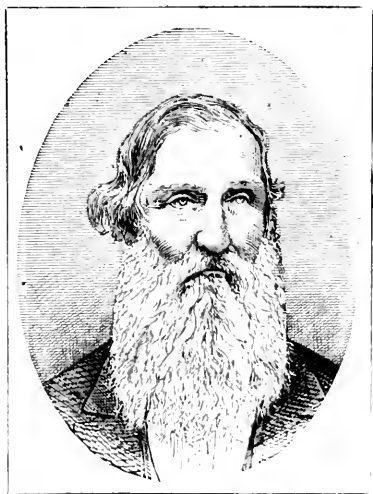
Mr. Daniel labored successfully in his first charge until November, 1869. He then became pastor of Cuthbert church; but before the completion of his second year, the necessity for medical treatment for the eyes of his wife compelled him, late in 1871, to move to Atlanta. Here, by invitation, he preached regularly in "James' Chapel," (a brick building erected for public worship by the munificence of Hon. John H. James,) and within three months the Fourth Baptist church was constituted at that point, and he became its pastor. At the close of 1875, he assumed pastoral care of the church at Dalton, Georgia, but remained only one year, the ill health of his wife requiring a return to her native air. Settled again in Newnan, he preached in 1877 to the Sharpsburg church, and in 1878 to that church, with the Fairburn, Decatur and Indian Creek churches. In October, 1878, he made his home a second time in Atlanta, and became pastor, in addition to Indian Creek church, of the Central Baptist church, of that city. Before the opening of the next year, he had the satisfaction of seeing this church established in its own house of worship, on a lot purchased expressly for

it in 1875 by Major Wilkinson, and by him presented to it. In January, 1880, the church voted him a salary sufficient for his support, and with characteristic energy he now devotes his whole time to its interests.

This brief sketch shows that Mr. Daniel, while singularly free from a self-exalting spirit, has risen out of the depths of obscurity to an honorable rank among men of ability and usefulness. The indomitable energy and perseverance with which even in boyhood he applied himself to whatever he undertook, and which runs as a thread of gold through the warp and woof of his whole life, has been an important factor in the accomplishment of this result. But other qualities have conspired to effect it: his honesty and fair-dealing in business, his sympathy with the suffering, his generosity to the destitute and the stranger, his fidelity to friends, his forbearance toward opponents, his self-control under excitement, his steadfast adhesion to the sense of right and duty. With a mind in no common measure logical, and with diligent application to study, he has made himself an able defender of "the doctrines of grace," and of the views held by strict Baptists. He prepares his sermons with great care, not to secure graces of style, for he has learned that divine truth "needs not the foreign aid of ornament," but to get *at* and get *out* the mind of the Spirit in the text, and to marshal weighty arguments and decisive statements of Scripture in its support. He preaches to the understanding and the conscience with that earnestness of appeal which is the soul of all true eloquence. As a pastor, he is attentive alike to the spiritual and the secular interests of the church, firm in discipline, faithful in reproof, gentle toward the penitent, and laborious, by frequent visits, fraternal admonitions and kind encouragements, to keep the membership aroused to a keen sense of duty and unusual activity in its performance. As to his private life, let it suffice to lift the veil far enough to say that he is a considerate and affectionate husband, and a father who, while touched with a feeling of childhood's joys and griefs, brings up his daughter and son in the nurture and admonition of the Lord.

DAVID G. DANIELL.

Rev. DAVID G. DANIELL was born in Onslow county, North Carolina, May 14th, 1808. Through his father, George W. Daniell, he is a descendant both of Robert Daniell, Colonial Governor of South Carolina, and of General Robert Howe, of revolutionary fame, being third in the line of descent from these ancestors. His mother's maiden name was Mary Gonto. During the first year of his life his parents removed to Laurens county, Georgia, where he lived until he attained his majority. During his boyhood he attended such schools as the neighborhood afforded, when not engaged in work on the farm. His advantages were, of course, very meagre, but he used them with the greatest diligence, and obtained a good, plain English education. After his removal to Savannah, in 1829, he became a member of the city police, in which capacity he did his whole duty, though, of course, the business was distasteful to a man of his refined character and disposition.



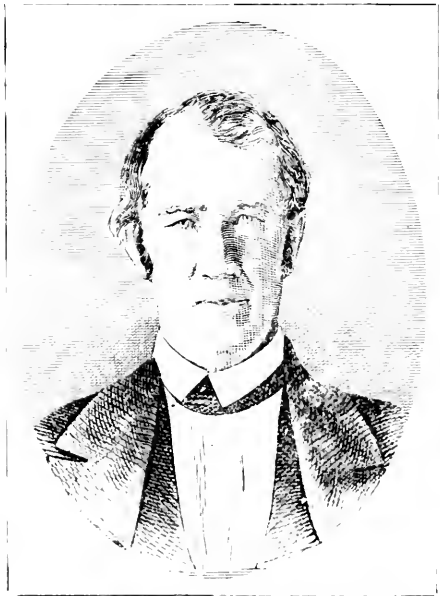
In July of the same year he was married to Mrs. Mary J. Bettison, with whom he is still living, a most excellent woman. Five children were born to them, but only three are living, one of whom is the wife of Rev. M. N. McCall, Jr. Mr. Daniell and his wife were baptized together by Rev. H. O. Wyer, then pastor of the Savannah Baptist church, January, 1833. Shortly after his baptism, he became impressed that he had a work to do in the ministry of reconciliation, but that Savannah was not his field of labor. Two years after, he was ordained at Bethany church, in Washington county, by a presbytery consisting of Revs. Isaac Smith and Henry Messer. He was chosen pastor of Buckeye church, in Laurens county, to which was soon added the care of Jordan's, in Washington county, and Bethlehém, in Laurens. About this time he settled in Dublin, and the care of that church was given to him. He was now pastor of four churches, and as they were far apart, he was compelled to travel many weary miles to fill his appointments, which he did cheerfully as unto the Lord. He loved his work, and his strong faith sustained him in all the sacrifices he was called to make, not only in the early years of his ministry, but throughout his long and useful life. The churches were poor, and unable to give him much pecuniary aid, and, of course, he was compelled to supplement his meagre salary by hard labor on the farm during the week, and had few opportunities for study, and access to very few books; but his Bible was his constant companion. In the autumn of 1839 he attended a ministers' meeting held with the Powelton church, Hancock county. He was a stranger, and in the afternoon of the Sabbath he was appointed to preach. The church was, at that time, without a pastor, and very anxious to have one. No sooner was his sermon delivered than many of the prominent members of that large and flourishing body said to each other, "We must have him." All were charmed with his manners and appearance, which were both fine, as he was then about thirty years of age, five feet ten inches in height, with deep blue eyes, gentle and thoughtful in expression, easy and unaffected in manner, and, above all, sound in doctrine. His style is persuasive, rather than eloquent, and his deep-toned piety gives force to the sublime truths he so boldly utters. At the next conference of the Powelton church Mr. Daniell was unanimously chosen pastor. The church at Mount Zion, six miles distant, also desired his services. When the committee from the two churches bore this message to him, so unexpected, and, of course, gratifying, they found him ready to say: "Is it my duty to remain and plough, or go where I can be sustained and devote myself entirely to the ministry?"

He was deeply moved by this token of appreciation, but did not accept without due deliberation and prayer. Finally he promised to visit them, and when he did, visiting their families and developing all the traits so necessary in a pastor, they felt, "We cannot let you go," and a promise was secured that he would come and settle in Powelton with his family, and preach two Sabbaths there, one at Mount Zion, so that, as the church at Shoulderbone, Greene county, had already been enjoying the sermons and pastoral labors of the young, zealous, faithful preacher, his whole time would be occupied. Very soon he was comfortably settled in this healthy village, where his children could enjoy the advantages of the best schools in the country, and now, instead of all these weary miles when located in the low country, he was borne pleasantly to these two churches, only a few miles distant, by his faithful old white horse, "Corbon." Owing to his system and energy, he was enabled to attend to all these duties, and devote much time to study. In the course of a year or two, with the assistance of Rev. J. S. Ingraham, then teacher in the academy, he studied the Greek language, and obtained a good knowledge of it. Oh, how he enjoyed those hours of study! His improvement was wonderful. He felt it, and his people felt it. The churches increased in numbers and efficiency, his people loved and trusted him. After a most successful pastorate of six years, he became deeply interested in the spiritual welfare of the destitute in southeastern Georgia, and accepted the position of missionary to those sitting in darkness. He travelled principally in Montgomery county, leaving his family at their home in Powelton, so that his children could continue at school. In 1847 he was transferred by the Executive Committee of the Georgia Baptist Convention, to Atlanta, as this city was then just rising to importance, numbering about one thousand inhabitants.

He entered on this new enterprise with his usual zeal and energy, soon purchased the lot on which the First Baptist church now stands, and organized the earliest Baptist church in that city, where now there are seven. In 1851, having completed the payment for the house, he became agent for the Southern Baptist Publication Society, and removed to Penfield. But again he was impressed with his duty to become a pastor, and in 1851 accepted a call to Thomasville, Georgia, where he labored successfully for four years. He was then induced to accept the important position of agent for the Foreign Mission Board, and removed to Savannah in 1860, continuing in this noble work, so near his Christian heart, until it was interrupted by the war, when he was appointed chaplain of the Twenty-ninth Georgia regiment. Subsequently he became missionary to the soldiers around Savannah, under the patronage of the Domestic Mission Board. He labored faithfully in this field, and collected a good library of religious literature for their benefit. The close of the war found him a refugee in Augusta, but in October, 1865, he took charge of the Kollock Street church, in that city. At the expiration of two years, he returned to Savannah, and became the missionary of the New Sunbury Association, under the patronage of the Domestic Mission Board. He settled, in 1869, in Walthourville, Liberty county, and since that time has been laboring in the bounds of the New Sunbury Association. He is now in his seventy-third year, strong and well, always cheerful and trusting. His piety is deep and unselfish. His love for his brethren is touching; his devotion to his family lovely. He is gentle as a woman, but strong and ready to battle for the truth. His appearance now is venerable, with his snowy locks and beard.

JAMES DAVIS.

No history of the Western Association or of the Baptist churches in Coweta, Troup, Heard, Meriwether and adjacent counties, would be complete with the name and record of Rev. JAMES DAVIS omitted. Like many others of the Baptist ministers of Georgia, he was born in Wilkes county. The day of his birth was January 22d, 1805. His father was a native of Orange county, Virginia, and was when quite young a volunteer in the Revolutionary war, serving under General LaFayette, and witnessing the surrender of Lord Cornwallis at Yorktown. He afterwards became a preacher, and moved to Georgia, where he was ordained in 1793, at the age of 28. He was a bold, energetic man, with a corresponding style of oratory, with an unblemished character and reputation, and with a high order of personal piety. Three of his twelve children became Baptist preachers, Jonathan,



James and Jesse. Sketches of the first and last of these, as well as of himself, may be seen in Campbell's "Georgia Baptists." Two other of his sons, Jephtha

and William, were well-known Baptist deacons in Georgia. He died on the 31st of October, 1831, his last act being, with uplifted arms, to shout, "Victory! Victory! Victory!"

His son James was married on the 31st of July, 1823, when 18 years old, and it is supposed that he was baptized a year or two previous by his own father, at Clark's Station, in Wilkes county. In 1826 he moved from Elbert to Jasper county, and settled on Murder Creek, where he was licensed in 1827, and ordained on the 19th of December of that year. Returning from Jasper to Elbert county in 1828, he lived for a number of years near Falling Creek meeting-house, and preached to that and a number of surrounding churches. Gradually his pulpit powers became fairly developed, and his influence more and more extended, and many new-born souls were permitted, under God's providence, to claim him as their spiritual father.

But another and a more difficult field was destined to be the arena in which this man was to battle for the truth, and assist in laying, deep and firm, the foundation on which the Baptist Zion of Georgia has been erected. Difficult, indeed, is it to estimate the real value of those sturdy, pious and zealous pioneer Baptist fathers in our State, who occupied the position of foundation-builders for our great denomination. With strong and warm hearts, full of faith and earnestness, zealous and energetic, with the word of God for their sword, they labored with an honest and self-sacrificing devotion to the cause of God, which did much that was potent for moral good in the State, and for the advancement and prosperity of Baptist principles. Not the least among these influential men of the earlier days in the history of our State was Rev. James Davis.

Strong in native intellect, vigorous in constitution, and during most of his life robust physically, he was untiring in his energy, and, impelled by the single motive to preach Christ crucified, he struggled nobly and with Christian earnestness to disseminate Gospel principles, and those doctrines which are upheld by Baptists. Pointing to him one day as he, with the aid of two sticks, hobbled along the streets of Newnan, lame and with health shattered by a serious fall which occurred to him during one of his preaching tours, the Hon. Ebenezer McKinley said: "Talk of your great men! There goes one who has done as much as any man to give a good moral tone to all this country." This testimony is the more valuable as Mr. McKinley was attached to a different religious denomination, and it was true testimony.

Mr. Davis left his impress on the whole section of country in which he lived, embracing Heard, Troup, Coweta, Meriwether and adjacent counties. He removed to that section from Elbert county in 1830, and settled on the Chattahoochee river, near the line of Heard and Coweta counties; and, with the exception of a few years spent in Mississippi, the remainder of his useful life was passed in that region. He felt that his vocation was to preach the Gospel and build up Baptist churches, and in truth he aided in constituting most of the Baptist churches in that entire section, and largely shaping them after the fashion of his own earnest, vigorous, liberal-hearted piety and sound principles. He assisted—if no mistake is made—in the constitution of the LaGrange church; not so, however, with that at Newnan, which was already in existence when he settled in that section. It was also so strongly infected with the anti-mission spirit that this legend was emblazoned in large chalk letters across the panels of its door: "THAT MAN DAVIS CAN'T PREACH HERE!" Yet Mr. Davis served that very church afterwards as pastor for many years. He was not only a strong missionary in spirit, but was also a great friend to education, often saying to his children: "If I cannot leave you money, I want to give you that which is of far more value—a good education."

This useful man died as he had lived, in the faith of Jesus. His death occurred in September, 1859, at his own home in Heard county; and to his only absent son, Rev. William H. Davis, of Hephzibah, Georgia, he sent this simple message: "Strive, my son, to be a good minister of the Gospel, and meet me in glory." Twenty years after, that message was answered in person. The father and the son "met in glory," in September, 1879.

JESSE M. DAVIS

Rev. William Davis, from Virginia, who served under the immediate command of LaFayette, and was at the surrender of Lord Cornwallis, at Yorktown, was the father of twelve children, of whom three were distinguished Baptist ministers in Georgia. Of these three ministers—Jonathan, James and Jesse—Rev. JESSE M. DAVIS was the youngest, and his youngest son also. He was born in Wilkes county, Georgia, January 25th, 1807, and during boyhood labored, with his brothers, on his father's farm. He possessed a very superior mind, was ambitious and studious, and so availed himself of eighteen months only of schooling that he laid the solid foundation of an education that was very respectable, and which he, by application, continued to improve throughout his life. He was an earnest and beautiful speaker, with a mind both logical and philosophical,



and in conversation was brilliant and interesting. His voice was musical and fascinating; his manners were genial and captivating, while his personal appearance was handsome and imposing. He commenced the practice of law at Elberton, Georgia, in his eighteenth year, but in his twenty-first year he was converted and baptized, and soon after abandoned his profession to preach the Gospel, for, like Paul, he felt "Woe is me if I preach not the Gospel!" The same year in which he joined the church he married Miss Sophia Burton, a young lady of rare attainments, whose Christian virtues and brilliant mind added much to her husband's advancement. He was ordained about the year 1830, and in 1835 moved from Elbert to Lee county, then a frontier of the State and infested by Indians. At one time he was compelled to abandon his home and send his family to Twiggs county for safety, but he himself remained and joined the company organized to pursue and combat the Indians. As soon as peace and quiet were restored, his family returned, and he then built, upon his own land and at his own expense, a Baptist house of worship, which he named Hebron. He there built up a church to which he preached for twenty-three years without remuneration. For the same number of years he dwelt in Lee county, and, by planting, accumulated a large property, the doors of his home known as "Pleasant Level," being ever thrown open for rich and poor alike, and its numerous visitors cordially welcomed with a true Christian hospitality.

He always had the care of three or four different churches, but never, until the war, in its sad results, swept away his ample fortune, did he accept any compensation for his pastoral labors. In 1858 he removed to Decatur county, where he resided during the war. Although opposed to secession, he quietly acquiesced in the action of his State, and, at his own expense, armed and equipped a company for military service.

While the war lasted, he was a true friend to the families of our soldiers who were in the service, sparing neither time nor money to supply their necessities; and yet so unostentatious was his generosity, that none outside of his own family were aware of its extent.

After the close of the war, he was called to the care of the church at Blakely, Georgia, where, after four months of grievous suffering on the bed of languishing, which he bore with the utmost Christian fortitude, he died on the 14th of

August, 1868. His remains lie buried in Blakely. During all the weary months of confinement, he was never known, by word or act, to manifest the least impatience or want of submission. His death-bed witnessed scenes of exalted Christian resignation and triumph which proved the reality of his religion. "I would not exchange the peace of mind which I now have, to be at ease and dwell in all the splendors of earth!" was his pious exclamation after obtaining relief from one of his fearful paroxysms of suffering.

The day preceding his death, he repeated over and over again, the lines—

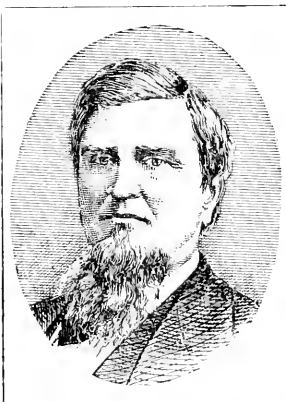
"Farewell vain world, I'm going home,
My Saviour calls and bids me come."

The following day death fell on him suddenly, and he passed away almost instantaneously, without a spasm or contortion, according to his own frequent prayer, to which God granted this gracious answer.

In character Mr. Davis was one of the most amiable and benevolent of men, delighting in doing good and making others happy, and stinting neither time, money nor measures to accomplish his object. Large-souled as well as large-bodied, he was above anything that approached to littleness or meanness, and, for scores of years, preached with that fascinating persuasiveness that attracted so many to the fount of everlasting life. His oratory was in the highest sense winning, and his delivery was most varied, pleasing and fascinating. While he denounced sin, he loved the sinner, and drew him with melting tenderness to embrace the terms of the Gospel. A beautiful speaker, with a well trained mind and fine imaginative powers, he was, withal, imbued with an impressive earnestness which gave solemnity and power to his preaching. No disturbance, in the church or out of it, ever marred the even tenor of his charitable, Christian life, for he invariably retained the good will and friendly regards of all, so guiding his life as to avoid all personal as well as sectarian controversies. While a strong Baptist and sound in the faith, he was beloved by Christians of every name, and highly respected by all classes of the community.

He was married three times. By his first wife he had five children, two of whom are still living. By his second wife, who was Mrs. Elizabeth Gilbert, he had four children, only one of whom is now living. His third wife was Mrs. McGooldrick, but of this marriage there was no issue.

WILLIAM HUDSON DAVIS.



REV. WILLIAM HUDSON DAVIS was born in Jasper county, Georgia, August 18th, 1826, and died at his residence in Hephzibah, Georgia, September 18th, 1879. His father, Rev. James Davis, was a Baptist minister of honorable position; so likewise was his grandfather, Rev. William Davis. The maiden name of his mother was Louisa Hudson—hence his own middle name.

The subject of this sketch was in early life surrounded by all the religious influences of pious parentage, and when but a boy was seriously impressed with reference to his spiritual interests. At the age of seventeen he was baptized by his father at Franklin church, Heard county, and was licensed to preach by the Enon Grove church, of that county, in 1847. The following year he became a student of Mercer University, under the patronage of the Executive Committee of the Georgia Baptist Convention. As a student, he commanded the respect of his teachers,

and secured the love of his associates. He graduated with the second honors of his class in 1853.

In November of the same year, Mr. Davis was ordained to the Gospel ministry, and for one year preached to some of the country churches in Coweta county. In the following year, 1854, he married Miss Sarah A. Kilpatrick, youngest daughter of Rev. J. H. T. Kilpatrick, who, with three daughters and one son, survived him at his death.

In 1855, he was called to the care of the Baptist church in the town of Newnan. The pulpit here had been filled by John E. Dawson, Robert Fleming and Jesse H. Campbell, men of note, but the character of its services did not suffer in the hands of this new incumbent. His success was beyond the expectations of his most sanguine friends.

In December, 1858, Mr. Davis moved to his farm in Burke county, chiefly with the view of living near his wife's relatives. His talents at once gave him an enviable position as a minister in the Hephzibah Association. Quite a number of the churches connected with this body have enjoyed his pastoral services; but Bark Camp, Hopeful, Rocky Creek and Bottsford, have been favored in this respect beyond the others.

While residing in Newnan, Mr. Davis, for a number of years, was connected with the male academy of that town. From 1868 to 1875, inclusive, he was co-principal of the Hephzibah High School; he was a trustee of this school from its origin to the day of his death, except when serving as teacher; he was, from 1877, a trustee of Mercer University; he was often called upon to preside over the deliberations of the Hephzibah Association as its Moderator. The duties appertaining to all these positions were discharged with faithfulness and efficiency.

In personal appearance, Mr. Davis was noble and commanding. About medium height, his weight was over two hundred pounds; he was of dark complexion, rather heavy eye-brows, raven black hair, of kind and genial expression of face. A stranger would at once respect him, and soon love him. The inner man was shadowed forth by the outer man. He was massive in intellect, with broad, comprehensive views. His heart was kind, and warm and tender.

In all the relations of life, William H. Davis measured up to the obligations which rested upon him. Within his own household, he was gentle and confiding; in the social circle, he was genial and true. As a pastor, he was punctual and faithful; as a preacher, he had but few equals in pulpit power; he was lucid in the exposition and forcible in the presentation of Gospel truths; but especially was he tender and pathetic in all his appeals to the heart. As might be reasonably expected, he was admired by those who saw him and heard him, but he was loved, deeply loved, by those who knew him.

Mr. Davis, on the day of his death, had preached with his accustomed ability at Brushy Creek church; and, after the services, had driven sixteen miles to his home; had spent the evening in cheerful conversation with his family; had retired to rest in usual health at 9 o'clock—and in two hours time he was numbered with the dead. A stroke of apoplexy allowed only a few moments of consciousness, and then did its work of death.

At its session in October, 1879, the Hephzibah Association unanimously adopted the following:

"It is with unfeigned sorrow that we chronicle the death of our much beloved brother, Rev. William H. Davis. After thirty years of faithful labor in the Master's vineyard, and after having attained an eminence in the ministry which genuine piety and real ability only can give, he fell asleep in Jesus, on the night of September 18th, 1879.

"We bow in submission to the wisdom and goodness of God in thus depriving us of the presence, the influence and the labors of our brother; and while we mingle our tears of sorrow because of his death, we unite in praising God for the inspiring example of his life.

"Resolved, 1. That in the death of brother W. H. Davis, the Hephzibah Association has sustained a great and irreparable loss;

"2. That the sincere Christian and fraternal sympathy of the Association be, and is hereby, tendered to the beloved family of our deceased brother ;

"3. That a blank page in our Minutes, to be known as the "Memorial Page," be inscribed to the memory of brother Davis, as follows :

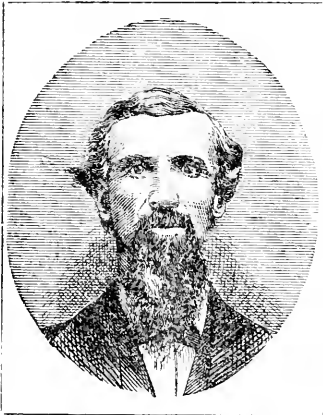
TO THE MEMORY OF

REV. WILLIAM H. DAVIS.

BORN AUGUST 18, 1826; DIED SEPTEMBER, 18, 1879.

"And he was a good man, full of the Holy Ghost
and of faith; and much people were
added to the Lord."

J. B. S. DAVIS.



The name of Davis stands very prominently on the list of Baptist ministers in Georgia. It has been borne by men of good ability and much zeal, who have all gone to their reward, leaving J. B. S. DAVIS their sole representative in the sacred office, though there are many worthy and gifted men of the name in other professions. The subject of this sketch, the second son of Jephtha V. Davis, and grandson of Rev. Wm. Davis, was born in Greene county, Georgia, January, 1833. The influences of religion were around him from his cradle, and seem to have had their wonted power, since we find that in 1845, at the early age of twelve years, professing conversion, he was baptized into Bethel church, Heard county, by Rev. Robert Fleming. In September, 1852, he entered Mercer University, and remained

there two years, when he repaired to the State University, Athens, graduating from that institution in 1856.

In November of that year he was married to the youngest daughter of Gen. D. M. Burns, of Jackson county. He appears up to this time and for years after, to have had no inclination to preach, but was engaged in literary pursuits together with the study of law. In 1857 we find him occupying the chair of *Belles Lettres* in Cherokee Baptist College, at Cassville, Georgia. In 1858, he studied law with Hon. Hugh Buchanan, of Newnan, and was admitted to the bar the same year. He seems, however, at that period, to have continued the practice of law for but two years, as he became Principal of Martin Institute, Jackson county, in 1860-61, and was elected Principal of the Newnan Male Seminary, 1862-63. Teaching was his favorite work, and was renounced only on account of failing health. He has been practising law for a number of years with great success, and has been employed in some important criminal cases, winning laurels in not a few. His success as a teacher made it very difficult for him to leave the profession, and he has had flattering proposals from many colleges and high schools in his own and other Southern States. But the Spirit of God was at work on his heart and his ears were open to the Macedonian cry, "Come over and help us."

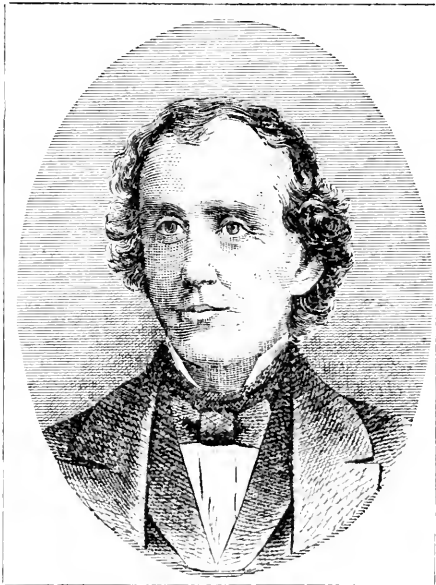
In September, 1863, he was ordained by the Baptist church at Newnan to the full work of the ministry, Dr. Jesse M. Wood, pastor. The ordination ser-

mon was preached by Mr. E. B. Teague, and was filled with good advice. One special warning was, "Keep out of debt." His first pastorate was with the Lawrenceville church, commencing November, 1863. He was elected from Jackson county to the Constitutional Convention, in 1868.

Since the war, he has felt compelled to resort to the practice of law for a living, but preaches on Sabbath to one or more churches. He has done much preaching by filling appointments for other ministers who have been prevented from attendance by providential causes, not only in his own, but in other denominations. He is now serving two churches, Grantville and Ebenezer, Coweta county. As a minister he is very popular, drawing full houses, and always securing the attention of his hearers. His sermons have been highly complimented by local editors, and he has been styled "Newnan's Lawyer-Preacher."

JOHN EDMONDS DAWSON.

A prince among men was JOHN EDMONDS DAWSON. Handsome and commanding in form and feature; easy, graceful and courteous in manner; genial, magnetic and warm-hearted in disposition, he captivated and then held in the bonds of love and admiration. His nobility, constancy and tenderness of nature made him the best and most faithful of friends, the kindest and most indulgent of fathers, and the most loving and devoted of husbands. His piety was beyond suspicion; in his daily walk it shone as lustrous gleams from the purest diamond. In natural ability, and as a pulpit orator he rose above those who themselves rose above the masses, as Mont Blanc towers and leaves surrounding Alps beneath it. Unfortunately, he had not the advantages of a collegiate education; but, possessing an excellent memory and a mind of uncommon vigor, he acquired an amount of



knowledge which compensated, to a great extent, for his want of regular training in the schools. He was a man of close and minute observation; he saw and heard everything. Hence he was distinguished for excellence of judgment and for sound, practical views on almost every subject. Endowed by nature with a pure and correct taste, he most carefully observed in the pulpit all the proprieties of manner and speech, yet there was no appearance of effort, no trace of affectation. While in social life he relished and sometimes indulged the pleasantries of wit and humor, yet, in his sermons he was never known to excite a smile; absorption in the solemn themes of the Gospel, when in the pulpit, allowed no place for levity, no time for mirth. He felt too deeply the responsibilities of his work to "court a grin when he should woo a soul." Dr. Dawson rode no hobbies; he was not a man of "one idea;" nevertheless, there were certain grand

thoughts which his mind grasped very strongly, and on which it habitually dwelt. These were: 1. The heinousness of sin, 2. "The beauty of holiness," 3. The love of God manifest in the Gospel, and 4. The responsibilities of each individual man to God, to himself and to his fellow-men. Out of these he shaped and pointed the arrows which filled his quiver; and, as he stood in the sacred desk, he hurled these arrows with almost electric force straight to the hearts and consciences of his hearers. Every feature of his face, every flash of his eye, every movement of his form, and every intonation of his wonderful voice, evinced his soul-subduing earnestness. With tones at times melting as the mourning of a mother over the death of her first-born babe, or as melancholy as the sighing of autumn winds among the pines, or as triumphant as the warrior's clarion blast of exultation in the hour of victory, or as overwhelming as the rushing cataract or the resistless tornado, he could sway an audience at his will.

If his aim was to make vice odious, his powerful word-painting would expose the monster in all its deformity, until the man mastered by its spell would be overwhelmed with disgust and shame at the hideousness of his own depravity; and yet, all the while it was not the MAN that was the object of his invective. No! The *man* he claimed as his brother; the *man* he pitied and loved; to the *man* he uttered words of tenderness and sympathy. It was the VICE which he pictured as abhorrent; and it was the *vice* which he made the man abhor, until he longed to break its bands and escape its pollution.

If his aim was to present the beauties of holiness, or to show the love of God, as manifested in the Gospel, then his soul seemed to be a fount of feeling. Grace abounding to the chief of sinners always melted him to tears, and drew from him the tenderest words of pathos, or stirred in his bosom those chords of sensibility whose vibration aroused the sympathetic ardor of his nature, and caused him to pour forth powerful strains of eloquence that never failed to thrill his audience with intense emotion.

But it was when he aimed to expound the responsibilities of the present life that he could call into action his utmost strength; then he soared into the regions of sublimity. As he dwelt on man's accountability, or on the shortness of our earthly being, or on the impossibility of retrieving errors and winning back wasted opportunities, and on the eternal consequences, for weal or for woe, which must follow the employment of time, he would pile up pyramids of thought that made the mind of the hearer tremble under a sense of its momentous obligations.

In his sermons he quoted but little poetry. He seemed not to need that kind of embellishment. Out of his own imagination he drew the imagery which he used to illustrate and enforce truth. Beyond the occasional repetition of stanzas from familiar hymns, he never passed, and his audience never wished him to pass.

In eloquence and oratorical power he was unequalled in the State, and had his habits been as studious as his mind was brilliant, his power and success in the pulpit would have been altogether phenomenal; as it was, he was a grand man, even among grand men. As may be presumed, his sermons were not uniform. There were times when they would form the grandest display of oratorical power and intellectual greatness, while at other times he would retire from the pulpit under a humiliating sense of failure. Perhaps he could not be classed among the most successful pastors of Georgia, for his active mind preferred a diversity of pursuits to the one work of preaching the Gospel and prosecuting arduous pastoral labors; and this division of intellectual strength hindered, somewhat, that culminating success to which he was entitled by his great talents and abilities.

When the afflicting hand of Providence removed him from the pulpit, he took up the pen, and wielded it with a power that delighted while it astonished his friends, and it is to be regretted that he did not, all through his life, exert the literary powers he displayed toward its end.

John Edmonds Dawson was born in Washington county, Georgia, March 7th, 1805. His father, Major John E. Dawson, a wealthy and intelligent farmer, came from Virginia to Washington, and afterwards removed to Morgan county, where this, his second son, was reared, attending school in Madison and at Mount Zion, Hancock county. Of noble mien and fine intellect, he was distinguished, even in youth, for his oratorical powers. When only nineteen, he married Miss

Eliza Walker, daughter of John Walker, of Morgan county, and followed the occupation of farming. He was converted at Antioch church, Morgan county, in 1827, at a revival meeting, during the session of the Ocmulgee Association, under a sermon preached by Dr. Adiel Sherwood, and was baptized on the 22d of September of that year. He became at once an active church member, but did not begin to preach until 1834.

In 1834 the providence of God chastened him by the death of his devoted wife, to which sad event Mrs. Hill, the sister of Mr. Dawson, refers in the following touching language:

"After a protracted illness, Mrs. Eliza Dawson died April 12th, 1834, leaving four children. Her brother, Colonel J. B. Walker, writes: 'I was a witness of her expiring agonies. Her faith and hope in the Saviour had been strong through all her sickness; she had been calm and resigned. Her dear husband went down with her to the dark valley as far as it was permitted to human love, cheering her with the sweetest, tenderest words of comfort and love, until, we trust, angel arms from the other side enfolded her in their embrace, and bore her to that better land.'"

After this sad bereavement, Mr. Dawson seemed to take little interest in the business of the world, but gave himself to the work of the Saviour, to which he felt he had been called soon after his conversion.

He was licensed by the Indian Creek church, Morgan county, on the 18th of October, 1834. He was set apart to the work of the Gospel ministry at the request of that church, January, 1835, by a presbytery composed of Revs. Malcolm Johnson, V. R. Thornton and the pastor, Dr. Adiel Sherwood.

His first pastoral call was from the church in Eatonton, to which place he removed January 30th, 1835. He served this church during the year, and it was blessed with a gracious outpouring of the Spirit, and with a number of additions to its membership. About this time Mr. Dawson decided to marry again, and made a happy selection in the intelligent and devoted Miss Mary Sanford. Never did this Christian woman interfere with any of his duties as a minister of the Gospel. All who knew her will long remember her happy, buoyant disposition, her kind and obliging manner, how she made home sunshine for her husband, his children and friends. She had no children of her own, but completely filled the place of *mother* to her husband's children, and won from them an attachment and love so strong that it was truly wonderful. She was also a woman of marked piety. Fond of society, and taking great pleasure in the gatherings of her friends, she most of all delighted in visiting the homes of the poor, helping to relieve their wants, pointing them, on their sick-beds, to a suffering Saviour, and repeating for their cheer the sweet words of promise that fell from His precious lips. Thus, for twenty-five years, sharing the toils and labors of her husband, at the last it was touchingly beautiful to see her tender, untiring ministrations to him during his protracted illness.

Mr. Dawson served the Eatonton church only one year, and accepted a call to the church in Columbus, removing thither in January, 1836. The Creek Indians at that time occupied the portion of Alabama opposite Columbus, on the west side of the Chattahoochee river. Mr. Dawson, with his brother-in-law, Judge Hill, had settled a large plantation in what was then called the Indian Nation. But owing to the depredations committed by the Indians, the loss of crops, etc., and uncertainty as to the continuance of the war then in progress, Mr. Dawson decided to return to middle Georgia. In January, 1837, he was called to serve the Indian Creek church one Sunday in each month, and in the fall of that year to preach to the church in Eatonton. Giving them only a part of his time, he was enabled to supply the pulpits monthly in Monticello and Forsyth, and perhaps Monroe, Walton county. In 1841 he again changed his residence from Eatonton, settled in Madison, and conducted a female academy, where he taught successfully until his removal to LaGrange in 1842, in answer to a unanimous call of the Baptist church. With a family to support, and having experienced heavy pecuniary losses, he went into the school room as Principal of the Female Academy, that he might avoid, as much as possible, becoming burdensome to the church, a point on which, as all who knew him will remember, he was ex-

ceedingly sensitive, even to a fault. Not taking special pleasure in the school-room, and preferring above everything else to preach the unsearchable riches of Christ, when a suitable man could be found, he gladly turned the school over to him. Mr. Milton E. Bacon, who was his associate for a short time, became Principal of the Academy, which was afterwards raised to the dignity of a Female College, and was for years the pride of LaGrange, and contributed largely to its prosperity. After a most successful pastorate in LaGrange, he was again called to the Columbus church in 1847, which he supplied two Sundays in the month until 1848, when he once more made his home in that city. While pastor of this church, the Home Mission Board, Marion, Alabama, by special arrangement, sent Mr. Dawson, in February, 1853, to New Orleans, to examine into the religious necessities of that large, growing city. After some six weeks of incessant, successful labor, his health failed, and he was compelled to return to his home in Columbus, where he resumed his pastoral work until 1856, when he felt it his duty to retire from it on account of physical inability to perform its necessary duties. No pastor ever had a stronger hold upon the affections of his people than he did.

In 1858 he acted temporarily as agent of Mercer University. The thrilling appeals he made for the education of our sons, and the soul-stirring sermons he preached wherever he went, cannot be forgotten.

In 1859 Dr. Dawson accepted the chair editorial of the *Southwestern Baptist*, as successor to Dr. S. Henderson, and removed to Tuskegee, Alabama, where the paper was published. His editorial career, though brief, was a brilliant success. In every department of Christian labor, he met fully the expectations of his brethren, and in none more than as editor of a Christian journal. One writer says:

"Dr. Dawson's editorial career surprised us all. We expected, of course, that he would do his work well, but we could not bring ourselves up to the expectation that so great a preacher could be a writer also. It was too much to look for in one man. Besides, every one knew that his eloquence was of a kind that could not be successfully written; but it turned out that he wrote with great vigor and versatility, showing a logical acumen above his ordinary pulpit efforts, and a power of analysis and discrimination quite remarkable, with a style luminous, tasteful and spirited."

When he entered on the editorship of the *Southwestern Baptist*, he was a confirmed consumptive. Most men would have relinquished all business, recognizing disease as a sufficient excuse for inactivity. Not so with the energetic nature of Dr. Dawson. In weakness and great bodily suffering, he did his Master's work. Like a faithful sentinel, he watched every attack, open or covert, on what he considered the cause of truth, and gave all the powers of his great mind to aid the organization of the Baptists of Georgia and of the South. His convictions of truth were clear and strong, and he urged them with great boldness. This gave rise to the opinion that he was fond of controversy; but never was there a greater mistake. He discussed Gospel principles, not for the sake of controversy, or to keep up discord, but to defend truth. He cared not who triumphed, so truth was vindicated. One who knew him most intimately said: "No man could have been freer from the spirit of controversy. His nature was incapable of cherishing this feeling."

At the earnest solicitation of many friends, Dr. Dawson laid aside his editorial duties, and, accompanied by his devoted wife, made a visit to the Virginia Springs; but finding his disease beyond the reach of remedies, and anxious to die at home, he at once returned to Tuskegee, the guest of Dr. Cullen Battle, to close his earthly business and prepare for his departure. How calm were his last days! How manifest was the presence of Jesus! How confident was he of his glorious reward in heaven! In reply to a letter from his sister, urging him to come to her house in LaGrange and spend his last days with her, he said to his wife, as he was not able himself to write, "Tell my sister my room is the very gate of heaven!" Unwavering in his faith, he died exclaiming: "I am not alone; the Lord encampeth round about me." He died in Tuskegee, Alabama, at the house of Dr. Cullen Battle, November 18th, 1860. His remains were

carried to Columbus, and rest in the beautiful cemetery of that city. His wife did not long survive him, and rests by his side. The church in Columbus erected a beautiful monument to their memory. On a neat tablet are the words, in small capitals, "OUR PASTOR." On the same side, in raised letters, on a rustic ground, is, "John E. Dawson, D.D., the eloquent and faithful pastor—the Christian gentleman. He adorned the doctrines which he taught. Died in 1860, aged 56." On the opposite side, in similar characters, is the following inscription: "Mary E. Dawson, the pastor's wife—the true and faithful woman. Her's was the meek and quiet spirit which, in the sight of God, is of great price." In the smooth surface of the south side of the same square, are these lines:

"They sleep in Jesus and are blest;
How sweet their slumbers are."

WILLIAM H. DEAN.

WILLIAM H., son of LEMUEL DEAN, was the eldest of ten children, all of whom are now dead except himself and his youngest brother. He was born in Covington, Georgia, but reared chiefly in DeKalb county, to which, shortly after his birth, his father removed. He enjoyed only such educational advantages as the county supplied in its early settlement, but obtained a fair classical education at Stone Mountain Academy, at Decatur, and at an academy near Indian Creek church, then under the charge of that estimable man, Rev. Lewis Towers. For some two years he prosecuted the study of medicine with Dr. Hayden Coe, near Lithonia, attended a course of medical lectures in the New York University, and graduated at the Medical College of Georgia, Augusta. He commenced the practice of medicine at Oak Hill, Newton county, remained there one year, and then moved to Cherokee county. With the exception of a brief residence in Atlanta, in 1867, he has been living at Woodstock, his present home, for more than thirty years. During most of this time he has been engaged in a heavy country practice, and has probably travelled some two hundred thousand miles on horseback, or far enough to have carried him eight times around the globe. And in all that distance, by day and night, amid rains, sleets and snows, over bad roads, broken bridges and swollen streams, he has never received a serious injury, and never been disabled from business. Nor has he ever been sick enough in all his professional life to call in a physician. Prompt in his engagements, careful in his prescriptions, honest in his expressions of opinion to patients, and reasonable in his charges, he has never had a law-suit and never been entangled in a quarrel. He has been a man of industry, an early riser, a hard student, and an almost constant reader, living, one might say, among his books and papers. He has been withal unobtrusive, distrustful of his own powers, even timid, which has caused some, on first acquaintance, to regard him as distant and cold. The practice of medicine has been his great life-work, and he has made everything bend to that—doubtless restricting, in a measure, his usefulness in the ministry, since that high calling, as Cæsar could bear no rival near the throne, challenges to itself the whole man and the man's whole life.

He married Emma, daughter of John B. Benson, of Cobb county, Georgia, and has had two children—a daughter, Lula, the wife of W. H. Perkinson, Acworth, Georgia, and a son, W. L., a graduate of Atlanta Medical College, and now practicing with his father.



Very early in life he had religious impressions, and tried to satisfy his conscience by a better walk, but failed again and again. Driven at last from all trust in himself, he was brought to Christ when about eighteen years old, and felt that his sins were all pardoned and he was "accepted in the Beloved." He united with the Indian Creek church, DeKalb county. When about thirty-five years of age, he was ordained a deacon in Enon church; and three years later, in 1862, when thirty-eight, was called to the pastorate by that church and ordained to the ministry. He served it for many years, and has also served Carmel, Sandy Plains, Salem, New Hope, New Bethel, Noonday and Canton churches. It is scarcely necessary to say that his has been a faithful and effective service, for his unflinching integrity as a man has wrought together with his zeal as a minister to make his labor "mighty through God." He was in the constitution of Noonday Association, and for a number of years past has been its Moderator; his closing addresses attracting the admiration of visiting ministers by their pre-eminent excellence among performances of that class. After a long, hard struggle, that body finally entered into connection with the Baptist State Convention, though for a season standing alone among adjoining Associations, with the exception of Middle Cherokee. It is steadily increasing in efficiency and becoming more fully enlisted in the great enterprises of Christian benevolence prosecuted by our denomination. In the accomplishment of these results, the influence and efforts of Dr. Dean have been an important and potent factor. He has done good ministerial work in the nineteen years since his ordination; but if, as is expected, he should retire from the practice of medicine, and give himself wholly to pastoral labors, we may well expect his last days to be his best.

JAMES MARTIN DEFOOR.



Rev. JAMES MARTIN DEFOOR, son of Sidney and Annie DeFoor, was born August 7th, 1845, in Fulton county, Georgia. His grandfather was a soldier in the Revolutionary war, and served under General LaFayette. He himself, at the age of sixteen, entered the Confederate army and was taken prisoner at the battle of Atlanta, and sent to Camp Chase, where he remained until the war ended, when he returned home and went to work manfully on his father's farm in Gordon county. His parents were Methodists, and his early training was, therefore, not in accordance with Baptist belief and practice. While attend-

ing a meeting conducted by the Methodists in Gordon county, in the fall of 1866, he was enabled to realize his own sinful and lost condition, and to behold in Christ Jesus the Lamb of God who could take away his sin. Through faith he was enabled to hope, also, and to rejoice in the prospect of eternal glory. But, although he made then a profession of religion, he identified himself with no denomination, on account of doubts upon the subject of baptism. He continued in this state until the summer of 1868, when his views were confirmed by the preaching of Rev. E. M. Lowry, who, after conducting a revival meeting in a school-house in Gordon county, constituted the Mount Zion Baptist church, of which, after baptism, Mr. DeFoor became a constituent member. At the same meeting a brother and sister were also converted and baptized. In connection with their baptism, a circumstance rather unusual occurred. While they were making their preparations for the ceremony, their father said:

"Wife, I believe I will go with the children. Have I no clothes in which to be baptized?"

"Yes," she replied; "and so have I!"

The consequence was that the whole family went down into the water, mani-

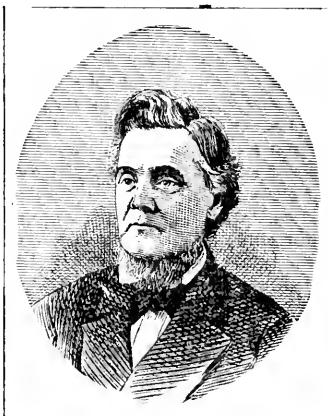
fested to the world their faith in a buried and risen Saviour, and all became members of the new Mount Zion church. The elder DeFoor, who had been a Methodist for twenty-seven years, was elected a deacon of the Mount Zion church, which office he faithfully held ten years, dying triumphantly in the faith, May 11th, 1878.

As may well be conceived, James M. DeFoor's education was very limited, yet his zeal was so commendable that his church licensed him in October, 1868, and in August, 1870, being called to ordination by the Tilton church, he was set apart to the full work of the Gospel ministry by a presbytery composed of Elders J. J. R. Hanks, of Dalton, and J. M. Stansbury, of Ringgold. On the 16th of November, 1869, he was married to Miss Mary Ann Huie, of Clayton, Georgia, and in 1871 settled in Fannin county, where he still remains, preaching to poor churches in the neighborhood, and sustaining himself and family by farming.

JAMES H. DEVOTIE.

Among Georgians, Dr. J. H. DEVOTIE has long stood as a leader. Even among the Baptists of the entire South, he ranks with the first in ability, influence and usefulness. Distinguished for his natural mental powers, for pulpit ability, for eloquence, pathos and strong common sense, he is a man of sincere piety, exquisite tact, great liberality and abounding humor.

He was born in Oneida county, New York, on the 24th of September, 1814. His parents were Presbyterians, and his mother was a woman of singular piety and godliness, who sought faithfully to rear him in the fear and admonition of the Lord. Becoming a widow, his mother moved West, late in life, and died on the 28th of January, 1848, at Canal Dover, Ohio, at the residence of her son, Duane DeVotie. Carefully nurtured and instructed by his pious mother until his ninth year, James H. DeVotie bade fair to become a godly youth; but her health failed; he was sent to the public schools, and thus thrown among wicked companions; and, owing to these causes, until fifteen years of age he led an ungodly and profane life, becoming a leader in mischief and wickedness. Still the impressions made by a mother's prayers, instructions and admonitions, were not entirely effaced, and frequently they brought him to sober reflection. When sixteen years old he was converted while on his knees at an evening prayer meeting, having asked the prayers of the company in his behalf. At seventeen he sailed from New York for Savannah, Georgia, with an uncle, who was a merchant, and entered into business in that city. His uncle was a Baptist: this led to attendance at the Baptist church, and to an investigation of the New Testament on the subject of baptism; and the consequence was that J. H. DeVotie, though raised a Presbyterian, joined the Baptist church at Savannah, and was baptized by Rev. H. O. Wyer, on the 2d of December, 1831, in his 19th year.



The strong conviction that it was his duty to preach led, in a few weeks, to his departure for Furman Theological Seminary, in South Carolina, where he successfully pursued the prescribed course of study in divinity. On the 21st of October, 1832, he was licensed to preach. During the greater portion of the time he spent at the Seminary, he preached weekly at Camden, going on Satur-

day and returning, eighteen miles, on horseback, after service, Sunday night; and when he left the Seminary he took charge of the Camden church, as pastor, his ordination occurring in March, 1833. The connection was a happy one, and continued, altogether, two years, when he resigned and moved to Alabama, and settled in Montgomery. He was soon called to the pastorate of the Baptist church in that city. There, on the 29th of January, 1835, he married Miss C. M. Noble, with whom, for thirty-eight years, he travelled life's journey—years in which much of sorrow was mingled with ten thousand blessings of tenderness and love. She bore him five children, of whom one only survives, Jewett, editor of the *Enquirer and Times*, of Columbus, Georgia. Noble, his eldest son, and a promising young minister, educated at Princeton, was accidentally drowned at Mobile, during the first year of the war; Howard, a young and accomplished physician, died during the war while in the army; and Lizzie, a sweet and noble young lady, died at 24 years of age, in Griffin, Georgia.

Mr. DeVotie's connection with the church at Montgomery, Alabama, lasted one year only. A unanimous call by the church at Tuscaloosa, then the capital of the State, was accepted, and he commenced his labors there on the first of January, 1836. The church was in a feeble condition, numerically, financially and spiritually; but, at the end of a four years' pastorate, the church was much strengthened every way, and was one of the most influential in the State, owing in part to the presence and assistance of Dr. John L. Dagg, President of the Alabama Female Athenæum, and of Dr. Basil Manly, President of the State University.

Mr. DeVotie's next charge was at Marion, Alabama, to which place he moved on the 1st of January, 1840, when in the prime of manhood and in perfect health. Some of the best work of Mr. DeVotie's life was done during the fourteen years that he remained pastor of the church at Marion, Alabama. Notable was the aid he rendered in establishing and endowing Howard College, for which institution he obtained, during a three years' agency, and while pastor of the Marion church, over one hundred thousand dollars.

He was also largely instrumental in establishing, in 1843, and for several years maintaining, *The Alabama Baptist*, a religious weekly newspaper published in Marion, but afterwards changed to the *Southwestern Baptist*, and finally merged into THE CHRISTIAN INDEX, of Atlanta, Georgia.

In 1854, Mr. DeVotie resigned the charge of the Marion church, which, during his pastorate, increased in membership from 285, in 1840, to 676, in 1854, and built a new and handsome brick edifice, at a cost of \$10,000. During 1854 and 1855, he served the Hopewell Baptist church, five miles from Marion, for one year, and acted as Secretary of the Domestic and Indian Mission Board of the Southern Baptist Convention for six months. He then accepted a call from the Baptist church at Columbus, Georgia, and moved to that city in 1856. While residing in Alabama, he filled many important official positions, evincing the esteem in which he was held and the confidence reposed in him; for many years he was President of the Domestic and Indian Mission Board, and also of the Alabama Baptist Bible Society; he was President of the Board of Trustees of the Female Athenæum, at Tuscaloosa, for three years, President of the Board of Trustees of Howard College for two years, and a trustee of the same institution for fifteen years.

We have seen how the poor young graduate entered Alabama, alone, in 1834. Twenty-two years later he leaves the State, having reached a lofty position and been greatly and grandly useful to his denomination and to the cause of Jesus. The following, written by Rev. John E. Dawson, D.D., editor of the *Southwestern Baptist*, states briefly and forcibly the position attained by Mr. DeVotie in Alabama by his eminent abilities and force of character: "DeVotie is, in Alabama, a household word, linked indissolubly with every noble enterprise connected with our Baptist history, and embalmed in the hearts of thousands."

The pastorate to which he had been called in Columbus, Georgia, was a difficult and onerous one. The lamented and powerful John E. Dawson had filled that pulpit for ten years, to follow whom as a preacher required extraordinary nerve as well as ability. The church itself was divided in feeling and difficult to

satisfy. But Mr. DeVotie entered courageously on his duties as pastor, in August, 1856, and sustained himself ably in every respect. For fourteen years he labored in Columbus with such zeal, energy, unction, and broad benevolence, that not only was his pastorate eminently successful, but he became endeared to the entire community. He was at that time in the zenith of his powers as a preacher, forty-three years of age, strong and robust, physically, and possessed of all those natural qualities of mind and heart which make failure impossible.

It 1858 a most remarkable revival of religion occurred in Columbus, among all denominations, and about one hundred new white members were added to the Baptist church. Shortly afterwards Mr. DeVotie proposed to the church the erection of a new and larger house of worship. Twenty thousand dollars were promptly raised, and the present splendid church edifice in Columbus was completed and paid for, early in 1860, at a total cost of \$23,000.

At the same time a mission church was built near the factories, and also a house of worship for the colored people, at a cost of \$1,200. Afterwards another house was erected in the northern suburbs, for the second colored Baptist church.

The war now came on, with its years of trial, suffering and heroic intrepidity. Mr. DeVotie served for a while on the coast, as chaplain for the Second Regiment of Georgia Volunteers, but returned home when that regiment was ordered to Virginia, and all during the war aided greatly, as public almoner, in supplying the wants of the poor and destitute in the city, large benefactions for the purpose being entrusted to his hands by the generous of all denominations. Even after the war, when so many were left in destitute circumstances, and until his departure from Columbus, he continued the work of "charity thrice blessed," appealing to the public for the funds so much needed, and by him judiciously expended, mostly for the benefit of soldiers' widows and orphans.

Another important post filled by Mr. (now, through the action of Howard College, Dr.) DeVotie, was "President of the Board of Trustees of Columbus Public Schools." The estimation in which he was held as such, and the benefits accruing from his efforts, are shown by an extract from the resolutions adopted by the Board when he resigned the Presidency: "From the inception of the movement which led to the establishing of our system of schools, he has been the hard-working, able and devoted President of the Board; and, under the providence of God, we believe the success of the schools, of which we and the community are so justly proud, is largely due to him. Under him they have flourished and acquired an importance and usefulness the knowledge of which must be to him a source of continued satisfaction, carrying with it, wherever he may go, its own reward—the consciousness of having done his fellow-man good."

Near the close of his fourteenth year in Columbus, events occurred which led to Dr. DeVotie's resignation as pastor of the church in that city, and his removal to Griffin, Georgia. This caused exhibitions of sorrow, regret and affection, which were at the same time peculiarly gratifying, and, in these days, extraordinary. The Session of the Presbyterian church at Columbus, the Third Quarterly Conference of St. Luke's Methodist church, and the Baptist church itself, all passed resolutions of love and sorrow at his departure. The Board of Trustees of Public Schools did the same; and a number of citizens, embracing members of all denominations, and some not connected with any church, presented him with a handsome gold watch as a testimonial of regard and admiration, while others made up a purse of two hundred dollars, and placed it in his hands, as a token of sympathy and affection. Under these circumstances he left Columbus on the first of July, 1870, and took charge of the Baptist church at Griffin, Georgia. He maintained himself in this charge for seven years, with his customary ability, securing for himself the love and confidence of the church, and the respect of the entire community. There, on the 21st day of October, 1872, he lost the wife who, for nearly 38 years, had been the sharer of his joys and sorrows. In the death of Mrs. C. M. DeVotie, one of the loveliest spirits and most devoted of Christians, and most faithful of wives and mothers, passed away.

On the 23d day of December, 1873, Dr. DeVotie married Mrs. Georgia L.

Amoss, a lady alike beautiful in person and charming in manners, who has cast a halo of happiness around a life over which various sorrows had cast many a shadow.

In 1877, Dr. DeVotie resigned the pastorate of the Griffin church, and accepted a General Agency for the Home Mission Board of the Southern Baptist Convention, in which work he succeeded admirably, but severed his connection with that Board in a short while, and on the 15th of July, in the same year, accepted the Secretaryship of the Georgia Mission Board, which office he still retains. For this position he possesses the highest qualifications. Besides enjoying the esteem and confidence of all his brethren, and second to none in intellectual and oratorical powers, he has always been eminently successful in his appeals for missions. Under his management the conduct of mission matters within the State has been successful and prosperous.

Dr. DeVotie is a man of noble characteristics. Warm and tenacious in his attachments, firm in principle, ardent and enthusiastic in temperament, generous and magnanimous in disposition, by nature tender, affectionate, exceptionally endowed intellectually, and eminently conscientious and thoughtful of others, he exhibits in a high degree those qualities of mind and heart which, combined with affability of manners, always win for the possessor great personal popularity. Wise in counsel, prompt in action, and fertile in resources, his career has been distinguished for the multiplicity and usefulness of his labors. As an Agent, in which capacity he has repeatedly served his denomination in behalf of missions and other benevolent enterprises, he has scarcely an equal. Gifted with a pleasing address, a fluent utterance, and with a heart running over with the tenderest sensibilities, when he rises to address an audience on the subject of missions, or any other benevolent cause, his passionate appeals, seconded by his imaginative powers, are sure to arouse enthusiasm and secure large contributions. He possesses a wonderful capacity for appropriating with facility a passing incident to his object, when pleading for the cause of benevolence before a popular assembly. During the session of the Southern Baptist Convention in St. Louis a few years ago, he was invited, with other speakers, to address a general Sunday-school meeting on Sunday afternoon, in the house where the Convention assembled. The speakers were limited to five or ten minutes each. Warming with his theme, Dr. DeVotie unconsciously exceeded this limitation, when a handsome gold watch was laid on the table before him, to indicate that his time had expired. With a twinkle in his eye and a profound bow to the owner of the watch, he thanked him for his "contribution to the Sunday-school cause," and, holding up the watch, asked who would follow with another gift. The gentleman who owned the watch asked the privilege of redeeming it with ten dollars, when the orator retired triumphantly from the platform.

Dr. DeVotie is endowed with fine powers of discrimination and analysis, and with a fervid but chastened imagination. Like all men possessed of an ardent temperament, he is sensitive and quick to resent an affront; yet these natural characteristics are held under the restraints of divine grace, and serve to stimulate the energy for which he is remarkable.

As a preacher he is earnest, tender and forcible, addressing the heart and conscience often with thrilling effect; and the highest commendation which can be bestowed on mortal man may truthfully be bestowed on him, that he has faithfully preached Christ crucified as the only ground of hope and salvation for sinners. In the relation of pastor, to which most of his life has been devoted, and for which he is by nature and culture eminently qualified, he has ever been habitually attentive to the wants of his charge, faithful in warning, assiduous in seeking to win the erring, while to the poor and afflicted he has always been generous and sympathizing.

Besides his services in the cause of education in Alabama, he has for twenty-two years served his denomination in Georgia as a Trustee of Mercer University, and is fairly entitled to be regarded with honor for his labors in the advancement of education among our people. And now, as the Corresponding Secretary and Treasurer of the Board of Missions of the Georgia Baptist Convention, he is

prosecuting the work of collecting funds for the Foreign and Home Mission Boards of the Southern Baptist Convention, and for State Missions, with his accustomed zeal and ability, and with his usual success. May years of increasing usefulness await him and crown his life with the glory of having "served his generation" well!

NOBLE LESLIE DEVOTIE.

Rev. NOBLE LESLIE DEVOTIE, eldest son of Dr. J. H. DeVotie and Margaret Noble DeVotie, was born in Tuscaloosa, Alabama, on the 24th of January, 1838. The child of prayer, and reared by parents eminent for personal piety, it is not wonderful that he should have given his heart to God at the early age of eleven years and six months. Previous to that time he was of active and cheerful habits, but thoughtful and studious; afterwards, even until his sudden and lamentable death, his entire course in life was most consistent and pious; and no one ever had any reason to doubt the genuineness of his early conversion. That event, so important for him, occurred in Marion, Alabama, during a protracted meeting in which all denominations united. He made then, at that early age, a public profession of his faith in Jesus, and was baptized by his own father, uniting with the Siloam church, of which his father was pastor. Henceforth his life was like the sun which shines more and more unto the perfect day. Gradually he ripened into one of those almost perfect characters which, seeming almost too good for earth, are speedily removed to a better world. Possessed of great firmness of purpose and moral courage, he was enabled so completely to resist the follies and foibles of early manhood, that, after his graduation from the University of Alabama, Dr. B. Manly, Sr., alluding to his Christian standing and deportment, said: "I have never seen or heard anything of Noble, during his entire college course, which I could condemn."



His studies were prosecuted at Howard College, Marion, Alabama, until he had completed his Sophomore year, when it was decided by his parents that he should finish his course at the University of Alabama, under Dr. Manly, President of that institution. His course was thorough, and so assiduously did he pursue his studies that, when graduating, before his twentieth year, he took the first honor of his class. It was during his Junior year in the University that a general rebellion occurred in college, in which he was most earnestly solicited to join by his fellow-students. He firmly declined, and was one of five only who refused to take part and sign the paper, in conflict with the faculty. When it was represented to him that he would be ruined forever if he did not take his stand with his class and comrades, and when one of them laid hold of him and exclaimed, "You must sign," he replied, "I will suffer my right hand to be cut off, rather than put my name to that paper before I consult my father." Many of those who signed the paper were expelled from the institution, and the very students who averred that he would ruin himself by not signing, in the end were foremost in expressing their admiration of his firmness and his adhesion to the right under such trying circumstances.

He graduated from the University of Alabama about the year 1856, ardently beloved by all—both students and faculty. Dr. Garland, who was President during the Senior year of his course, praised his conduct and character in the highest terms.

For a number of years his mind had been inclined toward the Christian ministry, and when, after his graduation, the church at Tuscaloosa, of which he was a member, offered him a license to preach, he accepted it, and decided to enter

at once on a course of theological study. But the complete course which he desired to pursue was not then afforded by our Southern Theological Seminary, and as the Northern Baptist theological seminaries were made extremely unpleasant to Southern students by the bitter anti-slavery fanaticism which pervaded them all, he concluded to enter the Presbyterian Theological Seminary, at Princeton, New Jersey. After a full course of three years, he graduated and returned home to Columbus, Georgia, his father having moved to that city and assumed pastoral charge of the Baptist church. Before a great while had elapsed, he received two invitations to the pastorate—one from Eufaula, Alabama, and one from Selma, Alabama. He decided in favor of Selma, after making the matter a subject of prayer and weighing well the inducements offered by both places.

His ordination took place at Selma, on the 20th of November, 1859, his father, Dr. B. Manly, Sr., and Rev. A. G. McCraw composing the presbytery. He entered on his pastoral work with great energy and devotion, creating a fine impression in the community, and enjoying the heartiest sympathy and warmest Christian affection of his congregation and people. Thus were the prayers and sacrifices of an affectionate father fully answered, and the way was most auspiciously opened for a life of honor and usefulness; two instead of one, in the family, were now permitted to labor for Jesus, and the desires and hopes of many years were at length fully and joyfully realized.

The following is an extract from Noble's journal, written on the day of his ordination:

"The candidate and council then knelt down, and Brother McCraw offered the ordaining prayer. The solemnity and emotions of my soul at this moment no language can describe. I was thus being recognized as a messenger of the Lord Jesus—a post of distinction to which an angel might aspire. I thus publicly took the vows of an ambassador of Christ upon me. The surrender thus made, and the obligations and honor thus placed upon me, I pray may ever be regarded in the light in which they ought to be viewed. I will, by the grace of God, never regret the first, shrink from the second, or undervalue the third.

"Help me, my heavenly Father! and thou, my dear Saviour! and thou, O, Holy Spirit, help me to pay the vows thus made!"

Time passed rapidly with the young pastor, and a year soon rolled round. The tocsin of war sounded, and the young men of Selma, and especially of his congregation, were among the first to fly to arms for the defence, as all believed, of a righteous cause. Moved by the same enthusiasm and patriotism, in addition to the wishes of his young friends that he should accompany them, at least for a time, Noble went as chaplain of one of the Selma companies, to Fort Morgan, below Mobile. His influence and example were beneficial to the young men, and the blessed effects of his ministry on them were manifest long afterwards. Love and admiration for him extended, and he was soon invited by the commander to act as chaplain to the garrison of the fort; but his work on earth, though short and seemingly incomplete, was accomplished, and the Angel of the Covenant came for him at a moment most unexpected. On the night of February 12th, 1861, at Fort Morgan, he went down to the steamboat, at the wharf, to bid some friends farewell who were returning to the city. After he had left the boat to return to the fort, he stepped off the wharf, in the darkness, and was swept out to sea by the swiftly running tide, and drowned. Thus perished, at twenty-three, as noble a Christian young man as the South ever produced—one in whom all the loftiest attributes which adorn the human character shone with singular lustre—one in whom sincere and earnest piety, united with a fine intellect, a sweet disposition, filial devotion, the utmost purity, and a burning zeal for the cause of Christ. Possessed of a superior intellect, cultivated in a high degree, with a soul animated by generous aspirations and purified by divine grace, he crowned an ardent zeal in the cause of religion with a pure and spotless life. To pronounced yet unobtrusive piety, he added preaching talents of the first order, and secured a wonderful hold on the confidence and affections of all who knew him. By nature he was modest and unassuming, utterly wanting in egotism, yet possessed of a sufficient degree of self-respect. His kind and loving

disposition in the family circle, and especially his tender, affectionate and dutiful conduct towards his parents, were most beautiful traits in his symmetrical and lovely character, and made his death all the more heart-rending to those who survived him.

The following is a part of the report adopted in honor of his memory by the "Independent Blues," and "Governor's Guards," the two Selma companies with which he went as chaplain to Mobile :

"He was pliant in his disposition and large of heart. Instructed in the great truths of morality by pious parents, he, in boyhood, took the Bible for his standard, and acknowledged Jesus Christ as his Master and Lord. Possessed of those kindlier feelings which religion always bestows, he had the good wishes of all who knew him. Always mindful of the great commandment and the one like unto it, he called no man enemy, but stamped upon the hearts of all some of the great principles which governed his own actions. Cheerful of disposition, slow to condemn, quick to forgive, well balanced in temper, cherishing no evil—the good and the bad alike loved him."

Crushing was the blow of his death to his loving and warm-hearted father, utterly unprepared as he was for this mysterious providence, and nothing but divine grace enabled him to bear up under it, especially as the body had been swept out to sea and not recovered. He earnestly prayed that God would at least bestow on him the lifeless form of his beloved boy. God heard his prayer. A terrific storm, eighty hours after the young man's death, blew his lifeless corpse up from the sea, unmarred and not discolored, and cast it on the sands near the fort, where it was discovered. Eight days after his decease, his body arrived at Columbus, Georgia, escorted by a large detail from his regiment. Dr. Manly preached his funeral sermon to an overflowing congregation, speaking of him in exalted terms as one who "was noble by name, and noble by nature." A vast concourse attended his remains to the cemetery, where they were laid away amid many tears, to await the resurrection morn.

JOHN S. DODD.

For thirty-eight years Elder JOHN S. DODD has been laboring earnestly and effectively as a faithful minister of the Gospel, in the western portion of the State, standing high with his brethren, and greatly building up the churches of which he has had the oversight.

He is a man of remarkable qualities. Himself and wife settled a small farm in Fayette county fifty-one years ago, which farm they purchased with the one single horse they had, their only property. Going into the woods, they began to clear their land. Fortunately, both were strong and healthy. In the day they cleared land; at night they would card and spin the cotton and wool with which to make their own clothing. Their diligence God blessed, and, in the course of time, from the "stubborn glebe" they won a competence. Children grew up around them,



and at the end of half a century they are surrounded with every comfort; eleven out of thirteen children are living, whose offspring number ninety-four.

Mr. Dodd is now seventy-one years old, having been born August 3d, 1809, in Union district, South Carolina. What early human education he received came from an old-field school; but when God has work for a man, he educates him to suit Himself. Such an education he gave this workman of his. In his 19th year he married Elizabeth H. Word, and they moved to Georgia and settled in Fayette county, within two miles of where they now live, relying solely on their own stout hearts and strong arms.

She was converted in 1830, and he in May, 1832, and then they both joined the Bethsaida church close by, she having waited two years to be baptized at the same time with her husband. In 1841 that church licensed him to preach; and in 1842 it had him ordained to the ministry, and called him as pastor. Of that same church he is pastor yet, a period of thirty-eight years. From his ordination until within five years of the present time, he has never served less than four churches at a time, and some of his pastorates have been remarkably long. That with the Bethsaida church has been mentioned. He supplied Ramah church, near Palmetto, 26 years; Antioch church, 21 years; Bethlehem, in Fayette county, 13 years; Fairburn, 15 years; Ebenezer, in Coweta county, 8 years; Bethlehem, in Campbell county, 6 years. All these, and other churches, have been built up and established by his useful and continuous labors; nearly three thousand souls have been added to them by baptism, as the result of his labors and what is remarkable, not one of his churches has ever had a serious difficulty, and, considering their numbers, very few members have ever been expelled from them, although he is a very rigid disciplinarian.

When the Fairburn Association was organized in 1868, twelve years ago, he was elected its Moderator, and each succeeding year has seen him re-elected to that office. About four years ago his health began to fail from hard labor in the pulpit and on the farm, and he resigned the charge of all his churches but the Bethsaida, into whose communion he was received forty-eight years ago, of which he has been pastor thirty-eight years, and to whose membership he has in that time received by baptism 750 members.

He is a man of wonderful firmness, yet evenness of temper, of strong common sense and conscientiousness, and of remarkable personal magnetism. A good revival preacher, he is very sound in doctrine; full of kindness and exceedingly hospitable, he is cordial in manner, frank in disposition, and yet unsparing in his denunciation of sin. With delinquent church-members he deals strictly, yet kindly; and in all his neighborhood is the most popular of preachers. Stout in person, ruddy in countenance, and good-humored by nature, he is ardently beloved for his excellent qualities, highly esteemed for his piety and usefulness, and universally regarded as the grand pillar of the denomination in his section.

J. M. DONALDSON.



REV. J. M. DONALDSON was born in Screven county, March, 1816. Not long after his birth the family settled in Jefferson county. His father died a few years subsequent to this removal, leaving the mother and children comparatively poor, so that the subject of this sketch had to devote most of his time to labor on the farm, and possessed but limited school advantages. Left without a father, his Christian mother became the guide of his youth, and successfully impressed him with the necessity of moral worth. He was held in high esteem as a good boy, and secured the confidence of all for strict morality. He began at that time to feel that he was better than others, and that his adherence to truth and morality was all that he needed. But, in 1837, while hearing a most searching discourse, his understanding was opened by the Holy Spirit, and he was brought to realize that he

was a lost sinner, and that all his morality was but "as filthy rags." He ceased to trust in himself, and throwing himself upon the mercy of God, with the cry of the publican, "God be merciful to me *the* sinner," he experienced the peace that passeth understanding. Owing to circumstances that seemed beyond his control, he did not unite with the church until 1845, when he was baptized into the fellowship of New Bethel church, by Rev. Isaac Smith.

After his marriage to Miss S. E. Fort, of Washington county, and soon after his baptism, he moved to Laurens county, and himself and wife joined Shady Grove church. By this church he was called to the full work of the ministry, Rev. L. J. Harrison conducting the ordination services. He was invited to take the pastoral care of the church, and has preached, and still preaches, to churches in Laurens, Johnson and contiguous counties. The Lord has added many to the churches through his instrumentality.

J. M. Donaldson is held in affectionate regard by his brethren, and has frequent evidences of their confidence. For many years he was Clerk of Mt. Vernon Association, and is now its Moderator. He has the prospect of many years of usefulness in his Master's work.

DAVID LANEY DUFFEY.

Rev. DAVID LANEY DUFFEY, now in his 71st year, was born in Mecklenburg county, North Carolina, December 29th, 1809. His father and mother were John and Nancy Duffey, Methodists in religion, and thoroughly pious people in heart and life. They gave their son the benefit of such schools only as their neighborhood afforded; in consequence, his education, except such as he acquired by self-application, has been extremely limited. His parents, however, did not neglect his moral culture, and brought him up in the practice of many good habits, at the same time teaching him to avoid the common vices of boyhood.



In his young days he was regarded as a very moral young man. In 1828, when he was nineteen years old, his parents moved to Georgia, and settled in Henry county, where David Laney frequently heard the sermons of Rev. James Carter. After a season of deep conviction, he felt, at the age of twenty-two, that God had, for Christ's sake, pardoned his sins, and he was enabled to rejoice in the hope of eternal glory. The matter of church relations then presented itself, and caused him much anxiety, for his friends were all Methodists, and he had been sprinkled when a small boy. With that substitute for baptism he was by no means satisfied, though he sought earnestly to convince himself that it was sufficient; but the more he read the Scriptures and studied the subject of baptism, the more dissatisfied he became, and the conviction gradually fastened itself on his mind that he had really never been baptized. At this time he was severely lectured by his friends for leaning toward the Baptists; but after mature deliberation, he followed the convictions of his mind, and joined the Towaliga Baptist church, in Butts county. This done, his relatives ceased all opposition, and received him as more than a brother. The battle had been fought and the victory won. He was baptized by Rev. James Carter, in August, 1832; was licensed to preach about 1844, and at a General Meeting held at the Towaliga church, May 30th, 1847, was ordained at the same time with J. T. Kimbell, by a presbytery consisting of eight ministers. These two newly ordained brethren were sent out as missionaries to the destitute portions of the Flint River Association.

Without specifying his labors more particularly, it will be sufficient to state that Mr. Duffey has been the pastor of the following churches: Philippi, Beth-

any, Sharon, Liberty and Liberty Hill, in Henry county; Zion, Carmel and County Line, in Newton county; Union, in Morgan, New Providence, in Rockdale, Fairburn, in Campbell, Mount Zion, in Clayton, and Fayetteville, in Fayette county. For two years he has held the office of tax-collector; represented Henry county in the Convention at Milledgeville in 1850; and has been a delegate to the Georgia Baptist Convention for a great many years.

He has always been exceedingly fond of reading good books, and has received much benefit from them; but the main value of his preaching has been derived from his earnest and devout spirit, consuming zeal when aroused, an ardent desire for the salvation of souls, and his sincere efforts, in dependence on the Holy Spirit, to win men to Jesus. He was always a faithful pastor, punctual in his appointments, and unwearied in his efforts to promote the welfare of his churches. As a minister he has been zealous, proclaiming the truth with great fervency and earnestness. Though not a polished speaker, what he said has been full of good sense, and it has been so delivered that his hearers were made to feel it. He is a man of a great deal of energy, prosecuting every undertaking with that diligence which is ever rewarded by success.

Spare-made and of medium height, with a constitution naturally weak, and health delicate for many years, he has, nevertheless, been an efficient laborer in the work of the Lord, and through his ministrations many have been added to the churches. For a long time he has been a warm advocate of the missionary cause, and has contributed liberally of his own substance for its advancement, as well as for the promotion of temperance.

His moral character is without reproach, and in his old age he enjoys, in an enviable degree, the confidence and esteem of all his brethren, and of the public at large. He is a man "given to hospitality," always taking great pleasure in the companionship of the good and of those who are agreeable in manners. He is still living in Clayton county, about four miles from Jonesboro, in his 71st year, having retired from pastoral duties; and though very infirm, and feeble in health, he is a regular attendant on the services of the sanctuary, and always manifests a lively interest in the welfare of Zion, and in the salvation of souls. He is now living with his second wife, who was Miss Martha E. Murphy, of Fayette county, Georgia. His first wife was Miss Mary R. Maddox, daughter of Samuel Maddox, of Monroe county. Each of his wives was the mother of four children, nearly all of whom are members of Baptist churches.

IVY W. DUGGAN.



IVY W. DUGGAN, A.M., son of Archelaus and Elizabeth Duggan, was born near Warthen, Washington county, Georgia, December 22d, 1831. He is emphatically a self-made man. His early educational advantages were inferior, but after attaining majority, by his own exertions he acquired an excellent education. For twenty-five years (excepting four years spent under General Lee in Virginia), he has taught, most successfully, in his native State. For the last eight years he has been Principal of the Sandersville High School, an institution which, in popularity and numbers, has few equals in Georgia.

In 1876 the Board of Trustees of Mercer University conferred on him the honorary degree of Master of Arts.

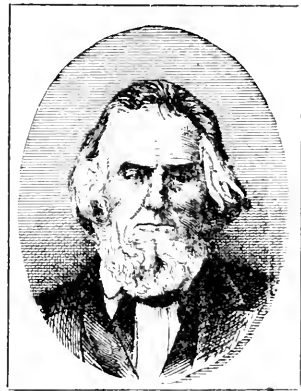
In 1855 he married Miss Susan F. Reynolds, who died in 1869. In 1872 he married Miss Sallie Cone, his present wife.

In early manhood he was baptized by Elder Benjamin Roberts into Bethlehem

church, Washington county, and since that time he has been a regular and active member of the Washington Baptist Association. Since the death of Elder Benjamin Roberts, in 1876, he has been Clerk of the Association. He is an active worker, possesses much influence, and an energy that seldom fails to accomplish whatever he undertakes. That he is a fine writer has been shown by many productions of his pen; and especially by his "Letters from the Army," and by a number of Essays read by him, and published by request of his brethren.

ASA DUGGAN.

REV. ASA DUGGAN was born in Washington county, Georgia, January 25th, 1806. His parents were John and Mary Duggan. He was one of the most influential men of our denomination in southern Georgia, and for many years was Moderator of the Washington Association. In person he was tall and commanding. He had but a limited education, and yet, by strong native sense and good judgment, united with energy and perseverance, reached a position as a preacher to be valued highly; succeeded wonderfully in a financial point of view, and made a decided impression on the generation with which he lived. His influence and abilities were always exerted for good, and in his denomination were felt as a power. All those qualities which go to make a good Baptist, an excellent citizen, a Christian, and an admirable father and husband, were united in him.



He was baptized in September, 1825; was ordained a deacon in November, 1826; and ordained a minister in February, 1837. Most of his time, until 1853, was taken up in the service of the Bethlehem church, which called him to ordination. Since then he has served many other churches, one of the most efficient years of his life being that which he spent as a missionary and colporteur, preaching to those destitute of Gospel privileges in southern Georgia. His labors there were very successful.

He was married in Washington, Georgia, November 18th, 1824, to Elizabeth Lord, who died a few years ago. Of ten children, three only are now living.

As a preacher, he was earnest and zealous; as a pastor, faithful and devout; as a public speaker, impressive; and as a man and friend, staunch and true.

He was a delegate from Bethlehem when the Association was constituted at Sisters, in December, 1828. He was the last one of those delegates to die, and was the last living link that connected the constitution of the Association with the present time. He attended nearly every session of the body, and was ever one of its most active and useful members. He was first elected Moderator in 1847, and served in that capacity very frequently, having been re-elected for many successive years, until the session at Long Creek, in 1879, when, burdened with age and afflictions, he begged his brethren to relieve him and to elect another Moderator. For several years he had felt that each meeting would perhaps be his last; and with tears he exhorted all to meet him in heaven.

Many now living are witnesses to the success of his faithful labors—seals of his ministry—crowns of his rejoicing—sheaves gathered into the garner through his instrumentality. He entered the vineyard early, remained beyond the allotted three-score years and ten, was universally honored and beloved; and when

he passed quietly away, all thanked God for having given them such a father in Israel.

On the 13th of October, 1879, he fell asleep in Jesus. He was buried at the old homestead, beside the mother of his children, who had cheered and assisted him in the labors of half a century, and who went before him to the Better Land.

The following just tribute to his memory is from the Warrenton *Clipper*, a respectable and worthy secular journal published in his vicinity :

"Father Duggan was one of the brightest lights that has ever shone in the history of the Washington Association. He did more to build up the Baptist cause throughout the area of that working body than perhaps any other man that has ever lived in its bounds. He was its home missionary in his palmyest days, and has served as pastor in a large number of its churches, most of his life ; has been Moderator twice during that time, each time covering a period of several years. He was Moderator up to this year's session, at Long Creek church, in this county. Age and the sudden illness of his daughter, Mrs. Gheesling, forced him to withdraw voluntarily from that service.

"He was greatly beloved, and has always been an acceptable and faithful preacher of the Gospel. His relatives and friends are numerous, and many hearts will bleed and many tears fall under the stroke of grief from the sad news of his decease. He was only waiting, and told the brethren at every session of the Association that he never expected to see them again. Our heart goes out in prayerful sympathy to the immediately bereaved family."

E. DUMAS.



REV. E. DUMAS, the Ordinary of Monroe county, Georgia, is now in his 70th year, and yet preaches, at times with youthful fervor. Converted and baptized by Rev. James Carter, in 1834, he joined the church at Holly Grove, Monroe county, and was licensed to preach in 1837. At first, from a sense of unworthiness, he refused to preach, but afterwards engaged in the work of the ministry with great zeal, travelling on horseback and in buggies more than one hundred thousand miles, preaching thousands of sermons, and baptizing hundreds as the fruit of his labors. For more than forty years he has thus labored in the ministry, but his fellow-citizens have manifested their confidence in him by demanding his services in various ways in a civil capacity. For eight years he served his district as a Justice of the Peace ; for four years he served as a Judge of the Inferior Court ; for four years he was a member of the Legislature of the State ; and now he is acting in the capacity of Judge of Ordinary for the county, which position he has held for five years. All this shows the regard in which he is held by the people among whom he has resided for fifty-six years. In his ecclesiastical relations he has been honored also, having been continuously elected Moderator of the Towaliga Association for ten years. He is now the pastor of two churches, and frequently says, "I love Jesus and I love to preach."

Mr. Dumas was born in Richmond county, North Carolina, February 15th, 1810. When he was quite a small boy, in 1814, his father moved to Putnam county, Georgia. Benjamin Dumas, his father, was of French origin, and many of the family took part in the Revolutionary struggle, serving immediately under Generals Washington and Green, and suffering wounds and death for the cause of liberty. In 1818, when in his eighth year, he saw his mother baptized by Rev. Eden Taylor, in Little River. "Mother, did uncle Taylor try to drown you?" he asked. "No, my child," was the reply. Then the good woman took the boy into a room, closed the door, and told him how she, a poor sinner, had ob-

tained a hope in Christ; how she loved Jesus and wished to obey and serve him; and that he, too, was a poor little sinner, to be saved by grace, if saved at all. And then she put him on his knees, and kneeling beside him, with tears in her eyes prayed to the God of heaven for the salvation of her little boy. Then she raised him up and said, "Now, go to school and learn all you can, so that you may be able to read the Bible to your poor mother, who cannot read it. Try to be a good boy, and pray to God that you may be born again and enter into the kingdom of heaven." With his little basket in hand he set out for school, and on the way, turned aside to pray, as his mother had instructed him; and ever after, amid the frivolities of youth and the gayeties of life, he could hear ringing in his ears the pious instruction of his mother, "Prepare to meet thy God!" From that incident in early youth he dates the serious impressions which followed him with a restraining influence throughout life, and, by divine grace, led, sixteen years later, to his conversion and salvation.

He married Miss Isabel M. Gibson, on the 24th of November, 1830, and has had thirteen children born to him, all of whom are grown, and but two of whom are dead, both believers in Christ; one fell upon the fatal field of Gettysburg, and the other died shouting the praises of Jesus. Of the thirteen children, all but three are members of Baptist churches. Who can tell the results of one faithful prayer by a pious mother! His noble wife is yet living, a mother in Israel; and he himself, now near his heavenly home, lingers on the borders of the heavenly Canaan, expecting soon to pass the Jordan of death and enter into everlasting rest.

THOMAS W. DUPREE.

The birth-place of THOMAS W. DUPREE was Jefferson county, Georgia, and his birth-day, June 6th, 1812. The maiden name of his mother was Cynthia McDonald. In 1816 his parents settled in Wilkinson county, and during that year God saw fit to remove his father by death, and leave his mother to provide for nine children, the eldest a girl twelve years of age. His mother, with her large family of little children, moved to Laurens county, remaining there until she had raised them, except two sons that died when quite young. Thus early deprived of the support and counsel of her husband, she used every means to train her children in the way they should go. She always manifested the deepest and tenderest interest in their spiritual welfare, and taught them, both by precept and example, the truths of the Gospel. He remembers, even till now, her pious instructions and earnest prayers, and feels he owes a debt of gratitude to God for the gift of such a Christian mother.



As might be expected, his impressions on the subject of religion took their rise in early life. When only about five years old he felt the necessity of living the life of a Christian, and, though oppressed by no deep conviction for sin, endeavored to refrain from all gross immoralities and open transgressions, and live a life of unsullied morality. His desires were often so strong that he would engage in what he supposed were the duties of a Christian, such as reading the Scriptures, secret prayer, attending the Sunday-school and the preaching of the Gospel. He felt that he could adopt the language of the young man, and say, "All these things have I kept from my youth up." As he increased in years he began to realize that there was in him a corrupt nature, which drew him to the world and its sinful follies and amusements. When about eighteen years old, the light of divine grace shone in his heart, and for the first time he rightly realized that he was a sinner in the sight of God; that it was God's law he had transgressed, and that he deserved to suffer its righteous penalties. For a time,

bowed down under the weight of his sinful and miserable condition, and overwhelmed with the thought that there was and had been all the while in his heart enmity to God, who had been so good to him, he unceasingly besought the Lord to be merciful to him, a sinner. It seemed difficult for him to accept of Christ; hard for him to believe. Long did he struggle in this way without a gleam of hope; but at length the Lord was pleased to reveal himself to him in mercy, and he was enabled to rejoice because he saw God, against whom he had sinned, reconciled through the atoning blood of Christ. He then united with the Baptist church at Poplar Springs, Laurens county, in August, 1832. Afterwards moving to Wilkinson county, he connected himself with the Big Sandy church in 1834, and holds his membership in that church to the present time.

For thirty years he was a most active deacon in his church, filling that office with great credit to himself and satisfaction to his brethren. From the time he united with the church he was impressed with the importance of the work of the ministry, but did not fully yield to his impressions until he was sixty-three years old. In 1836-7, when the subject of missions was under discussion in our churches and Associations, he took sides with those who felt the obligation to do what the great Leader of his people had commanded, and identified himself with those familiarly called "Missionary Baptists." His deep sense of the vast and responsible work of the ministry, and of his own want of qualification, deterred him from undertaking it. He resisted his convictions of duty, and they in a great degree left him, until in 1873 he was more powerfully moved than ever before to give his remaining days to the preaching of the Gospel. In 1876 he entered upon that work, and in the discharge of its duties, though late in life, feels a comfort and peace and joy that he never felt before, and gives as his experience that diligence, and activity in obedience, is the only way to obtain the full assurance of God's love.

PARKER EASON.



JUDGE PARKER EASON was of North Carolina parentage, but was born in Wilkes county, Georgia, in the year 1798, on the 22d of February—the natal day of Washington, "whom," said a distinguished judicial officer of this State, "in person and manners he greatly resembled."

He was married November 18th, 1818, to Miss Penelope Milner. This lady was descended from a family whose names have adorned the annals of the Baptist denomination for the past century. She still survives him at the advanced age of eighty years, beloved by all who know her for the virtues and graces which mark the true woman and the eminent Christian.

He removed, in the fall of 1823, to Henry county, Georgia, then almost a wilderness, and continued to reside there until his death,

with the exception of a few years, when he made his home in Griffin to educate the children of an only daughter, deprived of both parents when of a very tender age.

Shortly after settling in Henry county, he, with his wife, joined the Primitive Baptist church at Lebanon. When the great schism in the denomination took place he espoused the Missionary cause, and became a member of Old Phila-

delphia. Here he was soon ordained a deacon, and elected clerk, filling these offices for many years with acceptance and efficiency. Afterwards, in connection with his son-in-law, the late William Gaines Brown, Henry Varner and others, he organized the church at Tirzah, which soon took rank among the most useful and prosperous churches of the Association to which it belonged. He served the new organization as deacon and clerk until about the year 1853 or 1854, when it was rent asunder by an unhappy division of opinion as to the orthodoxy of certain doctrines broached by the pastor, Rev. Willis Jarrell. The adherents of the pastor were in possession of the church-building, and the subject of this sketch, with a large majority of the members, held meetings in a school-house near by. A lawsuit over the property followed, and after a final hearing in our State Supreme Court, a decision was rendered, placing it in the hands of the Eason-Varner party. The strife, however, sealed the fate of the church. The adherents of the pastor withdrew; most of the leading members of the majority removed, and the organization was disbanded. Recently it has been reorganized by some of the old members, and others uniting with them, and gives promise of regaining much of its former usefulness.

In 1850, before these troubles came, Tirzah church licensed him to preach. Being of a retiring disposition, he never exercised his gifts in this public way, though, through nearly half a century spent in the sincere and faithful service of the Master, he showed himself ever ready to advance his cause by word and deed. For several sessions he acted as clerk of the Flint River Association, and during his residence in Griffin, served the church there as deacon. In these, as in all other positions, he manifested ability, fidelity and zeal.

During the greater part of his married life he and his noble wife had charge of helpless old persons and unfriended orphans, many of them strangers to his blood, but none of them strangers to his heart. He was able at all times to care for them tenderly, by reason of the ample means with which God had blessed him, and that better gift from above—the charity which feels “all human sorrow and smart” as though they were its own, and which for their relief “gives as the morning that flows out of heaven.” His heart and purse were ever open to the needy and distressed; his benefactions abundant, but not ostentatious. His donations to schools of learning were numerous and large; and to the Griffin Marshall College—a flourishing male Baptist institution up to the war—they were munificent.

His educational advantages in early life were limited; but he possessed the quenchless thirst for knowledge which characterizes minds of the higher type, and devoted all his spare moments to the study of the best text-books, the standard histories, and the classics of our language in poetry and general literature. Few men had a more intimate acquaintance with them. With such tastes he naturally shrank from the political arena, and could never be induced to enter it. He held but one civic office, that of Judge of the Inferior Court, then a tribunal of large powers, and he held *that* because he felt that it afforded a sphere of substantial usefulness to the community, especially to the widow and the orphan, of whom he was always a watchful, unwearying friend.

His home was the seat of a generous hospitality, where the old and the young, attracted by the sympathies from which no age was barred, assembled to enjoy his society and the objects of interest which he had gathered about him. In this companionship, in which he at once received and imparted pleasure, and among his books and scientific instruments, he led the life of a plain, unassuming Christian gentleman—of a cultivated, courteous, open-handed, warm-hearted Southern planter of the olden time.

It was in the midst of such scenes that the heavy hand of disease fell on him for the first time, in 1866. Partially paralyzed, he gradually sank; and, while free from pain to the last, feeling that death had set its seal on him, he attended to his affairs and the welfare of his family and domestics—a narrowed sphere for such a man, but filled with no narrowed spirit. On January 22d, 1875, within a month of the completion of his seventy-seventh year, he gently breathed his last, in his quiet country home, surrounded by admiring and devoted friends, and a family who loved him, if they may judge, as few men were ever loved. His commanding presence, elegant address and refined manners, would have attracted

attention anywhere among his fellows, and stamped him as, in the broadest sense of the term, one of "Nature's noblemen;" while his integrity in all the relations of life, and his conformity to all the precepts of Christianity, won for him that higher title—"a prince in Israel." But to judge his character by an imperfect sketch like this, would be scarcely less a folly than to have estimated the dignity of his person from its shadow only.

J. C. EDWARDS.



For a man nearly seventy-two years old, Rev. J. C. EDWARDS, of Egypt, Effingham county, is quite hale and active, but his hair, which was formerly brown, is now nearly white. He is five feet ten inches in height, weighs one hundred and fifty pounds, with regular features, which, while they have an amiable expression, indicate firmness of character. In truth, he is a man of indomitable energy and perseverance; whatever he undertakes he carries out, and this strength of will has oftentimes enabled him to overcome the physical weakness incident to a

constitution naturally delicate. His adherence to settled conviction is so firm that he would sooner die than renounce what he believes to be the truth; he is composed of such stuff as martyrs are made of. His strong and unyielding will is strikingly exhibited in his family government; and yet, so tender are his sensibilities, so extremely affectionate is his disposition, and so devoted is his conduct, that, while he secures obedience, he commands the profoundest respect and strongest love of every member of his family.

What he *believes*, he will maintain. He has, therefore, always been a faithful defender of Baptist principles, ever ready to warn his brethren when danger was impending, and to stimulate them in every good word and work. He has been especially valuable in the meetings of his Association, where he has ever been foremost in contending earnestly for the spread of the truth, and for the promotion of piety and liberality in the churches, being himself behind none in making liberal offerings to the Master's cause. While he has been most useful in the counsels of his brethren at District and General Meetings, Sunday-school Conventions, Associations and State Conventions, he has ever been ready to assist in protracted meetings, and to engage in evangelical labor. Indeed, his work has been more that of a preacher and an evangelist, or itinerant, than of a settled pastor. From boyhood he has been a missionary in spirit and practice. In youth he contended with the opposers of missions, and in manhood boldly upheld the banner of the Cross. His wife is similar in sentiment, and both children and grandchildren have imbibed the missionary spirit of their parents, and delight in making offerings to the cause of the divine Master.

He married Miss Fannie Cone, in Bulloch county, on the 14th of February, 1833, and four daughters and one son have been born to them. The wife, who joined the church after her marriage, has manifested remarkable prudence, skill and success in her household management, and in rearing the children committed to her pious care. The son, Aaron Cone, died April 3d, 1868, from disease superinduced by the arduous labors and exposure of the Confederate military service during the war. The four daughters are yet living, and are devoted Christian women. All the five children professed conversion and joined the church before they were fifteen years old.

Mr. J. C. Edwards was the son of Obadiah and Tabitha Edwards, who was a Miss Pitts. She joined the church at twenty, and lived a consistent Christian life for sixty-one years; he did not join the church until after he was fifty years of age. They raised eight sons and five daughters, all of whom grew up, mar-

ried and became members of Baptist churches, evidencing the fidelity of parental management. The father of Obadiah Edwards was a Revolutionary soldier, and died in North Carolina. After his death, his son moved to Georgia, and settled as a farmer in Effingham county, where J. C. Edwards was born on the 4th of September, 1808, and where in early life he attended the common schools of the day. His boyhood was spent pretty much like that of all boys then, but he was ever ready to learn, truthful and honorable in his conduct, yet quick to resent an insult. He grew to manhood in the county of his nativity, where he has resided ever since.

Converted in September, 1831, he joined Cowper Branch (now Corinth) church, being baptized by Rev. Stephen Tullis, and has continued a member of the same church till the present time. He was licensed to preach in 1846, and ordained in 1856, having held the office and faithfully performed the duties of a deacon, and then of clerk, for a number of years previous to his ordination. Although possessed of the unbounded confidence of the entire community in which he dwells, because of his undoubted piety and integrity, yet he has held no public office, but has quietly followed the business of a farmer, preaching the Gospel as he had opportunity. As pastor he has served the following churches: Turkey Branch, Effingham county, from 1856 to 1858; Fellowship church, in Bulloch county, from 1861 to 1862; Wade's, in Screven county, during 1871; and Corinth, in Effingham county, for about ten years.

As a preacher he has been remarkable for earnestness and devoutness of manner, sincerity of spirit, and devotion to principle. It has been his habit to say plainly and forcibly what was in his mind and heart, without special regard to manner or method, his purpose being to impress his hearers with conviction, rather than to please the taste or tickle the fancy. No one who has ever known him or heard him preach, ever questioned his love for the Saviour, his zeal for that Saviour's cause, or the sincerity and purity of his motives in proclaiming the Gospel.

With no systematic plan of study, he has devoted all his spare time to reading and studying the Holy Scriptures and such other good books as have fallen into his hands, and though not vehement or eloquent as a speaker, his sermons have always been unexceptionable in manner, evangelical in spirit, sound in doctrine, and useful in effect. While modest and retiring in disposition, he is quick and clear to discern the truth, and bold in the defence of it; and few men would be more missed than he from the neighborhood, church, Sunday-school and Association.

PETER WILLIAM EDGE.

Rev. PETER WILLIAM EDGE, son of Hon. J. M. Edge, for a long time a prominent attorney and leading politician of his section, was born in Marietta, Georgia, July 2d, 1848. He is descended from the old and distinguished family of Edgefields, of England, from whom he inherited that bold and independent nature which has been conspicuously displayed in his life. Before arriving at the age of maturity, he refused further assistance from his father, whose property had been swept away by the war; and, rather than compromise his own sense of manliness, or feel dependent on the charity of others, he declined a beneficiary position in one of the first colleges of the land, and prepared to support and educate himself. Entering boldly the arena of life, he, by his own efforts, not only supported himself, but secured a thorough classical education, and, at an early age, received the honorary degree of Master of Arts from the Board of Trustees of Mercer University. He then studied law with a view to



its practice, but, before embarking upon its prosecution, his mind and heart were, from a conviction of duty, directed to the ministry. Baptized by Rev. I. M. Springer into the fellowship of the Mount Zion church, near Marietta, in September, 1862, and called to ordination by the Enon church at the request of the Bethlehem church, both of Campbell county, he was set apart to the Gospel ministry in August, 1868. In December, 1870, he moved to Blountsville, Jones county, where he took charge of Elim church and the Blountsville school. The following year the Blountsville church was added to his charge.

Mr. Edge removed to Twiggs county in the year 1873, having been called to the care of the Stone Creek church, near which he settled. In addition, he also accepted the care of the Antioch and Jeffersonville churches, and took charge of the Stone Creek school. One might suppose that his time was thus fully occupied, but, since the organization of the "Twiggs County Agricultural Society," a body of intelligent, thrifty and well-to-do planters, he has been its efficient President, besides holding various positions of trust in local affairs. Although he has been often pressed by his friends to become a candidate for both branches of our State General Assembly, and even for Congress, he has had little to do with politics; yet few men are better versed in the political economy of our country, or take a deeper interest in its welfare. When, however, the Constitutional Convention of 1877 was ordered, he felt that the purest and highest talent should be employed in framing the organic laws of an enlightened and Christian people, and consented to be elected to that body. In that Convention he ranked with the first intellects. His speech, as champion of the homestead bill, is on record, having received the endorsement of the severest critics. It was during the delivery of that speech that General Toombs moved an indefinite extension of the speaker's time. It was through Mr. Edge's instrumentality that the Constitution was submitted to the people, and, it is said that, as a member of the Auditing Committee, he induced General Toombs to furnish the money required to defray the expenses of the Convention during the time of its extension.

Mr. Edge married Miss Mattie H. Miller, of Jones county, a lady of intelligence and refinement, and highly adorned with those Christian graces which so admirably fit her for her station in life. They have five healthy and fine looking children, the oldest seven years of age.

Though exempt from military service on account of his youthfulness, Mr. Edge entered the army during the war, and fought valiantly in behalf of the Confederate cause.

Appreciating, from his own experience, the difficulties to be overcome by poor but worthy young men in early life, Mr. Edge has generously educated and started in life several of this class, who, with every promise of usefulness and distinction, are zealously prosecuting their professions. This implies that he has been a successful business man himself, a fact which is evidenced by his being able to purchase and pay for two plantations in Twiggs and one in Jones county.

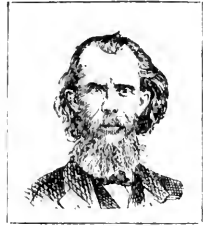
In his holy profession, no man of his age stands higher, his pulpit oratory having already secured distinction for him. His style of oratory is original and peculiar—rapid, terse, bold, deep, and exceedingly logical. His manner is impressive; his premises are well laid, and his conclusions are manifest and forcible. While his words are ornate, his sentences rounded and his delivery polished, his language is so pointed and vehement, and his manner so impressive, that one loses sight of the man, and, borne on by the impetuosity of his eloquence, or by the force of his argument, intensely realizes the scene depicted, or involuntarily, and almost audibly, assents to the conclusions deduced. On one occasion he preached a powerful descriptive sermon on the Deluge, with burning and pathetic words exhorting his hearers to seek safety ere it should be too late. At the close of his discourse, Mr. Edge opened the doors of the church. An aged man in the audience rose hastily from his seat and rushed forward to the stand. Claspng his hand, the preacher expressed satisfaction at his desire to unite with the church, and requested him to relate his experience. "Oh!" exclaimed the man, "I do not want to join the church! I am too great a sin-

ner! But I thought I saw the very floods coming down upon me. I seemed to hear the wailing agonies of the drowning and damned; and I rushed here for safety. O, pray for me!" The appellation of "The Pulpit Orator," which he has acquired, is not inappropriate for one so gifted.

Mr. Edge's thorough education, high culture and great talents, together with his indomitable energy, moved by the impulses of a noble nature, make him an ornament to his State and denomination, and entitle him to hope for a place in the galaxy of their brightest luminaries.

N. N. EDGE.

Born in Newton county, July 3d, 1825; educated at Cave Spring, under the superintendence of Rev. W. D. Cowdry; converted and baptized in 1840, and ordained to the ministry in 1855. Rev. N. N. EDGE holds an honorable place in the regards of his brethren. Although he has served his generation well, he is yet in the full vigor of manhood, and still capable of rendering most efficient service in the cause of our common Saviour. Nervous and impulsive in temperament, he is at the same time noble, generous and chivalrous. With perceptive powers of a high order, his reasoning faculties are well developed and his memory good, but not remarkably retentive. His preaching is analytical, and his arrangement of a sermon is logical; his diction is pure and elevated; his manner earnest and impassioned, sometimes rising to the eloquent and sublime.



In youth, he was of a fiery temper, quick to resent an insult, but ever ready to forgive on the slightest manifestation of repentance. Though not remarkable for studious habits while at school, yet, owing to his quickness of apprehension, he was always enabled to pass creditable examinations. When the effervescence of youth had subsided, and when the solemn responsibilities of a pastoral life were added to the obligations of matrimony, the sterling qualities of Mr. Edge's character manifested themselves, and he became the serious-minded, humble, devout, and studious minister of the Gospel. For these qualities, and for his unimpeachable honesty, strict integrity, correct deportment and excellent business qualifications, men admired, respected and confided in him. His ordination took place at Etowah, Bartow (then Cass) county, in December, 1855, the Presbytery consisting of Revs. John W. Lewis, N. W. Buford and G. W. Selvidge, Hon. Mark A. Cooper speaking for the church. After his ordination, he served the Etowah church with acceptability for four years, preaching every Sunday. He then moved to Newton county, and supplied County Line, Macedonia and Carmel churches, and also Rocky Creek church, in Jasper county. Afterwards he removed to Indian Spring, in Butts county, where he resided for twelve years, serving the Baptist church in that place the whole time, with credit to himself and much profit to his charge. Here, too, he preached every Sunday, occupying an important and honorable position, on account of the great number of visitors which annually flock to that fashionable resort during the summer months.

It was not Mr. Edge's habit ever to enter the pulpit unprepared; therefore, his congregations were sure of hearing a well-digested discourse. He usually preached from full notes, and brought forth from the Bible treasury things both new and old. His manner in the pulpit is always serious, solemn and sedate, and though his perception of the ludicrous is keen, yet levity was never allowed to disturb the gravity of his demeanor in the pulpit. Mr. Edge's fondness for the young and their society made him a decided advocate of Sunday-school work.

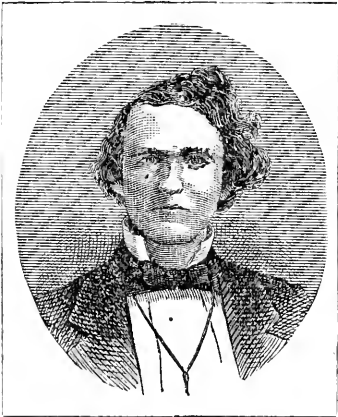
and gave him a great influence over children, which was exerted for their benefit. It is a remarkable fact that in a ministry of twenty-four years, by far the larger number of those baptized by him were Sunday-school children, twelve only being married persons.

In manners, Mr. Edge is gentle, polite and affable, possessing many personal traits which contribute decidedly to ministerial usefulness. He is a very decided advocate of temperance, a strong and sound preacher, doctrinally adopting the Pauline sentiments which are usually designated as Calvinistic. A large portion of his life has been occupied in mercantile pursuits, and it is not too much to say that, had his time been devoted exclusively to the ministry, he would doubtless have taken a place in the front rank of our ministers.

He married Miss Virginia S. Holland, of Canton, Georgia, in 1848, and of eight children born to them, six are living and two are with Jesus. Rather prepossessing in appearance, Mr. Edge is tall and spare, with black eyes and hair.

His father was a pious deacon of the Baptist church at Cave Spring, Georgia, and was killed by a falling tree, in September, 1841, while riding to church. His mother, who, previous to her marriage, was Miss Sallie Miller, was a pious and consistent member of a Baptist church until her death, which occurred in July, 1862.

JOHN WINFREY ELLINGTON.



A most striking example of what determination and persistent, well-directed effort, united with integrity of principle, may do for a man in enabling him to prepare for the duties of life, and to succeed in them, is exhibited in the career of Rev. JOHN WINFREY ELLINGTON. Recently elected to fill the honorable and responsible position of Principal of Mercer High School, at Penfield, he had nearly grown to manhood before enjoying any educational facilities really worthy of the name. Born in Crawfordville, Taliaferro county, Georgia, December 13th, 1834, at eight years of age he was put to work on a farm by his father, who at that time moved to the country.

Previous to that period, young Ellington had attended school one year only; and for ten years afterwards most of his information was acquired by diligent self-application at night, after the day's work was done. Before he was fourteen years of age he had read more history than the majority of boys read previous to manhood, but keenly felt the want of educational advantages, denied him by absence of pecuniary means. His good character and conduct, and his efforts to elevate himself intellectually, however, gained him a friend in this extremity, who proved himself both able and willing to render the assistance necessary. That man was Hon. A. H. Stephens, of Crawfordville. In the fall of 1852, when about eighteen years of age, Mr. Ellington became a subject of converting grace, joined the Baptist church at Crawfordville, and was baptized by Elder T. D. Martin. Soon after, to his grateful surprise, Mr. Stephens, beholding in him a worthy object of bounty, in the generosity of a noble nature, proposed to assist him in obtaining an education. The proposition was accepted, and Mr. Ellington entered the Crawfordville Academy, then under the control of an excellent teacher, Mr. F. C. Moore. The

money to be used in obtaining an education, advanced by Mr. Stephens, was to be repaid by Mr. Ellington as soon as earned after its completion. He made diligent use of his academical opportunities in Crawfordville during three years, entered the Sophomore class at Penfield in 1855, and graduated with credit in 1858. He immediately opened a school at Raytown and began to teach, and has been continuously engaged as an instructor ever since at Powellton, Mayfield, Thomson, and now at Penfield.

While in college in the year 1857, he was licensed to preach by the church at Crawfordville, though he preached but little previous to graduation. His ordination took place at Powellton in 1862, the presbytery consisting of Elders Radford Gunn, J. H. Kilpatrick, William M. Verdery and W. J. Harley. He was immediately called to the care of Powellton church, Hancock county, and of Elim church, Warren county. Besides these, he has most acceptably served the churches at Horeb and Mount Zion, in Hancock county, the Thomson and Pine Grove churches, of McDuffie county, and also New Providence church, in Warren county.

Notwithstanding severe losses by the war, similar to those suffered by all of our citizens, he was able soon after the restoration of peace, by the exercise of determined energy and effort, to repay his benefactor all the money advanced, and three hundred dollars of interest. The remaining interest Mr. Stephens generously remitted.

In 1860 Mr. Ellington married Miss E. F. Jones, of Powellton, and at present has four living children, four others having been taken away by death.

Of all our Georgia Baptist ministers, few have labored harder, with more definiteness and simplicity of purpose, or with greater success and efficiency, than Rev. J. W. Ellington, whether regarded as a pastor or as a teacher. He is characterized by conscientiousness and reverence, seeming ever to cherish a realizing sense of God's presence, and of his own responsibility. Although closely confined to the school-room during most of his life, he has, nevertheless, found time to become well acquainted with the Scriptures, which renders him quite accurate in his understanding of individual texts, as well as of the general system of revealed truth. In preaching, he is careful and cautious, confining himself to the enforcement of truths clearly deducible from the inspired text, and eschewing uncertain and venturesome speculations. In his style he is inclined to the simple and didactic, rather than to the ornate and discursive. He dwells mostly on the practical and experimental, with a suitable foundation of the doctrinal.

He is quiet, modest and unassuming, even to backwardness; and, while a close and independent thinker, he shrinks from being an independent actor. Consequently, though sound in judgment, his extreme diffidence makes him a listener and an inquirer, rather than a counsellor in the public gatherings of his brethren. Though in the main, cheerful, yet his cheerfulness is chastened and subdued, rather than lively: and, although notably persevering, nevertheless his perseverance oftentimes has to force its way up the hill of despondency. He is brave, but not bold; earnest, but not hopeful. While many among our ministers are more brilliant and attractive, but few abound more largely in the elements of real worth and usefulness.

LEWIS EVERINGHAM.

We have received no likeness of this brother, and our knowledge of his life is limited to the facts that he was educated in part at Mercer University; that, about the year 1838 he removed, with a wife and four children, from Marion county, Georgia, to Blakely; that he became pastor of our church in that place, teaching school, with popularity, for the support of his family; and that his pastorate was closed by his death in 1846. The Committee on Deceased Ministers of the Bethel Association, in their report, the next session, said of him:

"LEWIS EVERINGHAM may be justly said to have been a man of God. Of a meek and quiet spirit, like his Master, and amiable almost to a fault, he would submit to be made the subject of imposition himself, rather than, in a single instance, to do an injury to another man. One of the highest commendations is, that those who knew him best loved him most. As a Christian, he was in private what he professed to be in public. Among his own neighbors—and here, perhaps, is the best test of his worth—he was not esteemed merely, but loved, and endeared to the affections of all. As a minister of the Gospel, his heart glowed with a holy ardor for the salvation of sinners. His deepest regret on a dying bed, was that he had not done more for his Master. His last sermon on earth was a funeral sermon, in which, as the brethren attest, he spoke with unusual fervor and force, as with the Holy Ghost shed down from above. In one short week after, he ceased from his labors, and now rests in the bosom of his Lord. As a testimony of her love, the church has erected a marble monument to his memory."

Rev. T. Muse writes :

"The church at Blakely was much blessed and strengthened under his administration. Mercer never sent out a more faithful minister than he was. He lived soberly, righteously and godly every day ; was a man of strong mind and was regarded by all as a sound and able preacher. His influence in the section in which he lived was considerable, and in his still and quiet way he did a vast deal of good. He never murmured at the necessity of secular employment, but often said that it would afford him the greatest pleasure if he were so situated as to give his whole time to the preaching of Christ and Him crucified."

W. C. FELTS.



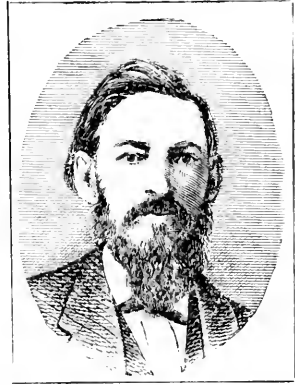
Rev. W. C. FELTS was born in Jones county, Georgia, May 18th, 1853, of poor and pious parents. His early years, until the age of twelve, were spent in regular attendance at school ; but during the period of his life between twelve and twenty, he was engaged in farm-work, and in merchandising in the village of Clinton. Taught early in life the importance of religion, by a pious mother, he was a regular attendant on the ministrations of the Gospel, and, during a series of meetings conducted by Rev. P. W. Edge, he was converted and joined the church at Elim, in Jones county, when nineteen years of age. He was afterwards elected clerk of his church, which position he occupied for two years. Becoming convinced that it was his duty to preach the Gospel, he put himself under the instruction of Rev. P. W. Edge, in order to prepare himself for the solemn responsibilities of the ministry. He enjoyed that instruction for about three years, when he was summoned home to reside with and take care of his widowed mother, who, by a stroke of lightning, was suddenly bereft of her only other son, a younger brother. This occurred in 1875.

Mr. Felts then began to teach school, in which occupation he continued until 1878. He was licensed to preach by the church at Elim, about the middle of July, 1876, and was ordained in May of the following year. He at once entered on the pastorate of the Evergreen church, in Pulaski county, which he continued to serve until he moved to Pike county, in 1879, where he was called to the charge of Friendship and Mount Gilead churches.

Mr. Felts is a useful minister, and has done good in the Master's vineyard. He is held in high esteem by all who know him, both in the churches which he serves, and in the community where he lives.

JOHN HENRY FORTSON.

Rev. JOHN HENRY FORTSON is naturally of a feeble constitution, tall and slender in person, being six feet two inches in height, and weighing only 133 pounds. His height is diminished by a stoop in his shoulders, indicative of that physical frailty which prevented his remaining in the army for any length of time, after he had enlisted as a private, in 1861, at the age of twenty-four. Yet he is a man of such persevering energy in pastoral work that he has built up large and self-sustaining churches out of the most unpromising material, and has acquired for himself, in his section, a reputation for pastoral efficiency rarely excelled. As a minister, he gives himself wholly to his work, studying, visiting, preaching and conversing constantly, with an eye single to the interest of his churches, to the salvation of souls, and to the advancement of the Redeemer's Kingdom on earth. He is a strong advocate of Sunday-schools; is a devoted lover of the mission cause, and in all his churches these two grand enterprises are advocated to the utmost of his ability. Indeed, in every good word and work which tends to promote the welfare of Zion, the upbuilding of Christ's Kingdom and the maintenance of his honor, Mr. Fortson's efforts exceed even his physical ability.



He was born in Elbert county, Georgia, September 28th, 1837. His parents were Baptists, his father, Jesse M. Fortson, being for many years a deacon of Falling Creek church, in Elbert county, and purchasing to himself a good degree in that office.

Mr. Fortson was prepared for college in the Elberton Male Academy, by Rev. J. A. Trenchard, and entered the Freshmen class in Mercer University in September, 1858. He studied in the literary department for one year and a half, and then took a theological course for the same length of time. His studies were then interrupted by the war, and he joined the Confederate army as a private, remaining, however, four months only, on account of physical inability, for we find him returned to Georgia, and being ordained on the 29th of November, 1862.

In his youth Mr. Fortson had always been piously inclined, ever cherishing a reverence for God and an esteem for his ministers. He was converted and baptized when about sixteen years old, becoming a member of Falling Creek church, and maintaining a godly walk afterwards. In January, 1863, he took pastoral charge of Goshen church, in Lincoln county, and of Friendship church, in Wilkes county, and from that time to the present he has been a faithful and hard-working pastor of different churches. He is now pastor of Friendship, Fishing Creek, Sharon and Newford churches, in Wilkes and Columbia counties, and has been greatly blessed in his labors, having worked up his churches to a high state of efficiency. As a pastor, he is quite popular. He devotes much time to pastoral visitation, and gives all his attention and activity to the various wants of his churches.

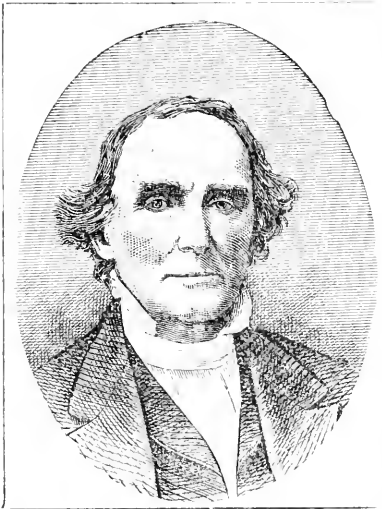
As a speaker, he is plain and simple, using as illustrations all the common circumstances of life, after the manner of our Saviour, but nevertheless, he preaches with great earnestness, and with more than ordinary zeal; as a consequence, he rarely fails to secure the attention and interest of his audience. The chief features of Mr. Fortson's character are gentleness and modesty, bordering on diffidence; yet in his manners and deportment he is pleasant and social. As

a man and citizen, he has considerable weight and influence in his community, having labored hard for its benefit, and, since 1873, he has been President of the Board of Education for Wilkes county.

Few if any churches in his section are in advance of those under his charge, thanks to his enlightened zeal, pious spirit and untiring efforts; and some of these are now strong and flourishing churches, which, once as fields of labor, presented an unfavorable and uninviting aspect.

In 1864 Mr. Fortson was married to Miss J. I. Anderson, daughter of Hon. E. R. Anderson, of Wilkes county, and has had nine children born to him, of whom two are members of the church. He pursues no regular mode of study, his time being too much occupied with labor for his charges; but he nevertheless devotes to pulpit preparation all the time he can command amid the diversified claims on his time. He has baptized five or six hundred during his ministry, which is a strong evidence of his usefulness and success.

ROBERT FLEMING.



Rev. ROBERT FLEMING was born in Warren county, Georgia, August 3d, 1797, and died at Navasota, Texas, March 29th, 1880, in the eighty-third year of his age. It was not until June, 1875, that he left his native State, a paralytic, to find a home for the remainder of his days, with his eldest daughter, Mrs. E. G. Owen, beyond the waters of the Mississippi. His last words were, as during a few lucid moments he lifted his eyes above, "I want to go home; take me home!" and he has been taken to the beautiful home of the soul. He lived without reproach, and died without a stain on his character.

Mr. Fleming was fond of books from his childhood; and this, in connection with his scanty pecuniary means, led him to enter the school-room as a teacher soon after completing his seventeenth year. He pursued the vocation

thus early chosen steadily until, enfeebled both by age and disease, he was compelled to withdraw from all business affairs whatever. We say pursued it steadily, for his ordination to the Gospel ministry did not relieve him from the necessity of seeking support through some secular vocation. As a school-teacher, he labored chiefly in the counties of Warren, Meriwether and Talbot, achieving for himself an enviable reputation as an instructor in the English branches of education.

But it is more in accord with the design of this volume to speak of our brother as a religious man, and as a teacher of religion. Mr. Fleming was reared a Presbyterian, so far as pertains to early influences and predilections. He was brought up to a saving acquaintance with Christ through the instrumentality of the Methodist ministry in the person of Rev. James O. Andrew; he became a Baptist in his sentiments under the guidance of the Holy Spirit, on a careful examination of the Scriptures on points of denominational difference. He was baptized in his native county on a profession of faith in Christ, June, 1821, by

Rev. Winder Hillman, becoming, at the time, a member of Union church. He was licensed in 1827 by this church to preach the Gospel; was ordained to the ministry in 1830, in Warrenton, the presbytery consisting of Revs. B. M. Sanders, Jonathan Davis, Elisha Perryman, J. P. Marshall and J. H. Walker.

A friend, who enjoyed the privilege of our brother's ministry for many years, says of him: "As a preacher he excelled until after he passed the zenith of his ministerial life. He was always sound to the core in doctrine, and occasionally, up to the very last of his pulpit life, he would rise into flights of eloquence truly sublime." The last time he stood in the pulpit as a herald of the cross was in Navasota, though then he was but the paralyzed wreck of his former self. The last struggling rays of reason left him, except for a few moments at a time, with an unfinished sermon lying on his writing desk, entitled "The Christian's Legacy." He has now become acquainted, experimentally, with all the richness of this legacy.

Although Mr. Fleming labored assiduously in the school-room, and devoted his Sabbaths, with many other days, faithfully to the pulpit, yet he found time to make valuable contributions to many religious journals and periodicals of the day, and also to publish in book form "John's Baptism," "The Life of Humphrey Posey," "The Georgia Pulpit," "The Confederate Spelling Book," besides writing an "English Grammar," which was never published.

As a Baptist, Mr. Fleming fully identified himself with all the interests of the denomination, and more especially with such as appertained to his own State. As a man, he was bold and independent, still kind, generous and sociable. In his domestic relations, he was tender and affectionate, although not specially demonstrative. He was married three times, his wives, in succession, being Miss Elizabeth Gunby, Miss Charlotte D. Sherwood, Mrs. R. A. Harris. He survived his last wife by several years.

In person he was tall, above medium weight, erect, of dark complexion, intelligent eyes, handsome face, heavy brows and quite commanding appearance, with a slight degree of sternness. He was a noble man, a devoted Christian, a faithful minister, and now rests from his labors.

NATHANIEL GREENE FOSTER.

Rev. NATHANIEL GREENE FOSTER, son of Arthur and Hannah Foster, was born on the 25th day of July, 1809, in Greene county, Georgia. He was the third son of a large family of children—of whom eight sons and four daughters arrived at maturity. He attended school in the immediate neighborhood of his father's home until he was sixteen years of age, Rev. Adiel Sherwood being his teacher at one time, and A. M. Musgrove at another. The latter, the successor of Mr. Sherwood, was an excellent instructor of youth, and when he moved to Monticello, young Foster was sent with him as a pupil and a member of his family. A wealthy planter, Mr. Arthur Foster was a man of good education, and he determined to give a collegiate course to those of his sons who desired it; consequently, Nathaniel Greene was sent to the State University at Athens, in 1828, with two of his brothers, James and Adam, both younger than himself. These, with three others, among whom was the Honorable Augustus Reese, now of Madison, Georgia, kept house together through their



entire college course. N. G. Foster, being the oldest, acted as head of the family, and the fact that no dissipation was indulged in by the young men during their course, not only speaks well for their conduct and morals, but indicates the influence exerted by Mr. Foster. He graduated in 1830, and the same year began reading law with his uncle, Mr. Seaborn Johnson, in Madison, which place became his permanent home.

On the 12th of July, 1838, he married Miss Anne H. Saffold, only daughter of Dr. Seaborn I. Saffold, of Madison, with whom he lived happily for ten years. She was a Christian woman, and was taken from him on the 29th of July, 1848; but before her death she urged him to seek consolation from the only source whence it may be obtained. He promised to do so, and was soon blessed with the feeling that God, for Christ's sake, had pardoned his sins. He united with the church at Madison, August 10th, 1848, was baptized by Rev. C. M. Irwin, and on the following September 23d, authority was granted him by the church to preach the Gospel. On the 23d of December, 1848, the church resolved that he ought to be set apart to the ministry. On the 27th of January, 1849, in his fortieth year, he was regularly ordained by a presbytery consisting of the following brethren: B. M. Sanders, J. L. Dagg, V. R. Thornton, S. G. Hillyer, N. M. Crawford, J. S. Bledsoe and C. M. Irwin. Very soon he received a call to the Greene Street church, in Augusta; but after serving the church for six months, he resigned, feeling convinced that his age and his former method of life, and modes of thought and expression as a lawyer, rendered it impossible for him ever to become a good pastor. He therefore resumed the practice of the law, but continued to preach nearly every Sabbath in the counties near Madison. Thus he preached at one time to the church at Monroe, Walton county, and at another time to the church in Eatonton, Putnam county.

Generally he preached without a pecuniary reward, and was, in fact, never happier than when he could thus minister to the spiritual needs of some country church, whose poverty made it difficult to obtain a regular supply. In 1860 he preached once a month to the church at Madison, Rev. D. E. Butler and Dr. H. H. Tucker supplying the other Sabbaths in the month. Not having had a regular theological training and education, he, of course, labored under disadvantages as a preacher; but he was a popular speaker, a man of fine ability and good judgment, and always a peace-maker among those who had difficulties.

In social life he was exceedingly pleasant and hospitable, a fine *raconteur*, and attained remarkable success at the bar. He was one of the founders of the Georgia Female College, and was a trustee of Mercer University until a few years before his death.

His second marriage took place July 17th, 1849, when he was married to Miss Margaret Vinson, eldest daughter of General Tully Vinson, of Hancock county, Georgia. His health began to fail, almost imperceptibly, in 1858, and after a long and exceedingly painful illness, he expired October 19th, 1869. At one time the disease affected his brain for a few weeks, but for month after month of his illness his mind was clear, while his patience was astonishing, and his faith in God unwavering.

Naturally an orator, he possessed a voice of rare volume and richness; and as a preacher he was highly gifted, though his preaching was much after the style of his practice at the bar. With a presence large and commanding, he was, nevertheless, exceedingly diffident and timid in the pulpit. Before a jury, however, it was different, and those who have heard him in one of his impassioned, resistless speeches before a jury, remember him as one of the foremost lawyers of his day; and no one who ever heard him when he was fully under the inspiration of the Spirit will ever cease to know and remember him as a bold, earnest and powerful minister of the Gospel. Usually his themes were drawn from Paul's writings, and nearly always his discourse abounded in vivid descriptions of the sinner's condition as he rested under the condemnation of God's law. *The law! the law!* was his theme in preaching. He loved to depict the condition of the unregenerate man, with the *law* clutching him by the throat, and thundering forth, "Pay me what thou owest!" Here he was matchless in the fervor of his eloquence. At such times it was like some fearful storm, sweeping all before it

in its fury. And then, after having shown the sinner's lost, ruined and helpless condition under the law of God, his voice and manner would become subdued and softened as he unfolded the sweetness of the Gospel; his own heart would be broken up and melted by the comforts of its love and tenderness, and his tears would flow freely while preaching. He loved this text: "Christ is the end of the law for righteousness to every one that believeth." His favorite hymn was:

" Not all the blood of beasts,
On Jewish altars slain,
Can give the guilty conscience peace,
Or take away the stain."

Had his early life been devoted to the study of theology and the preaching of the Gospel, none can tell what a wonderful and powerful exponent it would have had in him, considering the richness and rareness of his natural gifts; for without theological training and study, he was one of the most powerful and convincing preachers our denomination in the State ever produced.

JAMES S. FOWLER.

Rev. JAMES S. FOWLER, son of Zephaniah and Martha Fowler, was born December 20th, 1818. His parents were devoted Christians, and impressed on their children their responsibilities to God their Maker, and Jesus their Saviour. He was led to Jesus, and was baptized by Rev. Radford Gunn, into the fellowship of the Long Creek church, in September 1838. In his conjugal relations he was exceedingly fortunate. He found in Miss Sarah Brinkly, who became his wife, December 10th, 1840, a helpmeet indeed. God blessed them with five lovely daughters, all of whom are pious, godly women, and most happily married. No man ever loved his children, or sought to make them happy at home, more than did brother Fowler.



He was called to the work of the Gospel ministry, by the Long Creek church, in July 1858. At once he was brought into active service. He preached for a number of years, with success, to the Ready Creek, Fellowship, Pleasant Grove, Antioch and Bethlehem churches. The theme of his pulpit labors was, salvation by grace. He was an earnest preacher, full of zeal and faith—punctual in filling all his engagements. Brother Fowler was a noble type of Christian manhood; all who knew him loved him. In 1871 he was elected Moderator of the Washington Association, and filled the position with dignity and honor to himself. This brother is still held in high esteem in the memories of those to whom he preached and where he lived. He was a sound, faithful minister of the Gospel, and bold in uttering what he believed to be taught in the Word of God. It was a noticeable as well as remarkable trait of his character, that while he was bold to present his own views of Scripture, still, having a deep sense of the responsibility of a Gospel minister, in the formation of sound religious principles, he consulted, when he could, those of riper years and of culture, that he might not preach any doctrine that the Word of God does not sustain.

Thus this good man finished a life of usefulness. April 10th, 1872, at the age of fifty-four years, in the prime of life, at his home in Warren county, he fell asleep in Jesus, and no doubt received "an abundant entrance into the everlasting kingdom."

SAMUEL T. FULLER.



Rev. SAMUEL T. FULLER, oldest son of W. H. and M. E. Fuller, was born in Bibb county, Georgia, March 31st, 1842. His grandmother was a Lois, and his mother a Eunice, whose piety and knowledge of the Scriptures constituted a marked feature in the character and history of the family; and he proved a Timothy in the early reception of the unfeigned faith that dwelt first in them. From the dawn of life he was pure in morals, and under the influence of strong religious impressions. Even before he made a public avowal of faith in Christ, he declined the proposition of his father, first that he should study for

the medical, and afterwards that he should study for the legal profession, because he felt attracted toward the ministry by the higher usefulness crowning the discharge of its sacred functions. This gave a deep sense of gratification to a large circle of relatives and friends, who saw in it a prophecy of benefit to the cause of the Master. At length, when about fifteen years of age, while attending a protracted meeting conducted by Rev. John Howell, in Taylor county, Georgia, he received "the witness in himself" that he had believed on the Son of God "with the heart," and that his sins were blotted out. During the summer of 1857 he united with the Valley Grove church, in Talbot county, and was baptized by Rev. John Harris, the pastor. It was now to be seen that, in his case, as in many others through all the ages, the mother who could not preach in her own person, should yet preach in the person of her son.

He had enjoyed good educational advantages in the community in which he lived, and feeling that "Duty, stern daughter of the voice of God," called him to the ministry, he prosecuted his studies for three years longer with a view to a thorough collegiate course in Mercer University. This purpose, however, was frustrated by the breaking out of the war between the States; and when peace was restored, he found himself unable to carry it through. He went, instead, to the Southern Baptist Theological Seminary, and devoted two and a half years there to diligent preparation for his chosen life-work.

At the close of his course, he was married, January 1st, 1874, to Miss Sophronia A. Johnson, of Hamilton, Georgia, an exemplary Christian woman, who has borne him two children, and rendered him valuable help in his pastoral labors. After his marriage he removed to Harris county, and connected himself with the church at Hamilton. Here his piety and ability secured a call to ordination, and in September, 1874, he was set apart to the full work of the Gospel ministry. On the death of the pastor, Rev. M. J. Wellborn, he was chosen as his successor. His labors have been so acceptable, both to the church and congregation, that he has been retained from year to year, and still holds this, his first charge. He serves, also, the churches at Whitesville, Ebenezer and Rehoboth, and has supplied the church at Bethesda for a year.

His work has been blessed to a large degree, winning the approval of the brethren and the respect of all denominations wherever he has preached. He has already attained to a reputation and influence for which his friends hardly hoped; and they believe that, with a good constitution, an energetic spirit and an excellent theological training, he is destined to become one of the eminent men among Georgia Baptists. He is a close student, and gives prayerful preparation to all his sermons. His piety and ability are combined with scrupulous conscientiousness which impels him to perform every work which he regards as his duty, and to perform it "as one who must give account" for that, and for all things, to God. He is of an unassuming, if not even of a timid disposition, yet is esteemed and beloved by his whole circle of acquaintances, who regard him as free from reproach and above suspicion.

RICHARD FULLER.

Rev. RICHARD FULLER, D.D., the next to the youngest son of Thomas and Elizabeth (*nee* Middleton) Fuller, was born in Beaufort, South Carolina, April 22d, 1804. His father, a planter, was a man of intelligence, good judgment and amiable temper. His mother possessed talents of the highest order, with great energy of character; and to her he bore a striking resemblance in mind and personal appearance. There is no record of any early triumphs on his part as a scholar, though he made such progress in his studies at the Beaufort College, (as the



high school of the town was pretentiously styled) under the tuition of the Senior Brantly, as to be prepared to enter Harvard College, Cambridge, Massachusetts, in September, 1820, when but sixteen years of age. Here he remained until the Christmas vacation of 1822, when symptoms of hemorrhage of the lungs—without some reminder of which he seldom ever preached through life—compelled him to leave. He was not distinguished during his Freshman year; but in the Sophomore and Junior years he suddenly rose to the head of the class of about eighty young men, and notwithstanding his absence for five terms, when the class graduated, in 1824, the faculty recommended him for a degree. On his return to Beaufort he studied law, and was admitted to the bar before he was twenty-one, beginning his professional life in his native town, and coming—without the usual probation of young barristers—into considerable and growing practice. He was soon recognized as one of the leading members of the profession in the courts which he attended, though many of his contemporaries and competitors were men of eminence, and some of them had acquired a national reputation. While prosecuting his legal career, he was married, August, 1831, to Miss Charlotte B., daughter of James and Ann Stewart, who bore him three daughters, of whom only the youngest outlived him to cheer her widowed old age. Several years before his marriage, probably in 1827, he professed religion, joined the Episcopal church, and was immersed by the rector at his own request. At that time, however, he was, according to his own subsequent belief, unregenerate. But in 1831, Rev. Daniel Baker, a Presbyterian revivalist whose labors had been crowned with great success, visited Beaufort. The town was shaken from its spiritual slumbers; everybody went to hear him; religion became the absorbing object of interest—the one theme of conversation; and in the intervals between the public services, and late into the hours of the night, there could be heard from almost every house the voices of old and young uniting in revival songs. With Hon. R. W. Barnwell and Bishop Elliott, Richard Fuller came under these mighty influences, and (to quote his own record in the family Bible) was “born again, Thursday, October 26th, 1831.” “His soul ran over with love and joy, and praise; and in this ecstasy, “for days he could neither eat nor sleep.”

He now joined the Baptist church in Beaufort, and was baptized by Rev. Henry O. Wyer. With characteristic ardor he determined to relinquish the legal profession, which yielded him annually about \$6,000, and to preach that Gospel whose glory had captivated his whole soul. He was, accordingly, ordained in 1832, and began a ministry of forty-four years the same day by the baptism of more than a hundred persons. In 1832, also, he became pastor of the Beaufort church, a position which he was to fill for fifteen years. The church at that time was very weak, but in the course of his ministry it increased until it numbered between two and three thousand communicants, about two hundred of whom were whites. His early pulpit efforts were very unsatisfactory to himself. Again and again he was distressed by doubts as to his fitness for the ministry; but these doubts drove him to a more earnest reliance on Jesus Christ, and a more entire consecration to God. He lived in prayer. The effect of this con-

stant communion with the Saviour was seen and felt in the steadily increasing power of his ministry. He made frequent evangelistic visits to Charleston, South Carolina, Augusta, Macon and Savannah, Georgia, and to other places, preaching for weeks at a time, by day and by night, to congregations which thronged the largest houses of worship, while many remember to this day, with gratitude to God, the power of his sermons. But from these exciting meetings in the crowded city, he would return with fresh delight to his retired home and to the church for which he ever retained the fervor of a first love. Over-work, at one period, brought back his old trouble in the chest and throat, with alarming symptoms, and, at the order of physicians, the greater part of the year 1836 was spent in Europe.

His work at Beaufort was not confined to the pulpit; he earnestly aided every good cause. In 1839 he prepared a memorial to the State Legislature, praying that body to take action as to the matter of granting licenses for the traffic in strong drink. An allusion in the memorial to the sale of indulgences—"the tariff of sins"—under the Romish hierarchy, led to a controversy on that subject with Bishop England. In 1844 he wrote a letter to a Northern religious journal in deprecation of the growing excitement throughout the country with regard to Southern institutions, in view of which Dr. Wayland challenged him to a discussion of the slavery question. To these public controversies he had a great aversion. And from that day no attack could draw him into the lists.

In 1847 began his pastorate of twenty-four years with the Seventh Baptist church, Baltimore, Maryland, during which scarcely a fortnight passed without the administration of the ordinance of baptism, while often for months it was a weekly service. His success in winning souls was due as much to his faithfulness in private as in public labor. He did not depend on his great eloquence, but was a most diligent pastor. The membership of the church having grown from eighty-seven when he assumed the pastorate to some 1,200, it was deemed advisable to establish another Baptist interest in Baltimore. For this purpose 131 members withdrew and were constituted into the Eutaw Place church. Dr. Fuller became their pastor, and labored with them until his death five years later, when they had grown to 452 in number. He was attacked by an inflammation on his right shoulder, in the winter of 1875, which first interrupted and then ended his toils. At length several surgical operations were performed, from the effects of which he died October 20th, 1876. One evening his nephew, Dr. J. H. Cuthbert, parting with him, said, "Good night." "Oh," replied he, quickly and cheerfully, "it will soon be good *morning*!" The night before his death, Dr. Brantly said, "It must be a comfort to you to think of the multitudes you have led to Jesus." "Poor creature! poor sinner!" was his response. His last coherent words were: "Lord Jesus, keep us near thee; make us perfect, and thine shall be the glory forever and ever. Amen."

Dr. Fuller was one of the foremost preachers of his generation; and it becomes us to inquire, what were the causes of his great ministerial success. It must be admitted that he had many natural advantages as a pulpit orator. Over six feet in height, he had a commanding appearance—an imperial presence. With a large, finely-shaped head, and a high, massive forehead, his face, though far from being handsome, was capable of expressing, with the precision of a mirror, each varying shade of emotion. His voice possessed both compass and melody. Now it could be soft and gentle as the strains of an Æolian harp, touching the tenderest chords of feeling; and now it rang out with trumpet power, rousing and agitating the multitude. It was managed with such exquisite skill, too, that his lowest whispers were distinctly heard in the remotest parts of a crowded congregation, while his loudest tones did not jar on the ears of those nearest the speaker. These bodily gifts were assiduously cultivated by him. He well knew that for the most effective speaking there should be a sound mind in a sound body; and no article of food, no ensnaring but injurious luxury could tempt him to impair the organs of that frame which he had consecrated to the service of Jesus.

His intellectual powers, also, were admirably adapted to the pulpit. His mind, while not metaphysical, was yet logical, and it had been balanced and sharpened

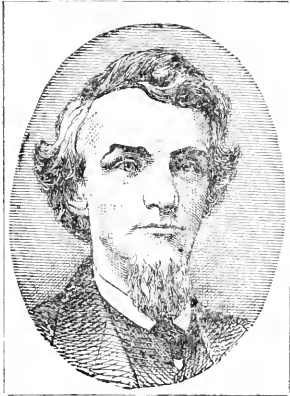
by his legal training; it was furnished with ample resources, which the life-long habits of the student placed always at his command, and it wrought with a power of memory almost, if not quite, equal to Lord Macaulay's, who is reputed never to have forgotten anything that he read. He had little relish for close and continuous argumentation; but he saw with intuitive distinctness and vividness the results to which trains of reasoning would lead, and seizing on these results, he would present them with a clearness of statement and a force of delivery which seldom failed to convince. Over all his mental processes, his gifts of imagination and of pathos flung their charm and coloring; and it was here that his great strength lay. *These* enabled him to hold immense audiences entranced, unconscious of time or place, trembling or weeping at the will of the enchanter.

Another cause of his pulpit efficiency, which, though secondary, ought not to be overlooked, was his cheerfulness of disposition. In the study, in the pulpit, in visits to the sick, the dying and the bereaved, the occupation of the minister calls into play only the serious and often the saddest emotions of the heart. If these feelings were indulged to the exclusion of all others, then those lighter qualities of mind and heart which were designed by God to relieve the weariness resulting from severe labor, would perish through disuse, and the higher powers of the mind, and the profounder emotions of the heart, kept continually on the stretch, would lose their freshness and vigor. Hence we find that the most eminent and useful preachers—as in the case of George Whitfield, Thomas Chalmers and Robert Hall—were remarkable for their cheerfulness in private life. Like these men, to whom he was akin in genius, Richard Fuller possessed a rich vein of humor; and in his home, when the labors of the day were over, his entrance into the family circle was welcomed as the incoming of sunshine. The sparkle of his wit, the overflowing fun of his descriptions, the quickness of his repartee, the contagion of his laugh, the brilliant and humorous sayings that seemed to come so easily and freshly to his lips, were irresistible.

While the natural powers of his mind were great, he never depended on their unassisted strength, but was a laborious student. He recognized practically the need (to use his own words) for "that sweat of the intellect by which alone it is God's fixed decree that there shall be first wrought in us, and then wrought by us into others, those great thoughts that master and rule the world." Whatever he had to do—whether a sermon was to be preached or a short address to be delivered—it was done with careful preparation. Monday morning by nine o'clock he had his texts selected for the next Sabbath, and to the study of these texts, with the sermons based on them, the morning of every day in the week was entirely devoted—three mornings to each text and sermon. Intrusion at such times was repelled with impatience and brusqueness, and nothing but cases of urgent necessity were allowed to interfere with his hours of preparation.

To this thorough preparation he owed much of his success; but the power which was chiefly felt in his preaching was the result of his devotional habits. He seemed to live in the presence of Christ. Every hour and place was, to him, an hour and place of prayer. Early in the morning he would retire from all company to be alone with God. He entered into no work, and engaged in no recreation, without prayer. Though eminently social by nature, his love for "converse with the skies" led to a life of comparative isolation from his fellow-men. "None but Jesus," was the motto and guiding principle of his life; "none but Jesus," were the words engraved in letters of love on his great heart; "none but Jesus," was the theme of his ministry, for this, he held, "is the Gospel of the Gospel." Under the influence of this devotion, his utterances from the pulpit were marked by a living freshness of thought and an overflowing tenderness of holy love. Every listener felt that there was a singular, a mysterious magic in the words of the speaker, giving a new impulse, a fresh ardor, a holier longing to each worshipper hanging on his lips. The coldest hearts would glow under the inspiring warmth; eyes long unused to weeping would become dim with tears; and in the solemnity of the hushed assembly one could almost hear the still small voice saying, "By my Spirit, saith the Lord of Hosts."

ROBERT W. FULLER.



ROBERT W. FULLER was born in Beaufort, South Carolina, November 27th, 1824. His father, Dr. Thomas Fuller, the oldest brother of the late Richard Fuller, D.D., was, by repute, "the wealthiest sea-island cotton planter in the world."

After a preparatory course in the college at Beaufort, he went to Princeton, where he graduated with honor in 1843, in the nineteenth year of his age. From his boyhood, therefore, he manifested, not merely the talent, which reflects light (like the moon), but the genius which (like the sun) emits light. Alas, that "so fine a spirit, touched to such fine issues," should have been denied what some one styles "the physical executive;" that almost from the commencement of his career, the weight of bodily weaknesses should have hindered him from putting on any

work of his hand "the crown of perfectness!"

For a time after graduation he devoted himself to the study of the law, under Mr. DeSaussure, an eminent jurist of Charleston, South Carolina. But the spell of a profession worthy of the highest gifts was broken by the death of a favorite brother, which awoke his mind to the supreme importance of vital personal religion. Having trusted in Christ, his independent and conscientious habits of thought would not suffer him to regard ecclesiastical relations as matters simply hereditary and accidental. His parents, with most of his kindred and friends, were attached to the Protestant Episcopal communion; but he recognized the Scriptures as the only authority on all questions of Christian belief and life, and, after careful investigation of their teachings, embraced the principles of our denomination. He was baptized by his uncle Richard, in November, 1845.

He determined to consecrate his rare endowments to the ministry of the Gospel. With this view, he prosecuted his studies and exercised his gifts until his ordination in 1846. Shortly after, on the removal of Dr. R. Fuller to Baltimore, he became his successor in the Beaufort pastorate. At about this date he was united in marriage to Miss Susan E. Pope, of St. Helena Island, near Beaufort, a lady of wealth and beauty, of cultured mind and heart—his noble counterpart and true helpmeet.

The sharply-drawn line of demarkation between the Baptist and Episcopal churches in Beaufort rendered it a field of some difficulty; but valuable accessions were constantly made to the flock through the eight years of his "labor in word and doctrine" there, and the deep affection of every surviving member, after a separation of twenty-six years, attested how well he was "beloved for his work's sake." This pastorate of steady and growing usefulness was terminated in 1854 by consumption, the disease to which the vital forces succumbed at last. "The arrow that spilled his life had already pierced him."

Active exercise in the open air became now the only door of escape from early death, and he resigned the pastoral office, to engage personally in the superintendence of his planting interests. Twelve years were to wear away in this unavoidable secular employment; but he often filled the appointments of absent brethren, and assisted in protracted meetings, for the fire of love for Christ and for souls burned too ardently in his breast not to find vent in speech at times, whatever the risk to himself. In the course of these years the tide of war drove him from his ancestral estate, which—sold for taxes during his absence within the Confederate lines—was practically confiscated. He lost his lands, his home,

his family plate, his cherished books, his manuscripts; but in this sudden reduction from affluence to poverty, no morbid, unmanly self-pity dwarfed his soul, and he spoke no word of murmuring as toward God, or of bitterness as toward man—none then, none afterward.

He resumed the pastoral office in 1866, in connection with the church at Beach Island, South Carolina. He continued here but a year and a half, having been disabled during three months of that time by a carbuncle on the shoulder, which for a season threatened his life. In February, 1868, he accepted a call to the First Baptist church, Atlanta. The handsome edifice of this church was erected while he served it, not without effective help on his part. He discharged the duties of his office acceptably and wisely; not seeking hasty growth by sensational methods, but aiming to lay the foundations of permanent prosperity by faithful exhibition of truth in the pulpit, and by prayer and converse on personal religion in household visitation. He was not destined, however, to reap the harvest for which he sought to prepare the soil, for at the end of two and a half years his failing health again demanded that he should betake himself to a more active life. He accordingly undertook first the noble work of pleading for the orphans of the Confederate dead, as agent for the Home established by Georgia Baptists at Atlanta, and afterward the advocacy of the claims of Mercer University, as its financial agent. He wrought in these spheres for seven years and more, with a fidelity and efficiency which, while they satisfied the institutions that employed him, endeared him to a wide circle of friends and admirers.

His indomitable energy held him to this line of work, even after physicians had forbidden him either to preach or to pray in public, and until he contracted *that* cough, which, when first heard by the home-circle, sounded like a death-knell to their hearts and hopes. At last, in the spring of 1878, his overtasked strength gave way utterly; and, with the exception of some two months' service in the course of that year as associate editor of THE CHRISTIAN INDEX, his public labors were ended. Henceforth he was rather to suffer the will of God than to do it. And grace shone as conspicuously through the months of pain as it had shone through the years of toil. Rev. Dr. Tucker says: "His mind retained its vigor to the last; his faith never failed, and through all his sufferings, which were very severe, he seemed to be not only resigned but cheerfully acquiescent. In view of death he manifested no ecstatic joy, but spoke of it smilingly, as if he were speaking of a bright, beautiful morning. A spirit more serenely happy we have never seen." Rev. Dr. Spalding says: "Down to the last day of his life he refrained, for the sake of others, from giving expression to his pain. Only when he fell asleep was he known to moan. His trust in God for himself and for his family was like his who, at God's command, sat by the brook and waited for the ravens' coming. To her whom he loved better than life, in view of the life of bereavement soon to be hers, his last words were a tender entreaty to 'trust God.' One day he expressed a wish that she would pray that his journey might be shortened. To her enquiry if he would not be willing, for their sakes, to remain longer and suffer on, if it were the will of God, he replied: 'Yes, but heaven is so near and Jesus so sweet.'" And so his ransomed soul laid down the burden of flesh and sin, at 8 o'clock p. m., on Thursday, June 10th, 1880. At such a death-bed, the partition between the two great divisions of the one family on earth and in heaven, if it does not grow transparent and let through the vision of eternal blessedness, grows at least translucent, and lets through something of the light with which that blessedness shines! Even those who survive catch the rays, and walk in them ever after.

As a man, he was "the very soul of honor." Dr. Tucker testifies: "He was a high-toned man; a devout man; a conscientious and pure man; he was generous, genial and sympathetic; his record was as nearly spotless as that of any man we ever knew."

As a Christian, his spirit was of a type singularly elevated and refined. Dr. Spalding testifies: "The most characteristic features of his piety were: in its inward life, his vivid conception of the intercession of Jesus; in its outward manifestation, the reconciling to each other of dis severed brethren."

As a preacher, he evinced clear conception, thorough analysis, subtle reasoning, loyalty to Scripture, glowing but chastened imagination, and powers of pathos

which often melted his hearers to tenderness and tears. He prepared his sermons carefully, and when urged to spend less time on them, would reply: "If I could satisfy my people, I cannot satisfy myself with less; I must feel that I have done the best I could by a subject." "He would have equalled his uncle Richard as a preacher," says Dr. W. T. Brantly, "if he had been endowed with the same physique." Was he not his equal in the eloquence of thought and sentiment? The writer has heard both continuously, and the sermons which most touched him at the time and lingered with him longest, were the sermons, not of the uncle, but of the nephew. Dr. J. A. Broadus pronounced him "his ideal of what a preacher should be."

He gave himself with single eye to whatever he undertook; shunned everything like ostentation or parade in connection with his labors; left what he wrought and how he wrought it to be their own witnesses; and never stepped aside to practice any of the arts by which inferior men attract undeserved notice and achieve factitious popularity. He was reticent in the expression of feeling, and little inclined to lay his heart bare—as is true of all higher and deeper natures; but his attachments were strong and his friendships unselfish; and kindred souls, reading his character aright by virtue of that kindredship, knew that he was endowed with a wealth of pure, lofty, constant affection—meet counterpart to his wealth of intellectual aptitudes and potencies. His style as a writer combined beauty and vigor; on the one hand neither barren of ornament nor overlaid with it; on the other, neither seeking the intricate construction which sometimes earns a cheap reputation for profundity, nor avoiding the simplicity which ill-judging critics sometimes mistake for tameness. His occasional verses show that, if his mine of poetic fancies had passed through the mint of composition, he would have won no mean rank among votaries of the muse; and a volume of his discourses, if we might hope for it, would make his distinction, as a divine, national. To those who knew and loved him—for he was always loved when truly known—how often "the light of other days" will bring back his impressive presence; his medium stature; his slender frame; his polished manners; his finely-chiselled, classic features; his noble brow, fit throne of the monarch, Thought; his eye, which often spoke a volume in a glance when the lips were silent; his countenance, beaming with mirth-moving yet kindly wit and with the bright cheerful spirit which made him many times oblivious of bodily weakness and pain! "Adieu, then, thou lovely spirit! manly and brave, but gentle and tender—adieu, but only for the present!" For, as thou saidst on thy couch of mortal agony, to her who had been to thee a Mary and a Martha, when she asked, "Must you leave us?" so thou sayest to us out of thy place of slumber in the dust, out of thy place of glory in the skies: "Only for a little while, and then we shall be together forever!"

HENRY GARLAND.



Among the Georgia Baptist ministers whose names, as pure and zealous Christians, are worthy to be handed down to posterity, few more deserve that honor than Rev. HENRY GARLAND. He was born in Putnam or Wilkes county, Georgia, October 13th, 1804. Both of his parents were Baptists, and both were baptized by Rev. Jesse Mercer. Nevertheless, he early joined the Methodists, and it was not until he was twenty-four years of age that, after reading and meditation, he became convinced that the sentiments of the Baptists are right, and united with them. He was baptized by Rev. Jacob King in 1838, and was ordained the following year by a presbytery composed of Jacob King, Joshua Callaway, and Joseph Chipman. Immediately called to the pastoral care of four churches—Harmony, at Hootens-

ville; Antioch, of which he was a member; Shiloh, in Upson county; and Mount Olive, in Pike county—he began a life of earnest, zealous and self-denying labor for Jesus, which was uninterruptedly maintained until his death.

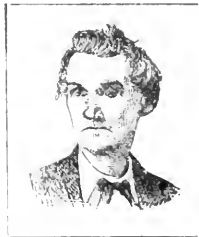
All his time and all his energies were devoted to his duties as a Christian minister. Neither asking nor expecting compensation, he worked with the ardor of a great heart for the salvation of souls, seeking out the most destitute places, constituting churches, and preaching in school-houses and bush-arbors, incited by his love for the Master and for his fellow-beings. Earnest and devout, warm-hearted and lovely in disposition, and firm and unyielding of purpose, he was an excellent and successful pastor. While ever seeking to maintain a spirit of Christian unity and harmony in his churches, he was a strict disciplinarian, and yet commanded the love, esteem and confidence of every one.

Of fine personal appearance, he was generous and noble by nature, and gained for himself many friends, who ever remained so. He died suddenly in January, 1855, but fell, as a soldier of the Cross should fall, at the post of duty, with his lamp trimmed and burning. His last utterances were prayers for his family and for his churches; and, with his dying breath, he exhorted his hearers in the words of the Master: "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." His funeral sermon was preached from these words, by Rev. Jacob King, and a whole community mourned at his death as for a dear friend whose place could not well be supplied.

He was twice married. Of the former marriage, one only out of five children survives; and of two children born of his second marriage, one only lives, R. H. Garland, of Upson county. He was a noble and a good man, an excellent preacher, and did his whole duty as a minister of the Gospel; and his works do follow him.

CHARLES S. GAULDEN.

Rev. CHARLES S. GAULDEN, second son of Rev. Jonathan and Rhoda Paisley Gauden, was born in Liberty county, Georgia, May 5th, 1812, and was baptized in that county by Rev. James O. Shannon, in the 14th year of his age. His was a bright experience of grace, and a strong impression prevailed with him for years that he ought to proclaim the Gospel to others. But while preparing for college at Salem, Clarke county, Georgia, he was deprived of church privilege, and, rooming at one time with no less than seven boys, who were very irreligious, he was deprived of moral influence and of opportunities for private devotion, and, with many tears and promises of amendment, wandered from piety and duty.



He was educated at the State University, Athens, Georgia, where his companions were irreligious. It has been his abiding conviction since then that no country boy, such as he was, without experience, should be similarly circumstanced; and that it would be infinitely better for such a boy to have only what education his own home affords.

He read law in Savannah, and settled in the practice in Lumpkin, Stewart county, Georgia, where he was very successful in his chosen profession. In 1845 he represented that county in the Georgia Legislature; but politics did not suit his taste.

He served as deacon of the Lumpkin church for a number of years, and was called by it and the Summer Hill church, in the same county, to ordination in 1855. He was pastor of the latter church and Shady Grove; Pleasant Grove, after the death of Rev. W. R. Steely; and of the Lumpkin church after the

removal of Rev. E. W. Warren to Macon. In the winter of 1859 he moved to Brooks county, and represented it in the Secession Convention of 1861.

For some time brother Gaulden was the only Missionary Baptist preacher in the county. He was the first pastor of the church at Quitman, and his earnest labors and fine practical judgment contributed greatly to the prosperity of that church. In fact, the leading position which that church has taken in Mercer Association is owing largely to the good foundation laid for its future usefulness by its first pastor. Brother Gaulden did not confine his labors to the Quitman church, but preached also at Okapilco, Morven, and sometimes at Hickory Head Academy. He soon established churches at the two first-mentioned places, and at the latter there is now one of the strongest churches in southern Georgia. When he came to Brooks there was but one church in the county, that at Grooverville, besides the one at Quitman, which had just been constituted. Now there are eight. True, other preachers at a later date came in and worked efficiently in the cause; but brother Gaulden was for several years the only preacher, and the missionary spirit that gave life and energy to Baptist principles is chiefly due to his instruction and influence. He afterwards moved to Thomasville, Georgia, serving the church in that place for two years. He still resides there. Over two hundred have been added to the churches he has served.

WASHINGTON L. GEIGER.



WASHINGTON L. GEIGER is a useful and highly esteemed Baptist minister of Southeast Georgia. He is greatly beloved by his brethren of the Union Association. His influence in stirring up the churches of that section and arousing them to the importance of Sunday schools, and the cause of missions at home and abroad, has been remarkable. He was born in Effingham county, Georgia, November 17th, 1835. His parents were highly respectable, and both members of a Baptist church near them. In early life their son Washington was taught to reverence God and study his Word, which made deep impres-

sions on him. In 1853, while at school in Forsyth, Georgia, the pastor of the Baptist church, Rev. J. H. Corley, held a series of meetings, in the course of which Washington professed conversion and was baptized. It was not long before he showed that God evidently had a work for him to do, and the church, a few months after, licensed him to preach. Being only about eighteen years of age and naturally timid, with other embarrassing circumstances, some of his earliest efforts did not reach the standard he had set before himself, and he became so depressed that he almost resolved never to make another. But the kind treatment of the brethren and the wise and judicious counsels of Elder Corley encouraged him to go on in his Master's work. He then spent a great part of 1854 in Elder Corley's house, securing from him much valuable theological instruction, and preaching whenever a suitable opportunity was presented. In 1855, he entered the school at Middle Ground, in Screven county, under the tuition of Elder H. E. Cassidy, in order to prepare himself for the Junior Class in Mercer University; but his health failed, and here his efforts to secure a more advanced education came prematurely to a close. After teaching school a year or two in Liberty county to the satisfaction of his patrons, he was invited by the Executive Board of the Union Association to act as their missionary. He had been previously ordained to the ministry at Salem church, Liberty county, Georgia. He accepted the call, entered with his characteristic energy on this field, and did a noble work for the cause of truth. Many sinners, through his ministry,

were brought to repentance towards God and faith in the Lord Jesus. In January, 1859, he resigned this position with a view of locating. He was married November 17th, 1858, to Miss Catharine C., eldest daughter of the Hon. James Tillman, with whom he lived in great enjoyment until the spring of 1879, when she was called to her eternal reward, leaving seven children. In January, 1880, he married Miss Julia Pevey.

When Elder Geiger first settled, he began to farm in Tatnall county, but was soon called to a school and church in Montgomery county, and in a little while was invited to the care of the church in Dublin, Laurens county; but the death of his father made it necessary for him to leave this pleasant field of labor and return to Effingham county, his old home, to care for an aged, helpless mother. During the two years he lived with his mother prior to her death, he was actively engaged in working for the cause of Jesus. After her death, he closed the business of the estate as soon as he could, and in May, 1875, accepted a call to Oak Grove church, Bulloch county, and opened a school in a commodious building, called Excelsior Academy. By persevering energy he established a flourishing school, which still continues. It was not long before the church removed its house of worship to the same point, lots were purchased, and a considerable village of neat buildings and refined people has grown up. Mr. Geiger, recognizing the power of the press, introduced it as auxiliary to his work, and in August, 1877, issued the first number of *The Excelsior News*—the first paper ever published in Bulloch county. He has served both as Clerk and Moderator of the Union Association. He is a man of unbounded energy, and has thrown all the forces of his mind and heart and body into every good work. His pulpit efforts are always excellent, full of the precious Gospel, and well delivered. His influence is now, as it has ever been since his conversion, given to every enterprise the object of which is to benefit the race and thus glorify God.

THOMAS ALEXANDER GIBBS.

Among the Baptists of Georgia who are not ministers, but who deserve a place in these annals on account of their activity and usefulness in the cause of religion, is Mr. THOMAS ALEXANDER GIBBS, of Social Circle, Georgia, for many years the efficient clerk of the Stone Mountain Association. His father, T. A. Gibbs, Sr., when quite a young man, came from Virginia to Georgia, where he married Miss Martha Maddox, of Greene county. He was a man full of sympathy, of great perseverance, firmness of character, and unstinted liberality, possessed withal of an integrity that would have made him suffer martyrdom before stooping to any base undertaking. Favor could not induce him, gold could not bribe him, fear could not drive him, to do what he conscientiously felt to be wrong. He held the office of deacon in a Baptist church, and long before the existence of agencies and Boards, was so imbued with the missionary spirit that, with a few others, he regularly forwarded his contributions to the missionary cause. Although he had but a very limited education, he fully appreciated its benefits, and deemed no sacrifice too great to be made in order that he might confer these benefits on his children. His eldest son, Thomas Alexander Gibbs, is largely endowed with similar characteristics and a like remarkable disposition. Born in Hancock county, Georgia, March 8th, 1824, he was religiously inclined from early life, and when a boy detested what was mean, and would unhesitatingly turn from everything that, in his opinion, had the appearance of evil. To what he believed to be evil, neither politeness,



etiquette, nor public opinion could reconcile him. When quite a youth, he unceremoniously forsook the company of some young boys, in his father's own house, because one of them had a pack of cards; nor did he court their companionship or relish association with them until sure of a complete reformation on their part.

During the years 1839-40-41, he was a student at Mercer University, in Penfield, and while there maintained the scrupulous integrity for which he was remarkable at home. It was on the 8th of May, 1839, when in college, that he was converted. Four days afterwards he was baptized by Rev. Charles D. Mallary. Returning home, after graduation, he married Miss Julia Cornelia Ralls, of Greensboro, Georgia, May 26th, 1842, and afterwards settled at Social Circle, where he has resided ever since. They have reared seven children, six of whom remain to illustrate the virtues of pious parents, and to prove that if a child is trained up in the way he should go, when he is old he will not depart from it. Their oldest son, Cornelius Mercer Gibbs, a very promising young man, they gave to the fortunes of battle, when our late unhappy war broke out, and in 1862 he yielded up his life, a victim on the altar of patriotism.

When the issue was made between the North and the South, and war was declared the only alternative, Mr. Gibbs was found true to his native South, and when the call was made for men of his age, he offered his services, and, with a bold heart and firm step, went to the front. But the Christian was not lost in the soldier, nor was the character of a church member forgotten or betrayed in the bivouac or on the tented field. When the war was over he came from the camp leaving in the memory of his comrades the songs of Zion he sang upon the march and in the hospital, and the fervent prayers he uttered, night and morning, to the God of our salvation.

Mr. Gibbs is a deacon, of which office he is well worthy. Though often urged to accept ordination to the ministry, he has persistently refused, declaring that men have frequently ruined good deacons and Sunday-school superintendents by making preachers of them.

He never allows secular business to keep him from his church conferences, and at conference he has ever been ready to assume his share of the responsibility in disciplining members, to bear his full proportion in the expenses of the church, and to enter cheerfully into the discharge of any duty assigned him. For every good work he is always ready and willing. His visits to the sick, his relief to the poor, his consolations to the bereaved, his counsels to the erring, and his encouragement to the despondent, have ever been timely and appropriate, and have always been characterized by a spirit becoming his profession.

All his life he has been an advocate of temperance, and has taught his children to abstain from the indulgencies and excesses which have been so ruinous to the hearts and homes of thousands. In connection with his county and State government, he has held several offices of trust, and wherever found, whether in the lodge, where morality and temperance were being discussed, or in the court of justice, where right and equity were being adjusted between litigants, or on the Board of Education, where the evils of popular ignorance and the means of popular illumination were being considered, or in the legislative assemblies, where the great principles of government were being shaped into statutes for the control of his constituency, he has, on all occasions, been the same unassuming, determined, resolute and devoted follower of Christ, and has shown it by his words and conduct.

He is yet strong in mind and body; yet laborious and faithful to duty as a citizen, parent and church member; yet an active participant in the labors of his church and Association, commanding the respect and esteem of all who know him. And he has in him yet the promise of many years of usefulness in the church which he loves as if it were his home, and of his service to his heavenly Master, whom he loves more than he loves land, or home, or kindred, or self.

SYLVANUS GIBSON.

Rev. SYLVANUS GIBSON was born in Wilkes county, Georgia, November 24th, 1783, and married Miss Mary Orr, of that county. Of his early impressions on the subject of religion no record remains to us, but we learn that he was baptized November 12th, 1809, when twenty-six years of age. As his residence was not far from Clark Station church, it is thought that he united with it, and was baptized by Rev. William Davis, who was probably at that time its pastor. Mr. Gibson gave evidence of usefulness, and soon after his entrance into "the fold of the one Shepherd," was ordained to the work of the ministry. He was subsequently pastor of Clark Station church, succeeding Mr. Davis, or James Matthews, Sr., and maintained this relation until his removal from the State.



He was for many years pastor of County Line church, situated near the boundary of Wilkes and Oglethorpe counties. It was at this church that the writer, when quite a youth, was accustomed to hear him on the first Sunday in each month. He preached monthly to various churches in the counties named, as also in Madison, and perhaps in Elbert county. He was a laborious worker in the Master's vineyard, frequently leaving his home and business to carry the precious Gospel into the counties of northeast Georgia, then comparatively destitute. The churches he served were very much strengthened and built up under his ministry. Though an uneducated man, crowds usually went to hear him, and all classes of people heard his earnest discourses gladly.

Mr. Gibson was rather a remarkable man. He possessed a strong and vigorous mind, and a clear understanding of the Scriptures. Warm, sympathetic, with tears constantly in his eyes, he would often rise to heights of true native eloquence that aroused his audience to intense emotion. There was a child-like simplicity in his manner, both in and out of the pulpit; and he was so affectionate, so kind, that all classes loved and revered him. This was especially true of the youth of his congregations, who were glad to meet him anywhere, and hear from him the words of religious instruction. He was thoroughly a Baptist in faith and practice. No one ever doubted his piety as a Christian, or questioned his integrity as a man. While a good, sound Gospel preacher, he was peculiarly gifted in exhortation. He was greatly beloved by his churches, and the writer remembers the deep grief felt and the profound regrets expressed by his churches and congregations when he decided to leave them for another field of labor.

After preaching some twenty years in Georgia, about the year 1830 he removed to Alabama. Here a new field opened before him, and he entered into it with his accustomed zeal and energy. After he left our State, but little can be learned of him, save that such was the devotion of his churches, to which he was called, that he retained their pastorship without change until his death, which occurred July 25th, 1851.

Mr. Gibson lived a long and useful life; and his ministry was blessed of the Lord to the conversion of many. During his term of service in Georgia he baptized over one thousand persons into the fellowship of his churches. He was pre-eminently an humble man, which was exhibited in the instructions left by him at his death. Said he: "On my tombstone nothing must be put except the words: 'A sinner saved by grace.'"

Mr. Gibson reared a family of four sons and seven daughters—the oldest son, Jonathan, being the father of Rev. J. G. Gibson, of Georgia.

J. G. GIBSON.



One of the most popular and successful preachers and pastors in Georgia, is Rev. J. G. GIBSON, of Crawford, though he was not educated for the ministry. He studied law, under Col. John T. Lofton, at Lexington, and prepared himself for the bar, but did not even apply for a license to practice, as when the war came on he joined the Confederate army and remained in active service for three years. Previous to the war, he was Clerk both of the Inferior and Superior Courts. At its beginning, he was acting as Ordinary of his county, owing to the physical inability of the incumbent; and, at its close, he was inducted into the ministry, and in January, 1866, entered on ministerial and pastoral labors. He was Judge of Oglethorpe County Court, which position he held for two years, having been elected to it in 1867. His education was derived mostly from the common

schools of the country, as he never had the benefit of a college course.

By birth he is an Alabamian, having been born in Morgan county, Alabama, March 29th, 1832; and he lived there fifteen years. Losing his mother, he went to live on a farm with his grandmother, in Oglethorpe county, Georgia, although his father remained in Alabama. He experienced conversion in 1850, and connected himself with the Millstone church, which called him to ordination. He was ordained in November, 1865, and in the following January assumed charge of the Millstone church, preaching his second sermon on the first Sabbath of that year. A year afterwards he was called by the Salem church; in 1870, he was called by the Lexington church; and in 1872, he was called by the Crawford church—all of which are in Oglethorpe county. He retains the pastorship of all these churches still, and has had charge of no others; between them and himself the most harmonious, loving and fraternal relations exist. He is recognized as an excellent organizer, and has incited his churches to a high degree of liberality, each having a regular system by which funds are raised for the pastor's salary and for the benevolent enterprises of our denomination.

Physically, Mr. Gibson is one of the finest specimens of his race, being six feet high, large and well developed in person, with handsome features and black hair and beard. Socially, he is one of the most agreeable of men, with a warm,

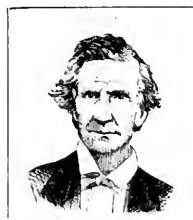
loving, magnetic nature. His mental powers are superior, and admirably well balanced—his counsel and advice being often sought by all classes, on account of his excellent judgment and fine common sense. Spiritually, he is an earnest-minded Christian, sincerely devoted to his duties, and deeply interested in the work of saving souls. As a preacher, he is earnest, sound, logical, practical, and, sometimes, very eloquent. He preached at the session of the Georgia Baptist Convention, held in Gainesville, in 1877, on "Salvation by Grace," and it was one of the most satisfactory and popular sermons ever delivered before that body. As a pastor, he is zealously engrossed in his work, and, possessing fine administrative ability, has been very successful in building up his churches.

A certain portion of Georgia has been called "Mell's kingdom," because of the great influence possessed in it by Dr. P. H. Mell: of Mr. Gibson it may be said that he is the "ruler" of a "kingdom" equally as large, and in which he is as popular as the Chancellor of the State University was with his people.

Mr. Gibson has been twice married, but has no children living. His second wife, a sister of his former one, was Miss Mary E. Hartsfield, who has proved "a mainspring of encouragement" in his work. Unlike most preachers, he is blessed with a competency, and his generosity makes him liberal in his contributions to the various objects of benevolence. Possessed of a fine library, he devotes much time to reading, and to the preparation of his sermons. Like many of our pastors, he was early taught by his mother to honor, revere, and believe the Bible, and her instruction and words of exhortation in his youth, have done much to mould his character and guide his whole life.

JAMES R. GEORGE.

This useful minister of the Gospel must be numbered with those of whose life we have been unable to procure an adequate sketch. But his "memory smells sweet and blossoms in the dust," and we do the little we can to perpetuate it. A native Georgian, Rev. JAMES R. GEORGE was born July 31st, 1792, and settled early in life, as an agriculturist, we presume, in DeKalb county. It was not until his thirty-fifth year, midway between the cradle and the grave, that he engaged in the service of the Lord. At that date, (in 1827) he united with the Macedonia church, and devoted himself with commendable zeal to everything promotive of its prosperity. Moving for fifteen years in a private sphere, he won the high esteem of the brotherhood for sound judgment and consistent Christian deportment. His church called him to ordination in 1842, when his age had grown to half a century. The presbytery consisted of Revs. Luke Robinson, Henry Collins and James Nix. This late entrance on the ministry was followed by twenty years of faithful labor. He rendered pastoral service to churches in DeKalb, Gwinnett and Newton counties, the Lord crowning the work of his hands with the conversion of sinners and the edification of saints. He took part in the constitution of Rock (now Stone) Mountain Association. In 1846, feeling the importance of forming a Baptist church in Lithonia, he entered, with a few others, into its organization. From a small membership that body has grown in numerical strength and in efficiency until it ranks with the stronger churches of the Association. Not there alone, but throughout his field of operation, evidences of the usefulness marking his ministrations still remain, and his name is held in grateful remembrance by those who are old enough to have enjoyed them. His death occurred April 6th, 1862, when his life had nearly reached the appointed bound of three-score years and ten. He died as he had long lived, in hope of a blessed immortality. With these words on his lips, "I resign myself to the will of God," he passed from earth to "the rest which remaineth."



H. D. GILBERT.



Rev. H. D. GILBERT was born October 3d, 1849, in Murray county, Georgia. He received a liberal education at the Crawford High School, Dalton, Georgia, an excellent institution conducted under Baptist auspices. He was converted and baptized in August, 1866, and admitted to membership in the Mount Hermon Baptist church. He was ordained in May, 1870, at New Prospect church, in Murray county, of which he became pastor. He has been pastor, also, of the following churches: Concord, Antioch, Mount Pisgah, Pleasant Grove, Spring Place, Holly Creek, Dug Gap, Poplar Springs, Grove Level and

Deep Springs. For one year he was Moderator of the North Georgia Association, and is now Clerk of that Association. He was married to Miss N. C. Hansucker, December 23d, 1869, and has five children.

ZACHARIAH H. GORDON.



Chapman Gordon, the father of the subject of this sketch, was a representative Southern gentleman of the olden type—noble, generous, hospitable, intelligent, and possessed of ample means. His son, Rev. ZACHARIAH H. GORDON, now a resident of Jackson county, Alabama, with mental and physical faculties preserved to a remarkable extent, was born March 10th, 1796, in Wilkes county, North Carolina. When he was only fourteen years of age, his father died, leaving him in charge of the estate, as the older brothers—Wiley, who was subsequently an officer

in the army, and lost his life in the service of Texas, and Charles P., who afterward became a distinguished lawyer at Eatonton, Georgia—were absent, pursuing a course of study in a Northern college. A few years later one of his brothers, who had invested all his means in a mercantile house and allowed to it the use of his name and credit, not only lost his entire capital through its failure, but found himself heavily involved by reason of debts which his partners had created without his knowledge. Witnessing the great depression of his brother on account of this sad financial disaster, Zachariah rode to Philadelphia on horseback, and paid down every dollar of his own toward the liquidation of these liabilities. Not until his return did he acquaint his brother with the purpose of his journey; and then, to crown this rare instance of fraternal self-sacrifice, he gave his whole time for five years to their mutual effort for the discharge of the balance of the debt, that his brother's fair name might not be tarnished.

He removed, when nineteen years of age, to Jones county, Georgia, where he lived for two years. It was during this period that he became interested on the subject of religion. "The great concern" continued to fill his heart until he made an open profession of faith in his twenty-third year, and with his cousin Rev. Jacob King, was baptized by Rev. John M. Gray. The same year witnessed his removal to Eatonton, where he enjoyed intercourse with the venerable Jesse Mercer, and frequently conversed with him on the work of the ministry. He did not enter into the labors of that sacred calling, however, until he had

reached his twenty-ninth year. At that time he received license to preach, and, a year after, was ordained by a presbytery composed of Revs. John Hambrick and Henry Hooten. Living then on Flint river, in Upson county, he belonged to a church of which Mr. Hooten was the pastor; and that minister resigned the position, that the young preacher might be called to it. For fourteen years, without intermission, he served that church and three others—the four being located, one each, in the counties of Upson, Talbot, Pike and Houston. After his ordination he was, for two years, in the midst of a continuous revival at all his churches, baptizing from one to twenty-five persons every Sabbath, until the number amounted to over a thousand.

Soon after he began to preach, when the denomination was agitated and divided on the question of missions, he, with Jacob King, was the first to form a missionary society in Upson county. And he was one of the number that organized the Rehoboth Association, having no slight share in the work of imbuing that body with the spirit of enlarged and liberal enterprise by which it has been characterized.

When forty-five years of age, he did great good in "the Cherokee country," preaching the Gospel and building up churches in that newly-settled region. Through an interpreter, too, he proclaimed Christ to the Indians, with great seeming effect, his eloquence often moving them to tears. In fact, his native eloquence is wonderful, for, even in his old age, his smooth, silvery voice and pathetic appeals never fail to melt his congregation, and draw "floods of penitential grief" or of triumphant joy from eyes unused to weeping. Among the number baptized by him are many ministers of prominence and power.

He was married 26th April, 1826, to Malinda Cox, and has three sons and one daughter living. One of these sons, General John B. Gordon, has made his name historical, by gallantry in war and eloquence in the Senate of the nation; and another, Rev. Eugene C. Gordon, has followed his father in the "ministry of reconciliation."

WILLIAM RABUN GOSS.

Rev. WILLIAM RABUN GOSS was born in Elbert county, Georgia, April 19th, 1819. His father, Horatio J. Goss, Sr., was held in highest esteem for his piety, was for a number of years a faithful deacon of his church, and late in life, under strong convictions of duty, after being licensed by his church, preached the Gospel as he had opportunity most acceptably to the people. He had three brothers, Benjamin Goss, I. H. Goss, and Horatio J. Goss, Jr., whose labors in the ministry have been most signally approved of God, two of whom, Benjamin and Horatio, have been called from earth to receive their reward. After penitent confession of his sins to God, and faith in Jesus as the Saviour of sinners, he united with the church at Van's Creek, and was baptized by Rev. Asa Chandler in July, 1839. Very soon he began to take a deep interest in the cause of Christ, and a desire awoke in his bosom to warn his fellow-men to lay hold on eternal life. In 1840 he was licensed by his church to preach, and in 1845 was ordained, by the request of Van's Creek church, to the full functions of the ministry. Ever since his ordination, though working on his farm and attending to it, he has supplied churches as their pastor regularly each Sunday in the month within the bounds of the Sarepta Association.



In 1848 he moved to Franklin county, Georgia, and remained there for ten years. During this time his labors were blessed of the Lord, and accessions were made to his churches each year. In 1859 he settled in Fayette county, Al-

abama, but from strong convictions of duty, and the great desire of his brethren, after four years he returned to his former field of labor. In 1870, Grove Level, one of the churches which he then supplied, enjoyed a most wonderful manifestation of the presence of the Holy Spirit. Rev. I. H. Goss, his brother, aided in that meeting, and about one hundred were added to the church before its close. One day during the meeting, a beautiful day in August, fifty-three were baptized.

Rev. W. R. Goss has spent most of his ministerial life serving churches in the counties of Elbert, Banks and Jackson. He is a man of medium size, dark hair originally, and blue eyes. He has been married three times; first, in 1841, with Miss Priscilla Eavenson, of Elbert county; secondly, in 1847, with Miss E. A. Mitchell, of Jackson county; and thirdly, in 1878, with Mrs. L. F. Chandler—and there have been born to him by these marriages, eight children.

As a pastor he has been faithful in the discharge of his duties, punctual in attending his appointments. As a preacher, while not eloquent, he is earnest, and his congregations hear him with pleasure and profit. He is now preaching to Moore's Grove church, in Clarke county, Union, Black's Creek, and the Fork of Broad River, in Madison county, having their full confidence and affection. In early life his educational advantages were very limited; but making the Bible his text-book, by close and prayerful study of its pages, he has made a most useful minister of the Gospel.

I. H. GOSS.



Rev. I. H. GOSS, of Bowman, Ga., now in his sixty-fifth year, has, in his life, been one of the most laborious and useful of the Baptist ministers of Georgia. He was born on the 16th of December, 1816, and his father was Horatio James Goss of Elbert county, Georgia. His mother's maiden name was Elizabeth Roebuck; and he was one of eight children—five sons and three daughters.

In his youth he attended the common country schools of what is now Hart county, but was then a part of Elbert county.

During boyhood he was sober, moral, and obedient to his father, having lost his mother when quite small. He had, however, the kind care of a step-mother, and his early training was strictly religious. At nineteen he became a clerk in a mercantile firm in Ruckersville, in which capacity he served two years, to the satisfaction of his employers. In 1836, when twenty years of age, he joined a volunteer company which offered its services to the Government in the Creek Indian war, but which was not called into service. In his twenty-first year, in 1837, he entered East Tennessee College, at Knoxville, Tennessee, to which place he journeyed on horseback, and where he remained two years, diligently pursuing the prescribed course of studies, and reading various works of an instructive character.

In March, 1839, he visited home, travelling by public hack through South Carolina, that being antecedent to the days of railroads, and intending to return to college and study with a view to practicing law; but Providence ordered otherwise. Attendance on general meetings of interest turned his attention most seriously to the subject of his soul's salvation, and after several weeks of pungent conviction, God was pleased by regeneration to light up his soul with the hope of salvation, on the 16th of April, 1839, in a manner gloriously overwhelming.

Immediately he felt it his duty to tell others of the preciousness of the Saviour he had found. With him old things did, indeed, pass away, and all things became new, and it now grew to be his great desire to announce to others the

grace of God in Christ Jesus. He attended the Baptist State Convention that year (1839), which met in Twiggs county, and in the following July united with the church at Sardis, being baptized in Cedar Creek, by Rev. Asa Chandler, on the 6th of July. He soon began to take part in the public services of the church, and even to preach, when opportunity was offered, but was not licensed until the 15th of August, 1840. He was ordained on the 15th of April, 1842; Asa Chandler, P. B. Butler, Philip Matthews and Willis B. Jones, acting as the presbytery. In the meantime, on the 5th of March, 1840, he had married Miss Mary E. Gordon, and resided on a farm with his eldest brother, who had married Miss Flora Gordon. The two brothers having thus married sisters lived amicably together until 1841, when I. H. Goss took charge of a school, near by, and went to house-keeping. He taught during the years 1842 and 1843, having an interest in a farm, also; but, after his ordination, so many churches desired his ministerial services that he abandoned the school-room entirely. From that time until the present Mr. Goss has labored most diligently and faithfully in various fields, as an earnest, devout and untiring preacher of the Gospel. In northeast Georgia he has served eighteen or twenty churches; in southwestern Georgia, eight or ten; several in South Carolina, and one in Kentucky. In labors he has been abundant, and his success, at times, has been wonderful. From northeast Georgia he moved to Lumpkin, in 1859, preaching to that and various other churches with great acceptability and success, until the latter part of 1868, when he removed to Keene, Jessamine county, Kentucky, where he served the Mount Pleasant Baptist church. The climate proved too severe for his health, however, and he accepted another invitation to southwestern Georgia, where he visited and preached to various churches, but soon moved to his present home at Bowman, where he still resides, in his sixty-fifth year, having charge of several churches, and being constantly engaged in travelling and preaching.

For forty years Mr. Goss has been actively in the ministry, most of the time as the regular pastor of churches, but part of the time as an evangelist and missionary, for two years serving the Sarepta Association as such. He has baptized a great many persons, and the savor of his good influence has been felt wherever he has gone. In all those years God has sustained him mentally, bodily, and financially; has permitted him to see eight children grow up, and join the church; and has given him the unbroken companionship of the wife of his bosom. One son fell on the battle field, struggling for Southern independence, while three little ones have been taken by God to himself.

Mr. Goss has been a hard worker in the church and for Jesus, and never has found time to join, or in any way become interested in, benevolent organizations outside of the church. His religion has been more practical and experimental than theoretical, and yet he is sound in his doctrinal views. As a preacher, he is earnest and devout, making Christ crucified the great theme of his sermons. A strong missionary in sentiment, he has always taken bold and advanced ground on that subject.

He is residing on his own farm near Bowman, Elbert county, in the enjoyment of good health, preaching constantly and faithfully, and waiting for the summons, so welcome to all true followers of Jesus, "Come up higher."

JOHN D. GRAY.

Rev. JOHN D. GRAY was born in London, England, July 24th, 1808, and departed this life at his residence, Graysville, Georgia, November 17th, 1878. His parents emigrated to America in the year 1818, and settled at Boston, Massachusetts. An elder brother of John D. Gray's had preceded his parents to the United States, and made his home at Columbia, South Carolina. After remaining for a time with his parents, John D. came to Columbia. His brother was a man of great public enterprise, employed from time to time on the public works of the country, and while with him, John D. made the beginning that marked his course through life as a man of energy, judgment and promptness in the prosecution and dispatch of his undertakings. He built the Charleston & Hamburg Railroad, the first one built in the United States, and said to be the first in the world on which the cars were drawn by a steam engine. During his life he was extensively engaged in railroad building in seven States of the Union. He was also at times engaged in other public works. And it can be truthfully said of him, that in all his dealings with men he evinced the highest sense of honor, and preserved the most unflinching integrity.

He was married to Ann Amelia Gnech, May 1st, 1843, in Charleston, South Carolina. By her he had five children, only two of whom survive him. The first, Charles W., resides at Graysville, Georgia. He has inherited his father's taste for public business, as also his energy, decision of character, largeness of mind, and capacity for business. The second, Hon. Arthur H. Gray, is the present active and worthy member of the Georgia Legislature from the county of Catoosa. He is a lawyer by profession and practice, and seems to have a bright future before him. In these two sons may be seen the influence exerted on their minds and characters by one of the best of fathers.

His first wife having died, he was married to Mary Jane Moore, of Greenville district, South Carolina, September 5th, 1859. She was the daughter of Samuel Moore, one of the first men of his section in his day, and among her relatives were numbered several distinguished gentlemen of South Carolina, such as C. P. Sullivan, Hon. John C. Sullivan, and Hon. J. M. Sullivan. By her he had seven children, four of whom only are alive now; they are all in their minority. Too much cannot be said of him either as a husband or a father. He was devoted to his family, and their good was his constant aim.

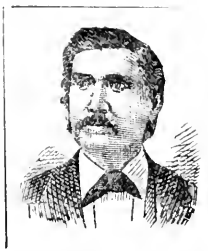
About the year 1843 he was, on a profession of his faith in the Saviour, baptized into the fellowship of the Macon Baptist church. He was ordained a deacon of the Graysville church in 1858. He was a devoted Christian from the beginning of his religious career to the close of his life. Unlike a great many professing Christians, he was a man of extensive liberality, and in this respect he certainly went beyond his ability. He never was less liberal in church and other matters than he was able.

He was for many years before his death the Superintendent of the Sabbath-school at New Liberty church. He was truly a good Sabbath-school man. His whole soul was absorbed in the work, and he was always happy when surrounded by children, whom he loved and who loved him. Their respect for him, their confidence in him, and their attachment to him, could hardly be told.

Though dead, he yet speaks. "The good that men do lives after them." His influence was felt while living, and for many years to come the life he led will be a power among those who knew him. He died of cancer; had been sorely afflicted for more than a year. His sufferings were great, but he bore them with Christian patience. He murmured not on account of the ordeal of suffering through which he was passing, but to the end maintained his calmness and fortitude. But his sufferings are over; he has reached his home and is at rest.

JAMES A. GRIFFIN.

Rev. James Griffin was one of the pioneer preachers of southwestern Georgia, who "served the will of God in his generation" with fidelity and success, establishing most of the churches in his immediate sphere of labor. His son, the subject of this sketch, Rev. JAMES A. GRIFFIN, was born in Stewart county, September 1st, 1840, and spent thirty years of his life there. Through the divine blessing on a "home influence" pervaded by vital godliness, he was brought to "remember his Creator in the days of his youth." At the tender age of twelve years he became a believer in Christ, and was baptized by Rev. E. C. Thomas into the fellowship of

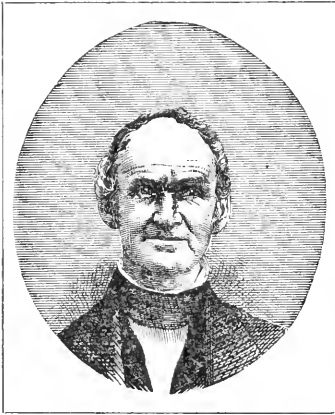


Union church, thus forming ecclesiastical connections which were to continue through twenty years. His early experience was characterized by a desire "to do something in the Master's cause," and he took an active, though not obtrusive, share in the weekly young men's prayer-meeting of the neighborhood. There was promise of spiritual usefulness after the pattern of his father's life in this; but the dawn was overcast, and the sun which seemed to be rising then was to shine only after long delay. Receiving his education principally in the schools of that section, he entered, when nineteen years of age, not on preparation for the ministry, as such a beginning might have led us to hope, but on the study of medicine. He attended one course of lectures in the medical department of the University, Nashville, Tennessee, when the breaking out of the war prevented the completion of his training for the profession of his choice, and he married Miss M. E., youngest daughter of Richard Prather—a lady who, through all the years since, has proved a helper of his faith and of his joy.

His religious experience, meanwhile, was darkened by an undefined yet disquieting sense of duty unperformed. He seems not to have probed the matter to the bottom, postponing it first to the care of acquiring an education, next to the pressure of preparation for professional life, and again, after the war, to effort for the recovery of the earthly store which had been all swept away. This failure to interrogate his conscience and follow its dictates wrought out, as an inevitable result, still greater backsliding. He called for a letter of dismission from the church, and retained it seven or eight years. In reference to this season of declension, he says now: "O, those years worse than wasted! How would I rejoice if I could redeem them! Christians should *never* hold letters."

But, at last, awakening came. The providence of God, in its work of discipline, is often like the rod with which Moses smote the rock; and so it proved in the case of Mr. Griffin. He was living in a home, the gift of kind parents, beautified by their faithful hands, and regarded as almost a priceless heritage. On the night of May 3d, 1875, when all the household were in bed, a cyclone passed over and left them no roof to shelter their heads. Though himself severely wounded in the storm, it was, perhaps, the happiest moment of his life when they were all assembled, alive and safe, amid the *debris* of their home. His wound condemned him to bodily inaction for a long time; but conscience spoke, and he gave ear to its voice. He felt that in this disaster he drank the dregs which the Lord had poured into his cup for his disobedience. He heard the voice of his Saviour, also, in it; and, hearkening to *that*, he has learned to recognize this disaster in outward seeming, as, at its core and heart, a blessing. Shortly after this stern chastening, he was licensed to preach by New Hope church, and four months later, was ordained at its request, by a presbytery consisting of Revs. T. H. Murphy and W. J. Mitchell. He has been constantly engaged in the work of the ministry ever since, and his labors have been blessed of the Lord. He is now a resident of Cusseta, Chattahoochee county, and preaching to churches in the surrounding country.

JOSEPH GRISHAM.



Rev. JOSEPH GRISHAM was born in Pendleton District, South Carolina, 17th November, 1789. He started in the world without means. He became a merchant, doing an extensive business, and was a man of great energy of character, and conducted, not only that business, but built several merchant mills, and carried on several branches of business profitably and successfully.

He was married in Abbeville District, South Carolina, to Miss Agnes Watt, by whom he had several children, two of whom lived to mature age, and are still in life, to-wit: John O. Grisham, now of Mississippi, and Mrs. Norton, now of Pickens District, South Carolina. His wife died, and he was afterwards married to Miss Mary L. Steele, of Pendleton, the daughter of one of the

early successful merchants of that place. By this last marriage he had three children who lived to be grown, one son, the eldest, Colonel William S. Grisham, who died in Atlanta two years ago, and two daughters, Elizabeth, who is now the wife of Governor Joseph E. Brown, of Atlanta, and Susan, who married Rev. P. H. Brewster, of the Methodist church, and who died during the war.

During the nullification period, in 1832, Colonel Joseph Grisham became the Union candidate for Congress in the upper district of South Carolina, and was, as his friends were well satisfied, duly elected; but during that exciting period, he was counted out, and a majority of sixteen declared in favor of the Honorable Warren K. Davis, his opponent. Friends desired him to contest the election, but he declined to do so, saying he had business enough at home.

In 1837 he was converted and joined the Baptist church. He was baptized at New Hope church, Pickens District, South Carolina, by the Rev. Jehu Chastain. On the 6th April, 1838, he was ordained as a minister, and devoted a great portion of his time to the ministry. He travelled and preached extensively through the mountain districts of South Carolina, and occasionally travelled into North Carolina. He had charge of several churches. He espoused the temperance cause with great warmth and zeal, and contributed much of his time and his means to its support.

In 1847 his daughter was married to Joseph E. Brown, who settled in Canton, Georgia, and in 1851 her father removed to Cherokee county, where he resided until the period of his death. His health was feeble most of the time during the remainder of his life; but such was his energy and determination that he preached very frequently, attending Associations and church meetings in various places in the county of his residence and adjoining counties. His zeal in the ministry was very marked. His sermons were impressive and effective. He was the means of turning many from darkness to life, and while the more active period of his labors was in another State, he devoted so much time, with so much effect to the ministry in Georgia, as justly to entitle his name to be enrolled among the faithful followers of the Saviour who labored in his cause in this State. It may truthfully be said of brother Grisham, that he was an earnest, zealous Christian, an effective preacher, and a good man. He died in Cherokee county, Georgia, on the 9th of April, 1857, and while his remains rest in the family burying ground in that county, his spirit rejoices with God who gave it.

RADFORD GUNN.

REV. RADFORD GUNN was born in Virginia, May 13th, 1797. When he was very young his parents moved to Georgia, and settled in Oglethorpe county, where he grew up irreligious, uneducated and exceedingly self-willed. At the age of sixteen, in 1813, he married his first wife, Miss Margaret Rhodes, who bore him four children. In 1820, at the age of twenty-three, he was converted while laboring in the field, and the happy change was to him bright, clear and joyous, like a "blaze of sunshine at midnight." With a heart overflowing with joy, he left off work and went around to the neighbors, telling them what great things the Lord had done for him; and ever afterwards he said that was his "first preaching tour." Thus his ministry began almost simultaneously with his new life. Not long afterwards he preached his first sermon at County Line meeting-house, from Romans 1:15, and yet at that time he did not even know his letters, and was subsequently taught to read by his wife. But he never became a fluent reader, and most of his knowledge of Scripture was obtained at second-hand. He much preferred hearing others read the Scriptures to doing so himself, and, being blessed with a retentive memory, he acquired great familiarity with God's word.

He united with the County Line church, at the call of which church he was ordained in 1822. From that period his services were in considerable demand, and his time was soon fully occupied with ministerial engagements. He grew rapidly in usefulness, and the most prominent churches in his section were glad to secure his services. During his ministerial career of forty years he held many pastorates in Oglethorpe, Taliaferro, Hancock, Warren, Lincoln, Columbia and other counties, and with invariable success.

In 1840 he was united in matrimony to Miss Sophia Beck, his second wife, in the choice of whom, for a companion, he was peculiarly fortunate; and from that event was dated a new and brighter era in his career of usefulness. He is represented as having been a very faithful and devoted pastor, not satisfied with a mere perfunctory performance of duty, but watching over the welfare of his flock tenderly, and giving to those whose spiritual interests were committed to his care, his prayers, his sympathies, his affections and his most earnest and untiring efforts. Nor did his flocks look to him in vain for the bread of life, for he was not only an earnest but an effective preacher, always presenting the truth as it is in Jesus, from an ardent and zealous heart. As a consequence, his preaching was often followed by powerful effects:—Christians were made to rejoice in the hope of glory, and sinners were made to weep over their sins and implore divine mercy. Under God he was instrumental in leading hundreds of souls to Jesus, as well as in strengthening and encouraging hundreds of Christians in the discharge of their duties.

Naturally, he had a logical mind, and often arranged his arguments with remarkable skill and sagacity; and had his uncommon talents been sustained by a liberal education in youth, he would, no doubt, have been a leading man in the denomination. Even as it was, he did a great and good work for his divine Master. Few of our country pastors have ever baptized a larger number of converts, and there are still living hundreds of devoted Christians who remember him most affectionately as their spiritual father. Nor was his work confined to his churches, for the influence of his example and opinions was felt in the community at large. A leader among men, he was one of those who could inspire all of his neighbors with something of his own energy, activity, love of right and intolerance of wrong. With a ready and retentive memory, sound judgment and logical mind, all the information he had obtained from any source whatever, was stored away in such a manner as to be ready for use whenever needed. He had very tender feelings, and was always ready to rejoice with those who rejoiced and weep with those who wept. He was a wise and safe counsellor, seeming to

comprehend every case at a glance, and capable of administering just the counsel, comfort and encouragement each one needed.

While interesting as a public speaker, he was not gifted with the cultured graces of oratory. His manner was that of a man deeply in earnest, thoroughly convinced of the truth of that which he enunciates, and sincerely earnest in his endeavor to produce conviction in the hearts of his hearers. His style was didactic, rather than hortatory; intensely earnest, rather than profound; yet at times he would warm up with his subject, and burst into an impassioned strain of oratory, that would profoundly stir the feelings of his audience.

In personal appearance he was not prepossessing, being about six feet high, rather lean and round-shouldered, with short gray hair, blue eyes, a classic forehead, well-shaped nose, and a mouth capable of expressing easily the several traits of his character. In the avowal of his opinions on any subject, and under every circumstance, he was rigidly honest and unflinchingly bold and firm, for he was, naturally, a man of strong convictions; still, he was not obtrusive. He had a very correct idea of propriety, and rarely, if ever, gave just grounds of offence to any one. He was truly an humble Christian, with lowly views of his own worth and ability. By some he was considered blunt, and at times severe, even; but no one ever had a kinder heart, or a more tender consideration for the rights of others. Always very cool and deliberate, when he assumed a position he was, for that very reason, the more firm and decided. Decision was a prominent feature in his character; and to that he added great energy and indomitable perseverance, a wonderful tendency to order and thorough system, and a generous hospitality that almost amounted to a fault. Strictly honest, he was entirely free from duplicity, never betraying confidence reposed in him. He was very genial, and relished a joke, and was noted for his wit and good humor, as well as for sarcasm and irony, when occasion demanded. No one could be with him long without ascertaining that he was a thorough Baptist. In polemics he was no mean antagonist, knowing well how to marshal his arguments into order skilfully and sagaciously. On one occasion he astonished even those best acquainted with him by the learning and logical acumen he displayed. At a school-house about three miles from his residence, Mr. Shehane, a prominent Universalist preacher, held a monthly appointment. He became very bold after he had been preaching about six months, inflated by success and a growing popularity, and challenged any minister to a public debate. Just before this he had held a public discussion with Dr. Lovick Pierce, in which, it is said, he obtained the advantage. As soon as Elder Gunn heard of this challenge he accepted it, and the necessary arrangements, as to time and place, were made for the discussion, which was to continue two days, each speaker to make two speeches on each day. Of course Mr. Gunn prepared himself thoroughly for the contest, and in the morning of the first day manifestly got the best of the debate. Mr. Shehane's disciples were very buoyant, however, under the impression that he was reserving his strength for the afternoon contest, when they confidently expected him literally to annihilate his opponent. But the actual result greatly surprised them. Mr. Gunn, in his reply, constructed his arguments with such logical compactness, and hurled them at Mr. Shehane with such scathing satire and such pungent wit, as completely to overwhelm him. Shehane's predicament was not simply embarrassing, it was ridiculous, and towards the close became exceedingly ludicrous. Having heard that his opponent was an illiterate man, he had expected, by a display of Greek and Hebrew learning, to frighten Mr. Gunn into silence; but his expectations were utterly at fault, for, to his surprise, Mr. Gunn quoted Greek and Hebrew, too, with astonishing fluency and critical familiarity.

The first day's discussion ended to the great mortification and discomfiture of both Mr. Shehane and his followers. The next day Shehane failed to appear, and never again was known to visit that neighborhood.

"Well, brother Gunn," said a prominent Methodist minister, at the close of the first day's discussion, "you have completely annihilated Shehane. You used him up so badly that I really feel sorry for him; but you had to draw upon our doctrines to gain your victory!"

"I deny that I owe anything to Methodism for any success I have had to-day," replied Mr. Gunn, "and I am ready, on any day you will name, to vindicate every position I have taken to-day from any dependence on your peculiar doctrines."

No day was specified.

Mr. Gunn was very zealous in the cause of the South in the late war, and spent a large part of 1862 and 1863 in the Virginia army, where, by his labors, he broke down his health, and contracted the disease which ended his life. Being unable to preach or do anything for his Master, except exercise the grace of patience under sufferings, he would frequently exclaim: "And now, Lord, what wait I for? My hope is in thee!" "Lord, on thee do I wait all the day. Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

His soul longed to escape from its crumbling, toppling tabernacle of clay. He felt that his work on earth was done, and he was desirous to depart and be with Christ, which to him was indeed far better than remaining here. When death did come he welcomed it with manifest joy. He died at his residence in Warren county, Georgia, June 15th, 1866. His death was a very easy one, for he passed away gently, as into a sweet and peaceful sleep.

LUTHER RICE GWALTNEY.

Rev. LUTHER RICE GWALTNEY, D.D., was born in Isle of Wight county, Virginia, November 10th, 1830, and named after Rev. Luther Rice, a personal friend of his father's. His father, James Lancaster Gwaltney, was of Welsh extraction, the son and grandson of a Baptist preacher; and his mother was Mildred Holliman. His boyhood was spent in Sussex county, Virginia, where he attended the Littleton Academy, of which the Principal was Professor David G. Poyner, a good and liberal-hearted man. At sixteen years of age, he entered Columbian College, Washington City, when Dr. Joel Bacon was President, and, in February, 1847, while in that city, was baptized by Dr. G. W. Samson, then pastor of the E street church. His father's inability to sustain him forced him to retire from college in 1848; but he returned in 1853, after teaching several years in the Valley Union Seminary (now Hollins Institute), at Botetourt Springs, and graduated in July of that year. He was immediately elected a tutor in Columbian College, and filled the position until the spring of 1855, when he resigned to accept a call extended to him by the Baptist church at Greenville, North Carolina, being ordained the 27th day of June. In this pastorate he was very happy and his work was blessed, but he was soon induced to accept a position in Chowan Female College, Murfreesboro, North Carolina, where he remained a year, and then gladly took charge of the church at Edgefield, South Carolina. This church had enjoyed the labors of Dr. Basil Manly, Dr. W. B. Johnson, and James Chiles, and was a most delightful field of labor, and there Dr. Gwaltney remained for eleven years, serving the town church and two country churches with great fidelity and much success. Many were brought into the kingdom of Christ; the moral power of the church was greatly developed; and much life and vigor was infused into the membership.



The educational interests of Edgefield were greatly enhanced by Dr. Gwaltney, who, at one time, aided his brother John in the Female Seminary, and at

another time, as Principal, conducted the Male Academy. By his labors in Edgefield Dr. Gwaltney greatly endeared himself not only to the members of his church, but to the entire community, and his memory is still fragrant in the minds and hearts of the citizens of that place, while to him the time spent there was the happiest of his life. In the year 1868, he withdrew from Edgefield and took charge of the Baptist church in the thriving town of Rome, Georgia, where he spent eight years of still more enlarged success, accomplishing much for the cause of Christ and humanity. As a pastor, he won the love and confidence of his people, holding constantly a large congregation, and leading many to the Saviour and into the membership of the church; as an educator, he developed and trained the minds of many of the youth of North Georgia; and, as an advocate of temperance, wielding a trenchant blade in its behalf, he exerted great influence for good. During his stay in that city he made a deep and lasting impression on the social, moral, religious and educational interests of Rome. He was greatly influential, by his wisdom and energy, in the establishment, at Rome, of the Baptist Female College, now known as "Shorter College," and, for some time, he was President of the institution, in connection with his pastorate.

In 1876, Rome yielded him to the Presidency of the Judson Female Institute, at Marion, Alabama, where he still labors with the same untiring zeal and fidelity which have always marked his work; but, just before he left Rome, his *alma mater*, in Washington City, bestowed on him the title of Doctor of Divinity, as a fit tribute to merit.

Esteeming him as a most valuable accession to their State, the Baptists of Alabama received Dr. Gwaltney into their hearty and affectionate confidence, and he is meeting the responsibilities of varied relations with a versatile ability which gives universal satisfaction. In addition to the Presidency of the Judson Female Institute, which furnishes a suitable sphere for his rare accomplishments and finished manners, he has assumed the pastorate of some country churches, where his labors have been distinguished by his usual pleasing success. As a preacher, he has few superiors. In matter, he is both doctrinal and practical. The analysis and arrangement of his discourse are almost faultless; but his sermons are not merely lifeless, though perfect, skeletons standing before the congregations to be admired; but each one is a thing of life and power, instinct with spiritual vitality and truth, moving among the people and making the sensitive chords of each heart vibrate as though touched by a supernatural hand. Preaching without manuscript, and with a manner indicative of great earnestness, he looks his people in the face and deals out to them spiritual truths, thoughts and arguments, in pure, well-chosen language, with an ease, grace and pathos which never fail to gain him the unbroken attention of his hearers.

As a pastor, he is extremely laborious. During the years in which the work of a pastor was his sole occupation, he was never known to drop the work for a single day, without a providential hindrance. He could find work for every day, and for every hour in the day, in organizing the details of his pastorate, and in elaborating those details to the development and edification of his people. Endowed with a peculiar fitness to deal sympathetically with the sick, the distressed and the bereaved, and to administer to them instruction and consolation, he never fails to gather around him the tenderest affections and profoundest respect of all his people.

Dr. Gwaltney is a Christian of a type higher than ordinary. His whole life and all his work are pervaded by the sanctity of pure thoughts, pure speech and pure devotion to the Lord Jesus and his work on earth. While he never indulges in unbecoming levity in conversation, his piety is not of the constrained type. He enjoys life, enjoys his work, enjoys the society of his friends, and, more than all, he enjoys the Lord who bought him with his own precious blood. Cultivated to a degree that makes him acceptable in the highest circles of social life, yet he is at home amid the plainest surroundings. In all the walks of life he is attractive in person and pleasing in manners. Tender and affectionate in heart, courteous and gentlemanly in demeanor, prudent and persuasive in speech, and firm and decided in his convictions, he combines those traits of character

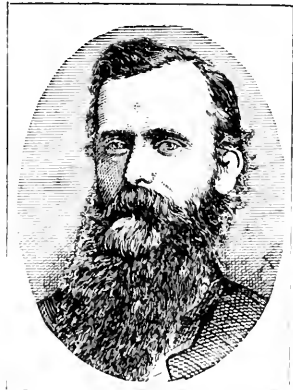
and address which make him a man among men, and one whose influence for good is felt in all the relations of life. Indefatigable in work, he is never idle, and appears never to rest, sometimes working simultaneously in several departments of labor, any one of which would seem to be sufficient for an ordinary man, and pressing all to a successful issue.

Apparently his life has been too busy and earnest for much time in it to be devoted to that plodding industry in the acquisition of knowledge, essential to the attainment of the highest order of scholarship, yet, in all the stations occupied by him, he has been recognized as a man of learning fully adequate to the demands of his position. His learning, based on the sound theory of the institution from which he graduated, has since been directed to the practical ends of life, and is, therefore, full in variety, always ready for use, and without the least evidence of pedantry. Hence, as a teacher, he is well founded in theory and rich in practice, combining with practical learning and natural gifts, those organizing traits and that discrimination in details which adapt him eminently to the presidency of a college.

Dr. Gwaltney has been twice married. His first wife was Miss Louisa Davidson, of Charlotte county, Virginia, who died in Edgefield, South Carolina, leaving a son and daughter, both of whom are now teaching in North Alabama. His second wife is an Edgefield lady of rare accomplishments, who is still living, and the mother of seven promising children. Her maiden name was Sophia B. Lipscomb.

DAVID WILLIAM GWIN.

Rev. DAVID WILLIAM GWIN, D.D., on his father's side, is descended from a worthy Presbyterian ancestor, who came from Scotland three generations ago, and settled in Virginia. There he amassed an immense landed estate, a part of which, including the original homestead, yet remains in the family. His father, David S. Gwin, a Presbyterian, died so late as 1879. The ancestors of his mother came to this country from England about the year 1660, on the restoration of Charles II., and settled in Culpepper county, Virginia. She was a Baptist, and a godly woman, of unusually brilliant intellect, whose warm, earnest heart was enlightened by diligent study of God's word, and directed by remarkable common sense. With pious, persistent, magnetic teaching, she sought to instil Christian truth into the hearts of her children, and to impress on them her own godly character. Often she would retire with them to her chamber, where, with closed doors, she earnestly prayed for the salvation of their souls, and the perfection of their characters. In the childhood of David William she would sometimes place her hand on his head and say: "This son is to be my missionary to China!"



Brought thus early in life under the direct influence of Christianity, it is not surprising that Dr. Gwin was, from his earliest years, a subject of strong religious impressions. His desire to become a Christian was increased at the age of twelve, when a Christian schoolmate accidentally killed himself, among whose dying utterances was the expression, "I am prepared to die." This desire to be a Christian deepened on the removal, in 1853, of his parents to Alexandria, Virginia, where he attended the Sunday-school of the First Baptist church, of which Rev. H. H. Tucker was at the time pastor. In the fall of the succeeding year, 1854, he was converted, united with the First church of Alexandria, and

was baptized by Dr. H. H. Tucker. He immediately began to take part in the public religious exercises of the church, speaking occasionally in the prayer-meetings, though with much timidity.

After two years' attendance on the Alexandria High School, then taught by one of the distinguished Hallowells, he entered the Freshman Class of Richmond College in 1855, and was graduated in 1859. Subsequently, following the bent of his inclinations, he purchased law-books, and, for some time after graduation, continued their study with a view to his entrance on the profession of law; but, being under age, he concluded to teach school for a while, as conducive to a better preparation for the profession he had selected. At this time, however, he was called to pass through a severe mental struggle respecting his duty to become a minister of the Gospel. In the early days of his conversion, when it was his delight to attend the more unrestrained religious meetings of the colored people, he became conscious of a desire to preach, and then formed a purpose to that effect; but years of school and college life almost obliterated the impression, and came near extinguishing the purpose. Weeks of mental agony succeeded each other. At length his mind reached this conclusion: "I will put no barrier in God's way, if he calls me to preach the Gospel." This point settled, when about twenty-one years of age, he came to Georgia in the year 1860, and for a while taught school in Knoxville, Crawford county, and then accepted the Professorship of Languages in Brownwood Institute, LaGrange, where the opening of the war, in 1861, found him.

Mr. Gwin's remarkable facility for acquiring languages, and the acuteness of his mathematical knowledge, together with his fondness for moral science, all united with his aptitude for imparting instruction, tempted him most strongly to break the covenant regarding preaching which he had made with the Lord; but he was withheld by the grace of God. And when, in 1861, the church at Rome, Georgia, extended him an invitation to become its pastor, he consented on condition of a mutual probation of six months. The Rubicon thus passed, however, his mental distress, arising from the uncertainty of his call to the Gospel ministry, passed away, never to return.

He was ordained at Rome on the 3d of November, 1861, the following brethren acting as presbytery: Revs. Dr. E. B. Teague, J. M. Wood, and C. H. Stillwell. His pastorate at Rome proved a delightful one, and continued for more than two years, being terminated January 1st, 1864, when the retreat of the Confederate army from Chattanooga rendered flight necessary on the part of his church and congregation.

It was during his residence at Rome, and on the 13th day of October, 1863, that he was united in matrimony to the brave and beautiful Miss Jennie Crawford Howell, daughter of Dr. R. B. C. Howell, of Nashville. She had obtained permission to pass, with other Southern ladies, through the Federal lines, and came from Nashville to Rome, Georgia, where she consummated a long-pending matrimonial engagement. It is pleasant to know that a consummation so interesting, under circumstances so unusual and romantic, has resulted in conjugal happiness of a transcendent character, to which increase of years but adds increase of felicity.

No cessation of ministerial labor followed. Mr. Gwin, on the 18th of January, 1864, began a pastorate at Griffin, Georgia, which continued nearly five years, with a faithfulness rarely equalled. Amid all the numerous and varied calamities attending the dark days that closed the war, he remained true to his people, and administered to them with the ardor and ability of young manhood inspired by duty, love and devotion. To the pressing engagements of pastoral labor, he was constrained, by financial needs, to unite the taxing duties of the school-room, in 1867, and established the Griffin High School, which for eighteen months flourished under his charge as the pioneer of the Sam Bailey Institute. To sustain himself creditably in the difficult and two-fold relation of preacher and teacher, taxed his energies to the utmost, and required incessant labor, yet many will bear witness how nobly he wrought in both spheres.

The year 1868 released Mr. Gwin from the tremendous strain on his mental and physical capacities. In that year he was unanimously called to the care of the First Baptist church at Montgomery, Alabama. This church is one of the

most prominent in Alabama, and, in accepting its call, Mr. Gwin succeeded such men as Dr. I. T. Tichenor, Dr. Talbird, and Dr. B. Manly, Sr., a circumstance which demanded the severest application of his powers. This pastorate lasted eight years, and was of pleasant character throughout, with the exception of the period, in the summer of 1873, when that dreadful scourge, yellow fever, prevailed. Remaining undauntedly at his post during that terrible time, Mr. Gwin nobly performed to those of all creeds, classes and nationalities, the duties demanded by humanity and Christianity.

In the fall of 1873 Mr. Gwin aided in establishing that excellent paper, *The Alabama Baptist*, and wrote several columns for it weekly while he remained in the State, for he returned to Georgia in June, 1876, to assume charge of the First Baptist church of Atlanta. It required a severe struggle for him to sever his connections with the Baptists of Alabama, for they had treated him with distinguished consideration. The Alabama State College had conferred on him the honorary degree of Doctor of Divinity in 1874, and the Alabama University did the same thing in 1875. The State Convention had elected him a Trustee of Howard College, and he had been frequently called to act as Moderator in Baptist assemblages. One trial, however, he was summoned to bear while residing in Montgomery—the loss of that mother whose pious admonitions and Christian instruction inclined his youthful heart to religion. She died in 1871.

Though comparatively a young man, Dr. Gwin stands very high in the estimation of the denomination as a preacher, a pastor and a scholar, and deservedly so. His pastorates have all been successes. His sermons are models of excellence, and full of spiritual power. His diction is more than ordinarily elegant, and at times flashing with splendor. His delivery is eloquent, dignified, and frequently impassioned. What he writes, as well as what he utters, is clothed always in scholarly garb. In character he is self-reliant, independent, yet possesses the meekness of a Christian. Duty, principle and God's glory have been his watchwords, without seeking for notoriety, and never evading responsibility. Since 1872 he has been a Trustee of the Southern Baptist Theological Seminary, and is, perhaps, the youngest member of the Board. Conversant with Latin, Greek and Hebrew, he knows, also, several modern languages; but moral philosophy and metaphysical studies suit best his special mental aptitudes. Social in disposition, courteous in manner, and gifted with conversational powers, it has been easy and natural for him to give much time and attention to pastoral visitation, and thus to establish the warmest relations between himself and the members of the churches he has served. So averse is he to display and to all that partakes of the sensational, and such is his natural timidity, that he has, perhaps, kept his powers too much in reserve in the pulpit, thereby doing something of injustice to his natural capabilities.

GEORGE WASHINGTON HALL.

Rev. GEORGE WASHINGTON HALL was born August 25th, 1811. His early life was passed in toil and obscurity, without any of the privileges of education and study, in Sumter county, Georgia, the only relieving brightness to its gloom being the tender teachings and influence of a pious mother. At the age of sixteen, in 1827, he was carried to Worth county, where he remained until 1861, when he enlisted in the "Yancy Independents," and served during the war, with that company, in the 14th Regiment of Georgia volunteers. He was in service constantly, until May 12th, 1864, when he was taken prisoner and conveyed to Fort Delaware, where he remained until March 7th, 1865, when he was paroled. His conversion occurred during the great



revival seasons in the Virginia army, in 1862, and he was baptized by Rev. E. B. Barrett, of Georgia, chaplain of the 45th Georgia Regiment, April 12th, 1863. He was received by certificate into the membership of the Red Oak Baptist church, Worth county, Georgia, and after the war moved to Florida, and united with the Mount Elon Baptist church, Wakulla county. He was licensed to preach, by that church, in April 1867, and was ordained at its request, in December, 1867. He has since served about twenty churches as pastor, in Florida, besides acting during 1876 and 1877, as missionary in the Santa Fe River Association. In 1865 he married Miss Amanda M. E. Mobley, of Wakulla, Florida.

He is a good preacher, using excellent language, and being remarkably systematic and clear, for one whose educational advantages have been so very limited. He is a prudent, calm, self-possessed man, whose influence in the family and social circle is good. Few men of like opportunities have been more useful; few, under similar circumstances, have had their labors more blessed.

JAMES HAMILTON HALL.



God sometimes permits a "chosen vessel" to proceed far in scepticism and iniquity. Saul of Tarsus was a great unbeliever, and carried his unbelief to the extent of outrageous persecution. Yet in his own good time Jesus converted him, and afterwards for a lifetime Paul traversed the earth, seeking, with seraphic zeal to promote Christianity, and even yet is building up the cause he once sought to destroy.

There was, in Georgia, a young man, highly cultivated and of fine talents, a lawyer by profession, who spent years in literary pursuits, gaining for himself no mean reputation as an author and a man of parts.

Owing to a constitutional tendency toward philosophy, he drifted imperceptibly into its study until he became an ardent pupil in the three great metaphysical schools of sensuism, idealism and scepticism; and he wandered even into pantheism. Eventually he renounced all belief in revealed religion, and became an avowed sceptic, ridiculing through the press the doctrine of future punishment. Cutting loose from all moorings, he, for a time, spent an aimless and dissipated life. Strange to say, at this time he was engaged to be married to a beautiful young lady of strong faith with great strength of will and remarkable piety, who, while declining to marry him while an infidel, confidently predicted that he who was thus walking in darkness and dissipation would, some day, preach "the glorious Gospel of the blessed God." Such predictions, however, simply amused him, and were received with a smile savoring of irony; for nothing could have been further from his purpose or anticipation. Still, such suggestions, coupled with the character and influence of his betrothed, induced serious reflection. He was divinely led to feel that, after all, the religion of Jesus was *the need* of the soul. Conscious of a heart and life full of guilt, he begged for mercy, keeping constantly before his mind the absorbing question; "Can God forgive such a guilty wretch?" At length, while alone in his chamber, he was able to apprehend the saving truth of Christ's mediation, and, together with a just conception and apprehension of this great truth, the Holy Spirit fell on his soul in a flash of light and glory which convulsed his whole being and filled his heart with praise and adoration. The light of the Gospel

expelled the mists of sinful error which had so long darkened his understanding. In answer to his own question, he was enabled to look up, and, with the full consent of all his nature, to say: "Thy grace is sufficient!" So, the clay in the hands of the great Heavenly Potter had been made "a vessel unto honor, sanctified and meet for the Master's use."

She who had hitherto refused to marry him because an infidel, now consented to unite her destiny with his, and he was married to Miss Sarah R. Hall, of Greene county, on the 22d of November, 1859, two weeks after his conversion. In the following May, he manifested his faith by submitting to the ordinance of baptism, and was received into the fellowship of the Bethlehem church, Coweta county. At the simultaneous call of three churches, singular to say, he was ordained to the ministry at a general meeting of the Western Association, convened with the Bethlehem church, in August, 1861. And thus were fulfilled the prayers and predictions of her who, while loving him, had remained faithful to conscientious convictions. Joy and gratitude filled her heart, and strength was added to her faith.

And he who had been "sometime foolish, disobedient, deceived, serving divers lusts and pleasures," now, as Rev. JAMES HAMILTON HALL, became pastor of the church at Franklin, Heard county, and afterwards of the Providence, Mount Lebanon and Greenville churches, Meriwether county. For quite a number of years he preached to Bethlehem, Mount Lebanon and White Oak Grove churches, in Coweta county, and at Bethel church, in Heard county, Georgia. From the pastorate of these churches, he was called to the charge of the Newnan church in 1869, of which he is still the devoted pastor, and is doing a great work among a flock equally as devoted. During a ministry of eighteen years, he who formerly scorned and derided the religion of the meek and lowly Jesus, has known no unoccupied Sabbath; has allowed himself no respite in preaching Him whom once he despised. His untiring devotion to the work of his Master, his broad catholicity on the great questions of the day, his steady adherence to the plain sense of Scripture, and his fixedness of purpose to make no compromise with error, and to shun no responsibility when duty points the way, all entitle him to the love and confidence of every follower of the Lord. In his convictions he is as firm as a rock, and, regardless of smile or frown, he battles for the truth; neither the charm of flattery nor the detraction of malice can move him. He may be said to feed his flock with the "pure milk of the word," in a style free from verbosity and mere ornamentation. He has a place for every word, and in every word there is food for the mind. Polished in the refinements of literary culture, his is that eloquence which consists in clear analysis, vivid elucidation, and the calmness born of strength in presentation of a subject. As a jurist, he would have had few equals; as a preacher, he is sound and instructive, and scarcely surpassed by any in the State. He is a man who does his own thinking, thinks much, and never speaks except to the point. He is modest and unpretending, personally amiable, with a natural timidity which bestows a charm on one so gifted.

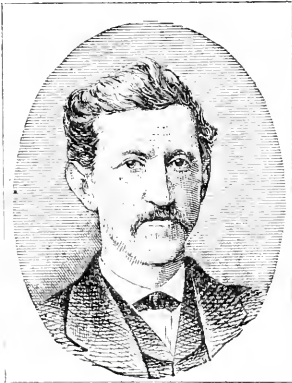
He reads few books, but yet keeps himself abreast of the scientific and religious thought of the day. The first part of the week is devoted to visiting, especially the sick. Three days in the week he gives to the preparation of his sermons, making elaborate notes, but preaching entirely from memory. He grasps his subject, and he makes his audience grasp it, too.

In the pulpit his manner is quiet, self-possessed and natural; his gestures are few but impressive; his voice is good, though not loud, and his utterance distinct and earnest. It is his earnestness which constitutes the charm of his oratory, though he sometimes takes a flight of eloquence when warmed by a great or glorious theme. He gazes around on his congregation when he is speaking, but it is apparent that he is regarding his theme only; the inner vision and the thoughts, simple, subtle or sublime, that rise before it, overpowering the outward. While seeming to feel deeply, and at times almost transported by the grandeur of his topics, he is never overcome by his feelings. His style is clear, elegant, simple and concise—perhaps too concise for a mixed congregation. He is not imaginative or descriptive, but analytical and logical. Having a strong

- and discriminative perception, he conceives distinctly and presents clearly. The constant and marked attention of his audience indicates that he deals out to them thoughts, and not mere words; and his brief, luminous statements of truth hold the appreciative mind. While no excitement is produced, there is deep interest. He creates no demonstration but that of a death-like stillness; and sometimes the truth appears to irradiate his preaching with the startling and dazzling brilliancy of the lightning's flash. He opens the Scriptures, and people's hearts burn within them. Originality is a striking characteristic with him, for he will take an old, familiar text, and both astonish and delight his hearers by a fluent and natural unfolding of fresh ideas. Though hearing him often, his people never weary of his preaching, for each time they feel as if they had heard the truth in newness. He is especially strong in doctrinal preaching, and bold in attacking error; but his piety and blameless life disarm every foe, except such as would control his conscience. While a fearless preacher, he is endowed with the grace of humility. One pillar of strength with him is his wife—a woman of resolute will and high spirit by nature, who relieves him of many a social and domestic burden, whose distinctive virtue is a strong faith, and to whom the good of Zion is all in all. She has been almost as an inspiration to him. Of seven children born to him, five are living—three boys and two girls.

He was born in Greenville, Meriwether county, on the 16th of April, 1836. His parents were Alexander and Elizabeth Hall. His father was a Presbyterian, and chose farming as his occupation, although fitted by nature and culture for any regular profession. He preferred the quiet and retirement of the farm to the bustle and confusion of public life, but was, nevertheless, contrary to his inclination, made prominent in civil affairs, occupying offices of trust in the county, and at one time representing his district in the State Senate. He was a man capable of giving every advantage to his son, and it was his pleasure to do so.

DAVID BLOUNT HAMILTON.



Rev. DAVID BLOUNT HAMILTON, a descendant of the Hamilton family distinguished in Scottish history and in the American Revolution, was born July 30th, 1834, in Hamilton, Harris county, Georgia. His father, Joseph Hamilton, a man of most excellent character, died a few years after marriage, leaving to his wife, a highly educated woman, of rare intellect and of great firmness, the responsibility of rearing their children. Never was a trust more faithfully or more effectively performed.

In 1854, in the last month of his twentieth year, David graduated at the University of Georgia, Athens, receiving the first appointment as the best speaker in his class. He read law in Rome, under the senior Judge Underwood, and was admitted to the bar, and began the practice of the profession in that city in 1855. He was

married, November 25th, 1856, to Miss Martha Harper, of Rome, whose gracious womanhood, unfolding in all the excellencies of wife and mother, has cheered and blessed his home, increasingly, from year to year.

He joined the Rome Baptist church and began preaching in 1860. In the course of his ministry he has had charge of flourishing churches in different sections of the State. His fine administrative talent has always secured the harmony and efficiency of his flock; and every church he has served, whether in the city

or the country, has grown and prospered under his pastoral labor. The people have never failed to requite his fidelity with warm Christian attachment; nor has the relation of pastor and flock been severed in a single instance except at his own desire, and with great reluctance on the part of the church.

Though opposed to Secession as a matter of policy, and exempt from military service by reason of his duties as a minister of the Gospel, he entered the army at the beginning of the war. Through exposure he contracted a throat disease, which resulted in incision of the uvula; and, though subsequently connected with Yeiser's Legion, he was finally discharged from the service on account of that disease, and his consequent disability. Embarrassed by the results of the war, and with a large family dependent on his exertions for a support, he found it necessary to combine the practice of the law with the discharge of ministerial duties. He represented Floyd county in the Legislature during the term of 1875-6, was regarded as one of the best debaters in the House, and originated and advocated some of the most important measures brought before that body. He was also a useful and prominent member of the Constitutional Convention of 1877. As a gentleman of attractive manners, of large culture, and of great political sagacity, a profound student and an eloquent speaker, he might rise to still higher distinction in the State, but he eschews office, and will not accept it even when it seeks him. In all this professional and public life, he has preserved his Christian character and his ministerial usefulness; an Abdiel in faithfulness, but not, we rejoice to know, an Abdiel in loneliness—for other men of God have passed through the furnace of temptation with him, bearing no smell of fire on their raiment.

ROBERT TAYLOR HANKS.

Rev. ROBERT TAYLOR HANKS was born April 23d, 1850, at Olney, Pickens county, Alabama, a little town founded by his own father, Rev. A. M. Hanks, who moved from South Carolina, and was for thirty years a leading minister in the Union Association, Alabama. Rev. A. M. Hanks, soon after his settlement in Pickens county, Alabama, married Miss L. C. Sanders, a woman in whom firmness, tenderness and good judgment were combined in a remarkable degree. They are both still living in Columbus, Mississippi.



It was not until after the war, when sixteen years of age, that Robert enjoyed the benefits of schooling, owing to the suspension of the teacher's vocation in his father's neighborhood, on account of the war. In 1866, he began to study under the tuition of Rev. J. Wm. Taylor, a graduate of Howard College, walking four and a half miles to school, daily. This was continued, with intermissions devoted to manual labor, until January, 1869, when he moved to Dalton, Georgia, and began to read law with his uncle, Col. J. A. R. Hanks. Nearly a year was sedulously devoted to his legal studies, when he was licensed to preach by the Dalton Baptist church. He had professed conversion in 1864, and had been baptized by Rev. J. Wm. Taylor, as the only fruit of a week's meeting, held in Pickensville, Alabama, during that year. From 1866, he had been exercising in public, though laboring greatly under the disadvantages resulting from a lack of cultivation, and when licensed in 1870, these embarrassments weighed most heavily on his spirits and led even his relatives to discourage his entering the ministry. But a kind Christian lady, who was a member of the Dalton church, of her own accord, proposed a timely loan of money, which enabled him to enter the Southern Baptist Theological Seminary, at Greenville, South Carolina, where he spent two sessions, graduating in six

schools. During the second session he took charge of the Berea church, six miles west of Greenville, having been ordained in Dalton, in August, 1871, for the purpose. While in Greenville, nearly all his Sundays were given to active service in the Berea church, both as pastor and as superintendent of the Sunday school, although this necessitated a six miles walk, each Lord's day, morning and evening. It is pleasing to chronicle the fact that his second year's expenses at Greenville were borne by the North Orange Baptist church, New Jersey.

The same kind Providence which had thus far watched over him, provided unexpectedly the means which enabled him to visit his relatives in Alabama, in the year 1872, where he made diligent preparation to enter Howard College, without knowing where the money was to come from to defray his expenses. One day, in the fall of that year, while he was preaching at the arbor, during the session of the Union Association, the brethren in the house raised the money necessary to this purpose, and thus effected a providential answer to his earnest prayers and longings.

But his diligence in pursuing his college course broke his health down, and he was advised by the President, and by his physician, to return home and recruit his exhausted energies. The summer of 1873 was spent by him in cultivating a field of corn, and preaching every Sunday, and when the fall came he netted \$275, as the result of his manual labor.

This sum enabled him to enter Richmond College, Virginia, in October, 1873, where he spent three sessions, leaving in 1876. It was by preaching monthly to country churches, and doing missionary work in the summer, that he was enabled to continue so long in the enjoyment of the superior advantages of that institution.

In the summer of 1875, he preached for the First Baptist church in Petersburg, in the interim between the resignation of Dr. Wm. E. Hatcher and the acceptance of Dr. T. T. Eaton, for which service he received, besides his board, \$235. After a brief visit to his family, in Alabama, in 1876, during which he labored actively in revival meetings, he returned once more to the Southern Baptist Theological Seminary, to continue his theological studies, but left in October to accept a call extended by the Baptist church at Dalton, Georgia.

Thus we have seen how the Almighty befriended and assisted the poor, uncultivated boy, and led him forward, step by step, till education and an honorable and useful position in life were secured, all, we are forced to believe, because that boy dedicated his time, talents and labors to the Lord's service.

Mr. Hanks remained a little over two years in Dalton, when he accepted an invitation to assume his present position—the pastorate of the Albany church, in southwestern Georgia, entering upon his duties in January, 1879. In both churches, at Dalton and at Albany, his labors have been successful, resulting in nearly one hundred baptisms. In the former place, on the 30th of May, 1877, he married Miss Mattie Bernard Jones, who has made an excellent pastor's wife. Two children, a boy and a girl, are the fruit of this union.

The facts of this sketch evidence Mr. Hanks' consecration to that service to which he has given his life. He is a man of great zeal, energy, perseverance and singleness of purpose. To modesty, devotion and unselfishness, he unites earnestness, uprightness and integrity. His filial affection is equal to his devoutness of spirit and consecration of purpose, and these have ever gained him the confidence and support of his friends. He is an illustration of what may be accomplished by an indomitable will, sanctified by divine grace, and stimulated to do good and to honor God. With few early advantages, and without indications of uncommon talents in his youth, he has, with self-reliant will and great determination of purpose, overcome difficulties and removed obstacles that would have deterred many a man, and has mounted into the first rank of our young preachers. An illustration, this, of Carlyle's remark: "The block of granite which was an obstacle in the pathway of the weak, becomes a stepping-stone in the pathway of the strong."

As yet he has had few pastorates, but in these he has acquitted himself well, and has added much to his reputation, and to his usefulness as a minister. His genial and social disposition, combined with earnest and sincere piety, has won for him

the affections of his brethren and the esteem of those among whom he has labored. As a speaker he is pleasant and graceful in manner, easy in delivery, fluent in utterance, and earnest, tender and pathetic in the presentation of truth. Rarely does he preach without tears coming into his eyes, and seldom does he fail to make his audience sympathize with his own emotions. A diligent reader, and careful in the preparation of his sermons, he usually obtains the attention of his hearers, and retains it to the end. Seeking to be neither sensational nor startling, his discourses are fresh, attractive and instructive, the frequent use of illustrations relieving his arguments of heaviness, and appropriate figures bestowing life and beauty on his rhetoric. An industrious worker, he is possessed of tact and skill in utilizing the talents of his church-members, and in making approaches to men of the world. Realizing the importance of cultivating the acquaintance of the young, and winning their affections, he makes a splendid Sunday-school worker, exerting a wholesome influence over old and young, being ever ready to co-operate with the one and sympathize with the other.

In his noble Christian wife he has a helpmeet whose fidelity, devotion and unceasing efforts have added greatly to his success. Her self-sacrificing zeal and unselfish labors have been as cordial to his spirit, and a constant source of encouragement and satisfaction in the midst of toil.

J. A. R. HANKS.

It rarely happens that a minister of the Gospel maintains his profession as such, and yet pursues the practice of law, preserving, all the way through, his Christian character and ministerial standing. Such an instance, however, has been afforded us in the life of Rev. J. A. R. HANKS, of Dalton, Georgia. Born at Darlington, South Carolina, January 4th, 1814, he was reared and educated in South Carolina. His mother's maiden name was Elizabeth Hood, a woman remarkable for a combination of beauty, sweet temper and piety. His father, Nathan Hanks, a prominent and influential citizen of South Carolina, for a long time occupied the position of Surveyor-General of the State.



Mr. Hanks moved to Georgia, where he was converted and baptized in 1854, and connected himself with the church at Spring Place, Murray county. But he made Dalton his residence, where he entered on the successful practice of law, being part of the time pastor of the church there, and of country churches in the neighborhood, never, however, taking a salary for his pastoral services. Converted at forty and ordained at forty-four, when he was in the full practice of the law, he has never felt it his duty to abandon that profession, although he has been a preacher. His legal profession has not, however, prevented his performing his share of official duty in his Association. While it has led him into politics and induced him to seek legislative honors, he has never allowed his Christian banner to trail in the dust.

As a Senator in the State Legislature he was prominent, and made his Christian character felt among the law-makers of the State. Tall and fine-looking, with a fluent delivery, he is an acceptable speaker in the pulpit, on the hustings, and in the legislative halls. He has been a close student of law, a wide reader in theology and general literature. Fluent and forcible in speech, he has, withal, a pathetic vein, which enhances the interest of his oratory, and promotes its success. His distinguishing traits of character are benevolence, liberality, extreme frankness and rigid integrity. When running for the Senate, a voter offered to sell his vote for a "treat," and on being refused, threatened to scratch our

friend's name from his ticket. Mr. Hanks promptly volunteered the use of his pencil for the purpose, and saw the vote cast for his opponent with imperturbability. With him, to be *right* was preferable to being successful or popular.

As a lawyer he has ever refused such cases as his conscience would not allow him to advocate as a Christian and a gentleman; nor has he ever been backward in avowing his profession as a minister while practicing law. In consequence, he has secured and retained the confidence of every one. As a Christian his labors have been persistent and self-sacrificing. He has invariably declined pecuniary reward as a pastor, though now convinced that such a course is detrimental to the cause of Christ. At times affliction has laid a heavy hand upon him, but he has never been known to murmur. Much of his work has been of that character which, while beneficial to the denomination and the churches, never appears in the records and reports, and therefore is fully known to the Master only.

Mr. Hanks has been married three times, but has no children living. Highly respected by those who know him, he moves among men as an earnest, devout worker and a sincere Christian, preaching when he has opportunity, and exemplifying his religious profession in all the ordinary walks of life.

JONATHAN HARALSON.



Judge JONATHAN HARALSON was born in Lowndes county, Alabama, October 18th, 1830. He is descended from one of the most distinguished families of Georgia. Gen. Hugh A. Haralson, who represented the LaGrange district in Congress for many years, was his uncle. Judge L. E. Bleckley, of the Supreme Court, and Gen. J. B. Gordon, United States Senator from Georgia, married his cousins, Carrie and Fannie Haralson.

His father, Wm. B. Haralson, removed from Greene county, Georgia, to Lowndes county, Alabama. He was a large planter, and though never engaged in public life, was highly respected by a wide circle of friends for his sound judgment and his great moral worth. He was for many years a member and a

deacon of a Baptist church, and contributed liberally to the benevolent and educational enterprises of the denomination. He reared a large family of children, who are remarkable for integrity and uprightness of character.

Among these Judge Jonathan Haralson is, perhaps, the most distinguished. He graduated at the University of Alabama, in 1851, when the venerable Dr. B. Manly was President of that institution. Selecting the profession of law as his vocation, he studied under J. B. Stone, Esq., of Hayneville, and was admitted to the bar in 1852. He afterward entered the Law School connected with the University of Louisiana, and received from that institution the degree of LL.B., in 1853. The same year having formed a partnership with W. A. Dunklin, Esq., he settled in the city of Selma, where he followed his profession diligently and with success until he was elevated to the bench in 1876.

When the Legislature of Alabama organized the City Court of Selma, a court of general common law, with civil, criminal, and equity jurisdiction, the bar of Dallas county recommended him to Governor Houston, by whom he was ap-

pointed to that position. It is only justice to him to say that he has discharged its duties to the complete satisfaction of the bar and people of the city of Selma.

Judge Haralson professed religion, and was baptized by Rev. David Peebles in 1845. In 1855, when only twenty-five years of age, he was elected a deacon of the Baptist church in Selma, which office he still holds. He has, also, for many years, been the efficient superintendent of the Sunday school. He is a trustee of Howard College, and also of the State Agricultural and Mechanical College. To this last position he was appointed by Governor Houston, and on expiration of his term of office was re-appointed by Governor Cobb.

He was elected President of the Baptist State Convention in 1874, and has discharged its duties with such ability and Christian courtesy that his brethren, desiring no one else, have unanimously re-elected him at every succeeding session.

Judge Haralson has been married twice; first, in 1858, to Miss Thompson, daughter of Hon. James W. Thompson, of Muscogee county, Georgia. She was a niece of Rev. Dr. B. F. Tharp, of Perry, Georgia. She died in Paris, while accompanying her husband, who went to Europe on professional business, in 1867.

In 1869, he was married to Miss McFaddin, of Greensboro, Alabama, whose virtues and accomplishments brighten the family circle of which she is the highest ornament.

Judge Haralson may not be considered a brilliant man, but he is, what is better, a man of well balanced and well cultivated powers, whose counsel is valued by his friends, and whose judgment is respected by all. Possessed of those mental endowments and those high moral qualities which make him an upright Judge, and of that earnest piety and devotion to the work of God which manifest themselves in his stainless Christian life, he is a man of highest usefulness, whose services are sought for, positions of honor, both in Church and State.

MARTIN B. HARDIN

Rev. MARTIN B. HARDIN is one of the most amiable, able, pious and useful ministers among Georgia Baptists. Below the medium size, he possesses a countenance expressive of intelligence and benevolence; is a speaker of remarkable fluency, with an extraordinary command of felicitous language, and of unusual oratorical powers. He possesses a voice of great compass, of which he has good control; and his pulpit action is easy, natural and dignified. His sermons show hard and prayerful study, and diligent preparation. In the midst of his laborious pastoral work and incessant ministerial engagements, he has, through the advantage of a good library, by diligent study acquired a fund of literary and theological information which is seldom excelled, and of which he makes appropriate use.

The youngest of seven children, he was born in Saint Joseph's, Florida, September 23d, 1836. His parents were Edward J. and Jane L. Hardin, his mother having been a Miss Barrett, of Augusta, Georgia. His grandfather, Henry Hardin, was a Baptist minister of Georgia, who died in Warrenton.

About the year 1842 Mr. Hardin's family removed from Florida to Columbus,



Georgia, where his father was a prominent commission merchant, and there he spent the early years of his life, receiving the advantages of an excellent academic education. For a profession he chose the law. He enjoyed the pulpit ministrations of Dr. John E. Dawson, during his entire pastorate in Columbus, but was converted in the memorable revival of 1858, and joined the Columbus church when Dr. J. H. DeVotie was pastor, by whom he was baptized. The Gospel which brought eternal life to him, he now desired to make known to others, and consequently the Columbus church licensed him to preach in October, 1858. Immediately afterwards he was called to the pastorate of the Baptist church in Auburn, Alabama, and was ordained in February, 1859, by a presbytery called together by the Columbus church. It was composed of the following brethren: C. C. Willis, Joseph Walker, then editor of *THE INDEX*, Thomas B. Slade, James Whitten, James M. Watt, John E. Dawson and J. H. DeVotie. Thus, at twenty-three, as successor of W. Williams, D.D., he took charge of the church at Auburn, Alabama, where he remained two years, until January, 1861, when he accepted a call to the church at Union Springs, Alabama, with which his connection as pastor continued for seven years, or until the fall of 1867. His connection with this church was a very happy one, and his labors in Union Springs were greatly blessed. At the time of his removal the church was in a charming condition, the last year of his pastorate being marked by great spiritual prosperity in the church, and by the addition of a large number to its membership.

A removal to Texas then ensued, induced by a unanimous call of the church at Waco. He remained over two years in Texas, assisted in the organization of the General Association of Texas, and was Corresponding Secretary of its Bible and Colportage Board.

Previous to his removal to Texas, the church at LaGrange had invited him to settle with them, but he declined. When the call was unanimously renewed, three years afterward, he accepted and returned to our State in July, 1871. Since that time he has remained pastor of the LaGrange church, and the most pleasant and cordial relations have always existed between him and the entire community of LaGrange.

The churches of which Mr. Hardin has had charge have all made marked advancement under his administration. His Sunday-schools have always prospered, and missionary and educational interests have ever received from him a vigorous and effective support. In the pulpit, Christ crucified is his constant theme. He loves the souls of his hearers, and eloquently tells "the old, old story of Jesus and his love," to win them to his Lord and Master. His preaching is animated and eloquent, and is characterized by an earnestness which might be mistaken for enthusiasm. His peculiarities, as a speaker, are clearness of enunciation, a remarkably full vocabulary, a critical discrimination in the selection of words, wonderful powers of description, graceful gesticulation, and that which Demosthenes declared to be the essence of oratory. "action, action, action." In him the denomination has a man of principle and an intelligent, judicious Christian minister, not a sensational declaimer, pandering to perverted popular tastes. His personal character is without a blemish. Quiet, modest, reserved, he loves everybody, and everybody loves him. A gentleman full of gentle ways, true in every relation of life, and adorning the doctrine of God and our Saviour in all things, he is at his best in the pulpit, when he tells with new interest, the story of the cross, his soul filled with the Holy Spirit, his heart all aglow with love for Jesus and immortal souls, and his nervous system thrilled to the utmost. Then, every inch a pulpit king, he magnifies his office and illustrates the grandeur of his calling, as, hiding behind the cross, he fervently and eloquently preaches Jesus Christ and Him crucified. An humble, sincere, devout Christian gentleman, he is the embodiment of piety, earnestness and zeal for the Master. Understanding the pastor's duties, he performs them well.

On the 20th of November, 1856, he married Miss Harriet Susan Taylor, of Columbus, who died June 17th, 1866. Two sons of this lady still live. His marriage with Miss Josephine Law, daughter of Rev. Josiah S. Law, of Georgia, a distinguished Baptist preacher of precious memory, was solemnized November 26th, 1867. Two sons and two daughters by this union, survive to bless their parents.

Of medium height and slender, Mr. Hardin is physically vigorous; quick and nervous in his movements, with dark brown hair and deep blue eyes. He is affectionate and agreeable in all his relations, and especially so among his people and in his happy family. His ministry has been a pleasing success, he himself, meek, patient and self-sacrificing, ever proving a pattern for his flock. His character and success in life may be attributed in no slight degree to the instruction, guardianship and example of his excellent, intelligent and pious mother, who early led him to the Sabbath-school and to the house of God. She still lives to see her son the realization of her desires and of her prayers for him in his childhood. And doubtless it is to her a great comfort and joy that multitudes bless God for having made him instrumental, as they believe, in the salvation of their souls.

W. B. J. HARDMAN.

Rev. W. B. J. HARDMAN was born November 22d, 1822, in Oglethorpe county, Georgia. His parents were Elbert and Lottie Hardman, the latter having been Miss Barrett. He resided in Oglethorpe county until 1850, when he moved to Jackson county, residing all the while on a farm, and receiving such an education as the ordinary schools of the country afforded. He professed religion in 1846, but was not baptized until 1848, when he joined Cloud's Creek church. He was ordained to the sacred work of the ministry in November, 1874, since which time he has served the Harmony Grove and Beaver Dam churches in Jackson county, and Grove Level church in Banks county. Since 1875, he has also preached for Cabin Creek church.



Previous to his ordination he was a deacon and acted as clerk for his church, besides filling the position of Sunday school superintendent for fifteen years.

Mr. Hardman is a regular medical practitioner. After studying medicine under Dr. Willingham, in Oglethorpe county, during 1847 and 1848, he attended lectures at Augusta, in 1848 and 1849, and took a course at Jefferson Medical College, Philadelphia. Since his graduation in the spring of 1850, he has been following the profession in Jackson county, and has secured an extensive practice. He is considered a thoroughly informed and skilful physician; but has always sought to minister to the souls as well as the bodies of his patients. He has accumulated a handsome estate, and lives in very comfortable circumstances, devoting a portion of each day to the study of the Scriptures; is a director of the Northeastern Railroad, and a large shareholder in its stock; and has presided with dignity and acceptability over the Sarepta Association as Moderator, for several years in succession. In 1851, Mr. Hardman married Miss E. E. Colquitt, who has made him a devoted wife. He has ten children living, to all of whom he has given a liberal education, and five of whom are professed Christians. In height, he is five feet ten inches, weighs 150 pounds, has gray eyes, and a dark complexion. His black hair and beard are fast becoming gray, a result of the busy, thoughtful life he leads, full of care and responsibility. Highly respected in his community, he has been a laborious and useful man. Though for the most part eschewing politics, he was nominated for the Legislature by his friends in 1866. He, however, declined the nomination, illustrating by his career the truth, often overlooked but worthy of perpetual remembrance, that "a private station" may be "the post of honor."

JURIAH HARRIS.



Rev. JURIAH HARRIS was born in Northumberland county, Virginia, in 1784, and at the age of nineteen removed to Columbia county, Georgia, where he spent the remainder of his life. He was converted and united with the church about the year 1828, and very soon thereafter he entered the ministry. The records of the old Kiokee church show that he served it as pastor for nearly forty years. He was also pastor of Bethel church from 1850 to 1861, and of Damascus church from 1846 to 1850, and again from 1853 to 1860. He was very prominent in his neighborhood, looked up to and revered by all; and at ordinations, marriages and burials, his services were always in demand. He was an earnest, zealous and efficient minister, and was very conscientious in the discharge of his ministerial duties. Even in his old age nothing could prevent

him from meeting his appointments. When the weather was exceedingly inclement his family would sometimes remonstrate with him, and beg him not to visit his church when it was certain that no one else would be there; but he invariably made the same reply: "It is my duty to go, and the failure of the congregation to do their duty does not relieve me from mine."

Faithful as he was, his labor was wholly a labor of love. He accepted payment for his services, but during his whole life he never appropriated one dollar of it to his own purposes; it was all distributed in deeds of charity and piety. His opportunities for education in early life were limited. But he so improved himself by private study and application that he always passed as a man of culture. He took great interest in the subject of education, and was an honored trustee of Mercer University for many years. His social relations were always of the highest order, his personal appearance fine, and his manners elegant. One who knew him well thus describes him: "Naturally endowed with fine powers of discrimination, indomitable energy and untiring perseverance, his well-balanced mind insured success in all his undertakings, while his unblemished integrity and scrupulous punctuality secured confidence and esteem wherever he was known. His domestic virtues endeared him to his children and to his numerous descendants, in the midst of whom he stood like a patriarch, commanding their respect and receiving their veneration and love."

His business talents were extraordinary. When he came to Georgia at the age of nineteen, his property consisted of six or eight negroes. Some years anterior to his death he gave property to the amount of twenty-five thousand dollars to each of his seven children, and still retained for his own use about five thousand acres of land and one hundred negroes. He accumulated this large estate by honest industry and good management. He was a model of integrity and uprightness, and was generous in his donations to religious and charitable objects; but in

worldly affairs the Lord blessed him as he did his servants Job and Abraham in days of old.

In 1807 he was married to Mrs. Elizabeth D'Antignac, whose maiden name was Shaw. He raised to adult age three sons and four daughters, viz: Robert Y. Harris, James M. Harris and Dr. Juriah Harris; Mary, who married William M. D'Antignac, Eliza Frances, who married James Hamilton, Louisa, who married Dr. L. A. Dugas, and Caroline, who married Dr. H. R. Casey. His sons and sons-in-law are all worthy citizens of high social position, and his daughters are women worthy of their descent from a noble Christian gentleman.

Mr. Harris died in December, 1868, in the eighty-fourth year of his age.

The Kiokee church, of which he was pastor during almost the whole of his Christian life, was the first Baptist church ever constituted in Georgia. The germ from which it originated is said to have been a meeting for prayer by three persons only, and these were Rev. David Marshall and his wife and daughter. They knelt together under the shadow of an oak tree, which is still standing (1880) in the village of Appling, Columbia county, Georgia, and asking the blessing of God on their labors, gave themselves to the work; a church was constituted, into the membership of which many hundreds of persons have been baptized, and which is still a flourishing body. An act of the Legislature, dated December 22d, 1789, incorporated "The Anabaptist Church on the Kiokee."

J. A. HARRIS.

Among the many large and excellent families in Madison, Morgan county, Georgia, connected with the Baptist church of that place, about 1848, was the Harris family; and among the most interesting of that group was the widow of W. J. Harris and her only child, a sketch of whose life we now design to write. It is a brief life, as he is only thirty-four years old; yet it is replete with encouragement to other young men. His father died when he was only two years of age, and his early training devolved on his mother, who was true to the trust. Indeed, she had few superiors; but she lived only until he was about fourteen.



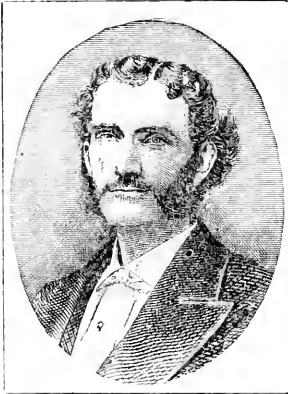
An uncle, a brother of his father, who had always treated him with kindness, then took entire charge of him. The influences of his mother's sweet and pious life were gone, and he had but reverence for her memory as a restraint and an impulse. He received his education at Rome and Madison, and was fitting himself to enter Mercer University, when the war of 1861 came on; he joined the Confederate army, though a mere boy, and became Lieutenant. After the close of the war, he studied law in Atlanta, but not finding the practice congenial to his taste, he abandoned it and settled on a farm. Though converted in early life, he was not baptized until 1870, when he received that ordinance at High Shoals church, Walton county, at the hands of Rev. J. M. Stillwell.

From his first union with the church, he had strong impressions that it was his duty to preach, to which he finally yielded, and was licensed in 1873. He exercised his gifts with success and to the satisfaction of his brethren, so that in 1875 he was ordained at High Shoals, by a presbytery consisting of Revs. P. H. Mell, G. A. Nunnally, J. F. Edens, W. A. Brooks, J. Barrow and D. H. Moncrief. His first pastorates were with the churches at Sugar Creek, Morgan county, and Rehoboth, Jackson county. The former he served two years, and the latter four; each having doubled its numbers in that time. He is now serving High Shoals, Ocoola and Powell's Mills. The two last mentioned he was instrumental in organizing.

He resides at High Shoals, and devotes his time and energies to the work of

the ministry. He prepares his sermons with great care, and is very useful, being one of the most efficient ministers of the Apalachee Association. His manner is earnest and his style logical and convincing. He has strong convictions, and is a bold defender of the faith. His congregations are warmly attached to him, and he is ever successful in winning the confidence and affection of the young. He has had great success in building up the churches in the few years he has been with them. He seems to have dedicated his whole life to the great work. He is thoroughly enlisted in mission and Sabbath school labor, and is, indeed, a working pastor. His personal appearance is fine, as he is nearly six feet in height, well proportioned, with bright black eyes and beard. Hospitality is one of his virtues, and especially is he careful to entertain Christian ministers, for the joy of their society. At an early period in his life he was married to Miss M. L. Thrasher, of Madison, Georgia. This union has been a most happy one; his wife showing herself ever ready to co-operate with him, and to make sacrifices, if necessary, for the cause to which they have consecrated their lives. He has already accomplished so much that, if his life is spared, he must soon become a leading spirit in his Association, where he is now so useful in shaping business and devising and executing plans.

JAS. P. HARRISON.



When Hon. George Warren Harrison removed to Milledgeville, Georgia, in 1850, to act as Secretary of State during the administration of Governor Towns, he carried with him a lad of six years, who was destined to serve the Commonwealth afterward—in a less conspicuous position than the father's, indeed, but scarcely less faithfully or less usefully. That lad was the subject of this sketch, JAMES POLK HARRISON, a native of Randolph county, Georgia, born, September 26th, 1844. Life in the new home at the former refined and cultured capital of the State opened auspiciously for him; but it was overcast and clouded by the decease of his father, who, in 1854, while yet age had not "abated his natural force," was taken away from a loving Christian wife, with four sons and two daughters. For several years after this untimely be-

reavement, James P. attended the school of Professor L. Carrington, and, without the application which marks the ideal student, maintained a respectable standing in his classes.

But the generosity and energy which he inherited from his father, and which have set their impress on his whole subsequent career, wrought an early change. At the age of fifteen, in view of the necessity, or, at least, the privilege, of helpfulness to the widowed mother for whom he has always evinced a tender, steadfast love, these qualities impelled him to enter—too soon as a question of years, but, if we may judge from the event, none too soon as a question of character—on a course of preparation for the work of "the bread-winner" in life. Allowed to choose his own vocation, he selected "the art preservative of all arts," which, to so many distinguished men in our country, has stood, and stood well, in lieu of a liberal education. In January, 1859, began his apprenticeship of three years in the old *Southern Recorder* office, Milledgeville, under R. M. Orme & Son; and at its close his industry and skill secured employment in the office of the *Federal Union*, of that city, where he was engaged for five years in the newspaper and public printing departments.

To many men this would have seemed a sufficient prize to draw in the lottery of life; but the enterprise of Mr. Harrison made the position he had reached only a stepping-stone to a wider and more independent sphere, for which his native mechanical ingenuity and circumstances favorable to the mastery of his chosen calling had conspired to fit him. He removed, in 1866, to Forsyth, Georgia, and established the *Monroe Advertiser*, thus connecting himself, as proprietor, with the newspaper press, which, even in Great Britain, has won the name of the Fourth Estate, (as if the administration of the affairs of the realm stood not less on it than on the Lords Spiritual, the Lords Temporal and the Commons,) and which in America wields perhaps a still more potent sceptre. That paper he brought, in a few years, to the front rank of such publications, and received for it, at the Georgia State Fair, three distinct premiums—one a gold medal for the best weekly in the State. The ability with which it was conducted attracted general attention and commendation. In 1872, when what had been at first a venture had grown into an assured and permanent success, he was able to combine with it an interest in the State Printing, in company with Colonel J. H. Estill, of Savannah.

Here, again, with less self-reliance, or less faith in the capabilities of his profession, Mr. Harrison might have been content to tread no step forward; but it was to be seen that the years which we have sketched so meagrely were simply years of training for a more prominent arena—for a field of more varied and enduring fruitage. In 1873 he removed to Atlanta, formed a joint stock company and purchased the Franklin Steam Printing House and the *CHRISTIAN INDEX*. He became the Chief Business Manager of the firm; has enlarged the office until it takes rank as the most extensive and best equipped in the State, and has earned to himself a name increasingly well-known from year to year as a Southern publisher. He has labored earnestly in this position for the Baptists of Georgia, and *THE INDEX*, under his administration, has become more and more a power in the State. What he has done to advance the interests of our denomination in Georgia, and to perpetuate the memory of its good and great men, as the present volume attests, will serve as a monument to his enterprise and zeal, long after he has passed from the earth.

This work for his brethren in Christ, while dearest to the heart of Mr. Harrison, has not afforded full scope for his abounding energy. In 1877 he was elected State Printer by the Legislature, a position which he held until the new Constitution abolished it, performing its functions afterward when the work was "let out" under contract. On the final settlement of his accounts, in 1880, the Printing Committee of the House of Representatives, through its chairman, bore emphatic testimony to his official integrity and the excellence and cheapness of the work—unusual in amount, and often requiring unusual dispatch—which he had brought through the press.

It is, perhaps, as true of business men as, according to Adam Clarke, it is of ministers, that the "wife is a main spring of encouragement or discouragement;" and much of Mr. Harrison's unwearied perseverance, though the quality is hereditary, may be due to the fact that when only twenty years of age he was united in marriage to Miss Mary A. Lea, of Charleston, South Carolina, whose beauty, intelligence, moral worth and affection have rendered his private life as happy and peaceful as his public life has been active and laborious. Nor has she failed to exert a salutary spiritual influence over him. For, while upright from his youth, he never made a profession of faith in Christ until the great revival season in the Second Baptist church, Atlanta, in 1875, when, after an experience of renewing grace in her own heart, she helped to guide him to the Saviour, and they were baptized together by Rev. A. T. Spalding, D.D. Four children are growing up around them, while two—a son and a daughter—have gone before them to the skies. The son whom God has taken to Himself, the namesake of the father, was a remarkable boy of ten years, and his death has doubtless been, to the parents, "Sorrow's crown of sorrow."

RAYMOND S. HARVEY.



Rev. RAYMOND S. HARVEY was born in Liberty county, Georgia, on the 6th of August, 1819. His father, Benjamin Harvey, died in 1824; his mother is still living, in her 78th year, as the wife of Rev. James Williamson, to whom she was married in 1829.

From early youth he was the subject of religious impressions, and at the age of eighteen years obtained "the good hope through grace" that his sins were pardoned. In 1836, he was received into the fellowship of the Baptist church at Sharon, Telfair county, Georgia, and was baptized by his step-father, Rev. James Williamson, who was at that time, and still is, pastor of the church. His step-father is well educated, and from him he received a good English education.

He was married, in 1851, to Miss Caroline A. Wilson, daughter of Henry Wilson, one of the most prominent citizens of Telfair county. His wife was a most estimable lady, aiding her husband on every occasion in the prosecution of his ministerial work. They have had six children, only three of whom are now living.

The advancement of the Redeemer's kingdom and the salvation of souls were the paramount objects of our brother's desires. This was so manifest that the church, immediately after his baptism, granted him license to preach. In the year 1858, he was called to ordination by the Dumas church, Montgomery county, Georgia, where he preached successfully one year, to large and appreciative congregations. During the same year and in the same county he performed ministerial services for other churches. He subsequently moved to Clinch county, Georgia, where he still lives, laboring for the good of souls and the prosperity of Zion, teaching school during the week and on Sunday proclaiming the glad tidings of salvation to the lost. He has been instant in season and out of season, doing the work of both an evangelist and a pastor, and enduring hardship like a true and tried "soldier of the cross." His labors as a minister have been abundant indeed; and many of the citizens of Twiggs, Telfair, Montgomery, Pulaski, Clinch, Echols, and other adjoining counties in Georgia and Florida, will long remember Raymond S. Harvey as a kind-hearted, courteous Baptist minister and Christian gentleman.

F. M. HAWKINS.



If a minister is to be admired and loved for his soundness in the doctrines of grace, and for their clear and attractive presentation from the pulpit, then are love and admiration due to Rev. F. M. HAWKINS from the people with whom he labors. He never deals in low, trivial anecdote, but in solid truth, and always receives the closest attention of his hearers. While his early education was almost nothing, the providence of God interposed to remove the obstacles in his way, and unforeseen opportunities of mental culture were presented, which he eagerly and joyfully accepted. His desire for knowledge was intense, and he used every possible means to indulge and increase it. After struggling with difficulties which to most young men would have been insur-

mountable, he at length met that noble Christian gentleman, Rev. John W. Lewis, who made arrangements for his entrance into the school of Rev. J. G. Landrum, in Spartauburg, South Carolina, at a nominal expense. Remaining at this academy for six months, he was compelled to return to Greenville, and engaged in teaching school, devoting himself all the while closely to hard study. In that year, 1833, the superior educational advantages of Furman Institute determined him to attend that institution, which he did for nine months. Though urged by President Hartwell to remain and complete the course of instruction, necessity forced him to leave and resume the vocation of teacher to pay some debts he had already contracted.

He was born in Tennessee, in 1811, but his parents, soon after his birth, returned to Greenville, South Carolina, their former home. He was born again in 1833, and united with the Bethuel Baptist church in Greenville, and was baptized by Elder Nathan Berry. His conviction that God had called him to preach dated almost from his conversion. He was licensed by his church in 1833, and in November, 1835, was fully set apart to the Gospel ministry by ordination.

A wise providence directed his settlement in Forsyth county, Georgia, where he has ever since lived. He has supplied a number of churches in that and adjoining counties, and success has generally followed his ministry. He has been called to aid in the ordination of ministers and deacons, and the constitution of most of the churches in his section of the State. He is not a man of vigorous constitution, but afflicted with "often infirmities;" yet he is true to fill his appointments, only providential causes preventing. He has been a hard-working man, and has been enabled to support the large family of fifteen children, which has been the fruit of his first and second marriages. The ten living children of his first wife are all hopefully converted to Christ.

He has served his fellow-citizens in high and responsible positions, and always with personal credit and to the popular satisfaction.

FRANCIS MARION HAYGOOD.

Rev. FRANCIS MARION HAYGOOD is a good and useful man, and one whose long life in the Saviour's service has been more than usually laborious and beneficial. He was born in 1817, in what is now Oconee (but which was then Clarke) county. He enjoyed common country school advantages only, in early life. He professed religion in 1835, and commenced preaching in 1840. In order to prepare himself better for his ministerial functions, he spent the years 1840 and 1841 in the theological department of Mercer University. In 1842 he was united in matrimony to Miss Louisa A. Born, thus securing a faithful helpmeet and most efficient companion, whose accomplishments, devotional character and pious zeal, have greatly aided and sustained him.



Mr. Haygood's life has been one of great diversity of pursuit and incident. Much perhaps most of his life has been passed in the useful occupation of a colporter and book-agent; and, as such, few men are his superiors. For many years he was employed by the American Tract Society for the sale of its publications, in which he was greatly successful, and by which he accomplished an amount of good that the Judgment day only

will reveal. Many a tract or book donated by him has resulted in the salvation of a soul, and many an individual with whom he has engaged in personal effort of a religious nature, has professed conversion as the result.

At different times in his life Mr. Haygood has been the pastor of various churches in Georgia, and, in his evangelistic and Sunday-school labors has, perhaps, travelled more miles and preached more sermons than any other Baptist minister in the State. Noted as a Sunday-school man, he has produced great and beneficial results by his many entertaining Sunday-school lectures. A strong advocate of temperance, he has frequently advocated his views in public addresses.

He has, as pastor, served churches in the towns of Macon, Sparta and Jefferson, and, during the last forty years, has preached and lectured on an average three times a week. In his preaching he is plain and simple, and presents the truths of the Gospel plainly and clearly. Always extemporizing, he has never written his sermons, his plan being to analyze his subject and take into the pulpit a skeleton embracing the heads and subdivisions of his text, from which he delivers his discourse.

The first sermon preached in Atlanta, after the name was altered from Marthasville, was preached by him, by appointment, in July, 1846, when the place was merely a little railroad village, with but one public house, which answered for church, school-house, court-house, railroad office and public meeting-house.

For five or six years Mr. Haygood was the efficient Corresponding Secretary and Agent of the Georgia Baptist Bible and Colporter Society, residing at Macon, and successfully conducting a large denominational book store.

He is a man of great firmness and conscientiousness, undeviating in principle and of unimpeachable integrity. In social life he is exceedingly polite, affable and hospitable. Two sons were the fruit of his marriage, one of whom still survives; the other having yielded up his life in Virginia during our late struggle, a sacrifice for Southern independence. He is at present engaged as an agent and colporter by the American Tract Society, and preaches whenever an opportunity is afforded.

ROBERT BENJAMIN HEADDEN.



Few or none among the younger Baptist ministers of Georgia have been more able and useful in their sphere, or give more promise for the future, than Rev. ROBERT BENJAMIN HEADDEN. A native Georgian, having been born at Cassville, December 25th, 1838, he is now in his forty-second year. Both his parents were descended from old Baptist families of England, in which country his grandfather, Joseph Headden, was baptized in the night-time, in Chelsea, to avoid any disturbance by a mob. From Chelsea Joseph Headden emigrated to South Carolina, where his son,

William Headden, was born. William Headden married Amanda J. Johnson, and in 1838 settled in Cassville, Georgia, where Robert Benjamin Headden was born, reared and educated. He had the benefit of a full course in the Cherokee Baptist College, when the institution was under the presidency of that distinguished scholar and minister, Dr. Thomas Rambaut, and was graduated in the summer of 1860. He was among the last sent forth by that noble institution, for the war of Secession came on soon afterwards, arresting the exercises of the college. The splendid building itself was burned ruthlessly in 1864, by Sherman's devastating army, in a spirit of wanton revenge, because the name of the county had been changed from *Cass* to *Bartow*.

Mr. Headden enjoyed the benefits of a pious mother's training, who, by her

prayers and unwearied efforts, sought to bring up her children in the nurture and admonition of the Lord—in this case, happily, with distinguished success. He was “born again” in the spring of the year 1866, was baptized into the fellowship of the church at Ramah, Campbell county, by Rev. John S. Dodd, in the summer of the year following, and was ordained to the full exercise of the Gospel ministry at Cassville, in December, 1868, becoming pastor of the Crow’s Spring church, in Bartow county. He ministered to that church until the end of the year 1870, when he was called to the pastorate of the Cartersville church, where he has since remained—a period of ten years.

On the 22d of April, 1869, Mr. Headden, was united in matrimony to Miss Mary E. Dyer, and they have been blessed with four children, of whom one has been removed by death.

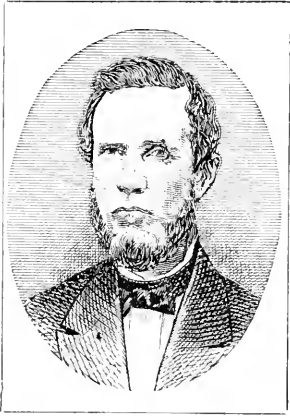
His denomination has honored Mr. Headden by placing him on its State Mission Board, a position to which he is entitled by his enlightened zeal and interest in the subject of missions, and in the general affairs of the State Convention. During the ten years of his pastorate at Cartersville, he has built up the Baptist church there greatly by his earnestness, zeal and watchful care, having baptized into its membership about two hundred, besides securing large accessions in the other ways approved by Baptist usage. Under his fostering care the church has so grown in liberality, system and spirituality, that it will compare favorably with any other, while his congregations are flatteringly large.

As a pastor, he is watchful of every interest of his church, being always exceedingly solicitous that it shall uphold, in all its life and action, the true standard of morals and religion. In his personal intercourse with the members of his church he is ever most kind and considerate, never neglecting nor overlooking any because of humble circumstances, nor too much regarding others on account of any distinctions recognized in worldly society. In his manners he is social and agreeable to all; yet he never forgets the dignity and reserve necessary and becoming to a minister of the Gospel. His private character is without spot or blemish, and he is greatly beloved by his people, as well as respected by the community at large. As a public speaker he is characterized by earnestness and force, although quiet and easy in manner. His sermons are analytical and logical, his points being clearly and strongly made, well expressed and forcibly illustrated. To clearness and point in his speaking, he adds such a ready flow of language, and so easy, natural yet impressive a manner, that all his congregation become attentive listeners. His presentation of Gospel truth, while it impressively warns the sinner, admonishes and encourages the saint. Although quiet and reserved, he is firm and positive, and is so blessed with valuable co-workers in his church that its spirituality and liberality are maintained at a high point all the while. He is a good organizer, and all the various affairs and obligations of his church are conducted in systematic and well sustained methods.

By regular study he is enabled to maintain a high pulpit ability, and thus attracts many to his audience; but he makes the presentation of Bible truth for the benefit of souls, the spread of the Gospel and the glory of God, the great and absorbing aim of all his pulpit utterances.

In person Mr. Headden is of medium size, five feet seven inches in height, and weighing about one hundred and forty pounds, with blue eyes, brown hair and beard. He always dresses with neatness and in a manner befitting his station, and with the mild, benevolent countenance with which nature has endowed him, he presents an appearance becoming a minister of the Gospel.

SAMUEL HENDERSON.



This distinguished occupant of the Alabama Baptist pulpit rightly fills a page in our work because of his connection with the Georgia Baptist press, holding, as he does, a position on the editorial staff of *THE CHRISTIAN INDEX*.

* He was born in Jefferson county, Tennessee, on the 4th of March, 1817; united with the church in September, 1832; and was married to Miss Eliza W. McGehee, in January, 1840. His excellent wife still lives, and they have reared a large and intelligent family of children. He was ordained to the ministry at Talladega, Alabama, in November, 1840, and his main pastoral relations have been with the churches at Talladega, Tuskegee, Alpine, Mt. Zion, Alexandria and Childersburg. From time to time, he has been pastor of other churches of influential position in the country and in villages. Tuskegee, one of the most highly refined, wealthy and liberal

cities of the State, and the site of colleges and schools of high grade, was the seat of Dr. HENDERSON'S most famous and useful work. There he was pastor for more than twenty years; there he edited the *South-Western Baptist* so successfully; and there, under his pastorate, grew up one of the most influential churches in the State of Alabama, and—in point of numbers, wealth, culture, social position, and liberality and activity in all the great enterprises of Baptists—one of the most prominent churches in the South. Many distinguished men were among its members, and its elegant house of worship, hardly excelled in the State, was erected during Dr. Henderson's pastoral connection with the church, largely, through his efforts. The East Alabama Female College, with buildings costing fifty thousand dollars, but since destroyed by fire, an institution which had a career of unusual honor, was begun and established, in a great measure, as a result of his wise and earnest advocacy.

Very much of Dr. Henderson's time has been devoted to editorial work. Before he entered the ministry, he was engaged in the editorial management of a political paper, in Talladega; and, for many years, in Tuskegee, in addition to his heavy pastoral work, he edited the *South-Western Baptist*, the able organ of the Alabama Baptists at that time. It was in his editorial conduct of this paper that he gained his greatest distinction, showing himself a master of all current questions, leading in the advocacy of every denominational enterprise, and proving himself powerful in Christian controversy, yet happy in the spirit of his productions. His discussion on *Methodist Episcopacy*, with Rev. Mr. Hammill, a Methodist minister of ability and lovely spirit, which was published in book-form, has been universally adjudged a real model of Christian disputation, in spirit, style and ability. Dr. Henderson took charge of the *South-Western Baptist* when it had a circulation of about 1,800; at the commencement of the war it had attained a circulation of nearly, if not quite, 5,000; its publication was continued until the close of the war, when an order from the Federal general, after Tuskegee was occupied by the Federal forces, suspended the paper. It was afterwards sold to J. J. Toon, Proprietor of *THE CHRISTIAN INDEX*, and merged into that paper.

As a writer and preacher, Dr. Henderson is clear, graceful, prudent, practical, strong and eminently sensible. His productions and sermons abound in suitable and happy literary allusions, and, theologically, are thoroughly sound. His style is full, flowing, easy and natural. While he does not hesitate to handle the most profound questions in the Christian system, he does so with modesty and propriety, with earnestness and pathos, in a systematic method and with great

ability. Although he has never taken a college course in either literature or theology, yet his extensive reading has made him scholarly, and he is correctly regarded as a man of learning. The title of Doctor of Divinity was conferred on him, nearly twenty years ago, by the University of Alabama.

As a Christian, he has led a spotless life, and has ever maintained a character eminent for piety; as a minister, he has been always consecrated to his work, exerting a commanding influence among Alabama Baptists; and, as such, he is still laboring successfully and watching at his post with a cheerful heart. His piety, amiability, conservative spirit, and gentleness of manner, coupled with mental vigor and good judgment, all gain him the love and confidence of his brethren.

Dr. Henderson has, for many years, ranked among our best Southern preachers. His sermons are often expository in character, embracing a paragraph, and, sometimes, a whole chapter. At times he devotes himself to a theme, and, occasionally to a mere suggestion drawn from some passage; but most generally his discourses are textual. A full and comprehensive text is selected, discussed in its natural divisions and woven into a strong and beautiful system. In a majority of instances his subjects embrace the great fundamental principles of Christianity, although he does not neglect practical topics, and even his fundamental subjects are generally carried to a practical end.

In his preparation, he is very thorough, and the impression made on the mind of a frequent hearer is that Dr. Henderson has an almost unconquerable disposition to exhaust a subject. His analysis is generally full and complete. Generally he uses ample notes, and, sometimes, his sermon is entirely written, but he is not at all dependent on his manuscript; for he readily discusses a subject thoroughly and, often, powerfully, without a line of manuscript. Hence, in Associations and Conventions he is a most successful platform speaker. Being quite familiar with the theological discussions of different ages, and being a man of extensive reading combined with decided thinking powers, his sermons show culture, strength, and amplification, with a happy adjustment to the wants of all classes of hearers. They abound in an accurate use of Scripture quotations and in correct analyses of Bible characters, with a properly acknowledged selection of allusions to the teachings of other authors.

In the earlier part of his ministry, Dr. Henderson expended an unnecessary amount of physical force in the delivery of his sermons; but latterly his manner has become far more gentle and moderate. Still, his style is earnest, bold, unhesitating, and often characterized by strains of real eloquence; and when dilating on a dying Saviour's love, or on experimental religion—themes that often engage his attention—he has the eloquence of tears and of impassioned zeal, combined with rhetorical elegance and great propriety and felicity of expression. All things considered, he is, in an eminent sense, "a good minister of Jesus Christ."

ELISHA HEDDEN.

The father of Rev. ELISHA HEDDEN served seven years in the revolutionary struggle for the independence of the American Colonies. Though several times wounded, nothing daunted, he returned to the conflict. Elisha also developed in early life invincible courage and indomitable will. It is true these traits were not displayed on the battle-field, but in that conflict with the evil influences of the world, which often demands greater courage than even the clash of arms. When a youth, he adopted as his motto: "If I cannot have the society of the good, I will go by myself." He held to this, and hence escaped the card-table, the drinking-saloon and other haunts of vice, to which so many young men fall



early and easy victims. Even in the morning of life he showed his preference of knowledge to "all the pleasures that fancy can beget in youthful thoughts."

His parents were poor, and unable to give him school advantages; but here his invincible determination is again developed strikingly. With his own hands he raised his little outside crops, and used the proceeds in purchasing books, with the help of which he mastered some of the elementary branches of study. In the providence of God, Rev. Humphrey Posey, meeting Elisha after he had united with the church and had commenced speaking in public, influenced him to go to Penfield, where he greatly improved his mind, and prepared himself to work with higher efficiency in his Master's service.

Ordained in 1839, at Antioch church, Habersham county, by request of Persimmon Creek church, of which he was then a member, he was at once called to the service of churches in the county of Rabun, where he lived; and during his ministry he has served churches in Habersham, Lumpkin and contiguous counties. The influence of his ministry has been widely felt, and eternity alone will unfold what the Lord has accomplished through it. He still lives an active worker in the vineyard of the Lord.

Such has been the estimation in which Rev. Elisha Hedden was held by his fellow-citizens that they honored him with a seat in the Legislature of Georgia, and with the clerkship of the court of his county. He has been for years clerk of his Association, and still occupies that post.

We cannot and should not close this sketch without adding, that the early ministry of brother Hedden so favorably impressed Rev. B. M. Sanders as to induce that man of God to sustain him, by his own means, as a missionary in the mountain region. The Executive Committee of the Georgia Baptist Convention, and the Home Board of the Southern Baptist Convention, gave him appointments subsequently to that field. Few men, if any, among his contemporaries have done more to extend the influence of the Gospel in North Georgia, or have been the means of leading greater numbers to the Cross. His labors have been abundant, and his reward is in reserve, ready for bestowal when his Lord shall call him to render his account.

JOHN HENDRICKS.



William Hendricks was an Austrian gentleman, who, on renouncing the errors of Romanism, found it necessary to expatriate himself, to avoid persecution from the Power which, in the name of sanctity, has been "drunk" for ages "with the blood of saints." He sought a new home in America, the refuge of the oppressed from all lands, and settled in Stokes county, North Carolina. There he married Mrs. F. J. Barnwell, an estimable widow lady, and there the subject of this sketch was born, in the year 1800. The father removed in 1808 to Greene county, Georgia, where the son grew to manhood, developing traits of character

which laid the foundation of life-long friendship between himself and his neighbor, Hon. Thomas Stocks.

Mr. HENDRICKS was married July 5th, 1825, to Miss Elizabeth Elliott, daughter of Cornelius and Frances Elliott, of Oglethorpe county, Georgia, but born while her parents resided near Richmond, Virginia. Intelligent and pious, she proved a devoted wife, who managed well the affairs of home during his frequent absence on ministerial service, and survived him seventeen years, closing a life of usefulness with a death of peace. This marriage was blessed with eight children—four sons and four daughters—who, with almost one accord, have followed the godly example set by the parents, and one of whom, William Cornelius, wears his father's mantle as a minister of the Gospel.

In the year 1826, Mr. Hendricks, under the ministry of Rev. Lovick Pierce, D.D., was brought to see his guilty, lost estate, and was subsequently enabled to trust himself, as a personal sinner, in the hands of Christ, as a personal Saviour from sin. Difficulties on the question of baptism induced a long and careful investigation, which led, in 1828, to his reception of that ordinance at the hands of Rev. A. Sherwood, D.D., and his union with the Greensboro Baptist church. He was licensed to preach soon after, and was ordained May 24th, 1832, at the Lexington church, by a presbytery consisting of Revs. J. Lumpkin, M. Bledsoe, F. Callaway, and G. Lumpkin.

A self-educated man, Mr. Hendricks, by untiring energy, close study, keen powers of observation and general vigor of intellect, became well known in this and adjoining States as a zealous and able minister of the Gospel. Tall in stature, dignified in bearing, with high and well-developed forehead crowned by raven hair, with black, brilliant eyes that mirrored every mood of the soul, with a finely-modulated voice, adapted to the utterance of all feelings, strong in faith, touched with sympathy for man as man, and resting on the guidance of the Spirit, he always controlled his audience, and had few superiors as a revivalist. When, in the midst of his fervid speech, he came down on the floor, tears of joy or sorrow would flow from all eyes, saints would be rejoicing, and sinners crying for mercy.

Mr. Hendricks was the useful and successful pastor of Lexington, Cloud's Creek and Antioch churches, Oglethorpe county; of Scull Shoals and New Hope, Greene county; of Sandy Creek, Rehobothville and Sugar Creek, Morgan county; of Mar's Hill, Bethabara, Freeman's Creek, Watkinsville, Big Spring and Pleasant Grove, Clark county; of Monroe, Social Circle, Bethel, High Shoals, Bay Creek and Double Springs, Walton county. At Sandy Creek he baptized in one day sixty happy converts.

The first eighteen years of Mr. Hendricks' ministry were spent among these churches. Early in this period—in 1835—he secured the organization of the Appalachian Baptist Association, a body in which he occupied the chair of Moderator for fifteen successive years, until his removal beyond its bounds, for he was an excellent presiding officer. In the midst of these effective labors there came to him an appeal from the brethren of "Cherokee Georgia," that he should transfer his ministry to that region. After much thought and prayer he yielded to their urgency, and in 1850 settled near Rome, Floyd county. Here for six years longer his work went forward with remarkable success. He acted as pastor to Cedar Creek, Friendship, Armuchee, Pleasant Valley and Floyd Spring churches, his connection with the last three being severed by his death. In 1852 he assisted in constituting the Oostanaula Association. He was elected Moderator the next year, and retained that position until called to a higher sphere of being.

The last sermon of Mr. Hendricks, preached June 15th, 1856, at Floyd Spring church, from Gal. 6:14, was one of unusual unction and power. He was seized that night with stricture of the bowels, and though he felt sufficiently relieved to ride out the next morning among the servants at work on his plantation, he was compelled before noon to take to bed again. His disease defied all remedies, and on Wednesday, June 18th, 1856, at five o'clock p. m., his ransomed spirit "passed into the skies." Rev. S. G. Hillyer, D.D., gives the following incidents of his dying moments:

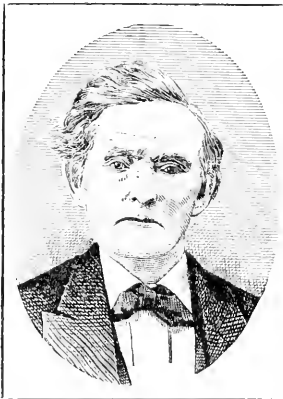
"His departure was peaceful and happy. Having called his family around him, while they knelt at his bedside, he poured forth in their behalf a prayer so touching and fervent that every heart was made to rejoice in the midst of its sorrows. At the close of his prayer, he exclaimed, 'Now, Lord, let thy servant depart in peace!' He continued to speak for some time, quoting various passages of Scripture appropriate to his condition and expressive of his feelings; such as Romans 8:28, Psalms 23:4, 2d Timothy 4:6-8, Ephesians 2:8. He also repeated parts of several hymns; such as those beginning, 'Why should we start and fear to die?' 'On Jordan's stormy banks I stand,' 'Jesus, my all, to heaven is gone,' 'How firm a foundation, ye saints of the Lord,' etc. His strong hope, on which his soul was stayed, rested only on the doctrine of the atonement, the

efficacy of the Saviour's blood, and the sovereignty of saving grace. Though suffering excruciating pain, his mind remained unimpaired to the very last moment."

His funeral sermon was preached in the Rome Baptist church, to a very large audience, by Rev. Bedford Langford, Moderator of the Appalachee Association, assisted by Rev. S. G. Hillyer, D.D. His remains were interred in the cemetery of that city, where a marble monument, erected by his bereaved widow and orphan children, testifies that he, "like Enoch, walked with God, like Abraham, obtained the righteousness of faith, and like Paul, finished his course with joy."

As a husband, Mr. Hendricks was deeply and faithfully attached to his wife; as a father, gentle yet firm to his children; as a master, just and humane to his servants. His genial social temperament rendered him an esteemed neighbor, a welcome visitor, a beloved pastor. Unlike many ministers, he was endowed with wisdom for both worlds, and, as a business man and a planter, while always quick in dispensing charity to the distressed, he accumulated a handsome independence. He was frequently solicited to accept civic honors, but always preferred to be only and altogether an humble servant of Christ in "the word of the truth of the Gospel."

SHALER GRANBY HILLYER.



Dr. SHALER GRANBY HILLYER is one of the most highly respected among Georgia Baptist ministers. Having just completed his threescore and ten, he is yet in the full possession of all his bodily capacities, with a mind vigorous, highly cultivated and possessing all the power of full maturity, with none of the weaknesses of age. He is a man of varied accomplishments—learned, eloquent, a most able sermonizer and preacher, and an excellent writer. As a theologian, he has no superior; as a logician, he is clear and pointed; as a scholar, he is versed in the whole circle of sciences. In character, he is humble, amiable and possessed of a manly simplicity and a wise caution. All who know him love and respect him because of his sterling qualities of head and heart, because of his unaffected piety, and because of his long years of faithful service to the denomi-

ination and the cause of religion. He was born on the 20th of June, 1809, at Poplar Grove, the residence of his parents, on Broad river, in Wilkes county, Georgia. His father was a native of Connecticut, who came to Georgia about the year 1798. His mother was a daughter of John Freeman, one of five brothers who were soldiers in the Revolutionary war. At the close of the war John Freeman settled on his own land, upon Broad river, where he made a fortune, and where his only daughter, the mother of Dr. Hillyer, was born. She was married in 1803, and when her father died, in 1806, went with her husband to reside at the old homestead on Broad river, with her widowed mother. There the first eleven years of Dr. Hillyer's life were spent, much the same in character and incident as the life of every Southern boy, in his country home. His father died insolvent, on the 22d of March, 1820,, leaving his wife and children in poverty. His grand-mother, however, was possessed of property, and assumed the care and support of the family.

They all moved to the neighborhood of Athens in the year 1821, that the children might have access to good schools, and thus the boys were enabled to ob-

tain a collegiate education. Graduating in the summer of 1829, when twenty years of age, Dr. S. G. Hillyer went to reside in Florida, then a Territory, and engaged in teaching, as tutor in the family of Colonel Robert Gamble, a wealthy planter who had moved from Virginia. The position was a very agreeable one, and lasted for a year, during which he made considerable progress in reading law. He returned to Athens near the end of 1830, and continued the study of law in the office of his brother, Junius Hillyer. At the August term of the Clarke Superior Court, in 1831, he was admitted to the bar, a few months after he had, upon a profession of faith, been baptized by Rev. James Shannon, and received into the fellowship of the church at Athens. It became expedient for him once more to engage in teaching, and he accepted a flattering offer of a school in Liberty county, entering on his duties in January, 1832. During that year his mind became exercised on the subject of the ministry, and the conclusion was reached that duty called him to preach the Gospel. This involved the solution of another important question. By what occupation was he to support himself while preaching? For, in those days, the idea of a preacher's being supported by the churches was scarcely entertained; and there were very few Baptist preachers who were not engaged in secular pursuits. He decided that teaching, the occupation most accessible to him, was also most compatible with the duties of a minister. Hence, he became a teacher and a preacher, and so has remained ever since, filling a useful and honorable sphere, and winning his way to distinction.

At the close of 1832 he returned to Athens, and, while engaged in teaching, preached in destitute neighborhoods in the surrounding country, the church having approved of this exercise of his gifts in public. He thus continued teaching and preaching, mostly in country churches, until 1835, when he was called to ordination by the church at Cabin Creek, Jackson county, which event took place in August of that year. The previous year, 1834, he had been elected Tutor of Languages in the State University, a position he held one year only, resigning to become Principal of the Male Academy, to which he was appointed by its trustees. This office he occupied until August, 1837. At that time he was, also, pastor of the Baptist church at Athens, having been elected to fill the vacancy caused by the removal of Prof. Shannon from Athens.

His first marriage occurred December 1st, 1836, when he was united in matrimony to Miss Elizabeth J. Thompson, in Sunbury, with whom he lived most happily for nearly nine years.

With the close of 1837 the labors of Mr. Hillyer as a teacher and preacher in Athens ended, for he became pastor of the church in Milledgeville in 1838, which connection continued for six years.

During four and a half years of that time he was Principal of the Scottsboro Female College, residing at Scottsboro; and, for two years was pastor of the church at Macon, visiting that city one Sunday in each month. In the fall of 1844 he was elected Principal of the Female School at Penfield, and moved to that place, but retained the position one session only, for he lost his wife in May of the next year, and his health became so impaired that he resigned the school and devoted several months to travel, as a necessity for the restoration of his health. That summer he was elected Professor of Rhetoric, by the Trustees of Mercer University, and Dr. N. M. Crawford was elected Professor of Theology, with the understanding, however, that they were not to enter into service until the financial condition of the College had improved. The following year, 1846, brought restoration of health and Dr. Hillyer served the churches at Madison and Athens, giving half his time to each. In that year, also, he married Miss Elizabeth T. Dagg, his second wife, a lady to whom he was indebted for twenty-three years of happiness.

He entered upon his duties as Professor of Rhetoric, in Mercer University, in 1847, and held the position with great credit to himself, and to the marked advantage of the students and University, until 1856, when he accepted a call to the church at Rome, Georgia. In the neighborhood of that city he dwelt until August, 1859, when, at the invitation of the trustees, he returned to Mercer, to occupy the chair of Professor of Theology. There he remained congenially oc-

cupied, useful and highly respected, and eminently fitted for the duties of his position, until the war suspended the exercises of the college in 1862. He then returned to his home in Floyd county, but was compelled by the advancing columns of "our friends—the enemy," to take refuge in southwestern Georgia. After the war he took up his residence in Forsyth, Georgia, where he still resides, pastor of the church there, and a Professor in the Monroe Female College, an institution of high repute. For four years of this time, from October, 1874, to October, 1878, he was a popular, able, conscientious, yet progressive editorial contributor to *THE CHRISTIAN INDEX*.

On the 31st of January, 1870, he lost his second wife, and fifteen months afterwards married the widow of William Lawton, of South Carolina, and the daughter of Rev. Samuel Furman, D.D. She is a woman whose amiability, loving heart, clear intelligence and gentle activity are well calculated to cheer his remaining years. Seldom is it that one man is blessed with three such loving wives, and with such a large amount of "domestic bliss" as has been accorded to Dr. Hillyer.

In all the churches of which he has had charge, Dr. Hillyer has had the satisfaction of baptizing many people, among whom were many of his own pupils. Wherever he has gone, the savor of a good name, of earnest piety and zeal, and of Christian-like conduct, has attended him; he has always been loved and respected by those who knew him, without possessing that personal magnetism which excites ardent admiration. In social life he is ever agreeable and approachable, and, under none of the various circumstances of his life, has there been cause for censure or disapproval in his course of conduct. His has been a useful and well-spent life, free from vanity and egotism, in which he has served his generation with marked ability, earning and deserving the approbation of all good men.

ROBERT JASPER HOGUE.



A man of true piety in his every act of daily life, modest, and of a demeanor seemingly dignified to an unapproachable coldness, yet, on acquaintance, full of harmless pleasantries, affectionate toward his family, easy in conversation, and devoted to his ministerial work—such is the pen-portrait of the Baptist missionary to the Choctaw Indians, Elder ROBERT JASPER HOGUE. Second son of Jeter Anson and Martha Hogue, he was born at the house of his maternal grandfather, Moses Grier, Greene county, Georgia, March 8th, 1820. When he was about ten years of age, his mother made a profession of religion, and joined a Baptist church. His father became a Baptist a few years

afterwards; but while, as yet, his parents were not professors of religion, their family government was strictly moral, and their children were taught to keep the Sabbath with due sacredness. As a boy he was sprightly and full of fun, but in the presence of grown people he was quiet and diffident, and to the aged always respectful. His parents being poor, his early opportunities for an education were quite limited. When he was eighteen years of age he was converted and joined the Baptist church at LaGrange, in the fall of 1838, while Rev. Humphrey Posey was pastor, and was baptized by Rev. Otis Smith. After receiving the ordinance of baptism, he continued to live a retired but devoted Christian life.

On the 12th of October, 1843, he was married to Clarissa Jenkins, second daughter of Royal and Sarah Jenkins, of Sumter county, Georgia. In November, 1847, he was licensed to preach by the church at Mount Olive, Sumter county, where

he had held his membership for three or four years. In October, 1850, at the request of that church, he was fully set apart to the gospel ministry, by a presbytery composed of Francis F. Seig, I. B. Deavours, and John U. Fletcher. He was at once called to the pastorate of Mount Olive and Bethany churches. During the following years he served as pastor, at different times, Mount Olive, Bethany, Corinth and Ebenezer churches, in Sumter county; Starkville and Antioch, in Lee county, and Hephzibah church, in Dooly county. He served Starkville church four consecutive years, and towards the close of the year 1857 resigned the charge of that church and of Antioch, where he had been preaching two Sabbaths in each month during the year, and also the charge of Hephzibah, preparatory to entering on a mission to the Choctaw Indians, in the Indian Territory, under appointment of the Domestic and Indian Mission Board of the Southern Baptist Convention.

At a meeting of the Bethel Association, held at Friendship church, Sumter county, in November, 1857, on the suggestion of Rev. J. O. Screven, then agent for the Board, the Bethel Association adopted brother Hogue as their missionary, and pledged themselves for his support at a salary of six hundred dollars annually; and on the 22d of February, 1858, he, with his family, bade adieu to kindred and friends and native State, for his new and chosen field of labor among the Indians. He arrived in safety after a tedious and protracted journey, and the Bethel Association continued faithfully and promptly to sustain him, until communication between the east and the west was interrupted by the civil war.

Cut off from all support by his friends; among a people on whom the rays of civilization had not fairly broken, who had not been taught to give, and who had but little in store to meet their own necessities, with a truly Christian spirit, he did not falter or shrink from his work, but performed all the practicable duties of his mission, both among citizens and soldiers. The way being open once more by the restoration of peace to the country, the Bethel Association in 1867 nobly resumed its Indian Mission work, evincing their earnestness and liberality by a large increase of brother Hogue's salary. In 1870, however, on account of the impoverished condition of the country, and the hard struggle on every hand for a living, the Bethel Association decided to call in their missionary—one reason being his ill-health. At that time brother Hogue was in Georgia on a visit, and to improve his health. Notwithstanding the action of the Association in withdrawing its support, he returned to his mission-field, where he decided to remain, and to trust in Him who clothes the lilies and notes the sparrow's fall. Since that date, and up to the present time, he has continued to do what he could as a missionary, and has often been much encouraged in his work. The friends of the Bethel Association have contributed something every year to his support, and, true to his promise, God has taken care of him.

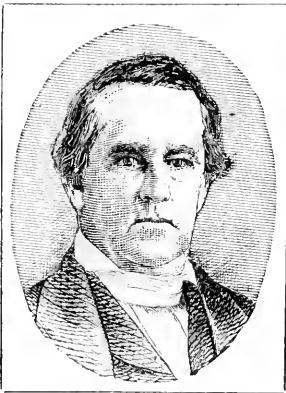
Before entering on his Indian mission he had the confidence of all his brethren and acquaintances, and was an acceptable preacher. As much or more may be said of him now in his present wide field. He has organized many churches, and, for Indian churches, they have been well instructed, and their discipline will compare favorably with those of the States. The style which is natural to him, and which he employs in preaching, is more of the didactic than of the hortatory, and is certainly that which will accomplish the most good among the Indian people. Much might be said of brother Hogue's private life in connection with his missionary work, for he has been influential in doing great good by his example as well as by his preaching.

His Christian deportment is such that all classes of society honor and respect him, and while he adheres strictly to Baptist tenets, professors of other denominations claim his services, and minister to his wants as freely as those of his own. There is one part of brother Hogue's history which has never, perhaps, been made known to the Baptist people of Georgia, and which needs to be explained, that he may have their full appreciation and sympathy. It embraces the whole period of his missionary life, and has reference to the churches he has organized, and to the people composing their membership. It may be said that these churches have nearly all been ephemeral in their character. The customs of the country, alone, can explain what is meant. The Choctaw country is quite

a large reservation, embracing, under its present system of government, sixteen large counties, with a population estimated at about twenty thousand people. Prior to the advent of a railroad (1872) the business of the country shifted from place to place, just as circumstances favored, and it was not infrequent to see a pretty little village spring up at a certain point, and prosper until some other point presented attractions, when, one by one, the inhabitants would seek new homes, until the greater number were gone.

Again, much of the farming of the country is done by white labor from the States, and the consequences are, that these renters are changed every year, and the various communities have new citizens as frequently. These explanations will be illustrated by an instance. In 1871 brother Hogue organized Ebenezer church with six members, at Boggy Depot, a little village in the western portion of the Nation. The membership grew with the town, and the roll contained forty-two or more names, embracing some of the principal citizens of the country; and brother Hogue was called to the pastorate, with the promise of a small salary. At this time a railroad was in process of building from north to south, through the Territory. Towns began to spring up on its line, and town-living people began to move to them for permanent homes, and, by the fall of 1875, brother Hogue found himself with a church consisting of six members, all told, his own family making four of the number. This is only one instance of several disappointments, where he has had a full church which he had thought might be permanent, and afford him a continuous pastorate outside of his mission to the highways and byways, a mission at no time abandoned by him. None of these churches, however, have given up their organization, but in some instances the membership is very small, while in others, under a more permanent state of the country, the membership is again on the increase. As discouraging as this might seem to some, and as it has sometimes seemed to him, yet he has the satisfaction of knowing that it has been the means of scattering the fruits of his labor over the broad area of the Indian Territory.

ADAM TUNNO HOLMES.



James Holmes, a prominent and wealthy citizen of Liberty county, Georgia, and his godly wife, whose maiden name was Kell, reared a family of five children—two daughters, who were polished, intellectual women, and three sons—each of whom attained to some distinction, Dr. James Holmes, of Darien, Captain Isaac Holmes, of Macon, who died in Mexico, and the subject of this sketch, Rev. ADAM TUNNO HOLMES, D. D.

Adam was born at Sunbury, Liberty county, about the year 1803, and enjoyed the highest facilities for education, studying for a season at Yale College, Connecticut. He was converted in, perhaps, his twentieth year, during the great revival on the Georgia and South Carolina coast, and was baptized by Rev. C. O. Screven, at Sunbury, in November, 1822. After several years

of active Christian service, in which by public prayer and exhortation he manifested gifts of no mean order, he fell away from his profession of discipleship. But this was only for a time; and shortly subsequent to his return to the fold of Christ, he entered on a faithful ministry of forty years or more. His labors, marked by a respectable scholarship, and force and fluency of speech, as well as

by a graceful style and an earnest spirit, secured a wide and warm appreciation; as one token of which we may mention the fact that Mercer University, in 1859, conferred on him the honorary degree of D.D.

Not long after his ordination he removed from the sea-coast to Forsyth, Monroe county, where, for a time, he did effective work as an educator. As to his career from the date of his departure from Forsyth, we avail ourselves of the sketch written by Rev. H. C. Hornady, and published in *THE CHRISTIAN INDEX*, soon after his death at Atlanta, September, 29, 1870.

"For a number of years, Rev. A. T. Holmes, D.D., was located in the city of Macon, and did much to establish the Baptist cause there. He divided his time between the pulpit and the school-room, and there are many still living who gratefully acknowledge the benefit of his labors both as teacher and preacher. The acquaintance formed with him by the writer took its rise under the following circumstances:

"On the fourth of July, 1839, the writer, then a boy, was present at Pine Level Academy, at the time under the superintendence of Rev. Peter McIntyre, when and where he heard, for the first time, a public address from Rev. Adam Tunno Holmes. He was then in the full vigor of his mature manhood, and presented a personal appearance equalled by few and surpassed by none of his compeers. The address was on the 'Temperance Reformation,' and it was so replete with matured and vigorous thought, that it was subsequently published by request of the large and intelligent audience then present. A little previous, the subject of this notice had been married to Mrs. Nelson, a lady of fine culture, from the State of South Carolina. She was a member of the Hampton family, than whom none have a brighter record in that once proud State; but as she still survives further mention in this connection may not be entirely appropriate.

"It was about this period that brother Holmes was called to the pastoral care of two of the most important churches in Houston county, viz: Perry and Hayneville, which he served with characteristic ability until 1851, when he was elected to the presidency of the Baptist Female College at Cuthbert, to which place he removed and entered on a new career of usefulness.

"During the autumn of 1843, while the writer was a student in the Academy at Hayneville, the Rehoboth Association held its session with the Baptist church at that place, and as there was an unusual amount of religious interest manifested by the people, the meeting was protracted for a number of days. In attendance on the Association were C. D. Mallary, C. F. Sturgis, J. R. Kendrick, Jacob King and Hiram Powell. On Monday Rev. J. H. Campbell reached the place from Richland, in Twiggs county, where he had just closed a revival meeting of great interest. The writer was then in his minority, and went to the meeting with mingled feelings of curiosity and of respect for the talented preacher, and on reaching the place found the church filled with a congregation which appeared unusually serious and attentive. The text of Mr. Campbell was taken in I. Peter, iv. 18: 'And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?' During the delivery of the sermon many poor sinners were 'cut to the heart,' and it was there, while under deep conviction for sin, that the writer was brought into intimate relations with Rev. A. T. Holmes, in whom he found a spiritual adviser every way qualified to guide his untutored mind to Christ, the friend of sinners; and if it is given to the departed to know what is occurring on earth, then the spirit of our departed brother understands what are the feelings of his humble biographer, and can appreciate the gratitude of one who now trusts for salvation in the merits of Jesus Christ alone.

"The writer was baptized by brother Holmes, and for five years enjoyed his pastoral labors and spiritual counsels; and when he was ordained to the Gospel ministry, this beloved brother was present and preached the sermon on that occasion. An acquaintance was thus formed that ripened into a close and cordial friendship, which, by the grace of God, continued unbroken until the sacred tie was severed by the icy hand of death. For these and similar reasons he urged, as his dying request, that his religious pupil should write the words of affectionate remembrance which might enshrine his name, as it meets the tearful eyes of his fellow-laborers who still linger on these mortal shores; or as it is handed down, a priceless legacy, to coming generations.

“ He was an honest man, and whatever weakness of our common nature he may have betrayed in other directions, no temptation was sufficient to draw him from the path of rectitude and moral integrity. He was possessed of a high degree of courage, both moral and physical, and was never, therefore, in ‘the fear of man, which bringeth a snare;’ nor was he ever found employing the arts of dissimulation in order to hide his defects, or to escape the responsibility of a position. His bold, fearless and candid nature qualified him, in an eminent degree, to set forth and defend the doctrines and practices which have always been distinguishing features of our denomination; and he never appeared to better advantage than when, surrounded by those who held different views, he showed from the Scriptures the firm foundations upon which rested his faith and that of his brethren. Upon what are usually called the doctrines of grace, his teaching was remarkably clear and forcible; and never, perhaps, since the days of Andrew Fuller, have the churches of any pastor been better instructed in the Calvinistic view of theology than those which were blessed with the labors of our brother whom these pages commemorate. His members, for solid piety and active usefulness, had no superiors. They were men ‘full of the Holy Ghost and faith,’—men always ready to do good. To the labors of brother Holmes they doubtless owed much for their symmetrical and well sustained characters as Christian gentlemen.

“ He was a man of a high order of intellect, and as he had enjoyed the advantages for mental cultivation, few men were better qualified for the arduous and responsible duties of the public ministry; and the Baptists of southwestern Georgia are largely indebted to him, under God, for their present influence and power in the vineyard of the Lord. While at Cuthbert, he was elected president of Central Institute, located at Lynchburg, in the State of Alabama, which position he accepted, but retained it only a short time. While at Lynchburg, he had something like a paralytic stroke, and it was deemed advisable by his physicians for him to relinquish his position and rest from active labors for a time, hoping thereby to restore his shattered health. Soon after his recovery from this attack, he was called to the pastorate of the First Baptist church in Atlanta, which relation he sustained for two or three years, loved and honored by a large and appreciative flock. In consequence of some disagreement which arose between him and a portion of the members, he resigned his charge and retired to the town of Decatur and labored for the churches in the country around, until compelled by ill health to relinquish the care of churches altogether. Returning to the city of Atlanta, his health began to improve so that he was able to resume the active duties of the ministry, and for a time alternated with Dr. Shaver in supplying the pulpit of the Baptist church in Newnan. But the seeds of decay were sown in his system, and again, in consequence of declining health, he was compelled to leave his post and learn to *suffer* his Master’s will as well as to perform it.

“ During his last illness, the writer had several interviews with him, in which he expressed his unwavering trust in that Saviour whom he had preached to others, and he looked to the termination of his earthly career with a calm and cheerful spirit, which showed that when the summons should come, he would be ready ‘to wrap the drapery of his couch about him and lie down to pleasant slumbers.’ In his last hours, though suffering from difficulty of breathing, he found Jesus increasingly precious; and he who had been a fellow-laborer with Jacob King, Hiram Powell, C. A. Tharp, C. D. Mallary, John E. Dawson and James O. Screven, has gone to join them in ‘that land which has no storm;’ and joyful, indeed, must be the meeting and communion of kindred spirits at the blessed Saviour’s feet!

“ He is gone—the able minister, the fast friend, the affectionate husband, the indulgent father—and when these lines are read, there will be many tearful eyes, for some who once enjoyed his pious labors, or were his co-workers in the Lord’s vineyard, and still linger on these mortal shores, will receive their first information that ‘another great man in Israel has fallen,’ from this offering of affection and friendship.”

WILEY T. HOLMES.

Rev. WILEY T. HOLMES was born in Wilkes county, Georgia, August 31st, 1814. At the early age of thirteen he experienced converting grace, and, offering himself to the Ebenezer Baptist church, in the same county, then supplied by Rev. Enoch Calloway, was received and baptized. In 1831, he was married to Miss Elizabeth Hunt.

From the time of his conversion he became an active Christian worker, always faithfully discharging any duty devolving on him, for the family, the community, and the church. He was a man of exemplary piety, and unimpeachable character. His education was deficient; and this, with his natural timidity, caused him to suppress his early impressions of duty as to preaching the Gospel of Christ. But in 1851, he began occasionally to exercise in public. In 1856, he was called to ordination by the Mill Creek church, when, by invitation, Revs. R. Gunn, Juriah Harris, and others met with the church and performed that service. Soon after his ordination he settled in Jefferson county, Georgia, where he soon had his time fully employed in ministerial labor, supplying churches and doing missionary work among the destitute. He was instrumental in constituting churches, developing their spiritual growth, and leading many to lay hold on eternal life. He was devoted to his Master's work, allowing neither heat nor cold, nor any other cause, save a providential one, to prevent him from filling his appointments.

Thus he continued actively engaged until near the close of his life, when failing health confined him at home. He was a man of fine spirit, tender and affectionate disposition, and benevolent heart, beloved by his brethren. His afflictions of body were severe; but he bore them with meekness and uncomplaining patience, until October 23d, 1876, in Washington county, Georgia, he died, as he had lived, full of hope that he would be, through "the Beloved," welcomed into mansions of glory.

"He died as he lived—a Christian."

THOMAS HOLLIS.

Rev. THOMAS HOLLIS was born in Fairfield, South Carolina, September 10th, 1815. His parents made no profession of Christian faith, and hence his early religious training was defective. Nor were his opportunities for mental culture greatly better, as he had only the educational advantages of the common country school, and had these only for a short time. In 1832, he was hopefully converted, but did not unite with the church until 1849. He and his devoted wife were then baptized, on the same day by Rev. H. H. Ware, at Shady Grove church, Alabama. At this church he was ordained to the ministry, and was at once called into active service. He has since served sixteen churches in Georgia and Alabama, preaching to some of them more than thirteen years. His labors have been crowned with success as a pastor, and weak churches have been built up. He has been remarkable for punctuality in filling his appointments; for, though his circumstances were humble, and he received but little compensation from his churches, compelling him to labor on a farm for the support of his family, when the time has come to go, he has gone, leaving his crops and his household in the hands of Him who careth for his



people. From the first, he and his wife have been co-workers in the Lord's vineyard; and of their ten children, the six now living are members of the same church with them. Well received as a Christian and a minister, he exerts, every way, a good influence. Though modest and retiring, he is frank and candid when it is necessary to give his views on questions of importance. His points are usually well taken—stated with clearness and sustained with force.

He is tall and erect, about six feet high, in fine health, with years of useful labor in him yet. In his earlier manhood, he filled responsible official positions, both in the civil and military departments of public life.

HENRY HOLCOMBE.



One of the grandest men in character, intellect, eloquence and varied natural powers heightened by education and culture, who ever exerted an influence on the destinies of the Baptist denomination in the State of Georgia, was Dr. HENRY HOLCOMBE. In person, he was six feet and two inches high, and, without being corpulent, weighed three hundred pounds. Reared in turbulent, revolutionary times, his early education was imperfect, but, from the time when he was converted and entered the ministry, at twenty-two years of age, until the day of his death, at sixty-two, he devoted himself with ceaseless assiduity to books, and, being blessed with a vigorous constitution, and with most unusual powers of acquisition, he became, in a few

years, a man of high attainments. He had great personal magnetism. His bearing was dignified, his manners polished and graceful, and his presence commanding. He was a great reasoner, mighty in the Scriptures, a sound Baptist and a natural orator of the highest type. In its softer tones his voice was gentle and persuasive; when elevated it was full of power and majesty. When wooing the sinner to penitence and to acquiescent faith in the Redeemer, it was tender and touching, and full of melting pathos; but when aroused to indignation, its lion-like power was terrible. Endowed with these remarkable gifts, it is not surprising that wherever he went his presence was felt as that of a great power.

In some of the greatest reforms and most benevolent enterprises of our State he took a leading part, and was virtually the originator of some of our most prominent existing institutions.

1. He was practically the father of the Georgia penitentiary system. Shocked by the execution of a man named Rice for the comparatively small crime of stealing a gun, he was the first to urge in our State a milder system of punishment. This he did in a memorial to the Legislature, in September, 1802: following up this effort with great zeal and pertinacity, the result was that the penitentiary system was adopted instead of the bloody code of earlier days.

2. He was the founder of the Savannah Female Orphan Asylum. Touched by the forlorn condition of some wretched little orphan girls whom he discovered, in the city of Savannah, he founded the Savannah Female Orphan Asylum in November, 1801, an institution which still exists, and which has been the means of incalculable benefit to poor and destitute female orphans. The first meeting of those who took part in its organization was held at his suggestion, and convened in his parlor; and there the constitution, drafted by himself, was adopted, under which the first Board of Directors was elected, on the 17th of the following December, at a meeting in the Presbyterian church, of which he was pastor. It was composed of fourteen ladies, among whom was Mrs. Frances Holcombe, the Doctor's wife.

3. He was one of the originators of a plan for combination of religious effort on the part of the Baptists of Georgia—a plan from which doubtless the present Baptist Convention of the State is the outcome.

At a conference of Baptist ministers held at Powelton, in April, 1802, (in accordance with a resolution of a preceding one, held at the same place in May, 1801,) on motion of Dr. Holcombe, a committee was appointed to concert a plan to promote union among Christians, composed of Joseph Baker, Jesse Mercer and Henry Holcombe. The next day, Saturday, May 1, 1802, the committee reported that the number and situation of the Baptists in the State require a stricter and more intimate union "*among themselves*," in order most effectually to concentrate their powers; and the Associations were recommended to elect three members each, to compose a General Committee of the Georgia Baptists, to meet annually, for the purpose of strengthening and contracting the bonds of a general union. The conference unanimously concurred in the report, and the committee was organized in 1803, under the name of "The General Committee of the Georgia Baptists," and was, in reality, a missionary society, existing for several years, and, doubtless, was also the germ of the "Baptist State Convention," organized at Powelton in 1822. The following are the names of the ministers who united in the conference of 1802: Henry Holcombe, D. D., Jesse Mercer, Joseph Baker, Joel Willice, George Granbury, John Ross, Henry Hand, Edmond Talbott, Francis Ross, John Robertson, John Harvey, Adam Jones, Benjamin Thompson, Miller Bledsoe, William Lord, William Maddox and Benjamin Maddox, all from different Baptist Associations. John Harvey was elected Moderator.

4. He was the founder of Mount Enon Academy, and was the first to urge the establishment of an institution of learning by our denomination. The idea was his own; he had but little sympathy, and met with poor encouragement; nevertheless, he pressed the matter with immense power, and finally succeeded in establishing an academy at a place in Richmond county which he called Mount Enon. In 1805 application was made to the Legislature for a charter for the institution, but for some reason the charter was not granted. The intention of the founder was to establish an institution of high grade for literary and theological education, of which the academy was to be merely the beginning. The academy flourished under his fostering care until he left the State in 1811, when it immediately began to decline, and soon came to an end. Even after it was established and on a good foundation, the Baptists of the State were too lacking in public spirit, and too regardless of the value of education, to keep it up. Indeed, in those early days a very large proportion of the Baptists of Georgia entertained a prejudice against education, and took no interest in institutions of learning, except to oppose them. So long as Dr. Holcombe remained, his great personal influence with all classes, from highest to lowest, overcame, to some extent, this prejudice, but as soon as he left the cause failed. However, there were some who caught from him the spirit of progress and improvement, and this continued

to diffuse itself until desire began to be publicly expressed to establish another institution, as the successor of Mount Enon Academy. Josiah Penfield, of Savannah, one of Dr. Holcombe's former deacons in the church at that place, and who had been baptized by him, proposed to give \$2,500 towards the founding of such an institution, provided that the rest of the denomination would raise an equal amount. His condition was promptly met, and Mercer University, in a place called Penfield in honor of the good deacon, was the result. Mount Enon Academy was the first institution of learning established by Baptists in the Southern States, and one of the first in the United States.

5. The first Baptist periodical, and certainly one of the first religious periodicals ever published in the United States, was published by Dr. Holcombe, in Savannah, in 1802. There was not enough literary spirit in the people to sustain it, and its career was closed in two years. It was called "*The Analytical Repository*." Two or three copies only of the first volume are now known to be in existence; one of these is in possession of the editor's grandson, Dr. Henry Holcombe Tucker, of Atlanta, Georgia.

The facts adduced suffice to show that Dr. Holcombe was a man of originating mind, of enterprising and practical nature, and far in advance of his times. If he were with us now, he would still be a leader; the great men of one generation would be the great men of any other, if they were born in it.

Dr. Holcombe was born in Prince Edward county, Virginia, September 22d, 1762. His mother's name was Elizabeth Buzbee. His father, Grimes Holcombe, and his grandfather, John Holcombe, both born in Virginia, were descended from an old English family, the earliest ancestor of which, Walter de Holcombe, came from Normandy and settled in Devonshire, England, shortly after the Conquest, nearly 800 years ago.

Mr. Grimes Holcombe moved from Virginia to South Carolina, when his son Henry, the subject of this sketch, was but a boy, and where, before attaining his majority, he entered the Revolutionary army and rose to the rank of Captain, and was hopefully converted when in command of his company, at the age of twenty-two. He began at once to proclaim the unsearchable riches of Christ, making his first religious address on horseback, at the head of his command. On the 11th of September, 1785, he was ordained, and soon became a distinguished preacher and met with extraordinary success in his work. Among his converts were his wife and an only brother of hers, and their mother; and by him his own father, Grimes Holcombe, was converted from Pedit-baptist views. All these he had the pleasure of baptizing.

He was a member of the South Carolina State Convention, which met at Charleston, in 1790, and approved the Constitution of the United States; and afterwards was the pastor of the Euhaw church, though residing at Beaufort, until 1799, when he was invited to Savannah, Georgia, as a supply to what is now known as the Independent Presbyterian church of that city. The few Baptists in Savannah had erected a house of worship, which was rented by the Presbyterians, whose church edifice had been destroyed by fire; and, for two years, Dr. Holcombe preached to the pew-holders of the building, at a salary of \$2,000, which was then considered enormous. On the 26th of November, 1800, Dr. Holcombe and his wife, and ten others, were constituted into a Baptist church, Rev. Alexander Scott and Rev. John Goldwire assisting in the constitution, the latter preaching from the words, "Ye are God's building." Among the members was the relict of Lieutenant-Governor Jones, Mrs. Mary Jones, who had been baptized by Dr. Holcombe on the 11th of September, previous, the very first white person ever baptized in the city of Savannah.

To Dr. Holcombe the church extended a call to the pastoral office, January 25th, 1802, which he accepted on the 24th of March following the membership having increased to sixty. The Presbyterians withdrew from the house in July, and the Baptists formally took possession of their building, August 7th, 1802, and for the eight succeeding years, under the faithful ministrations and powerful preaching of Dr. Holcombe, increased greatly, and became a strong, healthy, liberal and benevolent church, embracing in its membership many persons of distinction, including Joseph Clay, Federal Judge of the District Court of Georgia, whom Dr. Holcombe baptized.

Towards the last of 1811, he received a call from the First Baptist church in Philadelphia, which he accepted, beginning his pastorate there January 1st, 1812, and continuing it until his death in May, 1824. Previously he had received a call to the First Baptist church, in Boston, Massachusetts, which he declined; but, on his recommendation, the same church extended a call to Rev. Joseph Clay, or Judge Clay, as he was always called in Georgia, who accepted the call and died, while pastor, in Boston.

The degree of A. M., at that time quite a distinction, was conferred on Henry Holcombe in early life, by Columbia College, South Carolina, and the degree of Doctor of Divinity, which meant much more then than it does now, was conferred on him by Brown University, Rhode Island, in 1810. He expired on the 22d of May, 1824, after a week's illness, and although the Baptists in Philadelphia were comparatively "a feeble folk" at the time of his death, yet at his funeral the whole city did honor to his memory; it is said that the concourse of people in attendance was, for numbers, such as was never before seen in Philadelphia.

Dr. Holcombe was a man of sympathetic nature and very tender feelings. He was, indeed, a "son of consolation" to the poor, and to the widows and orphans, many of whom, a whole generation after his death, have been heard to speak, with tears in their eyes, of his gentle ministrations. He condescended to men of low estate, was a friend to the friendless and outcast, and would take to his home and to his bosom those who were spurned by society. Among many instances of this kind, one may be mentioned. On the very day when a man was put to death upon the gallows in Savannah, his children were gathered together in Dr. Holcombe's house—the abode of sympathy and love—where they were cared for, cherished, comforted and counselled with more than fatherly tenderness.

Besides these almost womanly qualities, there was another side to Dr. Holcombe's character. He was a bold, brave man, and, when occasion required, immovably stern; he was imperial, if not imperious, in his bearing at times, and these qualities in a man of herculean physique, and of immense intellectual and moral momentum, inspired awe, and even fear, in many. These seemingly conflicting elements were well appreciated by all, for those who had occasion to fear him, did fear him, while those who needed his kind offices or his sympathies approached him as confidently as a dutiful child would approach an affectionate father. There was a certain man with whom Dr. Holcombe was brought into violent collision, and strong parties with bitter feelings were formed on both sides. The man was finally cast into prison for crime against the State, and while thus immured, feeling the need of counsel from a pure and holy man, he sent, not for those who had aided him in his war on Dr. Holcombe, but for Dr. Holcombe himself; and the man of God visited the culprit in his cell, comforted him and prayed with him.

Dr. Holcombe was a man of warm impulses, liberal to a fault, and lavishing his means in charity with an almost reckless generosity. He died calmly in the complete possession, to the last, of all his mental faculties, and fully aware of his approaching end. As long as he could articulate he spoke of the triumphs of faith, employing such expressions as, "I am in good hands," "It is all for the good of my soul," "O, the prospects of faith!" "O, the sublime attainments of faith!" And when, after he had become speechless, some one said to him, in substance, "If your hold is still strong on Christ, raise your hand," he immediately raised his hand, and then sank in the slumber of death.

Dr. H. H. Tucker, of Atlanta, already named, and Hon. A. O. Bacon, Speaker of the present House of Representatives of Georgia, are among his descendants.

ENOCH M. HOOTEN.



Rev. ENOCH M. HOOTEN is the son of James Hooten, a Virginian by birth, and Savannah Kidd, a native of North Carolina. His father was a man of more than ordinary native intellect, powerful will, untiring industry, but of limited education. His mother was a woman of remarkable piety and decision of character.

The parents were strict Presbyterians, and the son was brought up in that faith. At fourteen years of age he was enabled to claim a personal hope in Jesus, and united with the Presbyterians, leading, ever afterwards, a consistent Christian life.

His father was a farmer by profession, and reared his son to follow a farmer's life, until he reached the age of sixteen, having been able to afford him but one year's schooling. At sixteen, the son, in consideration of his

personal freedom, voluntarily relinquished all interest in his father's estate, and, deeply impressed with the necessity of an education for himself, made that the predominating aim of his life.

Against difficulties and obstacles, apparently insurmountable, he battled, until he had acquired what may be denominated a fair education and had become a man of varied and extensive reading. For the educational training of one year he was indebted to the liberality of his Presbyterian friends.

At the age of seventeen he felt it to be his duty to preach, and in the fall of 1855, he was received as a candidate for the ministry by the Flint River Presbytery, at Newnan, Georgia. At that time he deemed affusion only to be Scriptural baptism, and was surprised to hear the Presbytery then in session decide that it was unnecessary to sprinkle a Baptist lady converted to Presbyterianism, even though she desired it, because in being immersed by a Baptist, she had already received Scriptural baptism. But what he considered most remarkable and inconsistent was, that this position was maintained by the very Presbyterian minister who had converted the lady, by convincing her that Presbyterian views in regard to sprinkling, were correct, and Baptist views, in regard to immersion, wrong. He reasoned that if the Baptists are wrong and the Presbyterians right, the lady ought to have been sprinkled; but, if immersion is Scriptural and valid baptism, as the Presbytery decided, logically, sprinkling is not baptism. He resolved to investigate the subject of baptism for himself, and this he at once commenced to do. The conclusion at which he arrived was in accordance with the views of Baptists, and he therefore decided that a man with such convictions should not become a Presbyterian minister, which idea was thenceforth entirely abandoned by him. His sentiments, proclivities and educational bias; his prejudices against the Baptists; his pronounced views in opposition to restricted communion; and his conclusion that baptism in itself was not essential to salvation, all combined to retain him within the pale of the Presbyterian denomination, and such he remained for fourteen years, living a consistent Christian life, in the eyes of the world, and earnestly seeking the best earthly boon—a good education.

The war came on, and he joined the ranks of his country's defenders, and fought unscathed amid storms of shot and shell, until smitten down at the battle of Fredericksburg. While lying in the hospital at that city, helpless and dangerously wounded, light came to him in answer to prayer, and he was enabled to discern the path of duty. The true Scriptural relations between faith and

baptism, between baptism and church membership, and between church membership and communion were clearly discerned, together with his own personal duty, as a Christian, to preach the everlasting Gospel, and he promised obedience to the Lord, should he ever be permitted to reach home again. This occurred in 1863. The Lord brought him back to Georgia, although for many months he was confined to his bed and was entirely helpless, on account of his wound, and even when he was baptized by Rev. W. G. McMichael, on the 17th of September, 1865, he was compelled to use crutches. His first sermon was preached on the fourth Sunday in the following November, and, about one year afterwards, namely, on the 17th of November, 1866, he was ordained to the full work of the Gospel ministry. The presbytery consisted of Revs. W. G. McMichael, John Goodman and J. G. Kimball.

For the last fourteen years he has been faithfully serving various churches in Monroe, Spalding, Meriwether and Pike counties, within a radius of fifty miles, for periods ranging from two to eight years, having, during those fourteen years, baptized over six hundred persons and constituted two new churches. All the while, too, he has been suffering from injuries received in battle, and he has been known to walk six miles with a crutch and stick rather than miss an appointment. His labors have been eminently arduous, and self-denying. As a preacher, he is very clear and forcible, and while always a free and graceful speaker, he not unfrequently grows eloquent in his delivery. His discourses are didactic in style, appealing more to the reason and judgment than to the fancy, feelings or sympathies: consequently his sermons are usually doctrinal; yet he is never accused of being dull in the pulpit. For several years he has been Clerk of the Flint River Association, much to the satisfaction of his brethren. He has, also, been successfully engaged for a number of years in teaching, and was, at one time, the efficient Superintendent of Education for Monroe county.

Not only was the Milner High School built up by him, but he erected the building for the school at his own expense, and, for two years, charged nothing for its use.

In person, Mr. Hooten is above the medium size, and well proportioned, with blue eyes, auburn hair, and fair complexion. A man of fine conversational powers, full of good humor and pleasantry, he commands the confidence and esteem of all those among whom he has lived and labored. Self-denial and toil have marked his life and his work for the Master, the height of his ambition being to benefit his fellow man and make his exertions redound to the honor and glory of God and to the advancement of His cause.

Mr. Hooten was married to Miss Sarah C. Shaw, in 1856, at the residence of her father, in Jasper county, and the union has proved a very happy and fruitful one, twelve children having been born to them, all of whom are living but one, and all of whom have been educated to books and to labor alike, that they might be the better fitted for any station in life.

One of our ablest Georgia pastors, Mr. Hooten has, in his day and generation, proved himself a workman in the Master's vineyard worthy of the highest esteem, and a most useful and successful yet modest and unassuming preacher and man.

JESSE R. HORNE.

Rev. JESSE R. HORNE was born in Halifax county, North Carolina, in 1806. He moved to Georgia in his boyhood, and joined a Baptist church about the year 1830. He entered the ministry in 1850, and constituted many churches in Houston, Dooley and Pulaski counties. He was Moderator of the Houston Association for several years previous to his death, which occurred in April, 1872. He had only the advantages of an ordinary English education, having been compelled for the greater part of his youth to labor on the farm. He was a highly acceptable preacher to the masses of his co-laborers in agricultural

pursuits. There was a mutual confidence and understanding between them. It is estimated that he baptized more than a thousand persons during his ministry. He was a man of fine address, and of prepossessing personal appearance. He was considerably above the ordinary stature, and of portly build. He wielded great influence in the discharge of his pastoral duties, and with him no labor for the advancement of the cause of Christ was too arduous. But few men have exerted themselves to such an extent for spreading the Gospel among the destitute, and the inhabitants of the thinly settled sections of country around him.

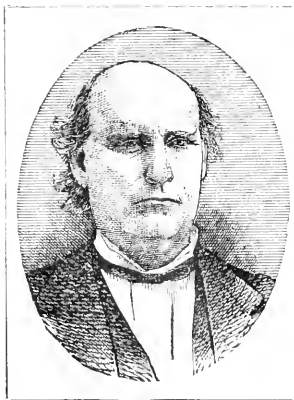
W. D. HORNE.



Rev. W. D. HORNE was born in Bertie county, North Carolina, June 26th, 1813. In the year 1832 he was received, by experience and baptism, into the fellowship of Sandy Run church, in the bounds of the Chowan Association, of which church Rev. James Delk was, at that time, the much beloved and respected pastor.

Mr. Horne moved to Georgia in the fall of 1834, took up his residence in Twiggs county, and was received into Stone Creek church. By order of that church he was set apart to the Gospel ministry on the 8th of June, 1840; Revs. C. A. Tharpe, Thomas Curtis, and Austin Ellis officiating as the presbytery. He moved to Houston county in 1842, where he remained eight years actively engaged in the ministry. In 1850, his health having failed so completely that he was compelled, for a time, to cease active and regular ministerial service, he removed to Twiggs county, where he has resided ever since, preaching and, as pastor, serving churches when permitted by health and opportunity.

HENRY CARR HORNADY.



Among his contemporaries in Georgia, few men have done more for our denomination than Rev. HENRY CARR HORNADY. He has been a faithful laborer in the Master's vineyard, and, both as preacher and editor, has "earnestly contended for the faith once delivered to the saints." Personally he is a fine-looking man, about five feet seven inches in height, of a dark complexion, with an address naturally easy and polite. Once possessed of black hair, he is now quite bald. As a speaker he is earnest and rapid, but always distinct and easily understood, and when warmed up by an interesting or exciting theme, grows vehement and eloquent, but his oratory carries with it more of force and strength than grace and beauty. His delivery is emphatic in tone and positive in utterance, yet there is frequently a touching pathos breathing through it which melts

the hearer's heart, and brings tears to his eyes; the tender feeling which underlies a logical mind, and considerable jovialty of nature bubble up whenever his

heart is affected by the love of Jesus or the hope of heaven, or any other soul-subduing theme, and give a sympathetic softness to his tones and words, which is truly affecting.

His chief characteristics are benevolence, cheerfulness, truthfulness, self-reliance and friendliness. Despondency is rarely allowed to cast a gloom over his strong faith, or overshadow his bright hope. To perseverance he unites untiring zeal, and to a sound judgment an excellent knowledge of Bible doctrines, it being his habit when studying to investigate a subject until he masters it. He has ever been a deep thinker and an industrious student, and his powers of research and capacity to reason from fundamental principles excel the capabilities of most men. As a pastor he has always been watchful, diligent and successful, and, in an unusual degree, gains the love of his flock.

He first saw the light on the 22d of February, 1822, in Jones county, Georgia. His father, Isaiah Hornady, was a regular descendant of a Roundhead family, and one of his progenitors fought under Cromwell at Marston Moor. His mother was Miss Lavinia Robinson, a conscientious Christian, a devoted mother and a good and true Baptist; and, doubtless, from her he inherits partly those qualities which make him such a staunch adherent to our distinctive principles. He received his rudimentary education from Mr. Zachariah Harmon, and partly also from Mr. David Dumas, both of Monroe county. Later he enjoyed the benefit of instruction under Wilson Whatley, of Jones county, one of the most successful teachers of his day. When he was fourteen his mother moved to Houston county, and there, at Henderson and Haynville, he enjoyed, until his twentieth year, excellent academic advantages under the instruction of Henry Hudson, a distinguished instructor. Part of that time, however, he himself acted as principal of Hickory Grove Academy.

In his early youth he was passionately fond of reading, and read the family Bible through when he was too small to hold it, being compelled to read kneeling beside a chair, or lying prone upon the floor. With growth in years came a development of those propensities superinduced by an abundance of animal life, and encouraged by the want of proper restraints in a new community, which, though they cannot be denominated "vicious," fall under the category of "mischievous." His good mother, therefore, was often called on to "stir up his pure mind by way of remembrance," by other means than moral suasion, for she was a firm believer in the wisdom of Solomon. Of one thing, however, he never was guilty—untruthfulness; he despised a liar. If guilty of any misconduct, he never denied it, but, when questioned, would admit his fault boldly, and meet the consequences fearlessly. His pious mother, by her prayerful instructions and faithful maternal labors, preserved him from all those grosser vices and injurious habits to which young men are often addicted.

In youth he was remarkable for a retentive memory and for great aptness in learning. In September, 1843, he was converted, and united with the Haynville church, being baptized by Dr. A. T. Holmes. In 1844 he married Miss Emily Cherry; and in December, 1848, was ordained at Harmony church, Dooly county. He was pastor of the American church for nearly eight years; of the First Baptist church in Atlanta for seven years; and of the LaGrange church for three years. He then accepted the general agency for Mercer University, in which work he continued for three years, resigning to take charge of the church at Senoia, Fayette county, where he continued, laboring successfully, until the fall of 1879, when he was elected pastor of the Third Baptist church of Atlanta.

In 1852 his first wife died, and in 1854 he married Miss A. M. Smith, who is still living. He has nine living children, and seven who are with the Saviour, all dying in infancy but one.

For five years Mr. Hornady was clerk of the Houston, for three years Moderator of the Western, and for one year Moderator of the Stone Mountain, Association.

For several years previous to the war he was one of the editors of the *Cherokee Baptist and Landmark Banner*, a paper published in Atlanta, and he gained for himself quite a reputation as a sound theologian, a strong writer and a sturdy controversialist. In later years his fondness for controversy has greatly

abated, and he inclines more and more toward the experimental and practical aspects of truth, though these were never overlooked by him either in the pulpit or through the press. He possesses fine powers of conversation, and enlivens social intercourse with a surprising flow of illustrative incidents. No man is more at home or more welcome in a circle of friends; nor has he ever been called to any sphere, public or private, in which he has not borne himself creditably.

NELSON A. HORNADY.



Rev. NELSON A. HORNADY was born in Jones county, Georgia, on the 16th of April, 1818. When he was about five years old the family moved to Monroe county, and settled near Holly Grove church, nine miles north of Forsyth. In his eighth year he was sent to a school taught by Zachariah Harmon, Sr., where he received the merest rudiments of an education. On account of a change in the circumstances of the family, he was taken from school and put to work, so that his scholastic days were at an end.

As a boy he was remarkable for his capacity to manage other boys. When he and they entered into any scheme of profit and loss, he was usually found on the profit side of the ledger, whatever might be said of his copartners. When he was about thirteen years old, his health failed, and for more than a year there was little hope of his recovery. He, however, recovered, and his health after that was perfect for years. As he developed into manhood he was consequently one of the finest specimens of physical strength to be found anywhere, and was, undoubtedly, among the most handsome men in the country. He early manifested marked traits of character, indomitable will, a high degree of personal courage, and almost unbounded self-reliance. He never engaged in the unprofitable work of sowing wild oats, so-called, but was always strict in his moral deportment.

He was converted in 1846, and united with the Baptist church at Indian Creek, DeKalb county, and was baptized by Rev. Henry Collins. He was married in 1843 to Miss Nancy A. Jordan, of DeKalb county. By this marriage two children were born to him—Cordelia D., now Mrs. Chambers, and Emma B. Hornady—both of whom were baptized before they arrived at the age of twelve years. While residing near Stone Mountain he studied dentistry under Dr. Ledbetter, and has practiced this profession ever since. In 1845 he removed to Culloden, Monroe county, where, by his untiring industry and close attention to business, he succeeded in building up quite a lucrative practice. In 1863 he was ordained to the Gospel ministry at Salem church, Monroe county, the presbytery consisting of Revs. W. C. Wilkes, H. C. Hornady, P. A. Lawson, and John Tompkins. Subsequent to his ordination he served as pastor the following churches: at Butler, Taylor county; at Oglethorpe and Whitewater, Macon county; and at Bethel, Dooly county. Before his ordination to the ministry, he served in the office of deacon for a number of years.

Not having enjoyed the advantages of education, and having been actively engaged in business all his life, he entered on the work of preaching the Gospel surrounded by many embarrassing circumstances. Animated, however, by the love of Christ, and the love of souls, he took hold of the work with that directness of purpose which has ever distinguished him in the business of life; and his labors, animated by an unfaltering trust in the help of the Divine Spirit, have been greatly blessed.

As a preacher he is sound in doctrine, adhering strictly to one book, the Bible, instructive and edifying, and sometimes rising into the region of real eloquence.

He has labored for the churches without expecting or receiving much compensation, being too well pleased to promote the cause of the Master, to complain of the seeming neglect of his brethren. By a life of consistent piety and stainless purity he has commended himself to every man's conscience in the sight of God.

As a pastor he is pains-taking, firm, affable, safe in counsel, and has always succeeded in maintaining wholesome discipline in his churches, so that his brethren were living epistles known and read of all men. Untiring in energy, conscientious in duty, and with a faith that never faltered, he has pursued the even tenor of his way, caring more for the cause of his Master than for his own private interests. Of him it may be truly said: "He is a good man, full of faith and of the Holy Ghost." Considering all the difficulties under which he has labored, he has been quite successful in winning souls to Christ. Had he enjoyed the advantages of thorough education, he would doubtless have taken position in the front ranks of our Baptist ministry.

He possesses a strong mind, a mind at once inquisitive, self-reliant and aggressive. Owing in part, perhaps, to his having been thrown on his own resources, and forced to form his own conclusions, it is superfluous to remark that he is dogmatical in expressing, and stubborn in maintaining his opinions.

Although he is now on the shady side of life, with health somewhat impaired, he is still actively engaged in preaching the Gospel, supporting himself mainly by the practice of his secular profession. Through all the changes of life he has maintained a blameless reputation, and the tongue of detraction has never left a blot on the purity of his character. When the Master comes to make up his jewels, he will doubtless be found with his lamp trimmed and burning, and ready to enter into the joy of his Lord.

W. M. HOWELL.

This useful servant of the blessed Redeemer, was born July 20th, 1828, in Twiggs county, Georgia. His parents, Hiram and Mary Howell (*née* Crittenden), were noted for their generous hospitality, and were members, at the time of their death, of Beulah church, Stewart county, Georgia. While growing up his opportunities for attending school were limited, and it was not until he reached his twentieth year that his father felt able to extend to his son this privilege. Not being satisfied with a meagre education, and convinced that it was his duty to preach the Gospel, he spent a year or more in the academies at Pleasant Valley and Lumpkin. Still desiring higher attainments in knowledge, he went to Union University, in Tennessee, then under the presidency of Dr. J. H. Eaton. Here he remained, with close application to his studies, some three years, pursuing the usual course in both the literary and theological departments—the latter under the instruction of Dr. J. M. Pendleton. From a boy, he was fond of reading, and especially of reading the New Testament, a copy of which, presented to him by his mother, led to his conviction and conversion. He united with the Richland church, Stewart county, Georgia, in 1852, being baptized by Rev. E. C. J. B. Thomas, the first Sunday in August of that year.



He removed to Alabama, and, in August, 1859, was ordained at the request of Daleville Baptist church, Elders Carswell Smith and W. P. Bryan officiating in the service. Since that time he has been zealously engaged in his Master's work, at one time serving churches in Alabama, and then in Florida. Since his return to Georgia, he has been supplying churches in Stewart and Randolph

counties. His ministerial work has not been fitful, but uniform. The great business and object of his life is to do good, always manifesting the deepest concern for the spiritual development of his churches and the conversion of sinners.

There is no warmer friend or more ardent supporter of missions at home and among the nations than Elder W. M. Howell. He is ever ready to appeal to his people, both by the teachings of the Saviour and his own example, to sustain the measures which are employed to spread the knowledge of Jesus in all the earth. His habits of study, while not profound, are good, usually giving attention to his pulpit preparations, analyzing his text, and seeking to teach precisely what it contains. Hence his sermons are sound and instructive. His manner, though quiet and gentle, is earnest and attractive—you listen to him with pleasure as well as profit. He studies more and reads more than many of our good brethren, as his discourses clearly evince. As a pastor, those who know him well speak of his marked punctuality, his distinct and decided views of discipline, and his fidelity in urging its Scriptural exercise on his churches. He is a man of positive character, not a neutral on any subject which he understands; and particularly if it involves the doctrines, ordinances, or principles of the Gospel.

He was married the 19th of October, 1858, to Miss H. N. McKeither, of Stewart county, and has now four boys living, in fine health—five having died in infancy.

Elder Howell resides not far from Cuthbert, Georgia, in the prime of life, in the full confidence of his brethren, and is usefully engaged in his Master's cause. It should be mentioned that he has been compelled at times to go into the school-room and also to labor on his farm to supplement the small salaries he received from his churches. One who knows him well and loves him dearly, says:

“The greatest mistake of his life was in not giving himself wholly to the ministry at the beginning. If he had done this, bending all his powers in that direction, there is little doubt of a far more successful life in the ministry. He waited for opportunities, instead of seeking for them. No doubt this blunder is often made; therefore, presbyteries should carefully warn all young ministers of the danger. God will go with those whom he has chosen to bear his message to the people.”

J. J. HYMAN.



One of the best chaplains in Gen. Lee's army during the war was Rev. J. J. HYMAN, who acted in that capacity in the forty-ninth Georgia Regiment, and was exceedingly popular among the soldiers. He baptized nearly three hundred of them. He is a tall and soldierly-looking man, with a frank, open countenance and pleasant manners, very energetic in disposition, and a hard worker.

As a pastor he is earnest and faithful, a good preacher who presents the truth strongly and plainly, and seeks to arouse the conscience and convictions. He studies his subjects closely, and endeavors to preach the divine dogmas of our faith precisely as they are taught in the Bible. At heart he is sincerely pious, and is so highly respected by his Association (the Mount Vernon) that he has twice been made Moderator of it.

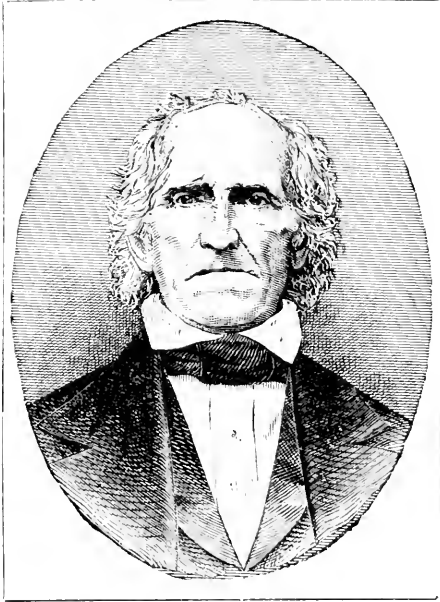
He was born in Warren county, Georgia, on the 21st of September, 1832, his early education being limited to old-field schools. He has, however, sought earnestly to improve himself by study and teaching, and he is at present principal of the Mount Vernon Institute, at Riddlesville, Georgia. He professed

conversion when thirteen years old, and was baptized by Elder Radford Gunn. He was ordained on the 12th of April, 1863, and has been the pastor of various churches in Glasscock, Jefferson and Washington counties. At present he is pastor of Bethel, Jefferson county, and at Ohoopee and Kiddleville, Washington county. He married Miss S. F. Barnes in 1852, and has five children.

JONATHAN HUFF.

Rev. JONATHAN HUFF, contemporary with Perryman, Polhill, Key, and J. H. T. Kilpatrick, of the Hephzibah Association, passed to his rest in 1872, at the age of eighty-three. Called the "Old Pannel," those five stood shoulder to shoulder *here*, battling for Jesus and the truth; *yonder*, they rest, and ever will rest, in the glory where there is fullness of joy and pleasures forevermore.

Born of humble parentage, in Warren county, Georgia, August, 1789, reared in a vicinity where the people were rude, illiterate and very wicked, and living with but little exception, in the same neighborhood until old age, and death, Rev. Jonathan Huff received but little sympathy from his immediate neighbors. His influence was mainly felt in other communities than the one in which he lived; and the brethren whom he loved and who loved him, resided in other localities.



He was above medium size, of rather ungainly appearance, and, usually, slow of speech. Very few men, with such limited advantages as he possessed, have accomplished more good, or exerted a wider influence than he. His academic education was partial and fragmentary; still, by application, after reaching manhood, he made attainments that enabled him to meet the ordinary demands of a country life. Upon a profession of faith in Jesus, he was baptized by Rev. Vincent Tharp, in 1806, and became a member of Little Brier Creek church, in his native county.

He made his first appearance in the Hephzibah Association, in 1817, as a messenger from the Reedy Creek church, just then constituted. At that time he was a licensed preacher, having been licensed by the Little Brier Creek church. In the Minutes of 1823 his name appears as an ordained minister, still representing the Reedy Creek church, to which his membership had been transferred. At the session of the Hephzibah Association for 1829, he was elected Moderator, and for thirteen years, consecutively, he acted in that capacity. Several times afterwards he filled the same position, serving, in all, nineteen years. It was not, however, his acquaintance with parliamentary law that caused him to be thus honored by his brethren, but his practical good sense, his sterling integrity and his unaffected piety. As a preacher he would not have compared favorably with

men of finished education; yet, being a faithful student of the Bible, he was a safe expounder of its teachings. In his addresses to the unconverted, he was very tender and touching, and hence, as may well be supposed, he was very successful, as well in winning souls to Christ as in building up churches that were sound in the faith.

As a pastor, he had a strong hold on the affections of his people, which was abundantly evinced by the great length of some of his pastorates. With the Ways church he remained, as pastor, thirty-one years, and to the Reedy Creek church he preached thirty-seven years consecutively. Indeed, he served these two churches until incapacitated by both mental and physical infirmity. In addition, he labored with other churches to such an extent that his whole time was always occupied.

Mr. Huff's chief characteristics were an indomitable, though quiet, perseverance, an equanimity that nothing could disturb, and an opposition to the bitter end when his convictions were settled and his feelings were aroused and enlisted.

He was twice married, the first time to Miss Sarah McMath, in 1807, and the second time to Mrs. Mary Patterson, in 1843, both of whom he survived. By the last marriage there was no issue; by the first there were ten children.

At the advanced age of eighty-three, he died in McDuffie county, not far from his birth-place, on the 25th of November, 1872. With his death the last of the "Old Pannel" passed away from earth, to reap, in blessedness, the rich reward of long and faithful toil in this world.

CHARLES MERCER IRWIN.



Rev. CHARLES MERCER IRWIN, the oldest son of Isaiah Tucker Irwin and Isabella Bankston, was born in Wilkes county, Georgia, November 11th, 1813. Of social distinction and blessed in this world's goods, his parents were pious and benevolent. On the very day of his birth his mother consecrated him in prayer to God, especially pleading that he might, in after life, become a minister of the Gospel; and her pious training, in his childhood, prepared the way for those serious impressions, beginning when he was eight years old, which resulted, under divine influences, in his conversion during his sixteenth year. In November, 1829, he was baptized by Rev. Enoch Calloway, and joined the Sardis church, Wilkes county.

Owing to the limited educational advantages in that county, he was sent by his parents, in January, 1830, to Powelton, Hancock county, and placed under the instruction of the distinguished educator, Rev. Otis Smith, with whom he remained two and a half years.

He entered the University of Georgia July 1st, 1832, thoroughly prepared, and during his course sustained himself with great credit, but left before graduating, and entered the University of Virginia, where he took a law course in 1833. In October of the following year he was admitted to the bar, at Warrenton, Georgia, and, on the 11th of November, of the same year, was united in matrimony to Miss Harriett E. A. Battle, of Powelton, Georgia, by Rev. Jesse Mercer, D.D. He then settled in Washington, Georgia, and devoted himself energetically to the practice of law. At this time he was a young man of comparative wealth and high social position, ambitious of political eminence, and

exceedingly popular. He entered, with ardor, into the political campaigns of the day, with an eye to place and power; but his refined nature revolted at the election concomitants of that day. He retired from politics, purchased a plantation in Hancock county, on which he settled with his family, and permitted the quiet duties of a successful planter's life gradually to absorb the aspirations of ambition.

He became more and more interested in church matters. His fine vocal powers and fondness for singing made him a useful church member; he was elected clerk, and then deacon of the church at Powelton; he was frequently requested to lead in the weekly church prayer-meetings; and thus, gradually, were made to bud and bloom impressions, in regard to the ministry, which he had studiously stifled, from a sense of his own unfitness for that high calling. In 1839, conscience took him to task for stifling his convictions and disobeying the call of duty, and pointed out to him the comparative barrenness of a life that might be fruitful of good works. Doubt and gloom for a time overshadowed him. He began to pray for light, and to advise with judicious friends, among the rest, with Rev. C. D. Mallary, then agent for Mercer University, and often an honored guest at his hospitable home. At length the clouds dispersed; he was enabled to recognize and obey his call to the sacred work of the ministry; and, after due preparation, he was ordained at Powelton, in 1844, by a presbytery consisting of B. M. Sanders, Wm. H. Stokes (then editor of THE CHRISTIAN INDEX), V. R. Thornton, Jesse B. Battle and Radford Gunn.

From that time he committed his planting interests to other hands, giving them occasional attention only, and began active ministerial labor. Travelling to and fro many weary miles, in devotion to his work, he preached in various destitute places, wherever he thought good might be accomplished, becoming, in time, pastor of various churches, including those at Louisville and Powelton. He was prevailed on to accept the pastorate of the church at Madison, and moved there with his family, in January, 1848. The church was small, but of good material, and his labors were greatly blessed. The brethren of his church decided at that time to build a Baptist Female College in Madison, and sent out their pastor as agent, who, in the space of some three months, secured the entire sum of money necessary for the undertaking. The consequence was the erection of a large brick edifice, handsomely fitted up, and supplied with the necessary apparatus for scientific studies, and the establishment of an excellent institution of learning, with a thoroughly competent corps of instructors. Hundreds of young ladies from Georgia and the adjoining States flocked to this institution thus extending the young pastor's field of labor and increasing his responsibilities. Many of them were received into the church, and have, since, gone forth to various fields of usefulness—some even as missionaries to the far-off heathen.

Mr. Irwin remained with the church at Madison eight years, during which time it prospered much, a remarkable state of unanimity prevailing in it from first to last. In all the church conferences of that period there was but one negative vote cast on any question!

In the year 1856, Providence indicated that it was his duty to accept a call extended by the Second Baptist church, in Atlanta, then just struggling into existence, and he did so; but the death of his father and his consequent duties as executor, necessitated his resignation within a year.

His next pastorate was at Albany, Georgia, where he lived three years, retiring from the position at the close of 1859. The opening of the war found him residing on his plantation, in Lee county, where he remained until the close of hostilities, living not in ease and idleness, but preaching to various churches in the neighborhood gratuitously, attending to the wants of many families whose heads were in the Confederate army, and even cultivating their farms, at times, with his own servants.

Mr. Irwin felt his responsibility for the moral and religious instruction of his numerous servants; and, while he sedulously ministered to their temporal wants, made liberal provision for placing the means of grace within their reach. The close of the war found him thus situated. With his usual prudence and sound judgment, he explained the situation to his freedmen, and endeavored to influ-

ence them for their good; but other counsels prevailed, and they have often confessed since how unwisely they put away from themselves the pecuniary and educational advantages which he offered them.

For a short time, in 1869, he had charge of the Second Baptist church in Macon, but resigned in less than a year, on account of ill health. The following year he consented once more to become the pastor of his old church at Madison, but his enemy, dyspepsia, laid such relentless hands upon him, that he felt compelled to sever what proved to be his last tie to a church as under-shepherd. Once more he returned to his home in Lee county, where he lived a life of quiet retirement, preaching to the churches in the country around, until 1872, when he received an appointment from the Georgia Baptist Convention, and from the Foreign Mission Board of the Southern Baptist Convention, as Agent for Foreign Missions in this State. His success in that work was such that he was continued in it from year to year, until 1879.

Of medium size and, when young, of handsome personal appearance, Mr. Irwin in character is honest and brave almost to a fault. In advancing his own opinions he is fearless but not forward, his manners being ever polite and refined. Quiet and rather taciturn by nature, he speaks seldom, but always to the point. A keen sense of the ridiculous pervades his being, and he excels in telling a good story. Judicious, thoughtful, the soul of honor and faithful as a friend, he is kind and indulgent as a husband and father. As a preacher, he was measurably careful in the preparation of his sermons, and very effective and sometimes passionately impetuous in their delivery, never failing to please and interest, on account of his melodious voice and earnest manner in the pulpit. For nearly forty years he has been a constant attendant on the sessions of the Georgia Baptist Convention, and was for several years the clerk of that body. He has been an active member of the Board of Trustees of Mercer University ever since 1843.

JOHN AUGUSTUS AND BENJAMIN HENRY IVEY.

These ministers are of English descent. Their ancestors emigrated to Virginia before the Revolutionary war, and several of them took an active part in the struggle for independence. Their grand-parents, soon after the close of that conflict, moved from Virginia and settled in Warren (now McDuffie) county, where Oliver Ivey, their father, was reared. Oliver Ivey married Miss Amanda Ellis, of the same county, who was also a descendant of a respectable Virginia family. Both professed religion at an early period in life, and became consistent Christians, bringing up their children in the nurture and admonition of the Lord, the husband being, for many years, a deacon of one of the oldest churches in the State.

On the 4th of April, 1848, twins were born to them in McDuffie (then Warren) county, whom they named Benjamin Henry and John Augustus. The family resided in Warren county until our late war of Secession, and there the two young men received such mental training as the common schools of that day afforded. During the war their parents moved to southwestern Georgia, and settled in Marion county, near Buena Vista, where the young men grew to a vigorous manhood, still pursuing their education in the schools of the country, and also engaging in manual labor. In the fall of 1869 both were converted and joined Mount Carmel church, Marion county, and were both baptized by Rev. Isaac Hart. Both became thoroughly impressed with the conviction that it was their duty to preach the Gospel, and both felt the necessity of better educational qualifications for that purpose. They entered Howard College, Marion, Alabama, in the fall of 1871, and spent one year pursuing their studies in that institution. In October, 1872, they both returned to Georgia and entered Mercer

University, at Macon, where each was graduated with distinction—J. A. Ivey in 1875, and B. H. Ivey in 1876—the latter having intermitted his college course one year. Both were educated with a view to the ministry.

JOHN AUGUSTUS IVEY.

Rev. JOHN AUGUSTUS IVEY had been licensed by his church in 1872, but was not ordained until June 25th, 1875, when his installation into the ministry occurred at Mount Carmel church, Marion county, the ordaining council consisting of Revs. Isaac Hart, I. B. Deavors and J. H. Cawood. Since his ordination he has been pastor of several churches in Marion and the surrounding counties; was pastor of the Second Baptist church, Macon, for six months, and in January, 1878, moved to Dawson, to assume pastoral charge of the church there. He still remains at Dawson, enjoying the confidence and esteem of his brethren and of the community. As a minister he is able and earnest, and his labors have been blessed by God to the conversion of many. He was happily married on the 12th of November, 1878, to Miss Alice Michell, of Taylor county, whose education, piety, and model life, as the wife of a minister, have conduced greatly to his success as a pastor and a preacher.



BENJAMIN HENRY IVEY.

Rev. BENJAMIN HENRY IVEY was ordained at the same time, and by the same presbytery, with his twin brother. His first pastorate was at Gordon, Georgia, where he succeeded in establishing a permanent church, and also, by the assistance of some devoted brethren, in building a neat Baptist house of worship. During the time of his residence at Gordon, he was, for a portion of the time, pastor of New Providence, Bethel and Irwinton churches, in Wilkinson county. Like his brother, Mr. B. H. Ivey is a strong preacher. In disposition he is exceedingly diffident and retiring, but is bold in proclaiming his sentiments as a Baptist.



He married Miss Mattie Thompson, of Gordon, on the 12th day of April, 1877, and they now reside in Macon. Mr. Ivey having been the pastor of the South Macon church since 1878.

So much alike that they are frequently taken for each other, the two brothers are vigorous in body and in intellect. Both have been well educated; both are deeply pious; both are modest and unassuming, and both are devoted to their high calling. Thus possessed of culture, natural gifts and consecration of spirit, they give promise of much usefulness in the future.

JOHN A. JACKSON.



Rev. JOHN A. JACKSON, son of Deacon Burwell W. Jackson and Clara Jackson, was born on the 24th of December, 1835. His education was limited, being confined mostly to instruction at Del Rey Academy. On a profession of his faith in Christ, he was received into the fellowship of the Shiloh church, Upson county, Georgia, and was baptized by Rev. Henry Garland. The same church called him to ordination in 1864, when he was ordained by a presbytery composed of Revs. D. H. Moore, W. W. Ferguson and J. McDonald. Since his ordination he has, as pastor, served several churches each year.

He constituted the church at Hollandville, Pike county, and aided in constituting Beulah church, in Pike county. His pious and persevering labors as a minister have been greatly blessed in the winning of souls to Jesus, and in encouraging and strengthening the faith of Christians.

He is a minister ready for every good word and work, amiable, zealous and always eager for the promotion of those causes by which the interests of the religion of Jesus are advanced. The chief features of his character are industry, integrity and strict morality. From childhood he has been ever most kind and obliging, and as a man, citizen and neighbor, those qualities shine in him with resplendent lustre.

As a preacher, he is plain but sincere and earnest, sound in the Gospel, and always most desirous to do good and save the souls of his hearers and promote good order in the churches he serves.

R. H. JACKSON.



Rev. R. H. JACKSON is one of the warm-hearted men who, whenever they come in contact with other men, warm their hearts too. With that genuine politeness which has been defined as "benevolence in little things," he combines the excellencies of the true Christian, and thus, while he attracts as a companion, wins the confidence of all classes in society. This is the reason why on various occasions the people have unanimously elected him to the office of Judge of the Inferior Court, and why he has been three times chosen as their representative in the State Legislature. He is a worthy descendant of the patriotic

sires whose blood courses in his veins; his grand-father having served in the memorable struggle for American independence under Washington, and distinguished himself by deeds of noble daring.

The son of Isaac and Elizabeth Jackson, he was born October 12th, 1829, at White Plains, Greene county, Georgia. For more than twenty years he was inclined to be wild and mischievous—not dissipated or malevolent, but always ready, in the overflow of animal spirits, for every form of fun and frolic. But in 1852 he was brought, in the providence of God, to a bed of lingering sickness, where "long the die spun doubtful," and day after day darkened more and more the prospect of recovery. It was then that a sense of his hopeless condition as a lost sinner fastened itself in his soul; and when the Lord raised him up,

neither returning health nor the busy cares of life could deaden the strong conviction of his guilt and ruin in the sight of heaven. Daily and almost hourly his penitent pleas rose before the throne of grace; and He who "*looks to every contrite spirit trembling at His word*" answered with the gift of the new birth and the inward testimony to that birth. On Christmas day, 1852, he was baptized by Rev. John Harris, into the fellowship of the White Plains church.

On his removal to Heard county, he united with the church at Franklin. Here his gifts of zeal and knowledge won appreciation. The Providence church requested his ordination, and this event occurred at Franklin, November 8th, 1862. From that time to the present he has devoted himself to ministerial work at Providence and other churches of that section. Not a man of high literary culture, but possessed of a fair education secured by a full course at Dawson Institute, Greene county, he has been an acceptable preacher; and when he occupies the pulpit, not the ears only, but the hearts of his congregation, are opened to him. He has served the Western Association for seven years as Treasurer, and for five years as Moderator.

He was married, January 14th, 1847, to Miss Mary E. Hall, of Greene county, a union "in the Lord," which the Lord has crowned with seven children, of whom two have passed into the skies.

HARTWELL JACKSON.

Rev. HARTWELL JACKSON was born July 5th, 1777. His ancestors emigrated from England to Virginia, and, being true Whigs, suffered much in the colonial struggle for independence. While he was quite young his father, Drewry Jackson, died; and during the greater part of his minority he suffered many hardships, laboring to support his widowed mother and orphaned brothers and sisters. In the midst of these toils, and before he reached man's estate, the family removed to Georgia.

About the year 1801 he joined Fishing Creek church, Wilkes county, and felt himself called to preach the Gospel. But the deficiency of his education and the cares of his family led him to disobey the call, and he came even to doubt it. Years of chastening from the Lord, as he believed, followed, until at last he took up the cross. After

exercising his gifts as a licentiate for some time, at the request of Freeman's Creek church in Clarke (now Oconee) county, he was ordained at Mars Hill in that county, June 7th, 1833. He served the former church for a considerable time as pastor, but in consequence of his advanced age and declining health, he was unable to engage in pastoral labor to any great extent. He discharged ministerial duties, however, as his health justified and as occasion offered. Though not eloquent, he was a fervent, zealous speaker; and, being a man of excellent common sense, and a constant student of the Bible, his points were generally well taken, and enforced with earnestness and effect.

He was married, January 13th, 1801, to Miss Elizabeth Bostwick, and October



29th, 1818, to Miss Margaret Bradford, both of Wilkes county. The first was the mother of ten and the second of thirteen children, making twenty-three in all, of whom five died during infancy or minority, while Mr. Jackson reared, educated and settled in life eighteen, and before his death saw them all members of the church. In his solicitude to induce his children and servants to become Christians, he regularly maintained family worship; reading and expounding a portion of Scripture, and often calling on some one of the servants or children to lead in prayer. Their freedom from vice prior to conversion, and that conversion itself, was the harvest reaped by the sickle of this faithfulness.

For some time before his death he was often greatly troubled as to his own acceptance with God, but his faith as often triumphed, and he "rejoiced in *the* hope" of everlasting life. In his last sickness he said: "I am not going to die, but merely going to fall asleep in Jesus." Thus, finding the valley of death a valley not of shadow but of light, he passed from us—passed *before* us—near Watkinsville, Oconee county, July 15th, 1859.

GEORGE L. JACKSON.



Rev. GEORGE L., son of John and Sarah (Whitfield) Jackson, was born in Screven county, Georgia, February 6th, 1811. He was baptized by Rev. Paul B. Colson, in September, 1839, and united with Newington church, in that county, which he served afterwards as clerk for seven years. He was licensed to preach by it in 1846, and ordained to the ministry in 1847. For three years he performed the arduous and self-sacrificing work of missionary within the bounds of the Middle Association. Since that time he has served churches in Screven, Effingham, Chatham and Burke counties as pastor. He has baptized

into their membership over seven hundred persons, whose conversion attests the fidelity and zeal with which he has preached the Word and watched for souls. Sound in doctrine and earnest in appeal, he has "wrought as under the great Taskmaster's eye," and the churches have flourished and brought forth fruit. He has acted for seven years as clerk, and for ten years as Moderator, of the Middle Association. He fills the latter position at present, and after a ministry of thirty-three years, still labors faithfully in the vineyard of the Lord, held in honor by his brethren, and waiting for the coming of Christ as King.

He was married, in April, 1836, to Miss Elizabeth Zetrower, of Effingham county, Georgia, with whom he lived happily until her death in June, 1859, and in December, 1862, to Mrs. A. E. Thorn, of Burke county, who is ever ready to help him by taking upon herself the responsibilities of the family that he may go and do work for the Lord.

ABSALOM JANES.

The life and character of this distinguished individual seems to demand a passing notice. Mr. JANES was born in the county of Wilkes, in this State, June 8th, 1796. He removed to the eastern part of Greene county (now Taliaferro) in 1816, and resided there until 1839, when he removed to Penfield, where he terminated his earthly existence September 25th, 1847, having just entered upon the fifty-second year of his age. He was married to Cordelia Calloway, daughter of Isaac Calloway, of Wilkes county, 1816. Eleven children were born

to them. Mrs. Cordelia Janes was a most estimable, intelligent, Christian woman, a good wife and helpmeet, an affectionate, indulgent mother, and was a pious member of a Baptist church for twenty years before her death.

Mr. Janes was several times elected by the people of Taliaferro county, as Senator to the Legislature, in which capacity he faithfully and ably sustained the views and wishes of his constituents. In 1844 the Democratic party nominated him as a candidate for Congress in the Seventh congressional district, in opposition to the Hon. A. H. Stephens, and although Mr. Stephens was elected, his accustomed majority was greatly reduced. Mr. Stephens was then a Whig. Mr. Janes was a States Rights Democrat of the Calhoun school, and received a larger vote than any candidate who ever ran in opposition to Hon. A. H. Stephens.

He was a prominent, consistent and efficient member of the Baptist church from 1828 to the time of his death. He was Treasurer of the Georgia Baptist State Convention for eleven years. The great monetary panic, which continued for several years, from 1838 to 1845, when property depreciated in price more than was ever known in Georgia, and when hundreds and thousands of good men were sold out, occurred whilst he was Treasurer. Mr. Janes so managed the funds of the Convention, most of which were in personal notes and bonds, as to secure against loss; and he rendered his services, paid his own expenses whilst attending courts and conducting suits at law, and during his entire term of service, without any remuneration or salary.

He was a trustee of "Mercer Institute," from its beginning in 1833, to 1838, when it was changed to "Mercer University," and was a trustee of Mercer University until his death in 1847. He was a colaborer with Mercer, Mallery, Sanders, Stocks, Sherwood, Dawson, Thornton, Battle, Davis, Campbell, Walker, Dickinson and others in establishing and sustaining "Mercer Institute" and Mercer University, at Penfield, and other benevolent enterprises of the day, and no one contributed more liberally of his means.

Colonel Janes had talents of a high order, with a strong, active, discriminating mind; and possessed an energy of character that enabled him to decide and act with promptness upon all practical questions that were presented to his consideration. He reasoned from analogy, and although his conclusions were quickly drawn, yet they were seldom, if ever, found to be incorrect. In practical financial affairs, his judgment was inferior to none. He possessed a public spirit of benevolence, and was liberal in his donations to every worthy object that presented itself. He also possessed a philanthropic heart, and could feel for the wants of others. The poor and destitute of his neighborhood ever claimed his attention, and he always showed a willingness cheerfully to relieve them of their wants and distresses. As a parent, he was affectionate, kind and indulgent. As a neighbor, he was courteous, peaceable, beneficent and obliging.

Dr. J. L. Reynolds, for a time Professor in the theological department of Mercer University, in noticing the death of Mr. Janes, said of him: "Mr. Janes was distinguished for wisdom in council, energy in action, enlarged benevolence and unvarying courtesy and kindness in all the relations of life. Verily, the righteous shall be held in everlasting remembrance while the memory of their enemies shall fade as the leaf of autumn."

PHILIP ANDREW JESSUP.

The lesson which a life teaches us does not depend on length of years. A short life, if marked by the endurance of hardships and the conquest of difficulties, may bear eloquent testimony to the dignity and might of Christian heroism. And this, if we mistake not, is the moral of the sketch now in hand.

Rev. PHILIP ANDREW, fifth son of W. S. C. and Emeline Jessup, was born in Wilkinson county, Georgia, July, 1840. Necessity compelled him to labor on the farm, while his heart was in the school-room, and he had acquired only the

rudiments of an education when war came and effectually closed every avenue of hope in that direction. But his pious parents, while unable to afford him the advantages of scholastic training, sought to rear him in the nurture and admonition of the Lord; and the truths of religion, instilled by their care and faithfulness into his heart, were divinely blessed to his conversion. In 1868, at the age of twenty eight years, he was baptized, by Rev. D. N. Fann, into the fellowship of Bethany church, Pulaski county. His "gifts and graces" won the confidence of his brethren, while the fire of zeal for God and love for souls burned in his bosom, and he was licensed to preach in 1872. A few months later, in pursuance of a request from Corinth church, he was ordained to the ministry at Bethany, by a presbytery consisting of Revs. W. J. Baker, R. Smith and D. N. Fann.

After his ordination he began to preach on the Sabbath, and to teach school during the week; but no extended experiment was necessary to convince him that his culture was inadequate to the most effective discharge of these duties. He soon resolved to abandon the field, and to seek for himself a more thorough education. The execution of this purpose was most strenuously discouraged by his former pastor, his brethren and his kindred. He was now twenty-seven years old, had married Miss Eliza Pipkin in 1869, and was the father of two children; but he suffered none of these things to shake his steadfastness. He made his way to Mercer University in 1875, only to find himself unprepared to enter even the Freshman class; and the Faculty, despite the interest felt in view of his energy and aspiration, were constrained to reject him for the time. Nothing daunted, he betook himself to the school of Rev. M. N. McCall, at Hawkinsville, where he pursued his studies for five months, with diligence and ardor. The time passed pleasantly, for he was beginning the great work—was fitting himself for his high calling—and his mind was at ease. In October of that year he returned to Mercer, without money and in opposition to the advice of his friends, and matriculated as Freshman. Through four long years he toiled and studied, as only those can who feel the inspiration of a definite and noble object, and was rewarded in 1879 with the well-won degree of A. B. Was it not Carlyle who said, "the block of granite, which was an obstacle in the pathway of the weak, becomes a stepping-stone in the pathway of the strong"? And does not this brief outline enforce the truth he meant to teach?

After his graduation, Mr. Jessup became Principal of the Eastman High School, and accepted an appointment as missionary on the Macon and Brunswick railroad. He is now at work in this double sphere, and doubtless has a future which some writer yet to come will deem worthy of record.

EDGAR JEWEL.



Rev. EDGAR JEWEL, son of William Jewel, was born November 25th, 1832, in Oglethorpe county, Georgia. His parents were members of Antioch Baptist church, and of well-known integrity and piety. At the family altar in his father's house young Edgar received impressions for good never to be effaced. He was awakened to a sense of his sinfulness before God by a tract founded on the words of the dying thief—"Lord, remember me"—and was led to a knowledge of the Saviour by a sermon delivered by Rev. Sylvanus Landrum, from the text, "Christ is all in all." At fifteen years of age he united with the Antioch church. He was at once impressed with convictions of duty to preach the Gospel. Nine years later, during the session of the Central Association at

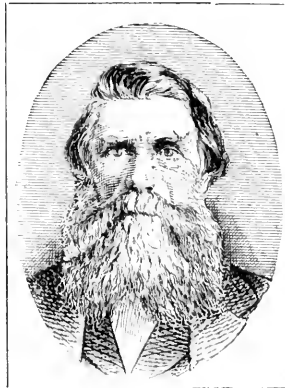
Antioch in 1856, while burdened with a desire to know the will of God, and while praying for added light, he was enabled to say: "My heart is fixed; O God! my heart is fixed." The following year, called to ordination by Providence church, which he was then successfully serving, he was ordained at Antioch, in the twenty-fifth year of his age. During the next twenty years he served the churches known as Antioch, Brownwood, Carmel, Centennial, Eatonton, Harmony, Hopewell, Monticello and Ramoth. In 1877 he removed to Monroe, Walton county. He became pastor of the church here, and also of the churches at High Shoals and Sandy Creek. Residing at the present time in Conyers, he is pastor of Rockdale, Woodville and Stone Mountain churches.

In early manhood he was united in marriage with Miss C. C. Lawrence, daughter of Allen Lawrence, deacon of Ramoth church, Putnam county. They have seven children.

The writer well remembers when Edgar Jewel, then quite a youth, entered Mercer University. He was of fair complexion, had blue eyes and light hair. He was at that early time of life an earnest Christian. His Testament and hymn-book were his companions in the woods, to which, as others also did, he resorted for prayer. He was an unflinching attendant on the young men's twilight prayer-meeting. Surrounded by the associates of that hallowed place—William H. Davis, the two Kilpatrick's, G. R. McCall, Henry R. Wimberly, Aaron E. Cloud, and a goodly band of similar spirits—his piety grew apace. His life has been but the anticipated unfolding of the germs of grace then apparent.

L. R. L. JENNINGS.

Rev. L. R. L. JENNINGS has been for nearly a quarter of a century one of the prominent Baptist ministers of Georgia. He is a Virginian by birth, having been born in Sussex county of that State on the 22d of March, 1823. His father, Littlebury Jennings, was a brickmason by trade. He married in early life, and of this marriage there were born nine children, few of whom survived infancy, and none lived to be grown. After the death of this first wife he married Miss Eliza Ivey, of which marriage the subject of this notice was the fourth and last issue. His father having died even before his birth, the physical and moral training of the children devolved wholly on the widowed mother. She was not ill-fitted for the task. Though her educational advantages had not been liberal, she was a woman of fine native sense, and of earnest piety. Being a zealous



member of the Methodist Episcopal Church, she sought, in the days of his tender childhood, to impress on his mind the leading truths of the Bible. In these efforts she was largely successful; for he had scarcely entered on his teens when he became the subject of serious religious impressions. From the age of thirteen, as a pupil of a Baptist Sunday school that had been opened near his home, he studied the word of God so diligently and faithfully, that despite a contrary bias received from his loving parent, he grew firmly convinced of the truth of the doctrines set forth by the Baptist denomination. While connected with this school, he became the subject of divine grace, and was baptized into the membership of the Newville Baptist church, in November, 1843, by Rev. J. L. Gwaltney. The duty of preaching the Gospel had been for sometime pressed on his conscience, and accepting this as a prompting of the Spirit, he began to prepare

himself for more efficient work by entering Littleton Academy. After continuing here for one year, however, his failing health warned him to desist, and he was compelled, for a season, to postpone, though he did not for a moment relinquish his great purpose. Having recuperated his strength by the active duties of farm life, he engaged in teaching in Chesterfield county, with a view of acquiring the means to advance his own education. His health having begun again to suffer, he was advised to take a trip to the mountainous region of North Carolina, and here, while seeking physical advantage for himself, he sought the spiritual good of others by preaching to the people of that remote region. While on this trip he met Rev. J. S. Baker, at that time editor of THE CHRISTIAN INDEX, who discovered signs of promise in the young licentiate, and urged him to pursue a course of study in Mercer University, promising him that he should be sustained there.

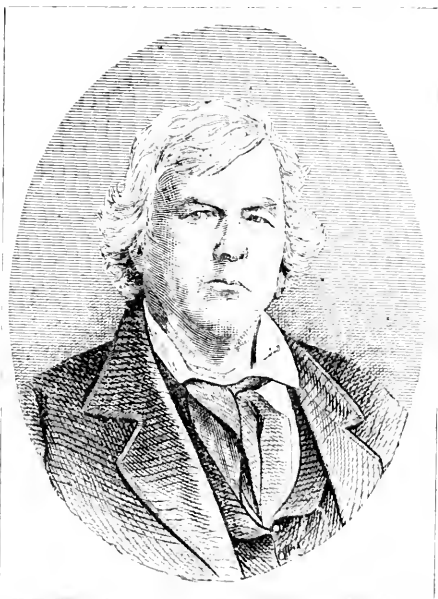
He, accordingly, came to Georgia in the latter part of November, 1848. The months of December and January he spent in labors as a colporter, mostly in the bounds of the Central Association. In February, 1849, he entered the preparatory department of Mercer University, and began his studies with an ardor that would no doubt have made him a finished scholar; but here, again, he was interrupted by ill health. After little more than a year, he left the University, and was engaged to labor as an evangelist under the auspices of the Home Mission Board, in the destitute portions of South Carolina. It was thought that he could labor more efficiently if ordained, and accordingly he was solemnly set apart to the work of the ministry, sometime in the spring of 1850, by a presbytery which convened at Pendleton, South Carolina. He continued in his labors for the remainder of that year; but early in the following year he returned to Georgia, where he consummated a long-standing engagement by being married to Miss Sallie E. Stowe, of Eatonton. He established his headquarters at this point, and assumed the pastoral care of several churches in Putnam, Morgan and Greene. The death of his father-in-law rendered him virtually the head of the family, and with the widow and younger children he moved to Fenfield, continuing, however, principally in the same field of labor. In the beginning of 1857, he removed to Athens and took charge of the Baptist church there, and remained in that position until after the beginning of the war. He then removed to Lexington, and entered on a new field, extending over portions of Oglethorpe and Wilkes counties. In the meantime his mother-in-law had died, his two sisters-in-law had married, the brother-in-law for whom he had been guardian had gone out to act for himself; so that he was now with no family but his wife. Of this companion, whose faithfulness rendered her a true helpmeet, and whose pleasant manners contributed not a little to his popularity, he was deprived by death in the autumn of 1866. He thereupon broke up his home, and for some years spent his time in travels over his diocese, making his headquarters in the neighborhood of Crawfordville, of which church he had been pastor for a number of years. He, after a time, purchased a home at this place, and became united in marriage to Miss Sardinia Gunn. This union was dissolved by death in January, 1879. In November, of that year, he was married to his present excellent and accomplished wife, Mrs. Carrie C. Hilliard. He continues to be pastor of the Crawfordville church, with which his relation has subsisted for eighteen years, being his longest pastorship. He also serves the churches at Warrenton, Horeb and Elim.

Though of a delicate constitution, and most of his life a sufferer, he has undergone a vast amount of bodily fatigue, and now, in his fifty-sixth year, seems as if he will be good for many years of service yet. Were we called on to mention his predominating characteristics, we should reply, *energy* and *promptness*. The former quality he displays as a pastor and as a man of business. Whatever he undertakes, he pursues with a diligence that generally insures success. His promptness is shown by always being at his post at the right time, and by being always ready to meet any business obligation that he may incur. Having been, almost from the very beginning of his ministry, the pastor of a number of churches at once, some of which were twenty, thirty, or forty miles from his home, it will readily be seen that he has not had much time for study. While

he cannot be ranked as a learned, he is a well-informed man particularly well informed in the teachings of the Divine Word. His sermons are always instructive and impressive—often eloquent. This is due largely to the matter; for, while not an unpleasant speaker, he would not be classed as a fine orator. His efforts as a preacher are mostly directed to building up church members in the faith. While this is true, however, we doubt if any pastor in Georgia has been more blessed in having large ingatherings into his churches. We do not think that he has ever been pastor of a church that he did not leave stronger numerically than he found it. As a pastor, he is endowed with much of that tact which Paul commended when he advised the young bishop to be all things to all men. He stands high among our Georgia preachers, and that he is not to be ranked with the very first, is owing more to lack of early advantages than to lack of native talent.

MALCOM JOHNSTON.

Prominent among Georgia Baptists in the days of Jesse Mercer, B. M. Sanders, Thomas Stocks, Absalom Janes and others, was Rev. MALCOM JOHNSTON. Only sickness or other providential cause kept him from the public assemblies of his brethren. He was for many years a regular attendant of the Georgia Baptist Convention, as a delegate from his Association. An active, working member of the Executive Committee of that Convention, he, by his wise counsels and financial skill, rendered valuable assistance in placing Mercer Institute (now Mercer University) on a solid and permanent basis. He contributed liberally of his means to all the various objects that claimed the benevolence of Georgia Baptists. To Mercer University he gave his hundreds, and was, so long as he lived, a regular and constant giver to the cause of missions, and every other cause whose object was the advancement of the glory of God and of the kingdom of Christ. He was greatly beloved by his brethren, and had their full confidence.



Malcom Johnston was born May 1st, 1788, in Charlotte county, Virginia. He was the son of Thomas Johnston, a native of Scotland, and, for many years, Rector of a parish in Cornwall. His mother's maiden name was Rebecca Moseley, of Virginia. Their son in his infancy was "baptized" by his grandfather into the Episcopal Church, according to the customs of that Church. In 1799 the family removed to Hancock county, Georgia, where Malcom, then eleven years old, attended the schools in the neighborhood for two years, and obtained such education as was common in those days. At twenty years of age he married a young widow lady, Mrs. Catharine Smith Byrom (*nee* Davenport), a native of Charlotte county, Virginia. He was devoted to his farm, and hence his success as a farmer. It was a pet remark of his: "The best, safest bank in the world is a clay-bank, and the best share in it is a plough-share."

In 1827 or 1828 he was received into the fellowship of the Baptist church in Powelton, and baptized by Rev. B. M. Sanders, then the pastor of that church. From his connection with the church, he gave himself and his means and his prayers to everything that would promote its growth in piety, and make it a power of religious influence in the community. He conducted prayer-meetings, and was ready on all suitable occasions to say a word for Jesus. Two years after he united with the church he was ordained to the work of the ministry. For a number of years he was pastor of the church at Mount Zion, and for a short period was pastor of Salem church, in Taliaferro county. Much as he was beloved by his churches, and much as he loved them, he was compelled, from severe affliction and premature decrepitude, to desist almost entirely from the active duties of the ministry before old age. After the death of his first wife he married, in 1843, Miss Sarah G., daughter of Hamilton Bonner, Esq., of Hancock county, Georgia, after whose death, in 1858, he moved to Cartersville, Bartow county, Georgia. No children were born to him by the last marriage; by the first, eight—four of whom are dead. The sons now living are cultivated men, holding good positions in society; and the daughters have few superiors in intelligence and piety. Their filial affection is most ardent, and worthy of the father on whom it is so cheerfully bestowed.

He died in Cartersville in 1861, and his memory is still cherished by those who knew him there, and by the few scattered elsewhere who knew him in the past. He carried with him to Cartersville the same ardent desire to work for the good of the community where, in the providence of God, his lot had been cast. Feeling a special longing and a special sense of duty to seek the religious improvement of the town, he gave to the Baptists a beautiful lot for their house of worship, and to the public an appropriate lot for their cemetery.

In person, Rev. Malcom Johnston was tall and stout, and of a very fine, commanding presence. Cheerful and buoyant in temperament, ardent in disposition, decided in his convictions and bold in their assertion, he was prompt and energetic in all business matters, at the same time estimating his own powers and virtues modestly. As a preacher his sermons were short and practical, his appeals fervent and touching; his eloquence was persuasive, and often brought tears to the eyes of his hearers. His efforts in the pulpit were such as to convince all that sufficient culture would have led to a high degree of eloquence.

He abounded in hospitality, and was eminently social in his habits. His door was ever open, not only to his friends, but to the wayfaring man; and the beggar was never turned away empty. When, after 1851, on account of increasing infirmities of body, he gave up his plantation and negroes to his children, and removed to Sparta, he was wont to prepare his house, at court sessions and other public occasions, as if it had been a hotel, for the purpose of entertaining his old friends and neighbors, and others who might not be able to pay for entertainment at public houses. At such times, when he was confined and unable to venture upon the streets, his servants might often be seen in the crowds inviting his friends and acquaintances to meals and lodgings. He was fond of reading, especially the Bible, and other books and papers reflecting the sentiments of the Baptists. He was firm and unshaken in his religious views. He was emphatically a Baptist in faith, and a pronounced Democrat in politics. On these points his mind never entertained a doubt. His affection for his children in his old age was beautiful and lovely; even after they were grown to womanhood and manhood he would fold them to his arms with the same affectionate tenderness as when in childhood they were held in his arms, or caressed when they clambered to his knees. The relations between him and his servants were such as to show that they appeared to believe no master could be found so good as theirs; and to their welfare he was specially devoted. There is something touching in the fact that the servant-woman who ministered to him during many attacks of sickness in his old age including the last, has never failed for nineteen years to visit the cemetery, of her own accord, at regular intervals and keep his grave in orderly repair. It is pleasant to leave on record the life of a man beloved by all, honored by his church, and who, in faith and conduct, illustrated the principles of the glorious Gospel of the blessed God.

WILLIAM JOHNSON.

One of the most remarkable men we have ever known, and one who has done much for the Baptist denomination in Florida, is the minister whose name heads this sketch. Rev. WILLIAM JOHNSON was born in Barnwell district, South Carolina, January 9th, 1803. His father was William Johnson, brother of Col. Richard M. Johnson, of Kentucky, who killed Tecumseh. His mother was the daughter of James Johnson, one of four brothers who emigrated from Ireland and settled, one in Pennsylvania, one in North Carolina, and two in South Carolina. The father of William died before his birth, and his mother died when he was seventeen years of age, at which time he was bound apprentice to a trade in Augusta, Georgia. Here he remained until nearly twenty-one, when he had the first disagreement with his master, left him and went back to the country. In 1823 he went to school a few months, which was very nearly all the education he ever received.

Poor, young and unlearned, he married, February 26th, 1824, Miss Permelia Hamilton. The fruit of this marriage was twelve children, six of whom are living, and all worthy members of society, and one the wife of Rev. J. H. Breaker, of Texas. Mr. Johnson, by industry and good management, in the providence of God, accumulated a good estate in South Carolina. On his removal to Florida, he showed his good judgment in the selection of a home in a fertile section. At the close of the late civil war, he was left with only his lands—unless, perhaps, some money loaned which he has never been able to collect—and this at an age too advanced for much labor. He again showed his good judgment and sagacity by commencing an orange grove, and now has a property which would readily sell for several thousand dollars, while his grove, though young, yields him a support. In the meantime, by renting his lands, and hiring labor, he obtained a living. During the late war he lost his first wife, and married Mrs. Susan Edmonds, who lived but a short time. He then married Miss Georgiana Tyson, who is living, and the mother of three of his nine surviving children.

He was converted in the year 1829, and was immersed by Rev. Prescot Bush, at an arm of Darien church, Barnwell district. He, some time after, united with the Philippi church, and while a member there, was active in the constitution of the Edisto Association. In 1835 he was ordained at Philippi, by a presbytery consisting of W. B. Johnson, D.D., Peter Galloway, John Landrum and Joseph Morris. From his ordination until he left South Carolina, he was actively engaged in the ministry, and served as Moderator of the Edisto Association. His labors were usually successful. He moved to Florida in 1854, and united with Pleasant Grove church. He at once took a high stand in his section of the State, and in the Santa Fee River and Alachua Associations. He was, partly at least, instrumental in forming the latter, and has been its Moderator from its organization. He has secured the organization of some new churches, and at different times has served as pastor the churches of Pleasant Grove, Wa-ca-hoo-ta, Micanopy, Eliam, Paran, Providence and Owilla.

As a preacher, Mr. Johnson is—after the style of the ministers of his day, especially those deprived of early mental training—without a wide range of subjects, and with but little idea of sermonizing and a tendency to be controversial. He has usually prayed to be impressed with a subject, and made it a point to study the meaning of words. Like many ministers of his generation, and not a few in this, he did not *teach* that part of the Gospel bearing on pastoral support and hence received but little pay for his services. He travelled three thousand miles in one year, serving churches, and received but twenty dollars. He served one church a year, and the pay he received was a "Turkey-red" home-made vest, given him by a sister he had baptized.

Like most men under similar circumstances of early life and training, he is firmly convinced of the truth, as held peculiarly by Baptists, and has but little patience with anything that contravenes that truth. He loves the "doctrines of

grace," and the sovereignty of God upon which they rest. We have frequently heard him say, "I was created by the power of God, have been preserved by his goodness, guided by his providence, and saved by his grace." He is yet quite strong for one of his age, short in stature and corpulent, with a large head and remarkably heavy eye-brows; and with his white locks and florid complexion, is a striking man in his appearance.

N. M. JONES.



Rev. N. M. JONES resides in Greene county, Georgia; and his ministerial work has been, for the most part, devoted to the section in which he lives. His brethren give him their entire confidence as a consistent Christian, and an earnest, self-sacrificing minister.

He was born in Warren county, Georgia, in August, 1824. His parents gave him such educational advantages as their circumstances afforded in the country where their home then was; but moving to the vicinity of Powelton, Hancock county, he received the greater part of his limited education from J. S. Ingraham, teacher in that academy.

While at Powelton, the associates among whom he was thrown might have led him into bad habits, but for the timely warnings and admonitions of a devoted mother.

Having, as he believed, experienced the converting grace of God, he presented himself to the Smyrna Baptist church for membership, and, being most cordially received, was baptized in August, 1847, by Rev. J. L. Loudermilk. Soon after his connection with the church he was elected its clerk, filling that place satisfactorily. As a still further expression of confidence in his Christian integrity, he was ordained at the request of the church to the office of deacon, by Revs. J. H. Kilpatrick and H. C. Peck. Still more, in 1868, he was ordained to the full work of the ministry. His pastoral work has been with the churches that knew him best. Fourteen children, nine of whom are still living, have been born to him as the fruit of his two marriages.

He has been at times a great sufferer. For a year or more almost deprived of sight, and unable to do any business, his family, but for the timely aid of a brother minister, would have been in want. He has regained his sight, and now concentrates heart and soul on his Master's work.

W. D. JOINER.



Rev. W. D. JOINER was born in Pulaski county, Georgia, the 20th of May, 1825. When he was about seventeen years of age, his parents removed to the neighborhood of Summer Hill, in Stewart county. Here he was the subject of awakening impressions, was led a sincere, penitent sinner to the feet of Jesus, and was enabled to rejoice in hope of the pardoning love of God. In November, 1843, being then about eighteen years of age, he united with the Summer Hill church, and was baptized into its fellowship by Rev. Andrew Cumbie. In 1845 he was united in marriage to Miss Dorcas Hooks, who has borne him six children, four of whom are still living. In

1851, he, with his family, settled in Dale county, Alabama, and remained in that section for ten years. While in Alabama he was chosen deacon by the church

of which he was then a member, filling that office with credit to himself and to the satisfaction of the brotherhood. In 1861, he returned to his former neighborhood in Stewart county. He did not give himself to the work of the ministry for some years after he had united with the church. He often, doubtless, felt that it was his duty, but tried, if possible, to escape from it. His early education had been so limited and his theological training so defective, that he drew back from a work so vast and so responsible. Besides, he was a man of retiring modesty, and seemed to feel he had no power to please or instruct others. Hence, it was not until 1870 that he gained his own consent to yield himself up to the work of the Lord, and submit to the wishes of his brethren. During that year, he was ordained to the full work of the ministry, at the request of the Summer Hill church. Since his ordination he has served several churches as pastor in Georgia and in Alabama; among them, Union, Holimore Creek, Pleasant Grove, in Stewart county, Georgia; and Pleasant Hill, Barbour county, Alabama. At present he is serving Shady Grove church, Stewart county, and Mount Lebanon, in Alabama. He lives near Summer Hill, in the vigor of manhood, has the unbounded confidence of the people in his Christian fidelity, and promises to be useful in the cause of the Saviour in the future, as he has been in the past.

JOHN JUMPER.

Rev. JOHN JUMPER, of the Indian Territory, is a full-blooded Seminole Indian, and was born in the Everglades of Florida, in 1822 or 1823. His education was strictly that of an Indian warrior, and, as a youthful "brave," he took part in the war between his nation and the United States.

With his people he was removed West to the Indian Territory, in accordance with a government treaty, in 1839, and, soon after the tribe had settled in the West, he was made Principal Chief of the Seminole Nation, a position of honor which he held for more than thirty years. Possessing all the qualities which command the respect and admiration of Indians, he was very popular with his people, and this popularity he not only put to the test, but made it serve a good and useful purpose in saving from public flogging and from death or expatriation, his friend James Factor, in 1849, because he had become a Christian. James Factor was the first Seminole Indian who professed Christianity, and to this day he remains faithful, having proved a very useful and intelligent Christian and Baptist.



John Jumper was himself converted in 1854 or 1855, and joined the Presbyterians; but in 1861 he adopted Baptist views, united himself with the Baptists, joining E-su-hut-che (Ash Creek) church, and was baptized by John Bemo, a native preacher, Rev. J. S. Morrow, our missionary, being, at that time, sick and too weak to perform the ceremony. He was ordained in July, 1865, at the close of the war, in the refugee camps, by Rev. J. S. Morrow and Dr. H. F. Buckner. He has been pastor of O-e-ki-wa, Ta-lo-fu, (Spring Town) and Me-ko-suk-kyt churches, in the Seminole Nation.

As the Chief of his Nation he has done them the greatest amount of good. He has given them schools, farms, homes and churches, besides preaching the Gospel to them faithfully, and, in reality, has lifted them up from barbarism to civilization, and from heathenism to Christianity. He possesses great decision of character and administrative ability, united with a strong sense of justice, and his influence in his Nation is almost supreme. Yet, not long ago, he voluntarily resigned his position as Chief of the Nation, that he might devote his whole time

to preaching the Gospel; and sets his people a good example of industry by working on his own farm. Often he has been sent by his Nation to Washington City, as a delegate to treat with the government on tribal matters; and during the war he served as a colonel in the Confederate army. In appearance he is a splendid specimen of physical manhood, being six feet four inches in height, with a large, well built, symmetrical figure, and weighing two hundred and forty pounds. He has a real Indian complexion, with coal black hair and eyes, and white teeth, but no beard. He is not only intellectual, but very witty, and often makes this gift tell for good.

He is a diligent student with the few means at his command, and has managed to learn much from observation and conversation, and from his association with the whites. In his sermons he is very instructive, logical and forcible, and often says publicly and very solemnly, in the pulpit, that he would give all his property and honors if he could read and understand the English Bible, or if he had one single copy of the whole Bible in his own language. As yet a small part only of the New Testament has been translated into the Creek or Seminole language.

John Jumper is a strong Baptist, and has been a tower of strength to our denomination in the West, and through his influence nearly all the Seminoles who are Christians at all, are Baptists. To his heavenly Master he has been a faithful servant, preaching always from a sense of duty and without regard to pay. He has baptized a large number, has trained his family and his churches in the fear of God, and is without a stain from the world. Among the Indians he is a representative man, and as long as there lives a Seminole Indian, his life and character will be held in reverence.

ADONIRAM JUDSON KELLY.



REV. ADONIRAM JUDSON KELLY was born in Macon county, North Carolina, October, 1831; professed faith in Christ and joined the Baptist church at Franklin, October, 1848, and was licensed to preach in August, 1854. Having received but a common school education, he determined at the time of his licensure to seek more thorough culture as a qualification for the work of the ministry. With this view, he converted his little property into money, and, October, 1854, entered Sand Hill Academy, a high school taught by a Presbyterian minister in Buncombe county, North Carolina, about eighty miles distant from his mother's residence. Here his progress was most gratifying to his friends. At the close of the first year he determined to make an effort to graduate at Wake Forest College. But in two years at the College his

health so failed that he was compelled to abandon the further prosecution of his studies.

In the latter part of 1857, he returned to his mother's and engaged in mission work under the auspices of the Western Convention of North Carolina, and was ordained to the full work of the ministry, March, 1858, Revs. J. Amons, M. Rickmon and R. H. Moody constituting the presbytery.

In August of that year he came to Gwinnett county, Georgia, and traveled as missionary and colporteur in the Lawrenceville Association, teaching school

also as necessity required. Having been chosen pastor of the Academy church, in Jackson county, in 1860, and of Cabin Creek church, in 1861, he moved to Jefferson, January, 1862, married Mrs. Burns, of that place, the 9th of February following, and soon after settled on a farm in its vicinity.

He has labored under serious disadvantages, during the greater part of his ministry. Almost a constant sufferer from chronic sore throat, he sometimes despairs of ever preaching again; at other times, his throat being better than usual, he makes sacrifices that he may give himself wholly to the ministry of the word.

Thoroughly established in the great doctrines of salvation by grace, his best pulpit efforts are on themes of this kind, teaching the people that their only hope is in the crucified One. He has been successful in building up churches, permanently, though sometimes slowly. Discarding the sensational, he relies entirely on the Spirit of God under the use of divinely authorized means for the salvation of souls, and confidently affirms that permanent prosperity among the churches can be attained only in this way. In his judgment, if churches are built up by sensational means they are built up only to fall down, and their last state is worse than the first.

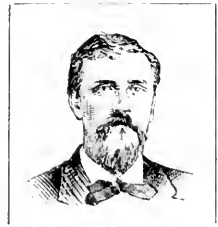
He has been prominent in bringing up the union meetings of the Jackson district of the Sarepta Association to a high degree of efficiency. No one takes a deeper interest in the discussion of the subjects presented, or in the prosperity of the churches than he.

He is a good writer; and though he has extensively contributed to the secular and religious press, yet he scarcely ever writes an article which pleases himself. To his own eye imperfections appear everywhere. Articles well calculated to accomplish the objects for which they were intended, and reflect credit on the author, have been consigned to oblivion as entirely unworthy the public eye.

A warm friend of missions both at home and abroad, of temperance, Sunday-schools and strict discipline among the churches, he labors and prays for their universal prevalence. He also believes that all Christian work is church work, and therefore disapproves of efforts for the salvation of souls which are unauthorized by the churches of the Lord Jesus, and prosecuted apart from them.

WILLIAM WILLIS KELLY.

Rev. WILLIAM WILLIS KELLY, son of Andrew W. and Elizabeth J. Kelly, was born January 14, 1847, in Coweta county, Georgia. Hired to an uncle at the age of nine, he lived with his parents only at short intervals of a month or two in the summer of each year; and during these months only he attended school. The rest of the year he worked on the farm for wages, to assist his father, who, with a family of ten children, had lost all his property. In 1871, however, he entered the school of Rev. T. N. Rhodes, under whose tuition he remained two years, supporting himself, the first, by farm labor during vacation, and the second, by assisting his teacher a portion of the time every day. In 1873, he attended the Southern Baptist Theological Seminary, taking but a brief course for want of funds, and supported in part by benevolent contributions made to that "school of the prophets." But the interruption of attendance on scholastic institutions implies, in his case, no suspension of study. As a boy, he was accustomed to carry a book in his pocket, and apply himself to it diligently in all his leisure moments, whenever he could do so without neglect of business, making that use of his time his recreation. Now, that it is largely his business, he will not prove untrue to its claims on him.



In 1865, he was converted, and baptized at Montezuma church, Carroll county, by Rev. S. Phillips. Seven years later, December 30th, 1872, he was ordained to the full work of the ministry. He was called to the care of the Whitesburg church, and has also served other churches in Carroll, Heard, Troup, Coweta, and Douglass counties. He has proved himself a young man of more than ordinary promise, and, notwithstanding his youth, has acted at two sessions of the Carrollton Association as its Moderator. His habit of study formed in early life, if continued, will bear him to a high position as a close thinker, and make him, with the divine blessing, an instrument of much usefulness to the cause of Christ. He is of an active temperament and zealous in whatever he undertakes; a good pastor; able in exposition and sound in doctrine.

In 1877, he married Miss Elizabeth Texas Moore, of Carroll county. He is nearly six feet in height, of light complexion, with dark hair and blue eyes. His kindly spirit gives him a strong hold on his friends, and his upright life makes friends of everybody, while he endeavors to improve all opportunities to cultivate both head and heart for the work that is on him.

JAMES HALL TANNER KILPATRICK.



Rev. JAMES HALL TANNER KILPATRICK was born in Iredell county, North Carolina, on the 24th of June, 1793, and was descended from the old Covenanters of Scotland. His parents were Presbyterians.

His early educational advantages were fine, and his splendid intellect enabled him to reap the full benefit of them. At seventeen he opened a school in North Carolina and taught for one year, thus obtaining the means to enter Wellington Academy, in South Carolina, taught by the famous Moses Waddell, where he remained a year, availing himself fully of this opportunity to widen his acquaintance with the higher branches of learning. A strong desire to venture boldly, in self-support, on the great sea of life, in-

duced him, at the age of nineteen, to emigrate west of the Mississippi, although the enterprise was, at that time, one of danger and even of rashness. He became Principal of the Baton Rouge Academy, Louisiana, in which position he remained for two years, removing then to Natchitoches, where he again engaged in teaching. At that time the war of 1812 was in progress, and General Jackson was

marshalling his forces to repel Pakenham. J. H. T. Kilpatrick volunteered and took part in the campaign which resulted in the memorable battle of January 8th, 1815. The next year, while teaching at Cheneyville, Louisiana, he married Sarah Adaline Tanner, daughter of Robert Tanner, Esq., a Baptist, and this threw Mr. Kilpatrick, for the first time into association with that people. After his marriage, he was brought to the exercise of saving faith, and the question of baptism was subjected by him to an examination, which resulted in his conversion, thoroughly, to Baptist views. He joined the Baptist church at Cheneyville in 1817, and soon after began to preach, being licensed in August of that year. While laboring as a minister and principal of the Academy, at Alexandria, Louisiana, in 1820, he lost his wife, in whose honor, and in accordance with an inheritance law of Louisiana, he adopted the name of *Tanner*, which accounts for the letter T. in his initials.

Mr. Kilpatrick now returned east, preaching as he traveled on horseback. At Robertville, South Carolina, he was induced to forego his visit to the home of his childhood, and remain as the "supply" for a church, which he did for a year or more.

Attending the Savannah River Association, he became acquainted with Jesse Mercer and Elisha Perryman, which led to a trip to Georgia, on a preaching tour, where, on the 22d June, 1822, he married Miss Harriet Eliza Jones, a lady of wealth, refinement and great piety. His marriage induced his settlement in Burke county, Georgia, where he continued the remainder of his useful and laborious life, battling for the cause of religion, missions and temperance, and aiding to build up the cause of education, his field of labor being principally in the Hephzibah Association, then strongly anti-missionary. In that very year the Association resolved that a letter presented by the senior Brantly, from the Baptist Foreign Mission Board, at Philadelphia, should be thrown under the table, which was actually done. In 1825, the same Association passed a resolution that, so far from corresponding with the Georgia Baptist Convention, then called "The General Association," or any other missionary society, any brother who even made a motion on these subjects should be considered "in disorder," and be reproved by the Moderator. This was the state of feeling against which Mr. Kilpatrick, Joshua Key, and perhaps a few others, had to contend. The latter did not hesitate to express his opinions, and the former, besides talking in private and preaching in public, wrote his very useful tract entitled, "Plain Dialogue on Missions," now a standard document, and one which had a very salutary effect at the time.

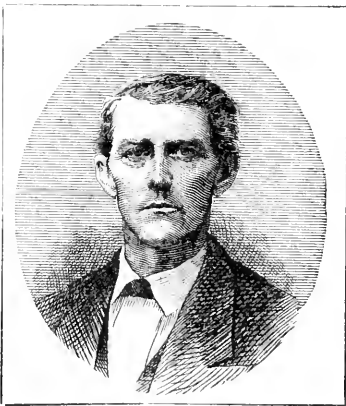
The Hephzibah Association was thirty-six years old in 1830, and contained twenty-two churches and 1,900 members, and up to 1831 it had made no contributions, whatever, for missions, but from \$60 to \$70 were annually sent up, mostly for Minutes. In 1830 it was decided that the members of the body would visit the Convention as spectators, and the following year, 1831, the Association entered into correspondence with it. The same year the "Itinerant Committee" was appointed, and instructed "to employ persons to ride and preach in the bounds of the Association." In 1837, the Association united with the Convention, and has been known as a missionary body ever since; in that year a contribution of \$78.20 was made, to aid in printing Judson's Burmese Bible. In 1840, the contribution to missions was 2½ cents *per capita*; in 1850, it was 27 cents; in 1860, it was 34 cents; in 1870, 20 cents; in 1878, 28 cents; and the increase was steady until the close of the war. The leading men in those years were J. H. T. Kilpatrick, Jonathan Huff, Joseph Polhill, deacon Cain, and General G. W. Evans; but chief among these for ability, zeal and influence, was the subject of this sketch; and to him, more than to any other, may be attributed the gradual change to a higher state of usefulness in the Association. He was, also, generally recognized as the champion of Baptist faith in the Association, as well as of mission and temperance principles.

In him the cause of education had a most vigorous as well as liberal supporter. He gave to the Hephzibah Association the land on which the "Hephzibah High School" was established in 1861, mainly through the efforts of his son, Rev. W. L. Kilpatrick—a school which, since that time, has maintained a record of usefulness and efficiency equal to that of any similar institute in the land.

In his Association Mr. Kilpatrick was fully recognized as the presiding genius for many years. Very often he wrote the Circular Letter, and preached the Introductory Sermon and the Missionary Sermon, after the practice was agreed upon in 1835. For years he was Clerk and Treasurer, and for many years Moderator of the Association, and his services were put in requisition on all the important committees; thus from 1822 to the war, he was an active worker in his Association, and to him, more than to any other one, is due the great change and great progress in the Hephzibah Association. He lived to see his three daughters married, and his two sons become ministers of the Gospel. On the 9th of January, 1869, he finished his course with joy, exclaiming, "Precious Jesus!" as he fell asleep in death. From a brief memorial written by Rev. E. R. Carswell and copied into Campbell's Georgia Baptists—from which volume most of these facts are taken—we learn that Rev. J. H. T. Kilpatrick "was endowed with an intellect massive and analytical. As a preacher, he was always instructive, and would sometimes enchain you for two or three hours by his eloquence. As a writer, he was always accurate, forcible and clear."

The Minutes of the Association contain the following as part of a report made by General G. W. Evans, in 1869, on the death of Mr. Kilpatrick: "As a citizen, he was quiet, retiring and unobtrusive; as a man, open, honest and unsuspecting; as a parent, faithful to the high trust committed to his hands; as a pastor, laborious and constant, always punctual to his appointments, never having disappointed a congregation in the whole course of his protracted ministry; as a preacher, he was logical and profound, and, when aroused, oftentimes sublimely eloquent; as a writer and a controversialist, he was true, accurate and resistless; and as a Christian, uniform and faithful. Gifted with a massive intellect and with an iron constitution, he literally wore out in the service of his Master."

JAMES HINES KILPATRICK.



In the front rank of Georgia Baptist ministers, stands Rev. JAMES HINES KILPATRICK, one of the most faithful pastors, useful ministers, consistent Christians, able, pointed and logical preachers and writers among them. What he believes to be right and true he will contend for to the last, his conscientiousness never permitting him to yield to expediency or succumb to mere opposition. A diligent student, he has always been something of a recluse. Most correct and consistent as a man, he is thoroughly evangelical as a preacher, sound in doctrinal views, always giving good instruction in plain, forcible terms. He makes no effort at display; there is in his discourses the simple presentation of Gospel truth in a manner that no one can fail to

understand, and which but few fail to appreciate; and it may truthfully be said that no minister in the State is more uniformly heard with interest and profit. A sermon of his, before the Georgia Baptist Convention, entitled "No royal road to church prosperity," has done much to encourage faithful, laborious pastors in their arduous work, and to correct popular errors as to sensational preaching and sensational preachers. For years he has been reckoned the model pastor, and his church the model church of the State, and it seems impossible for a pas-

tor to be more beloved by a people than he is by his people, or for a pastor's influence on the spirituality of his church members to be more beneficial than his has been. Quiet and unobtrusive, he shows deference for the opinions of others, while presenting his own views clearly, and maintaining them with confidence. Wherever he is known his opinions with reference to Scripture teachings and church polity command respect, and many of his brethren consult him freely, and often shape their course in accordance with his suggestions. He has taken a prominent part in the affairs of the Georgia Association for years, and almost from his majority has occupied a seat in the Georgia and Southern Baptist Conventions. But few are more thoroughly identified than he with all the interests of those bodies, while none attend their sessions more punctually.

In private life Mr. Kilpatrick is simple in his habits, pleasant in his social intercourse, accessible to the most humble, while he is unawed by the greatest, never deviating from the line of strict consistency and rectitude, and always tender, considerate and devoted in the family circle. In his garden and orchard he takes much interest, and when at home divides his time between them and his books.

He is the son of Rev. J. H. T. Kilpatrick and Harriet E. Jones, and was born in Burke county, October 18, 1833, though reared in Richmond county, where the village of Hephzibah now stands. As a boy he was quiet and orderly, with but little of the hilarity and mirthfulness usually found in connection with a healthy, vigorous body. In his deportment there was nothing that savored of rudeness; on the contrary, consideration of the rights and feelings of others marked his conduct. His chief characteristic, even at that early age, was self-reliance. No special brilliancy of intellect, such as would astonish his friends, was apparent in him when a youth, yet he so uniformly accomplished what was required by his teachers, that any failure on his part would have been a matter of surprise both to them and to his fellow-pupils.

In his academic course, when preparing for college, it so happened that his preceptor was unacquainted with Greek. He quietly began the study of that language himself, aided occasionally at the beginning by his father, as to the sound of letters and the pronunciation of words. In this way he prepared himself for college in the Greek language.

Mr. Kilpatrick entered Mercer University in 1849, and graduated in 1853, sharing the highest honors of his class with John T. Clarke and Henry T. Wimberly. In his college career, as in his academic course, he was respected by his teachers and fellow-students for his correct deportment and faithful attention to duty.

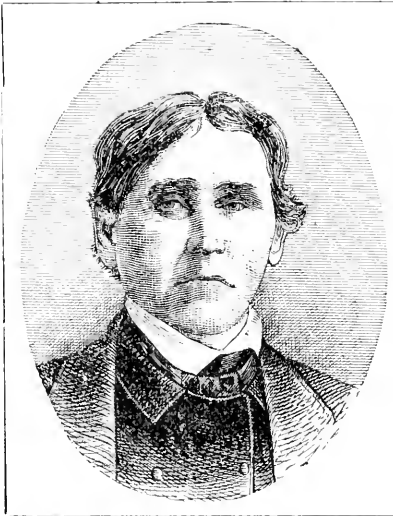
In September, 1850, while at Mercer, he made a public profession of faith in Christ, and at once felt it his duty to devote his life and energy to the Gospel ministry. In December, 1854, he was called to ordination by the Baptist church at White Plains, in Greene county, where he taught school during that year, although the ordination services took place at Hopeful church, Burke county. In response to questions propounded by the presbytery, he disclaimed feeling that supernatural call to the ministry which some profess to experience, but declared that a deep anxiety for the salvation of sinners, an ardent desire to be useful in the Master's cause, and a strong conviction of duty to engage in the work, constituted about all the call which he could claim. He began his labors as pastor in 1855, as successor to Rev. V. R. Thornton, at White Plains church. Few pastors have been so fortunate as he in being called to the charge of a church possessing such capabilities of development, while still fewer churches have been so fortunate as to secure a pastor with such rare gifts for developing their powers and resources. Although usually he has had the care of one or more of the neighboring churches, in conjunction with that at White Plains; yet Mr. Kilpatrick's energies have been concentrated chiefly upon this church, and the position which it now occupies among the churches of the State is largely due to his instrumentality.

As a writer, Mr. Kilpatrick is strong, solid, sensible and convincingly argumentative, yet but few of his productions have been published. A sermon on the subject of *Universalism*, is a clear exposition of Scriptural teachings, and quieted the minds of many on that subject. A series of articles written by him

on the subject of *Baptism*, appeared in *THE CHRISTIAN INDEX*, which seem to leave nothing more to be said for the information either of the learned or unlearned. These articles are called for in book form, and may, perhaps, be thus given to the public at some future day.

Mr. Kilpatrick has been married twice, and is the father of a large family of children. His first wife was Miss Cornelia Hall, whom he married in 1856. His present wife was Miss Edna P. Heard, to whom he was united in 1870. Of medium size, and of rather slender proportions, Mr. Kilpatrick has dark hair, blue eyes, fair complexion, is now forty-seven years of age, and weighs one hundred and forty pounds. Sobriety and earnestness mark his mien. He is a staunch Baptist, but it is because his Bible makes him so. He is as modest as he is meritorious, and as unassuming as the true and deserving nearly always are. While he seeks no applause, he shuns no responsibility and shirks no duty, seeking always to have a conscience void of offense towards God and man. He is one of the best and most useful men of our denomination, and makes his influence felt through the force of good intentions, genuine piety, personal purity and acknowledged ability. As a country pastor he has proved himself to be not only superior, but, perhaps, without a peer.

JOSHUA KEY.



Rev. JOSHUA KEY was a worthy and useful minister of the Gospel. He was born February 9th, 1786, in Edgefield district, South Carolina. His father, Thomas Key, was a captain in the Revolutionary war, and rendered valuable service during that sore struggle for American independence. His mother was named Elizabeth Scott Key. His education was obtained in the common schools of the country, with no opportunity for higher collegiate culture. From his youth even almost to the close of life, he displayed great energy of character, sound judgment and prudent management in business. When about sixteen years of age he commenced business, opening a store near Edgefield Court-house, and encouraged by success, removed to the city of Augusta, Georgia, about 1818, to prosecute his business on a larger scale.

Some years afterwards he settled in Burke county, and became one of the largest and most successful cotton planters of that county.

Before leaving South Carolina he was led to repentance for his sins somewhat on this wise: A workman who was in the employ of Mr. Key, asked his permission to attend a protracted meeting then in progress at Hardy's church. He refused, and in anger replied: "You will lose the job, if you go." The workman calmly replied: "Be it so; I shall go, and pray for you, too." Mr. Key, in this excited state of mind, left and went to where his laborers were clearing some land. While there, he had occasion to cut a vine with his knife, and instantly the thought occurred to him that God could cut him off in his sins as

easily as he had cut that vine. He was overwhelmingly convicted, and never, from that moment, enjoyed an hour's peace until he was enabled, by faith, to realize that Jesus could save the chief of sinners; and thus believing, he rejoiced in hope of the pardoning mercy of God. Not long after, he united with the church at Harly's, and he and the workman whom he had abused were now friends indeed, and brothers beloved in the Lord.

When he removed to Augusta, in 1818, he united with the Green Street church of that city, and entered at once into every good work. After the present building was completed, the church found that a considerable debt had been contracted, and it was feared that the membership were not able to pay it, and the building would have to be sold; but Mr. Key, with his accustomed zeal, aided by another gentleman, called on each citizen, raised the money and paid the debt.

He removed to Burke county, Georgia, and united with the Brushy Creek church, and in 1825 was called by that church to the work of the ministry. The ordination service was performed by Revs. J. H. T. Kilpatrick, Robert Carson, Jonathan Huff and Isaac Brinson. From 1825 to 1837 he served this church as pastor, and the following churches at various times: Bark Camp, Sardis, Little Buckhead, and, perhaps, Piney Grove and Big Buckhead, in Burke county; Sisters and Jordan, in Washington county; Providence, in Jefferson county; Friendship, in Richmond county; Silver Run, in McDuffie county, and The Grove and Union, in Columbia county.

As a man, he was honest, upright in all his transactions, and noted for his generous aid to the poor, the widow and orphan.

As a preacher, he was sound in doctrine, earnest and impressive in his delivery, and especially gifted in prayer. He travelled considerable distances to meet his engagements, and never failed, unless from circumstances beyond his control.

He was married four times—first to Miss Elizabeth Tankersley, of Columbia county, in 1806; to his second wife, Miss Martha Barksdale, in 1810; in 1819 to Miss Elizabeth Marshall, his third wife; and to his fourth, Mrs. Mary McNatt; of Burke county, in 1823. By his first, second and fourth marriages he had eleven children, but raised only two—Rev. T. D. Key and J. S. Key—both of whom are now dead.

Rev. Joshua Key died at his winter home in Burke county, November 11th, 1862, then in his seventy-sixth year. Having made a visit to his son, Joshua S. Key, in the morning, he returned, and after dinner, complaining of a pain in the region of the heart, laid himself down to rest. Dr. E. R. Carswell called in to see him, to whom he remarked, "The time of my departure is at hand; and feeling confident that I have passed from death unto life, and believing that, if saved at all, I shall be saved by sovereign grace, I am ready to go to-night." And so he did. He was found by his family, who had slept in the same room with him, "asleep in Jesus."

WASHINGTON L. KILPATRICK.



Among the Baptist ministers of Georgia, one of the most prominent and influential is Rev. WASHINGTON L. KILPATRICK. This is the oldest son of Rev. J. H. T. Kilpatrick and Harriet E. Jones, and brother of Rev. J. H. Kilpatrick, an account of the father and both sons appearing in this collection of sketches. He was born in Burke county, Georgia, October 18th, 1829, but reared at what is now "the village of Hephzibah," in Richmond county. Enjoying the training of pious parents, and especially of a most excellent mother, he was, during the period of his youth, moral and correct in life and deportment.

His education was commenced at the academy near his father's residence, but received chiefly at Mercer University, Penfield, when under the administration of Dr. J. L. Dagg. He entered the University in 1846, and graduated in 1850, with the highest honors of his class, being especially noted for his punctuality and studious habits. During the four years of his college course he was never absent, unless unavoidably, from recitation, debating society, morning prayer, church worship, or twilight prayer-meeting. While at college he professed conversion and was baptized by Rev. B. M. Sanders, on the 4th of October, 1846, in his eighteenth year, joining the Penfield church. Four years after, in 1850, he was licensed by that church, and in 1852, at the age of twenty-two, was ordained; beginning at once the labors of a country pastor, within the bounds of the Hephzibah Association, and so continuing ever since. The churches with which he has chiefly labored are Hopeful, Buckhead, Rocky Creek, Ways and Hephzibah. Although the first four years of his life after graduation were given to the school-room, yet he preached at the same time, interesting himself in all the churches of the Hephzibah Association. To the interest of the churches within this limit he has devoted himself with untiring energy, and with the most enlightened zeal, to the present time; nor have his labors been without gratifying results. Surrounded by those with whom he has been intimate from earliest childhood; emphatically knowing everybody in his field of labor, and known to every one; and, by his pious zeal, amiability, high character, marked ability, and thorough devotion to the best interests of society and religion, gaining the confidence of all, it is not to be wondered that the mutual confidence thus created has inured to the benefit of the Master's cause. Most certain it is that Mr. Kilpatrick acquired an almost unbounded influence in the Hephzibah Association, and has made an impress on it which has resulted in the advancement of religion and of every other good cause, and which has redounded to the glory of God.

But other labors pertaining to the welfare of our Baptist Zion, besides those of a pastor, have engaged his attention. For twenty-three years, consecutively, he managed the colporter and mission work of his Association. In 1861, chiefly through his instrumentality, the Hephzibah High School was established, as the property of the Association, and in this school, around which the village of Hephzibah has sprung up, he taught, with eminent success, from 1866 to 1876.

During the year 1868, he organized the Walker Association of colored churches, whose members, prior to emancipation, had belonged to the Hephzibah Association, and, to the present day, he remains the chief and trusted counselor of its ministers and churches.

Since 1869 he has faithfully discharged the duties of Trustee of Mercer Uni-

versity; and, in April, 1878, he succeeded in securing the organization of the Georgia Baptist Historical Society, of which he is the efficient Corresponding Secretary. And, though now passed fifty years of age, his labors in every good word and work are ardent, and more abundant than ever. The Sunday-school and temperance cause have ever found in him an active friend and supporter.

Mr. Kilpatrick has been married twice—the first time to Miss Sarah E. Shick, of Savannah, and the second time to Miss Emma J. Hudson, of his own village, and the Lord has bestowed on him a large family of children. In personal appearance he is tall and commanding, being fully six feet high, and weighing about two hundred pounds. With a fine, open countenance, genial smile, and a most benevolent expression, and a pleasing address, he wins at once the confidence of strangers, and gains steadily on the affections of more mature acquaintances. He is a man in whom the true spirit of Christianity finds an abiding place; one who entertains charity towards all, and malice towards none; in whom firmness of principle and faithfulness to conviction and to duty combine with gentleness of spirit, suavity of manner and kindness of utterance. Pleasantry and good humor are mingled with a devout and reverential disposition in him; and his tender heart and liberal impulses render him to the suffering a sympathizing friend, and to the poor a generous almoner. With, perhaps, not a single enemy in the world, all who know him are his positive friends. Intellectually he is the peer of any whom he meets, and having borne off the palm of scholarship in college, he has since continued his studies, and ranks well among the ministers of our denomination for learning and wide-ranged information. His sermons, though carefully thought out and logically developed, are always extemporaneous, and, though somewhat diffuse, are always practical, pointed and remarkably clear. The elaborate and the ornate are not special objects at which he aims in his discourses, neither does he avoid them; but he is more deeply concerned in the presentation of sound doctrine and wholesome instruction in an impressive manner and with all due solemnity. Though an unflinching Baptist, and ardently devoted to the spread of Baptist sentiments, he seeks for their success more by the maintenance of truth than by pugnaciously combatting error.

JAMES GRAHAM KIMBELL.

Rev. JAMES GRAHAM, son of Gideon and Anna Kimbell, was born May 30th, 1823, in Oglethorpe county, Georgia. His father died while he was quite small, and the scanty resources of the family restricted even the measure of education which he might otherwise have secured in the old-field school. But under the discipline and counsel of a faithful mother, he was taught to be industrious, truthful and honest, and this early training fixed in his mind that reverence for the religion of Christ which has marked his course through life. At the age of fifteen, feeling his lost condition and utter helplessness as a sinner, he was enabled by the grace of God, through the influence of the Holy Spirit, to exercise the faith which lays hold on Christ as a Saviour, and makes that Saviour precious. He was baptized in 1841, at Beard's church, Greene county, by Rev. Newel Lumpkin. Removing to Butts county in 1855, he was ordained the same year to the office of deacon, and licensed, the next year, to preach the Gospel. To repair the deficiencies of his education, he commenced a course of study at night, after the severe toil of the day on the farm, which so affected the optic nerve as to threaten him, for several years, with a total loss of sight. Despondency fell on him as "a horror of great darkness," but his own convictions, of



ten years standing, as to duty in the premises, and the kindly encouragement of his aged brethren prevailed; and he was ordained at Philippi, Henry county, January 14th, 1859, by a presbytery consisting of Revs. W. G. McMichael, D. L. Duffy, W. Thomas and J. T. Kimbell. For several years after his ordination, the Scriptures were read for him, in public worship, by some of the brethren, and in private study by his eldest daughter, who has long since gone to the reward of the faithful. During twenty-one years of ministerial labor, he has been pastor for twenty years, consecutively, of Indian Creek, Henry county, and has served nine other churches in that county and in Fayette, Butts, Monroe and Newton. He has been very successful as a revivalist in his own field, and has baptized there about one thousand persons.

The Bible is his chief study, with the assistance of different commentators. After the selection of his text, and its examination in the light of the context and of parallel Scripture passages, he often perfects his analysis and arrangement as he follows the plow, scarcely ever using even notes in the pulpit. A profound love for the Saviour, and an earnest desire for the salvation of sinners breathes through his sermons, which are addressed rather to the heart than to the head of his hearers. His prominent traits as a pastor are punctuality in filling his appointments, faithfulness in counsel, kindness in manner and decision in action. As a man, he is upright in business engagements, prompt in financial dealings, cheerful in intercourse, hospitable at home and liberal abroad.

Rather under medium height but heavily built, he possesses considerable muscular force, though arduous labor in the ministry has somewhat impaired his constitution, and is erect in form, with dark complexion, dark eyes, and dark hair, now rapidly turning gray. He was married November 17th, 1842, to Miss Martha Anderson, who has borne him nine children, six of whom are living.

JOHN T. KIMBELL.



Rev. JOHN T. KIMBELL may be justly numbered among the diligent, faithful laborers in the vineyard of the Lord. He is a native of Oglethorpe county, Georgia, where he was born January 12th, 1814. His father, Gideon Kimbell, was a mechanic, and his mother, whose maiden name was Anna Maxey, was a tailoress. They were both Baptists, and were consistent members of the church. It was the earnest, constant prayer of this pious mother that the Lord would convert her son John, and call him to the work of the ministry. His scholastic advantages were only

such as he could obtain in the common schools of the country, during the short seasons of each year, when he could be spared from the farm. From a youth he was truthful, energetic, gifted with fine mechanical genius, had a high sense of moral character, and opposed the making, selling and drinking of ardent spirits, identifying himself fully with the advanced temperance movement of that day.

He made a profession of faith in Christ, and was baptized by Elder Jack Lumpkin into Antioch church, Oglethorpe county, September, 1831. In March, 1834, he was married to Miss Mary P., daughter of Joseph Lumpkin. In 1841, he removed from Oglethorpe, settled in Butts county, and united with Towaliga church. In 1843 he was licensed by that church to preach, and in 1847 was ordained to the work of the ministry by its order, and sent out as a missionary in the regions around. After serving the Indian Springs and Indian Creek churches for two years, he was, in 1850, disabled from the work of the pulpit by a painful and protracted attack of rheumatism. His affliction, for a time, excited his fears that he had not been called of God to the Gospel ministry; but prayer, reading, and meditation on the Scriptures removed these apprehensions. Not

able to attend regularly to any pastoral work, he became superintendent of a large Sunday-school at the church near him, and he has always regarded that as one of the best years of his life. Many of the scholars professed conversion and united with the church. Since his recovery, in 1853, he has served several churches, to each of which large accessions have been made, and activity in the cause of Christ awakened. He at present is preaching to the Shiloh church, where he has been laboring for twenty-six years. He has been pastor of the Towaliga church for twenty-four years. To the Bethany church, Henry county, he has preached since 1867, and to the McDonough church since 1873. The success of his pastoral services, and the estimation in which he is held by his churches, are clearly shown by the length of time he has been serving them. After years of experience, he is profoundly convinced that frequent changes of pastors are a great mistake. He makes the service of his churches his business. He reads, studies and selects his subjects with reference to their good, and never fails to meet his appointments, except from causes beyond his control. His manner in the pulpit is dignified, his delivery earnest, and his sermons instructive. He has been five years clerk of the Flint River Association, and its Moderator two years. He is a warm-hearted Christian at home and abroad; kind and affectionate, always giving his brethren a cordial welcome to the hospitalities of his house.

JACOB KING.

His birth occurred September 6th, 1796, and he died in Upson county, August 9th, 1862, being nearly sixty-seven years of age. He was hopefully converted to Christ in June, 1820, and was baptized by Rev. John M. Gray into the fellowship of New Hope church, Jones county, the first Sabbath in July following. He was married to Matilda Wilson, January 8th, 1817.

Soon after his conversion he was impressed with the duty of preaching the Gospel, but was restrained by a sense of his unfitness and unworthiness until 1825, when, having settled on Flint river, in Upson county, his spirit was so stirred within him by the prevailing destitution, that he was constrained to make the attempt in the name of his Master. Having once put his hand to the plow he was not the man to look back. His first sermon was



from the words, "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." John xi. 25, 26.

In 1826 he was ordained as pastor of Bethlehem church. Revs. John Hambrick and Henry Hooten composed the officiating presbytery, his ordination having taken place on his birthday, he being then thirty years of age. In the following October, he took the care of the Fellowship church, in which a great revival of religion was experienced, and many were added unto the Lord. Throughout his

life he was one of the most laborious of ministers. He generally preached to four churches, often supplied others on week days, and was indefatigable in his efforts in supplying the most destitute neighborhoods with the word of life.

In the unfortunate division which took place in the Baptist denomination in Georgia on the subject of missions, he espoused the cause of benevolence, and urged its claims to the day of his death. He was surrounded by a powerful anti-influence, yet he maintained his cause with such a versatility of talent, and with such powerful Scriptural arguments, as to secure for it a steady advance and final triumph within his sphere of labor. When the division was consummated, one of the opposition said to him, "We shall see who are in the right, by the blessing of God, which shall follow the right." KING accepted the test, and often pointed to the abundant blessing of God upon the labors of missionaries to prove to the opposition that ours is the right cause. He thought for himself on all subjects.

His talents were of the first order. If we were confined to one word in describing the character of his mind, we should select *genius*. He thought, spoke and acted just like no other man; and yet all he said seemed appropriate and becoming. It was appropriate in him, but would not have been so in any other man. He never ape'd any man, and whoever attempted to ape him, made himself simply ridiculous. Yet there were a few who would run the risk. Like most of his contemporaries, his literary advantages in early life were quite limited, yet he acquired a fine command of language, and wrote correctly and beautifully. He had an inexhaustible fund of anecdote, which he knew how to use with telling effect. To all of these rare faculties, he added an iron will. No man can be great without this, and this he possessed in an extraordinary degree. When he resolved to do a thing, it was sure to be done, unless it proved to be an impossibility. This force of will made him a man of great decision of character. He was tall of stature, exceedingly slender, predisposed to pulmonary disease. At the time of his ordination his health was so feeble as to render it necessary for him to withdraw, during the summer months, from his field of labor, and spend the time among the mountains of upper Georgia. He returned in the fall; but the ensuing summer it seemed imperatively necessary that he should again seek the recuperative influence of mountain air, and mountain scenery. He accordingly started on horseback; but while on the journey, thinking of the destitution he was leaving behind, he came to the conclusion to return and die at his post, if that should be God's will. And return he did, but not to die; his health immediately improved, and he never again had to desert his people for want of physical strength.

Mr. King had a most fertile imagination, and descriptive powers of the first order, and was naturally a logician; not that he understood and practiced the science as taught in the schools. He was above these rules by nature's own gift. He saw, at a glance, the meaning and force of a proposition, and few were more ready to turn a point upon an opponent. On one occasion he had gone to hear a Universalist preacher, and when the reverend gentleman closed, Mr. King arose, and, hat in hand, uttered one short, pithy, logical sentence, which brought the Universalist's whole effort into ridicule and contempt.

His theology was just what such a man would be expected to believe and teach. He held to the universal and total depravity of human nature, to man's utter inability to recover himself, to the efficacy of the spirit's work, and to the sufficiency of the atonement of Christ. He held to the universal and unlimited invitations of mercy as being consistent with limitation in the application of the atonement. When listening to his discourses on the power of the cross, the hearer would be convinced that no man ever loved the Saviour more sincerely. Upon hearing him in his happier moments, it would seem that if Paul had risen from the dead, he would have found nothing to condemn. His sermons were generally short, and he left his hearers wishing they had been longer. They were, however, formed after no model. It was impossible for such a mind to be trammelled by rules. Perhaps his sermons would have been liable to criticism, judged after the methods of the schools, but none of the masters could have brought an audience to any given point with more order and certainty than he.

He was eminently a great preacher, if by great be meant one who vindicates the whole truth, converts many souls, and ably recommends Jesus Christ as the only Saviour of sinners. Few men in the same time have preached more sermons and baptized more converts, and his converts generally wore well. His knowledge of human nature made it difficult to deceive him, and there were few men who would have had the temerity to attempt it. Imposters and hypocrites generally give such men as he a wide berth.

As a presiding officer he was affable, punctual, prompt, well informed and impartial. He presided over the Rehoboth Association, as its Moderator from its organization until called away from earth by the Master of Assemblies. He never failed to attend its sessions, and, it is believed, was invariably elected by a unanimous vote.

Mr. King was a true patriot. He loved his country. In the late struggle of the South for independence, his whole heart and soul was with the Confederacy. Whenever a company of soldiers was to leave his county for the field of carnage and death, he was sure to be at the depot to give them words of encouragement and to offer prayer on their behalf. He did not live to see the downfall of his people; God mercifully took him away in time to escape the impending evil.

But his end drew near. Faithful to the last, he had preached in the open air, with more than his ordinary fervor, and thus contracted the disease which terminated his useful life. His death was such as might have been expected in the case of such a man—peaceful, happy and triumphant.

JOHN B. LACY.

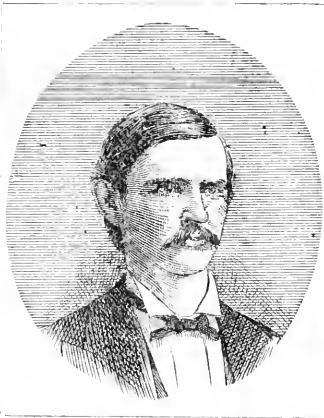
Archibald Lacy, removed from Virginia to Warren county, Georgia, and died there in 1822. His son, JOHN B., was born, perhaps in Virginia, in June, 1793, and came with his parents to Georgia. When a young man he prided himself on his physical manhood, and was ever ready, when occasion required it, to measure strength in combat with the giants of that day. He was fond of fun and frolic and never allowed an opportunity to pass, when these carnal propensities could be gratified. In 1812, he joined the army, and proved himself a true soldier. In 1820, he formed a marriage relation with Miss Martha Freeman, of Baldwin county. Some two years after his marriage he settled in Newton county, and, in 1824, was brought to see that "it is not all of life to live, nor all of death to die." Realizing his sinfulness, and extreme departure from God, he began to cry mightily for mercy. His cries were heard, and casting himself on the atoning blood of Christ, he experienced the pardon of his sins and rejoiced in hope of eternal glory. He united with the Baptist church at Holly Springs, and was baptized by Rev. Cyrus White. Soon after his connection with the church, he felt that he was called of God to preach the Gospel, and said, "I want to preach one sermon and then quit;" but often in after life, with a pleasant smile on his face, he would say, "I have not preached that last sermon yet." In 1830, he removed to Thomas county, and finding great destitution of the Gospel, he at once gave himself to the work of the ministry, with even greater zeal than before. To carry the Gospel of Jesus to the needy he did not hesitate to walk a distance of ten or twelve miles, warning and exhorting the people as he went. In 1840, he removed to Cherokee Georgia, supplying churches in that section until 1845, when he again returned to Thomas county. Here he remained until the Lord called him from his earthly labors, which event took place in February, 1878. His success in the work of the ministry was abundant. The fruits of his labors are to be seen not only in Georgia, but in Jefferson, Madison, Leon and Gadsden



counties, Florida. His soul was absorbed in his Saviour's work, a work to which he gave his life. His form was erect and commanding, and his address earnest. Full of pathos, he appealed to sinners with tears to give their hearts to Jesus. In his declining years he delighted to recount the dealings of the Lord with him and to speak of the infinite love and fidelity of his blessed Lord, who, he said, "had fulfilled every promise made him."

He never had the advantages of an education, but was endowed from on high with that greatest and best of all gifts, a sincere and earnest piety. He died, as he had lived, trusting only in Jesus. He left behind him the partner of his bosom—who is truly a mother in Israel—seven daughters and one son. The results of the indefatigable labors of this pious servant of our Lord, will be known, but not until eternity unfolds them.

A. W. LAMAR.



Rev. A. W., son of Colonel Thomas G. and Mary (Whatley) LAMAR, was born on Beach Island, South Carolina, March 30th, 1847. His religious impressions were of early origin. At the age of ten years, he was, for many weeks in a very dark and distressed state of mind, because he thought that he had committed "the unpardonable sin." He manifested great fondness for memorizing Scripture, and when but twelve years old could repeat whole chapters without the book. He took delight in reading the Sacred Volume to his father's servants on Sundays, and, as the result, went by the sobriquet of "Parson." In 1863, the Legislature of South Carolina sent him to the State Military School, as a tribute to the memory of his father, who at the time of his death was a member of that body, and

who had distinguished himself at the battle of Secessionville, for the defense of Charleston. While a cadet in this institution, surrounded by a class of 140 companions, only three of whom were professing Christians, he experienced "the change of heart," July 4th, 1864, and was baptized three days later into the fellowship of the church at Columbia, by Rev. J. M. C. Breaker. His "first love" was ardent, and soon ripened into a conviction that he was called of God to the ministry. He conferred not with flesh and blood, but began at once, at Beech Island church, to warn sinners of the wrath to come. His friends generally looked on his decision as a boyish folly, and attempted to dissuade him from it, in view of the mechanical genius which he illustrated, during a year in the pastorate, by "making, out and out, a buggy for himself, and ironing it off." One said: "You are a fool; you will spoil a good mechanician, to make a poor preacher." His answer was: "I am willing to be called a fool, and to *be* a fool, for Christ's sake." These predictions of failure probably deepened his trust in God, and awoke him to a livelier sense of the necessity for thorough preparation. At any rate, he sold his property and expended the proceeds in a course of study at Furman University and the Southern Baptist Theological Seminary. All that he was worth, pecuniarily, he gave in exchange for an education for the ministry. Assistance, indeed, was offered to him by the Association of which he was a member; but he declined it, assigning as the reason that he had consecrated his possessions to God for that purpose!

He was ordained, January 15th, 1871, at Mount Zion church, Newberry county, South Carolina, by Revs. W. Williams and T. H. Pope, and served that church as pastor, during the year, with success. But the Baptist State Convention called him from the pastorate to the office of General Agent for State Missions, which he held for eight years, from January 1st, 1872, to January 1st, 1880. Here he showed himself a good organizer and a most untiring worker—traveling all over South Carolina many times, and seriously injuring his health by the wonderful amount of labor performed. During this time he employed ninety missionaries, established fifty-one churches, and raised \$50,000 for the work, leaving it in a highly prosperous condition, and firmly grounded in the affections of the brotherhood. Driven by the state of his health to a sphere less laborious to the outward man, he assumed the pastorate of the church at Camden, and tokens of his wonted efficiency manifest themselves; while he wields the pen for the benefit of the cause at large, being a fair writer, and as a member of the editorial staff of the *Baptist Courier*, the denominational organ in the State, contributing much to the upbuilding of the paper.

He has four children borne to him by his wife, whose maiden name was Miss Elizabeth Webb, and who was a daughter of Colonel John Webb, of Charleston, South Carolina, and a great granddaughter of Judge Thomas Heyward, one of the signers of the Declaration of Independence.

As a Baptist, he is sound to the core, having no sympathy with the false liberalism which threatens in some quarters to creep in among us, but leaning rather toward "Landmarkism!" In the pulpit he is a bold, fearless defender of our faith and practice, and has never been known to abate one jot or tittle of truth that he might please men. And yet he is greatly admired and generally beloved, for the ability, the candor and frankness, and the deep devotional spirit which characterize both himself and his preaching. As a public speaker, he is pathetic and tender rather than logical, addressing himself to the hearts of his hearers and usually winning them. Whoever hears him preach once will desire to hear him again and again. As a minister, he is eminently free from the spirit of jealousy and envy, willing to take the lowest seat and obedient to the apostolic injunction, "In honor preferring one another." The chief features of his character are loyalty to Christ, love for the brethren, and ardent consecration to the Master's work. A good looking man, five feet ten inches in height, with dark complexion, black eyes and hair, showing in the contour of the face his Huguenot descent, he is courtly in manners, winning in conversation, and, though sometimes suspected of egotism, easy of approach, and thankful for fraternal reproof. As a large-hearted Christian, he has worked for all good objects, and has never been a lover of filthy lucre; at one time refusing to accept \$300 of the salary voted to him as State Mission Agent.

M. M. LANDRUM.

The Landrums are an old and honored family that migrated from Virginia to Oglethorpe county, Georgia, several generations ago. Some of them figured in the Revolutionary war, and others were devoted and useful ministers of the Gospel.

Rev. M. M. LANDRUM, the son of Whitfield and Eunice Landrum, was born in Oglethorpe county, November 10th, 1833. He enjoyed such educational advantages as the common country schools afforded, which, of course, were limited. He was the subject of early religious impressions, and when only sixteen years old professed faith in Christ and was baptized into the Antioch church, in his native county, by Rev. A. T. N. Vandivere. From



the day of his conversion he was impressed with the conviction that he ought to warn sinners to flee from the wrath to come. To drive away these feelings, he adopted the study of medicine, with the hope that his ministry to the physical sufferings of his fellow-creatures would be accepted in lieu of a ministry to their spiritual needs. He attended medical lectures at Augusta during the winters of 1855 and '56, and after his graduation entered his profession, feeling sure that now he would be free from self-reproach. But no, there was no relief. The war between the States came on, and he entered the army among the first, as a private, in the Oglethorpe Rifles, of the 8th Georgia Regiment. He passed through that terrible struggle unscathed, and having pledged himself to devote his life, if spared, to God's service, it seemed that there was no way of escape from it, and he would be compelled to preach. But Satan suggested the fresh temptation, that as he had not lived a consistent life, he could exert no good influence, and therefore it would never do for him to preach. While in this state of mind he fell in company with Rev. A. D. Cohen, of North Carolina, a converted Jew, who had been stripped of all his worldly goods, and had taken refuge, with his family, in an unused railroad car. His sympathies were enlisted, he took the whole household home with him and gave them hospitable entertainment for a year or more. He hoped that thus he might satisfy his conscience and be at rest on the subject of preaching. He erected the family altar, for had he not a priest to minister thereat? He induced his guest to preach to the people, and was beginning to feel very secure; but Mr. Cohen was recalled to Newbern, and before he left he placed Dr. Landrum's duty so plainly before him that he erected the family altar that very evening. He was not satisfied with only this; but the Lord used a very humble instrument to urge his faltering steps forward. There was an aged and pious negro man on the place who had obtained permission to hold social prayer meetings in the cabins. Dr. Landrum was near enough to hear their attempts at reading hymns and the Scriptures, and offered to perform that part of the service for them. This was the entering wedge; and though he tried to evade the duty, yet somehow he felt compelled to attend these meetings, and in a little while found himself singing, praying and preaching to them. Soon the whites began to attend; and there for months he labored with these people, and many were converted. About this time Dr. P. H. Mell made a visit to the neighborhood, and witnessing the gracious influences of the Spirit on the people, entered into the work, and urged the continuance of the meetings at the houses of families interested. In this way they were protracted for several months. The Big Spring church, Oconee county, hearing of his labors, called him as their pastor; but he had not even been licensed to preach. There were several converts asking baptism, and no one to administer the ordinance. He was, therefore, ordained in November, 1867, by a presbytery consisting of brethren P. H. Mell, F. H. Ivey and J. M. Brittain. After that event he had the care of churches in Oconee county, of the church at Penfield, and, for a short time, of that at Covington. He was very pleasantly situated, preaching to New Hope and Macedonia churches in Greene county, when, in 1877, he was stricken down with nervous prostration and disabled for more than a year from any pastoral work. His churches called other pastors, and he has never been able to resume his work. He returned to the practice of medicine, is now living at Union Point, and is considered a very skillful physician. Though he struggled so much to stifle the convictions of duty and kept out of the work so long, yet now, that he has been compelled to abandon the ministry, he grieves over it, and if circumstances permitted, would gladly return to the grand work of preaching Christ. He awaits marching orders, and stands ready, saying, if a waste place is to be filled, "Lord, send me." He still preaches as opportunity offers. In the ten years of his ministerial labors he has been very successful, having baptized over two hundred persons. He had few early advantages, but has made the Bible his study, and has prepared his sermons almost entirely without any other aid. He is an original thinker, speaks with ease and fluency, and is strong in argument. He refers often to various commentators, comparing his own views with theirs; but he never allows a book of sermons in his library, as he says "it is too great a temptation." He attributes all the good that is in him to the influence of a devotedly pious mother, who studied the word

of God, and governed her children by its precepts. Verily, "her children rise up and call her blessed."

Dr. Landrum is six feet in height, well proportioned, weighing one hundred and seventy pounds, and has an eye that sparkles with native intellect. As a pastor, he looks after the spiritual interest of his flock, and always, when it is in his power, relieves their temporal wants. His marked characteristics are a kind heart full of warm and generous impulses; honest, in the strict sense of the word, ready for every good word and work. He is the real friend of the poor, and will suffer wrong rather than cause a disturbance. With such characteristics he has, of course, many warm friends.

He has been twice married, first, to Mrs. L. S. Biggers, in 1856, and the second time to Miss Irene W. Verby, in Atlanta, Georgia.

S. LANDRUM.

Most men have characteristics largely peculiar to themselves, and should circumstances develop these characteristics in a remarkable manner, distinction for their possessor ensues. One of the most marked characteristics of Rev. S. LANDRUM, D. D., is adhesion to the path of duty—a trait by no means uncommon among ministers; but when a man makes his life-motto, "Live under the law of duty to Christ and his church," we are prepared to find one whose daily walk makes applicable to him the phrase *mens sibi conscia recti*, and whose steadfastness, in times of trial and danger, amount to heroism. Such a man is Dr. S. Landrum. Devotion to duty, both to man and God, has marked his course in life. Hence he has not only proved himself eminently trustworthy in every situation in which he has been placed, but has won the respect and confidence of all. Still that quality, without his sterling common sense, clear, cool judgment, excellent tact and patient determination, might have proved unavailing; but when to these qualities we add, as was the case with him, sincere and humble piety, mental abilities of a high order, a good education, a fair knowledge of men and how to control them, regular habits of industry and study, an unfailing good temper, a laudable ambition, self-control and self-reliance, we find combined those qualities which usually make men great, whether or not nature has endowed them with genius and eloquence. When pastor in Savannah, it was his duty to preach the Gospel and maintain his church services, and this he did, not losing a single service, even during four lurid years of war. On one noted Sunday he preached his usual morning sermon to a congregation composed largely of Confederate soldiers; on the succeeding Sabbath he calmly preached his usual morning sermon to an audience composed almost entirely of Federal soldiers. In the meantime the possession of the city had passed from the hands of the Confederates into that of the Federals.



When pastor at Memphis, it was his duty to remain with his flock and minister to them; and this he did, regardless of consequences, one year when cholera and yellow fever raged, and another year when the yellow fever swept the city with the besom of destruction—both himself and wife being prostrated with it, and two grown sons, who refused to leave their parents, preferring to die for them, being carried off by it. Even the year after he did not hesitate to remain

and minister to the yellow fever sufferers, though he might have left the city when the epidemic broke out, under the plea of obedience to the call of the Savannah church, which he had accepted.

He is now fifty-nine years old, having been born October 3d, 1820, is in perfect health, and weighs one hundred and sixty pounds. In height he is about five feet eight inches, with eyes of a dark hue, hair and beard black, mingled with gray; in manners courteous and easy, and with much of *bonhomie* and sociable friendliness and pleasantry in his conversation.

He was born in Oglethorpe county, Georgia, his parents, William and Jane Landrum, having moved from Virginia. His maternal grandfather, Rev. Miller Bledsoe, was a distinguished Baptist minister from Virginia, and a Revolutionary soldier, who died in Oglethorpe county, Georgia, at eighty years of age, of whom a biographical notice may be seen in Campbell's "Georgia Baptists."

Mr. Landrum was educated at Meson Academy, Lexington, and at Mercer University, where he was graduated in 1846, in the same class with Professor J. E. Willett and Thomas C. Neel. He was converted and baptized at eighteen, in the month of September, 1837; was ordained on the 23d of October, 1846, at Salem, Oglethorpe county, Georgia, though he had been preaching occasionally during his college course. The presbytery which ordained him contains several well known and revered names: B. M. Sanders, Asa Chandler, Joseph S. Baker, Philip Mathews, Isham H. Goss, P. P. Butler and A. T. N. Vandivere. He was one of the constituting members of the church at Lexington, of which church, and of the church at Athens, Georgia, he became pastor in January, 1847, serving them for three years.

During his pastorate the church at Athens about doubled its membership, and his sermons attracted many students of the State University, some of whom were baptized by him and united with the church. There he lost his first wife, who was Miss Naomi Lumpkin; she died childless, after a married life of four years. In December, 1849, Dr. Landrum moved to Macon, Georgia, and became pastor of the church there. Through his instrumentality a new and handsome Gothic church edifice was erected, and the church itself was greatly strengthened and increased. He secured, also, the erection of the house of worship on Cotton avenue.

While pastor at Macon he was, on the 30th of March, 1852, married to Miss Eliza Jane Warren, daughter of General Eli Warren, of Perry. Few men have been so deeply indebted to their wives for success in the pastorate as Dr. Landrum has been to his present wife. Prominent in all church and Sunday-school work, full of zeal and intelligence, she has deservedly ranked with the first Christian women of the South, in person, in brilliancy of mental powers; in riches of affection and in thorough devotion to the duties of her station. Fearlessly and cheerfully she shared all the dangers, terrors and horrors of the cholera and yellow fever epidemics; ministering day and night to the sick, and, in one instance at least, in the recent epidemic at Memphis, saving the life of a young man whom the doctors had given up. It need not be wondered that her children bless her, and her husband gives her praise, for to her much of the credit of his own success is due.

After a residence of just ten years in Macon, Dr. Landrum moved to Savannah, and took charge of the Baptist church there in December, 1859, and there he remained until 1871, when he removed to Memphis, Tennessee, to take charge of the Central church. Notwithstanding all losses by the war, the church in Savannah increased nearly two hundred during his pastorate. During all the war he remained at his post, faithfully performing his duties, during both Confederate and Federal occupancy of the city. His was, perhaps, the only white church on the coast, from Baltimore to Galveston, Texas, which did not close during the war. On the 1st of October, 1871, twelve years after moving to Savannah, he became pastor of the Central Baptist church at Memphis, Tennessee—a pastorate which brought to him much of satisfaction, but far more of bitter grief. He had the satisfaction of doing much good in the eight years he staid there, towards building up and uniting a strong church, about one hundred being added to the membership. He did much, too, to aid in the construction of

the most magnificent building of our denomination in the whole State of Tennessee; but he had, also, the great sorrow of losing, there, two most promising sons—Herbert, a journalist, and George, a law student—both of whom, after reaching maturity, died of the yellow fever in 1878, being unwilling to leave their parents. To that fated city the hearts of those parents will ever turn with the tenderest regard, because of the sacred dust reposing there, and the warm-hearted people and noble, united and loving church with which they have labored and suffered.

In 1879 Georgia called her son home again. On the first of September in that year Dr. Landrum entered once more on pastoral relations with the Savannah church. The re-union was a pleasant and enthusiastic one; but in some respects it was a sad one. He left, in 1871, with four children, (having lost two previously,) he returned in 1879 with his wife alone. His only daughter had become the wife of Rev. B. W. Bussey, of Americus, Georgia; his oldest son, W. W. Landrum, had also married, and was settled as pastor of the Augusta church. His two youngest sons had immolated themselves upon the altar of affection.

Besides his pastorates, Mr. Landrum has occupied various other positions of honor and trust. For fifteen years he was Secretary of the Board of Trustees of Mercer University; for five years member of the city school board of Savannah, and while in Tennessee, was elected President of the State Baptist Convention. The degree of Doctor of Divinity was conferred on him in 1869 by two colleges—Georgetown College, Kentucky, Dr. N. M. Crawford, President, and Columbian College, Washington City, Dr. G. W. Samson, President. He is a theologian of the Andrew Fuller type; a strict communion missionary Baptist of the Virginia and Georgia style, and a man fully in accord with the great denominational enterprises of the day. As a preacher, he is sound, practical, sensible and forcible; always earnest, solemn and serious; with a good delivery, a command of choice language, and, while sometimes eloquent, always interesting, attractive and instructive. As to his sermons, he makes out a brief as early in the week as is practicable, and fills it up and collects his illustrations during the intervening days, and on Sabbath preaches without notes. Thus his sermons have all the appearance of coming fresh from the head and heart, while they are impregnated with book-knowledge and infused throughout with evidences of studied preparation. He is a systematic preacher, leaves little to the inspiration of the moment, and seeks to reach the heart through the understanding.

WILLIAM WARREN LANDRUM.

Rev. WILLIAM WARREN LANDRUM, eldest and, now, only son of Dr. S. Landrum and Eliza Jane Landrum, of Savannah, was born in Macon, Georgia, January 18th, 1853, and was converted in the same city, at ten years of age, while his father's family were seeking safety from the Federal invasion which threatened Savannah, the home of the household. He was baptized March 25, 1866, in his fourteenth year, and was admitted into the fellowship of the Savannah Baptist church.

His early education was received at the Chatham Academy, in Savannah. Subsequently he entered Mercer University, but before graduating he went to Providence, Rhode Island, and was matriculated at Brown University, where he graduated with distinction at the Commencement of 1872. But nineteen years old, at that time, and appreciating the absolute necessity of more advanced training in divinity, he became a student of the Southern Baptist Theological Seminary, at Greenville, South Carolina, where he remained two years, graduating in nine of the thirteen schools, in 1874.

The Central Baptist church, of Memphis, Tennessee, of which his father was the pastor, called him to ordination, he being, at that time, a member of that church. The ceremony took place in Jefferson, Texas, during the session of the Southern Baptist Convention, in May 1874, the ordaining presbytery consisting of Dr. John A. Broadus, Dr. Wm. Carey Crane, Dr. Wm. Williams, Dr. H. A. Tupper, Rev. D. G. Daniell and Dr. S. Landrum. Two weeks later, he accepted a call to the Baptist church, at Shreveport, Louisiana, where he labored nearly two years, more than one hundred being added to the church during his pastorate. Before leaving Shreveport, he was elected Superintendent of the Education of Ministerial Students of Mississippi College, Clinton, Mississippi; but declined the position, having just accepted a call extended to him by the First Baptist church of Augusta, Georgia. To that place he went in February, 1876, and there he still resides.

By his appearance, Mr. Landrum would be taken rather for a lawyer, than for a minister, being averse to any form of dress which would indicate his clerical calling, and believing that the ministry, not being a *profession*, but a *life*, should be recognized not by apparel, but by deeds. As a Baptist, he is liberal, eschewing controversy, professing no sympathy with what is denominated "Old Landmarkism," and believing in the power of Gospel preaching and in the efficacy of a loving, cheerful piety, as means of winning souls to Christ. He believes in co-operation with the denominations usually styled "evangelical," as far as possible, deeming that the *truths* held by Baptists have nothing to lose, but everything to gain, by being placed alongside of the *errors* of Pedo-baptists; hence he has no fellow feeling with those who seek to widen the differences between Baptists and other evangelical denominations. The Baptist principles to which he is most strongly attached are, religious freedom, the equality of the ministry, personal accountability, and a democratic form of government. With a spice of rationalistic tendency at times, he is strongly attached to old-fashioned revival services. Ordinarily, his preaching is calm, dispassionate and argumentative. He generally preaches without notes, although, as the rule, his sermons are carefully written out.

Fond of hunting, fishing, and other out-door sports, he is the chaplain of a cavalry company, and would not hesitate, should the necessity arise, to defend, as a soldier, the republican form of government of his country, or to resist, *vi et armis*, encroachments on religious liberty.

He was married, in his 22d year, to Miss Ida Louise Dunster, a descendant of Henry Dunster, first President of Harvard University, who was degraded from his elevated position and exiled from Massachusetts for accepting and adopting Baptist views. (See *Life of Henry Dunster*, by Rev. Dr. Chaplin, published by Osgood & Company, 1872, and *History of the Dunster Family*, by Samuel Dunster, Esq.) Two children have been born to them, both daughters.

Mr. Landrum has fair complexion, with dark hair and eyes, is of a medium height, with good conversational powers. He is a good preacher and pastor, is thoroughly interested in church and denominational matters and, as one of the youngest among the prominent ministers of the State, he has, with application and the grace of God, the prospect of many years of increasing influence and usefulness. His sermons are analytical and finished, his points being clearly stated and presented with method and precision. He is inclined to be practical rather than experimental, with no special pretensions to being pathetic or profound. His voice is good, and he has fine speaking abilities, which have been cultivated from childhood, and, at times, when under the inspiration of his subject, he is eloquent. Kind and genial in disposition, he is cheerful and companionable in his temperament, inheriting the eminent social qualities and powers of his excellent mother. He was very young to follow the long line of distinguished pastors of the Augusta church, but during a pastorate of four years he has grown in public favor, power and usefulness.

J. G. LANDRUM.

Rev. J. G. LANDRUM was born in Williamson county, Middle Tennessee on the 22d of October, 1810. He was baptized in the year 1824, and removed to South Carolina in the year 1828. In the nineteenth year of his age he commenced speaking in public under a license granted by the Padget's Creek Baptist church, Union county, and was placed under the special care and oversight of its pastor, Rev. Thomas Ray. He was ordained and called to supply Mount Zion and Bethlehem Baptist churches, Spartanburg county, South Carolina, in the year 1830, when he was but twenty years of age. He has continued the pastoral relation with these churches to the present time, fifty years. He has supplied the New Prospect church, on North Pacolet, consecutively, forty-seven years. Under his labors the Baptist church at Spartanburg Court-house was founded. He supplied it as pastor twenty-five years. The elegant house in which this church worships was build during his pastorate, at a cost of ten thousand dollars, all paid before the house was dedicated. He has given, as will be seen from this statement, fifty years to the ministry of the Gospel. His labors have been zealous, self-sacrificing and constant. He has preached extensively in the churches contiguous to the field of his labors.



He has baptized five thousand persons in the fifty years of his ministerial life. He supplies four churches, three of which are those named above, to which he was called when he was a beardless boy, fifty years ago. The four churches contain in the aggregate one thousand members. He is now in his seventieth year, his health as vigorous and his labors as abundant as they were in his palmiest days. J. G. Landrum commenced preaching with a good English education, which he has improved by every means within his reach.

T. W. LANIER.

"Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Uniting with the Little Ogeechee Baptist church in 1855, when he was but fifteen years of age (his birth being in 1840), Rev. T. W. LANIER was impressed, even at that early age of his life, with a deep conviction of duty to give himself to the responsible functions of the ministry. His church was also impressed that the Lord had a work for him to do, and before he was eighteen years old granted him a license to preach the Gospel as he might have opportunity. Realizing the momentous responsibilities of this calling, and his want of

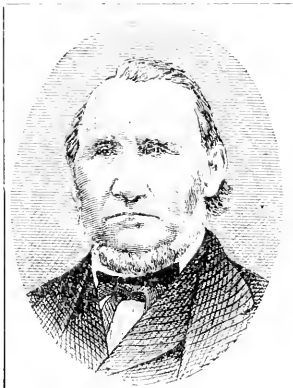


mental culture, under the judicious advice of Rev. M. N. McCall, Sr., he entered the theological department of Mercer University, to prepare himself for the work to which he felt the Lord had called him. Our best laid plans, by some mysterious providence, are sometimes deranged and broken; and young Lanier

from a painful and dangerous affection of the eyes, was compelled to abandon his studies and return to his home. A skillful and successful operation being performed, and rest secured, his eyes were restored. A most flattering call, in 1861, both to teach and to preach, was extended to him. About this time the conflict of arms between the States commenced, and he declined this call, and gave himself to the cause of the South. Here, again, affliction overtook him and he was honorably discharged from military service. He returned home, and engaged in teaching school and preaching the Gospel. Once more the hand of the Lord was laid on him, and from some disease of the head, which baffled the best medical skill, he was forced to abandon the school-room and desist from all ministerial labor. Sixteen more years of his life passed, marked by much bodily pain, sore bereavements, sad disappointments, and loss of property, with physical ability to do but little work for his Saviour; and yet he bows himself in humble submission to God, saying "Thy will be done."

With some prospect of returning health, he has been for a short time preaching to the Middle Ground Baptist church, in Screven county. When a young man he entered on his ministerial work with a determination to devote his life to the active duties of the ministry, but the Lord has ordained otherwise. In his later years his health may be regained, and it may be said of him, "his last days were his best days."

BEDFORD LANGFORD.



If merit in laboring in season and out of season for the spiritual good of our race should be held in honor; if those who have been wise in winning souls to Christ and have spent their lives in preaching the unsearchable riches of Jesus, should be cherished and remembered, then the name of Rev. BEDFORD LANGFORD deserves a perpetual record among the useful and the good. More than twenty-five years ago the writer of this sketch met him at the Appalachee Association, of which he was a member. He vividly recalls the commanding person of one, quiet, dignified, honored and beloved by his brethren. His ministerial life was spent in the bounds of that Association, and never did he relinquish his work until long wasting disease confined him to the bed, from which he never passed until called to his reward in heaven.

Rev. F. M. Haygood, who knew Rev. B. Langford most intimately, wrote his obituary, which we here annex, and with which we close this brief sketch of one of the most useful ministers of the Appalachee Association, and of the section of Georgia in which he was raised, lived and died.

"Rev. Bedford Langford was the son of James and Annis Langford, and was born in Clark (now Oconee) county on the 1st day of November, 1806. He was married to Mary Thomson, December 15th, 1825. They were parents of eleven children, sixty-six grandchildren, and seventeen great grandchildren. Of these ninety-four descendants, fourteen are dead and eighty are living. He was a faithful husband and kind father, and lived with his wife nearly fifty years. He resided in early life near his birthplace, and later he settled a second place near the first. His home was near Mars Hill Baptist meeting-house, and he spent his life of seventy years in its vicinity, deriving his support, for the most part, from his farm. He and his wife professed religion about middle age, and were

received into Mars Hill church, and baptized the 18th of July, 1835. He lived the life of a Christian, and did much for the glory of God.

"Mr. Langford commenced preaching about 1840, and was soon ordained to the work of the Gospel ministry. He was pastor of the Mars Hill church for about twenty-one years, serving it one Saturday and Sunday in each month. The rest of his time was spent in preaching to other churches in a radius of, about thirty miles from his home. He was an orthodox Baptist, was well received as a preacher, and accomplished much for his Saviour. He usually represented his church in the Appalachee Association, and his Association in the Georgia Baptist Convention. He was Moderator of his Association for about twenty years. He was honored as a preacher, loved as a servant of God, and the instrument of great good in his field of labor. Later in life he suffered intensely in body, and his afflictions were so severe that they reduced a large, healthy man to a mere skeleton, and took this servant of God from the pulpit and laid him in the grave. He died triumphantly, July 17th, 1875, and now, without doubt, rests from his labors and sufferings."

T. E. LANGLEY.

Rev. T. E. LANGLEY was born near Forsyth, Georgia, August 16th, 1834. He is the oldest son of Elder Jeremiah Langly, and his wife, Caroline, daughter of Deacon Edward Callaway, of Monroe county, Georgia.

The advantages of a collegiate course were denied him; but, under the instruction of James H. Dunham, at Perry, Georgia, during the years 1848, '49 and '50, he became a very proficient Latin and Greek scholar.

He professed conversion under the ministry of Elder B. F. Tharpe, at Perry, and was baptized by him there, October, 1852. He was ordained at Forsyth, January, 1857, under the imposition of the hands of Elders J. H. Campbell, W. C. Wilkes and J. H. Corley.

His first pastorate was with the Knoxville church, Crawford county, beginning in 1857, (at which time he was teaching, with Elder W. C. Wilkes, in Monroe Female College, Forsyth,) and running through four years. In 1858, in answer to a call from the church at Fort Valley, he removed thither, and served that church till the close of 1860. He then settled on his farm in Terrell county, and took charge of the churches at Dawson and Smithville, where he preached for ten years. For three years of this time he preached at the Fort Gaines church. In order to extend his labors, he preached also to Sharon church, near Brown's station, and other churches in Terrell county whenever opportunity offered.

After a useful ministerial career of thirteen years in his native State, the leadings of Providence induced him, in 1870, to make his home in West Florida. He took charge of the churches at Greenwood and Campbellton, and has served them without intermission until now (1880). He has been Moderator of the West Florida Association, every successive year since he went to that State. These facts speak well for his merit, and for the just and generous appreciation of that merit by his brethren.

He was married to Miss Lavinia A. Norwood, of Houston county, Georgia, September 25th, 1851. Ten children have been born to them—five girls and five boys—seven of whom are living. The fourth and ninth (girls) were called



from earth in infancy, thus escaping the sins and sorrows of mortal life. Adoniram Judson, the eldest, was born at his maternal grandfather's, Houston county, July 6th, 1852, and died of congestion of the brain, while on a visit to the place of his birth, October 27th, 1868. He was an extraordinary youth, distinguished for manliness of character, precocity and brilliancy of intellect and great moral worth. Though not a member of any church, he knew by experience what has been termed "the miracle of the new birth," and had expressed a purpose to unite himself with "the visible house of God" by public profession of faith. To the family that loved him with all the fervor which the human heart can feel, his death was a terrible shock. Dark was the day to this loving household when the telegraph flashed tidings of *their* loss—not his—to the home (ever after less a home because he was not in it) at Dawson, Georgia.

Brother Langly is tall in stature, well-formed in person, and prepossessing as well in presence as in manners. He possesses a high order of intellectual ability, strong devotion to his family, and great zeal in promoting the cause of the Master. As a public speaker he is logical and profound; with him, speech is an arrow that flies straight to the mark at which he aims. From his early days of ministerial labor, his time has been much engrossed by the care of churches, and this has led him to study the Bible, for the most part to the exclusion of auxiliary works—a point in which, more than many of his contemporaries, he resembles our Baptist fathers in the ministry. Drinking not from human streams but from the divine fountain, and drinking there no shallow draughts, he seeks in the pulpit to commend himself—not to every man's taste and imagination, as the manner of some is—but, after apostolic patterns, to every man's understanding and conscience. He is true, as a pastor, to the welfare of his flock. His promptness never suffers him to fail in filling his appointments, except from providential causes. "A want of back-bone" has never been a fault of his; he is a firm, ardent and rigid expounder of the doctrines of the Church of Christ in its original purity and simplicity. Such characteristics render him a "burning and a shining light," in the ministry, and have enabled him to accomplish great good. He has done vastly more in upholding and upbuilding the denomination than any other man that West Florida has ever known. No "Mr. Facing-both-ways" could have wrought such a work there, or any where else.

JAMES S. LAWTON.



Dr. LAWTON was born at Lawtonville, Beaufort district (now Hampton county), South Carolina, April 4, 1821. His father was Benj. T. D. Lawton, son of Joseph Lawton, who was an officer in the Revolutionary war. His mother, Mrs. Jane Lawton, was a daughter of Dr. George Masse, an Irish physician, who came to this country a young man and married Miss Norton, of St. Helena Island, South Carolina. His grandmother Lawton lived to be 87 years old, and at her death left over one hundred lineal descendants. His paternal and maternal grandparents, and his parents, all lived and died members of the Black Swamp Baptist church, at Robertville, South Carolina. His father and grandfather were both honored deacons. He had four brothers and five sisters, all of whom were members of Baptist churches.

At the time of his birth his mother's life was despaired of, and the father called all of the family into her room and prayed earnestly that God would spare the life of the mother and child, and that the child

might be reared up to be a useful, pious man, and a blessing to the age in which he lived.

When quite a lad, he was sent to what was commonly called an "old field school." The first words which he learned to spell were the "Columbian Star," the title of the paper which is now THE CHRISTIAN INDEX. In 1835 his father sent him with his older brother, Col. W. J. Lawton, to Mercer Institute, at Penfield, Georgia, where he made fair progress in his studies. After his return from Penfield, he was sent to Furman Institute (the earlier name of Furman University), which was then located in Fairfield district, South Carolina, and presided over by Prof. William E. Bailey, one of the most noted educators in the South at that time. Here he was taught Latin and Greek, but did not make as rapid progress in these branches as in mathematics and physical philosophy, for which he had special taste.

When about eighteen years of age, he connected himself with a commercial house in Savannah, where he made quite a reputation as a salesman, and won many friends for himself and his firm. It was his father's desire that he should be a lawyer, but his own choice was for the medical profession, and his father, yielding to his taste, sent him to Cincinnati in the fall of 1839 to attend medical lectures. He was an enthusiastic student, and applied himself diligently to the acquisition of a thorough knowledge of his chosen profession. At this school of medicine he formed a warm friendship for a young classmate named A. M. Pollock, who afterwards became one of the most skillful surgeons in the Northwest, and a resident of Pittsburg, Pennsylvania. The attachment of these friends has continued till the present time, and they have, on various occasions, exchanged visits, never parting but with sorrow.

During his boyhood and while at college, Dr. Lawton was often seriously impressed on the subject of religion, was always fond of going to church, and was an attentive hearer of the Word. He loved good people from childhood, and preferred the company of older people to that of his own age. On the eve of his departure for the Northwest, he went by way of Savannah to see his mother, who was on a visit to friends in that city. The boat which was to take him to Charleston leaving Savannah at 4 o'clock in the morning, he was obliged to bid her farewell the night previous. The parting kiss was given and both retired, but there was no sleep for either. As the son lay upon his bed, he felt that he could not leave his mother, perhaps forever, without once more having her prayers. He arose from his bed, determined to go to her room and ask her to offer a parting prayer in his behalf. As he opened his room door to seek the mother, she met him and said: "My son, I have tried in vain to sleep—I want to pray for you before we part." His reply was, "My dear mother, I have just started to you to make that request." They then knelt in prayer, and though he had often heard her pray, she never seemed to pray so earnestly and fervently as on that night in the silence of his chamber. She was often heard to say that from that night she felt no apprehensions in regard to the salvation of her son. To-day he blesses God for such a devoted Christian mother! From that time young Lawton earnestly sought the salvation of his soul, and on the night of the following 1st day of February, 1840, he found comfort and joy in the Holy Spirit. He was baptized in the Ohio river the next day, by Rev. W. H. Brisbane, D. D. He received his medical diploma in May, 1841, and commenced the practice of medicine the first of June in Jacksonboro, Screven county, Georgia. The following year he married Miss Sarah C. Baynard, of Beaufort, South Carolina, and took her with him to Screven county, where he continued to practice medicine for a year longer. He then moved to Robertville, South Carolina, where he did a large and successful practice for seven or eight years, at the end of which time we find him in his native place, Lawtonville. Here success and prosperity crowned his efforts abundantly, so that he was able to become the possessor of a large estate of land and negroes. But his heart did not diminish as his property increased. He was liberal in his benefactions, having donated not less than \$6,000.00 to Furman University, while not withholding a cheerful response to other appeals to his benevolence. As a physician he was exceeding popular, and greatly beloved by his patients, among whom he was justly regarded as emi-

nently skillful. He performed some very extraordinary operations in surgery during his practice, an account of which was published in the *Medical Journal* of Charleston.

Dr. Lawton was a member of the South Carolina Legislature during 1851, 1852 and 1853, and could have remained in this position longer if he had desired. His neighbors and fellow-citizens delighted to honor him. While he was thus honored and loved by his friends, and while prosperity followed him, he was not exempt from trials and sorrows. Of the six children borne to him by his first wife, four were taken from him. Only the eldest and youngest daughters remain. And in November, 1856, his devoted wife, a pious Christian woman, was transplanted from earth to heaven. She was baptized by Rev. Richard Fuller, D. D., and lived and died a consistent, useful and happy Christian.

Previous to the death of his wife, his church had licensed him to preach, and after her death he decided to go to Princeton, New Jersey, to attend theological lectures, that he might be better fitted for the work of the ministry. After the close of the session of the Seminary, Dr. Lawton made an extensive tour of the United States, adding much to his stock of knowledge by his close observation of men and things. In October he returned to South Carolina, and on the 20th of May, 1858, was married to his second wife, Mrs. Mildred A. Royston, who then resided in Alabama.

In October of the same year, at the earnest solicitation of his brethren, he was ordained to the full work of the ministry, the Presbytery consisting of W. B. Carson, H. D. Duncan, Joseph A. Lawton (his double first cousin), W. A. Lawton (his uncle), Jas. Sweat and W. A. Morcock. Early in the year 1859 he settled at Allendale, South Carolina, having purchased an elegant country mansion, on which he afterwards spent some \$5,000.00 in improvements and out-buildings. With large possessions and a beautiful and comfortable home, and surrounded by a happy family, he felt settled for life. With a true spirit of magnanimity he gave up the Smyrna church, to which he had been preaching, that a brother minister of limited means might be called and thereby secure a support for his family, and devoted himself to the weaker country churches. For a while he preached to four of these churches, but finally confined his labors to two, Bethlehem and Arnon, each about six miles from his home. God abundantly blessed his labors as a minister, and many were added to his churches. In the midst of his success, happiness and usefulness, the war between the States began, and, with true patriotic ardor, he volunteered as a private and went with his company to the coast of South Carolina. Here, though denied the privilege of preaching, he would read the Bible, exhort his comrades and pray with them as opportunity offered. On account of his skill as a physician, he was soon made surgeon of the regiment, and continued in this position till a change was made in the organization, when he was urged by his old neighbors to return and practice medicine for those who were compelled to remain at home.

The last year of the war, 1865, he refugeed to Oglethorpe county, Georgia, to escape the ravages of Sherman's army. In the fall, he returned to South Carolina, with his family and freedmen, to behold the wreck and ruin of his once beautiful home and splendid possessions. But with a brave heart and determined will, he at once set to work to gather up the fragments of his fortune, and, as far as possible, repair his losses and, also, to preach to his two churches. Gathering up some eight or ten thousand dollars, he commenced to plant his lands and work them with freedmen, and at the end of two years his money was all gone. Being satisfied with this experience, he determined to find some place where he could educate his daughters, two stepdaughters and adopted son (a son of his brother William). He sold his lands in South Carolina for a mere song and moved to Forsyth, Georgia. He remained here until his daughters were educated and married. Of his own daughters, the older, Martha B., married Capt. E. S. Riley, and the younger, Juliana, married J. R. Kendrick. Of his stepdaughters, the older, Sallie Royston, married H. H. Cabaniss, and the younger, Mamie, married J. T. White. His adopted son (whose father, William, died of yellow fever in Charleston in 1858), was educated at Mercer, and after-

wards graduated at the Macon Law School. During Dr. Lawton's stay in Forsyth, he had, for a while, the charge of a country church, preaching to it once a month. He also carried on farming interests at this time near Forsyth and in southwest Georgia. His success as a planter secured for him the reputation of being one of the best farmers in South Carolina and Georgia. For ten years he was a member of the Executive Committee of the State Agricultural Society of Georgia, and on several occasions acted as general superintendent of the fairs held under the auspices of that society during the presidency of Governor A. H. Colquitt. Though not now engaged in agricultural pursuits, he feels and manifests a lively interest in all that pertains to the development and improvement of the resources of his adopted State.

In 1876, he was appointed by Governor Smith inspector of fertilizers for the Atlanta district, and at once moved to that city, where he now resides, and is in the faithful discharge of his duties. Not being in a position to give himself fully to the ministry, and feeling that it was his duty to support his family, he accepted the office tendered him by the Governor, but his hand, head and heart are ever at the command of his Master.

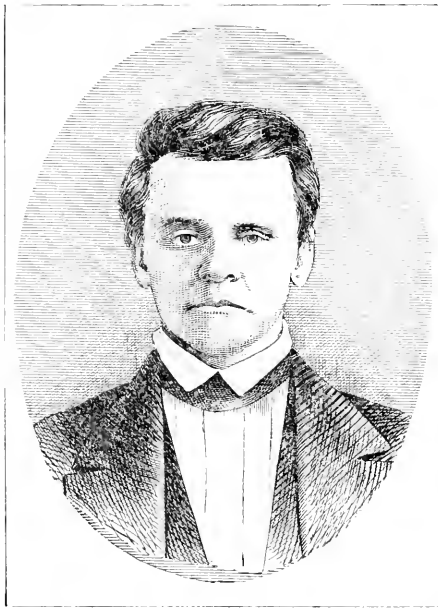
When the Georgia Baptist State Convention met at Rome in 1873, brother J. J. Toon, proprietor of THE CHRISTIAN INDEX, proposed to sell the paper and printing house to such brethren as might desire to purchase. Dr. Lawton, being recognized by his brethren as a man of great energy and business capacity, was earnestly urged to form a company and purchase the establishment. After several meetings and much consultation among our wisest brethren, negotiations were entered into with Mr. Toon, by which Dr. Lawton, D. E. Butler, J. P. Harrison and others became the purchasers of THE INDEX and Franklin Printing House. Dr. Lawton's connection with THE INDEX as one of its managers, has vindicated the wisdom of the brethren in selecting him as one of the leading spirits in the transaction.

While Dr. Lawton had much reason to be grateful and gratified at this action of his brethren, the position assigned him has imposed on him much labor and responsibility, and no little sacrifice of time and money. Our brother has often been honored by his denomination and his services have been highly appreciated. He has been several times elected Moderator of his Association, the Rehoboth, and he has been a member of the State Board of Missions nearly ever since its organization. He was President of the Board of Trustees of Monroe Female College, and a member of the Executive Committee of the State Convention for a number of years. He is regarded as a wise and safe counsellor among his brethren and friends, and his words of advice always carry weight and influence. As a preacher, he is earnest, forcible and logical, and at times really eloquent, impressing his hearers with the strength of his convictions and the power of divine truth on his own heart. His appeals in behalf of the grand old INDEX often thrill the souls of his brethren, and excite in them a warm enthusiasm for this faithful standard-bearer of Gospel truth. The writer of this sketch heard him on one occasion, when his spirit was so stirred by the subject he was presenting, that he rose to a point of fervid declamation that he has rarely known surpassed. As a friend, Dr. Lawton is warm-hearted, true and devoted, and his personal attachments are strong and lasting. He is ever ready with a hand to help his friends in need, and with a heart to sympathize with them in affliction. The generosity of his nature often prompts him to bestow favors to a point beyond what his friends regard as prudence. But he knows that "the Lord loves a cheerful giver," and is willing to trust his Heavenly Father to provide for the wants of his family.

Dr. Lawton's perceptive faculties are remarkable, and these, combined with his indomitable energy, have contributed largely to his success in life. He is a very close observer of the words and actions of the men with whom he is thrown in contact. In person, he is quite commanding; about six feet in height, weighs 200 pounds, and has dark hair and complexion, with heavy beard, now sprinkled with gray. He is said to bear a strong resemblance to Gen. R. E. Lee. He is not yet an old man, and one would judge from his sprightliness of manner and elasticity of movement, that he has before him many years of usefulness.

He now performs the functions of a minister only as opportunity offers, and while he, doubtless, would be delighted to be wholly devoted to that work, he feels that God calls His servants to do special work in His vineyard, and for a limited time, and that his work as a minister of the Gospel has ceased, at least for the present. He still feels determined, however, to do all he can for the Master through THE INDEX, by giving of his means as the Lord shall prosper him, and in such other ways as may present themselves.

JOSIAH SPRY LAW.



Rev. JOSIAH SPRY LAW, son of Rev. Samuel Law and Rebecca G. (Hughes,) his wife, was born in Sunbury, Georgia, on the 5th of February, 1808, and there received a good classical education, principally under the instruction of Rev. James Shannon. In 1827, that gentleman having removed to Augusta at the solicitation of the Baptist church, and desiring an assistant in his school, offered the place to Mr. Law, who accepted it, and at the same time prosecuted his own studies. Here, during a revival of religion, he was converted and united with the Baptist church.

Up to this time, he had designed entering the profession of the law, to which his type of mind was peculiarly adapted, and in which he would, no doubt, have been distinguished. But God had other purposes for him, and his grace touched a chord in the bosom of his young servant that had never

vibrated before. It was not long that he hesitated in regard to his duty. Surrendering all his previous ambitious aims, he resolved to give himself without reserve, to whatever work the Master had appointed for him. That work, he was persuaded, was the Gospel ministry. Accordingly, to prepare himself for it, he soon after entered the Theological Seminary, at Newton, Massachusetts, where he took the usual course of three years, and graduated with credit. On his return home, he was called to the care of the Sunbury church, and was ordained in December, 1830. (Rev. Charles B. Jones and J. H. Campbell were ordained at the same time.)

In January, 1831, he entered on his ministerial duties, which were discharged with so much zeal and ability as at once to win the confidence and affection of his brethren. In October, 1832, he accepted the charge of the Baptist church at Macon; but, after remaining there a few months, he returned, in the spring of 1833, and resumed his connection with the Sunbury church. In 1835 he was called to the pastorate of the Baptist church in Savannah, and after spending a year with it, was again called back to his first charge at Sunbury; and, in consequence of the declining health of his father, he felt it his duty to return. In 1840 he became pastor of the North Newport church, in Liberty county. He

was, also, for several years, pastor of the South Newport church, in McIntosh county.

The Baptists in Liberty county have at no time been very strong, except with the colored population, among whom they are the prevailing denomination. Of late years the number of white communicants has been greatly diminished by removal and death. Sunbury, where their chief strength lay, has been almost entirely forsaken. The dead who sleep in its quiet grave-yard, and whose faces are not forgotten by the present generation, outnumber by far its living inhabitants. North Newport has also suffered severely, but not to the same extent, from the same causes. Winn, and the elder Screven, and Dunham, and the elder Law, whose names are fragrant in the memory of Baptists, have years ago entered on their rest. Those who succeeded them in the ministry have been called to other fields of labor in our own and in heathen lands. Mr. Law remained and toiled through all discouragements in a position that promised but little reward beyond the consciousness of a faithful discharge of duty.

Deeply concerned for the spiritual welfare of the negroes from the commencement of his ministry, he had been accustomed to devote part of his time to their special benefit, and for several years previous to his death, the largest part of his service was given to them. He was successful in his labors among them; an evidence of which is found in the fact, that a short time previous to his fatal sickness, he baptized thirty-six, and had, at the time of his death, about sixty candidates for baptism. This was no unusual occurrence. Nor was it the result of excitement. They were well instructed and intelligent converts. It was his custom (as it is that of the Presbyterian brethren engaged in the same work in Liberty county) not only to preach to them, but also to teach them orally, old and young, on every occasion, either before or after the sermon. He felt that the soul of the black man is as precious to the Saviour as that of the master, and every heart that loves Christ and the souls of men, can appreciate the interest for this class, and sympathize in the reluctance with which he contemplated a removal from his charge, that would perhaps leave them without a shepherd and guide. His ambition was not for worldly distinction, but to do his Master's will, and to do it well. Had he sought distinction, it would not have been in vain. The positions he could have commanded would have opened to him a field in which he could have gratified such a desire, had he cherished it. A few years before his death, he was elected professor in the Theological Department of Mercer University, but preferring the more immediate duties of the ministry, he declined.

He continued in the field of his early labors until attacked by a malignant disease, to which he was much exposed in attendance on sick and dying friends, and which terminated his life while he was yet in the vigor of manhood, on the 5th of October, 1853. From the commencement of his illness his sufferings were so great that he was unable to converse; and, though sometimes bewildered, he was frequently heard to say: "Thy will, O Lord, not mine, be done!" and to repeat some passage of Scripture suited to himself and his sorrowing family. His last words were two verses of the beautiful hymn commencing—

"There is a land of pure delight!"

It is no unmerited eulogy to say, that the subject of this notice, in intellectual endowments, in devotion to his holy calling, in earnest eloquence, and in fidelity to his office, occupied a very high rank. Endowed with talents that might have qualified him for any station, he knew no ambition but to serve God acceptably; he coveted no honor but that of being "found in Christ." The buoyancy of his spirits and the warmth of his heart, his frankness and the high tone of feeling which gave a beautiful finish to his character, rendered him a fascinating companion and a valued friend, while his integrity and manly independence secured the respect of all. His wit and genial humor in social intercourse made him highly attractive to all classes, and especially to the young, over whom his influence was happily exerted. Social in his feelings, he did not seclude himself in cold isolation; but having a heart that could participate in the happiness and sympathize in the sorrows of others, he gave freedom to the noblest emotions of the soul, and endeared himself to his friends by identifying himself with them in

every scene of life. His attachments were strong, and he made no professions of regard but such as were the spontaneous impulses of a glowing and generous heart. No man had warmer friends, and no one was worthier of them.

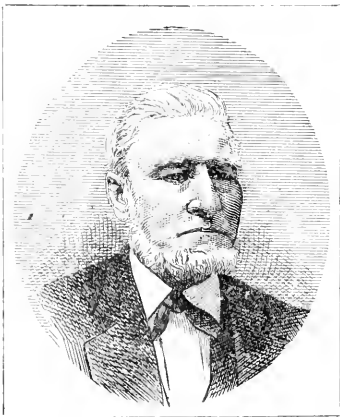
As a preacher, he was nice in his discriminations, unfolding the doctrines of the Gospel with clearness, and applying them with great power to the practical duties of life. Independent in thought, and bold in declaring what he believed to be the truth, his sermons were rich in matter, logical, and habitually instructive. His preparations for the pulpit were thorough, and when he entered the sanctuary, it was with beaten oil. Ardent in his feeling, his eloquence was often highly impassioned, and his whole manner was well fitted to give effect to his discourses. His last sermon, which was preached the day on which he was attacked by the malady which terminated his life, is said to have been characterized by remarkable unction and impressiveness. "Christ crucified" was always the burden of his preaching, as it was the ground of his hope.

Mr. Law was rather below the medium height, well formed, and of agreeable personal appearance. A free, open countenance, sparkling brown eyes, and a head of fine intellectual development, were expressive of frankness, vivacity and intelligence. His physical, intellectual and moral man were in admirable harmony.

Mr. Law was married on the 13th of January, 1831, to Miss Ellen S. Barrett, of Augusta, Georgia. His estimable lady, with ten children—nine sons and a daughter—survived him. He was very happy in his domestic relations, and proved to the wife of his youth a devoted husband. A stranger to austerity, his children were encouraged to be open and frank in his presence. At the same time he held them under all needful restraint, thus blending, in his intercourse with them, the freedom of companionship with the authority of "one that ruleth well his own house."

His servants were brought under the same rule of kindness and decision by which he controlled his children. He was, in turn, greatly loved by them; and little is hazarded in saying that, in all our broad domain, no servant of Jesus is more sacredly enshrined in the hearts of the grateful children of Africa, who received the Gospel from his lips, and to whose spiritual good his life was consecrated.

JOSEPH ALEXANDER LAWTON.



Rev. JOSEPH ALEXANDER LAWTON, of Allendale, Barnwell county, South Carolina, was born December 9th, 1811, in the vicinity of Natchez, Mississippi, where his father, Rev. J. J. Lawton, in company with his brother, Benjamin T. D. Lawton, and Thomas Polhill, with their families, had emigrated and lived two years; but in consequence of Indian hostilities, returned to Black Swamp, Beaufort district, South Carolina.

At this place Joseph A. remained at school, enjoying the advantages of an academy of very high order, until he was about fifteen years of age, when he went to Screven county, Georgia, near Sylvania, where he lived until he was twenty. While living in Georgia, he came to South Carolina on a visit, and attended an interesting

religious meeting, conducted by Rev. Daniel Baker, a Presbyterian minister. About this time, it pleased God to open his eyes, and show him clearly the way

and plan of salvation, under a sermon preached by that devoted servant of God—the Rev. James C. Furman, D.D.

He at once embraced religion, and was baptized by Rev. Isaac Nichols, Sr., with about a dozen others, of whom were James T. Sweat, Lawrence Robert, George Kempton and Richard Furman, all of whom became ministers of the Gospel. Very soon after this, he went to Savannah, Georgia, and engaged in mercantile pursuits for a year; his was while Rev. H. O. Weyer was the pastor; and it was while in Savannah, with other young men, that he began to exercise his gifts for the Gospel ministry. From Savannah he went to the Furman University, or "Institute," as it was then called, as fellow-students with James H. DeVotie and Edward Lathrop. It was about this time that he received from the Black Swamp church, of which he was a member, a license to preach. It is worthy of note, that at the same time his license was granted, the same privilege was conferred upon his father, Rev. J. J. Lawton, and also upon Rev. James T. Sweat, Dr. Joseph T. Robert, George Kempton, Lawrence Robert and Richard Furman. What an interesting and unusual occurrence—father and son both given to the Master's work at the same time!

He remained at the Institute, then under the charge of Dr. Samuel Furman and Jesse Hartwell, for two years, when the Institute suspended its exercises, and he went on to Madison University, New York, where he remained three years and graduated. While a student at Madison, he visited South Carolina, and married, in Beaufort, April, 1836, Mrs. M. S. Barksdale, a woman of devoted piety and sterling character, who proved a valuable coadjutor and helpmeet in the Christian ministry for a term of forty-four years.

Having graduated at Madison, he returned and settled at Allendale, South Carolina, when he was called to the pastorate of the Pipe Creek church, and regularly ordained to the work of the Gospel ministry in 1838, from which time he has served very acceptably and faithfully a number of churches, among them the Philadelphia Baptist church, in Barnwell county; Mount Arnon, for ten or twelve years; Hilton Head and Dawfuskie, for three years. Then he went to Charleston, South Carolina, and spent a year in trying to build up a Baptist interest in that portion of the city known as the "Neck."

About this time failing health forced him to repair to Marietta, Georgia, where he spent some time, and returned to South Carolina and took charge of the Smyrna and Arnon churches. In 1855 the Concord church was organized, and his services secured as pastor, at the same time giving one Sabbath in the month to the church at Barnwell Court-house, for one year. His connection as the beloved and respected pastor of Concord church, lasted for eighteen years, and he only left them when they had procured his successor, in the person of Rev. A. B. Estes, one of his former deacons.

The Allendale Baptist church then called him as their pastor; he accepted the call, and has been serving that church without interruption until the present time. In addition to his various duties as pastor, from time to time, he has served as clerk and Moderator of the Savannah River Association, chairman of the Executive Board, one of the trustees of Furman University, and, doubtless, has officiated at a greater number of funerals, and married a greater number of couples, than any country minister of his age now living.

During his days of prosperity, almost every worthy object, and a host of young men—especially worthy young ministers—were the recipients of his benevolence and kindness. The writer has been personally and intimately acquainted and associated with him for a number of years—through peace and through war, through prosperity and through adversity, in health, and in affliction and bereavement. In his opinion a more beautiful, unselfish and lovely Christian character could not be found. To know Joseph Alexander Lawton is to love and respect him. Wherever he lived, wherever he went, wherever he is known, the rich and poor, the high and low, the old and the young, all honor, respect and love him as a true and devoted Christian, neighbor and friend. So gentle, so pleasant, so sympathetic and kind to all.

It may be truly said of him, as it was said of one of old, "There is none like him in the earth; a perfect and an upright man; one that feareth God and escheweth evil."

JOHN W. LEWIS.



REV. JOHN W. LEWIS was born February 1st, 1801, in Spartanburg district, South Carolina. He was the son of Joel Lewis, a respectable planter, and his mother was a daughter of Henry Mechem, a man of sterling piety, a Baptist, and a Revolutionary soldier who fought bravely in the battle of Cowpens. When he was a small boy his father died, leaving two children, this son, and a daughter afterwards the wife of Major John S. Rowland, of Georgia, a lady of many accomplishments and very fine common sense, and a firm, consistent Baptist. His mother never

married again, but devoted her life to the rearing of her children, and managed the estate left by her husband so well as to be able to educate them liberally and give each a handsome start in the world. She was an extraordinary woman, and, without the advantages of an early education, possessed a great deal more than usual native talent. With her devotion as a Christian and a Baptist, she combined eminent soundness of judgment, strong will and indomitable energy; and her son often remarked that he never failed to take her advice in a business transaction without afterward finding he had made a great mistake.

Mr. Lewis received his classical education at Cedar Springs Academy, near Spartanburg Court-house, studied medicine with Dr. Richard Harris, of Greenville, South Carolina, and, after going through the usual course, became a physician, in Spartanburg. He showed great skill and secured great popularity in his profession, and as long as he followed it, had an extensive practice. Early in his professional life he was converted, baptized by Rev. Thomas Bomar, and received into Mt. Zion church, near his mother's residence. In the years 1830 and 1831 he was a member of the Legislature of South Carolina, and might have longer retained his seat in it, but higher interests had taken possession of his soul, and he retired from political life. About this time there was a great revival of religion in almost all the churches of that region, and under its influence he began preaching. He was the means of doing great good in building up the churches and in the conversion of sinners. Mount Zion church, especially, grew from a membership of fifteen or twenty to over one hundred, including the strongest citizens of the county, among whom was Dr. Robert Young, father of General Pierce M. B. Young, of Georgia. In 1832 he was ordained to the Christian ministry, and for some years he supplied Brush Creek church, Greenville district. He was married in 1834 to Mrs. Maria Earle, daughter of Hon. Samuel Earle, formerly a member of Congress from South Carolina, and sister of the late Judge John Bayliss Earle, of that State.

Of his character and life prior to his removal from South Carolina, Rev. J. G. Landrum, pastor of the church where he held his membership, and a warm personal friend, writes: "He was a man of strong mind, a deep, original thinker, of fine practical sense. He had a warm, benevolent heart, a steadfast purity in all his friendships. At times he seemed melancholy and cast down in spirit; at other times he had a great flow of geniality, and was a pleasant companion. He had extraordinary forecast, and managed his business matters with great ability and success. His early ministry was enforced by a zeal and love for the Master which always gained for him very large and attentive congregations. In a word, the people loved both the man and his preaching. His removal from South Carolina was very much regretted. He was in every way useful. He was able in counsel in church conferences and in Associations; and in all that related to the kingdom of Christ he was truly a strong man, and used his strength well."

About the year 1839 or 1840, he moved to Canton, Georgia, where he lived as pastor of the church for a number of years, serving also Pettit's Creek church,

near Cartersville, then one of the largest and most influential in the Cherokee country, and occasionally attending other small churches in the country, and preaching a great deal in revivals, and on all occasions when opportunity offered. He proved himself a bold defender of the faith, an able expounder of the Word, and an eloquent advocate of the truth. Many of his sermons were very powerful and moving, and the effect produced on his congregations was of the most beneficial character.

In the diligent prosecution of his ministry, he yet found time to attend to much secular business. He was, in the proper sense, a first-rate business man, and did not a little to build up the country wherever he went. The western part of Bartow county was, when he came to Georgia, almost a wilderness. He purchased property there, erected two or three iron furnaces, built a large merchant mill, and, at his own expense, made good roads through that section, connecting it with the more populous part of the county. In 1845, without his wish, he was unanimously nominated by the Democrats to represent the forty-first senatorial district in the State Legislature, and reluctantly accepted the position, but faithfully discharged its duties—on one occasion, securing by his vote the establishment of the Supreme Court of Georgia. In 1857, he was appointed by Governor Joseph E. Brown, Superintendent of the Western and Atlantic Railroad—a position which he was with difficulty induced to assume. Prior to that time, the road had been paying almost nothing into the treasury of the State, but during the greater part of his administration it paid about \$25,000 per month. About the beginning of the war he retired from that post, of his own choice. At a later period, during the war, a vacancy occurring in the position of Confederate States Senator from Georgia, he was chosen by Governor Brown to fill that place till the meeting of the Legislature. The time of his service was one of the most critical in the war; and he not only commanded the respect of that body of able men, but was regarded as one of the most practical and best business members of the Senate. As he desired to retire from political life, he declined to be a candidate for election. He is thus one of the rare instances where a man of deep piety, unblemished Christian character and great ability as a minister of the Gospel, was able to attend to a large amount of secular business, and to serve the public and his State on various occasions with great credit to himself and profit to those whom he represented. Even his enemies never alleged that he in any instance abated his zeal, or compromised his Christian character while engaged in any service pertaining to this life only, no matter how humble or how elevated it may have been. He was at all times and under all circumstances, the same able, devoted soldier of the cross, winning to the fold many precious souls, who will ever shine as stars in the crown now worn by him in the Jerusalem above. He received that crown in the month of June, 1865—the date at which, after an illness of a few days, he departed this life in Cherokee county, Georgia.

One feature in the character of Dr. Lewis worthy of special note is, the interest he took in young men and the generous aid he often extended to them. This is seen in the case of Rev. J. G. Landrum, an orphan boy twenty years of age, for whom his influence secured an election to the pastorate of Mount Zion church, which was the church of the Doctor's own membership, and which, having quintupled the names on its roll, largely through the Doctor's own administration, would have gladly placed him in that position. It is seen, also, in the case of Governor Joseph E. Brown, to whom, when teaching school at Canton, Georgia, to obtain means for discharging the debts incurred in a hard struggle to secure a liberal education, he gave his board for the very inadequate compensation of the instruction rendered to the Doctor's children, and to whom he loaned money enough to carry him through Yale Law School before beginning the practice of the legal profession—a loan repaid, with legal interest, from the earliest profits of that practice. Such cases, with the fruits which have ripened from them through long years of eminent usefulness in Church and State, ought to incite a generous emulation in those whom God has endowed with sufficient means for that form of service to His cause.

GEORGE A. LOFTON.



Rev. GEORGE A. LOFTON was born in Panola county, Mississippi, December 25th, 1839. His parents, James B. and Olivia A. W. Lofton, removed, toward the close of 1850, to the vicinity of Atlanta, Georgia. He was raised to labor on the farm until eighteen years of age, with only such opportunities of education as the "country schools" of the neighborhood supplied in leisure seasons of the year. But his mental activity demanded, and his mental promise secured, a change. He studied during the first session of 1858 at the Starrsville High School of Mr. A. S. Franklin, and during the second at the Fayetteville Seminary of Mr. M. H. Looney, making fair progress at both and winning the warm commendation of his teachers. Through 1859 he was in the school of Mr. Franklin, which had been transferred to Monticello, and achieved the highest honors for proficiency in his studies and for declamation. These two years prepared him to enter the Sophomore class, half-advanced, at Mercer University, in the spring of 1860. He passed, in the fall, into the Junior class, though his progress was much retarded by the ill health which prevented his return the next year. He took the prize for declamation at commencement, and gained no slight repute for powers of debate as a member of the Ciceronian Society.

The revival which swept through the country in 1858 numbered him among its converts. He was brought to Christ in the month of April—the outcome, doubtless, of religious impressions dating from childhood itself. His family for generations had been Baptists, and his mother belonged to that communion. But, while much that is best in his life has been due to the lessons she enstamped on his young heart, she had never enforced her denominational tenets upon him; he had been deprived of the privileges of Sunday-school instruction in his early years, except for a short season in connection with the First Baptist church, Atlanta; and he had been allowed, on Sabbath, to rove from church to church in the country at will. Hence, on his conversion, he joined the Starrsville Methodist church, without the least consideration whatever, deeming that, if he were a Christian, one church would answer as well as another. But, in 1859, reading the New Testament in Greek, his mind awoke to the question, "Have I been baptized?" and he devoted several months to careful enquiry into the distinctive principles of our denomination. As the result of this investigation, he was baptized about the 25th of December, by Rev. John T. Clarke, pastor of the Second Baptist church, Atlanta.

It had always been his ambition to become a lawyer; but when first praying that he might receive God's blessing in the clear realization of faith in the Lord Jesus, he felt that he ought to relinquish that purpose and preach the Gospel. He struggled for several weeks against this conviction, but yielded at last; joy and peace followed; and from that time, he often exercised his gifts in prayer-meetings. His design in entering Mercer University was to prepare himself for the ministry. The exercise of his gifts, however, grew more infrequent there, on account of timidity, and because he considered many more able and better qualified than himself. But a far more serious postponement of his life-work was at hand.

The war broke out in 1861. With a promise to the Lord that he would preach when peace returned, he joined the First Georgia regiment. After an attack of typhoid fever, in the fall, at Staunton, Virginia, which brought him to the gates of death, he was discharged from the service for physical disability. In January, 1862, he attached himself to the State troops at Savannah. Again he was rejected on the ground of ill health. The next month, he enlisted in Leyden's battalion of artillery. He was elected lieutenant of Barne's battery, and afterwards made adjutant of the battalion. He resigned this position in the

fall of 1863, and was placed in command of Barne's battery, serving in that capacity until the surrender at Appomattox, Virginia, April 19th, 1865. He came through the war unwounded, though his horse was shot under him at the battle of Campbell's Station.

While absent from the army on a month's furlough, he was married, at Atlanta, March 31st, 1864, to Miss Ella E. Martin, who has been a noble pastor's wife, rendering most efficient aid to her husband in all departments of pastoral labor and visitation.

The war had blunted his convictions of duty as to the ministry, and he taught school at Wade's Academy, Webster county, Georgia, in the fall of 1865 and through the ensuing year, quieting conscience with the thought that this was at least the next best thing to preaching. But, alas, to temporize is to fall. He began the study of the law, January, 1867, in the office of General H. Kent McCay, Americus, was admitted to the bar at the spring term of the court for Webster county, and entered immediately on a practice sufficiently lucrative for the support of himself and his family. Thus his purpose of preaching was abandoned, and darkness fell on his soul. Gradually, however, through the wise counsel and wholesome influence of Rev. G. F. Cooper, M. D., after the conversion of Mrs. Lofton, his spiritual strength was renewed and his old convictions regained the mastery. License was granted him September 1st., 1867, and he was ordained December 29th; the practice of the law having been given up entirely between these dates. For two years he labored in the ministry, with Pleasant Grove, Antioch, Shiloh, Brown's Station and Smithville churches, in that section of the State. His straitened circumstances rendered it necessary, the while, that he should teach school, with valuable aid from his wife, and fill the chair of Mathematics and Latin in Furlow Masonic Female College. He was much helped in the Spirit; many souls were converted; and the churches were greatly built up and strengthened.

In January, 1870, he was called to the pastorate at Dalton, Georgia. Here he wrought a good work; arousing the churches in the region around to zeal and activity; inducing the North Georgia Association, in 1871, to connect itself with the Baptist State Convention; and securing from the city, in 1873, \$10,000 in bonds for the establishment of Crawford High School, as an arm of Mercer University.

In June, 1872, he removed to Memphis, as pastor of the First Baptist church. Gracious revivals attended his ministry; and the church doubled its membership, growing much stronger in *morale* and finance. In the fall of 1873 and the previous summer, he labored through the cholera and yellow fever epidemics. He often visited from fifty to sixty sufferers in a single day, and was sometimes up all night. He contracted both diseases, and lay prostrate under the latter for more than twenty days. While here, he took an influential part in the initiation of the movement, which gave origin to the Southwestern Baptist University. He held, also, for a season, the presidency of the Southern Baptist Publication Society. From the fall of 1875 to May, 1876, he was, by permission of the church, the Tennessee Centennial Agent, canvassing the State and raising in bonds and subscriptions several thousand dollars toward the endowment of the Southwestern Seminary at Jackson; a work cut short by a serious throat affection, which, however, did not prevent the resumption of his pastorate. During this Memphis pastorate he published a little work called "Habitual Drunkenness and its Remedy," and a Centennial poem under the title, "The Baptist Trophy," and a number of separate sermons and contributions to the denominational press.

In January, 1877, he assumed pastoral charge of the Third Baptist church, St. Louis, Missouri, where he still labors, firmly established in the confidence and love of his brethren; taking an active part in the denominational affairs of the State and of the country. The church has been built up grandly; over three hundred members have been added; a debt of eight thousand dollars has been paid off or provided for; the Sunday-school and prayer-meetings have trebled; and one new organization, the Garrison Avenue church, has been formed from it. Here he has had a place on the writing staff of *The Central Baptist*, has

contributed lectures on Catholicism and Temperance to volumes on these subjects by eminent divines, and has published "Bible Thoughts and Themes for Young Men and Women"—a book widely and flatteringly noticed by the press.

Dr. Lofton is a man of mark. With an intellect vigorous, self-reliant, prolific, discursive and yet capable of concentration, imaginative but not to the sacrifice of logic, he unites a heart of warm impulses, of deep feelings, of generous affections, of pure motives. These constitute his power of attraction in private and power of impression in public life, joined, as they are, with a tall stature, a commanding presence, a sympathetic air and a voice of unusual compass. Animated by love for Christ and zeal for the truth, he is an earnest advocate of what he believes to be right and an unflinching opponent of what he believes to be wrong. Perhaps, as he grows older, he grows less combative, but he does not grow less active, resolute, untiring in the prosecution of his great life-work as a Christian and a Baptist minister.

SAMUEL BOYD LITTLE.



Rev. SAMUEL BOYD LITTLE is a native of South Carolina, and was born in Spartanburg district, November 23d, 1819. His parents were pious members of the Methodist church; his father a zealous minister of that denomination. These parents sought to impress their children with their responsibilities to God, and to teach them prevalingly that their highest duty was to give their hearts, while "in the days of their youth," to Jesus, and love and obey Him. Mr. Little, when quite young, attended the school at Spartanburg. When his parents removed to Campbell county, Georgia, they sent him to school in Campbellton, and by

close, diligent application he secured a fair English education. In 1843, he was married to Miss Ann Reeves, daughter of Rev. James Reeves. In 1876, three years after her death, he married Mrs. L. J. Lattimore, daughter of Rev. W. S. Tweedle. He has now living six sons and two daughters; the three oldest are active members of the Bowdon Baptist church.

In 1844, he united with the Villa Rica church, and was baptized by Rev. Parker Rice. He entered on the duties of a church member, with earnest zeal, showing to all that he had given himself, soul and body, to the service of his Lord. In a few years he was chosen to fill the office of deacon, which he accepted, and by his fidelity in the discharge of its duties "purchased to himself a good degree and great boldness in the faith which is in Christ Jesus." He was then as now an active supporter of Sunday-school work, persuasively urging church members to attend the prayer-meetings, and when occasion presented, warmly exhorting the worldly and wicked to repentance toward God and faith in Christ. In 1869, he was licensed by his church to preach the Gospel, and, in 1871, was ordained to the full work of the ministry. At once an inviting field opened before him. The New Lebanon, Indian Creek, and Mount Olive churches, of Carroll county, Georgia, where Mr. Little then resided, invited him to supply their pulpits one Sunday in each month. He still supplies the Mount Olive church, and has served other churches. His ministerial work has been a success. The Lord has owned his preaching of the Word and greatly prospered the churches he has served, with growth in piety and increase in membership. He is an earnest worker. His manner in the pulpit is winning and attractive. His sermons are full of good Gospel instruction.

No man is more beloved by his church than Rev. S. B. Little, and but for his feeble health, he would gladly supply other pulpits to which he has been called. He has resided for many years in Bowdon, Carroll county, ever ready to do what he can to promote the cause of the Saviour in whom he trusts, and to whom he has consecrated his life.

WILSON LUMPKIN.

Hon. WILSON LUMPKIN left behind him an autobiography in two large volumes, containing many interesting passages in the history of Georgia and the United States, which, we hope, may be given, at no distant day, to the public. Meanwhile, we draw the story of his life from it, presenting the facts largely, as our readers doubtless would prefer, in his own words:



"I am a native of Virginia, and was born in Pittsylvania county, January 14th, 1783. When I was one year old my father removed to Georgia, and settled in that part of the State then known as Wilkes, now Oglethorpe county. My parents were of English descent on both sides, and Virginia was the birth-place of themselves and their ancestors for several generations past. My mother's maiden name was Elizabeth Hopson. My parents had ten sons and only one daughter. Eight out of the ten sons, as well as the daughter, lived to form matrimonial connections and rear families of children. I was the second son, and called after the husband of my father's only sister, Colonel John Wilson, of Pittsylvania county, Virginia. My father, John Lumpkin was amongst the first settlers of Oglethorpe county, who, with his father, George Lumpkin, settled on Long Creek in the year 1784.

"My mother was a woman of great strength of mind, deeply imbued with the religion of the Bible, with which book she was so familiar as to need no Concordance to find any passage of Scripture she desired. She was an accomplished reader, and spelled correctly almost every word in the English language.

"I have, to the present day, a more distinct recollection of the sayings and doings of grown people, particularly people who, in my estimation, had some distinction, than I have of what passed between me and my juvenile associates in childish sports. At a very early age I paid great attention to all that was said by grown people, especially the aged. I have often sat quietly, when a small boy, at my mother's feet, and heard her detail the hazardous scenes through which my maternal uncle, Colonel Joseph Hopson, passed during the war of the Revolution, in Morgan's rifle corps, in which he served in a Captain's command. I cannot explain to my satisfaction how I acquired my early habit of meditation and thinking, but when a child of six years old, I was in the daily habit of seeking solitude from my little brothers and playmates, and spending hours in reflecting on subjects which generally engross the mind in mature years. But at the age of seven or eight I was placed at school, which very soon concentrated most of my thoughts on the duties and scenes of this new position. This school was taught by David Patrick, a noble son of Erin—a man of limited education, but of correct principles, having a warm and patriotic heart.

"Four or five years were spent in a common country school, taught by my great uncle, Joseph Lumpkin, and a part of my fifteenth and the whole of my sixteenth year was spent at school under the instruction of Francis Meson, who was the most competent teacher I ever had the advantage of in a school-room. Under Mr. Meson's instruction I studied land surveying, and acquired the necessary theory to enable me to become an accurate land surveyor, with a short practical experience. Here my school days ended. My father being Clerk of the Superior Court of Oglethorpe county, I had frequently, in my school days, at times, when at home, been put closely, for weeks together, to copying various

writings appertaining to the Clerk's office ; which greatly enlarged my stock of information on various subjects, particularly the forms of legal instruments, and the statutes of the State.

"My only sister was born when I was nearly grown ; therefore my mother had no daughter to be seated at her feet to receive the daily droppings of early instruction from maternal lips ; and this place, to a great extent, I occupied. In many respects I supplied the place of a daughter.

"The kind words and commendations which I uniformly received from my mother ; the confidence she reposed in my veracity and fidelity of character, when a mere child, I believe have had a strong influence on my character through life. At an early age, the love of approbation and kind words was impressed on my heart.

"From sixteen to eighteen my time was devoted to the Clerk's office, or laboring in, and superintending, my father's farm. During that period I had access to books, in which I became deeply interested, and availed myself of every hour of time which could be spared from business. In history, I read Josephus, Rollin, Plutarch, Gibbon, Hume, and many other useful books. Blackstone I had been reading before, but it now became more and more interesting as I discovered how it was connected with, and has sprung from, the history of the past. I read Smith's *Wealth of Nations*, Vattel, and Paley's *Philosophy*, with deep interest, and then became an unwavering convert to the principles of free trade."

Before reaching his nineteenth year, he married Miss Elizabeth Walker, and devoted himself to preparing a comfortable home and living for himself and wife. Of this wife he says : "We lived together nineteen years, when it pleased God to take her to that house prepared for her in heaven. She was the mother of five sons and three daughters."

Before he was fully twenty-one years old, he was elected, by a very large vote, as the colleague of Mr. Wm. H. Crawford, to represent Oglethorpe county in the Georgia Legislature. That position was conferred on him a second time in 1812. In 1817, he was elected to Congress, and served two years. At the close of 1818, he received from President Monroe an appointment to superintend the running of the treaty line of the Creek Indian nation. Morgan county chose him as its representative in the Legislature in the fall of 1819, and he served as Commissioner in determining the line between Georgia and Florida.

He married his second wife, Miss Annis Hopkins, in 1821, and, from the close of that year to the commencement of 1824, he took no active part in the politics of the country.

In 1825, he was appointed a commissioner on the Board of Public Works, organized in that year for the purpose of surveying a route for a canal connecting the waters of the Tennessee river with the Savannah. He spent a large portion of the year in the active duties of this commission, and reported against the practicability of a canal, but favorably to a railroad, almost on the exact ground now occupied by the Western and Atlantic Railroad. He was again elected to Congress, in the fall of 1829, serving in 1830 and 1831. At the close of that term he was elected Governor, and occupied that office through 1836. In November, 1837, the Legislature elected him to the Senate of the United States. His senatorial term expired with the administration of Martin Van Buren, March 4th, 1841.

It would swell this narrative beyond reasonable limits to dwell at length on the facts thus grouped together, and on this aspect of his character. It is Wilson Lumpkin as a *Christian* and a *Baptist*, that the purpose of this volume mainly calls for. On this part of his life he has been very full, and it would cheer the heart of any Christian to read what he has written on experimental religion.

As his account of his conversion and connection with the church is very clear and full, his own words are given ;

"In early youth, and after much reflection and many prayerful readings of the New Testament, I became fully satisfied that the Baptist churches, with all their imperfections, made the nearest approach, *in faith, practice and ordinances*, to the commands and teachings of Jesus Christ and his apostles, as recorded in

the New Testament. And therefore, in the month of September, 1801, I united with the Baptist church at County Line, Oglethorpe county, and have continued to be a member of a Baptist church up to the present time (October, 1854), without ever having been under the dealings or censure of the church to which I was amenable for my moral and Christian deportment. But, alas! I have been under my own censure for the greater part of this long period.

"Notwithstanding my whole life has been spent in the most pressing private and public cares from the time I united with the church up to the present day, I have constantly borne some active, though humble, share in the business and operations of the church—being most of the time both clerk and deacon, often attending Associations and other religious meetings and sometimes acting as presiding officer at them. At the time when I united with the church, to the best of my recollection, the whole number of Baptists in Georgia was about 6,000. And what has God wrought since! We now number upwards of 80,000 Baptists in Georgia. In the year 1801, the Baptists were generally a poor, humble, Bible-reading, God-fearing people, and, by those who knew but little of them, they were considered, as a denomination, extremely ignorant, illiberal and bigoted. Truly, since those days, God has done great things for us, and it is marvelous in our eyes! And allow me to say, and pardon me if I am wrong, I sometimes feel, Oh! that the Baptists of the present day were as conscientious, humble, Bible-loving a people as they were in 1801. Then, every believer in Christ made it his great concern to call sinners to repentance; not as a matter of form, but with earnest and moving persuasion. Every convert was inviting his former companions to turn unto the Lord. The Church, in those days, could call men to repentance in earnest, because its members were living holy, self-denying, penitent lives. And hence arose the separation of the Church from the world. 'Because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.' It is under these circumstances that the Church will always gain its most signal victories. And when these principles of duty exercise an abiding influence on the life of every disciple, 'the kingdoms of this world will soon become the kingdoms of our Lord and His Christ.' The means which the Saviour has provided for the universal triumph of His Church upon earth is, that every disciple, as soon as he becomes a partaker of divine grace, shall become the herald of salvation to his fellowmen. He is a fountain from which is to flow a river of living water. Every disciple is bound to employ for Christ every popular gift with which he may have been endowed. Every man possessed of the gifts for the ministry mentioned in the New Testament, is bound to consecrate them to Christ, either in connection with his secular pursuits, or by devoting his whole time to this particular service. If my views be correct there is no ministerial *caste* in the Church of Christ, no class elevated in rank above their brethren, on whom devolve the more dignified and honorable portions of Christian labor, while the rest of the disciples are to do nothing but to raise the funds for their support, and for the support of other matters connected with the present policy of the Christian Church. I have made this digression as an admonition to those who may survive me, not to wait for theological schools to make ministers to convert the world; because it is not God's plan to convert the world by this exclusive instrumentality. I think my views are fully confirmed by the manner in which the first Christian church was planted under the immediate eye of the great Master. And it was simply this:

"When one individual was called by Christ, he brought other individuals to the Saviour. 'John stood, and two of his disciples, and looking upon Jesus as he walked, he saith, Behold the Lamb of God; and the two disciples heard him speak and they followed Jesus. One of the two was Andrew, Simon Peter's brother. He findeth his own brother, Simon, and saith unto him, we have found the Messiah. And he brought him to Jesus. The day following Jesus findeth Philip, and saith unto him, follow me. Philip findeth Nathaniel and saith unto him, we have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. Nathaniel saith unto him, can any good thing come out of Nazareth? Philip saith, come and see.' Thus, by contact of soul with soul, did the Church of Christ first increase; and allow me to

add, if any one will read the Gospel with a view to the subject under consideration, he will be surprised to observe how much of the recorded teaching of Christ consists of conversations addressed to individuals in the ordinary intercourse of life.

"As the Church commenced and advanced, so it will be to the end of time. 'Ye see your calling, brethren,' said the beloved apostle Paul, 'that not many wise men after the flesh, not many mighty, not many noble are called; but God has chosen the weak things of this world to confound the things that are mighty; and base things of the world, and things that are despised, hath God chosen, yea, and things that are not, to bring to nought things that are, that no flesh should glory in his presence.' Under the conviction of these truths Paul labored in the ministry. Though a well educated man himself who had profited above many who were his equals, yet when he proclaimed the Gospel in refined and luxurious Corinth, he resolved to know nothing among them but Jesus Christ, and him crucified. He did from choice what his unlettered brethren did from necessity.

"It is surprising to observe the entire simplicity of these efforts by which the Gospel was planted in so short a time throughout the Roman empire. We can discover no means employed to accomplish this extraordinary result, but preaching, to all men, repentance toward God and faith in our Lord Jesus Christ, and imposing on every regenerated man the duty, in turn, of proclaiming the good news to his brethren, always relying wholly on the power of the Holy Ghost. Survey our missionary fields of the present day. Our greatest success has been among the Karens, where the work has been carried on chiefly by native preachers, and the contact of soul with soul, has, to a great extent, been leavening the whole lump.

"But let it not be said, when I have gone hence, that I was opposed to education, or theological learning. Far from it. I profess to have always been the devoted friend of literary education as well as Bible knowledge, in all their various branches. And as one amongst the early children of Georgia who still survives, I continue to feel the full force of the disadvantages arising from the want of schools and literary institutions of a high order to any community. But I consider Learning only the handmaid of Religion, and, therefore, rely chiefly on the Triune God for the universal spread of the Gospel, rather than on the learning of the ministry.

"From first to last, I have favored most of the efforts of what are called the Missionary Baptists in Georgia, and have acted as one of their members, and have contributed as freely as my circumstances would allow."

These interesting extracts from Governor Lumpkin's own writings, enable us to obtain a correct glimpse of his life and character. The one was so long and useful, and the other so noble, consistent and Christian-like; and his whole life was so wholly devoted to the highest and best interests of both Church and State, that a general view of both life and character will be found not only appropriate, but interesting and instructive. We have seen that, in the year 1784, when but one year of age, he was brought, by his parents, from Virginia to Georgia. There they settled in Oglethorpe county, where he grew to early manhood. At that time there was no college in the State, and but few seminaries of learning of any grade. The meagre advantages afforded by a country school, in which the merest rudiments of knowledge were taught, and these by inferior instructors, were the only facilities of education enjoyed in youth by the future Governor of our Commonwealth. When about eighteen years of age, his mind was awakened to the great importance of salvation. Oppressed with a sense of his sinfulness, he applied for counsel to the minister in charge of the Methodist church, of which his mother and father were, at the time, communicants, and where he, himself, had been in the habit of attending worship.

He was advised to connect himself immediately with the church as a probationer seeking religion. With this direction he could not comply, as he was persuaded that, in such a state of mind as he then possessed, he ought not to make any profession of religion whatever. Subsequently, when he experienced peace through believing, he determined to search the Scriptures in order to

ascertain his duty, and he resolved to connect himself with that church which, so far as he could judge, was conforming most closely in doctrine and practice, to the instructions of God's Word. "When I began the inquiry," he used to say, "I had not the most distant idea of becoming a Baptist. My parents were Methodists and I usually attended their church; but I was anxious to be a member of that faith, and admired them so much. If I had been a member of any other church, it would be a Presbyterian, or a Congregationalist, or a Baptist. I had heard of Christians, it would be a Presbyterian, but I had never felt any special interest in any of them, and I may judge of my surprise when, on the 1st of May, 1811, I was baptized."

He was shortly baptized, on a profession of faith, and remained faithful to the church of

the baptism of their son, that they took the Scriptures, whether these things pleased that the son was right. Nor was it surprising that the son was right. Other members of the church, and in a short time all the adult members of the church.

Governor Lumpkin to a young friend many years ago, saying, "I must be of *this* faith, if I am to be of it."

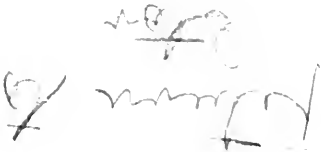
In 1841, he purchased for himself a commission in the Georgia militia, and spent there, in honor and respect, 18 days. The only public service he rendered was as a member of the Board of Trustees for the Georgia College of Agriculture, which, at his death, in 1870, he had been for many years its honored President.

He was universally popular than was Governor Lumpkin, and he was a candidate for any office for which he was a candidate. From his early manhood he was a member of the Board of Trustees for the Georgia College of Agriculture, which, at his death, in 1870, he had been for many years its honored President.

He was certainly a prudent officer; and he was safe in his hands. He was always able to sacrifice, whilst towards his political friends he was constantly evincing a readiness to support them to his support. He kept aloof from the ambitious politicians who were liable in those days to be carried away by the hour and when the pistol constituted the only opportunity for acquiring an education of a nature with an active, thoughtful and independent mind in the knowledge of the schools, he was learned early to think, and to think for himself, and by this process his

fine intellectual gifts were drawn out, or—educated. There were few subjects of importance connected with the science of government which had not been carefully revolved by him, and whenever required his opinions were promptly forthcoming. His State papers whilst Governor, and his speeches whilst a member of the National Congress, are able and statesmanlike, evincing a thorough knowledge of the subject discussed. If his thoughts are not expressed with that beauty of diction which indicates careful training in rhetoric and belles-lettres, they are marked by the perspicuity and good sense characteristic of a man who has something to say, and who is intent on lodging his meaning in the minds of those whom he addresses.

But it was the high moral and religious character, dignifying and adorning the life of Governor Lumpkin, which constituted his chief excellence. He was a Christian statesman. While not indifferent to the approbation of his fellow-men, he was far more solicitous for the honor which cometh from above. Whether



in his country home, where he first professed faith in Christ, or in Milledgeville, Washington or Athens, he took his stand for Christ, ever identifying himself with his Baptist brethren, however few or poor or despised they might be. As a rule—and there are honorable exceptions—politicians make poor church members. But Governor Lumpkin never furled his Christian colors for fear of losing the votes of those who were of a different religious faith.

He took his place among the humblest members of the church, assuming nothing on account of honors received from the State, and counting it a privilege to be even a door-keeper in the house of the Lord. No one rejoiced more than he when the work of the Lord was revived, and it was a touching sight to see him exhorting youthful converts to be faithful to their vows, when, in times of revival, they presented themselves for membership. His silvery locks, and tearful eye, and tremulous voice emphasized his pious advice with a power and pathos which subdued every heart.

Few who saw him only as he circulated among politicians, would have supposed that his was a nature as sensitive and tender as a woman's; yet his intimate friends saw this beautiful side of his character. His love was the fervent, feeling devotion of a lifetime, and to those whom he loved he was faithful even unto death. Afflictions severe and frequent kept his heart soft. Among other sorrows was a calamity which befell an interesting child of his who bore his own name. When but three or four years of age, the sprightly and promising little boy wandered away into the woods and could not be found for a day or two. When discovered, after an anxious search, it was ascertained that fright and terror had bereaved the little one of reason; nor did he ever recover the intelligence which he had lost. Though he lived to a good old age, he was deprived of the radiance which full reason bestows, but through all that time he resided in his father's own house, and received his personal attentions with the most unvarying tenderness. Not one murmuring word escaped the lips of the father who bore this great sorrow so many years; and when the son, then an old man, again wandered away from home and was accidentally drowned, the aged father was a sincere mourner at his funeral. "He had," said one who knew Governor Lumpkin intimately, "as much real, heart-breaking, continued trouble as any one I have ever known; yet such was his faith in God that he could rejoice at all times."

No one could, at any time, be long in his presence without observing this remarkable faith. During the war between the States, when the prospect was dark and appalling, he would say, "My faith is in God. All will be well."

"I would rather," he was accustomed to say, "walk in the dark with God than go *alone* in the light!" And again he would exclaim, with moistened eye and tremulous voice, "My dear Lord appoints all my troubles; and when I think that it is His holy will, I brush away the coming tears." Said he once, "I can think of at least twenty instances in my life where I thought the dispensations of Providence mysteriously dark and unreasonably severe; but I have lived long enough to discover that in every instance they were right, and the best thing for me, though I knew it not at the time. I have learned to believe that whatever God does is not only right, but best."

When drawing near the end of his pilgrimage, and for the most part confined to his bed, he would point to the couch on which he lay, saying, "The past few weeks of my life have been the most joyful of all my experience; for, shut out from the world, I have been shut up to communing with my Lord, and His presence has given me constant peace."

At the time of his death, December 28, 1870, in his 88th year, he was probably the oldest Baptist in the State, and for his brethren in the faith of God, cherished, to the last, a tender regard; for they had ever exhibited towards him that confidence which he valued more than the praises of politicians. Late in life he attended a meeting of the Sarepta Association, and, quite unexpectedly to himself, was elected Moderator. His heart was touched with the respect thus expressed by his Christian brethren, and he afterwards remarked that no office which worldly men had ever conferred on him gave him such pleasure as the confidence exhibited by his brethren in calling him to preside over their deliberations.

Confined to his house for several years previous to his death, by the feebleness of old age, Governor Lumpkin was easily accessible to his intimate friends, with whom he loved to talk of the dealings of God with his soul. He had a clear understanding of the doctrines of divine grace, and justification by faith in Christ alone was his continual theme. On one occasion he said to a dear Christian friend of twenty-five years' standing, "It is not because I feel that I am good, but because I have such confidence in the willingness of Christ to save a poor, helpless sinner who trusts in Him, that I am not afraid to die. If I was now assured that I should die before night, it would not move me any more than to walk out of that door!" And this was the state of his mind for many years before his death. As the same friend entered the chamber of the dying saint on the night of his departure, he turned his eyes, which shone with a greater brilliancy than usual, and with a weak and tremulous, but triumphant voice, exclaimed, "Brother, I am all right!"

"He served his generation faithfully by the will of God, and then fell on sleep—"

"That blessed sleep,
From which none ever wake to weep."

JOHN HILL LUTHER.

Rev. JOHN HILL LUTHER is a native of Rhode Island. On his mother's side he is of Huguenot origin, while his ancestors on the father's side were among the Welsh emigrants who founded one of the earliest Baptist churches on our continent, Rev. Samuel Luther being the second pastor of the church at Swansea, Massachusetts, constituted in 1663.

He graduated at Brown University, in the class of 1847. Among his classmates were Dr. G. P. Fisher, of Yale College, Dr. J. P. Boyce, of the Southern Baptist Theological Seminary, and R. A. Guild, of Providence, who have earned repute as authors, and the late Benjamin Thomas, probably the most distinguished missionary to the East since the days of Boardman. "Iron sharpeneth iron," and association with such fellow-students must have put a keener edge on all his faculties and on their expression in the face. (Prov., 27 : 17.) While at Brown, he received the University prize for English composition.

He immediately entered Newton Theological Institution, pursuing a thorough course of study in divinity, and graduating with honor in 1850.

His training under Wayland, Sears, Hackett and Ripley must have taken marked effect, if we may judge from the fact that several calls to the pastorate followed rapidly the close of his scholastic life. These, however, he declined, having chosen the South as the place of his residence and the sphere of his labors. He at once opened a classical school in Savannah, Georgia. For three years his career in this State was a series of successes in the work of teaching. But his heart was in another department of effort, kindred indeed, yet higher: he longed to give himself wholly to "the ministry of the Word."

In 1852 he was ordained. Having received a call to the church in St Peter's parish, Beaufort district, South Carolina, he assumed charge of it without delay and with his characteristic energy. Here he obtained favor of the Lord, finding



in Miss Annie Jaudon a good wife—a wife who has always strengthened, not his weakness merely, but his very strength. Here, too, he won for himself a reputation as a man and as a minister, which is still cherished with affectionate remembrance by thousands in the Palmetto State.

In 1857 he emigrated to Missouri, in company with several families from South Carolina. He settled in Kansas City, where he established a Young Ladies' Seminary, which, when the civil war broke out, contained over a hundred pupils, and bade fair to be one of the most successful institutions in the West. Compelled by the ferment and commotion of the times to abandon his school, he retired to Saline county and took charge of the Miami church, as successor to the late, distinguished Dr. A. P. Williams. Again the unsettled state of things constrained him to seek another field of labor, and he became pastor of the Palmyra church.

In January, 1866, he commenced the publication of the *Baptist Journal*, in St. Louis, a thousand subscribers having been obtained before the first number went to press. He was then under bonds for preaching without taking the oath required of ministers; and it was mainly with the design of opposing this encroachment on religious liberty, and furnishing a common organ of communication for Baptists, that the paper was established. A law of the State made the preaching of the Gospel a crime, subject to penalties of fine and imprisonment, unless the preacher had first, under an oath administered by certain civil functionaries, attested his loyalty to the Federal Union, and purged himself of all complicity with "the rebellion"—as the "might," which, in its own eyes, makes "right," styled the attempt of the South to secure a separate nationality. No wonder that the ancestral blood of Dr. Luther *told*, in such an exigency. His Swansea fathers had withstood the Massachusetts government when it tried to strangle their church in its infancy, by imposing on all the members a mulct of five pounds each for worshipping God contrary to the order established in the colony; and as the inheritor of their principles and their spirit, he could do no less than to refuse subjection to this flagrant usurpation, on the part of Cæsar, of "the things that are God's."

In 1868 the *Journal*, combining with another paper published by Missouri brethren, became the *Central Baptist*, which, as the organ of a united denomination in the State, he carried up to its eighth thousand, and for which he won recognition in every part of the country as a first-class religious journal. He was at different times associated with some of the best minds of the State in the editorial department, but he was always the recognized chief, and devoted himself to the paper with an energy untiring, and a spirit of self-sacrifice which but few will ever know. The *Louisville Courier-Journal* and the *Boston Traveller*, in their sketches of the ministers of the Southern Baptist Convention, spoke of him as a fine rhetorical scholar, a thorough theologian and a "born editor." As might be supposed, he was decidedly Southern in his political sympathies; but no editor, perhaps, has succeeded better since the war in making a strictly religious paper, without partisan taint or tint. Better than anything else he loved the Baptist cause; and to make its adherents a unit in the great State of Missouri, his religious sympathies overshadowed all others.

During his connection with the *Central Baptist*, William Jewell College conferred on him the Doctorate of Divinity, and he was elected to honorary membership by the Phi Beta Kappa Society.

Soon after his retirement from the *Central Baptist*, he removed to Texas. After a pastorate of one year, he was called to the presidency of Baylor Female College, at Independence, which position he still occupies. He is recognized as one of the leading educators of Texas. There is no man to whose influence and instruction the mothers of the next generation may be more safely confided; none better fitted, by varied culture, the high sense of honor which "feels a stain like a wound," and simple, unassuming yet fervent piety, to make the homes of the future like that home at Bethany which the love of Christ, as a man, hallows to the reverent memory of the ages and the race.

W. C. LUTHER

Rev. W. C. LUTHER, eldest son of James L. and M. A. Luther, was born February 17th, 1859, in Bartow county, Georgia. At nine years of age he was converted and "professed religion," uniting with the Methodist denomination; but, at fifteen, his study of the Sacred Volume led him to adopt Baptist views, when he was immersed "according to the pattern shown in the mount" of Holy Scripture, and joined the Baptist church at Cedar Creek, Bartow county, in the year 1874. He was licensed to preach by the Crow's Spring church, in 1875, when only sixteen years of age. During the years 1876 and 1877 he attended school, and in 1878 entered Mercer High School at Dalton. Immediately after the commencement of his course at Mercer High School, he was invited to supply the pulpit of the Dug Gap church, three miles from Dalton. Acceding to this invitation led to his ordination, by action of the Crow's Spring church, on the 17th of February, 1878, the nineteenth anniversary of his birth. As yet but a student only, and with a limited education, Mr. Luther is a fine preacher, possessed of an excellent flow of language, and bids fair to attain eminence. He has been characterized as an eloquent speaker, a forcible reasoner and a deep thinker. His sermons are said to be excellent, sound and logical, and have already given promise of great usefulness in the future of the young ministerial student, by the conversion of many of his hearers.



BASIL MANLY.

One of the ripest scholars and most amiable Christian gentlemen of our denomination in the South is Rev. BASIL MANLY, JR., Professor in the Southern Baptist Theological Seminary, at Louisville, Kentucky. His position attracts to him the interest of the denomination at large, on which account a short sketch of his life has been allowed a place in this volume, in common with that of a few others, for a similar reason.

He was born December 19, 1825, in Edgefield district South Carolina, at the residence of his maternal grandfather, Zebulon Rudolph. His parents were Basil Manly, Sr., and Sarah Murray Manly. His father, Dr. Basil Manly, Sr., was one of the most distinguished Baptist ministers in the South. Pastor, at different times, of the Baptist churches at Edgefield, South Carolina, of the First and Wentworth Street churches in Charleston, and of the First church, Montgomery, Alabama, he was for eighteen years, from 1837 to 1855, President of the Uni-



versity of Alabama, and, for several years ensuing, an evangelist in the same State. For fifty years he was a useful, laborious and eloquent minister of the Gospel, a most effective and pathetic preacher, and a wise and discreet counselor to his brethren.

The son has inherited most of the father's good qualities, and perhaps ranks even higher in scholarship. He entered the University of Alabama in 1840, and was graduated A. B. in December, 1843. The following fall he went to Newton Theological Seminary, near Boston, Massachusetts, but in 1845, when Southern Baptists withdrew from the Northern missionary societies, he left Newton and entered Princeton Theological Seminary, graduating in 1847. He thus enjoyed enviable facilities for securing an excellent education, an advantage of which he failed not to avail himself. But all his life long he has been a hard student.

Of an exceedingly amiable disposition, Dr. Manly was, in childhood, upright and correct in his deportment, but did not become the subject of converting grace until fifteen years of age, although he had many and deep impressions in reference to religion in his younger years. At fifteen, he united with the church at Tuscaloosa, and was baptized in the Warrior river, by his own father, who was then President of the Alabama State University.

About four years afterwards, May 13, 1844, the Baptist church at Tuscaloosa licensed him to preach. He was ordained in the same city, on the 30th of January, 1848, in order to become the pastor of Providence church, Sumter county, Alabama. During that year his zeal led him to undertake an indiscreet amount of work, in preaching for three churches at one time, and the consequence was the failure of his health from excessive labor. The labor was, in a large degree, due to his interest in the colored people, who composed a greater part of the membership of the churches he served. Compelled to resign pastoral labors in 1849, he devoted two years to the recovery of his health, occupying himself in the meantime, with the assistance of his father, in compiling "The Baptist Psalmody," an admirable collection of hymns, which was published by the Southern Baptist Publication Society, in 1850. The selection of hymns became deservedly popular, and was extensively circulated, fifty or sixty thousand of them being sold. Nor has it yet passed out of print or out of use.

In September, 1850, Mr. Manly became pastor of the First Baptist church, Richmond, Virginia, succeeding, after a vacancy of a year, that princely man, Dr. J. B. Jeter, and retaining the position four years. During three years, much important work was done by him, aside from the pastorate, in connection with the educational interests of the State and with the home management of our foreign missions. Again his health failed, and again he was forced to resign pastoral work, which has always proved too trying for his constitution. In September, 1854, he accepted the Presidency of Richmond Female Institute, though he did not altogether forsake the field of labor to which his acquirements and natural capabilities so admirably adapted him—preaching. While engaged in the duties incumbent upon him as President of this Institute, he supplied the pulpits of two churches in the vicinity of Richmond. As to the success which attended his efforts while President of the Richmond Female Institute, it may be inferred from the fact that the number of students ranged from about 200 to 260. Important and useful as his position was, another, still more so, awaited him. In September, 1859, just five years after assuming the presidency of the Richmond Female Institute, he left that institution, to aid in establishing the Southern Baptist Theological Seminary, at Greenville, South Carolina. He had been one of the committee appointed the previous year to draw up a plan for the Seminary; and when, in accordance with that plan, the faculty were elected, he was made Professor of Biblical Introduction and of Old Testament Interpretation. This position he retained for eleven years, including the disastrous years of war, during which there was an interruption of the exercises of the Seminary, and, all the while, he preached to different country churches in Greenville district. In fact, there has been no time in Mr. Manly's ministerial life in which he was not supplying the pulpit of one or more churches.

Elected President of Georgetown College, Kentucky, in September, 1871, he

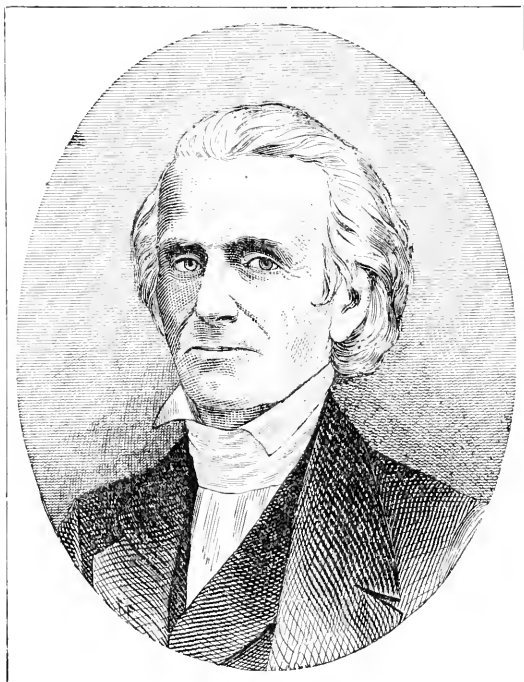
regretfully left the Seminary. After occupying his new and honorable position for eight years, he was recalled in 1879 to the Seminary, which in the meantime had been moved to Louisville, and he resumed the chair of Old Testament Interpretation.

During his residence in Georgetown, while ably filling the position of President of the college, Dr. Manly was pastor at Great Crossings church, besides aiding Rev. F. H. Kerfoot in supplying Midway church. Afterwards, from 1876 to January, 1880, he was pastor at Cane Run, Fayette county.

He has been twice married. First, in 1852, to Mrs. Charlotte E. Smith, daughter of Rev. George William Whitfield, who died June 27th, 1867. He was again married on the 10th of June, 1869, to Miss Hattie S. Hair, in Newberry, South Carolina, and has seven living children, of whom one, George W., is preparing for the ministry.

The chief points in Dr. Manly's character may be recognized from even this meagre outline of his life, which evinces a strong sense of duty combined with a spirit of activity, and a passion for thoroughness sustained by unflagging powers of application. Some men surpass him in the speculative sphere, and some in the practical; but in that balance of mind which makes it at home in both and ranges it in each with the masters, who is his superior? He possesses an equable temperament—partly, we presume, the gift of nature, partly the fruit of that spiritual self-discipline which heightens a natural excellence into a Christian grace. His sympathies, while tender in sensibility, are wide in range; and as nearly in his case as in that of any one among us, "what was meant for mankind" mankind gets. In force of will he is steadfast rather than aggressive, aiming less at sway than at independence and persistency, and, in every question between right and wrong, marked by the quiet yet stable resolution which withstands and therefore stands. Conscience is no mean factor in whatever he does, and his policy is principle. Genius, according to Helvetius, is "nothing but a continued attention," and according to Buffon, "only a protracted patience;" and if this view were universally true, we might well concede genius to him, for the quality indicated by these writers characterizes his intellectual habits in a high degree. Without special brilliancy, and in no unusual manner emotional, he is yet endowed with not a little pathos, and his vigorous thought and sound judgment conduct him to the loftier planes of human inquiry. The novelties (and may we not say the crudities?) which disturb the peace of the present age, whether in science or in theology, have never carried the out-works, far less the citadel, of his mature convictions concerning the works and the Word of God. His landmarks are those set by Scripture and by reason; and he has never so much as dreamed of suffering these landmarks to be removed. The spiritual universe, as it lies disclosed under the sun of revelation, is too much a reality with him for that; and he is too well acquainted with the shifting clouds of error, which, through the ages, have ever and anon floated between, vainly seeking to shut the light out and bring in the Egyptian darkness of unbelief. Orthodox in doctrine and evangelical in spirit, his sermons are delivered largely in what is the best style of instructive, and, perhaps, of persuasive speech—the conversational; and, though bodily weakness at times renders his manner less impressive than his wont, and a feeble voice occasionally impairs his force of utterance, those who hear him longest feel increasingly that there is pleasure and profit in the hearing. He has written less, probably, than he should; for he writes, without affectation of ornament or profundity, with a clearness, a propriety, an ease and an earnestness which make his productions welcome to a degree scarcely appreciated by himself. His work as a professor, too, has been done conscientiously, thoroughly, ably—in a way befitting "a school of the prophets," and earning the grateful affection of our whole people.

CHARLES DUTTON MALLARY.



The subject of this sketch, a native of Vermont, after completing his education, came South, first to South Carolina, and then to Georgia, where he spent most of his ministerial life. He was widely known, and regarded as one of the most gifted ministers of the State. Some who knew him for more than thirty years are still living, and many who enjoyed intimate relations with him in his later life, can bear testimony to his exalted piety; the soundness of his doctrinal views; the earnestness with which, to the last, he would exhort sinners to flee to Christ as their only refuge; his constant prayers for the spiritual growth of Christians and their continued progress in the knowledge of God and of Jesus Christ whom He had sent; his

deep interest in the work of missions; his labor in the Sunday-schools; his riding for three miles at night to be present at the weekly prayer-meetings of his church; his often spending days in pious visits from house to house in his neighborhood; his great joy and fervent expressions of gratitude to God when there were evident indications of the Divine presence, the church revived, and sinners asking what they must do to be saved. When he had grown old, and his health feeble, regardless of his physical weakness, he would go a considerable distance to preach to the people the unsearchable riches of Christ. He truly magnified his office—he made full proof of his ministry. At the request of the family, and the church of which he was then a member, Dr. J. R. Kendrick delivered a memorial discourse in which his life and character were so truthfully delineated that, with the consent of the distinguished author, it is transferred to these pages:

“CHARLES DUTTON MALLARY, D.D., was born of worthy and respectable parents, in West Poultney, Rutland county, Vermont, on the 23d of January, 1801. One of his brothers, Rollin C. Mallery, became an eminent lawyer, and represented his native State for many years in the United States Congress, where he occupied a commanding position as a debater, and exerted, as chairman of the Committee on Manufactures, a powerful influence in directing the legislation of the country. After completing the usual preparatory studies, the subject of this sketch entered Middlebury College, in August, 1817. He was a college-mate, if not a class-mate, of that distinguished Methodist divine, Rev. Stephen Olin, and also of Rev. Dr. Howe, of the Presbyterian Theological Seminary at Columbia,

South Carolina. He graduated in August, 1821, with the first honor—a fact sufficiently indicative of his superior talents and his diligent application as a student.

“From his earliest years he had been the subject of deep religious impressions, which he was accustomed to ascribe in large measure to the instructions and prayers of his pious parents, especially of his devout and honored mother. In the sixteenth year of his age, during the prevalence of a revival, he experienced that great moral change which renewed his heart and gave him a trembling hope of salvation. Shortly after this occurrence he entered college, and then, owing to various circumstances, a long season of doubt and declension ensued in his spiritual history, which gradually darkened into dejection and despair. The distress of his mind was similar to that of Bunyan, and the poet, Cowper, in their awful days of desertion. Indeed, his companions trembled for the stability of his reason, and he himself was conscious of treading on the brink of insanity. At length, through infinite mercy, the cloud broke and rolled away; his feet were taken out of the horrible pit, and he stood on the rock of ages, with a new song in his mouth. After canvassing the comparative claims of the various denominations, (his inclinations rather leaning to the Congregationalists,) the path of duty became plain, and he was baptized into the fellowship of the Baptist church of his native town, in June, 1822, by the pastor, Rev. Clark Kendrick.

“After his graduation, Mr. Mallary spent a year as a teacher of youth in his native State. In October, 1822, he bent his steps southward, and passing through Charleston, settled for a while at Cambridge, Abbeville district, South Carolina. Before leaving Vermont, his mind had been exercised with reference to the ministry, and he had resolved, so soon as Providence should show an open door, that he would engage in preaching the Gospel. Circumstances now being favorable, he commenced this work, and was soon licensed as a minister. Early in the year 1824, in obedience to a call from the Baptist church in that place, he removed to Columbia, the capital of the State, where he was ordained in April of the same year. Here, too, on the 11th day of July, 1825, he married Miss Susan Mary Evans, daughter of John and Sarah Evans, of Georgetown, South Carolina, and granddaughter, on the maternal side, of that eminent man of God, Rev. Edmund Botsford. In this union, according to his own testimony, he found “more unalloyed enjoyment than generally falls to the lot of man.” The excellent companion of his youth, and the mother of the only two children who survive him, Charles and Rollin, died of consumption, at Milledgeville, Georgia, in 1834.

“At the expiration of two years, Mr. Mallary left Columbia and settled below that city, in what is known as the Fork, taking charge of the Beulah and Congaree churches. In 1830, he accepted a call from the Baptist church at Augusta, Georgia, where he remained four years. In 1834, he removed to Milledgeville. Here, however, his pastorate was brief, embracing not quite two years. A constitution, feeble at best, and often assailed with attacks of illness, disqualified him to a considerable extent for the steady, wearing round of pastoral duties, and necessitated frequent changes in his place of abode. The years 1837, 1838 and 1839 he devoted as an agent to the interests of Mercer University. The year 1840 he was employed as a missionary in the service of the Central Association. Perhaps this was the period of his highest usefulness. His powers were fully matured. He moved in congenial and appreciative circles. The peculiar exigencies of the denomination roused all his sacred energies, and thus these few years in central Georgia witnessed the best results of his public career. In company with Dawson, Campbell and others, he engaged in extensive preaching tours, and in protracted meetings, which were attended with memorable revivals, and which operated powerfully in giving tone and character to the Baptists of Georgia.

“In December, 1840, he was married to his second wife, Mrs. Mary E. Welch, of Twiggs county, Georgia, a woman of very superior talents and worth, and most happily adapted to cheer his own disposition, which was rather prone to dejection and melancholy. She preceded him but a little to the skies, having died suddenly on the 28th of August, 1862. After this second marriage, he took

up his abode in Twiggs county, near Jeffersonville, on his wife's plantation, where he resided for several years. Though now in a somewhat sequestered situation, where most ministers would have considered themselves entitled to retirement and repose after so many labors, he indulged in no relaxation. Like his Master, he sanctified even his hours of rest with benevolent deeds. His recreations were other men's toils. During the period of his residence in Twiggs county he served, more or less, the following churches: New Providence, Macon, Forsyth, Evergreen, Jeffersonville, Irwinton and Wood's meeting-house. It was through his efforts, and mainly at his expense, that a comfortable house of worship was built at Jeffersonville, and the churches at that place and at Evergreen were started through his instrumentality. But in 1848 the LaGrange church summoned him from his laborious retreat. He responded to the summons, and, though constantly failing in strength, continued in this connection for four years. In 1852, finding it impossible to prosecute his pastoral labors, he retired to the neighborhood of Albany, where he passed the remainder of his days in such services as his physical infirmities permitted. He loved to preach, and he never ceased preaching until the end. He finished his useful career at Magnolia Springs, Sumter county, on Sunday noon, the 31st of July, 1864, aged sixty-three years.

"In turning from this meagre outline of the more marked events and incidents in his career, it is exceedingly difficult to present in any moderate limits a just review and estimate of his character and services. As we attempt to recall him to our attention and survey, what, we naturally ask, most distinguished him as a man? What, in particular, constituted his individuality, gave him his definite "form and pressure," and raised him above the dull uniformity of the great human mass? One reply springs to the lips of all who knew him well—his *piety*. He was singularly and greatly *good*, a distinction "above all Greek or Roman fame;" and this was his general reputation. He was marked by more Christian virtues and by fewer faults than any man I have ever known. He was by nature an amiable man, formed to love and be loved, peaceful in spirit, and wholly free from a temper violent and petulant in its manifestations. He was also a man of stern integrity, of incorruptible honesty, and withal of unflinching fidelity to his convictions of right and truth. Without being aggressively bold, he did not in the least lack decision and firmness, and his characteristic gentleness never sank into tame compliance with the demands of error and injustice. Probably no ill-natured or carping man of the world, nor splenetic church-member, ever seriously questioned his essential uprightness. On such a basis as this the fabric of his piety was reared. Over such amiabilities as these it cast its heavenly charm, while it woke in his own heart a variety of new and sacred passions.

"His piety was ardent and intense, manifesting itself, not in occasional raptures and excited emotions, but in a habitual frame of devotion. Religion was the atmosphere in which he lived, moved and had his being. He did not separate his life into sacred and secular, saying, this is for God, and that is for the world—it was all for God. His religion sanctified his recreations, and gave a heavenly flavor to his worldly enjoyments. He loved much. The name of Jesus was fragrant and precious to him, always in his heart and often on his lips. He loved the brethren. He was a lover of all good men. Though a devoted Baptist, holding our distinctive principles as firmly and conscientiously as one could well do, he still consorted joyfully and fraternally with all who honored the Saviour and bore his image. He was emphatically a man of prayer. "The spirit of grace and supplication" was possessed by him in a measure which, it is believed, has seldom been equalled, and never surpassed, in modern times. Early in his ministry he laid out for himself a regular plan of prayer, assigning certain general subjects to each day in the week, to which he faithfully adhered.

"Dr. Mallary was singularly kind and charitable in his judgment of others. He was never heard to utter a biting sarcasm, a stinging jest, a cruel inuendo, nor even a word that savored of slander against a fellow-creature. He literally almost seemed to "think no evil." He always put the best possible construction upon conduct, and when compelled to condemn, he did it with pain and sorrow, and, very likely, with the final suggestion of some extenuating or hopeful view

of the delinquent. He was no severe critic or censor of his brethren. He appeared absolutely a stranger to that mean spirit which, I am afraid, has been the too just reproach of the ministry—a spirit of envy, jealousy and rivalry. It gave him no pain that a brother should outshine or outstrip him, and it did not seem to occur to him that a minister, by superior gifts and graces, could ever be in his way. He was a model church member, which is not always the case with retired preachers. He was the pastor's friend and counsellor. He did not plead or employ his ministerial prerogative as a ground of exemption from the ordinary duties in the church, but bore his own burden, and often more than his own, with cordial patience.

"The blessing of the peacemaker was on him. His own spirit was tranquil and pacific, and, so far from widening breaches and exasperating dissensions by a fierce temper of partisanship, he labored to compose strifes and reconcile alienated brethren.

"He was a willing and generous contributor of his worldly substance to every good cause. In his ministrations, he insisted much on the duty of giving, a duty he never undertook to discharge by proxy.

"His caution in speaking of the faults of others has already been referred to. It is proper to add that he rigidly ruled out of his speech all foolish jesting, and more especially all that approached impurity. While occasionally indulging the quiet humor and delicate wit, of which he had a rich vein, his conversation was never stained by malice or pollution. He seemed to accept, as a rule for himself, that maxim of the ancient Persians, which pronounced it 'unlawful to speak of what it was not lawful to do.'

"His politeness may be said, in part at least, to have been a development of his piety. If politeness may be defined as kindness, expressing itself in kind and self-denying acts, he was a model of this cheap yet potent virtue, immeasurably superior to Chesterfield, or any of his school. While he never affected the airs and artificial graces of a polished man of society, and would have scorned them, if he could scorn anything, he was still a pattern of courtesy, and was guided by the nice instinct of Christian feeling to the performance of those various acts which marked him for a true gentleman.

"If there was any defect in his Christian character, perhaps it was a lack of that sort of cheerfulness which gives to piety a pleasant and winning aspect, and which, in particular, recommends it to the young. Though removed as far as possible from a morose and prim severity, he displayed a little too much, probably, the sad and sombre side of religion. I think his usefulness would have been enhanced if the bright and joyous elements of piety had been more conspicuous in his life. The mention of this defect as the most serious which criticism can suggest in the review of his Christian character, only serves to demonstrate how extraordinary that character was, and how far elevated in holy grandeur above the vast majority of latter day examples of saintship. And yet Charles D. Mallory entertained the most painful conceptions of his own utter unworthiness, and worthlessness even, in the sight of God. Indeed, his unaffected humility was one of the most striking traits of his piety. His views of the exceeding sinfulness of sin, and of the holiness of God, were such as to bow him in the very dust. A delicate spiritual modesty softened and refined every manifestation of his inner life. A volume that would do justice to his piety would be a book of devotion not inferior to the biographies of Henry Martyn, Samuel Pearce and Edward Payson.

"While Dr. Mallory will be remembered for his goodness, that goodness would not have been so conspicuous and noteworthy, if it had not been associated with a mind of uncommon capacity and vigor. His intellect and heart operated in delightful harmony, imparting to each other light and strength, and, in their blended movements, their almost perfect synthesis, presenting us with a complete and effective character. His mental endowments were of a very high order. It would, doubtless, be extravagant to assert for him the possession of that sort of ability which originates new thoughts, strikes out new paths of investigation, and makes memorable contributions to the stock of human knowledge. It is only a very few, in the long succession of ages, who can justly be assigned to

this intellectual rank, and be classed with those sceptered kings in the realms of thought, 'who rule us from their urns.' But, while not claiming for him this style of greatness, I insist that his talents were such as to make him a man of special mark. To the more solid qualities of the understanding, such as a quick and clear perception, a calm, sound judgment, a tenacious memory, a capacity for bold and vigorous thinking, he added a fertile fancy and a soaring, creative imagination, which enabled him to adorn and illustrate whatever he touched. His grasp of subjects was broad and firm, indicating intellectual strength and comprehensiveness. His mental operations were distinguished, not so much by formal logical processes—by regular advances, in which each minute step was ostentatiously displayed—as by rapid intuitions, and by a series of steadily progressive leaps and bounds towards his goal. Without any technical elaboration and parade of argument, he was still a solid and able reasoner. There was great symmetry and admirable balance in his intellectual constitution, no one faculty being developed out of proportion to, and at the expense of, another faculty. Had his will been a little more positive and imperative, his taste a little more exacting, his mental conformation would have gained somewhat in imposing and attractive force.

"This richly endowed intellect had been well disciplined and furnished with ample stores of knowledge. He was fortunate, as we have seen, in his early opportunities of education, and these he zealously improved. Subsequently, he had been, as circumstances allowed, a diligent student. His range of acquaintance with books was extensive. There were few subjects, even outside of his profession, with which he was not surprisingly familiar. In theology, and the history of religious opinions, he was well read. The degree of Doctor of Divinity, conferred by Columbian College, District of Columbia, though little prized by him, was richly merited. He retained, beyond what is common among our working ministers, his knowledge of the ancient classics, and a marked fondness for their beauties. Indeed, his tastes were quite scholarly, and had his mode of life been more settled and regular, and his health more favorable to the pursuit, he would doubtless have acquired distinction as a man of profound and varied learning; under proper influences, he would have made a Biblical critic and commentator of rare excellence. His thorough common sense and solid judgment, along with the spiritual insight and intuition of his deep piety, would have constituted him a theological teacher of the style of the 'judicious Hooker,' and the yet more judicious Andrew Fuller.

"Of the gifts and graces of Dr. Mallery, we have pleasing memorials in his various printed works. He figured in his day more than most of our leading ministers as a writer and author. He entertained an exalted appreciation of the power of the press, and from no mere scribbling propensity, no weak ambition to see himself in print, but from a solemn conviction of duty he wrote much. He was master of a facile pen, and of a style characterized by numerous excellencies. It was always correct, smooth and animated, often ornate and eloquent. His leading productions are the 'Life of Botsford,' 'Memoir of Mercer,' 'Soul-Prosperity,' 'Sanctification,' 'Sabbath-school Instruction,' 'Simple Rhymes for Children,' 'The Alphabetical Dinner,' 'Prince Alcohol,' an allegory in the style of Bunyan, and almost worthy of the immortal dreamer himself, was published many years since by the American Tract Society, and obtained an immense circulation. The poetical talent of Dr. Mallery was remarkable, and, if thoroughly cultivated, might have achieved for him distinction in this department of literature. A little before his death he completed a didactic poem which had occupied his leisure hours for many years. It is entitled 'Lord's Day Musings,' written in blank verse, and extending through seven books. His contributions to THE CHRISTIAN INDEX, on a great variety of subjects, always arrested attention and repaid perusal. His chief fault as a writer consisted, probably, in a certain diffuseness of style and a lack of that sententious brevity or terseness which keeps the mind alert and expectant. In the too limited authorship which characterizes the Baptist ministry of Georgia and of the South, he occupies a foremost place. All that he ever published was like himself, pure, and good, and kind.

* He never wrote

A line which, dying, he could wish to blot.

“ But, after all, it was probably in the pulpit that Charles D. Mallary gave the highest exhibition of the rare and various gifts with which he was endowed. First for his goodness, his holiness, and next for his power as a preacher, is he likely to be longest and most widely remembered. In his generation, among the Baptist ministers of Georgia he had few equals and no superiors. The pulpit was the throne where he seemed most at home, in the fullest command of all his powers, and the most perfect display of all his sacred passions. He was emphatically an able preacher, replete with rich thought, mighty in the Scriptures, lucid and happy in the method of his discussions, and powerful in the arguments with which he defended and enforced his positions. He loved what are called the ‘doctrines of grace,’ and often presented them as pulpit themes with masterly strength and consummate skill. He was a truly eloquent preacher, gifted with a rare command of appropriate, energetic and beautiful language in which to clothe his sublime conceptions. His occasional hesitation for a word, perhaps, rather heightened than impaired the effect of his preaching, since that hesitation was almost sure to terminate, not in a lame and impotent escape from the difficulty, but in a new and bolder outburst of impassioned thought. His imagination was one of the most striking of his intellectual endowments, and, when fired in the discussion of divine truth, it often bore him to the highest heaven of invention, sweeping his hearers along with him ‘beyond the flaming bounds of space and time,’ up to

‘ The throne of God, the sapphire blaze,
Where angels tremble as they gaze.’

He was an exceedingly ingenious preacher, not in the sense of being able to excite attention by the petty conceits, smart surprises and startling paradoxes of sensational sermonizers, but as conveying truth like the great Teacher, by similes, parables and happy illustrations. It was this peculiarity which gave him, in large measure, his enviable distinction as a preacher for negroes and children. His preaching was strongly marked by that indescribable excellence denominated *unction*, the blending of sincerity, earnestness and tenderness. He impressed all hearers with the conviction that he believed what he spoke and felt what he believed. In the pulpit he betrayed little self-consciousness, and no vanity. He seemed conscious only of his Master’s presence and claims. He kept himself behind the cross and lost himself in the theme. He showed his greatness as a preacher by being nearly always equal to great occasions, although in his esteem there were no small occasions. At associational meetings, with an audience of thousands gathered in the grand temple of nature, his powers acquired their freest play, his feeble form dilated and became instinct with strange vigor, his long arms swung about with Titanic energy, and his voice, in tones of organ-thunder, poured out the sublime thoughts and emotions with which he almost seemed inspired. Many of his sermons were very memorable, and produced impressions which will long live in tradition. He never affected the arts of the orator, though he naturally adopted many of the best rules of the rhetorician and elocutionist. He spoke right on as his heart prompted, careless of gesture, intonations, and all the niceties of style and manner. Indeed, it was unfortunate that he did not pay more attention to these minor matters. Had he cultivated and disciplined his naturally fine voice, and pruned away certain little infelicities of manner, and kept his pulpit forces more compactly together and more thoroughly in hand, his preaching would have gained considerably in its uniform impression. In his sermons, as in his writings, a certain diffuseness of style and negligence of minute graces, together with a prolix tendency and a disposition to multiply divisions where differences were not sufficiently broad, constituted his most serious faults. But on the whole, while not a perfect pulpit model for imitation—as no minister is or should be regarded—he was a preacher of such compass and force, such fidelity and affection, such stately eloquence and childlike simplicity as is rarely vouchsafed to the Church of Christ.

“ It is natural to think of Mallary as a preacher in connection with the ministerial associates of his life. Of course it would be improper to compare him with any of those brethren still living with whom he delighted to labor, and it is a delicate task to institute a comparison between him and any of those companions who are now sharing with him the heavenly rest. There is one name, however,

which involuntarily starts up at the mention of Mallary, as if united with it. We mean, of course, Dawson. This noble pair of brethren lived out their days in mutual esteem and love. They preached much together, they were singularly at one in their views of most subjects, and they co-operated heartily in promoting the same great objects. In the pulpit they were somewhat alike, and yet they were different. Dawson was more graceful, Mallary was more profound; Dawson was more impassioned, Mallary was more thoughtful. Perhaps Dawson had more genius; Mallary had more discipline and culture; Dawson was more moving; Mallary was more convincing; Dawson understood the nice chords of human nature something better, and how to strike them; Mallary was more thoroughly acquainted with the great truths in their relations and harmony; Dawson's preaching was more popular and immediately effective; Mallary's was better adapted to be put in print and read at the fireside. It is instructive to reflect how little the settlement of the question, 'Who was the greater preacher?' concerns them as they mingle in those associations where all the disputes and ambitions and rivalries of earth seem so mean.

"Few men of his generation have been equally active and useful with Dr. Mallary in promoting those great enterprises of benevolence which form so marked a characteristic of our age. He was an early, zealous and persevering advocate of the temperance cause. The claims of ministerial and general education found in him a devoted and self-sacrificing friend and champion. Sabbath-school instruction enlisted his warmest sympathy, and evoked some of the best productions of his tongue and pen. The missionary work, whether foreign or domestic, had not, perhaps, in Georgia, another such toiling, believing, praying friend. His was eminently a missionary spirit. He was emphatically a working Christian, combining, in an extraordinary degree, the active and contemplative elements of religious character. No danger that he would rust out. As a useful man, who faithfully served his generation, he had in his day few equals. Even should his name be forgotten, his influence will live in the endless succession of gracious causes and effects, striking onward and downward 'to the last syllable of recorded time.'

"It has been said of some eminent man, that nothing in his life so little became him as his manner of leaving it. It was not so with Dr. Mallary. His death was perfectly congruous with his life—just such as could have been desired, and would have been expected. Without extraordinary pangs of physical suffering, in full possession of all his menal faculties, soothed by the affectionate ministries of his children, he sank to his rest as gently as a wave dies along the shore when the storm has ceased. In the language of the finest epitaph of pagan antiquity, 'his death was the close of a beautiful day.' At the earnest solicitation of his friends, he had repaired to Magnolia springs, Sumter county, Georgia, several weeks previous to his death. As his end drew near, he lay completely passive in the divine hands. He said, 'I am afraid to live, but not afraid to die;' and yet he was resigned to remain or depart. All day long, and most of the night, he discoursed concerning the Saviour and that heaven which was so near. At times he became so intensely interested in these glorious themes, that he would raise himself and sit erect in bed—a thing which ordinarily he was unable to do without assistance—and deliver exhortations so solemn and touching as to melt the most callous of his attendants to tears. When admonished that such exertions would injure him, he replied, 'It does not harm me to talk of Jesus.' He spoke much of his old friends, living and dead, alluding particularly to Mercer, Sanders, Dawson and others who had gone before, and with whom he expected soon to renew his intercourse. He thanked God for his sufferings, as well as for his ease; and when asked, 'Are you suffering much?' replied, 'Yes, some, but Jesus is in the room; the room is full of ministering spirits!' His last words were, 'SWEET (clapping his hands,) HOME!'

His end was not so much a death as a transition and transfiguration—not so much an unclipping as a being clothed upon with the shining vestments of immortality. In contemplating such a termination of life as this, such a perfect euthanasia, we may well exclaim:

'Is that a deathbed, where a Christian lies?
Yes, but not his; 'tis death, himself, that dies.' "

In addition to this sketch by Kev. J. R. Kendrick, D. D., we introduce a few extracts from the sketch furnished us by Mrs. E. H. Davis, wife of Professor N. K. Davis. Mrs. Davis was the niece of Mrs. Mallary, and having spent much of her girlhood with her uncle and aunt, is, perhaps, more competent than any one else to give a portraiture of his life in the home circle. Speaking of his wonderful self-control when once assaulted with most abusive language, she writes :

“ Dr. Mallary, on referring to it, said that in order to refrain from resenting it, he had to reflect that not only his character as a Christian gentleman, but the more sacred character of a Christian minister, would be thereby compromised. He was rarely subjected to trials of this kind, for his invariable courtesy and kind consideration for others made personal antagonisms towards him impossible. Furthermore, the Scripture saith : ‘ Whosoever offends not in speech the same is a perfect man ’

“ Early in his Christian course this text was impressed upon his mind, and he resolved that henceforth he would strive with all his might not to offend in speech, praying his Saviour ever to set a watch over his lips. His contemporaries who have seen him in the deliberative bodies of the denomination, can also testify that even when debate was hottest, amid sharp conflict of opinions the most diverse and prejudices the most intense, he never transcended the strictest propriety of speech. His brethren said of him, that in troublous times his speech was like pouring oil upon the waters. Many might thus nerve themselves for great public occasions, who would utterly succumb to the petty vexations of domestic life. Of these, so often coming unexpectedly and catching one unprepared to resist them, he had his full share ; yet he was never taken by surprise, or betrayed into saying a word that it were better to have left unsaid.”

In reference to the ease with which he could bring the services of religion into scenes of social enjoyment, Mrs. Davis says : “ He could introduce social religious exercises with a tact and delicacy rarely equalled. A large country dining, noisy with the mirth of young people, was deemed a most appropriate occasion. After dinner the whole assembly, including the children, were called to order, a hymn was sung, a few verses of the Bible were read and a short prayer was offered. Or possibly the occasion was an evening call, paid to some young ladies staying at his house by several gay young men. Mr. Mallary would come in, engage in cheerful conversation, making the whole company feel entirely at ease, until the hour of family prayer arrived ; and then he would say, in the most natural manner, ‘ It is the hour for prayers, young gentlemen, but prayers do not finish the evening with us, and if it is agreeable to you we will spend a short time in that way, and then I hope you will remain and complete your visit.’ This may seem to some persons to have been out of place, but when he did it, it appeared the easiest and most proper thing to do.

“ For years it was his custom to rise at the break of day, so as to hold prayers with the field laborers before they went to their work. The large hall in the rear of his dwelling was fitted up with benches for their accommodation. Every Sabbath afternoon, even when he was weary from preaching in the morning, the bell was rung to call the servants in, and both young and old were expected, but not required, to attend. Reading and explaining the Scriptures, singing and prayer filled up these exercises. Often old Uncle Lary, and other pious ones among them, were called on to lead in prayer. All his old servants remember and speak of him with unusual affection, and gratefully call up his many acts of kindness to them.”

Of the death of Mrs. Mallary Mrs. Davis says : “ Dr. Mallary, physically, did not seem to recover from this affliction, though resigned to God’s will. Her death was very sudden. She was in her usual health, and was with her husband paying a visit to his son. One morning Mr. Mallary plucked a fresh, sweet rose and playfully placed it in her hair as she sat talking to her friends. Next morning another rose had bloomed. He went out and plucked the rose and laid it on her lifeless bosom with a smile so sad, so full of heavenly resignation and human woe, that all wept who saw it.

“ The condition of the country during the war weighed heavily on his mind, and in the last letter ever penned by his dear hand, he said : ‘ If the Federals should get possession of my poor body, I shall tell them I am a rebel.’

"The answer to this last letter was received while he was very ill at the Magnolia Springs, kindly carried by Mrs. V. N. Childers, the adopted daughter of Mrs. Mallary. The letter was read to him while the family were sitting around watching for the end. He asked for it to be handed to him and laid it on his bed, beside him, and said to his son: 'Charles, don't forget to write to — —. Tell her I received her letter, and thank her for it, and that I love her very much.' Next day he referred to the same request, adding, with perfect composure: 'After my death there will be some confusion and you will have a great deal to see to, but be sure to write to — —.' Behold, his consideration for others even at this supremely solemn moment! Does it not remind one of our blessed Saviour, who, on the cross, cared for those around him? To a superficial observer, such personal details may seem objectionable; but in the world there is nothing so powerful to teach as personal, human experience. It is profitable that these things be written for an example, that we may strive to follow those who follow Christ. Mr. Charles E. Mallary wrote as requested, and the letter, if it had not been lost, would furnish an exact and beautiful description of the last hours of his father's life."

A. M. MANNING.



His father and grandfather were Baptist ministers, so that for three generations the family, through one of its members, has been continuously engaged in preaching the Gospel of Christ. His parents, Benjamin and Sylvia Manning, and his grandparents, Benjamin and Charity Manning, moved from North Carolina and settled, first, in Washington county, Georgia, and afterward in Butler county, Alabama, where Rev. A. M. MANNING was born, March 8th, 1830. A short time after his birth his parents went to Florida, then a sparsely peopled territory. In this State, and in Thomas county, Georgia, he has thus far spent his life. He received his education principally at Fletcher Institute, in Thomasville. With a view to the practice of medicine, after the usual course of study and reading, he attended lectures at the medical department of the University of Louisiana, where he graduated in 1852. Returning home, he engaged actively in the practice for ten years, when, feeling it his duty to give himself wholly to prayer and preaching the Word, he surrendered a lucrative practice and entered the ministry. In youth, he was moral and free from many of the vices and worldly amusements of young men. His religious impressions began in early life. The prayers of Christian parents, heard day after day, and accompanied by evangelical instructions and godly example, led him to recognize the supreme importance of the religion of the Saviour. Under a sense of his lost condition as a sinner, and with a believing apprehension of the finished righteousness of Christ as his only hope of salvation, he presented himself to the Oak Grove church, Leon county, Florida, for membership, and was baptized by Rev. G. R. Moore, in 1853. The Olive church, Jefferson county, Florida, of which he was then a member, called him, in 1861, to the full work of the ministry. That church, with Summer Hill, and a number of other churches in south Georgia and Florida, has enjoyed his valuable services. Dr. Manning makes no pretensions to being what is called an eloquent divine; but, as a minister, he is most acceptable. Faithful in warnings, in entreaties full of affection and tenderness, his influence as a pastor, in the pulpit and out of it, has been most salutary. He is beloved by his brethren, sound in judgment, in perfect sympathy with all our denominational enterprises, and their generous supporter. He is an active worker, and being blessed with means above many of his brethren, he is liberal in his gifts to every good cause.

No one doubts his soundness in "the faith that was once delivered to the saints," and his readiness to defend that faith when necessary. He is what is sometimes called a "Landmarker." As a presiding officer, he fills the chair with much dignity, and always manifests the spirit of the Christian gentleman. He has been Moderator of the Mercer Association one year, and of the Florida Association four years; its Treasurer, and a member of its Executive Committee, for five years.

He has been married twice; first to Miss Emily B. Raines, of Thomas county, Georgia, July 17th, 1855, and afterwards, November 3d, 1875, to Miss M. R. McCormick, of Brooks county, Georgia. By these marriages he has had four children, two of whom are now living. He has been the subject of affliction, and is fully prepared to sympathize with others in their afflictions—"to weep with those that weep." He is of slender person, about five feet nine inches high, with blue eyes and black hair—now slightly gray. He is a Christian gentleman of the highest type, and ready to respond to the calls of his brethren, to give generously of his substance to send the Gospel to the nations, and to preach Jesus to the people.

WILLIAM L. MANSFIELD.

Rev. WILLIAM L. MANSFIELD was born in Monticello, Georgia, January 23d, 1826. His father was of Northern birth, and the son was educated at New Haven, Connecticut. He married Miss L. E. Clifton, in Lumpkin, Stewart county, December, 1848; and was baptized the next year, by Rev. R. E. Brown, in Dale county, Alabama. He chose the law as his profession, was admitted to the bar before attaining his majority, and continued in the practice about three years. In 1858, he was ordained to the ministry at Lumpkin, during the pastorate of Rev. E. W. Warren. He subsequently, for a series of years, served the church in Lumpkin, and a number of other churches in the region around it. In December, 1866, he removed to Marietta, and was elected pastor of the church at that point. Seeing the great desti-



tuition among the orphans left by the war in the city, he obtained permission to teach a free school for their benefit, in the church building. In this school he labored day after day, assisted by a few ladies who kindly volunteered their services for that purpose. An academy in the city was afterwards tendered him. Here, in consequence of the increase of scholars, it became necessary to employ quite a number of teachers, which he did not hesitate to do at his own expense, on "the faith principle" of Muller. He received a few donations of clothing for the children and also some small sums of money for the support of the school; and for these donations he accounted in the monthly reports published by him. Meanwhile, the churches at Marietta and Noonday, under his earnest appeals and consistent Christian life as pastor, were kept in constant vigor and growth.

As an earnest advocate for the Sunday-school cause and an efficient Christian worker in it, he had few, if any, equals throughout the State. Whether at home or abroad the children recognized him as their friend; a mutual attraction seemed to draw the two together. To this day, the Marietta Sabbath school

goes in annual procession, on the 15th of April, to decorate with flowers the grave of the superintendent whose memory is still dear to their hearts. On these occasions addresses are made, and the little ones join in singing some of the sweet Sabbath-school melodies he loved so well.

In January, 1873, his health, which had never been very robust, began rapidly to fail; and he became so feeble that, many times, after his labors in the school and the pulpit, he had to be assisted to his home—near by. On the 15th of April, after much suffering, he was called to his home in the skies. In his last days he delighted to dwell on such passages of Scripture as these: "The blood of Jesus Christ, his Son, cleanseth us from all sin." "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." "The peace of God which passeth all understanding, shall keep your hearts and minds, through Christ Jesus." Realizing fully, to the end of his earthly existence, the preciousness of these promises, he gently passed away, whispering, "Peace! Peace! Peace!"

No more affecting scene could have been presented than that which occurred at his funeral. The children from his free school begged permission to be present. They marched into the already crowded church, and found seats on the pulpit steps, on the carpeted floor around, and even under the table whereon the body had been placed. There, during the delivery of the sermon by Rev. E. W. Warren, they sat with folded hands, their tearful eyes fixed on the lifeless form of their best earthly friend. As the vast concourse left the church for the cemetery, merchants closed their doors, and the entire city turned out to pay the last tribute to one whom all had loved and revered while living.

* W. L. Mansfield was womanly in gentleness and purity, manly in resolution and endurance, Christianly in all. He was winning in speech, and still more winning in character and life. What he said, was a noble testimony for Christ—what he was, a testimony far nobler. His excellencies will never be painted here as they were; but "his record is on high."

D. W. MARKS.



Rev. D. W. MARKS was born in the city of Augusta, Georgia, February 3d, 1833, of German parents. His father died when he was three years old; but his mother, a devoted Christian, lived to the advanced age of 87. By her he was in youth well instructed in the ways of piety and in the Baptist faith.

Though he received an ordinary education only, he studied medicine and graduated at the Medical College, in Augusta, in 1857. For a while he practiced the profession, but afterwards abandoned it. He was converted in 1850, after a sharp struggle with his convictions, found peace in believing, and united with the First Baptist church, leading, for a time, a life of great Christian joy; but he "wandered far from the fold," and was excluded in 1858. Then followed years of misery, during which he felt himself guilty of the unpardonable sin; but God, who is rich in mercy, stilled the waves of the tempestuous sea on which the frail bark of his hopes was tossing, and once again spoke peace to his soul. The First church restored him to its fellowship on June 7th, 1862. Six years afterwards he and his wife obtained letters of dismission to join the Kolloch street church, which had him ordained as a deacon in 1869. He was, afterwards, elected the treasurer and a trustee of the church, and made himself very useful by his faithfulness and activity. The church licensed him to preach in 1873, during which year he was attacked by a disease of the lungs that resulted in very frequent hemorrhages. Still he con-

tinued to preach, and, on the 30th of September, 1877, he was ordained; the presbytery being composed of D. Shaver, J. T. Patterson, W. W. Landrum, James Adkinson and B. R. Womack.

Though weak and frail in body he is strong in faith and zeal, and earnest in spirit. Deeming himself a monument of God's grace, he endeavors faithfully to perform his duties as a Christian minister, never preaching but with the apprehension that the effort may cost him his life. Yet, strange to say, his health has improved, and though not equal to the labor of a regular pastorate, he preaches as opportunity serves, and is highly esteemed by his brethren, as a faithful, earnest and devout laborer for the Master, to the extent of his capabilities.

ASA MONROE MARSHALL.

Rev. ASA MONROE MARSHALL was born in Jones county, Georgia, 26th of December, 1832. He was one of a numerous family of sons and daughters, of Allen and Effie (*nee* McNeal) Marshall.



A few years after the birth of this son, his parents moved to Crawford county, near Knoxville, uniting with the Baptist church at that place. His mother died when he was eleven years of age, and his father died about six years after. His father, poor and with a large family of children, was able to give them but a very limited education.

Especially was this true with regard to the younger children, to which class Asa belonged. After the death of his parents, for several years, his circumstances and surroundings were anything but encouraging for moral and intellectual culture. But during the year 1852, while living a few miles from Knoxville, he had the privilege of hearing brother B. F. Tharp regularly as the pastor of that church, under whose ministry he was converted and by whom he was baptized the same year.

For three or four years after this, though working hard on the farm through the week, he promptly and regularly attended his church and prayer meetings, to do which he must walk six or eight miles, going and returning; and this with no pious friend at home to stimulate or encourage him in his Christian life. He soon manifested more interest for the salvation of sinners than ordinary Christians. And after an inquiry and examination into his impressions of Christian duty, he was licensed to preach by this church.

He was sensible of his weakness and want of preparation for the great work of preaching, while he spent many Sabbath evenings in conducting religious meetings among the pine hills and valleys of Crawford county. He felt that to improve his education was necessary in order to prepare himself for that work. His church being unable to afford the needed help, assistance was obtained for him in 1854 from the Board of Trustees of Mercer University. He was received as a beneficiary of that institution, the Board agreeing to pay one hundred and forty dollars for the first year and one hundred dollars the second year towards defraying his expenses while prosecuting his studies at home, he working out with his own hands as best he could the remainder. At the expiration of that time, in 1856, he left his home and entered Mercer University, at Penfield, where he continued for several years, diligent in study, upright in conduct, and winning the confidence of both students and faculty.

He graduated in 1860, and was ordained to the ministry the same year, at Harmony church, in Putnam county, by N. M. Crawford, J. H. Corley and Albert Winchall. He has served as pastor the church at Eatonton, and Harmony, in Putnam county, and Monticello, in Jasper county. He is now serving Ramoth,

Crawford and Oconee churches, in Putnam county, and Enon church, in Greene county.

He was united by marriage to Miss Rebecca Paschal, in Eatonton, November 8th, 1866.

His patriotic zeal led him to volunteer as a soldier at an early period in the late war. Soon after the formation of his regiment (the 12th Georgia), he was elected as its chaplain, which relation he sustained with much credit to himself and the cause he represented. Shortly after the close of the war, he returned to the pastoral work in which he is still engaged as his life-work. He is a good preacher, a sound, safe and solid sort of man, consistent and pious in his general deportment as a Christian, both in public and private life. As a gentleman and a Christian, he has long enjoyed the high esteem of those who have known him longest and known him best. Those intimately acquainted with his early life have watched with admiring interest his struggles with poverty and ignorance, and his advancement to intelligence and usefulness—an example worthy of imitation and applause.

JOSHUA MARTIN.



Rev. JOSHUA MARTIN, well reported of by all who know him, for his piety and devotion to his work, was born December 27th, 1821, in South Carolina. His parents moved to Stewart county, Georgia, in 1820. That section of the State was then comparatively new, and hence there was but little opportunity for the education of the young. At the age of twenty, Joshua Martin, unwilling to remain unlettered, determined that he would work a part of each year for wages, and use these wages for the payment of school expenses the balance of the year. In this way, by close application, he acquired a fair English education. He was, in a peculiar degree, blessed with pious and godly parents, whose training was in accordance with Holy Scripture; and, as the result, their son never entered a ball-room, never played cards, never was under the influence of intoxicating drinks, and never yielded even to the moderate use of drams at "house-raising" and "log-rollings," as was then almost the universal custom of his section. No scoffs, no ridicule, could ever move him to violate his settled principles—"touch not, taste not, handle not." This firmness and decision of character, as well on every other moral and religious question as on this, he has maintained until now. He was converted at the early age of fifteen, and baptized by Rev. Andrew Cumbie, into the fellowship of the New Teamon Baptist church, in Stewart county.

In 1849, at the request of Friendship church, Baker county, he was regularly ordained to the ministry, and has ever since devoted himself to this work, serving churches in Alabama and in Georgia; but principally in Decatur county, Georgia. To some of these churches he has preached for ten and twelve years, establishing the membership in the faith and practice of the Gospel, and becoming the instrument in turning many to Christ. In his churches, and wherever he has gone, he has led a life of unblemished piety, and of fidelity to the truth as it is in Jesus.

He was married, February 11th, 1847, to Miss Mary J. Laster, a woman of most estimable character, and devotedly pious. They have had seven children, all of whom are consistent members of the church, except the youngest, quite a little girl.

As a pastor, he has always been scrupulously punctual in attending his meetings, and faithful in urging on his members the consecration of themselves, their children and their money, to the cause of Jesus. Liberal in his gifts, he

could fearlessly and effectively exhort others to liberality. As a preacher, while it is not claimed for him that he is eloquent, he is instructive and interesting. His voice is strong and clear, his manner earnest and fervent, and he has power to hold the attention of his congregation to the close of the service. He has cultivated the art of music, and, with his fine voice, uses the sweet songs of Zion with great power.

With dark, curly hair, slightly whitening, bright gray eyes, fine complexion, erect posture, and weighing some 145 pounds, his personal appearance is good. As a citizen, he is held in high esteem; as a husband and father, he is honored and loved; and as a minister, he is greeted as a true, faithful servant of God. For years, he was elected Moderator of the Bowen Association, and fills that position at present.

PHILIP MATHEWS.

Rev. PHILIP MATHEWS, born in the year 1792, in Wilkes county, Georgia, was the fourth son of James and Rebecca Mathews, than whom there were few more devout Christians. The most remarkable fact in the family history is the number of ministers in it. His grandfather, an only son and a preacher, had four sons who devoted their lives to the ministry; his father had five sons, two of whom were preachers, and the other three, with their two sisters, members of Baptist churches.

He received an academic education in his native county, and in youth was noted for integrity of character and devotion to his parents. Even when grown to manhood, he never met his aged parents without greeting them with an affectionate embrace and a filial kiss. When they died he wept as a child, and as long as he lived he revered their memory.

He was converted in the year 1827, and baptized by Rev. James Davis, united with Falling Creek church, Elbert county, and commenced preaching immediately. He was ordained a short time thereafter and chosen pastor of that church, which pastorate he retained until his removal to Meriwether county, in the year 1851. The other churches over which he presided as pastor previous to this removal were Friendship, of Wilkes, The Fork, of Madison, and Bethel, of Elbert. He aspired to no civil office, was Moderator of the Sarepta Association and Trustee of Mercer University.

He married, in the year 1814, Miss Elizabeth Clark, daughter of David Clark, formerly of Virginia, but at that time a citizen of Elbert, and settled on a farm given to the bride by her father in the Flatwoods of that county, where they reared thirteen children to maturity, having lost three daughters in their early childhood. His eight sons volunteered in the war between the States, four of the most promising of whom lost their lives during the struggle. His second son, Col. James D. Mathews, has since died; the surviving three—Albert, David and Judson, are practicing physicians. His wife, Elizabeth, died in 1850, and in 1852 he married Mrs. Wilkes, of Forsyth. He died in 1858, being sixty-six years old.



The writer was his intimate friend for more than thirty years, and can truthfully say that he *never* knew a better man. He was a Christian gentleman, at home and abroad, in private and in public. He devoted his time to Bible reading, the commentators, and to his pastorates. His chief traits of character were self-sacrifice and submission to the Divine will; his chief object in life, to teach, by precept and example, the religion of Jesus. Paternally, he descended from the Irish and French; maternally, from Irish and English. The sanguine temperament predominated in him. His usual weight was 175, and he was five feet eleven and a half inches in height, broad-shouldered, erect, muscular and active, with head large, forehead high and broad, eyes full and blue.

His style in the pulpit was generally argumentative and persuasive, but at times ardent and eloquent. Frequently, in oratorical flights, he conveyed his hearers on wings of imagination to that blissful abode where his redeemed spirit now rejoices. A striking feature in his sermons was that he seldom referred to the horrors in store for the wicked, but delighted to dwell on the love of Christ, the glory of God and the joys of heaven. Gifted in ideality, his pictures of the angelic host surrounding the throne of God excelled in beauty, grandeur and sublimity.

An indurated tumor in the parotid gland distorted his features, and his declining health, for several years previous to his death, detracted from his usefulness as a minister. He was esteemed by other denominations, and those who knew him best will revere his memory most.

JAMES MATTHEWS.

The senior James Matthews, a Virginian by birth, was a prominent Baptist minister of Wilkes county, Georgia, where he resided when his son JAMES was born. The father brought up his children in the nurture and admonition of the Lord, and manifested a peculiar anxiety for their salvation. His hope in this regard, however, was delayed until they were all grown and chiefly settled in families. James, the son, was the first of the household in whose conversion these parental solicitudes found their fruition. He united with the Clark's Station church, in that county, in 1825. His mind was drawn to the ministry from the earliest stages of his Christian experience, and his ordination occurred four years later, in 1829. For ten years he prosecuted his pulpit labors with faithfulness and success, in the bounds of the Georgia Association. He moved in 1839 to Stewart county, and resided there until his death in March, 1848, being one of the most prominent and influential ministers in the Bethel Association, and, for four sessions preceding his demise, its Moderator. He was pastor of the Lumpkin church for several years, of the Eufaula church for two or three, and of Benevolence church, Randolph county, from its constitution until his death. His removal to Stewart county led to a great increase of his zeal in the ministry. There were then but few churches in that part of the State, and the vast amount of destitution impressed him with the importance of engaging at once more fully in the work of preaching and organizing new churches. He delighted in holding protracted meetings, was always ready for whatever evangelistic service he could render for the diffusion of saving truth, and saw the crown of a marked blessing from the Lord placed on his humble but earnest endeavors.

His Association, on his death, recorded its conviction that "he was a faithful, zealous and indefatigable laborer in the vineyard of the Lord. Though without the advantages of a liberal education, by dint of industry and close observation, he was enabled to store his mind with a large fund of useful knowledge, which, aided by his native good sense and practical piety, rendered him a useful and prominent minister of the cross of Christ. He was a liberal patron and ardent

friend of ministerial education, missionary operations, and all the benevolent enterprises of the day." His consecration to Christ, and his genial, social qualities, made him popular and beloved wherever he labored; while the sound doctrine of his sermons, their methodical arrangement and their unction, gave him much more than ordinary power in the pulpit. We regret that more explicit details as to his life are not within our reach; but the day comes, if we are the Lord's, when we shall hear from his own lips the story of all the way in which Divine Providence led him through the wilderness of this world. Oh, the joyful interchangings of personal experience between the glorified, when they meet on "the shining shore," and mingle in the city of which the Lamb is the light forever!

SIMEON MAXWELL.

Rev. SIMEON, son of B. and E. MAXWELL, was born December, 1829, in Elbert county, Georgia. Benson Maxwell, the father, moved to Talbot county, in 1833. He was an energetic business man, and, in consequence, successful; rearing his children in comfort and offering them all the best facilities for education. Simeon declined to take a thorough collegiate course, and preferred to perfect himself in the studies pursued at the Talbotton High School, and at other places where he had the opportunity of mastering the German, French, and Spanish languages. He seems to have received very early religious training, which happily resulted in his baptism at the tender age of thirteen years. So pious and earnest was this child that the minister, Rev. Hiram Powell, expressed the conviction that he was baptizing one of God's chosen vessels to carry the knowledge of the Saviour to the lost. The candidate afterwards acknowledged that he had the same impression himself but kept the feeling hid in his own heart.



Mr. Maxwell, after his education was completed, began teaching as a profession, and was very successful. First he was associate principal, and, afterwards, president of Hamilton Female College, Harris county, Georgia. In December, 1858, he left his native State, and with his family settled in Conecuh county, Alabama, and turned his attention to farming. The following year he was chosen deacon of the New Hope church, in his immediate neighborhood. His fame as a teacher had preceded him, and, in 1860, he was induced to become Principal of the Evergreen High School. The desire to proclaim the Gospel, however, seems still to have had a prominent place in his heart, and his brethren, feeling that he would be useful, licensed him to preach, which he did as opportunity offered until 1864. Then the desire to labor for his Saviour, which had been so long repressed, burst into a flame and the church of which he was a member called him to be their pastor, and he was ordained by Revs. J. P. Myers and G. L. Lee, now both dead.

He continued as their pastor until 1869, when he was stricken down with malarial fever, which greatly impaired his health. It was thought best by his family that he should return to Georgia, and settle in his home, which he did, and was immediately chosen pastor of the church at Talbotton. This position he held for five years, but is now devoting his time and talents to country churches.

He married, in early life, Miss S. E., daughter of John Stinson, of Talbot county, who has indeed been to him a helper of his labor and his joy. They are the parents of seven children, who live with them on their farm near Talbotton, enjoying a competency of this world's goods.

During his residence in Alabama, he was clerk of the Bethlehem Association, and now occupies the position of Moderator of the Columbus Association.

He is the great grandson of Thomas Maxwell, who was a Baptist preacher in the days of persecution in Virginia, who was taken from the pulpit and thrust into prison for preaching the Gospel of the Son of God. He moved to Elbert county, Georgia, in the early settling of the county, and died when ninety-seven years of age.

W. C. McCALL.



Born in Screven county, on the 15th of June, 1848. Rev. W. C. McCALL was educated, mostly, under the tutorage of his own brother, Rev. M. N. McCall, Jr., by whom he was prepared for college.

In boyhood Mr. McCall was moral and correct in his habits, but was possessed of the usual boyish traits of inadvertance, not to say recklessness. As he grew older the vigor and vivacity of his nature manifested itself in energetic and persistent action, whether in his sports or otherwise, and he always led, never followed, others. From his youth he has totally abstained from the use of tobacco and spirituous liquors, and, consequently, he has been spared from all the deleterious effects of those two great foes to the human constitution. Serious impressions were made on him at an early age, and so marked was his disposition to preach that he was often found with an open Bible before him declaiming from its sacred pages. The Lord converted him, in reality, at the early age of thirteen, and he was baptized by his own father, and joined the church at fifteen, in August, 1863. He entered the Junior class in Mercer University, and in 1869 began studying with a view to the ministry. He spent three years in the Southern Baptist Theological Seminary at Greenville, South Carolina, taking a literary course at the same time, and by his individual exertions paying his own expenses during his course. On the 9th of October, 1873, he married Miss M. D. Lipscomb, of Greenville, South Carolina, who is the granddaughter of Captain Wesley Brooks, and cousin of Hon. Preston Brooks, who caned Charles Sumner in the United States Senate.

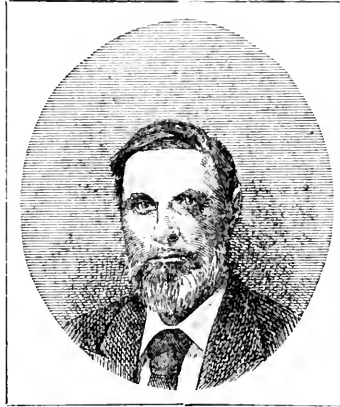
His first charge was in Sylvania, the county town of Screven. Here he spent three years, during which time he infused much of his native energy into the church and community. From Sylvania he moved, in January, 1877, to Cave Spring, Georgia, to accept the presidency of the Cave Spring Female Seminary, which he taught with success for two years.

He became pastor of the church at Dalton in 1879, and, as such, has shown himself to be industrious, energetic, watchful and efficient, and the church has prospered under his care.

As a preacher he is gifted with an elegant command of language, and an earnest and forcible delivery. His sermons are able, analytical, logical and eloquent, plainly evincing the possession of a cultivated, strong, discriminating and well-trained intellect. In character he is positive, ever firmly maintaining his convictions, yet with a becoming degree of modesty. He is a man of commanding presence, being six feet high, with coal black hair and eyes, and weighing one hundred and eighty pounds. Dignified in his manners, courteous in his bearing amiable in disposition, as well as able in the pulpit and irreproachable in character, he has succeeded in winning the love, confidence and esteem of the entire church at Dalton, and of the people generally.

GEORGE ROBERT McCALL.

Rev. GEORGE ROBERT McCALL, son of Rev. M. N. McCall, is one of the first men of the Baptist denomination in the State of Georgia. Tall, and rather swarthy in complexion, he is quiet, unobtrusive and gentlemanly in his manners, amiable and kind-hearted in disposition, with a cheerful temperament. Born and reared in Georgia, he has built up for himself a fine reputation, and has attained a standing in his section second to that of no other. For two years he was Secretary of the Southern Baptist Convention; for a decade he has been, continuously, the Secretary of the Georgia Baptist Convention, and for years he has presided over his own District Association. The repute in which he is held may be estimated by the fact that for twenty-five years, successively, he has, without a single dissenting vote, been elected pastor of the Richland church, in Twiggs county,



one of the most intelligent and respectable churches in southwestern Georgia. He is a member, and the secretary and treasurer, both of the Board of Trustees of Mercer University, and of the Pulaski county Board of Education.

He was born in Screven county, on the 17th of February, 1829, was baptized by his own father, when fifteen years old, and united with the Black Creek church in 1844. After a complete course, he graduated in the literary department of Mercer University in 1853, and then studied for one year in the theological department. On the 24th of September, 1854, he was ordained to the ministry by a presbytery summoned by the Middle Ground Baptist church. In October of that year he received a call from the Richland church, in Twiggs county, which he accepted, taking charge January 1st, 1855, since which time he has uninterruptedly served it, preaching every month on the first Sabbath and the Saturday previous. He has, also, preached to the Providence church, in Wilkinson county, to the Stone Creek and Beech Spring churches, in Twiggs county, to the Evergreen and Blue Spring churches, in Pulaski county, and to Rocky Creek church, in Laurens county. Since 1865 his labors have been expended mostly in Hawkinsville, Georgia, though occasionally he has given one Sabbath in the month to Antioch and Corinth churches, Pulaski county, and to the Hayneville church, in Houston county. Thus, with Hawkinsville as a centre, a radius of twenty-five miles will mark the sphere in which his labors have been exerted to a degree and in a manner that have given him great influence. Not only in the denomination to which he belongs, but in the whole community, he is a power for good. Perhaps one source of his moral influence was the course adopted by him in the year 1866, to ascertain, by personal experiment, if a man could "live of the Gospel" outside of our large cities. He gave up teaching, in which he had been partially engaged for a support, and devoted himself entirely to the ministry, and, for fourteen years, he has received his support from churches alone, for preaching the Gospel.

As a preacher, Mr. McCall has no hobby. He lifts no particular feature of truth out of its place; he emphasizes no practice or doctrine beyond its relative merits in theology, thus giving it undue prominence. While this is true, yet he is strongly Calvinistic, or *Pauline*, in doctrine. Loving all Bible truth, he loves to present it as he finds it in the Scriptures. Hence, his people are well instructed in the doctrines of the Bible, and can give a reason for their belief. A

hard student, he rarely attempts to preach without having mastered his subject. Analytical in the structure of his mind, his arguments are terse, cogent and conclusive; presenting, as they do, correct premises, his conclusions are irresistible. About his preaching there is a clearness, a force, that always enchains attention. Preaching without notes or memoranda, his thoughts flow out in rounded sentences and words well chosen. In his delivery he never tires or relaxes, but strikes the key-note in the beginning, and supports it to the end of his discourse, moving constantly in high regions of thought and expression. While his word-paintings are often master-strokes, he introduces but little ornamentation in his sermons, and uses but few flowers of rhetoric. Light and shade are so agreeably blended, the truths drawn from the text are presented in a manner so fresh and just, that his audiences are charmed. So intimate is his knowledge of his own heart, that he personates the sinner and makes him feel that he does so; hence the sinner feels that it is he himself who is addressed. Blending the doctrinal, the practical and the experimental, he adapts his discourses to the wants of all, and, taking the Bible for his compass, and salvation by Christ for his polar star, he conducts his hearers along the direct route to heaven and to glory.

He loves truth ardently and hates error with equal ardor, yet he is tolerant toward those who differ from him. High-toned and honorable in all his dealings, he is full of sympathy and has a heart overflowing with love for God and man. In his friendships he is strong and abiding.

While decided in his convictions, he is distrustful of his own abilities, and seeks to content himself with the field assigned him by Providence. Punctual to all his appointments, he is also conscientious in keeping all his promises. At home he is always kind and loving; as a father he is affectionate and forbearing, and as a husband he is one of whom the noble woman who claims him as her life-companion may justly feel proud.

As a citizen he is respected and honored by all, and wields a great influence wherever known, imbued as he is with sincere piety, gifted with intelligence and culture, possessed of a noble heart, and interested in all that benefits society and advances human nature.

In disposition he is uniformly cheerful and pleasant, never excessively lively nor ever morbidly melancholy. His temperament is nervous, and this manifests itself in his preaching, but he certainly wears well, as his long pastorates testify. In conclusion, Mr. McCall is a useful man, and hundreds of poor, benighted sinners have been brought from darkness to light and made happy forever under his ministrations.

MOSES N. McCALL, JR.



Rev. M. N. McCALL, JR., the third son of Rev. M. N. McCall, was born in Screven county, Georgia, January 6th, 1831. His primary education was received in his native county, and was such as the country then afforded.

His religious impressions began at an early date, and after a long struggle with those doubts and fears which are usual with young Christians, he was received into the Black Creek church, October 1847. Yielding to the impression that it was his duty to preach the Gospel, and having been licensed by the Middle Ground church, he

proceeded at once to prepare himself for a collegiate course, and entered the Freshman class of Mercer University at the opening of the fall term of 1856. Applying himself studiously to his books, and discharging every duty faithfully, he graduated with the second honor in the year 1860. Dr. H. H. Tucker said of him, in a testimonial given at that time: "It affords me great pleasure to

recommend my friend and former pupil, Moses N. McCall, as an instructor of youth. He has been under my instructions for four years, during the whole of which time he has never failed or faltered in the discharge of his duty. He is a good scholar, and, I doubt not, will make an excellent teacher. I am sure he will be faithful to his pupils, his patrons and his God, and I know no man of whom I can say this more confidently."

Like most young men who are called to the ministry, he was dependent on his own efforts for support, and seeing no field then open which would warrant the giving of all his time to the labors of the sacred office, he was left to the alternative of uniting his ministerial duties with those of the school-room. With the aim of raising the standard of education and religion in his native county, he took charge of the Sylvania Academy, and became pastor of the church in that place, together with others in the surrounding country. Preparatory to this work of the ministry, he was ordained at the Sylvania church, November, 1860, Revs. P. H. Mell, Wm. Cooper, and his aged father, M. N. McCall, Sr., acting as the presbytery.

His work in this field was not of long duration. The war came on, and determining to accompany his four brothers, who were summoned to the defence of their country, he was mustered into service as a private. Soon after, he was commissioned by Governor Brown as chaplain of the Fifth regiment, Georgia State troops, which position he held until these troops were disbanded. At the re-organization of the army, he was elected captain of cavalry of his old company, in which capacity he faithfully served his country to the end—with his comrades, giving up his sword at Hillsboro, North Carolina. During these long years of blood and woe, he not only sought to maintain his country's cause, but labored also to establish the reign of Jesus in the hearts of his fellows in arms.

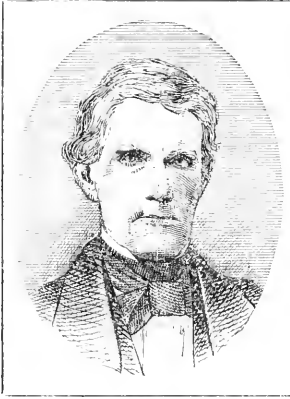
Broken down in health, and without means, he turned his face homeward to begin life again. With his young wife—Miss J. W. Daniell, youngest daughter of Rev. D. G. Daniell, whom he married February 17th, 1864—he located at Longstreet, Pulaski county, and taught the High School at that place for seven years. Afterwards, moving to Hawkinsville, he taught the High School for four years. Both of these schools he made a success. While teaching them, he served the Evergreen, Laurens Hill, Friendship, Blue Spring, Harmony, Mt. Zion and Hayneville churches, located in the counties of Pulaski, Laurens, Twiggs, Dooly and Houston, and in parts of this field he followed with flattering success his brother, Rev. George R. McCall, Rev. B. F. Tharpe, and other ministers of note.

Finding his constitution unequal to the pressure of this over-taxation, and in need of recuperation, he removed to his mill seat and farm, which he had purchased in Screven county, not far from the old homestead. Here he partially regained his former health and vigor. Not finding that kind of life congenial, he secured the services of a faithful agent to attend to his business there, and then returned to his old field and some of his old churches which had given him up so reluctantly. He now lives in the growing town of Cochran, Pulaski county, where he is engaged in teaching a flourishing school and in preaching to surrounding churches.

His mind is strong, original and active; his style is analytical, clear and pointed; his manner, impassioned and forcible. His churches have prospered under his ministry, it having been his privilege, in some years, to baptize as many as one hundred converts, whose subsequent lives have very generally proved their profession to be sincere.

As a teacher, he has a peculiar power of attracting his pupils to himself, and of stimulating them to study, while many of them ascribe their conversion to his efforts for their salvation.

MOSES NATHANIEL McCALL.



Soon after the close of the Revolutionary war, one of "Marion's men" moved from Society Hill, on the Great Peedee, in South Carolina, and settled in Bullock county, Georgia. After performing a full share in the grand Revolutionary drama, under the great partisan leader, he emigrated to Georgia with his father. His father's name was Charles McCall, and his name was William McCall. He was a Baptist, of necessarily limited education, who was ordained to the Gospel ministry in 1789 or 1790, about which time he married Ann Fletcher, with whom he lived most happily for six and a half years. They had a son born to them in Bullock county on the 28th of October, 1792, who was named MOSES NATHANIEL McCALL, and, when the child was but a lad, they removed to Screven county, where William McCall died, January

12th, 1830, in his sixty-fifth year.

Moses Nathaniel McCall was an exemplary youth, reared by a stepmother Miss Hannah Pearce, whom he loved and who loved him. His educational facilities were the best the country could supply, and yet they consisted in nothing more than the "old field schools" of Bullock and Screven county. The duties of his life, on attaining manhood, began as a teacher in the school room. His neighbors, recognizing his ability, worth and integrity, made him first a magistrate, and then a judge of the Inferior Court. In 1825, they sent him to the Legislature, as the representative of his county. In the year 1818, he took part, as an officer, in the Seminole war in Florida, under General Jackson. Having served in a judicial, legislative and military capacity, he, for the remainder of his life, acted under King Emmanuel, as peacemaker between God and man. In the year 1821 he was converted, baptized and received into the membership of the Little Ogeechee church, in Screven county. At that time there were but three Baptist churches in the county, Little Ogeechee, Mobley's Pond and Newington; the nearest being Little Ogeechee, which was fifteen miles distant, and he had to ride that number of miles to secure membership in a Baptist church. Others, with himself, took letters and formed the Middle Ground church, in Screven county, in 1823 or 1824, to the charge of which he was called in 1827, at which time he was ordained. The ordaining presbytery was composed of John Yomans, of South Carolina, Jordon Smith, John Southwell, and his father Wm. McCall. He entered at once on active labor in the service of God, and his field consisted mainly of the counties of Effingham, Bullock, Screven and Burke, and, as preacher and pastor, in many a dark corner, and to many a community destitute of Gospel privileges, did he shed the rays of Gospel light. Like many of our earlier Baptist ministers, he labored, for the most part, as a real missionary, sowing the seed of divine truth, planting churches, and reaping harvests of souls converted to God. He was the instrument, in the hands of God, of establishing Wade's, Little Horse Creek, Black Creek and Sylvania churches, of each of which he became the pastor. He has manifested his interest and zeal in a regular attendance for many years on the sessions of the Hephzibah and Middle Associations, and over the latter Association he presided as Moderator for years, being finally excused by his brethren, from filling the position on account of his deafness. He is still living, in his eighty-ninth year, and though without any pastoral charge, on account of the infirmities of age, he still preaches, when he has opportunity, his chief theme being the love of

Christ for sinners and his only hope of heaven resting on the unchangeable, sovereign grace of God.

In disposition he is firm, affectionate, forgiving, modest and retiring. Naturally his mind is strong, original and capable of independent thought. In faith he is Calvinistic, and his views on religious subjects are clear and decided; he loves the doctrines entertained by the Baptists, because he regards them as synonymous with Bible truth; and he defends them with ardor, being, at the same time, tolerant towards those who entertain different opinions. Cherishing an exalted sense of Christian fidelity, he manifests it on all proper occasions, and it has been said of him that he never allows an opportunity to pass of giving the devil a blow. On his own Christian character he places a high estimate, and would, by far, rather suffer wrong than do wrong.

In person he is tall, slender and erect, with a constitution of iron, and it is this, with temperate habits, and the quiet bestowed by a good conscience, which has promoted his extreme longevity. On the 4th of April 1820, he married Miss Caroline M. Griner, in Bullock county, with whom he lived happily fifteen and a half years. He was married a second time, in April, 1836, to Mrs. C. A. Dopson, daughter of Thomas Porter, of Chatham county. By his first marriage he had eight children, five of whom are now living, three sons and two daughters, and all of whom are professed Christians, two of them, G. R. McCall, and M. N. McCall, Jr., being ministers of the Gospel. By his second marriage he had eight children, also, of whom three sons and two daughters are now living, all of whom are church members, and one—the youngest, W. C. McCall—a minister. In the late war he had five sons in the army, all of whom survived the contest but one, Thomas K. McCall, who was killed in a skirmish with Sherman's army on the Macon & Western Railroad, a few miles above Griffin.

At present Mr. McCall resides at his old home in Screven county, Georgia, waiting calmly and cheerfully for the summons, "Well done, good and faithful servant! Enter thou into the joy of thy Lord."

HUGH B. McCALLUM.

Rev. HUGH B. McCALLUM was born in Knox county, Tennessee, January 9th, 1837. His childhood and early boyhood were spent at Gravesville, a small village in the north-eastern part of that county. His father, Daniel McCallum, who was a man of remarkable endowments and fine business capacity, kept the only store in a radius of many miles. This store was the general meeting place of the hardy yeomanry of that hill country, who gathered here to talk politics, gossip and trade. In the village, there resided a number of boys and young men who were extremely wicked. Hugh, who was quick of perception, and of a bold and daring nature, was the especial pet of these young men, and of the visitors to his father's store. They were continually giving him bad counsel and leading him into mischief. His mother,



whose maiden name was Mary Ayres, and who was a woman of great firmness, tried hard to prevent the formation of bad habits in her son, but the example and persuasion of the wicked young men were too powerful. She did not spare the rod, or neglect any other mode of punishment, but it appeared that her

efforts were to little purpose, for her child developed into a passionate, self-willed, bold and reckless boy.

He was sent to school at an early age and made considerable progress, although the country schools which he attended were very inferior. There were not many books to be had then in that country; he had access, however, to a few, and early formed the habit of reading, which proved of great value to him through life, not the least service it rendered being the influence it exerted in correcting the bad habits and false notions he had formed. A Sunday-school was organized in the village. He attended this and greedily devoured the contents of the few books found in its library. The sentiments they expressed had a happy influence on his youthful mind. About this time, too, his father presented him with a copy of "I Will Be a Gentleman," a book for boys, whose wholesome lessons, together with the faithful admonitions of his mother, the influence of the religious books he read, and an occasional sermon which he heard, caused him to see how perverse and wicked he had been. He broke off the abhorrent practice of profane swearing which he had formed, and forsook, to a great extent, the companionship of wicked boys with whom he formerly delighted to associate. He became also more studious, and made rapid progress at school. At this period of his life he thought much on his spiritual state, but kept his thought locked in his own bosom. His experience at this age produced in after years the conviction, which he often expressed, that parents and ministers are, as a general rule, remiss in talking to very young persons about their spiritual interests.

When he was in his thirteenth year, the family moved to Knoxville, where his father engaged extensively in mercantile business. He had here the advantages of first-class schools. His time, from 1849 to the death of his father in 1852, was spent in attendance at school, or in the business establishment of his father, where he became an expert salesman. In 1852, he entered East Tennessee University, and remained several terms, taking a high rank, especially in mathematics. While here an incident occurred which illustrates a leading trait of his character—perseverance. At a certain recitation none of the class could solve a given problem. He had not up to this time recited a single imperfect lesson in mathematics, and when the professor announced that no student had ever, so far as he knew, unaided, solved that particular problem, he requested that an explanation of its solution should be delayed in order to afford him an opportunity to solve it. The request was granted, and, after devoting all his spare moments to it for three days, he accomplished the task.

During the fall and winter of 1852, there was an extensive revival in the Baptist church at Knoxville, then under the care of Rev. M. Hillsman, D.D. Young McCallum made a profession of religion, and was baptized in December of that year. At the first prayer meeting after his conversion the pastor called on him to lead in prayer. Astonished, abashed and trembling with an indescribable feeling of awe, he complied as well as he could. This request of the pastor was often repeated, and the feelings which so oppressed him at first gradually gave way, and he soon had great liberty in prayer. He was at this time impressed with the duty of preaching the Gospel, and after much prayerful reflection, resolved to devote his life to that work. He did not make this resolution known, but went about preparing himself thoroughly for the work. Part of the years 1853 and 1854 was spent in teaching at Ball's Camp, where he influenced the community to erect and properly furnish a school building, which at that time was the finest and best in the county, outside the city. He spent ten months of the years 1854-5 at Union University, Murfreesboro, Tennessee, then under that prince of educators, Dr. Eaton. His health, which for some time had been delicate, failed, and he was compelled to abandon his purpose of completing the course at Murfreesboro. By the advice of his physicians, who informed him that his lungs were badly diseased, he went to Florida in December, 1866, and remained to the following spring. He continued to visit Florida for several winters, and under its genial climate regained comparative health, although he never became entirely free from a bronchial trouble. The year 1859 found him settled in Camden, South Carolina; he had in the mean time

devoted himself to the study of theology, taking the course pursued at the Southern Baptist Theological Seminary as his model and intending to spend two years at that institution; but the unfortunate war coming on, his plans were all defeated. He volunteered as a private in Captain Warren's company—afterwards company "D," Fifteenth Regiment South Carolina Volunteers. His intention was, while serving as a private soldier, to devote himself zealously to preaching the Gospel to the soldiers. He had no thought of a chaplaincy, and although he had been authorized by his church to exercise his gifts in public, he had not been ordained, and did not consider himself equal to the duties and responsibilities which a chaplaincy would impose. His friends and the Camden church, however, thought otherwise; the former secured for him the appointment of chaplain to his regiment, and the latter called him to ordination, in the summer of 1861. He served as chaplain during the whole war, sharing with the men their hardships and dangers. By his faithful preaching and assiduous attention to their spiritual and temporal welfare in camp, on the march and when sick or wounded in the hospital or on the battle-field, he won the hearts of all, and was among the most popular and successful chaplains in General Lee's army. He remained with the Confederate wounded at Boonesboro, when Lee fell back to Sharpsburg. From excessive labors in the hospitals here, watching and nursing night and day, he was prostrated with an attack of brain fever, and came near losing his life. Among those whom he cared for here was Rev. George G. Smith, chaplain of a Georgia regiment, who was wounded while cheering the men forward in the hottest of the fight. An occurrence in connection with the engagement upon South Mountain, near Boonesboro, Maryland, may be interesting. It will be remembered that an order of General Lee to Jackson, directing him to move against Harper's Ferry, fell into the hands of General McClellan, and revealed the whole plan of Lee. McClellan, in consequence of this knowledge, pressed vigorously General Lee's rear. Longstreet's corps, or a large part of it, had reached Hagerstown, fourteen miles beyond South Mountain, when orders were received to make all haste back to that point. This march was over a dry, macadamized road, the dust from which was peculiarly trying. As the troops approached the foot of the mountain, they were urged forward with all haste. Many of their canteens were empty, and they were not permitted to leave the ranks to fill them. Chaplain McCallum stationed himself at the head of the regiment, and as the men went by told them to throw him their canteens and he would fill them and bring them on. Taking the canteens to a spring near by he filled them, and then it became a serious question how they should be carried. By tying them to the saddle, tying the straps together and throwing them across his horse, and stringing as many around his body as he could, he finally reached the top of the mountain with them. The battle had already begun, and his brigade had taken a position in the line on the right of the road leading across the gap. To reach this position he had to proceed along a road on the side of the mountain next the enemy, a part of it leading through an old field. In going through this he discovered that he had been taken as an especial target by a battery of artillery in the plain below; their practice was too close for comfort, but no serious consequence resulted. The canteens with which he and his horse were decorated glittering in the sunshine, no doubt, had attracted the attention of the Federal gunners. The regiment was reached in safety, the full canteens distributed to the thirsty and grateful soldiers, who, a few moments afterwards, were hotly engaged in that sanguinary fight. Some of them, alas, are sleeping there now. It was by such acts as this that Chaplain McCallum won the hearts of the men, and gained that influence which enabled him to preach to them successfully.

In the revival which pervaded the army of Northern Virginia during the winter of 1862, he took an active part, being one of the most ardent workers. The first converts in his brigade—Kershaw's, of Longstreet's corps—were in his regiment. While in winter quarters he preached almost daily, and the number of converts was very large. The happy revival influence was never afterwards entirely absent from his regiment. Whenever opportunity offered, whether on the march or in camp, he embraced it to preach to the soldiers; and the waters

of Virginia were often troubled by him on baptismal occasions. At one of these near Petersburg, several balls from the Federal sharpshooters passed through the audience he was addressing, and harmlessly lodged in the bank behind. At another time, near the same place, just as he had concluded a prayer-meeting held in rear of the entrenchments, the enemy began to throw shells, and before the men could reach the sheltering trenches, one poor fellow was mortally wounded.

After the war closed he settled in Sumter, South Carolina, and preached to three country churches on the Sabbath, and devoted himself to a secular pursuit during the week, the churches scarcely paying him the amount of extra expenses he incurred on their behalf. He was successful, however, in building them up. At one of them he baptized at one time fifty-two converts. This he did after driving twenty-two miles that morning; and after the baptism, he was ready for his regular pulpit ministrations at eleven o'clock A. M. While residing in Sumter, he married a most estimable lady, Miss Elizabeth H. Haynsworth, of Clarendon county.

In 1867 he removed to Florida, and was engaged that year in planting. In 1869 he settled in Lake City, and became pastor of the small flock of Baptists at that place. There were but few members and no house of worship. He went to work vigorously, and was seconded in his efforts warmly by his brethren; and in a short time they were the possessors of a new and commodious meeting-house. A strong and vigorous church and Sunday-school were soon built up.

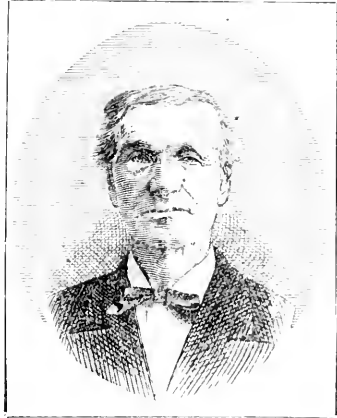
In February, 1873, at the earnest solicitation of his brethren, he undertook the publication of the *Florida Baptist*. He had frankly told the brethren that he did not think such an enterprise would have a permanent success. He, however, conducted the paper with great vigor, and it was popular over the State, but the field being small, it was never remunerative, and after publishing it for over two years, he transferred its subscription list and good will to THE CHRISTIAN INDEX, arranging that a part of this paper should be devoted to a Florida Department. The *Baptist*, while in his hands, accomplished much good.

His health, never robust, entirely gave way in 1874, and he was forced to quit preaching. A visit of several months to East Tennessee, with complete rest, so far restored his shattered health that he was able for several years to preach occasionally. While in East Tennessee he formed the design of removing the *Florida Baptist* to Knoxville, as affording a wider field. With this view he visited many of the Associations, and received abundant assurance of sympathy and support. But the requisite number of subscribers was not obtained, and the idea was abandoned. The desire for a Baptist paper in East Tennessee had, however, been stimulated, and the felt want was soon afterwards supplied by the establishment of the *Baptist Reflector*, by Rev. O. C. Pope.

Like most Southern Baptist preachers, Elder McCallum has had to follow the example of the great apostle to the Gentiles, and engage more or less in "tent-making," that he might not be too heavy a charge to the churches he served. But these secular employments were always regarded by him as secondary. Provisionally he was led, after the failure of his health, to become a regular writer on the secular press. The *Jacksonville Press* was established by him; he being its first and only editor until its consolidation with the *Sun*. He was for some time manager of this paper, but afterwards became connected with the *Florida Union*. He is now (July, 1880,) about retiring from that journal, his health being so feeble that he is scarcely able now to labor. Rest, under the blessings of a kind Providence, may however restore him again sufficiently to use his pen effectively, if not his tongue, in which event he proposes to consecrate its powers for the remainder of his life to the service of the Master.

I. O. MCDANIEL.

I. O. MCDANIEL was born January 19th, 1807, on Seneca river, then Pendleton district, South Carolina. Philip McDaniel, his father, was the youngest child of Henry McDaniel, whose wife was a Miss Gough, and who moved from Amherst county, Virginia, nearly a century ago, and settled the place where his grandson was born. His mother was the daughter of Henry Terry, of Prince Edward county, Virginia, and her mother was the daughter of John Baldwin, of the same county. Philip McDaniel, the father, was an industrious farmer, and trained his son in early life to habits of industry. From the time his son was ten years old, until he was sixteen, he worked in the field during the spring, early summer and cotton-picking time, in the fall. So his schooling was by piece-meal in the winter and latter part of the summer. He, however, made good use of the opportunities afforded. His mother had a liberal education, and inspired him, in early childhood, with a thirst for reading and study. After sixteen he had good teachers, but went to school only as before. Part of his schooling was at the Pendleton Academy—at that time of a pretty high order. At the age of nineteen, he was induced, against his wish, to teach in a good country settlement. At first he engaged only for five months, intending, after that, to go to college; but he was so earnestly urged by the patrons that he continued teaching until the fall of 1832. During a considerable portion of this time he rode six miles to Old Pendleton, South Carolina, on Saturdays, to recite to the principal of the Academy, paying fifty cents for each recitation.



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In November, 1832, he saw the first advertisement in reference to Mercer Institute, and was so much pleased with the connection of manual labor with study, that he went to the Institute, having previously contracted with the Executive Committee to teach half the time and devote the other half to study. Before the close of the first year, however, E. C. Myer, another assistant, left the Institute, and it became absolutely necessary for him to devote his entire time to teaching. He taught and studied during the whole life of the Institute, and one year after the Institute was merged into Mercer University—seven consecutive years.

In 1842 he removed to Henry county, Georgia, and ran a farm and country store until the end of the year 1847. During that year, in connection with William Herring and A. W. Mitchell, he built the first private brick block ever erected in Atlanta. He settled in Atlanta January 1st, 1848, and resided there twenty years. When he came to the city it was very much in the woods, and during its early years he was frequently elected a member of the Council, serving always as chairman of the Committee on Streets, and frequently at the same time as chairman of the Building Committee. After the surrender of General Lee he devoted himself for nearly three years to the labor of rebuilding Atlanta. Having property at Alatoona devastated by the enemy, he moved to it in 1868, and is now farming on the plantation that required years to reclaim it from the ravages of war.

He was baptized in South Carolina fifty years ago. His religious impressions, however, dated back almost to his earliest recollections, and he had some persuasion of being born again for five or six years previous to his baptism, but

waited and earnestly prayed for greater manifestations of acceptance before receiving the ordinance. Since his membership in the church in South Carolina he has been a member of six different churches—Shiloh and Penfield, in Greene county; New Hope, in Henry county; the First and Second churches, Atlanta, and Acworth, Cobb county. He was elected deacon by the Penfield church, in 1837, and has acted in that capacity ever since. He was one of the nineteen first constituted into the Second church of Atlanta, and his devotion to it cost him much labor and money. He is now in his seventy-fourth year, and although no charge has ever been preferred against him during a membership of half a century, yet, in reviewing his life, he regrets to find a want of entire conformity to the will of Christ. He has lived an active life, and has spent but few idle days during a period of over sixty years. His health has been generally good, and is now excellent; a blessing attributed by him mainly to uniformity in obeying the first law given to Adam after the fall, and to regular, temperate habits.

JAMES McDONALD.

Rev. JAMES McDONALD was descended from a Scotch Highland family, which had twenty representatives bearing its own name among the forces of the Pretender, Charles Edward, at the disastrous battle of Culloden, in 1746. This defeat of the adherents of the House of Stuart in its last attempt to regain the British crown, compelled many of their number to seek political safety by a change of residence; and the immediate ancestors of the subject of this sketch betook themselves to the south of Ireland, where he was born, in county Limerick, province of Munster, A. D. 1798. As might be expected in view of such antecedents, he was reared under the influence of that ultra—or, shall we say? that only consistent—Romanism, which is both ecclesiastical and political; and he was educated with reference to the priesthood of “the Mother of Harlots.” But circumstances induced his emigration to America, when twenty years of age.

Shortly after his arrival in our country, a strong desire to read the Scriptures took possession of his soul. This he had been trained to regard as a “mortal sin;” and the longing that came to him from heaven assumed in his eyes the shape of a terrible temptation, against which he struggled in doubt and bitterness for ten years. During a part of this time he taught school in Burke county, Georgia, and afterwards studied law in the office of a distinguished jurist, Col. R. L. Gamble. But these engagements could neither terminate his inward conflict nor deaden the keen pain it gave him. His sufferings grew at last to be intolerable, and, in a fit of desperation, he determined to enter the navy of some one of the Central or South American States, which were then at war, hoping, at the worst, to lose in death the agony he felt himself unable to endure in life. With this purpose, he embarked for Havana. In the course of the voyage, the captain of the vessel judged from his countenance and deportment that some strange horror was preying on him, and became suspicious that he meditated self-destruction. Being a Christian, his sympathy led him to seek the confidence of the sufferer, who was at length persuaded to divulge the cause of his distress. The captain then labored to convince him that to search the Scriptures was to him, and to every soul burdened with sin, alike a duty and a privilege, and endeavored to lead him to Jesus Christ, the one only High Priest of our most holy faith, and Himself the Peace of men, because He is their Saviour. Half convinced but still sorely troubled, he landed in Havana, where, probably for reasons connected with the design which had carried him from home, he was arrested and cast into prison. That Cuban dungeon became the Bethel of his life-journey! There he covenanted with God that, if delivered from his bonds, he would make His word the man of his counsel and walk in His ways. To the day of his death, he believed that the Lord heard that vow and rescued him; for, a little after, unexpectedly, a friend appeared and secured his liberation.

Immediately on his release, Mr. McDonald returned to Georgia, made a public profession of faith in Christ, united with the people of God in Burke county, and was baptized. The spirit that unsealed the lips of the captain would not suffer his to be silent; and, with little delay, he began to proclaim the glad tidings of salvation to others. Ever afterward, the stranger, the lowly, the suffering were the objects of his special solicitude; and he sought to alleviate the sorrows of all, whether physical or mental, as his own had been alleviated, by pointing to the Great Sorrow-Bearer. The Word which had so long been to him a sealed book became henceforth his treasure, his constant companion, his study by day and by night; and he "profited in it above many his equals."

His ordination was soon followed by a commission or a call to lower Georgia and to Florida, where he labored zealously from 1834 to 1853. He was exposed here to great persecution, and those who loved not the truth even threatened his life. Amidst this strife of tongues, and during the Seminole war, he was obliged to ride unattended to his appointments, facing danger and risking death in lonely glades and swamps. And yet, in later years, he often spoke of this as the happiest part of his life; God revealed Himself so fully, so sweetly, in these solitary journeyings, while the mind mused on Him and the heart panted after Him!

In 1853, Mr. McDonald removed to Atlanta, which was to be his home for ten years. There was then but one Baptist church in the city, and finding himself surrounded by many who never attended divine worship, he fitted up a room in his own house, on McDonough street, for preaching on Sabbath afternoons, and for prayer meetings during the week. These services created the desire and prepared the way for the constitution of the Second church, which may be fairly accounted as at least the mediate outgrowth of his faithful labors. While residing in Atlanta, he preached to country charges, for the most part, if not altogether, without remuneration, giving Saturday and the Sabbath to the work of the Lord, and devoting the rest of the week to that work in temporal things which a right spirit elevates into true worship.

In 1863 or 1864, he made his home in Upson county, preaching there, as elsewhere, whenever opportunities offered. He settled about 1868 at Stone Mountain, and, while his health was by this time greatly impaired, he still bore witness for his Redeemer. Shortly after, he removed to Rome, Georgia, where his death occurred, April 25th, 1869.

Mr. McDonald was married in May, 1842, to Miss Theresa A. Pendarvis, of Jacksonville, Florida. Though many years his junior, she warmly seconded his labors, for her love for the Saviour and her desire for the salvation of souls were equal to his own; and she cheerfully took on herself all the care of the household, whenever this was necessary, to leave him free for the prosecution of his ministry. She still survives him, a resident of Rome, Georgia. Of their children, three preceded him to the Better Land, and one followed him last year; while the five yet living all give evidence that they are heirs of God through faith in Christ.

Mr. McDonald was an *extempore* speaker, seldom using in the pulpit even the briefest notes; and his sermons lacked, therefore, the ornate finish which writing would have given them. But his earnestness would win attention and enforce conviction; and very often a stream of eloquence would flow from soul, and eye, and lip, electrifying his audience, and proving that with the assiduous labor of the student he would have made himself known everywhere as a mighty man in Israel. Though not popular with the masses, and appearing to strangers reserved and even stern, he was loving and attentive as a husband and a father, and beneficent as a master, caring for the souls and bodies of all his household. With a face steadfastly set against evil, he was very gentle toward the penitent, leading them, with great tenderness of soul, to the fountain of life.

WILLIAM HILLARY MCINTOSH.



One of the most eminent divines, not only of Georgia, but of the whole South, is Rev. WILLIAM HILLARY MCINTOSH, D. D. To extensive learning he adds the highest capacity as a sermonizer, and to deep personal piety, great dignity of character and deportment. While possessed of a most agreeable disposition, great affability of temper and courtesy of demeanor, he is a man of strong, massive intellect, and is a writer of uncommon beauty and power. His sermons, which are usually read, are unsurpassed by those of any other Southern Baptist minister in grandeur of thought, dignity of expression, excellence of arrangement, and forcible presentation of Gospel truth. Born at Fair Hope, McIntosh county, Georgia, April 4th, 1811, he is of Scotch descent, and many of the family have been distinguished in the civil and military

history of our country.

John More McIntosh, chief of the clan, in Scotland, came to America with Oglethorpe, and settled at New Inverness (now Darien), Georgia. His two sons, Colonel William McIntosh, the grandfather of Dr. William H. McIntosh and General Lachlan McIntosh, and his grandson, Colonel John McIntosh, together with the other members of the family, warmly espoused the American cause and fought for liberty in the Revolutionary war. Colonel John McIntosh, the grandfather, not only fought in the Revolutionary war, but was a Major-General in the war of 1812. In fact, from the war of Independence to the late war between the States, some of the McIntosh family were officers in the army and navy of the United States; and, from Canada to the gates of Mexico, their blood has moistened the battlefields of the country. Colonel James S. McIntosh, son of General John McIntosh, was killed in the Mexican war. His son, Captain James M. McIntosh, of the United States army, resigned his commission when the Southern States seceded from the Union, offered his sword to the Confederate government, received the commission of Colonel, and was soon promoted to the command of a brigade. He was killed in battle in Arkansas. Indeed, the family was as united and enthusiastic in the Lost Cause as were their ancestors in the war for American independence. Major Spalding McIntosh, a brother of Dr. McIntosh, was killed in the battle of Shrapshurg. Two of the Doctor's sons, the younger a mere boy, went out with the first volunteers from Alabama, and were in many of the hardest-fought battles of the war, in Virginia, Tennessee and Georgia.

The maternal grandfather of Dr. McIntosh, Lieutenant Christopher Hillary, was also an officer in the Revolutionary army. His parents, Major Wm. J. and Maria H. McIntosh, were highly endowed intellectually. His father was a lieutenant in the United States navy, but resigned after marriage. His mother was an earnest and devoted Christian, and to her godly life, faithful instructions and ceaseless vigilance over her children, may be traced the early religious impressions of her son, now himself distinguished for his exalted Christian character.

He was educated mostly by Rev. James Shannon, a Baptist minister, who for many years taught an English and classical school of very high repute, in Sunbury county, and at Augusta, Georgia, where he was pastor of the church. Mr. Shannon, who was a remarkably fine scholar and teacher, afterwards became a professor in the State University. He baptized Mr. McIntosh, who joined the Augusta church, and then became a student in Furman Theologica

Institute, South Carolina, and was afterwards ordained, in March, 1836, at the age of twenty-five, at South Newport church, McIntosh county, Georgia. After spending two years preaching in Glynn, Wayne and McIntosh counties, in Georgia, he was called to the pastoral charge of the Baptist church at Darien, Georgia, where he remained nine years, till 1849. He was then called to Eufaula, Alabama, which place he left to take charge of the Baptist church in Marion, Alabama, in January, 1855, where he remained seventeen years. In January, 1872, he accepted a call by the church of Macon, Georgia. He resigned that charge, and accepted his present position of Corresponding Secretary of the Home Mission Board of the Southern Baptist Convention, at Marion, Alabama. He has fulfilled the duties of his office in a remarkably able manner, being the more capable of doing so, owing to the fact that, for many years while residing at Marion, he had occupied the position of president of that Board, and was in full accord with all the operations of the Convention. He was also, for years, president of the board of trustees of Howard College, and also a trustee of Judson Female College, at Marion, Alabama.

Dr. McIntosh has never left a church that was not greatly increased in numbers by his labors, and built up and edified by his ministry. Previous to his acceptance of the position he now holds, he never allowed himself, after his ordination, to be in the least drawn away from the active duties of the ministry, having frequently declined propositions to turn aside from it for more remunerative services. He has preached much to the colored people, and in every church of which he has been pastor he has had a large membership of colored people, to whom special attention was paid. Previous to emancipation, the colored members formed a part of the white churches, although worshipping in houses appropriated to them, and the white pastors generally paid particular regard to this portion of their flock. With Dr. McIntosh this was an important and never-slighted duty. So great was his influence over the large colored membership at Marion, that when all the negroes were wild with excitement, at the close of the war, on account of their sudden emancipation, he managed to control them, so that the most harmonious relations were preserved between them and the whites while they remained in the same church, which was the case for several years; when, by his advice, they withdrew to constitute a church of their own. This was done in the most Christian spirit; they stipulating that they should remain under the watch-care of their white brethren, and that he should continue to serve them as pastor. He did so until the close of his ministry in Marion, giving them an extra service every Sabbath and during the week, burying their dead and performing their marriage ceremonies. They now constitute a most efficient working body, have built a handsome house of worship, are orderly in worship and discipline, and insist upon having an intelligent preacher. Through all his ministry, the interest of Dr. McIntosh in this class has been unremitting, and his labors among them abundant, having baptized not less than one thousand of them. And yet in this he is by no means peculiar, for similar things can be said of nearly all the older ministers of the denomination. Dr. McIntosh is now in the zenith of his powers, possessing the eloquence and the genius to edify any church in the land, yet devoting himself entirely and unremittingly to the Home Mission interests of the Southern Baptist Convention.

As a man, Dr. McIntosh possesses all those qualities of mind and heart which constitute the character of the noble and lovable man, and which challenge the esteem and admiration of the good. There is in him no one quality in excessive development, but all his qualities are in proportions so evenly balanced that they constitute what may be termed a fullness in unity, and form all together an admirable rounding out of every characteristic of true manhood. For intellectual strength and excellence of judgment, few can be rated as his equals. Nature seems to have endowed him with an intellect comparable among the mass of intellects to the towering hills of granite in the land of his Scottish ancestors.

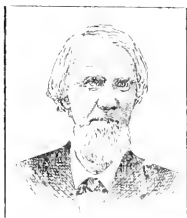
He is remarkable for his geniality. His enlivening, cheerful conversation and deportment afford special pleasure in any congenial society with which he may be associated. A mere glance at his face would not lead to the conclusion that his social characteristics are peculiarly rich and rare, but an hour in his company, under favorable circumstances, will confirm the assertion that, as an entertaining

companion and an agreeable gentleman, his position is high. Many of his brethren and friends can remember numerous occasions made delightful by his charming companionship; and, perhaps, no one has a more extensive circle of admiring and loving friends than he—made so by his Christian courtesy, affable demeanor and consistency in friendliness and good nature.

It would be difficult to find one to surpass him in moral courage and decision of purpose. Guided by severe conscientiousness, he, through God's appointed channels—prayer and the divine Word—endeavors to learn what is the path of duty, and when once his mind has decided that point, he will go near even to the line of stubbornness in order to execute his purposes. Neither friend nor foe, neither smiles nor frowns, can cause him to swerve from his pursuit of justice and duty. He is "a good minister of Jesus Christ," being richly endowed with all the requisites one must possess who desires the office of a bishop. Unselfish, benevolent, sober, vigilant, apt to teach, "having a good report of them that are without," blameless, loving Jesus and the souls of men, and powerfully moved by love, as the motive to save the sinner and glorify the Saviour, he is most admirably qualified to preach the word of eternal life; and such has always been his delight, both to white and colored people. As a sermonizer not many equal him. His discourses are rich in Gospel truth. Christ crucified is their centre and circumference; and they are models of Christian composition, faultless in rhetorical taste, and most excellently adapted to direct sincere inquirers to eternal salvation. His seventeen years' pastorate at Marion, Alabama, wonderfully securing the approbation and love of that cultivated and critical people for so long a time and to the very end, is strong evidence of marked ability, piety and wisdom. More than any other employment he delights in pastoral work, because it suits his temperament, and best enables him to achieve what he conceives to be man's highest and noblest duty. By his walk and conversation he adorns the doctrine of God our Saviour, which he preaches, being "an ensample for the flock." Often has he been called to drink deep of the bitter cup of affliction, but, under the heaviest bereavements, his unshaken trust in God has been made apparent by his meek submission and resignation to his Heavenly Father's will.

Dr. McIntosh is a hard-worker. For nearly half a century, in season and out of season, with unflinching diligence, from youth to mature manhood, he has ardently pursued his "work of faith and labor of love," in the kingdom and patience of Jesus Christ. Through all these many years, he has maintained a character which no one has dared to asperse. "Blameless and harmless, without rebuke," he has given a conspicuous example of godliness, incorruptness in doctrine, and self-sacrificing faithfulness in all the vast trusts committed to his charge by his brethren and his Lord. His life and his labors have resulted in a grand success. Yet, with all the estimate which he makes of himself is, "Only a sinner saved by grace through Christ."

JAMES HENRY McMULLEN.



Rev. JAMES HENRY, son of Sinclair and Clarissa, McMULLEN, was born in Elbert county, Georgia, November 18th, 1824, and received his early education at Shoal Creek Academy. When he was about six years old, Hon. Joseph Henry Lumpkin delivered in his neighborhood a speech in advocacy of total abstinence from intoxicating drinks, which, partly from its surpassing eloquence, partly from the advanced position assumed by it, created much discussion in the neighborhood. Under these influences, the stripling resolved to make the principle of the speech a rule for himself through life, and to this purpose he has adhered without a single breach of it for fifty years. His youthful morals were, in other respects also,

pure; and even from early childhood he had religious tendencies, and found pleasure in attendance on the sanctuary. But he struggled against the drawings of the Spirit, disguising his feelings under a mask of indifference. The resisted influences were withdrawn and he fell into the slough of scepticism. He attempted to persuade himself that the Bible is not true, and determined, if successful in that attempt, to devote his life to an exposure of its false pretensions. He was rescued from this snare of Satan through the agency of Asa Chandler, Benjamin Thornton, and I. H. and W. R. Goss, whose public ministry was enforced by their habits of social conversation on the love of Christ, and the sweet experience of personal trust in Him. In this way his doubts were put to flight, he saw his guilty distance from God, and was enabled to rejoice in the saving power of the Gospel. On profession of his faith he was baptized, in 1844, by Rev. B. Thornton, and united with Sardis church, in his native county.

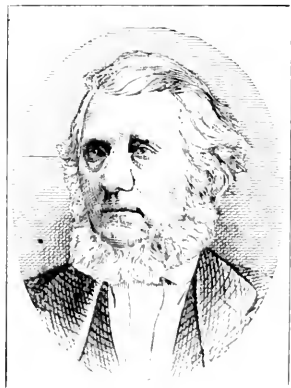
Soon after his conversion a desire to preach the Gospel was awakened in his bosom. The grace of God had been so strikingly exemplified in his own case, that he felt a strong impulse to tell it to his fellow-men; to warn them against the temptations to which he had been exposed and the snares into which he had well-nigh fallen. But his youth, inexperience and conscious unfitness for the work, caused him to "withdraw his neck from the yoke," and it was not until twenty years later that these desires ripened into a constraining sense of duty. He was ordained in 1864, at the request of Sardis church, and became its pastor—a position which he has retained until the present time. He has preached, besides, to Line, Dover Creek, and other churches in the Sarepta and Tugalo Associations, and to Mountain Creek church, Anderson, South Carolina.

His labors as a pastor have been abundant, and have been crowned with abundant blessing. He possesses fine executive talent, and his administration of discipline tends to keep his churches pure. As a preacher, he is zealous and forcible, in doctrine, sound and scriptural. As a man, he is modest in deportment, courteous in manners, and, while firm in principle, kind in spirit.

He was married in 1852, to Miss Martha V. Loffin, of Lincoln county, and two children have been given them.

WILLIAM GRIFFIN McMICHAEL.

Rev. W. G. McMICHAEL is a native of Jasper county, Georgia, where he was born August 12th, 1811. His parents, John and Ghitta McMichael, when their son was quite young, settled in Butts county, Georgia. This section of the State, at that time, was comparatively new, and advantages of education were limited; hence he received only a partial English course of instruction at Jackson, then a small county town. His lack of more extended opportunities of mental culture has been a source of regret to him; but such as he had he has wisely and successfully used. In 1838 he experienced a change of heart, but, like many others, hid his light under a bushel, and did not publicly put on Christ until 1838, when he united with the Macedonia church, and was baptized by Rev. James Carter. In 1847, some nine years after his baptism, he began, in public, to call on the people to repent and believe in the Lord Jesus.



In 1848, at the Macedonia church, he was ordained to the full work of the Gospel ministry. He is now preaching monthly, and has been for years past, to

the Macedonia church, which called him to ordination. Added to this, he is preaching one Sunday in each month to the church in Jackson, Butts county, to Union church, in Spalding county, and the Rocky Creek church, in Monroe county. These churches form a part of Flint River Association, and within the bounds of this Association—of which he has twice been elected Moderator—he has spent his ministerial life. His unaffected piety, his indefatigable labors, his untiring zeal, and his sound Scriptural doctrines, give him a strong hold on the confidence and affection of the churches and of the people among whom he labors. It is not surprising that his ministry has been in the past, as doubtless it will be in the future abundantly successful. It has been his privilege, as it has been his pleasure, to baptize more than a thousand persons on their profession of faith in Christ, two hundred of whom were Pedobaptists. This servant of the Lord has pursued his ministerial life through toil and sacrifice. The necessities of his growing family, and the partial compensation derived from his churches, compelled him to labor, following the plough day by day, up to the time when his weekly appointments called him away. The churches in many parts of the country, even in this day of religious intelligence, have not reached the Scriptural standard as to ministerial support. The necessity of daily toil in the field left Mr. McMichael but little opportunity for study, and hence he adopted a novel way of preparing his sermons. He attached a piece of paper to his plough-stock, on which he first wrote the text from which he designed to preach, and, as thoughts occurred, would stop long enough at the end of each row to pencil them down, and then resume his ploughing. He read and studied the Scriptures and other books at night as much as he could, and has, in this way, in some degree, overcome the want of early education, and prepared himself for his work.

He has been twice married—first to Miss Emily Gaston, of Butts county, in 1832, and after her death to Miss Julia Semmes, of Newton county, in 1857. He has seven children now living.

As a preacher of the Gospel, as has already been said, he is sound and scriptural. His manner, in and out of the pulpit, is simple, easy, sincere and pleasant. As a pastor, he is always in his place when not prevented by providential causes, is wise in counsel and judicious in his administration of scriptural law bearing on any case claiming the discipline of the church.

It is a remarkable fact, that though for years past he has been in rather feeble health, he has preached on each of his birth-days for the last twenty-five years. He is preaching in the same section of the State in which he first commenced, and is now in the seventieth year of a life which stamps him as one of our best men.

J. A. McMURRY.

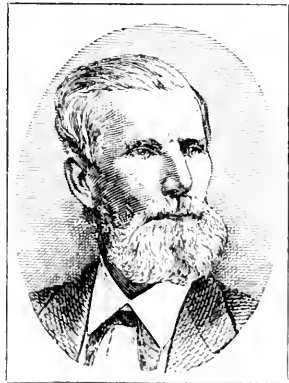


Rev. J. A. McMURRY was born in Orange county, North Carolina, October 23d, 1845. His father's name was Madison McMurry, his mother's maiden name, Margaret J. Collins. His ancestry on both sides were Presbyterians; his paternal grandfather was an elder in that church. In 1851, when he was about six years of age, his father moved to Georgia, and settled in Cassville. After attending the common schools of the town, he entered the Cherokee Baptist College, located at that place, and made some progress in the sciences. He then went to the Georgia Military Institute, at Marietta, and remained there until he enlisted in the Confederate army, in June, 1864. He was in the Third Georgia battalion of sharpshooters, Wofford's brigade, Army of Northern Virginia, until the surrender of General Lee. On his return from the army, he

lived a short time in Marietta. While here, during a protracted meeting, he was, by the power of the Holy Spirit, led to Christ. He at once connected himself with the Marietta Baptist church, and was baptized by Rev. G. W. Given. He afterwards settled in Kingston, Georgia, and united with the church at that place. The church licensed him to preach the Gospel in 1869. For two years he continued to exercise his gifts; and, giving evidence that the hand of the Lord was with him, the church, in 1871, called him to ordination. He was elected pastor of the Kingston church, and, after serving a short time, resigned to accept the work of a missionary in the bounds of the Stone Mountain Association. This latter invitation, however, after mature deliberation, he thought best to decline. He has been, and still is, a laborious worker in his Master's vineyard. In addition to the assistance which he uniformly renders other pastors in their protracted meetings, and the organization of a number of churches, he has heretofore supplied, as pastor, Oothcaloga, Cassville, Cross Roads and Rockmart churches. At present he is serving the Noonday, Kennesaw, Canton and Bartow churches. He holds important and useful positions in the Noonday Association, and is chairman of the Executive Committee of the Sunday-school Convention of the Middle Cherokee and Noonday Associations. He is held in high esteem by his churches, is an earnest, faithful pastor, and has been blessed of the Lord in adding many to the churches. He is one of the foremost preachers of his section in urging on his churches the duty of sending the Gospel to those who have it not. He is abundant in his labors, preaching twelve sermons each month. His style in the pulpit is such as will attract and interest, and his matter instructive. He is rather above the ordinary size of men, gifted with both a good mind and great physical power. In 1871 he was married to Mrs. Penelope Lumpkin.

PATRICK HUGHES MELL.

In person tall, erect, slender and with white hair and beard, alert in his movements, affable in speech and courteous in manner, Rev. PATRICK HUGHES MELL, D.D., stands in the front rank of Georgia Baptist ministers. He possesses a logical, acute and vigorous intellect, and preaches with great power and perspicuity. Perhaps, his influence in the State is exceeded by that of no other Baptist minister. He was born in Walthourville, Liberty county, Georgia, July 19th, 1814. His father was a man of property, but by an unfortunate suretyship lost all his fortune, when his son was thirteen years old, and, shortly after, died. His wife soon followed him to the grave; and thus P. H. Mell was, at the age of fourteen, left a penniless orphan. A scanty wardrobe constituted all his worldly possession; a strong determination, nevertheless, to secure a good education and recover the social position lost by poverty, filled his soul with resolution. Henceforth his aim was to educate himself and thus become prepared for the battle of life. His first engagement was to teach a primary school in a log hut, with a dirt floor, when seventeen years of age. This continued for a short time only, as he soon entered the Walthourville Academy, paying for his instruction by teaching some of the primary classes. Aided somewhat, by Hon. George W. Walthour, he soon improved his condition by connecting himself with the Academy taught by Col. Bradwell at "The Ridge," near Darien, Georgia, and



rendering compensation for his own instruction by acting as an assistant. He next entered Amherst College, Massachusetts, where he studied diligently for two years, supporting himself by teaching during vacation and a part of the term-time. This last expedient involved the necessity of carrying on his own college studies during his absence, and standing an examination at his return. When half through college, yielding to solicitations, he taught for a year in the Academy at West Springfield, Massachusetts, when he became Associate Principal of the High School at East Hartford, Connecticut, where he remained one year, returning to Georgia in 1838.

The next five or six years he taught school in lower and middle Georgia, when, partly on the recommendation of Governor George M. Troup, he was elected to the Professorship of Ancient Languages in Mercer University, and entered on his duties in February, 1842. For thirteen years he remained a Professor in the institution and was noted for the excellence of his discipline, and for his ability as a Professor. His connection with Mercer was dissolved in November, 1855. The following year, August, 1856, he was elected Professor of Ancient Languages by the trustees of the University of Georgia. When Dr. Church, President of the University, resigned in 1860, Dr. Mell was elected to the chair of Metaphysics and Ethics, which he still holds, although elected in August, 1878, Chancellor of the University and *ex-officio* President of the State College of Agriculture and the Mechanic Arts. Thus we see the penniless and ignorant boy of fourteen, fifty years afterwards, occupying one of the proudest, most honorable and most responsible positions in his State—a position which could be attained only by men of great and undoubted ability, of high and unblemished character, and of extensive learning and remarkable executive capacity. But Dr. Mell has received many other conclusive evidences of the high regard in which his character and ability are held; for he has declined the Presidency of Wake Forest College, North Carolina, of the Mississippi College, Mississippi, of Georgetown College, Kentucky, and of Cherokee College, Georgia. He has been elected pastor of the Savannah Baptist church twice, and twice has he been elected to the pastorate of the Green Street church, Augusta, and once to that of the First church, of Charleston, South Carolina, all of which calls he felt it his duty to decline. He professed conversion and was baptized in the summer of 1832, at North Newport church, Liberty county, Georgia, by Rev. Samuel Law. He began to preach at Oxford, Georgia, in the spring of the year, 1840, being afterwards ordained at Penfield, November 19th, 1842, at the request of the Greensboro church, when twenty-eight years of age. The ordaining presbytery consisted of Revs. B. M. Sanders, William H. Stokes and Otis Smith. Since that time he has preached almost unintermittingly, and has held several pastorates of remarkable length, showing his wonderful self-sustaining power and influence. After his ordination he assumed the pastoral charge of the church at Greensboro, Georgia, and retained the position for ten years. For thirty-three years he was pastor of the Bairdstown church, on the dividing line between Greene and Oglethorpe counties; for twenty-eight years was pastor of Antioch church, in Oglethorpe county; for four years he was pastor of Mars Hill church, Oconee county; and for nearly a year he was pastor of the church at Penfield. Since the pressing duties of the Chancellorship have been imposed upon him, he has resigned all pastorates, and devoted himself exclusively to the duties of his office, for which he possesses marked and peculiar qualifications.

As a preacher Dr. Mell is strong, able, argumentative and sound, doctrinally, holding his audiences spell-bound, by the clearness of his statements and the strength of his reasoning. His arguments, founded on sound premises, reach inevitable conclusions. On the grand doctrines of Christianity and especially the (so-called) "five-points" in theology, he is especially able. On the distinguishing doctrines of his denomination he is particularly strong and conclusive, always refuting those who put themselves in opposition to him. With all his power his ministrations in the pulpit are characterized by great plainness of speech and simplicity in argument, even when discussing the most abstruse subjects; but his delivery is fervid, forcible, zealous and often eloquent. But

he has not confined his efforts, at promulgating truth, to the pulpit; he is the author of several able works, quite different in character. His book on "Baptism" is small but conclusive, and covers briefly the whole subject, leaving little else to be desired, for the satisfaction of inquirers after truth. His Manuals on Corrective Church Discipline, and Parliamentary Practice, are the emanations of a mind thoroughly at home on the subjects discussed, and are exceedingly valuable; the latter has been adopted by various bodies in the United States—among others the Legislature of Georgia. He has, also, published small but able works on Slavery, on Predestination, on Calvinism, on God's Providential Government, and on the Philosophy of Prayer. His last work, as yet unfinished, which, promises to be his greatest and most useful publication, and the matured fruits of lifetime thought and study, is on Church Polity, a subject of which he may be considered the master, from a scriptural standpoint.

Among Dr. Mell's chief excellencies are his knowledge of parliamentary law, and his remarkable talents as a presiding officer; long practice, united to a mind peculiarly adapted to him almost perfect in every respect, has been recognized by his colleagues in four years, with one exception; for the last time he has been elected President in succession, from 1837 to 1841, at the Baptist Convention; and so on.

So acknowledged is his authority, that no opposition is resisted by an appeal to the Bible, which he is presiding. His calmness; his quiet appearance; his dignified bearing; for the chair in deliberation.

Considered as a scholar, his simplicity is his motto. He is a Greek. In all departments of knowledge, an argument a logician; to his friends he is a soldier. His influence is broad and comprehensive. Of those placed under him, and evoking self-respect, a particle of superiority in our State.

His social qualities render him a welcome guest. His pleasant manners, his great fund of knowledge, his company agreeable to all, his views on things and associational matters, his position at home in his comparative quietude, claim to precedence by his friends. In all respects, he is ever fair and consistent, and the logical position.

To sum up all—he is a man of high acquisition, a teacher and a scholar, a man of the qualifying grace of God, a man of the nobleness of soul which true religious faith bestows. His firmness and independence command respect and excite admiration, while his consistency of principle gains the regard of all. In the line of duty and principle he is unswerving, and in his religious convictions he is strong and unyielding. When duty calls he shuns no danger and avoids no responsibility.

During the war of Secession there was a call made by Governor Brown, of Georgia, for six month's troops. In response to that call Dr. Mell raised a company, while Professor at Athens, and was made Captain. When the regiment was formed, he was elected Colonel, and remained in actual service for six

months, his regiment being at different times stationed at Atlanta, Rome and Savannah. He possesses qualities that fit him well for a military officer, but it is not to be doubted that his comparatively feeble *physique* made a retirement from military service, and a return to more congenial duties in the Georgia State University, very agreeable to him.

He has been twice married—first to Miss Lurene H. Cooper, on the 22d of June, 1840, and, after her death, to Miss E. E. Cooper, on the 24th of December, 1861. Fifteen children have been born to him, nine by his first marriage and six by his second, of whom ten are still living. His oldest living son is P. H. Mell, Jr., a Professor in the Agricultural and Mechanical College of Alabama.

It is impossible, in a sketch as brief as this must necessarily be, to speak of the long, laborious and useful life of Rev. JESSE MERCER, D. D., so as not to leave unnoticed much that would be interesting to the reader. For a full and entertaining narrative of the life of this distinguished servant of the Redeemer, the reader is referred to his Memoirs, prepared by Rev. C. D. Mallary, from which most of what is herein submitted has been drawn.

The patriarchal head of the Mercer family was a native of Scotland, who emigrated to this country about the close of the seventeenth century. The paternal grandfather of Jesse Mercer was one of his children, and was born in Virginia, in 1713. He removed to North Carolina, and remained

in that State until about 1767, when he settled in Wilkes county, Georgia. Through most of his life he was ardently attached to the High Church, but in his old age he and his wife professed conversion and united with the Baptists, and were probably baptized by Daniel Marshall.

Silas Mercer, the father of Jesse, was born near Currituck bay, North Carolina, in 1745. His mother died when he was an infant, leaving his training to this father, who was at that time devoted to the High Church, and hence Silas Mercer was raised to cherish violent opposition to all other religious denomina-

tions, and especially to Baptists; but being a man of vigorous and discriminating mind, and thinking for himself, when he came by conversion under the influence of vital, experimental piety, he was naturally led into that course of investigation which gradually carried him beyond the circle of educational prejudice and ecclesiastical tradition, and established him in a faith and practice more in harmony with the simplicity of the Gospel. He soon began to question the validity of sprinkling as Scripture baptism, and in accordance with the rubric of the Episcopal Church, which enjoined *immersion*, except when the health of the child might seem to require a milder mode, he had two of his children dipped. The first was Jesse, the subject of this sketch, who was immersed in a barrel of water at the clergyman's house. In his progress towards more just and scriptural views, he encountered the most formidable opposition from his father, the clergyman and all his Episcopal brethren around him. They spared no pains to keep alive his prejudices against the heretical Baptists, and to prevent all intercourse with that blind and infatuated sect. At last he gained his consent to attend a Baptist meeting, and listened to a discourse from one of their ministers. His prejudices began to yield, and he was inclined to cherish more kind and charitable feelings towards the people he had so long despised. About this time he removed with his family to Georgia and settled in Wilkes county. Having at length become thoroughly convinced of the propriety of believers' baptism, he was baptized about the year 1775 by Alexander Scott, and became a member of the Kiokee church. Before he left the stream he ascended a log and exhorted the surrounding multitude. Very soon he was licensed by his church to preach, and at once commenced a career of ministerial labor and usefulness characterized by much zeal and ability. The name of Silas Mercer will ever occupy an honored place in the records of American Baptists.

Jesse Mercer, son of Silas, was born in Halifax county, North Carolina, December 16, 1769. He was the oldest of a family of eight children, consisting of five sons and three daughters. He was remarkable for the almost stainless character of his youth. In very early life there was the budding of many of those amiable and virtuous traits which so distinguished him in after life. From the testimony of those who knew him intimately, we learn that he was not only free from the more gross excesses of youth, which are often witnessed with the deepest sorrow and regret, but even the more slight deviations from uprightness and propriety. The rectitude of his private deportment was such that he was never heard or known to use a profane word or impious expression. The most important part of his youthful history was his conversion to God. His amiable character by nature, and his freedom from gross immoralities, might lead us to suppose that his transition from a state of nature to grace would be easy and with few inward pangs; but not so. He seems to have been specially impressed with the wickedness of his heart, with the conviction that his life had been "only evil continually," and with the fear that, because of the hardness of his heart, God would give him over to spend his days in hopeless despair. After long and painful inward struggles, light broke in on his soul and enabled him to believe in Christ for himself. He went on his way rejoicing. From the records of the Phillips' Mill church, it appears he made a relation of his Christian experience July 7, 1787, and was received as a candidate for baptism. He was baptized by his father, Silas Mercer, (probably on the following day) being then in his eighteenth year.

It was not long before Mr. Mercer began to show that the Lord was arousing in his bosom intense anxiety for the salvation of his fellow-men. His first effort was made in the humble log-house of his grandmother, where the people had assembled for a Sunday prayer meeting. At these regular prayer meetings he had frequent opportunities of exhortation, which he used with manifest good to others as well as improvement to himself. In January, 1788, being then nineteen years of age, he was united in marriage to Miss Sabrina Chivers, a most devotedly pious young woman, and a member of Phillips' Mills church. This union seemed to have been peculiarly suitable, and was the source, in after years, of much domestic enjoyment. A short time before the completion of his twentieth year, he was called by Phillips' Mills church to ordination, and was solemnly set apart to the work of the Gospel ministry.

Mr. Mercer was not, in the strictest sense, an educated man. At the time of his marriage his education was comparatively limited, but in his great anxiety to increase his scanty store of knowledge, he sold his little farm and moved with his wife into a little house on Fishing Creek, near a respectable school, under the charge of Rev. Mr. Springer, a Presbyterian minister of considerable learning and talent. Here he continued for two years, in the meantime filling his engagements with the Hutton's Fork (now Sardis) church, in Wilkes county. After attending the school of Mr. Springer for two years, he returned to his father's and continued another year in the study of the languages under Mr. Armor.

After all, Mr. Mercer never attained a very profound knowledge of the ancient languages, though his knowledge was sufficient to enable him to examine difficult passages. His education was by no means complete, but the literary and theological instruction he received was of inestimable value to him. It served to awaken in his bosom the needful consciousness of his own mental capabilities, and brought into wholesome and well-directed action those acute and vigorous powers which, in their full and ample development, enabled him to grapple with a master hand the most sublime and difficult subjects in the system of revealed truth.

The Sardis church (originally called Hutton's Fork), gathered by the labors of Silas Mercer, was the first church over which Jesse Mercer was called to preside as pastor. In 1817, much to the regret of the church, he resigned, to enter on another field of labor. The Phillips' Mills church, into which he was baptized, and which also owes its birth to the instrumentality of Silas Mercer, was constituted in 1785. It was in Wilkes (now Taliaferro) county, some three miles from the spot where stood the antique meeting-house in which they held their gatherings for the worship of God and the preaching of the Gospel. Shortly after the death of his father he was called to take his place in that pulpit, which he accepted and entered on the work some time in 1796. This church he served regularly for thirty-nine years. In common with all the churches he served, it was favored in 1802 with a pleasant revival. During his connection with the church he baptized into its fellowship something like two hundred and thirty persons.

The Bethesda church, constituted in 1785, was another monument of the untiring zeal and successful labor of Silas Mercer. Jesse Mercer commenced his pastoral labors in this church in 1796 and continued them until 1827. From the year 1807 till 1817 his membership was also here. This was an active, useful and prosperous church during his administration, has been the mother of several ministers, and has aided much, as it does now, in the cause of benevolence.

Still another monument to the pious labors of Silas Mercer is the church (then called Powell's Creek) in Powellton, Hancock county, Georgia. It was constituted on the first of July, 1786, with twenty-six members. On the 4th of February, 1797, Mr. Jesse Mercer assumed the pastoral charge of this interesting church, and remained its minister until the latter part of 1825. About February, 1818, he removed with his family from Greene county to Powellton, where he resided for the next seven or eight years. Under the wise and faithful training of this much beloved and venerated pastor, the Powellton church became one of the most active, efficient and benevolent bodies in the State. It was for a long time one of the important rallying points of the denomination. Here was organized in 1803 "The General Committee of the Georgia Baptists;" here was formed in 1822 *the Baptist State Convention*, and its sessions for 1823 and 1832 were held here. An efficient missionary society was also organized in this church as early as 1815.

In 1818 a commodious house of worship was erected in Eatonton, Putnam county, by the community at large, for the accommodation of several religious denominations, the Baptists among the rest. A small church being organized, Mr. Mercer, yielding to the urgent solicitations of the little band, took charge of the church in January, 1820, and continued as its pastor until the close of 1826. During his pastoral connection with it, about sixty were added by baptism and forty by letter.

Returning home from the General Convention in 1826, as he was passing through the upper part of South Carolina, his estimable and devoted wife was brought low by disease, and, on the 23d of September, was called home to her heavenly rest, at Andersonville, Pendleton district, in the fifty-fifth year of her age. For nearly forty years she had been the sharer of his joys and sorrows, and the stroke that terminated their long and happy union was to the survivor a most heavy affliction, but he calmly yielded; for the Lord, his best friend, had done it. About this time his strength began to fail, and having reached to near three-score years, he felt the importance and necessity of circumscribing his labors. After mature and prayerful reflection, he decided to take up his residence in Wilkes county, which was done about the close of the year 1826, or very early in 1827. In December, 1827, a church was constituted in the town of Washington, and Mr. Mercer became its pastor, and continued so until his death. The church grew in numbers and efficiency. In active benevolence this little band, during the lifetime of Mr. Mercer, presented an example which has not been surpassed by any church in our denomination.

After his removal to Washington, he found himself placed in circumstances in many respects suited to his declining years, but he did not sit down in slothful inactivity. Besides supplying the church at Phillips' Mills once a month, and the one at Washington the rest of the time, he continued to attend the anniversaries of the most important bodies of the denomination, and many occasional meetings in various regions, preaching, as he had been wont to do, on the way from place to place, cheering his brethren wherever he went by his sweet and heavenly deportment, and imparting to them in the pulpit, in their public deliberations, and in the social circle, the fruits of his matured wisdom.

On the 11th of December, 1827, Mr. Mercer was married to Mrs. Nancy Simons, of Wilkes county. He considered himself no less fortunate in the second than in his first marriage. She was devoted to his wishes and his comfort. Possessing a spirit of liberality, she heartily entered into all his benevolent plans for the advancement of the Redeemer's Kingdom, and was entirely willing that the avails of her large estate should be consecrated to pious purposes.

In 1833 he purchased THE CHRISTIAN INDEX, published in Philadelphia, by Dr. Brantly, and moved it to Washington, Georgia. The duties of an editor were not congenial with his tastes and feelings, and he called to his assistance Rev. W. H. Stokes, who became associated with him in the editorial department. In 1840 THE CHRISTIAN INDEX, with the press and all its appendages, was generously tendered by him to the Baptist State Convention, and at the close of the year the paper was moved to Penfield.

For a long series of years his name and influence were identified with the business of the Georgia Association. He, when a lad, was present at its organization, and not long after his connection with the church he was appointed a delegate to that body, and attended regularly its annual sessions until 1839, when he was prevented by sickness. From 1795 until the session of 1816, he generally officiated as its clerk; at the session of the last named year, he was chosen Moderator, an office to which he was uniformly elected until 1839; and he was regularly chosen Moderator of the Georgia Baptist State Convention until the session of 1841, when his feeble health and domestic afflictions rendered his attendance impossible. He watched over the interests of this body with untiring vigilance; took every possible opportunity to explain its objects and defend it against the assaults of its enemies—never allowing himself to become dampened in zeal or alienated in feeling in consequence of any difference of opinion which might exist between him and his brethren—and never shrinking from any reasonable service which might at any time be imposed upon him. He was a member *ex-officio* of the Convention's Executive Committee, the meetings of which were frequent and the business often laborious; but on all needful occasions he was found at his post.

Mr. Mercer was an able advocate and zealous patron of education, and especially of ministerial education. He took an active part in the effort of Baptists to establish a respectable literary institution at Mount Enon, in Richmond county, Georgia. He gave, also, much of his influence, and contributed liberally of his

means, to sustain a Baptist college in the District of Columbia. To Mercer University, from its beginning to the close of his life, he devoted his best energies, giving large sums of money to its endowment while he lived, and making it the principal legatee of his estate. Of the bequest thus made his will says: "This amount is to constitute, with the sum of the professorship made by the Central Association, a professorship of Sacred Biblical Literature, or Theological Learning." His devotion to the cause of missions knew no bounds. He was himself an active domestic missionary for nearly thirty years, a large portion of that time being actually spent in itinerant labor. When the great heart of the Baptists of this continent was appealed to on the subject of foreign missions, he was among the first to respond to the call, and was a liberal contributor of money and influence to the day of his death.

The personal appearance of Mr. Mercer was well calculated to arrest the attention of the beholder, and fix a lasting impression on his mind. No one that ever saw him would be likely to forget him. In height he rose somewhat above the ordinary standard; in his young days he was spare, but in his advanced years when in health, he was moderately corpulent. Time had gradually removed the greater portion of his hair, leaving at last but a few thin, straight locks on the sides and back of his head, which still retained their original dark brown color. His extreme baldness revealed to all the exact size and conformation of the citadel of his noble mind. This conformation was very remarkable. The horizontal length of his head, from his eye-brows back, was very great, while his forehead seemed to rise upward with a gently receding slope even to the very crown, exhibiting a most striking development of what phrenologists term the organs of benevolence, veneration and firmness. His eye, which was of a hazel color, and rather small, and deeply sunk, was clear and sparkling, and beamed with a sweet, mingled expression of affection and intelligence. What he appeared to be, he really was. He ever proposed to himself noble and worthy ends, and by honest, open, straight-forward means, labored for their accomplishment, disdaining all tortuous management and secret wire-pulling. Though he was meek and gentle in spirit, he was a man of uncommon firmness and of great moral courage. In matters of principle and conscience, he was immovable as a rock; upon what he deemed important and vital points, he was not afraid to proclaim his opinions, even if the whole world was to be arrayed against him.

As a preacher, he was especially distinguished for his clearness, strength, and originality, rather than oratorical display. His powers of analysis were remarkable, giving him an easy and rapid mastery over intricate and perplexing subjects; while in comparison and illustration he was hardly less distinguished. He used illustrations drawn from the common occurrences of life with great skill, giving brightness and point and power to the great truths of the Gospel of Christ. Long will he be held in honorable estimation as one that was a truly able, pious, instructive and powerful minister of the glorious Gospel of the blessed God. Ungodly men of cultivated minds listened to his sermons as to an *intellectual* treat. Religious men of all classes enjoyed them as affording a *spiritual* feast as well. In the churches to which he preached, and among the people where he labored, he was held in the highest estimation, and never was a minister more deeply rooted in the respect, confidence, and affection of his charge. Childhood and youth looked up to him with filial regard; manhood and old age were ever ready to do him honor. He had his faults and his enemies, but the former were small in comparison with his virtues; and the latter could never dislodge him from the affection and confidence of the people.

The death of his second wife, which occurred in May, 1841, was a sore affliction to him in his declining health. Of this event Mr. Mercer says, in a letter to a Christian friend: "My dear brother M., I am, this day, in quite a changed state from that which I have occupied for nearly two years. It has pleased the Lord to end the confinement under which I have been, by taking to himself my dear wife. Yes, she is gone to her long home. . . . And straightway the solitude, cares and burdens of the future pour in upon me with an almost overwhelming power." Mr. Mercer did not long survive his wife. In June following her death, he preached his last sermon to a large congregation in

Washington, and in a few days left to try the waters of Indian Springs. On his way he spent sometime under the hospitable roof of his greatly esteemed brother and friend, Absalom Janes, at Penfield. On the 4th of August he left Penfield, and journeyed on to Indian Springs. On the last Saturday in August, he attended the meeting of brother James Carter, at the Springs, and in the evening of the same day, accompanied that brother to his residence, some eight miles north of the Springs, with the intention, should his strength allow, of prosecuting his journey as far as Walton, Monroe county, for the purpose of visiting his friends and relatives in that place. This design the Lord did not however permit him to accomplish—he went to the house of brother Carter to die, where he breathed his last, on the 6th of September, 1841, without a struggle or a groan. Throwing his arms around the neck of his nephew, who was present, and drawing him close to his lips, he said, "*I have no fears.*" Never had the death of any individual before or since called forth such an expression of deep and universal grief in all the Baptist churches of Georgia. A great and a good man had fallen, and there was lamentation in Israel.

JOHN HOLMES MILNER.

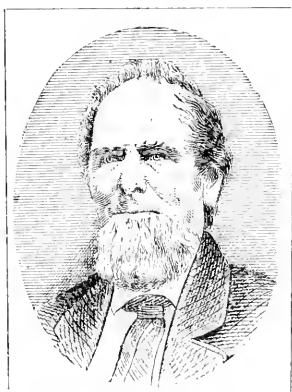
Rev. JOHN HOLMES MILNER was the son of Pitt Milner, and was born in Wilkes county, Georgia, July the 24th, 1792, and died at his home in Pike county, Georgia, March the 9th, 1857. He was converted and united with the Sardis Baptist church, in his native county, in the sixteenth year of his age, and was baptized by Rev. Jesse Mercer. He was zealous and useful in the church in his early youth, acting as clerk and chorister, being an unusually fine singer. He married, while quite young, Elizabeth D. Willis, daughter of George Willis, and sister of James Willis, late of Wilkes county, and the late Colonel Richard Willis, of Greene county. This was a happy marriage.



Mrs. Milner is one of the best of women, and still survives him, being over eighty-four years old. They raised eleven children, four sons and seven daughters, and he lived to see them all grown, married and Christians, and most of them members of churches. His youngest son, Richard Willis, was killed at Fredericksburg. The balance are still living, honored and useful. After marriage, he moved to Jones county, in 1816; thence to Monroe, in 1824; and thence to Pike, in 1835. While in Monroe, he was a member of Rocky Creek, a church about eight miles northwest of Forsyth. By this church he was licensed to preach, during a gracious and long continued revival, in 1829. In connection with the pastor, John M. Gray, and Elder Thornton Burke, then a young man, he was singularly useful. He

aided in meetings on Sabbaths, and during the week went from house to house, holding meetings for prayer, singing and exhortation; and many were brought to Jesus by his ministrations, the Holy Spirit greatly blessing his labors. Just before leaving Monroe, having moved his membership to Shiloh, he was called to ordination, John Ross, Jonathan Nichols, Joseph Chipman and John Milner being the acting presbytery. After moving to Pike, he preached to Mount Olive, Hebron, Zebulon, and perhaps other churches in Pike, and to Greenville and Mount Zion, in Meriwether, and often exchanged work with Elder Jacob King and other ministers. He loved the doctrines of grace, and few men understood them better than he. The members of his churches were devoted to him and he to them. The writer, from childhood, knew him well, having gone to school with his older children, and been reared, in part, under his ministry, and can say that he has never known a man of more sterling integrity, deeper piety, and greater energy than he. He accumulated a large property in land and negroes and gave a great deal of his surplus means to Home, Foreign and Indian missions, as well as to the poor and needy. Doubtless he gave more for these purposes than he ever received for preaching. He was peculiarly prompt to fulfil all his promises and engagements. His influence in his family and neighborhood, was almost unbounded, and his name is hallowed still by all who knew him. He preached his last sermon in Zebulon, but a few days before his death, from Matthew 5: 13, 14. He died in a few hours after he was attacked with congestion of his lungs and heart—but passed away triumphantly to the land of rest. A sermon was preached in commemoration of his life and death by Elder Jacob King. Thus has passed away a great and good man. His remains lie in the family graveyard; and upon the marble slab which covers them is the inscription (at his own request): "A sinner saved by grace."

PITT S. MILNER.



From a long line of preachers comes Rev. PITT S. MILNER, who was the son of Rev. John Milner, and born in Wilkes county, Georgia, about 1812. His father being a man anxious to have his children educated, gave this son all the advantages in his power, that is, a good English education. He was converted and joined the Baptist church, (being baptized by his father in 1835,) when about twenty-five years old, and commenced preaching some time soon after. It was his good fortune to receive the few valuable books which had been of so much service to his dear father, and he devoted himself to the study of them. Dr. Gill's Commentaries were his chosen guide in the study of the Bible. He was a good preacher, sound in doctrine and a very gifted man in prayer, and an earnest worker in Sunday-schools. He served many churches as pastor in Georgia, but in 1852 moved to Butler county, Alabama, and was very useful in that State in aiding in the constitution of churches and building up the waste places of Zion. He became pastor of several churches, which he served until a year before his death, which occurred in 1872. He was a man of sorrow, having suffered some terrible bereavements; but Jesus was his comforter, and doubtless his grace was sufficient for him.

JOHN MILNER.

As an answer to the prayers and a reward for the faithfulness of godly parents, something which wears the appearance of an entail of blessing often obtains even under this "dispensation of the Spirit." There are families, here and there, in which the Christian ministry seems to descend, almost like the Jewish priesthood, through successive generations. Nor are such families wanting, even in the religious communion which rejects the hereditary principle, not only, as is done by others, in the matter of office-bearing in the church, but also, as others should do to preserve consistency, in the matter of church membership. For three generations, at least, the Milner family belonged to that class highly-favored of the Lord. The subject of this sketch was the son of a licensed, and the father of an ordained, Baptist minister.

Rev. JOHN MILNER was born October 17th, 1775, in Oglethorpe county, Georgia. School advantages in the State at that time, were, of course, very partial, especially as regards the higher branches of learning; but he was endowed with strong native intellect, and with a spirit of diligent application which made the best use of the facilities within his reach, and acquired quite a respectable English education. In his twenty-first year, (December, 1795,) he was married to Miss Eunice Callaway, of Wilkes county, Georgia—a lady who proved a most effective helper in the Christian training of the eleven children given to them as a heritage of the Lord.

He was reared from his earliest years under salutary religious influences; and his wife, shortly after their marriage, became a devout follower of Christ. The effect of these things was seen in his upright life, and, conspicuously, in the fact that for a number of years he maintained an altar of family prayer—a duty which many church members find it in their heart to neglect. But he had not yet experienced a saving work of grace; and it was not until 1812 that spiritual awakening came upon him, and the cords that bound him to the world were snapped asunder. In that year, after an unusual depth of godly sorrow on account of sin, and the very triumph of joy in the apprehension of salvation through Christ, he was baptized by Rev. Jesse Mercer into the fellowship of Sardis church, Wilkes county, Georgia. He served his brethren first as clerk and afterwards as deacon; but there were longings which these positions could not satisfy and fill, and he received license as an exhorter. In these employments time wore away until he had reached his fiftieth year, and in 1825, about the date of his removal to Jones county, he was ordained to the ministry by Revs. Malachi Reeves, Benjamin Milner and Iveson L. Brooks. His library consisted then of the Bible and Dr. Gill's Commentary, and, with prayer for divine illumination, he devoted himself to the study of these. His supplications were heard on high, and he became a minister in no ordinary degree beloved and useful. His vigor of mind, united to a heart glowing with love to God and man, and a manner in the pulpit at once easy and pleasant, caused those who heard him once to desire to hear him often; and many who waited on his ministry heard not him only, but God speaking through him. Through sunshine and storm, over solitary, rough roads, and many times at late hours of the night, he made his way to his appointments, cheered by the high consciousness that he labored for eternity and that his labor was not in vain in the Lord.

His first ministerial work was in Jones county, Georgia; and he followed the custom of the times in preaching once a month to four different churches. This was not to be his last field, however, nor his most fruitful. He had purchased a tract of land in Pike county, including the present site of Barnesville, and settled his oldest son, Willis, there. In occasional visits to this son, he found a few scattered believers, whom he constituted into a church, still extant in that town and now flourishing and efficient, to which he gave the name of his old home church, Sardis. Chosen as its pastor, he removed, in 1827, to its vicinity, and served it, as the centre of a widening field and a growing influence, until the time of his death, January 31st, 1841. A good preacher, an excellent discip-

linarian, and a faithful pastor who never neglected the widow and the orphan, but ministered to their wants, his life was indeed a pure one. His great aim in the world was, to do his Master's will; and in his last days, which were also his best, his way, down to its very close, shone, as "the path of the just" always "shines, more and more unto the perfect day." On the Sabbath before his death he preached at Sardis church, from Acts xiii: 38, 39, and suffered a slight attack from an affection of the heart, which returned the next evening, and baffling medical skill, terminated his earthly life the ensuing Wednesday. Among his last words were: "I shall die, but I am not afraid of death." "O, my children, I have taught you the way, I have kept the faith."

"How beautiful it is for man to die
Upon the walls of Zion! to be called,
Like a watch-worn and weary sentinel,
To put his armor off, and rest—in heaven!"

ARCHIE B. MITCHELL.



This servant of the Lord was born 23d of February, 1833, in Franklin county, Georgia. His parents were pious, consistent Baptists, and all their children, nine in number, became followers of the Saviour. He was the subject of deep affliction, but the Lord raised him up and permitted him to live a life of usefulness to his country and his church. It is said of him, "he never tasted of strong drink." One incident in his life deserves special notice, as it illustrates the truth, that a word fitly spoken often produces results for good which cannot be estimated.

When the habit of setting out the decanter and all taking "refreshments" to sharpen the appetite for dinner, was a common practice in many sections, a venerable Christian once on an occasion of the kind, said: "I am much the oldest man in the room, and I ask you, my brethren, if you will not wait until I drink first?" To this all assented. "You will, then, wait a long time," said he, and that day none dared to drink. Rev. ARCHIE B. MITCHELL, then a boy, was present, and this incident made an impression on his mind that was never effaced. In his early life, at a country school near his home, he obtained an acquaintance with the elementary English studies. This created a wish to advance in knowledge. He managed to get a Latin grammar, and at home, alone, he studied it, at odd times, as best he could, until he was able to translate the simpler passages from the language with astonishing ease. His father, learning what he was doing sent him to the county academy, and there he acquired a fair knowledge of the ancient languages and some of the higher branches of mathematics. For eighteen years he was engaged, more or less, in teaching.

In September, 1856, he united with the Carnesville Baptist church, and was baptized by Elder John G. York. In January, 1867, he was ordained to the work of the ministry at Lost Creek church, Alabama, having moved to that State. Since he commenced the work of the ministry he has preached to a number of churches in eastern Alabama and western Georgia. He has been instrumental in building up feeble churches, and pointing sinners to the Lamb of God. He is an earnest and instructive preacher. He now lives in the county of Cobb, preaching to churches in his section. For three years he was clerk of the Fairburn, and is at present clerk of the recently formed Concord Association. His first marriage was to Miss Nancy Mable, in December, 1859. In 1865, she was removed by death, leaving four children. On the 24th of January, 1867, he formed his second marriage with Miss M. C. Colquitt, and by her has four children. He is in the prime of manhood, and with his industrious habits, and persevering energy, under God's blessing, may reach a high standard of usefulness.

A. L. MONCRIEF.

Rev. D. H. Moncrief and his wife, Mrs. N. A. Moncrief were, in 1831, residents of Greene county, Georgia, and there, on the 23d of March, their son, Rev. A. L. MONCRIEF, was born. He was "highly favored of the Lord," in being the child of deeply pious parents, and was early taught the vital truths of Christianity, by lip and life, by word and walk. Thus, in the fresh dawn of life, he was made the subject of religious impressions, which eventually led him to give up the pleasures of the world for the enduring happiness of following the Saviour. During a precious season of the outpouring of the Holy Spirit on the Rehoboth church, Morgan county, in the summer of 1847 or '48, he found



"peace in believing," and was baptized into that church by Rev. J. J. Loudermilk. He grew increasingly concerned from year to year in view of the "lost estate" of his fellow-men; and in 1854, Hebron church, Gwinnett county, feeling that there was work for him in the Master's vineyard, granted him license to preach. Recognizing the responsibility of the position in which this action of the church placed him, he did not sit idly down, and, with the presumption which disguises itself under a mask of humility, trust that "the Lord would put words in his mouth." On the contrary, grasping the grand truth that grace works with the worker, he laid hold, at the first opportunity, of such educational advantages as came within his reach. He matriculated in Mercer University, Penfield, and enjoyed the instruction of its faculty during the years 1854 and '55. In the autumn of the latter year, Hebron church called him to ordination, which was performed by a presbytery consisting of Revs. W. Hudgins, B. Langford, and his own father, D. H. Moncrief.

Soon after his ordination, Mr. Moncrief removed to Pike county, and was occupied, for a year, with the duties of the school-room, but preached on Sabbath when occasion served. Since that time he has had charge of churches in Pike, Taylor, Crawford and Monroe counties. It is a fact worthy of note, in these days of pastoral instability, that he has served Holly Grove church, Monroe county, from the beginning of his life as pastor, in 1857, to the present time, a period of over twenty-three consecutive years. Mount Zion church, in that county, has had his services eighteen years; another church, for the same period, with an interval of only one year; and yet another, for fifteen years. These facts are a sufficient commentary on the manner of his life as a pastor. To have ministered to churches through such long seasons, in the midst of the changes which the spirit of the times multiplies more and more on every hand, as though both preachers and peoples were "constant only in inconstancy," seems so remarkable that it can scarcely be necessary to add anything relative to his preaching talent, his zeal or his capabilities. We feel constrained, however, to say that in his case, the pulpit has lost none of the power with which it was clothed in the days of our fathers. There may be a more polished style, a more graceful delivery, a more attractive voice, in not a few ministers; but his sermons are surpassed by none in all the elements of weight and strength and unction—in the elements which bespeak the comprehensive intellect and the large heart, the one luminous with the light and the other glowing with the spirit of Holy Scripture. While he preaches from the heart to the heart, no churches are more soundly or more thoroughly indoctrinated than his, as is evinced by their steady growth in numbers and strength. He is a power, too, among "them that are without," many of whom have been converted under his ministry and baptized by him. He has been wonderfully blessed in health and has seldom failed to attend his appointments. He gives distinct and practical recognition to

the truth, that we should be "always abounding in the work of the Lord," "not because He needs our help, but because he expects our duty."

He was married, December 7th, 1856, the year after his ordination, to Miss Lizzie J. Moore, eldest daughter of Rev. D. H. Moore, of Forsyth, Georgia.

D. H. MONCRIEF.



A mother's influence, in the early life of her children, was strongly exemplified in the case of Rev. D. H. MONCRIEF, a man who, without extraordinary gifts, and educated in common old field schools, has, in his generation, been exceedingly useful as a Christian laborer. Although he was not ordained until he was forty years of age, yet, not less than two thousand persons have been baptized by him as the fruit of his ministerial activities. He was born in Oglethorpe county, December 19th, 1808. In his early youth religious impressions, which proved lasting in their effects,

were made on his mind by a devout mother's admonitions. His father, a pious deacon for many years, was a farmer by profession, living in Greene county, and thus it happened that, like many others of the early Baptist ministers of Georgia, he was brought up on a farm and tilled the soil in boyhood. In his twentieth year he made a profession of religion, was baptized by Rev. Jack Lumpkin, and united with the Shiloh church, then one of the largest churches of the Georgia Association. With true Christian zeal and with all the ardor of a new-born soul, he engaged forthwith, earnestly in his Christian duties, both public and private. So great was the confidence felt in him by his brethren, that he was ordained a deacon, afterwards licensed to preach and, in the year 1848, ordained to the Gospel ministry. He began at once to preach in season and out of season, entering on the charge of churches, and working as an Association missionary, according as God called him to labor. Though not of a robust constitution, his zeal never slackened, and, beyond all expectation, he was enabled to perform more labors than any one knowing his physical constitution would have thought possible. Several years were spent by him, serving the church at Calhoun, in north Georgia, with which exception his labors have been spent mostly in middle Georgia, the vigor of his life being devoted to missionary work in the Appalachian Association. He has served a number of churches for periods ranging from six to sixteen years.

Though a man of peace and a minister of the gospel, yet Mr. Moncrief manifested his patriotism during the war, by assisting in raising and organizing companies for the Confederate army. Amiable, timid, good-natured, yet zealous and fervent in spirit, Mr. Moncrief has made no enemies but many friends. His modesty equals his merit. He has been an earnest and zealous preacher, abundant in labors and privations, passing through many trials and much suffering, but doing all willingly for Christ's sake, and garnering many sheaves as the harvest from his toils, the full reward of which he will receive hereafter only.

At thirty years of age he was married to Miss N. A. Price, of Greene county, who, in all the circumstances of life, whether adverse or prosperous, proved his wiser wisdom and his stronger strength. To her he has been indebted for much of the success of his labors.

GEORGE R. MOOR.

Those who visit the Fairburn Association will find the subject of this sketch performing the duties of clerk in a business-like way. He will at once attract you, and make you feel, "there is a man I shall like," and you will not be mistaken.



Rev. G. R. MOOR was born in Butts county, Georgia, in May, 1818. His father was from Scotland. His mother died when he was in infancy, and his father when he was seven years of age. When nine years old, leaving his relatives, and not seeing them again for fifteen years, he commenced working to support himself. In 1836, when quite a young man, he entered as a volunteer into the war with the Seminole and Creek Indians. General Z. Taylor, witnessing his deeds of noble daring, placed him in the responsible and dangerous position of express-bearer, at a pay of \$100.00 a month. He performed his duty in this regard to the entire satisfaction of his commanding officer, as long as his services were needed. At the close of the Indian war, he settled in Tallahassee, Florida, and there married the youngest daughter of Professor John Holmes, in May, 1842. To them a lovely daughter was born, and when she had reached her fourth year she died. God used the death of this child to lead the parents to repentance. He was pleased to hear their cries, and both father and mother were converted to Jesus. Now came the great conflict between principle and filial affection, for all his inclinations led him to follow his parents, who had been zealously attached to Wesleyan Methodism, and identify himself with the denomination to which they had belonged. After the frequent prayer, "Lord, what wilt *Thou* have me to do?" and careful study of the Scriptures, he decided to unite with the Baptist church at Monticello, Florida, and was baptized into its fellowship by Rev. W. B. Cooper. Soon after he was licensed to preach, and, in 1852, at the request of New Hope church, near Monticello, he was ordained to the ministry. Anxious to fit himself the better for his work, and with the co-operation of the brethren of the Florida Association, he entered on a course of literary study, first under Professor Childers, of Leon county, Florida, and afterward at the Fletcher Institute, Thomasville, Georgia. During this course, he preached to four churches in the country with evident success. In 1855, he accepted a call to the pastorate of the Baptist church in Griffin. After serving this church with efficiency, he became pastor of the church at Greenville, Georgia; and, subsequently, of the church at Campbellton. He was called, after years of service at that point, to the Third Baptist church, Atlanta, where he labored faithfully and fruitfully for two or three years. At a later period, he accepted a call to the Second Baptist church, Conyers, and here his work was blessed of the Lord.

He taught school for fifteen years of this time, but has now retired from the school and settled down at his quiet home in Campbell county, devoting his whole time to preaching to country churches. There have been few more laborious men and more devoted ministers of the Gospel than George R. Moor.

He is now sixty-two years of age, has been actively engaged in pastoral service for twenty-eight years, and has baptized nearly one thousand persons into the fellowship of his churches. As a pastor, he has been generally successful, giving satisfaction to his churches, and always meeting a cordial reception when he visits any of them. As a preacher, he is plain and practical, sound in doctrine and practice. He has a warm Christian heart, which is ever ready to respond, according to his ability, to the wants of the poor and destitute. God has blessed him with fine health, clear, strong voice, and good mental capacities, and he is now, as he has been in the past, consecrating these gifts to the cause of Jesus.

D. H. MOORE.



Rev. D. H. MOORE, son of Joseph I. Moore, was born in Edgefield district, South Carolina, on the 5th of December, 1815. He was brought to Jones county, in this State, when only two years of age, by his parents, who, when he was twelve years of age, moved to Monroe county, being among the pioneers who settled the eastern portion of the county. It was here that the boy grew to manhood, and began to map out for himself his future destiny. For several years he occupied his time as an overseer on some of the larger and more prosperous farms of that section.

In 1838 he undertook to superintend a farm for Mrs. Susan Jarrett, a widowed daughter of Edward Callaway, a well-known and influential citizen of Monroe county, and a brother of Rev. Joshua Callaway. On the 22d of November of that year he was married to Mrs. Jarrett, who was a strong Baptist, and whose first husband was also a Baptist. After his marriage, he began to think that he had now taken the place and home of a Christian man, that his wife was a Christian, and that, spiritually, he was "a stranger in a strange land." Then the conviction came home to him that he had assumed to become a father to three fatherless little boys (for Mr. Jarrett had left three children). He remembered, too, that he had learned from the Sacred Book that we should "train up a child in the way he should go," and, also, that our children should be brought up "in the nurture and admonition of the Lord." These reflections brought to him a realization of his utter dependence and unworthiness. They awoke his first convictions of extreme sinfulness; and these became more and more pungent until he was driven for relief to the "fountain filled with blood." In November, 1842, he was baptized, by Rev. Mr. Kendrick, into the fellowship of Holly Grove church, in Monroe county. He soon began to feel impressed with the duty of telling others "what a dear Saviour he had found."

His church, recognizing, as they thought, his call to the ministry, gave him license to preach. He began this work, under the watch-care of Rev. W. J. Stephens, of the Flint River Association, with no little trepidation and distrust of himself. He soon received an invitation to preach at Little Jug Methodist church, in Jones county, but he had not filled many appointments here until the doors were closed against him on account of his strong Baptist doctrine. He was then solicited by a Primitive Baptist sister to preach at her house; but his sermons contained too much of the missionary spirit, and this sister was threatened by her church with dealing if she should continue to allow a missionary Baptist to preach in her house. He was now forced to hold his meetings under a rudely-constructed arbor. During a week's meeting, held under this arbor, the Spirit of God accompanied the Word, and seventeen converts were baptized into Mt. Zion church, of Monroe county, which had extended an arm over that territory for this purpose. Two also joined by letter. During this meeting, the preachers engaged in it were serenaded at night by drunken bands, with their fife and drum, bugles, cow-horns, tin-pans, fiddles, shot-guns, etc. Sometimes the firing of guns under the house in which they were staying was frightful; but notwithstanding the threats of shaving the tails of the preachers' horses, and riding the preachers on a rail, etc., the work went on. The brethren who had joined during the revival constituted themselves into a church, and called the young preacher to the pastorate. This necessitated his ordination; and hence a presbytery, consisting of Revs. Davis Smith, Caswell Purifoy, and W. J. Stephens, was called to set him apart for the great work of the Gospel ministry. He thus entered fully on labor for his Master, and has ever since been constantly engaged in its arduous labors.

During the time he has served, among other churches, Holly Grove and Mt.

Zion in Monroe, Mt. Zion in Pike, Barnesville, Knoxville, Oak Grove, Bethel-Shiloh, Antioch, Hephzibah, etc. He was at one time evangelist and colporter for the Flint River Association, and was also employed as a missionary by the Georgia State Mission Board.

He and his aged and afflicted companion now live with their son, Dr. K. P. Moore, at Forsyth, Georgia, awaiting the call of the Master from "labor to refreshment" in the glorious Kingdom of everlasting bliss,

WILLIAM J. MORCOCK.

WILLIAM J. MORCOCK, was a native of South Carolina. He was born in Beaufort district, January 13th, 1830. His mother, a woman of culture and deep toned piety, instructed him, very early in life, in the knowledge of the Scriptures. She impressed him with his responsibilities and duties to God as his maker, and faithfully and earnestly unfolded to him the love of Jesus for sinners. These truths, so faithfully and affectionately taught him by one so dear to him, he treasured in his heart. Feeling that he loved the Saviour and desiring to separate himself from the world, and follow Christ, when but thirteen years old, he was received into the Beaufort church and was baptized by Dr. Richard Fuller, then its pastor. After passing through the usual course of preparatory studies at the schools near him, he entered Brown University, Rhode Island, and graduated with distinction in 1851. Then, feeling he was called of God to the Gospel ministry, he entered the Theological Seminary at Princeton, New Jersey and finished his course of study there in 1856. He was a ripe scholar and an affable gentleman. While at the Seminary, and in his travels doing missionary work, he was a constant contributor to the *Southern Baptist*, Charleston, then under the editorial care of J. P. Tustin. His articles were always read with interest and profit. He was at one time, in 1868, and part of 1870, Professor of the French language, in Monroe Female College, having removed to the vicinity of Forsyth in 1867.



As a preacher, Mr. Morcock ranked high. His preaching was not in enticing words of man's wisdom, but full of the simplicity of the Gospel, showing that his object was not to receive the empty praises of men, but to do good to the people and glorify the name of his Saviour. He served several churches in the low country of South Carolina, for seven years before his removal to Georgia. During the war he was voluntary missionary to the soldiers on the coast of his native State. After his coming into Georgia he served churches in the counties of Monroe, Jasper, Butts and Upson. He was punctual to fill his appointments, and would start when necessary before the dawn of day, and ride for fifteen miles on horseback. He once rode over a bridge that was, after heavy rain, covered four feet under water, and the next man who made the attempt was drowned. As a pastor he was held in high esteem by his churches. The sound doctrines proclaimed by him from the pulpit, his earnest appeals to sinners, his warm, unaffected manners in his social intercourse, his uniform and exemplary piety, commended him to all his people. In the discharge of his pastoral duties, he was prudent and candid. He was an advocate in his churches and everywhere he went, of missions, education, and of all our organizations formed to give the Gospel to the nations and afford opportunities of culture to the rising ministry. His prime object, manifest in his efforts from the pulpit, and his pastoral intercourse with the people, was not to be great but to be *useful*.

He was pre-eminently a good man. What he was in public, he was in the home circle. He was beloved as a faithful, true husband, and a kind and considerate father. He tried to do his duty faithfully, to live a life of prayer, and to work for Jesus, leaving results in the hands of God. His strict integrity, his fidelity and sincerity in all his deportment, and his fervent piety, commanded universal confidence. The partner of his bosom, the sharer of his joys and his sorrows, says of him: "During his last short illness, his constant theme, and the source of his comfort, was the hope of a better land—the higher, happier, holier life promised to the followers of Christ. The promises that he had rested upon in the buoyancy of life, did not disappoint him when the time of affliction and the hour of departure came. As the light of life was gradually disappearing, his hope became brighter and more assuring. He died as he had lived, a faithful, trusting Christian."

Rev. W. J. Morcock passed away, after long and painful suffering, June 5th, 1879.

E. S. MORRIS.



Rev. E. S. MORRIS is a South Carolinian. His parents lived in Edgefield district, where he was born in the year 1818. His father, Rev. Joseph Morris, was a Baptist minister for over twenty years, preaching to churches in the Edgefield Association. Nearly all the relatives of his father and mother were Baptists. He had a very limited education. His pecuniary condition, as well as that of his father, made it necessary for him to labor, and this precluded attendance on school. From a youth he was noted for his morality; was free from habits of intemperance,

and never played a game of cards.

When about thirteen years of age, he professed conversion, but did not unite with any church until in his fifteenth year, when he was baptized into the fellowship of Dog Creek church, by Rev. William Watkins. In 1843 he was ordained a deacon of the Lebanon church, and in 1858 was ordained to the work of the ministry at the special request of Town Creek church, Edgefield, Revs. A. P. Morris, James Woodward and W. B. Johnson officiating. He served the Town Creek church a number of years, having been instrumental in its constitution. In 1866 he moved to Georgia, and aided in the organization of Mount Lebanon and Mount Zion churches, and has been preaching to these churches since their constitution until now, together with other churches within the bounds of the Hephzibah Association, in Georgia. He was married in 1839 to Miss Caroline H. Hardy, of Edgefield district, South Carolina. Thirteen children—one son and twelve daughters, nine of whom are now living—have been the fruit of this marriage.

He is a quiet man, unobtrusive to the last degree, but a watchful observer of men and things, and self-reliant, or, rather, reliant on the truth as it has commended itself to him. It is in the prayer-meeting and in the pulpit, among his own people, that he shakes himself loose from the fetters of reserve, and his heart speaks out its faith, and zeal, and love. There he is simple, faithful, earnest, and consequently acceptable and useful.

T. H. MURPHY.



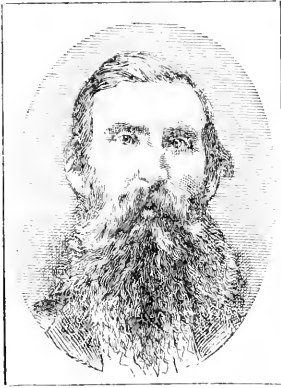
Rev. T. H. MURPHY was born in Wilkes county, Georgia, April 10th, 1808. His father, William Murphy, married Elizabeth Hamilton, both of Wilkes county. He was educated by Rev. T. B. Slade, at Clinton, Georgia, and, adopting the law for his profession, prepared himself for its practice. But before entering on it, he formed the acquaintance of Miss Mary W. Render, to whom he was married, September, 1833. In the latter part of that year he moved to Harris county, in the western part of the State, and settled on a farm. He was elected to the State Senate in 1837, without opposition, and re-elected in 1838; but being brought into the kingdom of God's grace that year, he united with the Beach Spring church, and retired from political life at the end of the session of 1838. He was ordained as a deacon in 1839, licensed to preach in 1840, and ordained to the full work of the ministry in 1843, by a presbytery consisting of George Grandberry, John W. Cooper and James Whitten. When first licensed, in 1840, he began to preach, and, until 1876, when age and infirm health made it necessary for him to retire from the regular work of the ministry, he gave his whole time and attention to ministerial labor. During that period he served twenty-four churches as pastor, baptizing, as the result of his labors, nearly one thousand persons. For a time he acted as clerk of the Columbus Association, and was the first Moderator of the Friendship Association. When the question of receiving members into Baptist churches on Campbellite and Pedobaptist immersion was discussed, at a meeting of the Western Association in 1856, he read an essay showing why Baptist churches cannot recognize such immersion as valid baptism. The essay was adopted and ordered to be printed in the Minutes by a large majority, though opposed by some brethren of commanding talent. In his views of Baptist polity he is most strict, and in his doctrinal opinions he is thoroughly denominational. Never has his character been assailed in regard either to faith or practice.

An incident illustrating his decision of character may not be amiss. When pastor of Beulah church, Stewart county, in 1860, the church desired him to baptize a candidate, on Sabbath, just previous to the morning services. Repairing to the water's edge, where he anticipated meeting the deacons with a change of apparel, he found neither. There was present a very neat and well-dressed Baptist negro man, whose clothes Mr. Murphy borrowed and performed the ceremony in them. Afterwards he resumed his own garments, hastened to the church, and preached his morning sermon.

Another incident, characteristic of a distinguished Georgian, will be found interesting. In the early part of his married life, Mr. Murphy had occasion to obtain legal advice from Judge Marshall J. Wellborn, of Columbus, for which he paid the sum of seventy-five dollars. Time wore on, and in 1873, after a lapse of thirty years, when Judge Wellborn had become a member of the church and a most zealous Baptist minister, greatly beloved and most highly esteemed, he returned the seventy-five dollars to Mr. Murphy, saying; "Take it, brother. It once passed from your hands to mine, for services easily rendered. Having enjoyed the interest for many years, I thank God for the power and the will now to return you the principal."

After nearly forty years of active, laborious and faithful ministerial life, Mr. Murphy is, by age and rheumatism, incapacitated for further service in the cause he loves so well; but his heart is still warm and his zeal ardent, and his interest in the cause of Christ and his desire for the success of Baptist principles are as strong as ever. Of eight children, two sons died at a tender age and six daughters grew to womanhood. On the 5th of August, 1875, his wife died; and, well stricken in years, he awaits the summons, "Come up higher."

JOSEPH SAMUEL MURROW.



When Providence has a special work for a man, he is fitted for that work. Judged by this rule, Providence undoubtedly designed Rev. JOSEPH SAMUEL MURROW for a missionary among the Indians of the far West, so admirably adapted to the position has he proved himself to be. Born June 7th, 1835, near Louisville, Jefferson county, Georgia, his parents were John and Mary Amelia Murrow, the former a native of South Carolina, and the son of William Murrow, one of Marion's men in the Revolutionary war. John Murrow lived to the age of eighty, and, for fifty years, was a preacher of the Gospel, leading a life of usefulness before God and man, and developing traits of morality and strict integrity which characterized his whole life, and left a strong impress upon his children. "Tell them," said he, on his death-bed, "that I leave them no inheri-

tance save the odor of a life free from some of the vices of the world. I have never sworn an oath. I never drank intoxicating spirits, nor used tobacco. I never violated my own or another's chastity in all my life." The maiden name of Mary Amelia Murrow was Badger. Born and raised in Charleston, and inheriting considerable property, she was intelligent and refined. Her strong yet sweet character was deeply engraved on all her children, and both husband and children acknowledged her grace and worth, and delighted to do her reverence.

Joseph Samuel was the youngest child, and the pet of his mother, who taught him from infancy the principles of the Bible, morning and evening finding him at his mother's knee saying his prayers. He attended the old-field school two miles from Whitesville, in Effingham county, and, when fifteen years old, was sent to the Springfield Academy, a celebrated school of those days, taught by Mr. Henry R. Hawley. Quite a number of boys from the best and wealthiest families in Savannah attended this school and boarded with Mr. Hawley. Joseph Murrow was employed by him as monitor over his boarders, a responsible and trying position, for which service he received his own board gratis. He united with the Green Fork church in 1854, when nineteen years of age, and the following year was licensed to preach the Gospel. He entered Mercer University as a Sophomore, half-advanced, in January, 1856, pursued his studies diligently and stood well in his class. Upon the recommendation of Rev. Joseph Walker, then Secretary of the Domestic and Indian Mission Board of the Southern Baptist Convention, he was, in 1857, appointed by the Rehoboth Association as a missionary to the Indians in the West. The Association met that year at Macon, Georgia, and he was ordained, in a series of very solemn exercises, by a large presbytery, including Adiel Sherwood, J. H. Campbell, Russell Holman, Jacob King, Hiram Powell, B. F. Tharp, S. Landrum, and H. C. Hornady. Without delay he proceeded to his field of labor, stopping only for two weeks in Mississippi to be united in matrimony to Miss Mannie Elizabeth Tatom. After a very tedious journey they arrived, on the 13th of November, 1857, at North Fork Town, Indian Territory, the residence of Rev. H. F. Buckner, a missionary of the Domestic and Indian Mission Board, now called the Home Mission Board. It so happened that Mr. Buckner was absent in Kentucky at the time, and our young missionary, then twenty-two years of age, was left entirely to his own resources. However, he proved equal to the occasion, and well adapted to the work assigned him; for he entered earnestly and heartily on his work, travelling, preaching and baptizing as occasion demanded. His labors were richly blessed, and he soon became very popular. Eight months had barely rolled around,

however, before his beloved companion was stricken down with fever, caused by the malaria of the country, and, after lingering two more months, she died. She was a very lovely woman, peculiarly fitted for mission service. Attacked himself now by chills and fever of long continuance, Mr. Murrow labored under disheartening circumstances, to which most men would have succumbed; but with him the effect was entirely different. Feeling that *his work* was all he had to live for, and utterly reckless as to personal consequences, he mounted his pony and set forth regardless of chills and fever, remitting no part of his work. In summer heat and winter cold, he rode far and near, preaching the Gospel, out on the frontier of the Creek Nation, near by, among all the towns and villages that would receive his ministry. Sometimes the Indians would refuse to hear him; at other times they would listen, but afterwards cleansing water would be sprinkled all over the house and yard which had witnessed his ministrations.

Thus did he triumph over affliction and conquer disease by zeal and personal consecration. He baptized over two hundred persons among the Creeks, constituted several churches, and did much other faithful work during those days of zealous, sorrowful labor.

In 1859 he married Miss Clara Burns, daughter of Rev. Willis Burns, a Southern Baptist Missionary to the Choctaws. This excellent lady and valuable missionary lived nine years as his wife, when she too died. Of four children, two survived her, and one only, *Cyree*, now lives, bidding fair to become a worthy successor to her devoted mother in the Indian mission work.

Mr. Murrow constituted the first church in the Seminole Nation, in February, 1861. When the war broke out he was elected by the Seminole Council as their choice for Agent under the Confederate government; was appointed accordingly, and served as such during the entire war. The Indian Territory became the fighting ground of the guerillas on both sides—*Kansas Jayhawkers* on one side, and *Texas Bushwhackers* on the other—and the country was devastated. By dividing, part going with the North and part with the South, the Indians aided in this destruction. All of them left their homes and became refugees. But, in the midst of all this fearful anarchy, Mr. Murrow remained at his post, faithful to all his duties. He was appointed Subsistence Commissary of the Confederate government, to supply the destitute Indian families with food, several thousands of whom encamped in the woods on the banks of the Red River, and were thus on his hands. The daily issue of rations of beef, flour, salt, meal, etc, for three thousand or four thousand Indian women and children was under his sole management, and through his hands passed hundreds of thousands of dollars, without the slightest hint, in any quarter, of defalcation. All during those sad years of war, Mr. Murrow continued his missionary labor unintermittingly. Whenever the "camp" was changed, a bush-arbor for Christian worship was always constructed first. He baptized during the war over two hundred Seminoles and Creeks, and, when the war closed, the little Seminole church, which numbered thirty when the Nation first fled for safety, went back to its own territory with more than 150 members. One of the last acts performed by Mr. Murrow when, at the close of the war he sent the church back to its own Nation and turned his face towards Texas for a year's sojourn, was to ordain John Jumper and James Factor—the former Chief and the latter Interpreter, of the Seminoles—both of whom have since been good and faithful religious leaders. Among that nation there are now several hundred Baptists, and several Baptist churches, all the fruits of Rev. John Jumper's labors and teachings.

In 1867 Mr. Murrow settled at A-to-ka, in the Choctaw Nation, and began the work of reorganization. He found the Choctaw churches greatly scattered and demoralized, without pastors and without organization. With great organizing capacity he combined industry and popularity, and possessed, also, the unbounded confidence of the Indians. Yet it required four years of hard labor to approximate success. At the end of that time, in 1872, he issued a call for the churches of the Choctaw and Chickasaw Nations to meet at A-to-ka for the purpose of organizing an Association. Sixteen churches responded. The Association was organized systematically—a Constitution, Articles of Faith and of Decorum and Rules of Order were adopted. The Association now contains

twenty-six churches, with more than one thousand members; and at their annual meetings delegates regularly appointed are sent up with letters, and money for missions, minutes, etc. The Sunday-school work has become a leading feature in the Association, and nearly all the churches report Sunday-schools.

It may not be amiss, in conclusion, to summarize the labors of the earnest, devoted, amiable and self-sacrificing missionary from Georgia. He has, during his missionary labors of twenty-three years, baptized more than eight hundred persons, most of whom were Indians. He has constituted and aided in constituting seventeen churches; has ordained and aided in ordaining fourteen preachers; has organized Sunday-schools all over his field. Not to speak of the great moral power exerted by him and his work, these are great achievements. It may be added that the mission among the Choctaws is now largely self-sustaining. But, under God, to whom the glory should be ascribed, the credit of this work as His instrument, is really due to the Rehoboth Association, of Georgia, which has unflinchingly sustained Mr. Murrow in all these years.

J. M. MUSE.



Rev. J. M. MUSE was born in Wilkes county, Georgia, October 16th, 1818. His parents died during his infancy, and he was reared by his grandmother, Elizabeth, and his step-grandfather, Daniel Stalker. Little interest being manifested on the subject of education in his early life, he was largely deprived of its advantages; going to school only a few years, and only from one to three months each year. As he grew toward manhood, however, his thirst for knowledge increased, and he became a great reader. From his youth, the Bible has been his most frequent companion in hours of study, and now he is willing to endorse other religious works just so far as they are in accordance with it, and no farther. In his boyhood his mind was profoundly impressed on the subject of religion during a prayer offered up in Scotch brogue by his grandfather, one night when his grandmother was absent from home. There were but those two present, and yet, as usual, they knelt at the family altar. The old man after praying for his companion and himself, prayed for the stripling, simply, fervently, asking that he might be kept from the temptations of youth, made a true follower of Christ, and put into the ministry of reconciliation.

At the age of nineteen he was baptized by Rev. P. Matthews, at Friendship church, Wilkes county. He removed, in 1852, to Carroll county, joined the church at Carrollton, and was a constituent member of Bethel church at its organization. In 1855 he was made a deacon and was licensed to preach. He was ordained, January 1858, by Revs. J. Reeves, T. Burke and J. Riggs, and took charge of Macedonia church, which he served continuously for twenty years, except one year spent in the army as missionary of the Tallapoosa Association. He has served other churches in Carroll and adjacent counties, with great success, baptizing as many as 165 persons in one church, as in the army he baptized over 200 soldiers. For five years he has been constrained, by feeble health, to restrict his labors, and is pastor at present only of Ephesus church, Douglas county. He was elected Moderator of Tallapoosa Association in 1865, and filled the chair for nine years, and, on the constitution of Carrollton Association, in 1874, held the same position in it for two years. During all this time there was but a single appeal from his decision, and in that case he was overwhelmingly sustained by the body.

He has been twice married, first, to Miss Martha E. Howard, and afterward

to Miss Cynthia J. Turner, both of Wilkes county, and has eleven living children. He is, strictly speaking, a doctrinal preacher, recognizing God as the author of all good, this good as wrought according to His own eternal purpose, and this purpose as displayed in keeping His chosen ones, by His power, through faith, unto salvation. He is widely known as a Landmark Baptist, and endeavors to practice what he preaches.

THOMAS MUSE.

Rev. THOMAS MUSE was born in Middlesex county, Virginia, January 6th, 1810. His grandparents were English emigrants. Neither his father, Elliott Muse, nor his mother, Elizabeth T. Corbun, ever made a public profession of religion, though the latter was deemed a pious woman, and labored to rear her children in the fear of God. His grandfather, Richard Corbun, was, at the opening of the Revolutionary war, an English Major, and was kept under guard by the Americans during the entire struggle for independence. He was very wealthy, and had settled in Virginia at an early date.



At the age of seventeen, he became engaged in mercantile pursuits, in Virginia, which occupation he pursued for fourteen years. In 1832, September 14th, he was baptized by Rev. George Northam, and immediately began to give evidence of regeneration by exhorting those around him to repentance and faith. Four years afterwards Mr. Muse moved to Georgia, and found an inviting field of labor in Blakely, Early county, where he continued to pursue the mercantile business. Although recognized simply as an exhorter, with no church nearer than ten miles, he labored zealously in the face of much opposition. Soon many were converted and a church was organized. By this church Mr. Muse was licensed, May 7th, 1837, and called to ordination in December, 1840, Edmund Tolbert, James Mathews, Jonathan Davis, John Rush and James Lunsford constituting the presbytery. The membership of the church had increased to two hundred when he went, subsequently, to reside at Cuthbert, Georgia, and assumed other pastoral relations. In his new field the same success attended his labors, and he soon saw the membership of the Cuthbert church attain three hundred.

As a pastor and minister, Mr. Muse is laborious beyond measure. Far beyond what is granted to most pastors has he succeeded in winning souls to Christ, having, with his own hands, baptized at least three thousand converts. As might be expected, he has ever been greatly beloved by his churches, and his pastorates have, in length, varied from four to twenty years.

When it was determined to establish the Baptist Female College of Southwest Georgia, Mr. Muse was appointed agent for the purpose of collecting funds, and soon fifteen thousand dollars were secured, two thousand of which were contributed by Mr. Muse himself. He was made a trustee of this institution, and in a short time became president of the board, which position he still sustains. During the year 1861 he was elected Moderator of the Bethel Baptist Association, in southwest Georgia, and has been annually re-elected to the present time. The Bethel is one of the largest and most important of the Baptist Associations of Georgia, and for a period of forty years Mr. Muse has been actively engaged

in all its interests, during which time he has been absent from its sessions but once only, and then from a providential cause.

On the 19th of December, 1840, Mr. Muse was married to Mrs. J. H. Jenkins, of Cuthbert, from whom he was called upon to part May 11th, 1876. She was a most estimable lady, and he attributes his success as a minister largely to her co-operation. His present wife was Mrs. S. E. Ellington.

H. NEESON.



Rev. H. NEESON, was a native of Ireland and the son of a distinguished physician. When a youth he chose the profession of his father, and attended for three years, the lectures of the Royal School of Surgery at Dublin. Before completing the five years' course required by the laws of that institution, he came to this country. Here he resumed his studies and graduated in medicine.

Dr. Neeson was by birth and training an Episcopalian, and for a number of years held membership in the Established Church. But after his emigration to America, while attending a Baptist meeting, he was brought to see the necessity of the new birth and to realize that as an unregenerate man he was still "in the gall of bitterness and in the bond of iniquity." Renouncing the hopes based on an outward "sacramental" form, ministered by human hands, he sought earnestly the great inward spiritual change wrought by the power of God. Pardon and peace came to him, through the quickening energy of the Holy Ghost. The study of the Scriptures profoundly impressed him with the correctness of Baptist principles and practices. He, therefore, forsook the Church of his fathers and cast in his lot with our people. In course of time he awoke to the conviction that it was his duty to preach the Gospel to his fellow-creatures, and his bosom glowed with ardent desire to see all men coming to "the fountain for sin and uncleanness." He was ordained to the ministry, and for several years preached regularly.

He had an extensive acquaintance with Baptists throughout our State, and was beloved by all who knew him; especially by the citizens of Washington, Wilkes county, where he lived for many years, and where he died. His piety was of that vital, earnest, deep type, which in these days of religious formalism is rarely cultivated. The exposure of the false trust, built on no other foundation than the efficacy of external observances, which had long kept him in carnal security, never allowed him to forget that true religion is "the life of God in the soul of man." The nature of genuine Christian experience was always the more vividly before his mind, because he had worn the fetters of the spurious. Hence, he gave unmistakable evidence that he was controlled by the vital principles of godliness, in all the relations of life, as husband, father, citizen and church-member. And yet he never obtruded his religion on the notice of others. Indeed, his native reserve and his characteristic self-distrust caused him to shrink unduly from posts of public observation and of responsible action. But in the sphere which his modesty permitted him to enter, he thought and prayed and lived for Christ.

The later years of this good man were clouded by adversity; he was not exempt from the affliction which is the heritage of human depravity and the discipline of Christian excellence. But during all this period of perplexity and trouble he was patient, and his trust in God remained unshaken. A fitting close to his life of faith and of resignation were the last few days of his sojourn in the flesh. Through the whole of his protracted and painful illness, he spoke

frequently of the hope which is "as an anchor of the soul both sure and steadfast," and seemed anxious to exchange his "home in the body" for his better "home with the Lord." He felt that his work was finished and longed for "the rest that remains to the people of God." Only one regret escaped his lips through all his sickness, and *that* was, his inability to be with the brethren in their hours of public worship. And at last, on a cloudless April Sunday, God summoned him to a place among the worshippers

"Where congregations ne'er break up,
And Sabbaths have no end."

PETER NORTHEN.

Though not a minister of the Gospel, the prominent official positions which PETER NORTHEN held in the Baptist denomination in Georgia, as well as the high esteem secured to him by his marked integrity and piety, entitle him to at least a brief notice in this volume. He was of Scotch descent, and came from an ancestry noted for strength of character and great industry. He was the son of William and Margaret Northen, and was born in North Carolina, April 7th, 1794. When he was quite young, his father removed to Georgia, settling first near Powellton, and afterwards in Jones county, where he very soon died, leaving his family but little of this world's goods. The educational advantages of the son were limited, but being fond of books, by diligent application and constant study he greatly added to his stock of knowledge, and trained and disciplined his naturally vigorous mind.



He married Miss Louisa Davis, of Jones county, January 16th, 1817. In 1821, he and his wife united with the Flat Shoals church, and were baptized by Rev. Mr. Talbot. It was not long before he was ordained to the office of deacon in that church. He represented Jones county in several sessions of the Legislature, and for a time engaged warmly in politics; but finding that such a career materially interfered with his Christian life, he withdrew from it. In 1840, he left Jones county, took charge of the Steward's Hall, at Mercer Institute, and had supervision of the manual labor department then connected with the Institute. This position he held as long as that feature in the Institute was continued. On its abolition, he returned to farming. For many years he was treasurer of the Georgia Baptist Convention, and discharged his responsible duties to the full satisfaction of his brethren.

He had born to him seven daughters and four sons. As a father, he was devoted to his children, and ever ready to make any reasonable sacrifice for their comfort and happiness; and yet no one was more positive in forbidding improper indulgences, none more strict in requiring perfect obedience. On the one hand he was positive without being rash, and strict without being severe, and on the other considerate and kind without being over-indulgent.

His early necessities taught him to be self-reliant and his successes encouraged him to increased effort. This, together with his strong common sense and good judgment, made him a thoroughly practical man.

In person, he was stout, with dark brown eyes, gentle in expression, but giving unmistakable evidence of strong purpose. His temperament was rather nervous, but not too impulsive; his manner commanding, but his bearing gentle and kind.

Peter Northen was a quiet man, and did not often speak of what he had done. He did not let his left hand know what his right hand did; and hence, with

regard to his work for the cause of Christ, in the way of pecuniary contributions, we can say only that he was liberal even beyond his means, and that the interests of the church and the interests of humanity never suffered from his indifference. He was a pronounced Baptist. A warm supporter of Mercer University, he gave much of his time and much of his means to its support. Nothing about him was narrow or selfish; but he always felt a deep interest in matters of public concern. He was generous without ostentation, a friend without hypocrisy, and a Christian without cant.

In the fall of 1862, in his sixty-ninth year, he raised a company of infantry, entered the Confederate service as its captain, and remained with it on the coast of Georgia during the winter. He died at his home in Greene county, Georgia, January 23d, 1863, after a short but very painful illness. "In life, he exhibited all the graces of the Christian; in death, his spirit returned to God who gave it."

WILLIAM H. NORTON.



Rev. WILLIAM H. NORTON was reared in Lee county, Georgia. The writer of this sketch remembers him as, when quite a youth, a member of the first Sunday-school organized at Thundering Spring church. He then manifested a deep interest in the study of the Scriptures, and his lessons were always carefully prepared. This hiding of the Word of God as a treasure in his heart took effect in the year 1864, when he was baptized by Rev. E. W. Warren, and received into the First Baptist church, Macon. It was thus seen that the true learner becomes a believer. It was also to be seen that the true believer becomes a teacher; for he was licensed to preach by Thundering Spring church in 1866, and in 1873, at the request of that church, Revs. J. Shackelford, T. J. Adams and C. M. Irwin ordained him to the work of the ministry. From 1865 to 1874 he was prosecuting a thorough course of literary and theological education, and most of his time was devoted to study. His vacations, however, were given to preaching, wherever an opportunity was afforded, with Jonathan Davis, T. J. Pilcher, J. R. Young, and other ministers. After passing through Mercer University, where he took the degree of A. B. in 1871, he spent parts of three years at the Southern Baptist Theological Seminary. Since his return from the Seminary, he has been actively engaged in ministerial labor in Clay, Early, Stewart and Randolph counties, Georgia, and Barbour county, Alabama. He has served eight churches, manifesting commendable zeal and enjoying the full confidence of his charges. The presence of the Lord with him has been shown by evident tokens; for sinners have been converted, believers established in the faith, and destitute neighborhoods blessed with the organization of new churches. His present important field of labor is Blakely, Early county, and two other churches in its vicinity. He is a young man of promise, by reason alike of culture and of piety; and in the good work for Christ and His Church which, with the divine blessing, he must do, it will be seen that the true teacher becomes an upbuilder of "the living temple" among men.

GUSTAVUS ALONZO NUNNALLY.

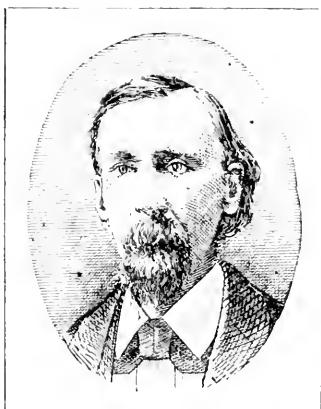
One of the most brilliant of the young Baptist ministers of Georgia, is Rev. GUSTAVUS ALONZO NUNNALLY, the able and efficient pastor of the church at Rome. He is a man of wonderful energy and mental activity, and his strong physical constitution and vigorous mind, united to a most fertile imagination and ambitious spirit, have not only enabled him to achieve more than men ordinarily do, but would have bestowed success on him in almost any vocation.

His parents, William Branch Nunnally and Mary Hall (Talbot) Nunnally, were originally Virginians, and were among the first settlers in Walton county, Georgia. His mother enjoyed all the advantages of education to be had in those days, while the father was a man of limited culture, though of strong mind. They both gave great attention to the education of their children, and, as far as ability extended, provided them with good facilities for mental development.

Gustavus Alonzo, born March 24th, 1841, was the youngest son, and enjoyed superior advantages and every needed appliance for intellectual discipline. He was quite precocious, and in early life displayed talents and genius which excited the admiration and encouraged the hopes of his friends. At the age of fourteen he entered the Freshman class in the State University, at Athens, and graduated with the second honor at eighteen, the subject also of a public announcement that he was the youngest student who had ever completed the University curriculum. It is said that at eleven years of age he had mastered the entire mathematical course of the State University, with the exception of Calculus. In college he easily led all his classes, and, doubtless, would have secured the first honor had not failing health forced him to retire from college during two months of the Senior year, for recuperation. While in the Junior class, at the college, a sad providence befell Mr. Nunnally: his father was stricken with congestion of the brain and expired in a few minutes. This painful bereavement produced a notable effect, for, except the loss of one infant, it was the first death in a family of forty, including grandchildren. Though both parents were recognized as devoted Christians who sought earnestly to bring up their children in the nurture and admonition of the Lord, leading them, morning and evening, to the throne of grace, yet the elder ones only had professed conversion. It seems that what had not been achieved by the authority and example of a living Christian father, God saw fit to accomplish by the memory of a departed saint's virtues, for, within a few months, all the remaining children, save one, were brought to Jesus and consecrated to his service by a vow to follow their father as he had followed Christ. Mr. Nunnally himself was among those thus brought to repentance and faith, and, uniting with the church at Athens, was baptized by its pastor, Rev. L. R. L. Jennings.

It had been his desire and intention to follow the profession of law, but after graduating he became impressed with the conviction that it was his duty to preach the Gospel, and, as a stepping-stone to the ministry, he entered the school-room. For one year he occupied the chair of mathematics in the Hamilton Female College, and then, for eight years, (until 1868) successfully filled the position of Principal of Johnston Institute, in Walton county. For awhile, during the war, the exercises of the institution were suspended, and he joined the Ninth regiment of Georgia State troops, under the command of Colonel P. H. Mell, and served as Quartermaster.

In 1868 he retired finally from the school-room and entered the ministry, and



for ten years preached to country churches in the vicinity where he had been born and had spent his boyhood. His labors were abundant and very acceptable, and he was successful in maintaining large congregations, increasing the membership of his churches and developing in them a spirit of liberality which has made them a power for good. In order to supplement his salary as pastor, and give vent to his surplus energy and capacity, he engaged, at times, in mechanics, merchandising, farming, editing, and, in addition, occupied the position of County School Superintendent. All these occupations, however, were abandoned in 1876, when he accepted the call of the church at Rome, and entered on his first city pastorate.

Rev. G. A. Nunnally has preaching talents of an uncommon order, being possessed of three gifts which go far towards constituting the real orator—earnestness of manner, fluency of speech and richness of imagination. His appeals are often exceedingly powerful, and, but for a sharpness of tone and a severity of style, more apparent than real, however, they would be irresistible. While not lacking in pathos, he is not remarkable for it, the strength of his appeals being founded mostly on the force of argument and the logic of well arranged facts and figures. His mind is practical as well as brilliant. The analyses of his sermons are generally fresh and sparkling, but are, at the same time, clear and scriptural; while his logic is sound and his rhetoric pleasing. About him there is personal magnetism that wins favor, both in and out of the pulpit. As a companion, he is always welcome, for his social qualities are of a high grade. He has few superiors as a platform speaker. So quick is his mind, so vivid his imagination, and so great his control of words, that he becomes ready for an antagonist on very short notice. While he is devoted to books, and of a literary turn of mind, his judgment is excellent, his ability as a financier uncommon, and his power as a writer great. When a member of the Appalachee Association, he was its acknowledged leader, and, for many years, was its Moderator without opposition. Usually, he could carry through any measure which suggested itself to his mind as right and proper. Indeed, wherever he goes, his talents are recognized and his influence felt. Owing to the impulsiveness of his disposition, he will sometimes seem to speak harshly in the heat of debate, and, occasionally, wounds the feelings of his brethren; but his warm, generous heart prompts him to make the *amende honorable* as soon as the opportunity is afforded. His spirit is so restless that occasionally he undertakes too much at one time, and, therefore, does not accomplish as much as he might, were his energies devoted to fewer objects. But take him all in all, he is a splendid specimen of a man, whether considered as a preacher, as a speaker, as a worker, or as a friend and companion.

W. A. OVERTON.



Gilchrest Overton came from Virginia to Georgia in the year 1819, and married a Miss Morriss of Greene county, Georgia. They were active, honest, clear-headed people and staunch Baptists. They raised four daughters and one son. That son is the subject of this sketch. He was born December 7th, 1826, within three miles of the spot where he now lives.

His parents had ample means, and gave him all the advantages of the country schools in early life, and then sent him to Mercer University with the hope of his graduation, but failing health defeated these hopes. He remained about three years—from the fall of 1846 to the summer of 1849—having sustained himself with great credit as a student.

In a few months after leaving college he married the only daughter of Rev.

Vincent R. Thornton. The next year, 1850, assisted by his now sainted brother-in-law, Thomas R. Thornton, then just graduated at Washington city, he taught a large school at Raytown, Georgia. The next year, being elected teacher of Public Square Academy, he accepted the call, bought a farm and settled. At this place he has ever since lived, except for eighteen months while principal of Mercer High School. He has now a good school-house of his own, where he is engaged faithfully teaching his own and his neighbors' children.

He has cultivated a farm for thirty years successively, and with more or less success.

Early in the late war he was chosen superintendent of "The Georgia Salt Manufacturing Company." That work, for the time, engrossed his entire attention. When overrun by the Federal armies at the salt-works, in southwest Virginia, he went immediately to the Atlantic coast in southeast Georgia, and there established another manufactory, and, in a few weeks the white-salt-stream began to pour into middle and upper Georgia. At this juncture, having learned that the Union army had retired from the Virginia salt-works, he went back to that place, and prosecuted his work with success. He sent vast quantities of salt out of that far-off valley through the Carolinas into Georgia. On one occasion he sent 6,600 bushels of salt at one trip.

On returning to the works on the coast he learned, in Savannah, that the Federals had either captured or driven off the company. Without a moment's hesitation, he moved on as far as he could go by railroad, and then he trudged alone beyond the Confederate lines, for twenty-three miles, at the dead hour of night, until he reached the dreary, desolate and deserted works. He found that the enemy had re-embarked on board their boats; so the salt men were soon rallied, and the work of making salt was resumed and vigorously continued, until the enemy came in larger force and captured him and all his party. They were carried out to sea and confined in the hold of a prison-ship. This ended his career as a salt-maker.

In the year 1845, in his nineteenth year, he was hopefully converted to God, and the year following he applied for admission into the Penfield Baptist church, and, upon a relation of experience, was received, and on the following day was baptized by Rev. B. M. Sanders. From that time he had serious convictions that it was his duty to preach the Gospel. These convictions were increased by conversations had from time to time with his faithful and beloved pastors who, besides the sainted brother just mentioned, numbered, among others, Rev. S. G. Hillyer and Dr. H. H. Tucker. But somehow or other these convictions would become stilled, and never did he cease to parley with the flesh, until the Lord sent his strange messenger, and Jonah-like, he became a prisoner in the deep. He then and there promised the Lord that if life was spared and liberty secured he would make the preaching of the Gospel the great vocation of his life. In a few days after this promise, he was paroled and returned to his friends on Sullivan's Island. Among the first to meet him at home was his pastor, Dr. Tucker, and among the first queries which the Doctor put was: "What did you promise the Lord, if he would return you safe again to your home and family?" The answer was just what the Doctor expected. He was very soon ordained by the Bethesda church, at the call of Macedonia church. The presbytery were Rev. H. H. Tucker, D.D. and Rev. W. T. Brantly, D.D., of Baltimore.

From that time to the present he has made preaching the Gospel his vocation, all other things being merely subsidiary. He has served Shiloh, Penfield, Bethesda, as pastor, and is now serving Freeman's Creek, in Appalachee, and Smyrna, Macedonia and Carter's Grove churches, in the Georgia Association.

In the course of the fourteen years of his ministry he has rarely had a spare Sabbath, and, except once or twice from high water, he has not missed an appointment. No sort of weather and not even sickness has kept him from his churches. The Lord has greatly blessed his labors.

HUGH F. OLIVER.



The life of Rev. HUGH F. OLIVER has been short, but it has been an influence for good in three States. He tells its story, simply yet strikingly, in the following autobiographical sketch, which the reader, doubtless, will prefer to any *resumé* of ours. It manifests at once the graces common to all believers and the intermixture of personal peculiarity, which adds much more to the force than it detracts from the symmetry of his character.

"Let not him that girdeth on his harness boast himself as he that putteth it off."—*1 Kings, 20: 11.*

The son of Thaddeus and Sarah P. Oliver, I was born, August 18th, 1852, in Houston county, Georgia, at the home of my grandfather, Hugh Lawson.

In 1861, I was the subject of deep religious impressions. On the way to Sunday-school the great question, "If I die before to-morrow morning what would become of my soul?" was unveiled to me as by a mighty wind blowing the mist away. For a while I wept bitterly, but speedily dried my tears when I saw other pupils approaching. All thought of the morning trouble was absent, until I was preparing to get in "the low trundle bed," celebrated in my father's poem, "All Quiet Along the Potomac." I felt afraid to lie down to sleep without knowing that God had forgiven my sins. The little jacket that had just been thrown off was quickly drawn on again, and I sought my mother to beg that she would "pray out loud" for me. In simple words, interrupted by the choking of her intense feeling, she prayed aloud for her sin-sick boy. My heart went to God, in her prayer, poor, broken, fearful, and came back a happy, thankful heart, whose every emotion seemed inspired with that "peace of God which passeth all understanding." Afterwards, evil associates easily led me into sin; but it was ever bitter to my taste, and I persevered in it simply because I wanted to do what other boys expected me to do. Many were my prayers for pardon, and a hundred times was my pillow wet with tears when my playmates were sleeping soundly. Satan sifted me thoroughly, but the good God had put some wheat in the midst of the chaff, so I did not altogether pass through the sifter and pass away on the wind to the flames.

In March, 1867, I was fearfully tempted, one night, by the knowledge of an opportunity to enjoy sin in what I was assured was its most pleasurable form. I waited long for my brother, four years my junior, to go to bed. But something was weighing on his mind that kept him awake. At last he came to me, as I bent over my Homer, and begged me not to leave the room that night. To my question, why he thought I had such an intention, he replied that he felt that I had. My answer, and conclusive argument with him, was simply to point out the lessons assigned in Homer, geometry and rhetoric, which I had to learn before I slept. But I did go, though conscience cried with a hundred voices. My purpose, however, was not accomplished, and I was soon at my door again. On opening it, I saw my brother sleeping sweetly, with the white (oh! so white) counterpane drawn close under his chin. The sight overcame me, and I fell on my knees by the bed and cried aloud to God. I was moody and disconsolate for months after, but breathed no word to reveal my heartache to any one—not even, I think, to God.

Blessed deliverance came. In August, 1867, the pastor of the Hayneville church, Rev. B. F. Tharpe, Rev. N. A. Bailey and Rev. William H. Norton carried on a meeting of days. One night when all others refused to ask for prayer, I determined to see if prayer offered for me would be answered. The

next morning, after preaching, while several were signifying their desire to be baptized, I felt my inmost soul go out to God in thanksgiving, and involuntarily looked over the great congregation to single out the Christians there. As I found them, I wanted to tell each one that I loved him. Then shone before me, as plainly as if in gold letters on a white page, "We know that we have passed from death unto life because we love the brethren."

Since that time I have ever felt that I was a weak, inconsistent Christian, but have never doubted that I was a Christian. From the very first, the conviction fastened on my mind and the minds of my brethren that God had set me apart to the ministry. On the 4th of July, 1868, and of its own motion, the Hayneville church licensed me to preach, and I preached my first sermon, to the negroes, on July 5th. I was ready to enter the Senior class of Mercer University, but had to choose between one year at Mercer or three years in the Southern Baptist Theological Seminary. In September, therefore, I entered as a student at the Seminary, and became a full graduate May 1st, 1871. A month after, I became pastor at Madison, Georgia. Leaving this church, I entered on pastoral duties at Eatonton, January 1st, 1874. The knowledge of the destitution of Gospel privileges in a large district on the South Carolina coast, called me away from Eatonton to labor, almost at my own charges, from January 1st, 1876, to September, 1878, when ill-health forced me to come to Edgefield county, South Carolina, to be school-teacher and preacher. Careful study of the New Testament has convinced me that the Lord Jesus requires entire consecration from every pastor. So I was released from the school on my urgent request, to become pastor, January 1st, 1881, at Tuskegee, Alabama. And may the Lord glorify Himself in me!

JESSE M. OWENS.

Rev. JESSE M. OWENS was born March 12th, 1843, near Hillsboro, Jasper county, Georgia. When he was seven years old, his widowed mother removed to McDonough, Henry county, where, for three years, he attended school. The family then settled in the country without leaving the county, and there, amid the scenes of farm-life, he remained until the outbreak of the war. In May, 1861, he enlisted in the Butts' Volunteers, a company attached to the sixth Georgia regiment, and followed the fortunes of the Confederate flag until the battle of Fredericksburg. In that engagement he received a wound just above the right ankle joint which cost him the amputation of his leg, December 13th, 1862, and led to his discharge from service. While lying in his "bunk," in the slow process of recovery, he began to read the Scriptures and to reflect on his spiritual condition and was made to realize, to some extent, his guilt as a sinner, and his hope through Christ. On his discharge from the General Hospital, Richmond, Virginia, he returned home and was baptized, August, 1863, at Macedonia church, Butts county. He was married May, 1864, to Miss Mathena Cunard, of Jasper county, and transferred his membership the same year, to Rocky Creek church. He was elected Receiver of Tax>Returns for Newton county, January, 1864, and with the exception of two years, has held that office to the present time. To secure a more liberal education, he entered Emory College, Oxford, Georgia, as a student in January, 1867, and prosecuted his studies in that institution for eighteen months. In October, 1877, he was licensed to preach, and in October, 1878, he was ordained to the ministry, by a presbytery composed of Revs. J. M. Brittain and W. H. Aaron. He is now serving three churches as pastor, and approves himself to the brotherhood as prompt and zealous. His short experience in the ministry has not been without evidence that his "labor is not in vain in the Lord."



E. J. PANNEL.



Rev. E. J. PANNEL was born in Augusta, Georgia, November 24th, 1814. At the early age of seventeen he gave his heart to God, and soon after his conversion united with the Greene Street church, in that city. He was left an orphan, but was fortunate in securing the guardianship of so good a man as Deacon Eli Mustin. In 1839 he was married to Miss DeCoin, of North Carolina, a woman of remarkable piety and intelligence. When he was thirty years of age, his business made it necessary that he should settle in Warrenton, Georgia.

Not long after his removal to that town, he was, by the call of the church there, ordained to the work of the ministry. He served that church as its pastor, as well as some churches in Jefferson, Washington and other counties, for a number of years, until, in 1855, he removed to Louisville. At this place he remained, earnestly devoting himself to his Master's work, until, in 1876, he fell asleep in Jesus. He was punctual in filling his appointments, and a good preacher. In many parts of the country you meet those who were attendants on his ministry, and were brought to lay hold on eternal life through his instrumentality. He was regular in his attendance at the meetings of our associations and conventions, until kept away by the constant afflictions of his wife, as she was a great sufferer for some years before her death. He himself, finally, fell a victim to that dread, wasting disease—consumption.

J. S. PARKER.



This servant of the Lord is held in high esteem by Baptists, and the people generally throughout his section, both for what he is and what he has done. Born of poor and humble parentage, in Washington county, Georgia, May, 1837, left fatherless when but eight years of age, and deprived of educational advantages, he was compelled to work his way as best he could until he had reached his seventeenth year. He then moved to Henry county, Alabama, and labored on his farm until called to enter the Confederate army as a private soldier, in

1862. Some years before his entrance into military service, he experienced the converting grace of God. Though the surroundings of a private soldier are unfriendly to the development of spiritual life, he maintained, through his three years of war, his Christian integrity, bringing no reproach on the name of Christ. It was during his army experiences that he felt his first convictions of duty as to preaching the Gospel. Having returned to his home, his brethren, hearing that he desired to return to the ministry, granted him most cheerfully a license to preach whenever and wherever opportunities were presented. In 1867 he was called by his church to ordination, and then entered upon the full discharge of ministerial functions. For some two years he gave his time to the service of churches in eastern Alabama, but, in the fall of 1868, receiving a call from a church in southwest Georgia, he returned to his native State, settling within the bounds of the Bethel Association. In addition to other churches to which he has preached in that Association, he was instrumental, aided by Dr. C. B. Holmes, in building up a good working Baptist church at Bluffton, Clay county, Georgia.

LEWIS A. PATILLO.

Henry Patillo married Miss Dupree, and their son, Rev. LEWIS A. PATILLO, was born in Morgan county, Georgia, August 9th, 1824. The parents were poor, and consequently unable to give the son a thorough education. But very early in life he enjoyed that tuition of the Spirit which is of more value than all the learning of the schools, and was awakened to a sense of his helpless condition as a sinner against God. After long procrastination he was brought, in 1846, to accept Christ as the Saviour of the lost, and united with a Methodist church. He remained



in that communion four years, but "the answer of a good conscience toward God" was lacking; he was never fully satisfied that he had obeyed the law of baptism which in its own sphere, is to the enlightened, loving soul, as binding as the law of faith. He witnessed once a scene which disturbed him. A minister, receiving persons into the church, sprinkled one with water, poured water on the head of a second, and immersed a third in water, pronouncing each of these three different acts a Christian baptism. Shortly after this occurrence, Mr. Patillo heard a sermon by Dr. N. M. Crawford, from Rom. vi:4, and, by arguments drawn from the Scriptures, was convinced that both in letter and in spirit there is but one baptism. He straightway sought to follow the Saviour fully, and to this end, united with the Baptist church at Lexington. For the next fourteen or fifteen years he filled some positions of trust in the community, and was held in high esteem by his fellow-citizens. But there was other and higher work for him, and the duty of preaching impressed itself on his conscience. He was ordained at Ebenezer church, Walton county, and became its pastor for a season, serving Macedonia church also. But for some time he has had no regular charge, and preaches only as opportunity offers. He was married in 1850, to Miss Sarah Power, of Oglethorpe county, and they have five children, two of whom are by profession Christians.

W. J. PATRICK.

Rev. W. J. PATRICK has been engaged in the work of the ministry but a short time, as he was ordained in October, 1876. His services have been given, for the most part, to the destitute, but he is now preaching regularly to Beulah church, Pike county. His education is restricted, and his circumstances have left him little time for study. He is a warm, zealous preacher, and being in the prime of life, has the prospect of many years to devote to the cause of the Master. His father was a Baptist minister, whose life was spent in doing what he could to win souls to Christ.



He was born in Talbot county, June, 1812. His father, Rev. W. T. Patrick, was accustomed to retire to the woods with him when but a boy, and pray for his conversion. These prayers were heard on high and answered on the earth. When only twelve years old, he gained the fellowship of the church at Tazwell, Marion county, by reciting the work of divine grace in his heart, and Rev. J. Perryman baptized him.

He was married, March 25th, 1867, to Miss Fannie J. Smith, of Muscogee county. Of their seven children, five are living.

HART C. PEEK.



REV. HART C. PEEK, son of John C. and Mary (Champion) Peek, was born in Hancock county, Georgia, January 14th, 1805. When only ten years of age, he was deeply impressed on the subject of religion by a sermon from Rev. Joseph Roberts; but association with thoughtless, wicked boys soon dissipated these better feelings, and he ran a wild career until his eighteenth year. At that date, while he and his ungodly companions were violating the command, "Remember the Sabbath day to keep it holy," by spending its sacred hours in fishing and other sports, a lad, a small one, on his way to Sunday-

school, stopped to warn them of the sin of which they were guilty, and affectionately admonished them to go to their homes and give themselves to the study of the word of God. The earnest, loving words of this youthful witness for the right made a lasting impression on the heart of young Peek, and caused him to seek the Saviour with bitter tears. But he was long hedged in with doubts and fears, and it was not until October 5th, 1828, that he was baptized, by the Rev. J. P. Leverett, into the Smyrna branch of the White Plains church, Greene county. This branch having been constituted into a separate church soon thereafter, he became its first regular clerk, and in this capacity acted for more than twenty years. In May, 1844, he was ordained to the office of deacon, and so discharged its duties as to "purchase to himself a good degree and great boldness in the faith." October 5th, 1849, the twenty-first anniversary of his baptism, at the call of Richland and Shoulderbone churches, he was set apart to the work of the ministry by B. M. Sanders and J. I. Loudermilk. The work he assumed that day was to stretch through thirty years, in the course of which he served as pastor six churches, some of them at a considerable distance. His heart was in his calling, and neither heat nor cold, nor temporal business was allowed to interfere with what he accounted his greatest privilege—the preaching of Christ and Him crucified. He remained to the last the pastor of the first church of which he took charge. His manner in the pulpit was earnest and impassioned, and his physical exertion often so great as to call forth the frequent remark that he "preached all over." One of the chief regrets of his life was, his lack of early advantages for mental culture, and especially for theological training; and this made him ever ready to give of his means in aid of young ministers seeking thorough education. He was a zealous advocate of Sunday-schools; for he never forgot—how could he forget?—the appeal of the heaven-sent little Sunday-school worker, who turned his feet into the path of life. He loved children, as they loved him, and sought every opportunity of talking to them about Jesus, as they delighted to hear his words. He was a faithful and bold adherent of the cause of temperance, and did incalculable good by his warfare against the traffic in ardent spirits as one of sorest scourges of our land.

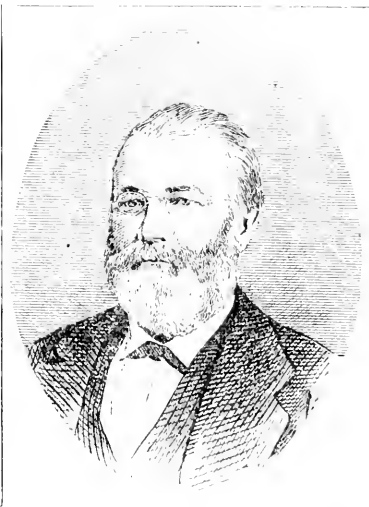
In person he was tall and commanding, and, even when advanced in years, erect. He was married January, 1829, to Miss E. C. Brooks, of Greene county, and their three children, all living, are members of the church. His second wife, whom he married in 1879, was Miss S. E. Heath, of Warren county. He died in peace, April 23d, 1880, at his well-known residence near Smyrna church.

Rev. J. H. Kilpatrick writes: "Though becoming a pastor himself, he still retained his membership in the church of his early vows; and by supplying the pastors' pulpit when he was absent, assisting in protracted meetings, visiting the sick and dying, officiating at marriages and funerals, warning the unruly, comforting the feeble-minded, and directing enquirers to Christ, he was, during the remainder of life, a most efficient pastor's assistant. In this respect he was one of a thousand. As a preacher he was experimental and hortatory, rather

than doctrinal, and though not what the world would call a great preacher, he was great in the sight of the Lord. He was great in the purity of his motives and in the blamelessness of his life—great in the strength of his faith, in the ardor of his love, and in the earnestness of his zeal. For more than half a century he walked with God here on earth, and now enjoys a seat at His right hand."

RICHARD A. PEEPLES.

Henry Peeples, born in Camden district, South Carolina, January 14th, 1786, was possessed of a princely fortune which, by an unfortunate fire and by an equally unfortunate speculation in cotton, he lost soon after the war of 1812. Gathering up the wreck of his large estate, he moved to Hall county, Georgia, about the year 1821 or 1822, and settled where Gillsville, on the Northeastern railroad, now stands. There he engaged in merchandizing and farming, but failed again, and in 1844 he removed to Berrien county, where he died on the 30th of October, 1854. He was the father of seven sons and one daughter. The oldest son was W. Jasper Peeples, for years a prominent lawyer in the Western Circuit of Georgia, and Solicitor-General for four years. Cincinnatus Peeples, a lawyer of prominence, at one time Clerk of the House of Representatives, and, afterwards,



State Senator from Clark county and Judge of the Superior Court of the Atlanta Circuit, was his second son. H. Thompson Peeples, the third son, was Judge of the Inferior Court of Berrien county, a lawyer, and for several times a member of the Legislature. Two other sons are substantial farmers in Florida; one is dead, and the seventh is RICHARD A. PEEPLES. He was born in Hall county, Georgia, September 24th, 1829, and, owing to the financial embarrassments of his father, obtained but a limited country school education. Soon after he was grown, he held the position of Clerk of the Inferior and Superior courts of Berrien county for four years, during which time he studied law. Moving to Valdosta, the new county-site of Lowndes county, he was admitted to practice in 1860, and followed the profession of law for sixteen years with more than usual success, accumulating sufficient to place his large and growing family in easy circumstances. Three or four times he was elected alderman of Valdosta, and, once, was elected to the mayoralty. He was a captain in the Confederate army, and filled the position with credit to himself and to the cause for which he fought. At the organization of the County Court of Lowndes county in 1874, he was appointed Judge, and has held the position ever since, having been re-appointed once; and his decisions are seldom reversed by higher courts.

The academy in Nashville, the county-site of Berrien county, was built through his personal efforts in 1857, a large part of the funds coming from his own purse. Two years afterwards, he furnished half the money for the erection of a Baptist house of worship in that place; and besides contributing largely, he canvassed the field and raised \$2,500.00, after the war, to aid in building for the Baptists of Valdosta a house of worship, which is one of the finest in south-

ern Georgia. More recently still, he erected, almost unaided, a very neat church-building at Clyattville, in Lowndes county. These four buildings are monuments of his Christian zeal and philanthropy.

In 1842, when quite a boy, he joined the Methodists, but the following year united with the Baptist church at Cabin Creek. He was ordained in 1876, at Statenville, in Echols county, the presbytery consisting of Elders N. A. Bailey, James McBride, E. B. Carroll and R. W. Phillips. He became pastor of the Statenville church, and, afterwards, of the neighboring churches of Macedonia and Bethlehem. He was for three years Chairman of the Sunday-school Committee of the Mercer Association, and through his instrumentality, mainly, the cause of Sunday-schools was greatly promoted in the eastern part of the Association. Indeed, all his time, which could be spared from his judicial duties, was given to this work, into which he entered most enthusiastically, organizing, by his own efforts, not less than eighteen Sunday-schools. Attended by the earnest-minded partner of his life, he would journey from neighborhood to neighborhood in a Jersey spring-wagon, carrying along an elegant parlor organ, advocating the Sunday-school cause, and furnishing such sweet music and singing such beautiful songs, that all hearts were enchanted. Such zeal and capacity could not but succeed.

Mr. Peeples is a man of liberal views, and has a broad and comprehensive mind. His reasoning powers are of a high order, superinduced by an inquiring disposition, and by a habit of analyzing, in detail, every thought and subject presented to him. The creatures of his own brain, as far as such can be the case considering that men are but divine instruments, his sermons are characterized by clearness and independence of thought, rather than by impassioned eloquence. In religion, as well as in the affairs of the world, he thinks and acts for himself, with comparative indifference to the opinions of others, being guided by his own judgment. In his speech and manner he is frank and candid, while deceit is utterly foreign to his nature. Five feet and nine inches high, and weighing one hundred and ninety-six pounds, he is a man of robust constitution, and bids fair for a much longer life of usefulness. He has been twice married and has eight children. His present wife was Miss Sallie V. Dent, daughter of Captain James P. Dent, of Savannah.

TRUSTIN PHILLIPS.



This aged servant of God, living in the vicinity of Jonesboro, was born April 1st, 1804, in Darlington district, South Carolina. His mother dying when he was an infant, he was reared by a kind stepmother. He was the youngest of twelve children, three of whom were ministers, and lived to a good old age preaching "the glorious Gospel of the blessed God." His opportunities for receiving an education were poor, having gone to school only a few weeks; but by close application at a pine-knot fire by night, when the labors of the day were over, he greatly improved himself. He was a moral young man, and always shunned bad company. He was married in 1823 to Miss Piety Parnal, of Newton county, and reared four children, all of whom were Baptists, and one, now deceased, a licensed preacher.

Rev. TRUSTIN PHILLIPS was converted in 1826, and baptized in 1827, by Rev. Benjamin Wilson, at Liberty church, Newton county. He was called to ordination by that church, and ordained at Long Shoal church, October 12th, 1838. He has been pastor of the following churches: Liberty, Long Shoal, Zion, New Bethel and Rockdale, in Newton county; Liberty and Salem, in Henry;

Tanner's, Mt. Zion and Forest Grove, in Clayton; Flat Creek, Fayetteville, Antioch, White Water and Salem, in Fayette; Bethlehem, Holly Spring, New Hope and Sardis, in Coweta; Bethsaida and Deep Creek, in Campbell; Yellow Dirt, Central Hatchie, Pleasant Hill, Enon and Franklin, in Heard; and Mt. Zion and Bethesda, in Carroll.

He is a man of studious habits, and a constant and appreciative reader of good books. He has been very successful as a pastor, punctual to all his appointments, and prompt in all business engagements. He is a good, faithful preacher, of fair common abilities as a speaker, has a strong, clear voice, and is powerful in exhortation at the close of his sermons. He has been, and is yet, a splendid singer, and was chosen as chorister soon after he joined the church. He is a warm friend of the temperance cause, strongly advocating it in the pulpit, and practicing what he preaches. He has always opposed the use of tobacco. His discipline in his family is firm, and he urges the necessity of it in the churches. His wife is a devotedly pious woman, and has been a strong helper to him in his ministerial labors. Although his remuneration has been small, she has always said, "Go, and I will take care of the stuff." She has greatly aided him in raising missionary funds.

He and Rev. C. D. Mallary and Rev. J. S. Callaway were the presbytery that constituted the Stone Mountain Association, October, 1839. He has also aided in the constitution of a goodly number of churches in the region over which his labors were extended. He is of medium height, heavily built, with fair complexion, enjoys good health, and having a good constitution and being of temperate habits, is likely to live many years longer. He is firm in his convictions of right, and yet social and agreeable in his intercourse with his fellow-men. He is a man of unblemished character, and an honor to his friends and to the cause of his Master.

JAMES PERRYMAN.

The subject of this brief sketch was born in Columbia county, Georgia, January 28th, 1795, and was the son of Rev. Elisha Perryman. He was baptized by Rev. William Henderson, at Talbotton, in 1829. From his first entrance on his Christian course, he felt that the fire of "the Lord was in his bones," and that "he was weary with forbearing, and could not stay." His education being quite limited, he applied himself diligently and perseveringly to its improvement, and soon acquired a fair knowledge of the English language, and made some progress in the Latin and Greek. He was passionately fond of history, especially of *ecclesiastical history*, and few men of his day accumulated a larger fund of historical information, or knew better how to use it, than himself. His familiarity with the Old and New Testaments, even before he commenced preaching, was remarkable. Thus equipped, he began his useful career.



In 1834 he was ordained, at Talbotton, by John Ross, Joseph Hand, Hiram

Powell and Robert Fleming, and was soon engaged actively and usefully in serving the churches, in which glorious revivals were experienced, and many were added unto the Lord.

Soon after his ordination, a general separation took place throughout the State between the missionary and anti-missionary parties of the Baptist denomination. It was like tearing asunder soul and body for him to part with his brethren; but, in a matter like this, he could not long hesitate, and so he fell on the missionary side, though, personally, he was strongly attached to many who were anti-missionaries. In those times, great difference of opinion and much excitement prevailed on the *temperance cause*. Mr. Perryman went strongly for the reformation, and, as he was no half-way man in anything, he made enemies for himself of those who were of the contrary sentiment and practice, especially of liquor dealers. He was also a *very decided Baptist*, and was by no means chary in expressing his views as such. The consequence was that he frequently gave offense to his Pedobaptist brethren, with whom, as a general thing, he was rather unpopular. Yet, such was his intelligence, honesty and probity of character, that he commanded the respect of all men, even though they disagreed in sentiment with him.

He was for many years Moderator of the Columbus Association, (one of the most intelligent and influential religious bodies in the State,) and then of the Friendship, with which he was connected later in life. For several years preceding his death, the state of his health would allow of his preaching but seldom. The Master whom he served finally released him from labor, and he departed in peace, March 12th, 1864, in the seventieth year of his age.

ELISHA PERRYMAN.



The "Life and Adventures of ELISHA PERRYMAN," published by himself in 1856, furnishes the following extracts, which will give a more correct idea of his character than anything we could prepare. He says: "I was born on the 6th of February, 1769, in Halifax county, Virginia. My ancestors came from Wales. My father and mother were both natives of Virginia—the former of Prince Edward, the latter of Caroline county. They, as well as my grandparents, so far as I know, were plain, homespun, old-fashioned, orthodox, predestinarian Baptists; so you see I am but a chip of the old block. My father lived, at the time of my birth, on Win's creek, near Dan river. In the Revolutionary war, besides other engagements, he was present at the battle of Guilford Courthouse, as captain of a volunteer company that he himself had raised. In common with all others, his family suffered much from the British about this time. When Cornwallis had got through pursuing General Greene, he took up his camp within six miles of our house, so that we were at the mercy of these wicked people. While there, his troops ravaged the country, I reckon, for ten miles around, carrying off whatever they

could find. My father and mother were both natives of Virginia—the former of Prince Edward, the latter of Caroline county. They, as well as my grandparents, so far as I know, were plain, homespun, old-fashioned, orthodox, predestinarian Baptists; so you see I am but a chip of the old block. My father lived, at the time of my birth, on Win's creek, near Dan river. In the Revolutionary war, besides other engagements, he was present at the battle of Guilford Courthouse, as captain of a volunteer company that he himself had raised. In common with all others, his family suffered much from the British about this time. When Cornwallis had got through pursuing General Greene, he took up his camp within six miles of our house, so that we were at the mercy of these wicked people. While there, his troops ravaged the country, I reckon, for ten miles around, carrying off whatever they

wanted, and destroying a great deal that they did not want. They ate up our cattle, hogs, corn, fodder and everything of the kind. Tarleton's horse company carried off three or four stacks of our oats at one time. They broke us up there so completely that we moved away next spring and came to Georgia. After we got to this State we settled down on Big Kiokee creek, in Richmond (now Columbia) county, about twenty-two miles above Augusta, and one mile from where Columbia Court-house stands."

He gives an interesting account of an expedition against the Indians between the Ogeechee and Oconee rivers, in which he was engaged as a soldier; of his marriage, and then proceeds: "For several years after my marriage my feelings in respect to religion were not much excited. Sometimes I would become troubled because of my sins; but these troubles would soon wear off. So things went on until the year 1792; this year I got greatly stirred up in view of my sinfulness. Being very uneasy about my case, and being in great want of knowledge, I concluded to invite ministers to come and preach at my house, that I might gain some instruction. I was very ignorant as to my soul, and did not know how to get rid of my sins; as a heavy burden, they were too heavy for me, and seemed about to crush me to the earth. My trouble was very great, and instead of getting clear of it, it appeared to grow worse and worse, until the year 1798. This year, my health becoming feeble, I went to some warm springs in North Carolina, to see if they would do me any good. While there, I heard a man from Tennessee. His preaching affected me very much, and I was made to reflect still more on my case, and to cry to the Lord for mercy. I got so bad off on account of my sins, that when I came back home, I became a close attendant on preaching. Instead of getting better, I got worse; so I thought I would go with Marshall every Saturday and Sunday to his meetings to see if I could find some relief. But no, there was no help for poor me; I got worse and worse; so I fell into a great despair, and thought the Lord would never pardon me, but that I must die in my sins and be forever lost. I became so much troubled that I could not relish my daily food. I could not rest day nor night; sleep went from my eyes, and slumber from my eye-lids. Thus I went on very much bowed down in soul, until the month of May, 1799. One morning in that beautiful month, I went out to ploughing very soon, telling my dear wife that I would not be home to breakfast that day. Everything looked gloomy and desolate, but yet I went on ploughing, meditating on my sad condition and thinking what I must do to be saved. While I was thus in deep distress, all of a sudden, about the middle of the day, something like a flash of lightning, came all in me and around me; and I had such a view of the fullness and beauty of the Lord Jesus Christ, and of the worth of his pardoning love and mercy to a poor sinner like me, that I broke out into a great cry of joy and praise. I immediately took out my horse and went to the house as quickly as I could, and told my dear wife what had happened to me. There was such a change in my heart, and all things wore such a beauty and light about me that it appeared to me I was in a new world. It seemed to me too that I did not want to stay here any longer; so I put my horse into the stable, and ran like a deer down to Abraham Marshall's, about three miles off, and told him how I had found the Lord in my corn-field, about middle-way of my corn row; that he revealed himself to me as the Way, the Truth, and the Life, so that my soul was full of love and I wanted everybody to know and feel as I did. Marshall seemed to be very glad and said to me, 'You must come and join the church.' But that was too much for me then, for before I got back home, my joy and love began to die away, so that I was afraid I might be mistaken. While thus troubled with doubts and fears, I went to Poplar Springs meeting-house, near Little River, where I heard a man by the name of James Landrews. His text was, 'We know that we have passed from death unto life, because we love the brethren.' While he was preaching the love of God flowed into my heart so much that I thought I never would doubt any more, for I felt that I had the witness in my soul, because I loved the people of the Lord. I thought, therefore, if the preacher told the truth, I must be a converted man; so I rejoiced in

the Lord with great joy, and went back home in great hopes of my real conversion and acceptance with the blessed Saviour."

On the third Sabbath in August, 1801, he was baptized by Abraham Marshall into the Kiokee church, and his wife about six months after.

"In considering my condition after my baptism, I found myself to be in great want of knowledge, both mental and spiritual. My advantages in early life had been very poor, having gone to school only about two months. But having cast my lot in with God's children, I looked about to see in what way I could best serve my blessed Master. Finding that I was so very ignorant, I thought I had better begin with myself. Accordingly, I worked hard in the day time to obtain a support for my family, and at night I would sit up and read and study by pine-knot fires. In this way I improved myself a good deal. But I lacked spiritual knowledge very much also. To obtain this I tried to attend all the meetings in reach of me. In order to go to meeting on Saturday, I would labor very hard, so as to finish my week's work by Friday evening. Frequently I have had to walk to attend preaching. I have gone in this way as much as eight miles, and often as much as five and six. This, however, I did not mind. I wanted to know more about my blessed Saviour—more about that wonderful grace of God that saved a wretch like me—more about that rich and glorious inheritance which awaits the saints in heaven.

"I felt continually pressed in spirit to testify to the people of their lost and undone condition in a state of nature—of that tremendous punishment which God would pour out on the finally impenitent, and of that blessed and glorious way of escape which had been provided by the death of a crucified Redeemer. Feeling this way, I commenced by holding prayer meetings about at different houses in the neighborhood, wherever I could collect the people together. In this manner I spent a good deal of time, singing and praying with the people, exhorting Christians to love and good works, and calling upon poor sinners to fly for their lives. In the meantime, I went about as much as I could with Jesse Mercer and Abraham Marshall to their meetings, in which way I learned a great deal in respect to the doctrines of the Bible. The most of my knowledge of the teachings of the Scriptures I got from the lips of these great and good men. Though not set apart by ordination to the full work of the ministry until several years after, I felt myself wholly given up to this good cause. I did not think myself qualified for the duties of a pastor, and never have thought so; but still I was able to proclaim the good news of salvation through faith in the precious blood of Christ. Accordingly, I gave myself to the work of an evangelist. I went through the country, singing and praying with the people, exhorting professors to walk worthy of their high vocation, and beseeching poor sinners to fly for refuge to the hope set before them in the Gospel. I went sometimes to private houses, sometimes to the meetings of my brethren, and sometimes to destitute places, where the name of Christ was seldom or never heard. In this way I humbly hope that I was enabled to do, at least, some little good. We often had very interesting meetings. Sinners were made to weep because of their sins, and Christians to rejoice in the glorious hope of the Gospel of Christ.

"In the early part of January, 1810, I moved into Warren county and settled in the woods, on Briar creek, not far from Sweetwater meeting-house. Changing my home brought me into the neighborhood of some very destitute sections. In some of these places the people seemed to be in greater want of light and knowledge than any I had ever seen before. The preaching of the Gospel was such a strange thing to many of them that they came out to meeting finely. The good Lord was with me, and I would thunder the law down upon them with all my might and power. Many of them became alarmed, and seemed to think they ought to do better than they had before. I had no house to preach in for a great while, except when there would be meeting at private houses. Finally, however, there was a meeting-house built, and that, too, in one of the darkest corners in the county, and, not long after, a church was constituted. But I did not confine my labors to one section of the country. As my custom had been, I went from place to place, wherever destitution abounded. I often went down through the counties of Montgomery, Emanuel, Tatnall and Bullock,

and there, in those destitute regions, lifted up the Saviour's banner and called upon poor sinners to ground the arms of their rebellion and come and gather around it. Sometimes I would make tours through Richmond, Burke, Jefferson and Screven counties, mingling with my beloved brethren, and singing and praying with the people. Sometimes I would sally out into the counties north and west of me, sometimes into South Carolina, and all up and down the Savannah river. I often met with trials, crosses and privations; but I tried to endure hardships as a good soldier of Jesus Christ, feeling, with the apostle, that these light afflictions, which were to endure but for a moment, would work out for me a far more exceeding and eternal weight of glory.

"While the war with England was going on, there were felt in different parts of the country, several very severe earthquake shocks. Once, during this earthquake period, brother George Franklin and myself were conducting a meeting at the house of a man named Parker. The meeting lasted until late at night, and several of the congregation remained at the house as well as ourselves. Just as we had lain down, and before the lights were out, the earth began to shake very powerfully, when some of the dear young people jumped out of their beds and ran, all in a tremble, to Franklin and myself, crying to us to pray for them. All over the country, all classes were very much alarmed, for they thought the day of judgment was at hand, and they were not prepared for it. A great revival took place not long after, and many that were converted dated their first impressions back to the earthquakes.

"The Lord has blessed me with a strong constitution, for which I desire to be truly grateful. Though I am now pressing hard upon four-score and ten years, and though I have endured many hardships and suffered many privations, and notwithstanding my once erect form is now bowed with the weight of years, I still possess much vivacity and vigor. I still meet with my brethren from year to year in their associational and other meetings, and I still lift up my voice in calling upon poor sinners to fly from the wrath to come. I hope soon to leave the cares and sorrows of this unfriendly world; I hope soon to cross the swelling waves of Jordan; I hope soon to pass the pearly gates of the New Jerusalem," etc.

In this strain the good old man closed his narrative. His hopes have been realized. The precise date of his death we do not know.

THOMAS JEFFERSON PILCHER.

Though born in Hancock county, Rev. THOMAS JEFFERSON PILCHER has spent most of his life in Warren. His parents were members of the Warrenton Baptist church—his father, one of the officiating deacons up to the time of his death. The son united with this church in 1851, and was baptized by the Rev. T. J. Beck. Not long after his baptism, he was ordained a deacon, and discharged the duties of the office to the full satisfaction of the church. He was licensed to preach, at Warrenton, in 1865. Having removed to the country, only a short distance from Elim, he transferred his membership to that church, and was called to ordination by it in 1869. Then he began to fill pulpits that had been filled by such men as J. Huff, B. M. Sanders, R. Gunn, and others long since summoned to their reward. His ministerial labors at Powelton, Brier Creek, Mill Creek, etc., have been greatly blessed of God. While no one claims gifts of oratory for him, by his earnest, fervent manner, and his pointed appeals to his hearers, he attracts and holds



their attention. He is not only persuasive but instructive; and hence his churches are generally abreast of the times and ready to do something for the cause of missions.

He was happily married, March 15th, 1849, to Miss A. A. Brinson, of Jefferson county. They have nine children—six sons and three daughters.

His personal appearance is fine. Tall and commanding in presence, cordial in manner, amiable in deportment, wearing a smile on his face, and with a kind word for all, his whole-hearted devotion to his work makes him always welcome to disciples of the Lord. His hospitality gives a home-feeling to every visitor. He is uniformly cheerful, and seldom, if ever, looks on the dark side of the picture. His life is a beautiful exemplification of the religion of the Bible. In his private relations, he is an affectionate husband and father. As a citizen no man is more esteemed, or enjoys to a higher degree the public confidence. He is no less appreciated as a minister of the Gospel; he is not respected simply, in this character—he is loved.

PHILIP J. PIPKIN.



Harvey B. Pipkin, the father of Rev. PHILIP J., emigrated from North Carolina, and settled in Jefferson county, Georgia, not far from Stellaville. His mother, a South Carolinian, whose maiden name was Hudson, was closely connected with the Hamptons—a name dear to the people of that chivalrous State. Philip was born after the removal of his parents to Georgia, June 7th, 1834. His father died when he was but a boy, and thus in early life he was thrown on his own resources. He was blessed with pious parents, and although deprived when he was young of the wise counsels of his father, his example was not forgotten, and that, with the deep-toned piety of his mother, and her scriptural teachings, God was pleased to bless to his good. When he had reached his eighteenth year, though esteemed by the world as a moral youth, the Lord was pleased to reveal to him that he was a lost sinner, and he at once became profoundly interested in his soul's salvation. About this time that earnest and indefatigable worker, Rev. E. R. Carswell, Sen., was conducting a protracted meeting at Ways meeting-house, Jefferson county. During this meeting Philip J. Pipkin was hopefully converted to Jesus, and in 1852 united with the Brushy Creek church, Burke county. In 1854 he was married to Miss Elizabeth H. Ward, of Jefferson county. In 1874 this marriage relation was dissolved by the death of his excellent wife, leaving six interesting children. In 1875 he was married to Miss Fannie O. Knight, of Columbus, Georgia—a most estimable, pious woman. He has a fine physical development, is strong, robust, able to accomplish much, and in stature five feet ten inches high.

As a minister of the Gospel, he has not been idle. He was ordained at the Bethany church, in Washington county, November, 1864, since which time he has devoted himself to the work of his Master. His work as a minister has been for the most part within the bounds of the Mount Vernon Association. Not a few in the various churches are ready to attest that the Lord has blessed his labors to the comfort and joy of their hearts, and to their strengthening in Christian faith and hope. The churches over which he has presided as pastor, are Riddleville, Jackson, Mount Moriah, Hines and Pleasant Grove. Mr. Pipkin, at the request of the Mount Vernon Association, and the co-operation of the Home Mission Board, travelled as an evangelist in that Association, visiting, preaching and aiding in the organization of churches in some of the destitute districts. At one session of this Association he was elected to fill the Moderator's chair. He is now, as ever before, ready to give himself to the cause of his Saviour, in preaching the unsearchable riches of Christ.

RADFORD EDWARD PITMAN.

Rev. RADFORD EDWARD PITMAN was born in Taliaferro county, Georgia, August 22d, 1835. His mother Elizabeth Ann, daughter of Rev. Radford Gunn, died many years ago; his father, M. G. P. Pitman, is still living.

He received his education principally at Baird's Academy, Wilkes county, Georgia, then under the control of Rev. T. N. Rhodes. He afterwards attended the Classical School at Woodstock, Oglethorpe county, Georgia, taught by Rev. J. W. Reid, a Presbyterian minister. He succeeded, by his own efforts financially, in obtaining a good English and classical education. As a teacher, he secured considerable reputation, having given about twenty years to that profession, and proving himself to be one of the first educators of Georgia.



When the war between the States broke out, he left the school-room and took up arms in defence of his country. He was chosen captain of a company from Coweta county, which position he held with honor to himself and the soldiers under his command.

He joined the church at County Line, Oglethorpe county, in 1852, and was baptized by Rev. Thomas R. Morgan. After striving against his conviction that he was called of God to preach, he at last yielded to the sense of duty, and was ordained at Mount Lebanon, Coweta county, November, 1869. He is now serving the churches that requested his ordination, and two others that called him soon afterwards. He has served two in addition to these during the time devoted to the ministry. His charges at present are Ebenezer, Holly Springs, Coweta county, and Bethel, Meriwether county.

As a pastor, he is faithful and energetic, "making full proof of his ministry," being greatly beloved by his brethren and the people among whom he labors. The churches of his charge have been greatly increased in numbers and spiritual gifts, God having given him souls for his hire.

He has held for eight years, and still holds, the office of County School Commissioner in Coweta. In this position he has given universal satisfaction.

He was married to Miss Narcissa, daughter of Judge Thomas W. Bolton, of Newnan, Georgia, March 17th, 1859. He has two sons.

His modes of study as a minister have been somewhat irregular, in consequence of his arduous labors in the school-room and his feeble health; yet his preparations for the pulpit are systematic, and his preaching is earnest and effective. His theology is sound, having been obtained chiefly from the study of the Scriptures. As a public speaker he commands attention from all; and while he does not aspire to any great degree of oratory, he possesses in large measure the qualities which produce conviction—clearness, force and earnestness.

In his appearance he is more than an ordinary man, tall, though of delicate frame, and possessing a genial countenance. As a man, as a teacher, as a minister, he has done much for the cause of truth, for the Master, and for the world, and will at last hear the welcome plaudit, "Well done, good and faithful servant."

JOSEPH POLHILL.



Rev. JOSEPH POLHILL was born in Effingham county, Georgia, April 2d, 1798. His father Thomas Polhill, was a minister of good standing and usefulness, and died in Burke county in 1814. His mother was a native of Savannah. Her maiden name was Mary Anderson, and she died in Effingham county in 1804. Joseph Polhill, their son, was sent to school at Mount Enon, a respectable literary institution, and there received the most of his education. In his younger days, he was wild and dissipated, but always honorable and high-toned even in his dissipation. But he was one of God's chosen vessels nevertheless. If his conversion was remarkable, the manner in which it was brought about was perhaps equally so. In what the world would call so hard a case, it might be supposed that God would employ some mighty

Apollos with overwhelming eloquence, or some powerful Paul with resistless logic, to accomplish His purpose; but God's adaptation of means to ends is not such as we would select. The instrument in this case was an illiterate old negro man of good Christian character. Joseph was full of mischief and fond of practical jokes, and not always mindful of the rights and comfort of others. One day coming into the place of business of this old negro, he found that he was out, but from the manner in which his tools and his work were placed, knew that the old man had not gone far, and would soon return. As a practical joke, he displaced his tools and work, and put everything into confusion, and then retired and concealed himself in the bushes to await the result. Soon the old negro returned and expressed his perturbation aloud as negroes are apt to do. "Who done all dis prank? Mars Joe Polhill bin here. Nobody else wouldn't a done it. Poor Mars Joe. I love him—he so bad—I don't mind this little trouble, but I sorry for poor Mars Joe;" whereupon the good old colored man fell on his knees and prayed God to have mercy on poor Mars Joe. All this Mr. Polhill heard as he lay concealed in the bushes. The rude eloquence, the heart-felt sincerity, the earnest appeals to the throne of God, that His mercy might then be extended to the erring, sinful young man, and bring him an humble penitent to the feet of Jesus, so touched his heart that he quietly left his place of concealment, unobserved by the good old man. God made it powerful—it led him to deep and serious thought—led him to conviction, to inquiry, to prayer, to repentance and faith, to baptism and to the Christian ministry. With the humblest instrumentalities God can accomplish great results. The remainder of this sketch is drawn from the work of Rev. Jesse H. Campbell, "Georgia Baptists:"

Joseph Polhill was baptized into the Hopeful church, Burke county, in November 1829, by Rev. Jonathan Huff. Very soon after his baptism, he began to proclaim the glad tidings, to the astonishment of many who had known his

previous manner of life, and even of some of his own kindred, who it seems could not have faith in the great change which had been so suddenly wrought in him. Yet so mightily did the work prevail in his hands, that his ordination was soon called for, and he was set apart to this work by a presbytery consisting of Revs. Joshua Key and Jonathan Huff, at Friendship church, Richmond county, in November, 1832. It was about this time, or perhaps before, that he took a course of theological instruction from Rev. W. D. Cowdery at Crawfordville, Georgia. He was married to Miss Julia J. Guion, at New Rochelle, New York, in 1810.

Mr. Polhill's labors were confined, in the main, to the bounds of the Hephzibah Association, embracing the counties of Burke, Jefferson and Richmond. He was clerk of this Association for nineteen years in succession, and was its Moderator at the time of his death. From a book of memoranda, kept by himself, the following facts are gathered: That he performed nine hundred and twenty-seven baptisms, assisted in the constitution of five churches, and in the ordination of six ministers and nineteen deacons; that he pronounced the marriage ceremony fifty-three times; that the first person he baptized was his wife, and that he subsequently baptized four of his children, one brother, one sister, two sons-in-law, and several nephews and nieces. He drove his favorite old horse, Buck, twelve years, and his estimate of the number of miles travelled was eighty thousand. He had two sons and four daughters, all of whom are living, and are consistent members of Baptist churches. Both of his sons are deacons. His wife, a most excellent and intelligent lady, died in Burke county in 1868. The following letter from her to her son, Dr. John G. Polhill, will give some insight into her character, and is an affecting description of the manner of his death.

"BURKE COUNTY, December 4th, 1858.

MY DEAR SON—What can I say to you? My heart is full almost to bursting. Your father—your precious father is gone! And if I did not feel the blessed assurance that he is now reaping the reward of his labors, I should sink under the weight of this bitter stroke. He told me on Monday night that he felt as if he had preached his last sermon, and when I asked him why, he said that when he was preaching on Sunday night he had such an overwhelming sense of the goodness of God, he was completely lost in the immensity of His fullness. 'Oh, mother,' said he, 'it was all God! Nothing but God!' On Tuesday morning about five o'clock, he asked me if I was awake, I told him that I had been for some time, but supposing him asleep, I had kept quiet. He requested me to arise, and we knelt on the bed, when he prayed for me that I might be sustained in every trial; then for each of our children by name; then prayed for his churches and friends, and offered a most fervent petition for sinners. He staid in the house most of the morning, but when he was out, about the premises, the negroes say he was singing all the time, which was an unusual thing for him.

"At dinner I mentioned a sermon I had been reading, which, at his request, I handed to him. He read it, making comments on it as he proceeded. . . . When he had finished reading the sermon, he took up a religious paper, when I left the room. He soon went to the gin-house where the negroes were at work, and in fifteen minutes I heard them screaming, 'Master is killed!' He had fallen from the scaffold, causing a laceration of the spinal marrow, which resulted in death. When I reached him he said, 'I know you, my darling. Be composed; my back is broken.' We placed him on a couch and brought him to the house. After he was laid on the bed, he said he did not suffer any pain except in his left arm. We rubbed it several times with liniment, and he complained of it no more. His physicians, among whom was Dr. Miller, his son-in-law, were convinced, from the first, that his injuries would prove fatal. When we were around his bed, he said to me, 'Mother, let us hold one another's hands to the last.' He looked at the children and said, 'All are here except our first-born. Tell my dear John that I have fought the good fight.'

"He retained his speech and reason to the last, and said to a good brother that his hopes were so bright as almost to alarm him. . . . Frank Carswell staid with him the last night he lived. He said to Frank, 'I am going home; there is not a cloud between me and my Saviour.' He asked how late it was.

and being informed it was past eight, he raised his clasped hands and exclaimed, 'Oh, my gracious Master! when will the hour come!' Then closed his eyes and lay two or three minutes, opened them again, and looking at me said, 'Be composed; they are making preparations'—closed them for the last time, *and was gone*, without a groan or contortion. A most angelic smile rested on his dear face till it was hid from mortal gaze. His body lies in the field in front of the house. His old horse, Buck, and his gray drew him to his last resting-place. His friends from far and near, old and young, came to his burial. Old brother Key performed appropriate services in the house, and brother Palmer prayed at the grave. But, Oh, my son, when our married children and their families left me, then did I feel my loneliness. And when the hour came to surround the family altar, and he who had always offered the sacrifice was gone, it was almost more than I could do to read the Scriptures and kneel in his accustomed place to implore God's blessing and protection."

This excellent woman kept up family worship as long as she lived, unless confined to her bed by sickness, proving herself, as she had ever done, worthy to have been the wife of this most devoted and useful minister of Christ. With the influence of his example upon her, she could hardly have done otherwise. It had been his custom, not only to attend family worship morning and evening, but also whenever he was leaving his family for any length of time, they were assembled for special prayer, and were thus left under God's immediate protection.

Mr. Polhill was a strong and consistent advocate of the temperance cause. From the hour of his conversion, he abstained altogether from intoxicating drinks. In his last illness, one of his physicians offered him brandy. He looked him steadily in the face and said: "Doctor, will you, as a physician, say this is necessary to save my life?" The doctor replied that, as an honest man, he could not say so. "Then," said he, "doctor, take it back; I cannot violate the promise I made to my God many years ago, when he converted my soul."

He was of a stout, heavy build, somewhat bordering on corpulency; of a pleasant, open, honest countenance, and of a kind, paternal, benevolent spirit. He loved his friends, and no man was more beloved than he. They ever found a cordial welcome in his hospitable home, and with his intelligent family, and he knew how to make himself at home with them. His mind, though not of the first order, was of sufficient clearness, depth and power to render him a forcible and successful preacher of the Word. His education, though neither thorough nor extensive, was sufficient to qualify him for the business of life and for great usefulness in the church. He belonged to the class of *medium men*—far the most useful class, whether in the church or in the world.

This useful man died under the circumstances already mentioned, December 2d, 1858.

JOHN G. POLHILL.



Rev. JOHN G. POLHILL was born in Twiggs county, Georgia, July 30th, 1820. He was the son of Rev. Joseph Polhill and Julia J. Polhill.

In the city of Milledgeville, in the fall of 1834, during a season of refreshing from the presence of the Lord, he was led by the Holy Spirit to Jesus, and was enabled to rejoice in the sweet consciousness of the pardon of his sins. In February, 1835, he applied for membership in Friendship church (since dissolved), in Richmond county, and being received, was baptized by his father. In the year 1836 he entered Mercer University, and remained in the institution until 1839. After finishing his education, he was invited to open a school in Jefferson county,

and taught there during the years 1840 and 1841. He then commenced the study of medicine at Louisville, in the office of Drs. Lemley & Dickson, and graduated in the Medical College of Georgia in 1844. After pursuing his profession with great energy and success, he became deeply impressed that it was his duty to preach Jesus to the people. He had tried for many years to suppress these convictions, but at length his sense of duty became so overwhelming that he yielded to what he felt was a call from God, and was licensed to preach by Ebenezer church, Dooly county, in 1869. In December of the same year, he was ordained to the work of the ministry by Revs. L. Joiner, T. J. Adams and I. Hobby. For five years this brother preached with great acceptance to churches in the counties of Sumter, Dooly and Macon. He then removed to Whitesville, in Effingham county, where he remained for about a year. But the churches failing to give him the support necessary for his family, he felt he must resume his profession and preach the Gospel as occasion and opportunity would offer. He then removed to Milner, where he now resides. He was married May 28th, 1848, in Lowndes county, Georgia, to Miss Susan M. Sharp, by whom he had three sons and two daughters. God, in His providence, removed by death his first wife, March 8th, 1873, and in June, 1874, he was married to Miss Salie V. Moore.

In closing this sketch, we must allow its subject to speak: "His greatest regret is, that he refused to yield to a call to the ministry in his younger life; for he has hope now of effecting but little good. If the eye of some young man should fall on these lines, who seriously feels it his duty to preach the Gospel, he may take warning by the sad experience and bitter regrets that have followed him so long."

OWEN C. POPE.

The subject of this sketch, a native of Washington county, Georgia, was born February 15th, 1842. He was the youngest child and only son of Colonel O. C. and Sarah Pope. His father was reared in North Carolina, but, early in manhood, became a citizen of Washington county, where he married and lived until 1861, a useful member of society, and honored by his Baptist brethren with the office of deacon.

The easy circumstances of the father enabled him to give OWEN, in early life, the best advantages of education afforded by the schools of the county; and the mental endowments of the son enabled him to profit by these advantages above many his equals. He was fond of books, and usually stood at the head of his classes in school.

In the summer of 1858, a remarkable meeting was held at Sisters church, Washington county, under the ministry of Rev. Asa Duggan, the pastor. Owen, then sixteen years of age, professed conversion and was baptized in the course of this meeting. About sixty others, mostly young persons of both sexes, joined the church at the same time, and four of the number afterward became preachers. Before the meeting closed Owen was frequently called upon to lead in prayer, and even to conduct the devotional exercises. He assisted in several other protracted meetings during the fall at different points in the county, and the strong conviction took possession of his soul that "God, who had reconciled him to Himself by Jesus Christ, had



given to him the ministry of reconciliation." In December of that year, Sisters church passed a resolution authorizing O. C. Pope, Jr., M. F. Morgan, A. N. Medlock and P. H. Shepherd "to exercise their gifts in preaching the Word."

To qualify himself for this office, he became a matriculate of Mercer University at the beginning of the Spring Term for 1859, and took a regular theological course in that institution, under the instruction of Drs. N. M. Crawford, William Williams and S. G. Hillyer. He graduated in July, 1860, with the degree of B. D.

He immediately entered the field as missionary of the Washington Association, but was soon called to preach two Sundays in the month to the Louisville church, Jefferson county, and one Sunday at Bethlehem and one at Poplar Springs, in his native county. In the midst of these engagements he was married, December 18th, 1860, to Miss Mollie W. Sinquefield, daughter of Hon. William Sinquefield, of Jefferson county, a young lady who was educated at Monroe Female College, and who, as a wife, like "the holy women in the old time," has always been "a crown to her husband."

On the 15th of February, 1861, the nineteenth anniversary of his birth-day, he was ordained at Sisters church, with his brother-in-law, Rev. M. F. Morgan, by a presbytery consisting of Revs. Asa Duggan, W. J. Harley, and W. T. Holmes.

Though so young, he was popular as a preacher, and also made such reputation as an educator that the Mount Vernon Association selected him, at the age of twenty, as Principal of the Institute controlled by that body and bearing its name. These positions as pastor and teacher he resigned at the call of his country, enlisted as a private in the Confederate army, and served through the Tennessee and Kentucky campaigns of Kirby Smith and Bragg. He fought with the soldiers in the field and preached to them on the camping ground. At the expiration of his term of service, he returned home, moved to Lee county, taught at Smithville and Sumterville, and preached to country churches till the close of the war.

The restoration of peace found his property swept away and his health impaired. He settled in southern Georgia; giving the week to the school-room at Ocean Pond and Milltown, and the Sabbath to the pulpits of Milltown, Stockton and Cat Creek churches. At this time he acted as clerk of Mercer Association for three years. Removing to Jefferson county, he was immediately elected pastor of Duharts church and principal of the academy at Stapletonville. He afterward became pastor at Brushy Creek and Pleasant Grove also, and succeeded Professor V. T. Sanford as principal of the Jefferson High School at Stelaville. His ministry in this field was not unfruitful. About forty persons were added to Pleasant Grove in a single year, and Duharts doubled its membership during his six years pastorate there.

Wearied with the strain to which his energies were subjected by living two lives, he longed to lay aside the work of an educator and devote himself exclusively to the work of a minister. And the Lord set before him an open door to the accomplishment of his desires. Through the influence of Rev. W. N. Chaudoin, the church at Morristown, Tennessee, in the summer of 1874, extended to him a call to become its pastor. He accepted, and entered on the discharge of his duties in January, 1875. At the solicitation of brethren, and with the endorsement of the General Association of East Tennessee, he began the publication of the *Baptist Reflector*, at Morristown. He showed talent for editorial work, and from the first the paper was a success. As Recording Secretary, and afterward as Corresponding Secretary, of the General Association, he rendered efficient service to the denomination. His desire to see the State Convention sustained and the mission work of the brotherhood, from the Virginia line to the Mississippi river, unified, caused him to sell an interest in the *Reflector* to Rev. W. D. Mayfield, D. D., and to transfer the seat of publication to Nashville. Under this arrangement he became one of the editors and proprietors of the *Happy Home*, a family magazine. After a season he disposed of his publishing interests, and assumed pastoral charge of the Central church, Nashville.

But he found that his love for editorial work had grown into a "ruling passion," and felt assured that he could serve the cause of Christ more effectually in that department of Christian labor than in any other. About this time he was offered the position of Managing Editor of the *Texas Baptist Herald*, pub-

lished at Houston, and for several years has filled that position to the satisfaction of his brethren in that State.

The trustees of Baylor University, the oldest educational institution in Texas, at the Commencement, June, 1880, conferred on him the degree of Doctor of Divinity.

As a preacher, he is analytic and logical, sifting his subject clear of extraneous matters, and presenting its leading lines of thought lucidly and concisely. His delivery is animated. Every discourse is thoroughly prepared, though he never uses a manuscript and rarely uses notes.

As a writer, he is spicy and pointed, rather than profound, which makes him an effective paragraphist—the most popular, if not the highest, style of the “newspaper man.” His editorials indicate a heart that beats in sympathy with the masses, are more practical than abstract, and preserve the golden mean between too much and too little controversy.

In disposition he is genial and hopeful, more lively, perhaps, at times, than befits the dignity of his position, but warm-hearted and true-hearted. He is an ardent friend of missions and of higher education, and a constant worker for every cause which he espouses.

As a business man he is prompt and prudent, and though starting after the war without a dollar, is now financially in circumstances of ease. It is a tribute to his ability in regard to the interests of this life, that he should have been elected by a railroad company in Texas as its Secretary and one of its Board of Directors.

His marriage has been blessed with no children, but he reared an orphan boy, and J. C. Lee, a prominent merchant of Augusta, Georgia, regards him as his foster-father.

HIRAM POWELL.

Rev. HIRAM POWELL was born June 6th, 1797, in Edgefield district, South Carolina. When about two years of age, his parents moved to Georgia and settled in what is now Twiggs county. His father was an irreligious man, but his mother was remarkable for her deep piety, and made a lasting impression for good on her son in his early childhood. In 1818 or 1819 he united himself with the Stone Creek church, in Twiggs county, dating his conversion back to his boyhood, and was baptized, probably, by Rev. Charwick Tharp. He at once became an active, useful member, and was a valuable accession to the church.

In 1821 he moved to Crawford county, which was then very thinly settled. There were no churches or schools in the county at the time, which was a source of deep regret to Mr. Powell. Accordingly, in a few weeks he invited his neighbors to assist him in building a house in which to worship God. With what slight assistance he could procure, he went into the woods, cut down pine trees, and soon a rough log house was completed. The Sunday following its completion, divine service was held in it, and on that day the subject of this sketch preached his first sermon. Soon afterwards, a church was constituted and named Mt. Zion. He was called to be its pastor, and was ordained to the ministry.

In 1825 he moved to Talbot county, and for seventeen years his labors were confined principally to that section of the State. In 1843 he returned to his old home in Crawford county, where he remained until December, 1859. During this time he served Benevolence church, in Crawford county, and Travellers' Rest church, in Macon county. In 1859 he moved to Early county, where he remained till the day of his death.

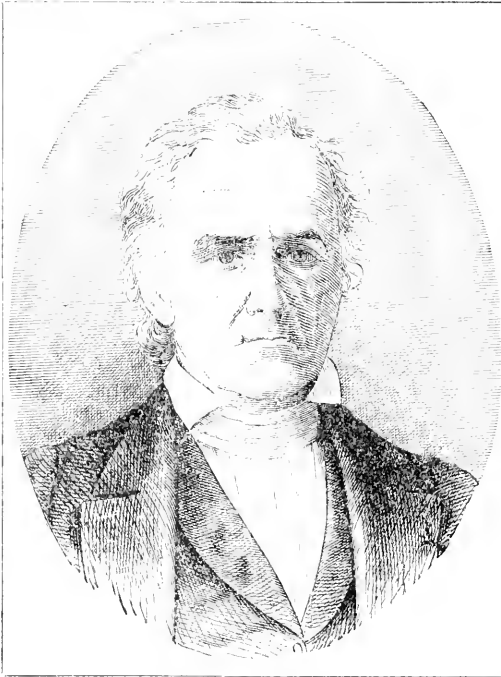
He was in the ministry about forty years, and during that time never failed to keep his appointments with his churches, unless providentially prevented, notwithstanding he had almost invariably to travel by private conveyance to do so. If there was a section of country within his reach which was destitute of preach-

ing, no sacrifice was too great for him to make to carry them the Gospel. He probably baptized more persons, and built up more churches in widely-scattered communities, than any other minister in Georgia of his day. He assisted in organizing the Rehoboth Association, and never failed to attend a single session of this body from the date of its organization until his death. He was one of the presbyters who ordained Rev. T. A. Reid and Rev. J. S. Dennard as missionaries to Africa. He also assisted in the ordination exercises of Rev. J. S. Murrow as missionary to the Creek Indians.

He was twice married; first in 1818, and again in 1841. He raised sixteen children, all of whom became church members when young, two of them being Baptist ministers.

Mr. Powell was a great lover of his country. Though he was never regularly mustered into service, he was a first lieutenant of a volunteer company. He believed that the South had a constitutional right to secede from the Union, and was one of the first fathers in the country to send his sons to the front in defence of the cause which he believed to be right. It was his intention to join them in Virginia in the autumn of 1861, and offer his services as a volunteer chaplain, but the great Captain of our Salvation called him to a higher post of honor, on the 18th of August, 1861.

HUMPHREY POSEY.



Much of the life of Rev. HUMPHREY POSEY was spent in the Missionary field. Many valuable and interesting incidents connected with his labors there—his privations, hardships, persecutions, succors and successes—may not have been preserved, but fortunately Rev. R. Fleming, a Christian brother, well acquainted with this eminently good man, published in book form a biography of him, from which this brief sketch is taken.

Humphrey Posey was born in Henry county, Virginia, January 12th, 1780. When about five years old, his father removed to Burke county, North Carolina, where young Posey spent his childhood and youth. He was blessed with pious parents, and his mother was not only devotedly pious, but a woman of extensive reading and of very strong mind. She was not merely a Baptist by profession, her head and heart were sound in God's statutes, and she was a woman of true Christian decision. This last trait in her character her son inherited in an uncommon degree. In the discharge of any duty, whether religious or secular, he never wavered. His mother taught him

the alphabet, and by the time he was seven years old he had read through the New Testament several times. Those who heard him in the pulpit cannot fail to remember his familiarity with the Scriptures, and the wonderful facility with which he quoted them. He was not an educated man, and never went to school long enough to study English grammar. When about seventeen years old he commenced teaching what he called "little old-field schools," in Greenville district, South Carolina; and it was while instructing others, that, prompted by great thirst for knowledge to constant study, he learned our language so as to speak and write it grammatically. He thought clearly and reasoned forcibly, and was no ordinary man, possessing a mind at once comprehensive and penetrating. In his person, he was above the ordinary size of men; with fair complexion and clear blue eyes, he might be considered handsome. But he was more than this; he was dignified and commanding in his personal appearance, always easy and affable in his intercourse with others, never phlegmatic or morose.

He married when about twenty years of age, and selected a pious wife, though not himself, at that time, a converted man. On the 28th day of January 1800, in Union district, South Carolina, to which he had gone the year before as a teacher, he was united in marriage with Lettice Jolly, a member of the Methodist Church. Not until after his marriage was he aroused to a deep sense of his sins, and nearly two years passed before he was enabled to exercise faith in the Lord Jesus, and realize the pardon of his sins. On the 10th of June, 1802, he related his experience to a Baptist church in Union district, South Carolina, and on the following day was baptized into the fellowship of that church. For some time, though he often exhorted sinners and occasionally attempted to expound the Scriptures, he was the subject of most harrassing doubts, and painful heart experiences.

The church in Union district, in 1803, granted him a license to preach, and in 1804 he removed to Buncombe county, North Carolina, on account of impaired health. In August of this year he preached his first sermon; and all over that hill country he went, preaching the unsearchable riches of Christ. Here an interesting incident occurred, and we will allow him to tell it in his own words: "In 1805 I commenced preaching, of evenings, in a destitute settlement, near where I was teaching a school on Cane Creek. Brother James Whittaker and myself drew up Articles of Faith, as we could not find any in the country; and we collected all the members intending to be in the constitution, and examined them on the Articles. All being agreed a presbytery was invited to attend. The presbytery was pleased with our Articles of Faith, and so the church was organized. Two of the members were, at the same time, ordained to the deacon's office, and I was ordained to the work of the ministry. At the next meeting I baptized four professed believers, and the work of the Lord continued for a length of time. Some were received for baptism at almost every meeting."

His conversion, and his entrance on the work of the ministry were to be followed by labor as a missionary among the red men of our country. About the time that the Lord was stirring the hearts of Judson, Nott, Rice, Hall and others, then students of Divinity, at Andover, on the great question of giving themselves to the work of foreign missions, He was moving the heart of Humphrey Posey, then an obscure preacher in the "hill country" of North Carolina, to give himself to the mission work among the Cherokee Indians. It was not fully accomplished, however, for several years. After the return of Luther Rice in 1813, from the Eastern continent, who, under God, aroused American Baptists to a sense of their obligations to diffuse the Gospel throughout the nations, and to the necessity of forming the General Convention of our denomination in the United States in behalf of foreign missions, Mr. Posey was permitted fully to carry out the object so dear to his heart. The Triennial Convention, after having made some provision for the support of missions in the East, began to consider the spiritual condition of the aborigines of this country, and in 1817 a correspondence was opened with Mr. Posey which resulted in his appointment to the mission work among the Cherokee Indians in western North Carolina, and the northern part of the State of Georgia. He had been long desirous to enter this work that he might preach Jesus to that unlettered people. Receiving his appointment, he commenced in December, 1817, making a tour

among the Indians and preaching to the whites on the frontier. Years before this he would have gone into the Nation, "once and again," but he "lacked opportunity." Now, having ample means afforded by the Baptist Board, he at once engaged in his cherished enterprise. He preached the Gospel to them by means of an interpreter, visited their "Councils," secured their co-operation in the establishment of a school at Valley Town, and in 1820 went to Washington City, obtaining for the Baptist schools in the Nation an equal share of the money appropriated by government for schools among that tribe. He visited Philadelphia and other places in the interest of his work, and everywhere was most heartily welcomed, because of the deep interest felt in the cause he represented. He returned to his home as he had gone, not on railroads, but on horseback, preaching Jesus everywhere to the people. The success following his zealous efforts to establish the kingdom of Christ among the tribe was truly wonderful. Long after he had left them, at the mere mention of his name their countenances would brighten with a smile. In 1836, I. M. Allen, in his Register, says: "To this day the Cherokees have more confidence in Humphrey Posey than they have in any man living."

The personal labors of Mr. Posey among the Indians were continued until 1824; the school and the churches built up around it were in vigorous operation until the body of the Nation removed to the Indian Territory—if indeed they do not still subsist among the few who remained behind.

Already the reader is prepared to say he was a laborious preacher, and so he was. His sermons were full of the marrow of the Gospel, sound in doctrine, plain and simple in language, freighted with thought, and well adapted to the spiritual condition of his audience. While he read other good books and studied them closely, he was emphatically a Bible student, and hence his pulpit efforts were often devoted to clear and interesting expositions of the sacred Scriptures.

As a pastor, he was a success, had the happy faculty of winning the hearts of his brethren, and securing their co-operation in every important work. It is, therefore, not surprising that his ministry, with God's blessing, should have been so abundant in success. He loved his work, and had the faculty of so presenting it, both by his own example, and from the pulpit, as to fill the hearts of others with love for it. He possessed great personal magnetism; he drew others to himself and to the work in which he was engaged. True, there were those who found fault and invented calumnies; but his management of the mission was triumphantly vindicated after searching investigation, and he was shown to be high-minded, open-hearted, candid and firm in his bearing, and of stainless integrity. He was a man of clear, discriminating mind, and rarely on the wrong side of any question. His judgment of human character was good, and he seldom failed to put a correct estimate on the words and works of men.

A man of noble, generous impulses, he never resorted to any course the object of which was to accomplish some selfish end in his own behalf. To instruct the people of his charge and to elevate the standard of personal piety among them was a leading feature in his ministrations.

After his withdrawal from the mission work, he resided for a year or two in one of the old upper counties of Georgia, and then settled in what is termed the "Cherokee" portion of the State. There he travelled much and did much preaching; besides acting as agent for the Hearn School and securing the funds which prevented its sale under the hammer of the sheriff.

In the providence of God he was permitted to enjoy the society of the wife of his youth forty two years. She died at their residence in Walker county, June 22d, 1842. By her he had ten children, all of whom gave evidence of conversion to God. This was a matter to him of profound gratitude to God, and great consolation in his declining years.

On the 28th day of July, 1844, he was united in marriage to Mrs. Jane Stokes, relict of deacon Wm. M. Stokes, of Newnan, Georgia, which place afterwards he made his permanent home. Here he found ample scope for ministerial work. Called by several churches in the country, he devoted his time faithfully to their service, with eminent success, to the close of his life. He died in Newnan, on the 28th day of December, 1846, with calm trust in the Saviour he loved so dearly, and served so faithfully.

LEWIS PRICE.

Rev. LEWIS, son of Lewis and Mary PRICE, was born in Liberty county, Georgia, December 5th, 1828. For a period reaching from his fourth to his eighth year, his father resided near Okefenoke Swamp, but was compelled, by the depredations of the Indians, to abandon the new home and return to the old. With this exception, his boyhood and youth were passed in a section of his native county, which was almost entirely destitute of school advantages and of the public "means of grace."



When about twenty-one years of age, he united with Gum Branch (anti-mission) church in that section. Two years later, he was scarcely able to read; but realizing his ignorance and thirsting for education, he left his father's house in 1851, and entered an academy in another portion of the county, conducted by Dr. John W. Farmer, where he remained until forced by failing health and want of means to leave. During the year spent in this institution, he enjoyed, for the first time in his life, the privileges of Sunday-school instruction, one being maintained in that vicinity by a pious Presbyterian gentleman. On returning home, he was subjected to discipline by the church for attending the Sunday-school; though the church afterward allowed one to be formed in its house of worship, he was expelled from its Association for that offence, and was eventually received into a Missionary Baptist Association. In 1854, he became a pupil in a good school taught by a Mr. Brewer, in Effingham county, where he prosecuted his studies, including the languages, for two years, with the intention of preparing himself for a course in Mercer University. But these hopes were not destined to be fulfilled. In 1856, he received from the Marion Board of the Southern Baptist Convention an appointment as Missionary to the Florida coast, and was ordained to the ministry. He remained on the coast, laboring most successfully, until the war between the States commenced. While in Florida he married Miss Sarah F. Geiger, December 22d, 1858—a union crowned with ten children, eight of whom, now living, appreciate the training of their Christian parents. When hostilities broke out, he returned to Georgia and served his old church in Liberty county for two years. He then settled in Bryan county, and for many years acted as pastor of South Salem church. At present he is engaged in teaching school, though not abandoning the ministry. As a preacher he is fervent in exhorting the churches to every good work, and earnest in his appeals to sinners to flee from the wrath to come.

WILLIAM RABUN.

It is to be regretted that we have such meagre data from which to construct a sketch of this excellent and distinguished man. We are confined almost entirely to a notice of his life in "Sherwood's Gazetteer of Georgia," and to the sermon commemorative of his death, delivered by Rev. Jesse Mercer, in response to a request of the Georgia Legislature. He was born in Halifax county, North Carolina, in April, 1781. His father removed to Georgia, while he was a young man. He was an able representative from Hancock a number of years, and long President of the Senate and Governor *ex-officio*, and also Governor from 1817 to 1819. Mr. RABUN was eminently a pious man. He united with the

Powellton Baptist church in 1817 or 1818. His house was the house of prayer. He was especially distinguished for his benevolence, using his influence and his means to advance the various worthy objects connected with his church, his denomination, and the community at large. "It was a pleasing sight," says his biographer, "to witness the Governor of the State taking the lead in singing at a country church." But it must be remembered that the Christians of that day, even in our cities, were not familiar with quartette choirs and "Italian trills," and it was particularly true of the country people, as of the early disciples, that they "spoke to each other in psalms and hymns and spiritual songs, making melody in their hearts to the Lord." As may be supposed, humility was a distinguishing grace with him—that

"low sweet root
From which all heavenly virtues shoot."

Though elevated to the highest office in the gift of the people, he was not made giddy, proud and imperious, like so many of our rulers; but bore his honors meekly, and in all the relations of life "won golden opinions from all sorts of people." He married the sister of Reuben Battle, of Powellton, the father-in-law of Rev. C. M. Irwin, of the CHRISTIAN INDEX staff, of Hon. Eugenius A. Nisbet, the eminent jurist, and of the late Rev. W. I. Harley. He had seven children—six daughters, all women of the noblest type. Mrs. Jesse B. Battle was remarkable for her piety, and many noble traits, and reared a large and interesting family, who have filled their places in life well. Rev. A. J. Beck is her grandson. Mrs. Wm. Shivers, Mrs. Bass, Mrs. Lowe, Mrs. Cato and Mrs. Wooten were the daughters. He left one son, the late General J. Wm. Rabun, a commission merchant of Savannah, who was a most efficient and useful member of the Baptist church there. His mantle seems now to rest on his second son, J. W. Rabun, who is now occupying a most useful place in the same church. His eldest son Matthew was a most exemplary member of the Second Baptist church of Atlanta, but went to his reward a few years ago, aged twenty-one.

Governor Rabun was a man of splendid physique—tall and large, with no surplus flesh. His features were massive; brown hair, blue eyes, with a countenance full of kindness. In short, he was one of nature's noblemen.

He died, while Governor, at his plantation, near Powellton, October, 1819. Shortly after his death, as already stated, Rev. Jesse Mercer, at the request of the Legislature, preached a funeral discourse, which was afterwards published, and passed through two editions. A few extracts are inserted here:

"Called, as I am, by the General Assembly of a State in mourning for the sudden and unexpected death of her beloved Chief Magistrate, to express the high consideration in which he was so justly held, and to afford a tribute of respect due his departed worth, I tremble as I advance; and feeling, as I do, a particular and melancholy interest in this afflictive dispensation while I make the effort, the tenderest sensibilities of my heart mourn, and an unutterable grief thrills through my soul. Your late excellent Governor was the pleasant and lovely companion of my youth; my constant friend and endeared Christian brother in advancing years, and, till death, my unremitting fellow laborer and able support in all the efforts of benevolence and philanthropy in which I had the honor and happiness to be engaged, calculated either to amend or meliorate the condition of men. A man is great according to his strength of thought, the information he possesses, and the manner in which he employs his time and talents for the public good and the divine glory. He should be estimated from his mind rather than his attainments; or, as Dr. Watts beautifully expresses it:

"Were I so tall to reach the pole,
Or grasp the ocean with my span,
I should be measured by my soul—
The soul's the standard of the man."

* * * * *

"Next to a noble mind, wisdom constitutes and is the great man's ornament. It consists not in any degree of knowledge, but in the right use of what is pos-

essed, and differs from it as pleasures differ from the means which afford them. It is to folly what knowledge is to ignorance. It originates in the fear of God, flourishes in patriotic philanthropy and terminates in glory and renown. A wise man is attentive to the experience and examples of individuals and nations, * * * and increases in wisdom. In his intercourse with men he is directed by the good old golden rule, and in politics it is his joy to associate individual happiness with the public good. He is generous in feeling, open in candor, and firm in complaisance; in pleasures prudent, in trials patient, and sterling in worth. He thinks modestly, speaks cautiously, and acts humbly. His whole deportment is regulated by the fear of God, and directed by the public good and the divine honor; *and such was Governor Rabun.*

* * * * *
 "But to crown the character of the great man, piety is indispensable. This is that gracious temper of heart which fulfills the whole law; it originates in renovation, and is perfected in love to God and man. 'Tis that temper of heart towards God, without which all religion is vain, devotion is solemn mockery, and righteousness becomes sin. 'Tis on account of the persons and prayers of pious men that God is graciously pleased to stay His wrath and hush the threatened storm of vengeance to rest. These are the strong pillars of the State, pledges of the public safety, and the blessed of God. And such a man was Governor Rabun.

"It was his felicity to have many friends, few enemies, rare equals, and no superiors. He is gone and has left an awful chasm behind him.—A widow bereft of a tender and kind husband; children of an affectionate and loving father; servants of a humane and indulgent master; neighbors of a constant friend and pleasant companion; the Baptist church of her bright ornament, member and scribe; two mission societies of their secretary; the Georgia Association of her clerk, and the State of a firm politician and her honored chief. O, what an eventful death was Governor Rabun's! *The beauty of Georgia is fallen!*

* * * * *
 "He is gone, but in glorious hope:—a hope which he obtained in Christ 'as the end of the law for righteousness to every one that believeth,' after a severe conflict of soul under that conviction which the divine Spirit affords of righteousness, and judgment; and which sustained him from seventeen years of age till death, as 'an anchor to the soul, sure and steadfast.'

* * * * *
 "In death [he was] resigned in the arms of Jesus, and cried, 'now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' Yes, fellow citizens of the General Assembly, and other auditors, there is a power in the gospel of Christ that 'makes a dying bed feel soft as downy pillows are;' and the consistent, dying Christian, leaning his head on the breast of Redemption, 'breathes his life out sweetly there.' *And thus died Governor Rabun.*"

H. N. RAINEY.

Rev. H. N. RAINEY was born in Jackson county, Georgia, near where he now lives, May 11th, 1845. His father and mother, Erwin and Emily Rainey, were members of the Methodist church. He received his early mental training at Centre Hill Academy, in his native county, and acted as teacher in the private schools of the county several years. In 1861, at the age of sixteen, he was led, as he believes, to lay hold on eternal life, and recognizing the scriptural law of baptism, he united with the Bethabara church, the ordinance being administered by Rev. J. M. Davis. On the 9th of June, 1869, he was, at the request of this church, ordained to the full work of the ministry. He has served the Centre Hill, Double Springs,



Hog Mountain, Alcovy, Bethabara, Cedar Creek and Hebron churches. He was elected Moderator of the Mulberry Association in 1876 and '77. He was married on the 5th of September, 1869, to Miss Amanda Bagwell, of Gwinnett. Their only child, a little daughter, the Lord has taken to himself.

A life-long friend says of him: "His aim and object from childhood seems to have been to make himself useful and beneficial, not only to himself but to others. In common with many others, in early life he had his troubles and besetments, which seemed at times sufficient to crush every hope and aspiration for anything like usefulness. But, despite all misfortunes and disappointments, he, by honest industry and fair-dealing with his fellow-men, succeeded at an early day in gaining the confidence of all with whom he had business transactions. He is a good financier. Starting in life without means, he has, by God's blessing, accumulated a competency of this world's goods. In person, he is above the medium size, of commanding appearance, of mild and pleasing address, and in any assembly would be recognized as a man of mark and ability. He is actively watchful of all matters pertaining to the interest of his churches, true to every trust, popular with his brethren, kind and charitable to the poor. In fact, he is one of Georgia's best men."

JAMES RAINWATER.



This venerable father in Israel has left behind him the memory of a life stretching through seventy-six years, marked throughout by a pure morality, and hallowed for more than half a century by simple yet strong faith in Christ. In him were fulfilled those words of Scripture: "The hoary head is a crown of glory, if it be found in the way of righteousness."

"The days of the years of his pilgrimage" began in Spartanburg district, South Carolina, January 13th, 1795. No record of his early youth survives; but in the year 1820 he made a profession of faith in Christ and connected himself with the Philadelphia Baptist church, in his native district. Five years later that church granted him authority to preach, and we quote the document of licensure in full,

for the sake of a notable peculiarity of phrase, which may or may not have been partially current at that time:

"STATE OF SOUTH CAROLINA, Spartanburg District:

"We, the Baptist Church of Christ at Philadelphia, believing that a dispensation of the Gospel has been committed to the charge of our beloved brother, JAMES RAINWATER, therefore *tolerate* him to preach the Gospel of our Lord Jesus Christ, in any part of the world where God, in his providence, may call him.

"Done in church conference, this 12th day of March, 1825, and signed by order of the church.

MOSES H. SMITH, C. C."

This action was followed by his ordination, January 6th, 1826, the presbytery consisting of Revs. Thomas Bomar, Gabriel Phillips, T. P. Hernden, Miles Rainwater and Nathan Langston. He became pastor of the Philadelphia church, and held that position until November, 1835, when he removed to Georgia and settled in Coweta county. After a residence there of ten or twelve years, he transferred his home to Campbell county, where the rest of his life was passed in simplicity of spirit and in useful toil. He served Macedonia church, Coweta county, twenty-two years, and Antioch, Meriwether, county, twenty-five years;

besides ministering for a number of years to Ramah, Providence, Enon and Bethlehem churches, Campbell county, Carrollton and Pleasant Grove churches, Carroll county, and still others.

Deprived in a large degree of the advantages of early education, he was possessed of a vigorous, well-balanced mind, which, united with his deep piety and untiring energy, made him a power among the churches of his day. Endowed with a sound constitution, and a full, strong voice, his love for the name and the cause of Christ led him to undergo physical labors that would have shattered the health of ordinary men. He feared not to attack error and sin in any of their Protean forms; and he discharged this usually unwelcome task with such earnestness of purpose and meekness of manner as to secure the respect and confidence of all classes. This was exemplified by his bold advocacy of temperance when its friends were few and its enemies numerous and powerful, and by the success which crowned that advocacy. But that which is first in importance was always first in his affection; he found his chief delight in "preaching Jesus and the resurrection," and few men have been more effective in winning souls to the Redeemer.

Mr. Rainwater continued in charge of his churches until a few years before his death, when the infirmities of old age compelled him to relinquish them. Even then, unlike the soldier who retires, when wounded, from the line of battle, he persisted, as often as opportunity allowed, in lifting up his voice in warning, even after disease had broken it.

It would be easy for the reader to judge what manner of death must follow such a life. But the record is pleasant, and we make it, less because it is necessary than because we love to speak of it. His last admonition to his brethren on his dying bed was, "Pray for the salvation of sinners," and "Clear as the clearest" were his ringing words of reply, when a friend asked whether he saw his way clear. In this frame of mind, the torch of mortal life went out, June 22d, 1871. To him the tomb was the gateway to the skies; and, doubtless, his enfranchised spirit "leaped with joy" out of the prison-house of clay into the heavenly temple.

He was married in the fall of 1817 to Miss Polly Mason, of Spartanburg district, South Carolina, and in the spring of 1859 to Mrs. Nancy Dobbs, near Villa Rica, Carroll county, Georgia. The first wife became the mother of twelve children, of whom four only are living.

J. J. D. RENFROE.

Dr. J. J. D. RENFROE is a native of Alabama, and a grandson of Georgia, his parents, Nathan W. Renfroe and Mahala Lee, having emigrated from Washington county, Georgia, before he was born, and settled in Montgomery county, Alabama. He was born in the latter county August 30th, 1830. His father used to tell him in his boyhood, that "when a man got into difficulties there were three ways to get out—to back out, explain out, or fight out, and he hoped he would never back out." This may serve in part as a solution of that more than common vehemency of temperament which has marked his character through life; for no one was ever left in doubt as to where he stood on important questions.

Dr. Renfroe's early advantages were quite limited, having been in school but fifteen months in all; but an irrepresible desire to improve his mind has impelled him to a regular course of study at home, embracing most of the usual college currie-



ulum. In addition to this, he has prosecuted a broad range of reading and study in theology, science, and general literature, so that he is not a whit behind many who have enjoyed ten times his advantages in the way of academic and collegiate training. In the purity of his style; in skill in the construction of his sermons; in the vast range of his illustrations, whether Biblical, scientific, historical or literary; in the appositeness and vigor of his thoughts; in the readiness with which he can command his resources, even when suddenly and unexpectedly called upon; one would never suspect that he had not enjoyed most of the advantages of thorough training in early life. Perhaps there is not a minister in Alabama or elsewhere who deserves more credit for what he is to-day than Dr. Renfroe.

He professed religion and united with the Elizabeth Baptist church in Macon county, Alabama, in August, 1848, and was baptized by Dr. A. N. Worthy. He was at once recognized as possessing rare gifts, and was put forward by his brethren to conduct meetings quite frequently; and was licensed to preach in 1850, in his twentieth year. He then left Macon county, and settled in Cherokee county, where in 1852 he was ordained to the ministry at the call of Cedar Bluff Baptist church by a presbytery composed of Elders W. C. Mynatt, the pastor, James Reeves, J. D. Hopper and Jacob Coffman. He labored for five years in Cherokee county before and after his ordination, and for two years subsequently in Calhoun county with marked success. During this time he was precipitated into several controversies with ministers of other denominations, some of them men of distinction and talents; but in all these his brethren were more than gratified with the result. In these controversies, though earnest, pointed, and sometimes terribly incisive, he always observed the courtesies due to an opponent. He never compromised the dignity of his calling.

At the beginning of the year 1858, Dr. Renfroe settled in Talladega as pastor of the Baptist church. He was then just rising into manhood, having already achieved a reputation over all east Alabama. The Talladega Baptist church had been unfortunate for many years, having failed to secure a pastor who possessed all the qualities that would give stability to the relation, though they had more than one minister of marked ability. The advent of young Renfroe to that position was the most important era that had marked its history. For though he brought to the service a limited experience and but few of the advantages that some of his predecessors had possessed, yet he had capabilities in all other respects that fully justified the confidence implied in his call to that church. With an energy that never relaxed, a courage that never covered before any embarrassments, an intellect susceptible of indefinite expansion, a heart all aglow with the fires of devotion, and a passion for his calling that literally possessed him—in a word, with all the powers of his heart and soul, he entered upon the duties of his pastorate. It requires a man of no common mould to maintain a growing reputation for over twenty years in the midst of an intelligent, refined and cultivated population—a population that had been accustomed to hear some of the best preachers Alabama ever had. Yet this he has achieved; and, should his health be so restored that he can prosecute his labors with his wonted vigor, there is not a minister in Alabama, or elsewhere, for whom his congregation would exchange him. Their confidence in, and respect for, him is not the ephemeral growth of a day that yields to the first storm, but it is based on many long years of mutual labors and sacrifices, of trials, and sufferings, of long deferred rewards and final triumphs, so that he has come to be regarded as an essential part of his church and community.

Dr. Renfroe has passed through the furnace of affliction. In the last few years he has lost three children who were just verging into womanhood and manhood—his eldest daughter, Theodosia, and his two eldest sons Graves and Curry—three as promising children as one ever sees. Yet, meekly bowing to the divine will, he has gone on "serving God without distraction," these sad providences meanwhile throwing over his piety a still deeper shade, and giving to his ministry a more subduing power. Many a heart will join in the earnest prayer that God may spare his remaining three children for the comfort and stay of his old age.

For about two years of the late war, Dr. Renfroe was chaplain of the 10th

Alabama Regiment in the Army of Virginia. No man ever made a more honorable record in that position, whether as aiding in gathering the wounded from the battle-field, or as nursing them and the sick in the hospitals, or as preaching the gospel to the soldiers, not unfrequently at the peril of his life when heavy artillery was sending its death-dealing missiles through the camp. He had a worthy brother, a young minister of decided promise, who whether, right or wrong, resigned his pastoral position, entered the army at the opening of the war, and perished at the head of his company in the arms of the most brilliant victory achieved during the war by Confederate arms—the battle of Fredericksburg. The touching tribute he paid to his fallen brother's memory was published in a tract by the "Virginia Tract Society," and scattered by thousands through the Southern armies. After the war Dr. Renfroe returned to Talladega, and resumed his pastorate, where he remains to the present time, and where his success is more marked than ever before. His church there has, within the last few years built and paid for one of the neatest, most commodious and handsome houses of worship in the State. To his irrepressible energy is the church more indebted for this achievement than to any other source.

The *Alabama Baptist* is more indebted to him for its existence to-day than to any other one man in the State, for he and the Rev. E. T. Smyth, of Oxford, kept the paper question stirred up for years before it was finally resolved to establish it. He has been on its writing staff ever since it was commenced, except one year, and it is enough to say that the results of that one year were no insignificant sign as to where he stood in the affections and confidence of his brethren. His return to its editorial department, in the fall of 1879, was hailed as an augury of success, and the paper now stands upon higher ground than ever before. Dr. Winkler is giving to it the most brilliant contributions of his gifted pen, and Dr. Renfroe is bringing out, with his accredited ability, that broad range of practical subjects which makes the paper a necessity to every Baptist interest in Alabama.

It is proper to add, just here, that Dr. Renfroe was connected editorially with the *CHRISTIAN INDEX AND SOUTHWESTERN BAPTIST* one year while it was under the editorial supervision of Dr. Shaver, and in that capacity rendered valuable service.

In the early part of the spring of 1879, Dr. Renfroe was suddenly attacked with severe and repeated hemorrhages from his throat, which laid him aside from the ministry about six months or more; but he has since resumed his labors, which, by moderating his tones and by short discourses, he has thus far prosecuted to the satisfaction of his churches; for he preaches once a month at Harpersville, Shelby county, and three Sabbaths at Talladega. Should his health be fully restored, many years of usefulness are yet before him in the field where he is best known, for he is one man that never need go elsewhere to increase his usefulness.

A little below the average height, compact as the human organism can be made, features well cut, dark eyes, somewhat orange complexion, quick, elastic step, he would on sight be selected as the condensation of energy. In his public ministrations, when fully himself, congregations have, on many occasions when his mind would kindle into enthusiasm on some important topic, hung upon his lips for hours, unconscious of the flight of time. In his regular ministrations, however, he is not tedious, but always entertaining. In mingling with his members, one is struck with their oft-repeated remark, that "his last sermon is his best." Though his sermons may not have the rhetorical finish, the classical ring of a *belles-lettres* scholar, they do possess a logical compactness, a transparent analysis, an angular pointedness, a straightforward candor and simplicity, that send them through "the joints of the harness" with singular precision. No man ever hears him preach without being profoundly impressed that he believes what he says.

Some years ago the honorary degree of D.D. was conferred on the subject of this sketch by a college of his own State, where he is best known, as a merited compliment to his talents, culture and piety. That he deserved the distinction

no one doubts who knows him; and yet we suppose, of all men in the State, he was most surprised when he received the degree. Doubtless he could say as truthfully as the great Dr. Gill said when the Edinburgh University made him a doctor: "I neither thought it, nor sought it, nor bought it." It came just like it ought always to come, and does come to those who worthily wear it, as the simple reward of merit.

JAMES REEVES.



Rev. Jeremiah Reeves came from England to North Carolina in Colonial times, and, with his family, shared the trials and hardships of the war that achieved American independence. Early one morning during that war, while he was absent, a British officer with a squad of soldiers suddenly appeared at his house and ordered breakfast for his troops. Returning soon after, Mr. Reeves countermanded the order and reproached the intruders with the loss of his horses. When challenged as to the right by which he dared to act in that style, he answered: "By the inalienable right God has given me to protect my family and to provide for it." In response to the further inquiry who and what he was, he said: "My name is Jeremiah Reeves, and I am for my country, sir." Singularly enough, the officer bore the same name, and a little

investigation showed that the two were near relatives. The raiding force was withdrawn without further molestation—a signal instance of the overruling Providence which, "out of the nettle, danger, can pluck the flower, safety," for the upright, through the very things which seem to threaten ruin.

Of the six sons of this venerable man, four, like himself, became ministers of the Gospel—Malachi, Jeremiah, John and James. These, all, with more or less prominence, wrought a useful work among Georgia Baptists in the first half of the present century. They took an efficient part in the discussions which held the great body of our people faithful to the principles of the early Baptists and of the New Testament, and led to the secession of the "Anti-Missionaries" from the communion of their less changeful brethren. With the exception of Malachi, who, up to the time of his death, a period of nearly thirty years, served as pastor the church (in Wilkes or Oglethorpe county) which called him to ordination, they performed much evangelistic labor in the sparse but growing settlements of the State.

Rev. JAMES REEVES was born in Guilford county, North Carolina, in the year 1784. He received only such elementary education as was furnished by the private schools of the country in those times, but sought to make up the deficiency by assiduous study all through his life. During his earlier manhood, he labored hard by day and read to a late hour at night, mostly by a lightwood fire. In after years, when in easier circumstances, he was an almost constant reader and close student. While fond of history, poetry and general literature, he made the Bible his great text-book; and such was his familiarity with its pages

and his mastery of its truths, that he was called a "living concordance" and a "walking body of divinity." In ripe old age, he often said that "if it were possible for the New Testament to be destroyed, he would possess an advantage over most persons, as he had very near all of it in his heart!" By many, he was accounted the best Scripturist in the Georgia Baptist Convention.

A young man, with a wife and one or two small children, Mr. Reeves settled in Jasper county, Georgia, when that portion of the State was called "the Purchase." The teams employed in moving them landed them late one afternoon on the site selected for his future home, and they passed the first night with no covering but the star-spangled canopy of heaven. At dawn next morning he felled a tree, from which he soon made boards enough to provide a temporary shelter for his family, until he could get logs together and obtain sufficient help to erect some cabins. He then addressed himself to the task of clearing away the forest and fitting fields for culture, as the only means of procuring bread. Game was so plentiful that the deer would come into his clearing and eat the buds on the timber he had felled, while, under the pressure of his work, he could not spare time to molest them. With this resolute industry he supported himself and his family through life by the labor of his hands as a farmer. He served the churches with little or no compensation, and may be said to have given his life gratuitously to the cause of the Master. Nor, during all the years, were the poor who sought his help ever sent empty away.

The date of Mr. Reeves' new birth and baptism has been lost. He was licensed and ordained in 1814, in the thirtieth year of his age; beginning then an active ministry which was to stretch through four decades, for he never ceased from pastoral service until the weight of three-score years and ten rendered the flesh too weak to be an instrument to the willingness of the spirit. He was ardently devoted to the duties of the sacred office and eminently successful in winning souls to Christ; but he gloried chiefly in being a pioneer preacher, searching out destitute fields and establishing churches in them. When he settled in Jasper county, it was on the frontier of civilization; and he labored there. When Butts became newly acquired territory, and white men were making their homes in it, he left his pleasant surroundings to dwell and minister among them. When the tide of emigration swept further westward, he went forward with it, planting the standard of the cross in what was then comparatively a wilderness, as far as the State line, and even beyond. With Rev. John Wood, and other zealous servants of Christ, he preached in the log cabins of the new settlers and under temporary arbors constructed for the purpose, supplied the people with Bibles and tracts, organized Sunday-schools and temperance societies, and constituted some of the churches now most flourishing in all that region. While travelling through the wild country, he would meet a man by the way, and, with that "passion for souls" which led him, in his last illness, to manifest more concern for the conversion of the physician than for his own recovery, would stop and preach to him the Lord Jesus as the only hope of salvation. When through, he would leave him to the further operation of the Holy Spirit, and perhaps would hear no more from him, until a request came to visit his neighborhood and baptize him. Compliance with this request would often lead to the organization of a church. His zeal for the work of the pioneer explains the fact that the churches of which he was pastor lay in Jasper, Butts, Henry, Campbell, Paulding, Carroll, Coweta, Heard and Troup counties, Georgia, and in eastern Alabama. It explains also the further fact, that of a great portion of these churches he was not the pastor merely, but the founder.

Mr. Reeves was twice married; first, to a Miss McElroy, of Wilkes or Jasper, who bore him ten children; and afterward to a Mrs. Phillips, of Troup, who bore him five, and is still living, venerable in years and in godliness. He reared these fifteen children of his own, with seven step-children, in the fear of the Lord; showing an impartial affection to all of them, and when school facilities were wanting, instructing them himself by night and at noon. Nearly all his children have been consistent members of Baptist churches, and one of them, James F. Reeves, is a minister of the Gospel. The interest he felt in their spiritual welfare was manifested as well in behalf of his servants, whom, at

stated seasons, he assembled in the house, reading the Scriptures, and praying for them and with them. A man of prayer in all things, he was especially strict in the maintenance of family worship, allowing the absence of no member except in case of necessity. He would often rise from a sick bed, when able to sit up only a few minutes at a time, in order to lead the household devotions.

Throughout his last illness, he ceased not to exhort and counsel all who came to see him, whether saints or sinners, even after he had to be supported on the bed, in a sitting posture. As the closing hour approached he arose, though greatly debilitated, and asked to be helped to his easy chair near the fire, that he might join with the family and friends in prayer. When a passage of Scripture was read, he turned to Rev. Thornton Burke, his bosom friend and co-laborer in the ministry for years, and said; "Brother Burke, I want to try to pray with and for my family one more time before I go hence; if my breath fails and I sink in death, let there be no confusion, but you just take up my prayer where I may leave off, and finish it." He then poured out his soul in prayer for those present, for the absent members of the family, for the spread of the Gospel, for the prosperity of Zion. After agonizing long and fervently in that last offering as the priest of the household, he closed with a most earnest appeal in behalf of our country, so soon, alas! to be involved in war and deluged with blood. Having given all necessary direction as to his temporal affairs, and designated I Timothy 1:15, as the text from which he wished Rev. T. Burke to preach his funeral sermon, he calmly "fell on sleep," and was "gathered, as a shock of corn fully ripe, into the garner of the Lord." Who can doubt that, as his son said to him when lying on the verge of Jordan, he "passed over the river," to "sit down with Abraham, Isaac and Jacob, in the kingdom of heaven?" Who can doubt that, as he said then to his son, "the theme of their conversation, the burden of their song, was, and is, and shall be, redeeming grace and dying love?"

THOMAS NAPOLEON RHODES.



We read that "there are diversities of gifts," in the kingdom of Christ. The Holy Spirit, in his recreative work, makes men "one" in Christ, but "many" in the distribution of the manifold lineaments of His character. In "revealing the Son" in Rev. THOMAS NAPOLEON RHODES, the Spirit has chosen to manifest in him one of the most striking features of grace—*humility*. We have but to look on the man to see that he was cast in the mould of Him who was "meek and lowly in heart." And we have but to hear him speak on the solemn concerns of

God, sin and judgment, to realize that there is one before us with "his mouth in the dust." Then now natural the heart-felt pathos with which we hear him say, in his approaches to the throne of grace: "I am not worthy of the least of all the mercies and of all the truth, which Thou hast shewed unto Thy servant." His marked humility has made him a man of God with all who have known him.

He was born in Greene county, Georgia, July 4th, 1822. His parents were Heflin S. and Elizabeth Rhodes. His grandfather, Thomas Rhodes, and his father, H. S. Rhodes, were Baptist ministers.

The son inherited the fine mental gifts of his parents. But "chill penury" repressed his aspiring spirit, putting the prize of culture out of his reach. Fortunately, however, the noble philanthropist, Hon. A. H. Stephens, discovered the talents of the unnoticed plough-boy. He proposed to send him to school. The proposition was accepted. He entered the classical school at Woodstock, Ogle-

thorpe county, and remained there several years. Having completed his education, he commenced teaching at Centreville, Wilkes county. As soon as he had made money sufficient, by teaching, he refunded to Mr. Stephens all the money he had expended in his education, principal and interest.

It is ever with profound gratitude that he refers to his benefactor. In 1847, he took charge of the academy at Appling, Columbia county. The next year he returned to Centreville, in which community he taught eight years more. In 1856, he moved to Meriwether county, where he taught eleven years. In 1867, he settled in Newnan, Coweta county, in which place he still remains as a teacher.

He was baptized into the fellowship of Horeb church, Hancock county, in 1839, by Rev. Radford Gunn; and was ordained to the ministry at Sardis church, Wilkes county, June 25th, 1853, by Revs. P. H. Mell, D. G. Daniell and Enoch Callaway.

In his ministry, he has served the following churches, as pastor: Newford, Friendship, Clark's Station, Wilkes county; County Line and Providence, Troup county; Holly Springs, Macedonia, Providence, Bethlehem, Grantville and Mount Lebanon, in Coweta county; and Providence, Campbell county. He was married to Sarah Ann Callaway, daughter of Rev. Enoch Callaway, November 22d, 1848. By this marriage he has five sons and four daughters living.

As an educator of youth, he has done incalculable service to his country, age and race. And this has been not only in the department of intellectual culture, but in the sphere of moral training. By a model life he has ever brought to bear on those under him the moulding influence of moral tuition.

As a preacher, he is grave, sensible and earnest. In the solemnity of his pulpit ministrations he impresses on the audience his own sense of the greatness of God, and of the message of salvation, and of its consequences to their souls. His sermons are clear and scriptural. He has a most profound love and reverence for the word of God. His love of truth is almost passionate. He holds it up to the people as "the power of God." He declares it as one perfectly confident of its present, final, and universal triumph.

W. H. RICE.

Rev. W. H. RICE, son of Colonel Jesse Rice, was born in the lower part of Barnwell district, South Carolina, March 24th, 1817. His parents and grandparents were members of the Springtown Baptist church, constituted soon after the Revolutionary war, and still in a flourishing condition.

He was graduated at the South Carolina College, in December, 1841, with the degree of A. B. He entered at once on the study of law, and in 1842 was admitted to practice at Barnwell Court-house. He followed this profession a few years. In 1844 he was married to Miss E. A. Buckner, a devoted Christian. Their children were brought up in the fear of God, and all are now members of Baptist churches, except the youngest. He buried his wife in 1875.

His conversion to God occurred in 1844, during a great revival, and he received baptism at the hands of Rev. Housford Duncan. After his removal to Houston county, Georgia, in 1849, he was engaged in teaching and planting. In 1857 he was elected Professor of Natural Sciences in Houston Female College, and during the same year was ordained to the Gospel ministry. He has been preaching to churches in Houston and Macon counties ever since. He has devoted his labors generally to the destitute, often without compensation. He has frequently preached in neighborhoods where there was no house of worship, but services



were held in a school-house, or under a bush-arbor, or in a private house. He is now pastor of the church at Byron, Houston county. He has always adopted the plan of preaching in the forenoon to the white, and in the afternoon to the colored, congregation. This work for the colored people he continued until recently, when they were enabled to procure a minister of their own race.

He is a man of marked cultivation, but modest and retiring. He has been, and is still, a most useful and highly esteemed man, and though so quiet, exercises a most beneficial influence in the communities where he has lived.

WILLIAM H. RICHARDSON.



Allen Richardson was a native of Henry county, Virginia; but, his parents coming to Georgia when he was a child, he was brought up in Oglethorpe county, and there married Miss Sarah Olive. Rev. WILLIAM H. RICHARDSON, their son, was born in that county. The father and mother were both Baptists; the former, for many years a deacon, and for some time before his death a licensed preacher. In the autumn of 1830, when William was eight years old, the family, a large one, sought a home in Upson county. During his boyhood he was required

to work on the farm most of the time, and, when at school did not appreciate the value of education, or make much effort for the development of his mind. After arriving at manhood, when too late to recall the vanished and wasted hours, he began to realize the pricelessness of knowledge, and to devote all his leisure to the perusal of such books as he could obtain. Even then, however, no regular system of study was undertaken. While his mental training seems, therefore, to have been somewhat neglected, he had the unspeakable advantage of early religious instruction, which was crowned by his hopeful conversion to God in his youth. In September, 1839, at the age of seventeen, he was received into the Thomaston (then Bethesda) church, and baptized by Rev. Jacob King. In this church he was ordained a deacon twenty years later; and it is a remarkable fact that he has maintained his membership in it through more than forty years.

Soon after his conversion he was awakened to the duty of preaching the Gospel, but his timid disposition, his conscious lack of culture, and his profound sense of the magnitude of the work, prevailed to postpone his entrance on it from time to time. The church at length decided to license him on her own responsibility. He felt great misgivings as to his qualifications for the high calling; but in a little while concluded that although he had not been "taking texts," he was in fact, all the time preaching, and resolved, despite his "weakness and fear," to do thenceforth the best he could. In 1864, Concord church, Talbot county, called him to the office of pastor, and he was ordained by a presbytery composed of Revs. E. S. Harris, J. McDonald and R. H. Jackson. He is still pastor of that church, and preaches to two other churches in the county, as he has done to yet other two. He is one of those who thoroughly believe the life-giving, soul-saving, God-honoring doctrines of the Bible, as understood by the evangelical school in theology. Salvation by grace is his theme. He has been a successful preacher of the Gospel, his main object being to address the judgment, conscience and heart, relying on the influences of the Holy Spirit to renew and sanctify the soul. He is a man of strong mind and of pronounced character. He investigates all subjects for himself, and when he makes a decision it is fixed. One of his most prominent characteristics is that he "dares to do right"—a step, and a long one, in advance of simply *not* daring to do wrong.

EDWARD F. RICHTER.

REV. EDWARD F. RICHTER was born November 15th, 1822, near Baireuth, Franconia, Germany. His father held a lucrative government office, and though nominally a Roman Catholic, possessed very enlightened views. His mother, of the old patrician family of Greiner, was a strict member of Luther's Protestant Church; and to avoid the law that compelled children of mixed marriages to be educated in the religious tenets of their parents, sent her male offspring, at a very tender age, away from papal influences, to Protestant schools among her kindred, and thence to the Gymnasium (a classical institution) at Baireuth. Destined for the profession of a physician, he spent a short time with an uncle, a practicing physician. There he took such a dislike to the profession that he determined to enter into the mercantile business, as more congenial to his youthful tastes. In this pursuit he held several responsible situations, and still retains testimonials of his integrity and capacities.



While engaged in his studies, a number of his fellow-students were preparing for the ministry, with nothing to distinguish them from the wild, frolic-loving German student but a ransacking among dusty, mouldering, useless *forms*, leading Papist and Protestant alike to skepticism, or to a *refined system of paganism*. His attention to this distinction without a difference soon bore its legitimate fruits in him, and his leisure hours, from that time forward, were occupied in fairly devouring the productions of the German, French and English infidels. At the same time his political ideas underwent such a change as to assume avowed hostility to the usurped powers of government, and from being suspected, he became an object of surveillance to the police. To free himself from this annoyance, he carried out a resolution long cherished, of expatriating himself, by emigrating to America. The firm of Nunez & Co., Vera Cruz, held out encouragement to him, through one of his countrymen in their employment, and early in 1844 he left his native land to embark for Vera Cruz. Finding no vessel soon to sail from Hanseatic ports, he listened to the appeals of newly formed friends, to sail in their company for Baltimore, in the fated ship Johannes. His package not having arrived at the day of the vessel's getting under way, he concluded to await its coming, and to avail himself of the offer of passage in the Copernicus, from which he landed safely in Baltimore in the spring of 1844, after a most trying passage of sixty days. The Johannes, with upwards of 300 passengers, was never more heard of. He soon found employment in Baltimore as book-keeper; and on the extension of the business of a Baltimore firm, was entrusted with the management of its business in Wytheville, Virginia. Becoming restive under the restrictions and the retirement of a village, the glamour of city life allured him, and he retraced his steps to the Atlantic to seek employment in New York. He succeeded, and was engaged by Mr. Peter G---, a Dane, now a most prominent New York millionaire. The tocsin of war roused him, and he shipped in the United frigate Potomac for the Gulf of Mexico. Disease, brought on by severe exposure during and after the taking of Vera Cruz, becoming chronic, forced his return to New York and his discharge from the naval service. A short employment by the same house in New York was followed by his enlisting in the 9th Regiment New England Volunteers. Being found very useful to the commander of the recruiting station, Lieutenant Moon, he was not permitted to join his regiment, but transferred to the 11th Regiment, and kept at the station to do the office work. The war soon terminated, and he resolved to go to California. On returning from the transportation office, he met with a comrade who presented him with a letter from Georgia, inviting him to that State, and holding out great inducements to him. This inclined him at once to depart for Savannah, and thence to Crawford county, Georgia.

At the place of his destination, where he arrived late in 1848, he found himself in the house of a Methodist minister, who had failed in mercantile business previous to his arrival, utterly disappointed in his expectations and without means. The minister proposed to him to engage in teaching. Seeing no other alternative, he finally resolved to try. After several fruitless attempts, he was introduced to Mr. Nathan Respass, of Upson county, on whom he looked in after life as a father, calling him by that endearing name whenever speaking of him, and mourning for him as a son when informed of his call "up higher." Mr. Respass took in the homeless stranger, and procured for him several profitable engagements; and it was in the charms of the home circle of this Baptist family that he *first* learned the difference between nominal and real professors; yet his own heart still remained a stone.

In 1850, he wedded Miss Amanda F. Christie, a granddaughter of Rev. Dolphin Davis, a Methodist minister living in Crawford county, and soon after he devoted himself to agricultural pursuits.

Returning in 1853 from Union county, where he had been to see after some of his lands, he stopped at the house of a Baptist minister, and in looking over his books his eyes fell on a small volume on the baptismal controversy, by a Baptist divine. His curiosity becoming excited, for among German scholars *baptizo* involves no mooted question, nor does Luther's translation leave any room to doubt how he understood it, for he fearlessly renders it "*taufen*" (dip), he read the little book with great attention, and the scales fell from his eyes as to the true character of "the sect everywhere spoken against."

Soon after this he removed to Thomas county, where he was bereft of his wife, who left him two small boys. In 1854 he married Miss Mary A. Alligood, a Baptist, who shares his toil, and whom he styles *his deacon*; by her he had three sons, two of whom arrived at manhood and are still living with him.

While at a protracted meeting with his wife, and while yet in the gall of bitterness, he posted himself close to the door, so as to be able to leave when the "sanctified row" commenced, without creating disturbance. The minister announced his text, "My heart is fixed." The arrow struck him, and at the close of the discourse he could rejoice and exclaim, "Thanks be to thee, oh Lord, for thy unspeakable gift." He felt the mountain cast into the sea, and united with the church at Big Creek, in September, 1855. On leaving the baptismal waters with Rev. Lacy J. Simmons, he felt that nature never before presented such a bright and glorious aspect, and was impressed with the duty of proclaiming the unsearchable riches of Christ; "but surely not I," he would say, resisting, "for, like Moses, I am of a slow tongue; like Thomas, I have doubted; like Paul, I have persecuted the Church of God." In this troubled state he was like Noah's dove, seeking rest and finding none; sometimes on the point of yielding, and again shrinking from the responsibilities and self-denials incident to the ministry.

While not doubting the right of Secession *per se*, he deplored the step taken by his adopted and beloved country as hasty, unwise and calculated to involve it in ruin. He conscientiously abstained from casting his vote for or against the ordinance, but, fixed in heart to share the fortunes of his people, he entered the Confederate service. He returned after all was lost save honor, to his home, sick, suffering, but bearing his part of the losses and privations common to all. Becoming obnoxious to some in sympathy with the powers that be, a destructive cloud lowered and threatened to overwhelm him. In this distress he cast himself on the ground, pleading his cause to his Master, and surrendering himself and his unreservedly to Him anew. The storm-cloud passed over, leaving in its track nothing but the bow of God. Shortly after this, he was licensed to preach, and in August, 1872, by request of Magnolia church, ordained to the ministry. His labor is chiefly confined to the section in which he resides—a country newly settled, west of the Ocklockonee river, in Thomas county, which, from a wilderness when he first pitched his tent there, is now rapidly rising in wealth and population. He filled the position of clerk to the ministers and deacons' meeting of the Bowen Association, and has, for a number of terms, held the position of clerk to that Association.

He preaches in the colloquial style, or, as Rev. J. L. Underwood said of him, "he lets it preach itself." The Nestor of the Baptists in that section, Rev. Robert

Fleming, used to tell him jocosely : " In the pulpit, I take brother Richter for an English scholar ; when released from its restraints, he inclines to Fatherland." He delights to lead the flock by the towering and sheltering rocks and mountains of predestination, and water and feed them in the green vallies of electing grace ; while to the sinner he loves to tell his moral obligation to obey the Supreme Ruler and to persuade him to come to Him that will in no wise cast him out, but is able and willing to save to the uttermost even such a sinner, the chief of sinners, as he, the preacher, is himself. In his intercourse with his brethren, he endeavors to be affectionate and sincere, and is rather reticent and unassuming.

He is of medium build, and, for his age, vigorous, but suffering from diseased lungs.

His home is in Cairo, a pleasant and growing village on the Savannah, Florida and Western railroad, noted alike for its healthfulness, the purity of its water, the fruitfulness of its soil, and the hospitality, integrity, morality and enterprise of its inhabitants.

BENJAMIN FRANKLIN RILEY.

Rev. BENJAMIN FRANKLIN RILEY was born near the village of Pineville, Monroe county, Alabama, July 16th, 1849. He was the son of pious parents, and was therefore reared under wholesome influences. He enjoyed the advantages of a rural education. At the close of the war, his father's fortune sharing in the general "wreck and ruin," his education seemed to be cut short, but heroically resolving on securing an education, he left his father's home at the age of eighteen to teach a small country school. Here he secured the first money for laying the basis of a college course.

In September, 1868, he entered Erskine College, a Presbyterian institution located in Due West, South Carolina. Here he pushed his way through the entire course in three years, graduating in 1871. It was during his career here as a student that he was converted, and immediately felt prompted to preach the Gospel, though his heart had, up to that time, been fixed on the bar. In September, 1872, he entered the Southern Baptist Theological Seminary, then located in Greenville, South Carolina; but not having sufficiently recovered from the heavy work done in prosecuting his course at Erskine, his health rapidly declined, and he had to return to his home in Alabama. Having engaged in active out-door employment for sometime, and seeking recuperation in different ways, he felt sufficiently strong in 1874, to resume his theological course, which he accordingly did, and this time at Crozer Seminary, near Philadelphia. Here he remained until 1876.

On June 21st, of this year, he was married to Miss Emma Shawe, of Alabama, and in October assumed his first charge, succeeding Dr. W. C. Cleveland, in the pastorate of the Carlowville and Snow Hill churches. In 1878, he was called to the charge of the church at Albany, Georgia. During his stay of one year here, the church was greatly strengthened in numbers and efficiency, but the climate of southwest Georgia was unfavorable to his constitution, and necessitated his removal. He accordingly returned to his native State, and, after a few months,



took charge of the church at Opelika, Alabama. Under his administration the church has continued to thrive from the beginning. On going to Opelika, in June, 1879, he found a membership of one hundred and thirty-five. One year later, the membership was almost doubled, and the church rendered correspondingly efficient in all its departments.

JOSEPH THOMAS ROBERT.



Rev. JOSEPH THOMAS ROBERT, LL.D., was born November 28th, 1807, at Robertville, Beaufort district, (now Hampton county) South Carolina. He was the fifth lineal descendant of Rev. Pierre Robert, the first Huguenot minister that came into South Carolina from France, (1686.) with families of that faith.

He lost his mother when nine years of age; but, doubtless, the voice with which she, being dead, yet spoke in his heart, was not the least among the influences leading to his conversion, and his union with the Baptist church in Robertville, in his fifteenth year.

He received his earliest education at the Robertville Academy, which, at that time, was one of the best in the State. In 1824 he entered Columbian College, Washington, District of Columbia, where, as Dr. T. J. Conant his instructor in Latin and Greek, testifies, he "held the highest rank in his class in these studies." The president, Dr. Stoughton, having resigned, he went from that institution to Brown University, Providence, Rhode Island, then under the charge of Dr. F. Wayland. Here, according to the testimony of Dr. Wayland, he "held a rank among the first scholars of his class in every department of study, and was distinguished for correct character and gentlemanly deportment." He graduated in 1828, "with merited honor," Dr. Alva Woods tells us, and was elected a member of the Phi Beta Kappa Society, an honor conferred only on distinguished graduates. In 1829 he entered the Medical College, New Haven, Connecticut, and became a resident graduate of Yale College, pursuing the study of natural philosophy, chemistry, mineralogy and geology. Professors Eli Ives, B. Silliman and J. Knight bear witness that here "his reputation stood deservedly high for industry and attainments in his professional studies."

In 1830 he returned to South Carolina, and was then married to Miss Adeline E. Lawton, daughter of Colonel A. J. Lawton, of Robertville—a lady of remarkable intellectual ability, and of the most exalted character, whose noble influence over her husband and family in subsequent life was very marked.

During the next winter, he attended a third course of medical lectures in Charleston, South Carolina, and after his graduation settled in Robertville, where he practiced medicine with distinguished success. But his mind had long been exercised on the subject of the Christian ministry, and during the great revival in southern Carolina in the latter part of 1831, these convictions returned with such force that he felt himself compelled to abandon his profession and enter the Furman Theological Seminary to prepare himself for ministerial work. He there impressed Dr. Jesse Hartwell as "a very correct, critical and thorough scholar." He was then ordained as pastor of the Robertville church, with which he remained until, in 1839, he accepted the pastoral care of the First Baptist church, Covington, Kentucky. This position was tendered him as a Southern

man of education who might conciliate Northern and Southern elements, in the effort to establish the Northwestern Baptist Theological Institute in that city.

He afterwards took charge of a most intelligent and influential church in Lebanon, Ohio, where his children, some of whom were of age to enter school, enjoyed very great advantages for education. He soon became extensively acquainted with the leading ministers and laymen of the State, and took an active part in promoting education and missions. His association with the people was very pleasant, and his pastorate exceedingly agreeable. Rev. James L. Batchelder, editor of the *Western Christian Journal*, Columbus, writes: "In Ohio, he was for a number of years pastor of one of the oldest, wealthiest and most influential Baptist churches in the State. He was always prominent in the councils of his denomination. He was universally esteemed, respected and beloved, as well for his highly intellectual character, and for his attainments, as for his singular polish as a gentleman and his rare private virtues. He never had an enemy in Ohio, and many were proud to rank him among their friends."

In 1846 he made a visit, with his family, to the paternal home, and accepted the pastorate of the First Baptist church, Savannah, Georgia. After four years he returned to Ohio, for the purpose of securing collegiate education for his three sons. His eldest son's health suffered greatly at college, and physicians regarded it as absolutely necessary that he should be withheld entirely from books, and give himself up to physical adventure. As his financial resources were deemed amply sufficient to meet family expenses, he determined to accompany the son to Iowa and establish him in agricultural pursuits. He accordingly purchased property there. His family soon followed, and they were delightfully situated, when the financial crash swept away a large portion of his most promising investments. He resolved to resume professional work, and accepted the professorship of Mathematics and Natural Sciences in Burlington University, Iowa. In 1863, he was elected to fill the chair of Ancient and Modern Languages in the State University, Iowa City. In 1866 he was called to mourn over the decease of his much beloved wife, resigned his connection with the State University, returned to Burlington University, and took charge of the Classical Department and the students in theology. Subsequently there was a remodelling of the institution, and he was made president. In these positions he won testimonials of a very distinguished career as a scholar and an educator. United States Senator A. C. Dodge says: "He possesses superior attainments, both scholastic and ecclesiastic, and unites in a happy degree *suaviter in modo with fortiter in re.*" Ex-Governor Grimes testifies to "his eminent attainments as a scholar and his remarkable success in educational work." And Governor Lowe said that he "combined all the courteousness of a Southern gentleman with the indomitable energy of a Yankee."

After the death of his wife, he cherished a longing desire to be in nearer association with his kindred and the friends of his earlier life. He determined, therefore, to resign his Burlington presidency and return to Georgia, there to spend the remnant of his days. At the Georgia Baptist Convention in 1871, many of the prominent brethren urged him to undertake the management of the school for freedmen preachers and teachers, established in the State by the American Baptist Home Mission Society, and addressed a communication to the Board in New York, suggesting his appointment to that position. In August of that year, he became principal of the Augusta Institute. The enterprise had been brought to the brink of miscarriage by indiscretion (if by nothing worse), and he had to build it up again, as it were, from the ground. With characteristic energy, patience, tact, power to waken dormant intellects, and skill in imparting knowledge, he breathed life, system, effectiveness, into what seemed a most unpromising movement; winning general recognition of the fact that, of all the Southern schools under the auspices of the Society, his was the one which had wrought the best work, and wrought it at the least expense. When the institution was removed to the capital of the State, in 1879, and became the Atlanta Baptist Seminary, he retained his controlling connection with it. There he still labors.

Seven children were the fruit of his marriage. Two died in infancy, and a

third in her twelfth year, having been baptized six months previously, and giving evidence of very earnest and active piety. The rest are yet living, and are all members of Baptist churches. He baptized his two oldest sons on the same day, when they were respectively thirteen and fourteen years of age. The oldest and youngest sons have pursued a thorough course at theological seminaries; the first with a view to the ministry, the last with a view to general intellectual improvement. The oldest bears the father's name, and is devoting himself to literary and ministerial work. The second son, Major H. M. Robert, was graduated at West Point United States Military Academy, holds a very high rank in the military engineer department of the service, and is the author of an excellent work on "Rules of Order for Deliberative Assemblies." The youngest son graduated at the Law School in Michigan University and the Theological Seminary in New York city; studied also at Berlin, Germany, and at the Athens University, Greece; was professor of languages, at Vassar College, New York, and is now president of Cooper Academy, Dayton, Ohio. His surviving daughter has pursued a course of thorough collegiate studies; as the loving companion of her father devotes herself to literary pursuits, and has written an admirable pamphlet on his present work, five thousand copies of which have been circulated throughout the country.

WILLIAM HENRY ROBERT.



REV. WILLIAM HENRY ROBERT is a lineal descendant of Dr. Pierre Robert, who emigrated to South Carolina, from France, in 1685, at the revocation of the edict of Nantes, and who came to this country as the pastor of a colony. Dr. Pierre Robert's church was in St. James, Santeee, but he, afterwards, united with the Huguenot church, still existing in Charleston.

Mr. Robert's father was James John Robert, who married Phoebe McKenzie, who was the granddaughter of Dr. George Morse, of Savannah, and who was baptized at the age of seven, by Rev. Dr. Holcombe, pastor of Savannah church. The father and mother were both decided Christians, and resided near Robertville, South Carolina, where William Henry Robert was born, July 15th, 1821. They afterwards moved to Marietta, Georgia, and their bodies repose in the cemetery there.

Taught by a pious mother and grandmother to lisp the name of God in prayer, and to love Jesus, from his earliest years, Mr. Robert gave his heart to the Redeemer, and was baptized and received into the Robertville church, November 15th, 1835, at the age of fourteen. He was educated in the South Carolina College, in Columbia, when under the presidency of Hon. R. W. Barnwell; and when he began to preach enjoyed the benefit of a few months instruction in the Presbyterian theological school at Columbia, then under the charge of Drs. Howe and Leland.

He was called to ordination by the Robertville church, at the instance of Dr. Thomas Rambaut, then pastor, and was ordained as an evangelist, July 26th, 1846, and preached as an agent and evangelist of the Foreign Mission Board of the Southern Baptist Convention, until 1849, when he assumed his first pastorate—that of the Grahamville church, South Carolina. He was called to take charge of the First Baptist church, in Atlanta, in 1851, where he remained three years. He then taught as professor of mathematics in the Marshall College, at Griffin, and in the Cherokee College at Cassville, until 1858, when he became pastor of the church at Marietta. With this church he remained one year only,

moving to LaGrange in 1859, and becoming president of the Southern Female College, which position he occupied until the second year of the war, 1862. He then sold out to Professor Cox, the present popular and efficient president of that institution.

In all his pastorates Mr. Robert met with great success, and left each church numerically much stronger than when he took charge of it. During the war he acted as a missionary in the army, under the Domestic Mission Board of the Southern Baptist Convention, and had the pleasure of baptizing many converts among the soldiers in northern Georgia.

For about eighteen months after the war, Mr. Robert served by commission from the American Baptist Home Mission Society, of New York, as an evangelist among the freedmen of Macon, Georgia, and the surrounding country. In 1866, he moved to Arkansas, and took charge of the church at Little Rock, where he was instrumental in erecting a chapel and bringing eighty members into the church. His next charge was at Trenton, Arkansas, where he labored during 1869-70-71. He then moved to Texas, where he labored three years as an evangelist to the children, a work for which he is peculiarly adapted, and in which he has done much good. His next field was Mississippi, where he spent two years in useful evangelistic work among the children. In all his labors he has given special attention to the wants of the freedmen, and has been greatly beneficial to that spiritually-needy class of our population, training and instructing their ministers and improving their Sunday-schools. He is, at present employed as a missionary engaged in the special work of holding Ministers' Institutes, for colored ministers, under the appointment of our Home Mission Board, and is as usefully engaged, perhaps, as any minister can be, considering the great need of instruction among our colored Baptist ministers, and his peculiar adaptability for that species of work.

Mr. Robert married Miss G. W. Clark, of Columbia, South Carolina, a most excellent and pious lady, and raised five children, of whom four are living. He is still in fine health, is very robust and strong, and, at the age of fifty-nine, does not find it necessary to use glasses.

Personally, Mr. Robert is agreeable and pleasant in his manners; very social and cheerful in his disposition; and industrious and energetic in his habits. In his preaching, he is plain and simple, mingling the doctrinal and the practical. He is one of the very few persons who can say they have never used tobacco, never taken a dram, and never sworn an oath.

PHILIP BALDWIN ROBINSON.

Rev. PHILIP BALDWIN ROBINSON, son of Philip and Elizabeth S. Robinson, was born in Burke county, Georgia, September 11th, 1834. He graduated at Mercer University in July, 1854, and soon after commenced the study of law in the office of Hon. Francis H. Cone, of Greensboro. He was under the tutelage of that distinguished jurist until his admission to the bar, in the year 1855.

Soon after his admission to the bar, he entered on the practice of his profession at Greensboro, where he enjoyed a lucrative practice until the year 1868, when, without any solicitation whatever on his part, and even without his own knowledge, he was appointed and confirmed by the Senate of Georgia, Judge of the Superior Courts for the Ocmulgee circuit. When the intelligence was communicated to him he expressed his desire to be excused from the responsibilities and duties of the office, as he had never in his life sought or desired any public position. But a number of the lawyers and the people of the circuit petitioned him to accept the office, and urged his acceptance as a duty which he owed to his State as well as the people of his judicial

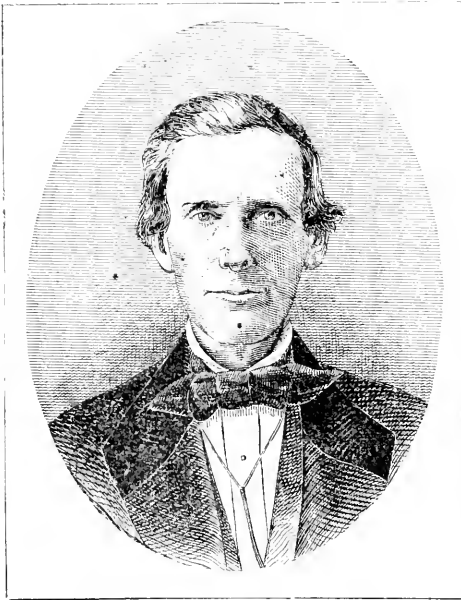


circuit. In deference to the wishes of his friends and the people of his circuit, he accepted the office, and continued in the discharge of the duties of the position until January, 1873, at which time he resumed (and still continues) the practice of his profession at Greensboro. Judge Robinson united with the Baptist church in June, 1865, was baptized by Rev. Dr. N. M. Crawford, and was licensed by the church to preach on the day of his baptism. In the same year, he was called to ordination by the Baptist church at Greensboro, and was ordained December 17th, 1865, Rev. H. H. Tucker, D.D., and Rev. W. T. Brantly, D.D., officiating. Soon after his ordination he was called to the pastorate of the Greensboro church, where he served as pastor for the period of five years. During half the term of his pastorate he was Judge of the Superior Court, and on his return home from his circuit on Saturday night, after the performance of laborious official duties, he would preach to his church on Sunday, and resume the discharge of his official duties on the following Monday. He is a man of great energy and endurance, and in the midst of his professional labors he has endeavored to make full proof of his ministry.

As a lawyer, Judge Robinson is remarkable for the thorough preparation of his cases, and is regarded as an able attorney and wise counsellor. As a judge, he was impartial, fearless and upright in the discharge of official duty, and was universally beloved by the people of his circuit.

As a minister of the Gospel, he has the confidence, love and esteem of all who know him. He is a good sermonizer, and a very effective and fluent speaker. In private as well as public life, his character for truth, integrity and piety is without a blemish. He is a modest man, averse to notoriety. He served, for several years, as a trustee of Mercer University, for which, as his *alma mater*, he retains a warm affection.

BENJAMIN ROBERTS.



More than thirty-five years ago the writer of this sketch attended, as a visitor, the Washington Association, at a session held with the Island Creek church, Hancock county, Georgia. Among the active workers of that body at that time were Jesse B. Battle, Asa Duggan and Benjamin Roberts, then in the vigor of manhood and prominent in the ministry. But these servants of the Lord have passed away, one of them, Asa Duggan, within the past year or so. The fields which these men of God brought into cultivation are now reaped by others, some of whom are their sons or near kindred. Shall the memory of these men be allowed to pass away? It ought not to be; and will not, unless a sad departure from the faith shall take place in the churches which they were instrumental in forming.

Rev. BENJAMIN ROBERTS, was a native of North Carolina, and was born July 21st, 1794. His parents moved to Hancock county, Georgia, before he was old

enough to remember his native State or the date of this removal. His youth was, for the most part, free from immoralities. But when the light of divine grace shone into his heart, revealing the corruptions of the inner man, he realized "the exceeding sinfulness of sin" in the sight of God, and was led by the Holy Spirit to behold the adaptation of Christ Jesus in His different offices to the wants of a poor sinner, such as he felt himself to be. He gave up all for Christ, and accepted Christ as all in all. He made a public profession of his faith, and was baptized by Rev. James Barnes into the fellowship of Beulah church, Hancock county, the second Sunday in February, 1822. His church did not thrust him into the back-ground, as many of our churches unintentionally do at the present day, but in a very short time called him into active service by electing him to the office of clerk, which he filled creditably. A little more than a year after this, he was chosen as one of its deacons, and in three years thereafter was licensed to preach the Gospel. For three years he exercised his gifts in his own church, and frequently visited other churches and neighborhoods. Having proved himself faithful and worthy, he was ordained in August, 1829, to the full functions of the ministry.

He was a man of great simplicity of character and goodness of heart, and as humble as a little child. Possessing the spirit of true, disinterested charity in a high degree, he never indulged in unkind expressions about the faults and follies of others, but looked on even the errors and misdeeds of his enemies with forbearance and forgiveness. If from faithfulness to the interest of the church, it became necessary to administer reproof and rebuke, it was always done with gentleness. If he felt it his duty, as a pastor, sometimes to wound, it was always with the view of healing; his chastisements were the chastisements of love and peace. He was emphatically a man of prayer, and of high-toned piety, and ever illustrated in his life the spirit of his Master. Hence he had the implicit confidence of his churches and neighbors. Even the enemies and opposers of true religion found his example an argument in its favor too formidable to be met and overcome. He was a model of meekness, patience and Christian resignation. Possessing extreme modesty, he esteemed others better than himself, in honor preferring his brethren. He was eminently free from a selfish spirit. Though he filled the honorable position of Moderator of the Washington Association several times, and held its clerkship for about forty years, it was never his own seeking, but the sincere suffrage of his brethren. Though he possessed but little of this world's goods, such was his generous spirit that he was never happier than when his brethren sought the hospitalities of his humble home.

As a preacher, his sermons were usually short, well digested and simple in language, but remarkable for the clear, forcible expression of his ideas in few words. They were full of the Gospel, abounded in apt illustrations and quotations from the Bible, and seldom failed to be of the deepest interest to his hearers. As a pastor no man was more beloved, none more laborious and self-denying. He served quite a number of churches, and his labors were blessed of God to the conversion of many souls. Beulah, his home church, he served for more than twenty three years. One great cause of the affection of his churches for him, and of the success that crowned his ministry, was the willingness and cheerfulness with which he labored for Christ. He was not an educated man, but was an earnest, laborious worker, and cheerfully employed the talents God had given him for His glory and the good of his fellow-men. Such devotion to the cause of Christ, whether in the minister or the private member, will always be followed by success, and receive the approbation of every lover of the truth. For a half century he thus lived and labored, and died in the full triumphs of faith on the 23d of April, 1876. The last session of the Washington Association which Benjamin Roberts attended, the writer well remembers. When, at the close of that meeting, the parting hand was extended, this aged servant of the Lord, with eyes bathed in tears, said to his brethren that he "had met with them for the last time on earth." And so it was.

He was twice married, and left several children, one of whom is now a zealous minister of the Gospel.

W. W. ROOP.



Rev. W. W. ROOP was born April 23d, 1841, in Union District, South Carolina. In 1844 his parents came to Georgia, and made their home in Carroll county, which has ever since been the cherished *locale* of the family. Possessing but little property, the parents were unable to give all their children a collegiate education, and the subject of our sketch, being second in a large family, was necessarily called to aid in the regular round of labors requisite for their support on a farm. Of course his opportunities for culture were limited as to time, and the

advantages only such as are afforded in the common schools of our country; but with all these hindrances, he had at the age of twenty, acquired a good practical education. In 1861, feeling that his country demanded his services in the civil war just commencing, he joined the Confederate army and remained in it until the close of the war, 1865. Returning to his home, he was tendered a situation as teacher in a country school and such was his success that he never afterward found any difficulty in securing a good position in the profession of his choice. For four years he devoted his time and talents to this work, receiving the support of the entire community.

During these years of labor and self-denial, by untiring application to business and study, his education was greatly improved. He was not satisfied with partial attainments and while teaching, continued to be a student himself, diligently searching for the treasures of knowledge. Through all this time, while devoted to literary pursuits, he made the Bible his daily companion.

In 1869 he was married to Miss M. J. Moore. He has three children. He prosecuted his profession, filling up spare moments with agricultural pursuits, until called to the position of principal of the Carroll Masonic Institute, located in Carrollton, of which, for two years, he faithfully discharged the duties, to the satisfaction of his patrons. Now, however, the time had arrived when this conscientious man of God was made to feel that these duties were more than he could properly and successfully discharge in addition to others still more sacred; and this leads us to speak of his religious life which began in his earlier years. When quite young he manifested deep interest in religious worship, and the Sabbath-school exercises were peculiarly dear to him. He loved the family altar, too; and as early as twelve years of age he gave evidence of being a Christian, but did not then unite with the church. He was baptized in 1860, when nineteen years of age, by Rev. W. H. Daniel, and united with the church at Bethesda, Carroll county, where his membership has remained ever since. In 1872 he was licensed, and the following year was ordained to the ministry and called to the care of the Yellow Dirt church, in Heard county. In 1874, New Lebanon and Bethesda desired his services, and to these three churches he gave his pastoral labors until 1878, when he resigned two of them, that he might accept the care of the church in Carrollton. To this and the Bethesda church he still devotes his labor as pastor, and has been blessed in witnessing the conversion of many.

His manners are quiet, and adorned with meekness, which gains for him the love of his people and the respect of the community. Though not remarkably eloquent, his style is earnest and persuasive and in contending for the truths and doctrines of the Gospel, firm and uncompromising. He is rather tall and slender in form. His face already bears the marks of much thought and study and toil. Kind in his deportment towards all, he seeks the happiness of his people, the prosperity of the church, and the glory of God.

WILLIAM ROSS.

WILLIAM, son of George Ross, was born in Hancock county, Georgia, September 12th, 1768. Through life a halo of tender, reverent memories encircled the name of his mother, a devoted Christian lady, to whose influence over his childhood he often ascribed his early attachment to religious truth. When twenty-three years of age he united with the Church of Christ, and was shortly afterward licensed to exhort. Doubtless he would have entered fully into the ministry but for an aberration of the mind, which partially clouded reason for a time. On regaining his mental faculties, he engaged in the Master's work as a licentiate, preaching with earnestness and effect. After his temporary disorder of intellect, he was somewhat peculiar, if not eccentric; and, on this account, he was not ordained until his fifty-sixth year (1854). From that date he labored as pastor, building up several churches to a degree of prosperity truly gratifying. For a few years before his death, because of the infirmities of age, he had no pastoral charge, but he still preached whenever opportunity offered, which was not infrequently the case.

By his first marriage he became the father of two children—a son, who grew to manhood, secured the esteem of society, and preceded his father into "the world to come"; and a daughter, who still survives, the wife of S. T. Crawford, Esq., whose pleasant home is a place of home-like rest for the ministry. There was no issue of the second marriage.

While not what might be termed a strong or eloquent preacher, the deep-rooted piety which he possessed in an eminent degree gave him an influence over others often denied to men of more ability or of higher oratorical gifts. A man of peace himself, he strove so earnestly to restore friendly and fraternal relations, when neighbors and brethren "fell out by the way," that he was known as "the peace-maker." He delighted in the society of Christians, and loved to talk of nothing so well as of Gospel truths. He not only demonstrated his love for the Saviour by a godly walk and a pious conversation, but that he might glorify "the Name above every name," even after he had been called hence, he bequeathed a liberal sum to the Friendship Baptist Association for missionary purposes.

It would hardly be strictly candid to withhold the fact that he was once excluded from the church. But facts subsequently demonstrated his innocence, and the church, of its own motion, restored him to fellowship, testifying, ever after, its affectionate confidence in him as a Christian gentleman and brother. At the time of his decease, he was a member of Friendship church, Sumter county, Georgia, and of Friendship Lodge I. O. G. T.; and both of these bodies, by appropriate resolutions, bore witness to their regard for his character and their sorrow for his loss. He departed this life July 28th, 1870, in that "hope of glory" which, though not in degree, is yet in kind, like the glory itself."

JAMES M. RUSHIN.



The influence of Rev. JAMES M. RUSHIN in the Mercer Association and the section in which he lives, is well merited. As a member of the community he is always ready to promote everything conducive to the public welfare. His pecuniary sacrifices to the cause of the Saviour are not few and far between, but frequent and cheerful. Whatever relates to the extension of the kingdom of Christ he regards with peculiar interest. The Sunday-school has nowhere a more zealous and successful worker, as the well conducted schools in his churches testify. The missionary cause at home and

among the nations has a warm place in his heart, and he is never reluctant, by speech and money, as he may be able, to further its interests. In his churches there are well organized plans to raise funds for every benevolent enterprise, and to develop liberality and the grace of giving in all the members. A brother who has known him intimately says of him :

James M. Rushin was born July 15th, 1838, in Thomas county, Georgia. His parents were John and Mary Jane Rushin. His mother was a McCann, and dying very soon, James, her only child, was reared by his maternal grandparents. They sent him to school, giving him the advantages (only) of an old field school. He was converted March, 1868, and baptized in June of that year by Rev. James McBryde into the fellowship of the Grooverville Baptist church. His ordination to the ministry took place September 15th, 1872, at Grooverville, Georgia. He has served, or is serving, as pastor the following churches : Grooverville, Boston, New Hope, Summer Hill, New Ocklockonee and Valdosta. He was at one time clerk of the Mercer Association, and filled the position with great efficiency.

He was married to Miss Julia A. Groover October 20th, 1858. One child was born to them but died soon after its birth.

He is an earnest and devoted Christian and has given his time to the ministry and to study. With a good mind and a retentive memory he is rapidly improving in effective preaching. As a pastor he is watchful and kind. As a minister he loves the work of the Master and is punctual to all appointments. As a public speaker he has a voice well trained, loves the songs of Zion, and is excelled by few in musical talent and performance.

In disposition he is social and genial. Formerly fond of excitement and frolic, and a great lover of the sportive and the ludicrous, by God's grace all is controlled for His cause.

Five feet eleven inches high, and weighing two hundred pounds, with auburn hair, light complexion, brown eyes, full, regular and well proportioned features, his personal appearance is attractive. He has been instrumental in building a house of worship at Boston, Georgia, and in establishing a good, well regulated membership. He has succeeded in all his pastorates ; for he is a wise disciplinarian, and an efficient organizer of Christian work. Being for several years a member of the Executive Committee of the Mercer Association, he has stimulated the churches to give to mission and all denominational enterprises. In most respects self-made and self-reliant, he is becoming more useful every year, and gives promise of being in the future one of the most effective men of the Georgia Baptist pulpit.

JAMES GAZAWAY RYALS.

Rev. JAMES GAZAWAY RYALS, D.D., stands among the first Baptist ministers of Georgia, as a sound, forcible, and pious preacher of the Gospel. The leadings of Providence have been plainly visible in the various incidents of his life. A poor boy and young man, ardently thirsting for a collegiate education, yet unable to afford it, Providence unexpectedly raises up friends who supply the means; sceptical and strongly inclined to Universalism, Providence placed in his hands the writings of a master mind, and every vestige of scepticism is swept away forever; naturally averse to becoming a preacher, fairly embarked in the practice of law, and lucratively engaged, Providence quietly but effectually leads him into the ministry, almost without warning. And he is now, with all his modesty and diffidence, one of the controlling minds of the Baptist denomination in Georgia.



Mr. Ryals was born in Montgomery county, in the piney woods and wire-grass region of Georgia, of poor and respectable parents, on the 3d of April, 1824. His father, Joseph Ryals, came from North Carolina. His mother was born in South Carolina, and was originally Miss Lucy A. Conner, daughter of Rev. Wilson Conner, a distinguished Baptist minister, who travelled and preached much in Georgia, and who expired quietly in the pulpit, just after finishing a sermon from the text, "Verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live."

The only son among nine children, Mr. Ryals' parents determined to give him a collegiate education, and in early life he was placed under the instruction of P. H. Mell and Milton E. Bacon; but at sixteen, when nearly prepared for college, the financial crisis of 1840 took place, his father became embarrassed, and was able to render him no further assistance towards obtaining an education. For several years he studied privately and taught school, in hopes of providing the means necessary to defray college expenses. Unexpectedly two friends advanced the money for that purpose, one of whom was Professor P. H. Mell, of Mercer University, and Mr. Ryals entered that University, and graduated in 1851 with the first honor, in a class of uncommon brilliancy. He afterwards met the pecuniary obligation in full. The following year he married Miss Mary E. Janes, daughter of Colonel Absalom Janes, one of the fathers of Mercer University, and for many years treasurer of the Georgia Baptist Convention. For one year Mr. Ryals taught school in Columbus, Georgia; he then studied law for a year in Greene county, under Judge Cone, and the following year, 1854, he bought a farm near Cartersville, Georgia, on which he has resided most of the time since. For two years he studied law privately, while farming, and then was admitted to the bar, and for seven or eight years engaged successfully in the practice of law.

From childhood Mr. Ryals had strong religious impressions. But in early manhood he became tinctured with Universalist sentiments; nor was it until, while in college, where he became fascinated with the works of Jonathan Edwards, that these sentiments were obliterated from his mind by the writings of that great and extraordinary man. Even though he was then without a hope in Christ, the perusal of Jonathan Edwards' works gave him a fondness for theology, and imbued him thoroughly with Calvinistic sentiments. During a religious

awakening which prevailed among the students at college, he had been deeply concerned for the salvation of his soul, but it was not until he had left college, and had been for several years practicing law, that he submitted unreservedly to the will of God, accepted the plan of salvation, and rejoiced in a Saviour found. He united with the Cartersville church, and was baptized by Dr. Thomas Rambaut, in October, 1859. In the fall of 1863 Dr. Rambaut notified the Cartersville church that it must select another pastor, as he had determined to leave the country. The church at once called Mr. Ryals, who had never even been licensed to preach, to ordination and to the pastorate at the same time, without any previous license or test of his ministerial gifts, save such as had incidentally manifested themselves. He had taken part in their prayer-meetings, and had exhorted in revivals; his efforts had been blessed to the awakening and conviction of sinners, and he had himself become powerfully impressed with the conviction that it was his duty to preach. He accepted the call, and was ordained and took charge of the Cartersville church as pastor, which relation continued for seven or eight years. There was an interruption in his service during the latter part of the war, owing to Federal invasion, when he took refuge among his friends in lower Georgia. Since the war Mr. Ryals has resided on his farm, teaching a part of the time in order that he might be better enabled to educate his children, and preaching to various neighboring churches, including the churches at Cartersville, Raccoon Creek and Acworth. Of the last two he has now been pastor for twelve and fourteen years, respectively, preaching to each twice a month, and probably no churches in the State have been more faithfully taught or more soundly indoctrinated.

Mr. Ryals has been a successful pastor, and has baptized between five hundred and a thousand converts since entering the ministry. Under his ministrations, churches that were feeble have grown to be strong and influential. As might be expected, he is not only much beloved by his churches, but is highly esteemed by the communities in which they are situated, as a man and as a Christian. Personally, he is a most lovable man, possessing many of the highest excellencies of Christian character.

He is an able, earnest and fearless preacher, speaking the truth in love, yet, wherever and whenever the cause of truth demands, maintaining his convictions of right and duty firmly and conscientiously. His style is logical, but not destitute of ornament, and he is remarkable for clearness and force in the expression of his views. He has fine powers of analysis, and is a close and most excellent reasoner, at times putting a strain on the attention of his hearers; but, when they have followed the train of his argument, they become delighted at the thorough conviction and inevitable conclusion to which they have been brought by the skillful logician. In the pulpit Mr. Ryals' manners are easy and always self-possessed, although sometimes, when aroused, he speaks with great energy and impressiveness. He loves to expound the great doctrines of grace, and does so with much earnestness both of manner and spirit. Indeed, as a rule, his sermons are intellectual, but not deficient in spiritual power, as is evinced by the continued accessions to his churches. It may well be doubted if he has a superior as a preacher and scholar in the northern part of our State. In his Association, the Middle Cherokee, he wields an almost unbounded influence, without ever abusing it, and, for the last twelve years, has been elected its Moderator. In 1878 the degree of Doctor of Divinity was worthily conferred on him by Mercer University.

REV. BILLINGTON McCARTER SANDERS, eldest son of Ephraim and Nancy Sanders, was born in Columbia county, Georgia, December 2d, 1789. Having lost both father and mother, before he was ten years of age, those goodly influences which, under God, determined his after life, were due to the kind watch-care of friends. As a boy, Mr. Sanders was high-spirited, easily irritated and prompt to resent an insult; but he was, also, generous, tender-hearted, ready to forgive, and scorned everything approaching to meanness. He received his academic training at the Kiokee Seminary, in Columbia county, but was indebted for his collegiate instruction, to the State colleges of both Georgia and South Carolina—graduating at the latter, December 4th, 1809.

The first two years of his life, after leaving college, were devoted to the school-room, the public academy of his native county having been placed in his charge. So far as pertains to secular interests, the next twenty years of his life were given to his farm.

He was baptized by Abraham Marshall, in January, 1810, and became a member of the Kiokee church; but subsequently connecting himself with Union church, Warren county, he was there licensed to preach, about 1823, and, at the same place, was, on the call of the Williams Creek church, ordained to the ministry, in January, 1825. Jesse Mercer, Malachi Reeves, Joseph Roberts, John H. Walker, J. P. Marshall and Elisha Perryman, constituted the presbytery. For the next few years Mr. Sanders applied himself with all the energy of his nature, to the interests of the churches in his vicinity, and he found his labors blessed beyond his fondest expectations; but his peculiar talents designated him conspicuously as the man especially fitted for another field of usefulness just then opening before the eyes of Georgia Baptists, and receiving their earnest attention. Our State Convention had determined to establish an institution of learning, designed chiefly for the benefit of the rising ministry; and to build up such a school, so as to meet fully the expectations of its friends and the demands of the denomination, a man practical in all his plans, and with the business capacity to execute those plans when devised, was required. A man was needed whose energy would surmount every obstacle, whose integrity could not be called in question, and whose unaffected piety would give tone to everything connected with the institution. All eyes were turned upon Billington M. San-

ders; and, when the brethren called, he promptly responded. Abandoning the comforts of his well-ordered home; sacrificing largely the value of his farm, he accepted the trust imposed, and January, 1822 found him residing in a log cabin in the wilderness, as a missionary agent. His salary was but \$1000, which would suffice for his support, and he was appointed assistant and thirty-seven years of his life were spent in the character of the duties perpetual labor school. But he was the dignity of a "College," with a salary of \$1000, then, on a sure basis, and he held his position at the close of his life. He could bestow the benefit of a liberal education, was conferred on the board, treasurer and president, and alone will reveal to what extent he was successful. To him, more than to any other man at Mercer University, as the result of the blessings which have accrued, and the honor and distinction. But it must not be forgotten that he was an important literary and scientific man, but he was actively engaged in the denomination was identified. He resided in Greensboro, and one year at Greensboro, and for nine years in the Executive Committee, six years its president; for a number of years he was generally, was a delegate to the Baptist Convention. In truth, he was a shining light among the Georgia Baptists, and his self-sacrificing piety, to his great intellect, to his great common sense, to his indomitable energy, decision of mind, to his pure, utter unselfishness, loftiness of spirit, and great efficiency in all that he undertook.

As a preacher he was neither logical nor eloquent; but he was earnest and persuasive, and abundantly successful in winning souls to Christ. As a pastor, he looked after the interests of his people in private as well as in public. As a Christian man, he labored faithfully to fulfil the obligations resting on him in all the relations of life. No one could be with him an hour without being thoroughly impressed with his earnestness in whatever engaged him.

He was twice married; the first time to Miss Martha Lamar, of Columbia county, March 17th, 1812; and, the second time, to Miss Cynthia Holliday, of Lincoln county, February 25th, 1824. To the hearty co-operation of his second wife, it may be unhesitatingly asserted, he was largely indebted for the abundant success achieved in establishing Mercer at Penfield. By scores of Baptist laborers, now scattered abroad over the land, will "Old Mistress" be long remembered with tender affection. By his first marriage Mr. Sanders had nine children, and by his second thirteen, and was survived by many of his children and by his second wife. He died at his residence, in Penfield, Georgia, March 12th, 1852. His body rests in the village graveyard, his spirit has ascended on high. When shall we look upon his like again!

MARION W. SAMS.

Rev. MARION W. SAMS was born at Beaufort, South Carolina, February 10th, 1822. His ancestors came to this country about the year 1681, under a grant of some thousands of acres of land from the King of England, and settled on the beautiful island of Wadmalan. For nearly two hundred years his family have lived on one or other of the thousand isles that fringe the coast of the Palmetto State. So charming was the scenery stretching in every direction around their sea-girt homes that very few of them were ever tempted to leave those homes by the prospect of larger wealth in other States. The land and the sea yielded both necessities and luxuries so abundantly as to render them utter strangers to want. Only now and then could one of their number be induced to exchange their free and independent life within their own domain for the uncertain rewards of mercantile pursuits, or the equally uncertain honors of the learned professions.



He was the seventh child of Lewis Reeve and Sarah Sams. His childhood, youth and early manhood, were spent in the town of his birth. His father had been well educated himself, having been a classmate of Judson and Benedict at Brown University. He consequently prized intellectual culture. Possessed of ample means, he spent them lavishly on the education of his children. Nor was his mother one whit behind his father in unwearying effort for the highest welfare of those who had been committed to her pious care. No one could appreciate education better than she did. Her mind, naturally strong, had been thoroughly disciplined in the finest female schools of Charleston. It is true she devoted herself mainly to the study of those branches which strengthened that mind, and fitted her to be the peer of her husband and the educator of her children; yet she acquired such a knowledge of vocal and instrumental music as rendered her an ornament of the social sphere. And when grace possessed her and made a noble soul still nobler, she consecrated her talents and her acquirements to the service of her Redeemer. Many are still living who, Sabbath after Sabbath, heard that cultured voice leading the worshippers in the old Baptist church at Beaufort while singing the songs of Zion. She was "never weary in well doing" to the church, the ministry and the poor. Never did she forget her pastor or the needy while enjoying the blessings that God bestowed on her. As a true disciple, all she wished to know was the path of duty; and, when she knew it, that Christian woman, weak in body but strong in faith, trod this path with the consistency of a primitive martyr. In viewing a life so sweetly illustrating the principles of "the gospel of the grace God," we can say: "Others have done well, but thou excellest them all."

That mother died in August, 1825. The loss seemed irreparable. The care and the education of six surviving children devolved on the sorely afflicted husband and father. His responsibilities were multiplied a hundred-fold; but he met them like a man. He never for a moment neglected his valuable estate, nor did he lose sight of the educational interests of his sons and daughters. He gave them the advantages of the best schools in his native State. About ten years after the death of his first wife, he united with the Baptist church at Beaufort. He was soon after elected deacon and treasurer, and held those offices as long as he lived. In 1836 he married Miss Frances Fuller, daughter of Mr. Thomas Fuller, of Beaufort, by whom he had two sons and two daughters. He died in December, 1856. So deeply was his widow afflicted by his death that in seven months she followed him to the grave.

Mr. Sams received an English and classical education at the Beaufort Academy and the South Carolina College, at Columbia, graduating in December, 1841. He studied law for a short time in his native town and at the Law School,

Cambridge, Massachusetts. Compelled by ill health to leave that school, he returned home to recruit his strength. While there a great revival occurred in the Baptist church, and one hundred and seventy-five whites, with twenty-five blacks, were added to it. He was converted in February and baptized in March, 1844. He at once determined to give up the study of law and devote himself to the preaching of the Gospel. At the same time Thomas Hopkins, James Cuthbert and A. D. Cohen resolved to consecrate themselves to the ministry of the Word. The church unanimously licensed the four, and they began to study theology under the noble and gifted pastor, Dr. Richard Fuller. January 29th, 1854, he was ordained at Smyrna church, Barnwell district, South Carolina, by Revs. H. D. Duncan, Isaac Nichols, Joseph A. Lawton and H. A. Duncan. As pastor he has served churches at Grahamville, Williston, Willow Swamp and Springtown, in South Carolina; at Decatur, in Georgia, and at Madison Court-house and Ocala, in Florida. He was Professor of Logic and *Belles Lettres* in the Baptist Female College at Greenville Court-house, South Carolina, during four years; President of the Edgefield Female College, at Edgefield Court-house, South Carolina, during three years and a half, and President of the Barnwell Sunday-school Association during two.

He married Mary Lucia Duncan, youngest daughter of Rev. Hansford D. Duncan, near Barnwell Court-house, South Carolina, December 2d, 1847, and has been the father of seven children.

On account of seriously impaired health, he has never been able to study continuously according to any fixed method, nor has it been within his power to preach regularly from year to year. He tries to prepare thoroughly, and preaches without notes. He is below the medium height; with spare person, fair complexion, and hair and beard tinged with gray. He has preached the Gospel, worked in the Sunday-school cause nearly all his life, delivered various addresses on important occasions and subjects, devoted much time, labor and money to the education of the young, and written for the press in the interest of religion and morality. His life thus far, therefore, has been spent in the advancement of his fellow-men.

VINCENT THORNTON SANFORD.



Professor VINCENT THORNTON SANFORD, who has lately entered on his duties as President of the State Agricultural College at Cuthbert, Georgia, was born in Greene county, Georgia, December 2d, 1833. He is a cousin-german of Professor S. P. Sanford, the loved and honored professor of Mathematics in Mercer University, and a large number of relatives scattered through most of the Southern States, are generally respected for their intellectual and moral worth. The early years of his life were spent near Greensboro, of which place his father had been a useful citizen. After thorough preparation in the academy of that place, he entered the Freshman class at Mercer in the fall term of 1850, and graduated in the summer of 1854. It is no faint praise to say that during his college career, he held no mean place in a class which numbered among its members, George Hillyer, Robert N. Ely, John H. Seals and P. B. Robinson. Having selected teaching as his vocation, he entered the school-room a few days after receiving his diploma, and has been teaching ever since, except for a short time when interrupted by the war. In 1857, he was associated with Messrs. Hooten and Cox in conducting a boys' high school at Brownwood, Troup county. At the close of that year, he was called to Dawson Institute at White Plains, over which he presided for three years with marked

success. In 1861 he was selected to take charge of a school of high order which was to be established at Hephzibah, Richmond county, and though the war was just about to open, he met with such success as exceeded the most sanguine expectations. He remained here for six years, and succeeded in building up an institution which to-day, under the charge of one of its earliest pupils, ranks among the best in the State. In the beginning of 1868, he removed to Stellaville and undertook the work of organizing the Jefferson High school, and here again he achieved the most signal success. After guiding its destinies for four years, he left it in fine order, for the purpose of taking charge of the high school which the trustees of Mercer University were about to establish at Penfield. Here his wonted success attended him, and had not the great financial pressure come upon the country, we have no doubt that this school would now be in a flourishing condition with Professor Sanford as its principal. But as the school did decline despite his best efforts, and perhaps without the fault of any one, he felt it his duty to accept the position offered him by the Board of Trustees of the State University as President of the State Agricultural College of Southwestern Georgia. The choice we think a happy one. Professor Sanford's large experience in organizing schools proves him to be well fitted for that kind of work. In addition to this, he possesses most, if not all, the essential requisites of a successful teacher—a thorough and accurate scholarship, enthusiasm for the work, and the gift of magnetizing the minds with which he is brought in contact. In character he is a noble specimen of the Christian gentleman. While a decided Baptist on conscientious conviction, he has a large, catholic spirit, which wins the love and confidence of all with whom he associates.

Professor Sanford was married in December, 1855, to Miss Mary Adella Mahon, at that time a pupil of the Female College at Cuthbert. We have only to say that she is a niece of E. W. Warren, to give most Georgians an assurance that she inherits blood of the best quality. She has proved his faithful helper with head, hand and heart, and no small share of his success has been owing to her brave hopefulness, and ready tact. Together they form a couple which any community may felicitate itself upon possessing.

SHELTON PALMER SANFORD.

SHELTON PALMER SANFORD, LL.D., professor of Mathematics and Astronomy in Mercer University, is the son of Vincent Sanford, and was born in Greensboro', Georgia, January 25th, 1816. His parents were natives of Loudon county, Virginia, and moved to Georgia and settled in Greensboro in the year 1810. His grandfather, Jeremiah Sanford was a neighbor and intimate friend of General George Washington, and was a soldier under him at the surrender of Lord Cornwallis, at Yorktown, in October, 1781. Mr. Sanford received his early education in Greensboro. He was always very fond of books, and appreciated highly the privilege of obtaining an education, and he availed himself most diligently of his opportunities. His classical training was due chiefly to Mr. Edwin Lawrence, a young graduate of Middlebury College,



Vermont. He entered the Freshmen class of the State University in January, 1835, under the presidency of Dr. Alonzo Church, and during his entire course

pursued his studies with great diligence, his favorite branches of study being the languages and mathematics. It was under that experienced and most skilful instructor and learned man, Professor Charles F. McCay, of the State University, that he acquired a fondness for mathematics and laid the foundation for the excellence in mathematical knowledge which places him in the fore-front of the instructors of the day.

He graduated in 1838, sharing the first honor with B. M. Palmer, now the distinguished Presbyterian divine of New Orleans, William Hope Hull, and Isaiah Irwin. Three months before he was graduated, Mr. Sanford was elected tutor of mathematics in Mercer University, and he entered on his duties the week following his graduation, at the age of twenty-two. It is rare that a man receives such a tribute to excellence so early in life.

Three years previous to his entrance on a college life, he had engaged in mercantile business, and had kept books for the firm of W. R. Cunningham & Co., and after being tutor at Mercer for one month he received a business offer which came near preventing the University from enjoying the benefit of his invaluable services for nearly half a century. He was offered a position in the Georgia Railroad Bank, which would, probably, have resulted in his becoming a wealthy man; but the directors informed him that to secure the position he must enter on his duties within ten days. This Mr. Sanford could not do without violating a pledge he had made to the trustees of Mercer not to leave their service without giving six months notice. Rather than violate his pledge, he remained a tutor in the institution, with which he has been connected ever since. In 1840 he was elected Professor of Mathematics, which position he still holds. In that same year he married Miss Maria F. Dickerman, who is still living, and who has been a most valuable helpmeet to her husband. They have two children living—Mr. Charles V. Sanford of Conyers, Georgia, and Mrs. Anna M. Cheves, wife of Rev. A. J. Cheves, of Macon county, Georgia.

Professor Sanford is the author of a series of arithmetics which have a national reputation for superior excellence, and which have a very extended circulation, not only throughout the South, but in many portions of the North. His "Higher Analytical Arithmetic" was published in 1870, and this was subsequently followed by a "Primary," an "Intermediate" and a "Common School Arithmetic," making a series of four books, published by the firm of Lippincott & Co, of Philadelphia, and there need be no hesitancy in asserting that the series has no superior in the language. The unanimous testimony of hundreds of educators, in the schools, academies and colleges of various States in the Union is that Professor Sanford's arithmetics are the best in the world. During the year 1879 Professor Sanford published, also, an "Elementary Algebra," for schools and academies, which has already secured a wide circulation, and soon after its publication was adopted by the State Board of Education of North Carolina for five years, for exclusive use in the public schools of that State.

Professor Sanford is, indeed, a most excellent and correct teacher in mathematics and languages, as his long continuance in Mercer University evidences. He is, also, an amiable and polite Christian gentleman, and greatly beloved by both students and faculty. As a Christian he is unimpeachable, and for thirty years was the Sunday-school Superintendent at Penfield.

The only living representative of the first board of instruction appointed at the organization of the University, in 1838, Dr. Sanford is now in the forty-second year of his service as professor of mathematics. Wide awake and abreast of the times, he is no fossil. Still vigorous, elastic and energetic in mind and body, he can outwalk most pedestrians, and, doubtless, would have rivalled Weston, had he turned his great energies towards pedestrianism. His daily instructions are full of vivacity, arresting and holding the attention of the student, and making abstruse mathematical principles as clear as a sunbeam.

In recognition of his learning and ability, Mercer University bestowed on him the degree of Doctor of Laws, a distinction which he wears with his usual modesty, but which graces his modest brow most becomingly.

JAMES ODINGSSELL SCREVEN.

Rev. JAMES ODINGSSELL SCREVEN, son of Rev. Charles O. and Lucy Barnard Screven, was born in Savannah Georgia, on the 4th of February, 1804. His mother died when he was yet an infant. After her death, Miss Mary Barnard, who was then living in Savannah, took loving charge of him until he was seven years of age. His father then recalled him to his own home, in Sunbury, Liberty county, where he resided until he was prepared for college. He received his diploma from Franklin College, in Athens, Georgia. In the spring of 1828, the year after his return from college to his home in Liberty county, he was graciously converted to God, and united with the Baptist church in Sunbury. The change experienced at that time was marked, genuine and thorough. He was ever after truly a holy man, and his life of consistent piety and unswerving Christian virtue and purity, like the path of the just, shone brighter and brighter unto the perfect day.



On the 1st day of March, 1832, he was united in marriage to Miss Eleanor S. Talbird, on Hilton Island. Shortly after his marriage he settled on his plantation in Bryan county. Here he lived for about nine years, and devoted much of his time to preaching to the poor and destitute churches in Bryan Neck, and to the negroes on the surrounding islands. During a part of this time he was only a licensed minister; but while engaged in this laborious and self-denying work, he was ordained to the office of the ministry, that he might more efficiently prosecute his work of love, and administer the ordinances of Christ to these destitute churches. It would be proper to note the fact, that at this time, such was the excitement on the slavery question, that planters were very watchful and prudent, and but few persons were allowed the privilege of visiting the plantations and preaching to the slaves. Mr. Screven was not only permitted, but solicited and encouraged by the proprietors to engage in this service. It was noble sacrifice and devotion to Christ and love of souls on the part of these ministers of talents, learning, property and piety, who preached the Gospel of Jesus to the negroes on the Georgia coast; and among the honored band was J. O. Screven. Mr. Screven went to these appointments frequently on Saturday, so as to be in time to hold a night service for the colored people. He engaged in this work at his own charges, took his own boat and hands.

We will give an incident to show God's protection of His servant while thus laboring for His glory. One day everything was in readiness to start for St. Catherine's, when his little daughter, Sarah, ran after him and clasped her arms around his knees, crying, and saying, "Don't go, papa, don't go." He took the little one up in his arms and returned with her to the house. He quieted her by saying that he was going to tell the poor colored people about the Lord Jesus, and how they might get to heaven. Starting again, a severe storm arose, and he was compelled to return the second time to the house. Mr. Screven said that the time he took to soothe and quiet his child was the means Providence used to save his life, for had he been out of the marsh he must have been lost, for he

was going in a very small boat, and it was all his servant, a man of great strength, could do, who had jumped into the marsh, to hold the canoe until the storm passed.

The little daughter alluded to exhibited earnest piety at that early age. When told that she would soon have no little brother, who was then extremely ill, she looked up and smiled; her mother said to her, "Are you not sorry your brother is going to die?" "No, mamma; how can I be sorry? it is so much better for him to be with the Lord, where he will never learn to sin." "Do you know what it is to die, my child?" "Yes, mamma; the part that thinks and feels goes to God, and you bury the body, but one day God will join them together again." "My child, if you get sick, do you not wish to get well again?" "No, mamma; I would rather die and be with the Lord." A few days after this conversation, this daughter, of such bright promise, was taken suddenly very sick, and when her little friends would come to see her, she would call them and say, "Good-bye; I am going home to the Lord." She died on the 5th of August, 1842, and her little brother Charles just five days after.

The loss of these children was a deep and sore affliction to these devoted parents, and Mr. Screven, if possible, lived ever after a more devoted, consecrated, Christian life than ever before; seemed to give up all interest in temporal concerns, and when his wife would try to persuade him to look after and interest himself in his worldly business, he would always say, "The Lord will provide; let us leave such matters in His hands."

Mr. Screven was invited by the Savannah Baptist church to preach on the rice plantations around the city. He moved to Savannah in 1844, and entered on this work. He was welcomed and encouraged by both masters and servants. His labors were efficient and useful. The next year he received a call to assist Rev. Richard Fuller, who was then pastor of Beaufort church. This church had several other organizations or arms connected with it. While he was there the church had a great many added to its numbers, among them several young men who wished to study for the ministry under the instruction and counsel of Mr. Fuller. Mr. Screven, feeling that these young men could do the work that he was engaged in, accepted an urgent call from Waynesville to become a pastor. He assisted in the organization of the church, aided them in building a house of worship, and continued as their pastor for four years, leaving behind a precious memory of his earnest and pious labors.

His health failed him, and he gave up this church and moved to LaGrange, Georgia, in 1850. About the year 1854 he accepted the agency of the Domestic Mission Board of the Southern Baptist Convention. He labored heartily and faithfully in this work, travelling over a large part of the States of Georgia and Florida, visiting not only the Associations, but a great number of the churches and the homes of Baptists. He was successful in collecting a large amount of money for the Board. He was not only an agent, but a missionary, preaching to the churches, instructing and praying with the people from house to house. Wherever he went he left the heavenly savor of his piety, and evoked the entire confidence and affection of the whole brotherhood, which continued unaltered to the day of his death—and his memory is honored.

During the war Mr. Screven was very active and zealous in works of benevolence and kindness, visiting the sick and wounded soldiers, reading to them, praying with them, and ministering to their comfort. It was while thus engaged that he contracted erysipelas; and when convalescing from this disease, he was attacked with symptoms of dropsy. He bore his sickness without a murmur or complaint, and was always cheerful and pleased to see his friends. The night before he died, his wife gave him some medicine, and then sat on the bed by his side. He spoke of his approaching death with great calmness and composure; sent messages to his son, who was then in the army, and to his wife's nieces, saying, "When you see them, or write to them, tell them I have prayed for them by name, and that I expect they would soon be Christians. Wife, I leave you and my children in the hands of God. He is better able to provide for you than I am." His wife then said, "You have talked enough; try now to sleep." He said, "Yes; I will. Would it not be delightful if, after talking with you to-

night so pleasantly, to-morrow night I should be with the Lord?" So it was. On the next evening about seven o'clock, which was the evening of the holy Sabbath, in May, 1864, without a groan or struggle, he fell on sleep and was gathered to the fathers. He left a wife, son and three daughters, all of whom still survive.

Mr. Screven was a consecrated, sincere, intelligent and earnestly pious Christian gentleman and minister of the Gospel of Jesus Christ. He was known as a man of prayer, by all that ever knew him at all. It may be safely asserted, that after his conversion to God, no better or purer uninspired man has lived. While he spent much of his time in the latter years of his life in prayer, with God's Holy Book open before him, he was never gloomy or mournful, but cheerful, uncomplaining and happy. He was a man of strong faith, cultivated an enlightened and tender conscience, and was exceedingly scrupulous in conversation and deportment, careful to do nothing that he thought would bring the slightest reproach on the cause of Jesus, whom he loved with his whole heart. He never worried himself about the affairs of this life, never sought to accumulate wealth, was satisfied with the competency that God had allotted him; he was thought, by many of his friends, to be too indifferent to all secular affairs. But he always entertained an unhesitating faith in the gracious dealings of a kind Providence. Verily he was a man who "walked before God in the land of the living," and having finished his pilgrimage on earth, has entered into the "joy of his Lord."

JOHN S. SEARCY.

Rev. JOHN S. SEARCY was born near Milledgeville, Baldwin county, Georgia, March 20th, 1821. His parents were William and Sarah Searcy, who were among the earliest settlers of the county. They began life poor, but by well-directed industrial efforts and economy amassed a handsome fortune, during the thirty years they lived there. They reared, during this time, a considerable family, all of whom were distinguished for habits of industry and morality. Unlike many parents of the present day, they exercised a strict and firm discipline over their children, bringing them up "in the nurture and admonition of the Lord." They united with the Baptist church very soon after their marriage, and lived consistent Christians to the time of their death—a period of seventy-four years. William Searcy was, in his day, highly esteemed as an active, energetic Christian, having served the church as a deacon seventy years. He died in Talbot county, to which he had moved, over forty years ago in the ninety-fifth year of his age.



John S. Searcy began his education in the city of Milledgeville, principally at Oglethorpe University. On his removal to Talbot county, he entered Collinsworth Institute, where he remained three years, under the instruction of Rev. J. R. Thomas, D.D. He subsequently finished his education at Mercer University, without graduating.

During his boyhood and early youth, he was strictly moral and obedient to his parents, having for them a sacred reverence. He was never known to utter a profane expression, nor to indulge in intoxicating drinks. He has never attended a theatre, circus, or dance; nor been guilty of any inordinateness. Possessed

of a very timid nature, he, perhaps, has never filled as important a sphere as his ability would warrant us to expect. Caution and a conscientious regard for the right are prominent in his character, and hence he has always been afraid to do wrong.

During the year 1838, while at Collinsworth, he became deeply concerned about his salvation, and professed conversion that summer. Not being satisfied as to what constituted scriptural baptism, the work of uniting with the church was postponed until an investigation could be made. In the mean time an incident occurred in the recitation room which is worthy of notice, and which was instrumental in deciding the point. The present distinguished Bishop McTyeire, a member of the class, read in Greek the sixteenth verse of the third chapter of Matthew, at the close of which Mr. Searcy asked Dr. Thomas, a distinguished minister of the Methodist church, what the word *baptizo* meant? After a considerable lecture he unhesitatingly declared that it meant to *immerse*, and that Christ was immersed by John. The recitation closed, and as the class passed out, Searcy remarked to "Mc," as he was familiarly called, "my mind is at rest; what do you think?" "O," says he, "I am already a Methodist—I cannot change; some day in the future I expect to be a bishop." "Yes," said Searcy, "and some day I may be a Baptist preacher." All of which has been literally verified. Mr. Searcy joined the Baptist church at Mount Zion, Talbot county, the 19th of November, 1839, and was baptized by Isaac B. Deavors.

After completing his education, he began the study of medicine with Dr. J. B. Gorman, and finally took a course of lectures at the University of Pennsylvania. In the mean time he married Miss Martha J. Thweatt, of Monroe county, on the 15th of November, 1847. He located in Talbot county, where he now lives, and engaged principally in farming—it being the better interest. Six children have been reared by them, two of whom were killed in the defence of their country. While quite young, all of them, except one, have professed religion, and united with the church, and are consistent Christians.

In 1858, in the midst of worldly prosperity, Mr. Searcy felt it his duty to enter the ministry, which he did after a hard struggle, and was ordained, the 23d of September, 1859, by a presbytery consisting of W. D. Atkinson, John Harris, John Howel, S. W. Durham, and H. S. Reese. He began his ministry in what is called the "piney woods," where the people were deprived of religious privileges, and were quite rude. Here he was greatly encouraged by unexpected good results. Subsequently he became pastor of Horeb church, which he served about twelve years. During this period he baptized two hundred converts. For over twenty years he has been prompt and faithful in the discharge of his ministerial duties, having never missed an appointment or conference, except from providential causes. His pastorate has been confined to Mount Zion, Butler, Horeb, Talbotton and Antioch, all of which are in Talbot and Taylor.

For three successive terms he served satisfactorily as the Moderator of the Columbus Association.

In early life brother Searcy was a hard student, not only of theology, but of literature, and hence he is considered a man of good general information. His style of preaching is sound and practical. He labors rather to instruct the heart and mind than to please. Though a man of dignified and independent bearing, he is social and rarely fails to win a way for himself into the favor of others, so that he fills a warm place in the affections of those among whom he has lived over forty years, and is, perhaps, as highly esteemed for real Christian worth as any one. His greatest aim appears to have been, to do all the good he possibly could. To this end all his efforts have been directed. The prospects of a worldly fortune have been sacrificed, and worldly honor discarded, that he might serve acceptably his divine Master; and doubtless he enjoys the satisfying assurance that under God he has turned many to righteousness, and that at last his crown will shine brighter than the firmament.

Mr. Searcy is a man of respectable personal appearance, six feet tall, has fine physical development, and enjoys perfect health.

JOSEPHUS SHACKELFORD.

Rev. JOSEPHUS, son of Satterwhite SHACKELFORD, (a Virginian who served in the United States navy during the war of 1812,) and his wife, Courtney Ann Brown, was born February 6th, 1830, at Portsmouth, Norfolk county, Virginia. He received a common-school education in the academy at Pontatoc, Mississippi, to which place his father had removed in 1835. When but seventeen years of age, in 1847, he went to Mexico as a private soldier in the Mississippi battalion commanded by Colonel P. Anderson, and remained until the war with that country closed. On his return home he was led to a knowledge of himself as a sinner and of Christ as a Saviour, and was baptized into the fellowship of the Pontatoc church, September, 1849, by Rev. Martin Ball. The prompting of desire and the sense of duty alike pointed to the work of the Christian ministry, and the church deemed his gifts of sufficient promise to justify his licensure the next year. Impressed with the importance of a more thorough mental furnishing and training, as a preparation for this sacred office, he pursued the usual course of study at Mercer University. The year 1855 constitutes an epoch in his life. It was marked by his father's death; by his graduation; by his marriage, in June, to Miss Ann Cordelia Stow, of Penfield, who became the mother of seven children; by his ordination, in July, at the hands of a presbytery composed of Revs. Elias Rogers, William Slack, Joshua T. Pitts and Martin Ball; by his removal, in August, to Memphis, to take charge of a mission station under direction of the First Baptist church—a purpose thwarted through the church's want of readiness for it; and by his settlement at Moulton, Alabama, which became his sphere of labor for seven years as President of the Baptist Female Institute. The war between the States called him from the school-room. He entered the Confederate army in 1862, as captain of a company of cavalry, and continued in the service until the winter of 1864, having previously surrendered his military commission and acted for a season as chaplain. He now resumed his vocation as teacher, and took charge of churches adjacent to his school. In July, 1865, at a time when there was no mail route and no post-office in north Alabama, he commenced the publication, at Moulton, of the *Christian Herald*, a weekly religious journal, which proved an important agency for the rehabilitation of Baptist churches and Baptist benevolent, educational and missionary enterprises in its immediate field. The paper was afterwards transferred first to Tuscumbia, and, again, to Nashville, Tennessee, and was, in 1872, merged into THE CHRISTIAN INDEX, of Atlanta, Georgia. In the midst of these editorial labors, he was pastor of Mount Pleasant church, near Leighton, Alabama, for twelve years, and of the church at Tuscumbia for ten; his connection with the former beginning in 1865 and with the latter in 1867. He also published a political paper, the *North Alabamian*, at Tuscumbia; and in 1875-76 acted as Superintendent of Education for Colbert county, in which Tuscumbia lies. In the winter of 1877 he removed to Forest City, Arkansas, taking charge, as pastor, of the Baptist church, and as president, of the Baptist College at that point. Here he wrought a good work; but the scenes of one's earlier labors hold the heart with many tender yet strong ties, and some twelve years later we find Mr. Shackelford returning to North Alabama. He became, as he still is, Principal of the Mountain View High School, near Trinity, and is, also, pastor of the Decatur, Moulton, Hillsboro and Pleasant Hill churches, and editor of the *Tuscumbia Democrat*.

This is a bare outline of his life; but it tells the story of the energy, enterprise, persistence and self-sacrifice breathing through it, and of the zeal for Christ, His truth and His people, by which it has been animated. Almost continuously engaged in preaching and teaching for twenty-five years; with a varied experience derived from contact with the diverse phases of war and peace; with a culture attested by the honorary degree of A. M., received from Mercer Uni-

versity, and of D. D., from the Alabama Agricultural and Mechanical College; with those solid qualities of mind which for the practical uses of life are better than the brilliant; with a purity of doctrine and an integrity of character never subjected to challenge; with simple trust in the merits and unreserved consecration to the cause of Christ, his record is one which he may review without a blush, and which we may well expect him to complete without a blemish.

DAVID SHAVER.



Though not a Georgian by birth, Dr. DAVID SHAVER has become thoroughly identified with the State, through his connection with the editorial department of *THE CHRISTIAN INDEX*, and by his pastoral connection with several of our churches. While one of our ablest divines and soundest preachers, he is a most scholarly and polished writer. In intellect he, perhaps, has no superior in the State. In theology he is a master and an oracle; nor do the doctrines and practices of our church possess an abler exponent or defender than he. As a preacher he would have few equals had he vocal organs unimpaired by disease. With all his abilities, he is a man of exceeding modesty, and unpretentious in all he does and says. There is a poise and self-possession in his intellectual faculties, owing to his scholar-

ship, which fit him for mental gladiatorship with any whom he may meet.

Born at Abingdon, Virginia, of Presbyterian parents, November 22d, 1820, he was reared in a Christian home, and made a profession of faith in Christ at the early age of seven. Though desirous of doing so, he was not permitted to unite with the church at that age, his parents considering him too young. It has been quaintly remarked that parents sometimes deem a child of tender age not wise enough to find Christ, without laying to heart, as they should, the truth that Christ is wise enough to find the child. Perhaps such was the case in this instance. Eight years later, when in his sixteenth year, he renewed his profession of faith, and united with the Methodist Protestant Church; and such were his attainments, piety and zeal, that he was licensed to preach in his eighteenth year. Before he had reached the age of twenty, he entered the itinerant ministry, in connection with the Virginia Annual Conference, after having devoted one year to the study of theology. The assumption of active ministerial functions by one so young indicates the exalted idea of his piety and capacities entertained by those of his denomination whose entreaties induced him to take the step, even against his own judgment. It required but a year or two in the itinerancy to convince him that the step was premature; he therefore suspended active ministerial labor, and engaged for three years in diligent preparation for pulpit service, seeking thus to repair the mistake of a too early entrance into the ministry.

It was while thus fitting himself by study for the ministry, that his marriage with Miss L. C. Nowlin, of Lynchburg, Virginia, took place, in the year 1843. She was a young lady who had been brought to Christ by one of his own sermons, and who is still living, a faithful and efficient helper in his work. Their union has been crowned with ten children, five of whom are yet living, and five of whom passed in early life to the skies.

About that time he was pastor of the Methodist Protestant church in Lynchburg, Virginia, and was called on to sprinkle a *dying infant*. He complied, but

with a hesitation and reluctance which forced the questionableness of the act on his mind, and he felt compelled to investigate and decide, once for all, the question of proper church relations, a matter which he had allowed to remain in abeyance. Previous to uniting with the Methodists, none of his acquaintances were Baptists, nor had he ever heard a Baptist minister preach when he joined the Virginia Annual Conference. As a child he had been reared by Presbyterian parents, but, after professing religion he acted for himself in the matter of choosing his ecclesiastical connections, and he selected the Methodist denomination.

Regarding the Baptists and Romanists as occupying opposite extremes in the ecclesiastical world, and as certainly *wrong*, he concluded that the truth, speaking ecclesiastically, lay somewhere between the two. This species of logic led him to dismiss from his range of study in the year of preparation for itinerant labor, the claims of Baptists and Romanists. But, gradually, afterward, reading and investigation weakened his confidence in the principle *in medio tutissimus ibis*; and, for two years he was greatly troubled with doubts as to the scriptural authority of Pedobaptism. Nevertheless, he might have permitted his doubts to remain unsettled and gradually die away perhaps, from a want of time and opportunity to give them due attention, while pastor of a Methodist church, had not the incident alluded to above compelled him conscientiously to give the subject a thorough investigation. He reached substantially this conclusion: Baptist and Romanist principles cover the whole ground of church-building. As for other denominations, they necessarily must build partly on Baptist ground and partly on Romanist ground, thus seeking to unite what God has put asunder. Which of the two, then, that build alone on their own ground, are right—the Baptists or the Romanists? The Scriptures decide in favor of the Baptists. This conclusion was forced on him; and, although the struggle was a sore one, he followed his convictions, united with the Baptists, and, in November, 1844, was baptized at Lynchburg, Virginia, by Rev. James C. Clopton, and ordained to the ministry of the Baptist brotherhood. On the occasion of his baptism, and just before the administration of the ordinance, he preached a sermon in which he made a presentation of his views in regard to Baptist principles. That sermon led a young man of Episcopal tendencies to embrace Baptist sentiments, and connect himself with our denomination; his name was C. C. Chaplin, and he is now Dr. Chaplin, pastor of the Baptist church at Brenham, Texas. Just twenty-four years old at the time of this ordination, it was a strong compliment to Mr. Shaver's ability and to the confidence entertained in him, that he, who was pastor of a Methodist church in Lynchburg, in 1844, became pastor of the Baptist church, in Lynchburg, in 1845. And what is also remarkable, the two houses of worship stood on the same side of the same street, with but one building intervening. There he lived and labored until called to succeed Dr. J. B. Taylor, as pastor of the Grace street church in Richmond, a position he was compelled to resign, after two years, by a disease of the throat, which rendered preaching impossible. After two years of rest he accepted an agency for the Domestic Mission Board of the Southern Baptist Convention, for the State of Virginia, a position from which he retired, after several years of successful work, to take pastoral charge of the church at Hampton, Virginia, where he remained from March, 1853 to the close of the year 1856. His ministerial labors were successful in the annual ingathering of souls through nearly his entire ministerial career up to that time. At one period, during his Hampton ministry, he baptized eighty-seven persons in thirty-five minutes, and yet he exercised no undue haste, nor, in fact, did he regard time in the matter. The circumstance is narrated as a matter of historical record, and to show how easily three thousand might be immersed by twelve persons in the course of one day.

In January, 1857, Mr. Shaver, as Junior Editor, became associated with the veteran Sands, of the *Religious Herald*, the Baptist weekly paper of Virginia, published at Richmond, and he retained that position until the surrender of Richmond, in 1865, when the *Herald* office was burned with a large part of the city. When the paper was revived, after the war, by Drs. Jeter and Dickinson,

Mr. Shaver became Associate Editor, and so remained until his removal to Georgia, in 1867, to become Editor-in-Chief of THE CHRISTIAN INDEX. He continued to conduct THE INDEX, with signal ability, for seven years, and in that time endeared himself to the hearts of all his Georgia brethren as an able, amiable, sound and highly cultivated writer and editor. During the time he was editor, both in Virginia and Georgia, he supplied the pulpits of various churches, (including the Second church at Richmond, and the First church at Atlanta) but was unable to do very much preaching because of a bronchial affection, which seriously interfered with his enunciation. He retired from the editorial control of THE INDEX in 1874, and went to reside at Conyers, Georgia. For three years he contributed short but very able articles to the *Texas Baptist Herald*, of Houston, Texas, as an "Editorial Contributor." Removing to Augusta, Georgia, towards the close of 1875, he accepted the pastorate of the Third Baptist church of that city, August, 1876; but in November, 1877, he was attacked by a disease which kept him from the pulpit for eleven months, his salary being generously continued by his church during that time. Admonished by physicians to abandon the pulpit in that climate, he became connected with Rev. T. J. Robert, LL.D., in 1878, as instructor in the Augusta Theological Institute, under appointment from the American Baptist Home Mission Society. He still holds that position in the institution, which has been removed to the capital of the State, and is now known as the Atlanta Baptist Seminary. He is also associated with Dr. Tucker on the writing staff of THE CHRISTIAN INDEX.

J. A. SHANK.



George Shank married Miss Theresa Leverett, and settled in Wilkes county, Georgia, where this son, J. A. SHANK, was born, October 29th, 1843. His educational advantages were such only as were common in country districts at that time. Like most boys, he did not value them highly, except during the last three years, when, stimulated by a competent teacher, he applied himself closely. He acquired a very good English education, with a considerable knowledge of Latin and Greek, and would have taken a thorough literary and classical course, if the late civil war had not closed the school by requiring all

who were of sufficient age to join the army. The broken thread of mental development was never reknit, so far as respects the class-room, except that, after he engaged in the ministry, he gave two years to the studies prosecuted in the Southern Baptist Theological Seminary, Greenville, South Carolina.

He appears to have been the subject of deep religious impressions, at times, from his early boyhood. But he was never fully satisfied that he had experienced the renewing power of the Holy Spirit until he was about twenty-six years of age, when he was baptized, by Rev. E. A. Steed, into Greenwood church, Lincoln county, Georgia. This occurred in 1869, and four years later he was ordained to the ministry at the same church. He was at once chosen as its pastor, and has retained that position to the present time—a fact evincing high appreciation of his services. The year of his ordination was also the year of his marriage to Miss Eva C. Harris, who has borne him three children.

Even from his boyhood he always avoided bad company, and his associations through life have been of the best character. As might be inferred from this fact, he is eminently and scrupulously truthful and honest, standing for the right and against the wrong with a force of will which imparts an aspect of sternness to his countenance, and renders him remarkable for shrinking before

no opposition, and for surmounting all difficulties. Erect in his carriage, with tall and commanding person, his manner, both in the pulpit and out of it, is unaffected and simple. He is a bold speaker, and never otherwise than calm and collected. As a pastor, he visits all classes, especially the poor, and seeks to win the love of his people by loving them. He is diligent in study, aiming to "show himself approved unto God, as a workman that needeth not to be ashamed," and recognizes, as the best help toward the understanding of the Scriptures, the Scriptures themselves, and the "unction from the Holy One."

Among those who knew him, Rev. ADIEL SHERWOOD, D.D., was revered for his sincere piety, for his constant labors, for his ripe scholarship, unwearied zeal, humility of spirit, kindness of heart, gentleness of nature, and purity of character. He made Georgia his adopted home in 1818, and, joining hands with the noble band then in the van of our denomination in the State, for forty years he toiled for Baptist honor and success, as a preacher, educator and author; aided in rolling back the tide of Antinomianism that threatened to engulf our State, and helped to send forth that cultivated young ministry which now sheds lustre on our denomination in Georgia. Able in the

pulpit and with the pen, wise in counsel, modest in manner, warm in sympathy, and always abundant in labors, he will ever occupy a lofty niche among those whom Georgia Baptists revere and honor.

He was born at Fort Edwards, New York, October 3d, 1791, and was, consequently, about eighty-eight years old at the time of his death, which took place at St. Louis, Missouri, August 18th, 1879. His known genealogy extends back to 1633, when three brothers emigrated from England to America, one of whom, Dr. Thomas Sherwood, great grandfather of Adiel Sherwood, settled in New York city. In 1760 Dr. Sherwood's grandfather, Seth Sherwood, and his son, Adiel Sherwood, Sr., settled at Fort Edwards, forty-five miles north of Albany, on the east bank of the Hudson, where Dr. Sherwood was born. Adiel Sherwood, Sr., was an officer in the Revolutionary war, and, in charge of twelve men, was sent from Fort Ticonderoga with supplies for Gen. Arnold, who was

seeing from the British. He met Arnold at Plattsburgh, delivered his supplies, and returned. He afterwards went with Arnold to relieve a post near Utica, New York, and subsequently was twice put in command of Fort Ann, the last time being captured by the British and taken to Montreal, Canada, with his father and a brother, about 1780. On his release he returned to New York, and was elected to the State Legislature in 1783. During that cold winter which the Colonial army spent at Valley Forge, he was there with General Washington; and, in 1783, in his trip to the North, Washington, both going and returning, spent a night under the roof of Adiel Sherwood, Sr., at Fort Edwards. Though only about eight years of age at the time, Dr. Sherwood has often said he could distinctly remember the meeting-houses being draped in mourning at the death of Washington in 1799, and his memory could go back to the marriage of his sister in 1795.

Dr. Sherwood was raised on a farm, and acquired early two useful habits—
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 with Jesse Mercer, going
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 year was spent by him in
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 7, about twelve miles east
 the Executive Committee
 g, Roberts, among others,
 1 New York, and attended
 is way preaching for Dr.
 Johnson, in Columbia, South Carolina, for Dr. Furman, in Charleston, and for
 Dr. Staughton, in Philadelphia, and returning to Georgia in October. He
 attended the Sarepta Association, at Ruckersville, in Elbert county, that year,
 and presented the resolution to form a State Baptist Convention, which finally
 resulted in our present Georgia State Baptist Convention. The following year,
 1823, Dr. Sherwood again attended the Triennial Convention, which met in Wash-
 ington City, and he offered a resolution, which was adopted, urging all the States
 to organize Conventions; and in a few years this was accomplished. In 1821
 he aided Jesse Mercer in organizing the church at Greensboro, of which church
 Dr. Sherwood was the pastor for eleven years. He was elected Clerk and Treas-
 urer of the State Association, or Convention, in 1824, and so continued for ten
 years. He took charge of the Eatonton Academy in 1827, and became pastor,
 also, of the Eatonton church, of which he had charge until 1836 or 1837. In

1827, the year in which he went to Eatonton, a great revival commenced there, which soon spread over a dozen counties, resulting in the conversion and baptism of many hundreds of persons. Besides the Eatonton church, Dr. Sherwood had charge then of the Milledgeville and Monticello churches, and an idea of his great zeal and activity may be obtained when it is known that, during 1828, besides baptizing, and laboring in prayer-meetings and in private, he travelled over forty counties and preached 333 sermons. He established a small theological school, in 1828, at Eatonton, and, among others, taught Hand and Campbell.

In 1832, he began a manual labor school near the same village, with ten or twelve pupils; but at the suggestion of Judge Stocks and others, forming a committee of the State Convention, who visited and inspected his school, in August of that year he discontinued it, and sent his pupils to Penfield, where Mercer Institute, afterwards Mercer University, was begun, under Rev. B. M. Sanders, in January, 1833. It was a resolution offered by him in favor of a theological institution, at the Baptist State Convention which met at Big Buckhead church, Burke county, in 1831, that resulted in the establishment of a manual labor school, and finally of Mercer University, at Penfield. He attended the Triennial Convention with Judge Stocks in 1832 at New York, and also at Richmond in 1835, in company with Jesse Mercer. He aided in the formation of the American and Foreign Bible Society in Philadelphia, and during 1837 and 1838 was a professor in Columbian College, Washington City; but in the fall of 1838 he was recalled to Georgia, and became professor of Sacred Literature in Mercer University. He filled that position three years, and then accepted the presidency of Shurtleff College, Alton, Illinois, in 1841, which position he held several years. During the years 1846-7 he was secretary of the American Indian Mission Association, and visited the Indian missions among the Cherokees, Chickasaws and Choctaws. He was president of the Masonic College, Lexington, Missouri, in 1848-9, and in 1852 was called to the charge of the church at Cape Girardeau, Missouri, where he remained until rheumatism rendered it necessary for him to return South. In 1857 he returned to Georgia, became president of Marshall College, Griffin, then pastor of the Eatonton, Monticello and Greenville churches, and also of the church in Griffin, where he resided until he settled upon a farm in Butts county in 1863.

In 1865, after the close of the war, he moved to St. Louis, Missouri, where he lived until his death, actively engaged in preaching to both white and colored and writing for the press, until actually prostrated on his bed of death by erysipelas in the face, which ended his mortal career at an age far beyond that usually allotted to man. His last pastorate was at Kirkwood, Missouri, in 1870, fifty years after his first pastorate, at Bethlehem, Oglethorpe county, Georgia.

In all his long and varied life, Dr. Adiel Sherwood was an earnest and constant worker; he never ate the bread of idleness. It was while confined to his couch by rheumatism that he wrote his "Notes" on the whole of the New Testament, his chief literary effort. A large part of his time for fifty years of his life was spent in teaching others, in positions from that of a pedagogue of a small school for boys and girls when he was nineteen years old, to the presidency of various colleges; yet he never ceased to preach the Gospel, and was a constant contributor to the religious press, as well as the author of several volumes of real and lasting merit. His work in Georgia was most useful as well as prominent. Coming to the State when twenty-seven years of age, he took rank at once with the leading Baptists, and became their coadjutor not only in laying broad and deep the foundations for Baptist growth and prosperity, but in working heartily, enthusiastically and self-sacrificingly in building up our denomination to a lofty, useful, influential and proud position in Georgia. He was the first pastor of the churches at Penfield, Milledgeville, Macon, Greensboro, Griffin, Monticello and Greenville, and did much to found and organize those churches. He was the first to start a purely Baptist theological school in the State, which he did at Eatonton in 1828, and it was his success in the conduct of a manual labor school at Eatonton in 1831 and 1832, that led to a favorable decision, by a committee of the State Convention, in regard to the adoption of a similar sys-

tem by the Convention in 1832, and the inauguration of the system, January, 1833, at Penfield.

He was among the originators, not only of Mercer University, but of the State Convention itself; and he was one among those earnest, faithful and laborious Baptist preachers who, sixty years ago, gave that impetus to our denomination in Georgia which makes it stand foremost to-day in our State. In 1820, at the Sarepta Association, which met at Ruckersville, Elbert county, he presented the resolution which resulted in the formation, at Powelton, in June, 1822, of the Baptist General Association, afterwards called the Georgia Baptist Convention; and in 1831, in the Convention which met at Big Buckhead church, Burke county, he brought in the resolution to open a manual labor school, and actually raised \$1,500 to buy the land, after the resolution was adopted. It was during his ministry in Eatonton, Putnam county, that, in July, 1827, a great revival commenced in that place, and spread over many counties in the State, the result in three Associations only—the Ocmulgee, the Flint and the Georgia—being fifteen thousand baptisms.

His labors as a State missionary, sometimes voluntary and sometimes employed, were remarkably abundant. For instance, in the year 1835, notwithstanding a trip to New York and to the Triennial Convention at Richmond, Virginia, he preached zealously in eighty of the counties of Georgia. Indeed, we may say that much of the missionary and educational spirit among Georgia Baptists is due to Dr. Sherwood, and as early as July, 1819, he organized a Sunday-school at Trail Branch church, near Athens.

Thus we have seen that, with the exception of some years spent in other States, from the year 1818 to 1865, Rev. Adiel Sherwood was identified with the Baptist religious, educational, missionary and Sunday-school interests of Georgia, and performed a full share among the giants of former days, in promoting those interests. He had the great advantage of being thoroughly educated and a real scholar, well versed in the dead languages and a master of his own. Theologically educated by the most pious and learned men of his day, it was one of his dying consolations that he had never been charged with "heresy"—that is, unsound views of doctrine or practice—a misconception and misapplication of God's truth as revealed in the Bible. His religious principles, as a Baptist, were the result of thorough and genuine conviction, and he never hesitated or feared to declare them, yet he loved and respected true Christians of every name. *Truth* was the centre of his theology; it went hand in hand with common sense, and these two were girded by sincerity, honesty and courage, the animating principle of all being love to God and man.

His was a most lovely Christian character. No one ever heard him speak harshly of another. The worst he ever was known to say of those who wronged him was, "Well, I am sorry for them." A splendid model of the Christian gentleman, he was, at the same time, the embodiment of modesty and humility. Lofty in morals, pure in thought, in conception clear, and in purpose firm as a rock, he was as gentle as a lamb. With all his intellectual force and moral grandeur of character, he felt that he was but one of God's "little ones." While characterized by a childlike simplicity and the utmost modesty of demeanor, he was, nevertheless, a stalwart, clothed in the whole panoply of God—a man of faith and prayer and courage and fidelity, standing to the last unflinchingly "in his lot," like the Roman sentinel at the gates of Pompeii, heroically faithful to duty even amid the engulfing ashes of Vesuvius. Tall and commanding in personal appearance; logical in the cast of his mind; as brave and lion-hearted as Paul himself; yet he was full of tender sympathy and unselfish meekness. Nor was his humility a mere external assumption of cant and sanctimoniousness—a mere simulation of meekness and lowliness in demeanor; but it was the softened manifestation of a noble, manly Christian character, which shone from every lineament and feature of his face, in all the demonstrations of his spirit, and all the actions of his life. But though he was so retiring and modest, yet his life was so intrinsically valuable and useful—so essentially effulgent in merit, utility and efficiency—that it lit up his modesty and humility with a glistening radiance, as the sun gilds the clouds which hide it, or, shone through them, to

the admiration of all, as the sun's rays penetrate the obscuring mist and please the eye by their mellow beams. His life, devoted to the education of the young, to the spread of the Gospel and to the elevation of the masses of mankind, was no meteor flashing through the sky and dying away in spangles; not an erratic comet following no regular orbit around the sun; but it was a steady and luminous star, grand and lustrous as Jupiter, sailing majestically along in the orbit of duty and utility, until eclipsed forever by death. In eternity thousands of gemis, brilliant with fadeless lustre, shall gleam in his diadem of glory forever.

As father and friend, as husband and brother, as citizen and companion, he was always the same great and good man, full of love and humility, and ever faithfully and prayerfully engaged in the cause of Christ and of humanity. His piety, like gold tried in the fire, was thoroughly refined and the same everywhere—in public and in private, in the family and in the social circle, in business and in religion. No living being ever uttered a word of reproach against his public or private character. He himself asserted that the general average of his salary for preaching all through his pastoral life of forty years, was just one hundred dollars a year, yet such was his financial ability, even amid continual mutations in life, that he amassed a competency, notwithstanding great losses by the war, and left his family in comparative ease and comfort.

He was married twice—the first time to Mrs. Early, relict of Governor Early, in May, 1821, and the second time to Miss Heriot, of Charleston, South Carolina, in May, 1824, who, with two daughters, still survives him.

Dr. Sherwood fought a good fight; he kept the faith; he finished his course; and the crown of the righteous is his. Comparatively few of the present generation knew Dr. Sherwood, and still fewer are aware of the really distinguished position held by him, in society, and maintained even until the day of his death. A few facts illustrative, may not be inappropriate nor uninteresting to the reader. His father was a friend and companion of General Washington, and entertained him twice, when he was on a tour; and Dr. Sherwood himself was introduced to, or personally acquainted with, nearly all of our Presidents from Washington to Grant. He spent a day with Madison at his home in Virginia; he dined with Jefferson, at Monticello; lunched with Monroe; supped with Jackson, when Polk was one of the guests; took tea with Van Buren; and was frequently in the company of John Quincy Adams, Buchanan, Johnson, Fillmore and Tyler. He was acquainted with fifteen or twenty of the Governors of Georgia, from D. B. Mitchell to Governors Jenkins and Brown. He was appointed by the Governor of Georgia, one of the examiners of the class of 1832, in the State University, when Howell Cobb, A. H. Stephens and H. V. Johnson graduated. He frequently shared the hospitality of the Governors of Georgia, and baptized the wife of one of them. He was the personal friend, also, of nineteen United States Senators from Georgia and of about seventy of her Representatives, three of whom were his pupils, as was also, one Governor of Alabama. He aided in the education of more than thirty young ministers, some of whom became eminently useful, such as Dawson, Campbell, T. U. Wilkes and Bulkley. He was on terms of personal friendship, with all the most noted Baptist ministers of Georgia, from 1818 to the close of the war, beginning with A. Marshall, Dozier Thornton, Thomas Maxwell, John Cleveland, Edmund Talbot, Francis Callaway (father of Frank,) Cartledge, Hooten, Thomas Johnson, Robert Maginty, James Mathews, Jesse Mercer, Littleton Meeks, Timothy Carrington, Sr., and so on down to the elder ministers of the present generation.

JOHN A. SHIVERS.



Rev. JOHN A. SHIVERS was born in Warren county, Georgia, near Mayfield, January 21st, 1840. His father was a deacon of Horeb Baptist church, and a man of acknowledged piety. His mother, daughter of William Sheffield, of Hancock county, was a woman of great sagacity, eminent for her piety and devotion to her children. Her greatest anxiety was for this son, who seemed in early life to be disposed to be wild, with a distaste for books and the restraints of home. At length, by the kind and gentle influence of his mother, he became interested in reading some striking and touching stories in the Sunday-school books. In this way she secured a promise from him to abstain from intoxicating drink; but he still gave, in other respects, loose rein to his passions, until his mother's patience seemed to be exhausted, and she exclaimed, "John will never be of any account." This, with some hopeful words from his father, proved the turning point in his life. He became deeply impressed, went to God in prayer, and, as an humble suppliant, sought renewing grace. He asked the Divine Helper so to shape his future for him that he might be a source no longer of grief but of comfort to his mother. God heard this little boy's prayer, and his parents had the pleasure of witnessing his baptism into the fellowship of Horeb church in the fall of 1857. In December, 1860, when his mother died, a dark shadow of despondency came over him, because, though his mother had often said "John is a good boy," she could never know that he had made a useful man. His greatest ambition was to show her that he would be of some account.

At length the war came on, and in April, 1861, he enlisted as a private soldier in the McDuffie Rifles, of Warren county. After being a member of the Fifth Georgia regiment, he joined the Tenth Georgia cavalry, with which he remained until the war closed. On his return he began to seek for means of mental culture, his education being very limited. Though then twenty-five years old, he entered the special school taught by Professors Willett and Sanford, at Penfield. The close confinement of the school-room and hard study did not agree with him, and his failing health and lack of funds caused him to leave Penfield. But he soon recommenced his studies in the school of Rev. J. W. Ellington, at Mayfield. About this time he encountered one of the greatest trials of his life. He was ambitious to make a name for himself among the great of this world. These high thoughts darkened his soul. Doubts as to his conversion troubled him, and he proposed to abandon his church relations. He became sceptical, and questioned and denied the very existence of God. One evening while alone in his room, having again and again read his Bible through, he began to destroy it. But mighty conviction seized him; all his scepticism was swept away as with a flood, and the Lord made him feel, then and there, that He had a special work for him to do. Then the struggle came; to abandon all his ambition for worldly distinction, yield to the Divine Will, and thus glorify, not himself, but God. The victory was gained at length, and he surrendered himself to Jesus and his cause. Not long after this, the Elim Baptist church gave him a license to preach. He removed his membership back to the Horeb church, and in 1868 was ordained a deacon, thus succeeding to an office which had been so long held by his father. He taught and went to school alternately until 1869. He was then called to the Black Spring church, Baldwin county, Georgia, was ordained by Revs. N. B. Binion and W. L. Smith to the work of the ministry, and preached to this church and Salem church, in Jones county. After enjoying the superior advantages of the school taught by W. J. Northen, at Mount Zion, and supplying the pulpit of the Baptist church there, he was recalled by his old patrons to the school-room.

In October, 1872, he was married to Miss M. P. Smith, of Baldwin county. In 1873 he entered the Sophomore class of Mercer University, but again his health failed and he was compelled to leave. After teaching school at Mayfield in 1875, he moved to Warrenton in 1876, where he now resides, to take an important position in the High School; but the school being large, his physical disabilities forced him to retire from it. During this time he supplied the church at Horeb. He has been a man of rather feeble constitution, but a most laborious worker. In the fall of 1877 he purchased the *Warrenton Clipper*, and has since been devoting himself for the most part to the editorial profession.

He is an active member of the Washington Association, taking great interest and an efficient part in all measures pertaining to the advancement of the Kingdom of Christ. He is an earnest supporter of the cause of missions, and a liberal giver to it.

As a minister he stands high among his brethren. His mind is logical and he presents his subjects so clearly and forcibly that no one can misunderstand him. As a speaker he is always listened to with interest and profit. He is energetic, persevering in whatever he undertakes, punctual to every engagement, polite and gentlemanly, winning friends wherever he goes.

In his home relations he is peculiarly blessed. Three most interesting little boys, and a wife, small in person, but large in heart and full of energy, with cultured mind, and possessing all the qualities of the noble Christian woman, make home happy. He is kind and affectionate as a father and a husband.

Improved in health, living with a people who have known him all his life, and recommencing the pastorate, a work he loves, he will, with the blessing of God, be the means of accomplishing great good.

JOHN GILL SHORTER.

By virtue of his Georgian nativity and education, this pious and noble Christian jurist and statesman is entitled to an honored place on the illustrious roll of Georgia Baptists.

Hon. JOHN GILL SHORTER was born in Monticello, Jasper county, Georgia, on the 23d of April, 1818. His preparatory training was conducted at Eatonton and Mount Zion, by that distinguished teacher, Dr. C. P. Bemman, and his collegiate education at Franklin College, Athens, whence he was graduated with distinction in 1837, in a class of remarkable men. After his graduation, he came to his new home in Eufaula (then Irwinton), Alabama, to which his father, General Reuben C. Shorter, had removed a short time before. There he commenced the study of law, and was admitted to the bar in 1838. His advancement in his profession was rapid, as might have been predicted of a young man of his superior talents and indomitable energy.

In 1842 he was appointed solicitor of his judicial circuit by Governor Fitzpatrick to fill a vacancy, and served out the term with great ability and acceptance. An evidence of his growing popularity and promise was the circumstance of his election in 1845 to the State Senate by a triumphant majority, in a county which, the previous year, had given a majority of 250 to the opposite political party.

After a brilliant service in the Senate he declined a re-election, and did not return to political life until 1851, but spent the interval attending closely to his extensive legal practice and to the management of his planting interests. In 1851 he consented to become a candidate for the lower branch of the General Assembly, and was easily elected. While holding the position of representative, he



was appointed Judge of the Circuit Court by Governor Collier, to fill the vacancy occasioned by the promotion of Judge Goldthwaite from the Circuit to the Supreme Court bench. Shortly after his appointment, in 1852, he was regularly elected by the people of his circuit to the judgeship for the ensuing term of six years. He filled the office so ably and acceptably to men of all parties during this term, that at its expiration he was re-elected to the next term without opposition.

It was during this third term of judicial service that the Secession crisis came on. In 1860 he was appointed by the Governor of Alabama as a commissioner to the Secession Convention of Georgia, to secure the co-operation of his native with his adopted State in the great revolutionary movement then contemplated. This mission he performed with ability and success.

He resigned the judgeship in 1861 to accept a seat in the Provisional Congress of the Confederate States, and served in that body at Montgomery and at Richmond until elected Governor of Alabama in the same year. He was inaugurated Governor in November, 1861, and guided the helm of State with firmness, ability and unselfish patriotism and integrity during the stormiest days of the great civil conflict. At the close of the war he resumed the practice of law in Eufaula, and continued in the same until prostrated by his last fatal illness.

Such is a brief outline of the public life of Governor Shorter. Through the whole of this distinguished career, he exhibited, with marked ability, those lofty moral attributes that command the highest confidence and regard—ardent patriotism, stainless honor, incorruptible fidelity, courageous devotion to duty. If any man had moral courage, that noble quality belonged to John Gill Shorter. He combined manliness with gentle courtesy to a degree rarely equalled.

His private and religious life was in keeping with his public and professional career. He became pious in early youth, and was baptized while at school in Mount Zion in the 15th year of his age. In 1843 he married Mary J., only daughter of Dr. Cullen Battle, of Eufaula. Never was a union more happy, harmonious and congenial. Both pious and cultured in an eminent degree, they walked together in love and duty through a sunny life of more than a quarter of a century. His consort survived him but a few years, joining him in the heavenly mansions in 1879. Only one child survives them, the lovely and accomplished Mrs. M. S. Perkins, of Eufaula.

In his religious as in his political and private life, Governor Shorter was strictly loyal to duty. He lived his religion at home and abroad, as well as on the Sabbath and in the house of God. The flame never went out on his domestic altar. He recognized the claims of religion everywhere, and rarely was his seat vacant in the sanctuary. He was a deacon, wise, prudent, active, liberal, "purchasing to himself a good degree" in that sacred office.

It is difficult, where all the noble traits of human character meet and blend so harmoniously, to do justice to the man. Grand attributes of mind and heart made him great as well as esteemed, and it is a question whether he was loved or admired most. In person, he was of medium height, with a face of great benignity, and manners sweet and majestic.

The Psalmist bids us "mark the perfect man and behold the upright, for the end of that man is peace." And it is of the peaceful and happy end of his useful life that we would now speak. After an illness of several months, contracted by exposure and fatigue, terminating in bronchitis, he departed this life, May 29th, 1872, in the fifty-fifth year of his age. The death-bed of Governor Shorter will compare, in thrilling interest and wholesome moral influence, with that of the most eminent Christians who have left their dying testimony for our instruction. The following extracts from the description of the scenes of his last days, by his pastor, Rev. W. N. Reeves, will be read with interest and profit:*

"For more than five days he was standing consciously on the brink of the dark river, patiently, joyously awaiting the summons to cross over. During the whole of that time his mental faculties were unimpaired and his faith unclouded;

* The Death-bed of Governor John Gill Shorter, published in pamphlet form by the American Baptist Publication Society, Philadelphia.

and what seemed even more remarkable, he did not suffer a single bodily pain. A large circle of friends visited him constantly, and he conversed with them freely and with the utmost composure, using all the while and upon every subject, language the most appropriate and select.

"On Sunday morning it was thought he could last only a few hours longer at farthest, and quite a number of relatives and friends had gathered around him, when turning to the physician at his side, he said: 'Doctor, I'm gradually approaching the valley; I'm nearing the brink, inch by inch. There can be no doubt of it—I feel it and know it. One by one we must all go; sooner or later each one of us must take that lonely journey; we go solitary and alone—not alone: not alone. There is One who will go with us all the way through. He will never leave us or forsake us. Oh, there is a power in the religion of Jesus Christ, in the atonement of the blessed Saviour! I am so thankful that I am permitted to approach the brink without any apprehension or doubt; no cloud, no gloom, no fog, no shadow; all is bright and clear. I feel that it will be a happy deliverance. Oh, if it were not for the separation, the leaving behind of those we love, the sundering of ties so dear, it would indeed be a glorious deliverance.'

"Here he seemed exhausted and was requested to rest; he yielded, and for a time was quiet. But soon he began again, and he would lie as though he was sleeping, and with his eyes half closed, would quietly talk to us like one soliloquizing: 'Yes, my brethren, there is a truth in religion—it is all true—and a power in the atonement of Christ. They may write books, and talk and argue and reason as much as they please, but it is true; it is all a fact, no doubt about it. It is a reality—a *glorious reality*.'

"Thus would he lie and talk so calmly and sweetly and beautifully; and at times he would continue for whole hours; and all that he said was so appropriate, evincing the clearest mental perception, and the most intelligent Christian faith. The atonement made by Christ was the grand central thought of his theology—that was the rock on which his soul was stayed as the billows of the dark river gathered about him."

During the last five days of his life many loved ones pressed around his couch to catch his words of eloquence and faith. His companions of the bar and in political life were there to pay their tributes of love to him who was so much esteemed, and who was about to pass away from earth. To each he gave a cordial grasp of the hand, accompanied with some tender words of pious exhortation.

"Just as he was quitting the shores of time, and when his frail boat seemed already launched on the dark waters, he turned and with his last words asked, 'Where is my beloved wife?' and clasping her hand in his, and giving her the farewell kiss, he crossed over to await her 'on the shining shore.'

"On Thursday morning, at nine o'clock, the bells began to toll, the business houses were all closed, and an immense concourse gathered in the church, 'that dear old sanctuary he loved so well,' to pay the last tribute of respect to one whom they loved, and whom they loved to honor while living, and whose death they mourned with real sorrow. And not the least complimentary was the dark background to the imposing spectacle presented by the vast assembly on that lovely May morning. For very many of his former servants, and other freedmen, stood around, as deeply interested participants through the whole of the services, and hundreds of them joined in the long procession that followed tearfully his remains to the old family burying-ground."

Few men have lived and none have died leaving a brighter record than Governor John Gill Shorter.

THOMAS E. SKINNER.



Dr. THOMAS E. SKINNER, the successful pastor of three of the most prominent pulpits of Georgia, is a native of North Carolina, born at Harvey's Neck in Perquimans county on the Albemarle Sound. In person he is fine looking and handsome, exceedingly neat in his dress, elegant in his manners and social in his disposition. He has had all the advantages that good birth, wealth and social position can bestow; and besides being gifted by nature with eminent intellectual faculties, he has had the benefits resulting from education and thorough mental culture. In early life he was a farmer, married early a lady of wealth and refinement, and settled on a farm, as he supposed for life. But an illiterate Methodist preacher, driven by a storm to take shelter in his house, was instrumental in his conversion. It was not long before he felt convinced

that it was his duty to preach the Gospel, and he proceeded at once to New York and entered Union Theological Seminary, of which institution his uncle, Dr. T. H. Skinner, was a professor. He had already graduated at Chapel Hill, North Carolina, and was now thoroughly prepared for ministerial service. His first pastorate was at Petersburg, Virginia, where he took charge of the Second Baptist church in the fall of 1854. Here he remained not quite a year when he accepted a call made by the church at Raleigh, North Carolina. A very successful pastorate of twelve years followed, during which he was mainly instrumental, both by liberal personal benefactions and by the enthusiasm of his nature, in the erection of the handsome church edifice of the Salisbury street church, in Raleigh.

In the fall of 1863 he went to Europe with his family, sojourning abroad nearly two years; remained in Raleigh until November 1867, and at that date became pastor of the First church at Nashville, Tennessee. He was induced to leave Nashville by a call of the church at Columbus, Georgia, to which place he moved in 1870. His connection with that church continued two years, only, for the climate proving unhealthy for his wife, he accepted a call to Athens, the seat of our State University. He ministered to the church at Athens until December 1875, when he was induced to take charge of the First church at Macon. His pastorate at Macon was eminently a successful one, two hundred and fifty members joining the church during the three years and eight months of his pastoral connection with it.

In 1879, Dr. Wingate, President of Wake Forest College, North Carolina, died, and Dr. T. H. Pritchard, pastor of the Raleigh church, was elected his successor. This left the pastorship of Dr. Skinner's old church vacant, and an enthusiastic call being extended to him to return, he accepted, and once more settled among the people and in the city where the best years and labors of his life had been spent. His reception was a public ovation.

Dr. Skinner was greatly honored by his brethren in Georgia. He was made a trustee of Mercer University, and took much interest in its welfare. For a year he was President of the State Board of Missions; and was regarded as one of the most able and eloquent Baptist ministers in the State. His personal magnetism was very great, and his social qualities were almost unsurpassed. Liberal, generous and hospitable, almost to a fault, his hand was ever open when calls for aid to the cause of Christ were made, and in him, Christian benevolence and education have ever found a liberal and willing contributor.

The degree of Doctor of Divinity was conferred on him by Furman University, in 1866, and for years he has been a member of the Board of Trustees of the Southern Baptist Theological Seminary, and one of its safest advisers.

Dr. Skinner was twice married; to Miss Ann Eliza Halsey, daughter of Hon. Joseph Halsey, of Tyrrell county, North Carolina, in 1848, and to Miss Ann Stuart Ludlow, daughter of John R. Ludlow, Esq., of New York city, in 1854. A son, Dr. Thomas H. Skinner, and a daughter, Mrs. Sarah Halsey Snow, both of New York city, survive from the first marriage, while two sons and a daughter bless Dr. Skinner's second union.

THOMAS B. SLADE.

Among the most estimable of Georgia Baptist ministers is Rev. THOMAS B. SLADE, of Columbus, long nobly identified with the educational interests of our State. One of the pioneers of female education in Georgia, his and his wife's good influence runs like a thread of gold through many lives that bless our country. In every Southern State there may be found some ladies, in almost every station in life, who, under his instruction and that of his life-long companion, received that stamp of cultivation and refinement which so distinguishes the daughters of the South. For thirty years his labors for young ladies in the school-room were unintermitting; and thousands of ladies in the land are indebted to him for their education. Even now, on the verge of his ninth decade, he has not altogether ceased his labors as an instructor.



Rev. T. B. Slade was born in Martin county, North Carolina, on the 26th of June, 1800. His father, a Brigadier General in the war of 1812, was appointed to organize the militia in the eastern division of North Carolina, which he accomplished efficiently. A devoted friend of education, he was a trustee of the University of North Carolina, a superior classical and mathematical scholar, by profession a lawyer, and, for fifteen or twenty years, a member of the North Carolina Legislature. His son, Thomas B. Slade, graduated at the University of North Carolina in 1820, with the highest honors of his class, not having received a single mark of demerit during his entire course, never having missed a recitation, nor failed in attendance on a single college duty. The same remarkable punctuality was subsequently observed by two of his sons in the same college, one of whom took the first honor and the other the second.

Mr. T. B. Slade studied law with his father, practiced for a short time in North Carolina, emigrated to Georgia in 1824, and settled in Clinton, Jones county, following a pair of blue eyes, whose owner was named Anne Jacquelin Blount. Educated at Salem, North Carolina, Miss Blount, by improving her opportunities, added brilliancy and elasticity to an active and solid mind. Married on the 1st of April, 1824, the two lived to celebrate their golden wedding in 1874, amid a large assemblage of children and grandchildren and numerous friends; and they still tread together (in 1880) the path of life in a happy and serene old age.

In his young days Mr. Slade was, physically, a stout, round-limbed, healthy man, about five feet nine inches high, with a dark complexion, remarkable for early rising, purity of morals, intense application to books, temperateness in all its forms, and, when a lawyer, for untiring diligence and industry in the interests of his clients. In oratory he was not gifted. Hypocrisy he detested. From boyhood he rejected tobacco in all its forms; nor did he ever use spirituous liquors, after the first temperance movement in Georgia, except as a medi-

cine. Uniformly polite to rich and poor alike, he has never, even under excitement, been betrayed into an expression stronger than "Bless my life!"

Letters were his delight, and science his solace, and still, in many of his old books may be found the motto he adopted until he became acquainted with a better source of comfort: "*Litara sunt ornamenta et hominum solatia.*" One of his college mates was accustomed to say, when playing marbles, "I am just as sure to hit that marble as Tom Slade is to know his lesson."

His scholarly attainments attracted the attention of the Trustees of the Clinton Male Academy, and in April, 1828, they invited him to become its principal. With that sense of propriety which always distinguished him, he consulted his wife, and the next day gave an affirmative answer; and thus began his career as an instructor, in which he has so signally illustrated those traits of character fitting him for a more peaceful and useful life than the practice of law. Falling in love with his new profession, he abandoned the law, and thenceforth uninterruptedly engaged in the duties of the school-room for a period of fifty years, with the exception of the last two years of the war between the States.

Baptized in the fall of 1832, at Elin church, Jones county, by Rev. J. H. Campbell, ordained at Clinton in the summer of 1835, he devoted much of his time to preaching for destitute churches. In January of the year 1833, he organized at Clinton a female institute of collegiate grade which proved remarkably successful, until he was induced to remove to Macon, in 1839, and accept the professorship of natural science in the Wesleyan Female College. At the organization of the college he was present and assisted, many of his own scholars being present and forming the basis of the organization. He remained in Macon but a year and a half, resigning his professorship, to take charge of a female institute at Penfield, at the solicitation of the trustees of Mercer University, such an institute being at that time deemed necessary to the success of Mercer. The scheme was not of long continuance, however, and Mr. Slade left Penfield in 1841, and, in January of the following year, established a female institute in Columbus, Georgia, over which he presided until 1863. Soon after the war he again returned to the school-room, and took on himself the duties of an instructor; nor did he cease his labors until incapacitated by the weight of nearly eighty years. In all his enterprises he never asked and never had pecuniary assistance from any one. He paid his own way, put up his own buildings, hired and always paid his teachers, bought pianos, and supplied amply and fully all apparatus illustrating the natural sciences. He never electioneered for pupils, and no pupil was ever rejected because she was unable to pay.

Mr. Slade, though confined so closely to educational halls throughout his long life, has, nevertheless, been a constant preacher of the Gospel wherever he has lived. When residing in Clinton, he preached much in Jones and the surrounding counties; at Macon he supplied the Baptist pulpit in the absence of the regular pastor; and during the many years of his life at Columbus he performed ministerial duty, either in the city when the pastor was ill or absent, or in the vicinity among the country churches of Georgia and Alabama, sometimes as pastor and sometimes as supply. In accordance with his temperament, he ever preferred the gentle and soul-saving themes of the Gospel—the love of God in Christ, faith and salvation, Christ and him crucified—mingled with earnest and pointed appeals to both saint and sinner in regard to personal duty.

Though not brilliant in oratory, he was earnest and devout, satisfied with presenting faithfully the claims of Jesus as a Saviour, and permitting no speculative theology or mere sensation to find any place in his sermons; rather, he sought persuasively to lead sinners to Christ, and, in tones of solemn earnestness, to point the unconverted to the Lamb of God who takes away the sin of the world. He made the Bible a constant study, and to his sermons he gave careful preparation, but preached entirely without notes.

To Mr. Slade life was no holiday, but an earnest, solemn reality, and to all its duties he gave serious and devout earnestness. Industry and punctuality were happily blended in his life of toil and usefulness, and hence success crowned all his efforts. By providence and financial ability he accumulated a competency, notwithstanding the heavy expenses of a large family of eleven children,

and his old age is soothed by the comforts of life even after the losses suffered on account of the war.

Finding a knowledge of botany essential to success as a teacher, he began its study as soon as he opened a female school, and with such ardor did he engage in the pursuit that he is excelled by few as a botanist.

At the age of fifty he undertook to master the French language, that he might conduct a correspondence with a relative in France, and in a short time succeeded in accomplishing his purpose.

Few men possess his amiability of character; few have succeeded in so winning and retaining the lasting esteem of the public; few have ever so united, as he has, the sternest virtues with the gentlest deportment. To organizations for benevolent purposes, such as the Sons of Temperance, he has given a sincere and cordial support, yet never letting his right hand know what his left hand did. When the Federals captured the city of Columbus, he was on military duty as a member of the Old Men's Guard, and was commissioned by his commanding officer as captain of a squad to destroy all the whiskey he could find. He promptly and willingly obeyed, emptying the whiskey into the gutters of the streets, and commanding his men to prevent its being dipped up, at the point of the bayonet.

In the vain struggle for Southern independence, he had four sons-in-law and three sons, of whom John, his youngest son, a youth of great promise and unwavering piety, was mortally wounded at the battle of Sharpsburg, and expired the day succeeding the conflict.

Mr. Slade is living in a serene and cheerful old age with his children and grandchildren, looking back on a well spent life, in which the predominating motive was an honest and enthusiastic desire to benefit others, and to aid in disseminating far and wide the glorious Gospel of the blessed God; and his life can by no means be called a failure. But it would be unjust to attribute success to his exertions alone; for to his co-laborer for more than half a century is due much of the credit of the success which has crowned their united efforts. Their lives and exertions have been so blended, and their persons and characters have been so identified in long years of useful labor for one common end, that it is as impossible to distinguish them as it is to distinguish the setting sun and the crimson clouds low in the west, all lit up so as to present but one mass of bright, shining, crimson glory.

GEORGE WASHINGTON SMITH.

He is a native of Washington county, Georgia, and was born in the year 1838. His father, Rev. Isaac Smith, was a most worthy minister of the Gospel, and his mother a woman of exemplary piety. Their circumstances rendered it necessary that the son should assist in providing means for the rearing of a family of sixteen children. Of course this shut up his early opportunities of education within narrow limits; but his mind is of respectable grade, as regards its native vigor, and he has qualified himself for usefulness in society and the church, by diligent study of the Scriptures and persevering application to religious literature.

He professed conversion in the year 1857, and was baptized by his father, in connection with Bethany church, Washington county. Some four years later—in 1861—he enlisted in the Confederate army; holding at the outset the position of Orderly Sergeant, but being promoted subsequently to that of First Lieutenant. His bravery was exemplified on more than one occasion when it



enabled him to render good service and was highly complimented by his superior officers. Once his company suffered defeat and was constrained to surrender, but the instinct of freedom stirred in him so strongly that, when only ten or fifteen paces from the enemy, several hundred strong, he resolved on a desperate effort to escape. He turned and ran for a hundred and fifty yards through an open field, entirely unsheltered from their constant fire, and not a hair of his head was injured. Shall we construe this incident as an illustration of the truth that "we are immortal until our work is done?"

We know, at least, that God had a work for Mr. Smith, and that he was led at last to perform it. His conviction that it was his duty to preach the Gospel dates almost from the time of his admission into the church. But he fought against it and fought it down for twelve years or more. He accepted a license, however, in 1869, and received ordination in 1870. During a part of the latter year he acted as Evangelist of the Mount Vernon Association, and was afterward engaged by that Association and the Union, in the same form of labor, discharging the duties of the position to the entire satisfaction of all, until failing health compelled him, at the urgent entreaty of his friends and much against his own wish, to relinquish it. Under these circumstances, having lost all his earthly possessions by the war, he betook himself to merchandising for a support. Nevertheless for the last ten years he has been contributing to the maintenance of other ministers, preaching to several churches, and doing good as he has had opportunity, in the lower portion of the State, known as "the piney woods," where there is great destitution of the public means of grace, and where in the poverty of the people he could scarcely hope to "live of the Gospel." His work has been wonderfully blessed, and there have been many seals to his ministry.

HENRY FOSTER SMITH.



Rev. HENRY FOSTER SMITH passed his mature years chiefly at the South, but was of Northern birth and training. Worcester, Massachusetts, was his native place. Deprived of his father when very young, he was brought up by his grandfather. From his early childhood he manifested religious inclinations, and was led, while yet in the days of his youth, to exercise faith in the Saviour as *his* Saviour. He united himself with the First Baptist church at Worcester. This profession of Christ may have been undervalued at the time, because of his unripe age, but it was maintained in a consistent deportment and in labors of love to the

close of his life, exemplifying afresh the truth that early piety is apt to be genuine piety.

An inquiring mind caused him to form studious habits, and this "appetite" for knowledge "grew by what it fed on." He availed himself of every means and opportunity for mental improvement. By untiring assiduity he prepared to enter college. In 1833 he matriculated in Brown University, Providence, Rhode Island, and there laid, broad and deep, the foundation on which to build the superstructure of future usefulness. After graduating, he removed to Philadelphia. The First Baptist church of that city, discerning in him the gifts and graces which attest a divine call to the ministry, secured his ordination and elected him to the pastorate. He retained this office for but a single year, and then accepted the position of principal in a female academy, at Port Gibson, Mississippi. At about this time he was married to Miss Mary Irene Sebohem. Success attended his efforts, and the school flourished. After acting as principal for two years, he removed to Jeffersonville, and there purchased property, but had the sad mistor-

tune to have his house with all its contents burned, including a valuable collection of geological specimens and choice minerals. From Jeffersonville he went to Louisville, and embarked in the practice of law. Here he remained until about the year 1860, when he came to Georgia. In this State he engaged at times in ministerial work, and when not thus occupied he often delivered very instructive lectures on phrenology, chemistry, and geology. His death occurred at Newnan, May 12th, 1878, eight years after that of his wife.

H. F. Smith was, in the true sense, a good man. He held some peculiarities of opinion and betrayed some eccentricities of character which, in a degree, interfered with his usefulness; while as a public speaker he was by no means attractive, though full of thought and not without fire; but with all this he was a godly man, never active for injury, but always inoffensive. He did harm to no one intentionally, and at his death was at peace with all his race and with God, for God had forgiven him, and such members of the race as wrought hurt to him he had forgiven. "He sleeps in Jesus, and is blessed!"

One incident in his life deserves, specially, to be recalled. Solicited to take charge of a school which was to be open twelve weeks, he consented on condition that he might introduce religion among the scholars. He commenced with reading the Bible, a few remarks and prayer, and embraced every opportunity for private conversation on spiritual topics. At the close of the term, while the scholars had confessedly made greater progress in their studies than ever before, twenty-three of their number were indulging hope in Christ, and one of them in due time became a minister of the Gospel.

MATTHEW P. SMITH.

This venerable man was born in Fauquier county, Virginia, February 15th, 1805, and lived until twenty-one years of age in that portion of "the Old Dominion," whose Baptist ministry did not lack what Carlyle characterizes as "sacred lambencies, tongues of authentic flame from heaven." In March, 1824, he married Miss Reannah Legg, of Prince William county, and removed with her, in January, 1827, to Greene county, Alabama, settling in the town of Springfield. He was yet without conscious experience of saving grace, but the Gospel which he had heard from a child was destined to bring forth fruit unto righteousness, and, in 1829, on profession of faith in Christ, he was baptized by Father Pace. He was one of the eleven who constituted Beulah church, in 1833, and two years later was elected to the office of deacon. In 1837, he was ordained to the ministry at the request of that church, and was called to the pastoral charge. He was at that date thirty-two years old, and the position he accepted then he has filled until he has reached his seventy-seventh year—a period of forty-four years. Few, indeed, are the churches which have been more happy in that relation, or more prosperous under the labors performed in discharge of its responsibilities. He has also served and built up Forest, Bethel, New Hope and Shiloh churches. His great earnestness and love for the Master's cause will long be remembered by those who have enjoyed the privilege of his ministrations; the more especially since he has had joyful occasion to baptize over fifteen hundred converts into the fellowship of the redeemed. He is still an acceptable and an efficient laborer in the vineyard, and as he grows older grows stronger in the faith of his Lord. Psalm xcii. 13-15.



JOHN A. SMITH.



JOHN A. SMITH, a native of Virginia, born February 3d, 1806, was reared chiefly in Spartanburg district, South Carolina, to which his parents removed when he was quite young. Experiencing a good hope through grace when but little over sixteen years of age, he was received into the fellowship of Cedar Spring church, October, 1822, and baptized by Rev. Hezekiah McDougal. In December, 1832, he formed a happy matrimonial relation with Miss Levina Cooper, by whom he had nine children, all of whom, with one exception, grew to manhood, and were acceptable members of the church. Only two of their number now survive, and these fill honorable positions as citizens and as useful Christians. Since 1833 he has been a resident of Campbell county, Georgia. For two years after his removal to this State he was a member of the Campbellton church, but in 1835 connected himself with Providence church, in that county, in whose fellowship he has lived ever since, and expects to die. He has maintained an unblemished Christian character, and has shown himself not slothful in the business of the Master, but fervent in spirit, serving the Lord. He has been at once faithful and liberal in responding to the calls of benevolence, contributing regularly and constantly for the diffusion of the Gospel throughout the world. After preaching several years as a licentiate, he was ordained, March, 1855, and entered on a vigorous prosecution of the work of the ministry. He was immediately called to the pastoral care of Enon and Bethlehem churches, Campbell county, which he served with great acceptance and with good results for many years. He had much to do also in the organization of the Mount Vernon and the County Line churches, in the same county. Besides, he visited still other churches, preaching Jesus Christ and Him crucified. This course of useful labor was prolonged until 1873, when he was stricken down by disease and compelled to relinquish the work to which he had consecrated his life. His health, indeed, is at present somewhat improved, but he has never been able, since his first attack, to resume the discharge of the functions broken off by bodily weaknesses. In 1866, seven years before he was overtaken by these disabilities—his first wife having died about the close of the war—he married Miss Susan A. Cooper, who bore to him two sons. In addition to his own children, he has raised and educated six grandchildren. He has been successful in the management of his temporal affairs, and, in the forms of hospitality and of charity, has generously shared the gifts of Providence with others.

J. M. SMITH.



Rev. J. M. SMITH was born July 13th, 1838, in Washington county, Georgia. His parents, Isaac and Harriet Smith, were both devoted Christians, the father having been for thirty years a successful preacher. He travelled much, which caused the moral and religious training of his children, fifteen in number, to be left in the hands of the mother, who discharged her duty faithfully, and all of them were hopefully converted to God, except one who died when very young. Four of the sons are ministers. In so large a family, the facilities for thorough education were very meagre. From one to three months in the year this son would find time to attend the common schools in the neighborhood. In 1855 he was sent to the Biddleville Institute

for five months, and later he commenced a course of study at the State University, but his health failed and he was compelled to return home. In the year 1858 he was converted to Christ, and was baptized into New Bethel church by his father. He was deeply impressed that it was his duty to preach the unsearchable riches of Christ; in 1865 was licensed, and in March 1866, ordained at the same church, by Revs. J. P. Leverett, P. J. Pipkin and J. M. Donaldson. He has held offices of trust and honor in his denomination, and for two years served his Association (Mt. Vernon) as Moderator and clerk.

As a preacher, he has devoted himself with untiring energy to his ministerial work, and from 1866 to 1879 served nine churches in various counties in southern Georgia, continuing as long as seven years with one. He has lived on a farm, and has not had the time he desired to devote to study, but has made God's Word the man of his counsel, and used all the books he could command to aid him in ascertaining its great truths and imparting them to others. As a minister he loves his people, and endeavors to make them perfect men and women in Christ. The missionary spirit animates his soul, and he labors to impress his flock and his children with the same spirit, encouraging them to give of their earnings to the Lord's cause. As a speaker he is earnest, and seeks to make his hearers feel the truths he utters. He speaks ever "as a dying man to dying men," and hence has had great success in winning souls to Christ and building up his churches. He is conscientious in feeling, circumspect in life and conversation, firm in his convictions, and ready at all times to give a reason for the hope that is in him. His zeal is wonderful, and his faith and perseverance have often been the subject of comment among his brethren. Immediately after his conversion, he became so anxious about the salvation of a loved sister that he rode twelve miles to take her to church, and urged her to become a Christian with such earnestness that he very soon had the unspeakable happiness of knowing that his prayers were answered. He has been one of the most useful and active members in the Mt. Vernon Association, and has yet before him the promise of a long and useful life. His personal appearance is good—complexion light, eyes gray, weight 135 pounds, and height five feet seven inches. He was a Lieutenant in Company H, Twenty-Eighth Georgia Regiment, and served his country faithfully four years in the late war.

He was married to Miss Edna Burnett, June 30th, 1863, in Washington county. They have had six children; five are now living. He has found his wife always ready to aid him in his work and cheer and comfort him in his troubles. As a husband he is kind and tender, affectionate as a father, and respected and beloved as a neighbor and friend.

It is proper to mention, that in 1867, by the joint action of the committees of the Washington and Mt. Vernon Associations, he was appointed as missionary and colporter to travel within their bounds, which he did, visiting the destitute points, distributing Bibles and other religious books, and preaching the Gospel as he went. During that year he was the means of organizing a church within the Mount Vernon Association, building up feeble churches, and giving a forward movement to the Sunday-school work.

ALBERT THEODORE SPALDING.



Rev. ALBERT THEODORE SPALDING, son of Albert M. Spalding and Lucinda Burton, was born in Elbert county, Georgia, October 20th, 1831. While he was an infant, his father gave up a lucrative medical practice, entered on the duties of a minister of the Gospel, and soon became the successful pastor of the Baptist church at Greenville, South Carolina. In that picturesque and beautiful spot the early childhood of the subject of this sketch was spent. There his young mind acquired the foundation of a good education, in the classic school of "good old father Leary," which gave Greenville an early and lasting fame. At twelve years of age, with his father's family, he returned to his native State, and Gainesville, Georgia, became his home for the next eight years. Four of these eight years were spent at Mercer University, where he

graduated in 1851, bearing off one of the honors of his class. In the beginning of his collegiate life, when entering his sixteenth year, he was savingly converted to God, and was baptized, by Rev. B. M. Sanders, pastor of the Penfield church. At its close, when twenty years of age, he decided to consecrate his life to the preaching of the Gospel, and was licensed by that church. Then, for the first time, he learned that when but a few days old, he was solemnly set apart by his parents, on a day of prayer, to the service of God. Returning to Penfield, he spent two years in the theological department of Mercer University, an inmate of the home of Dr. N. M. Crawford, enjoying the benefit of his instruction, and the advantages and moulding influences of an intimacy with him, such as few pupils ever sustained towards a teacher.

On completing his theological course, Mr. Spalding, at the age of twenty two, accepted a call as temporary supply by the First Baptist church in Augusta. It is pleasing to record that Dr. Wm. H. Turpin, a venerable and large-hearted deacon of this church, bore most of Mr. Spalding's expenses, as his benefactor, during his collegiate course of six years—an act of generosity as productive of good as it was worthily bestowed. The pulpit of the Greene Street church was rendered vacant by the resignation of Dr. J. G. Binney, in anticipation of a return to missionary life in Burmah; but, as this purpose was for a time abandoned, the Augusta church, which had reluctantly given him up, recalled him, and Mr. Spalding, after three months' work in Augusta, accepted a call to the church in Aiken, South Carolina. There he was ordained, in March, 1854. He remained in Aiken, as pastor, two years, during which he was united in marriage to Miss Constance Schaffner, of Charleston, South Carolina, a lady whose refined culture, in the best schools of Charleston and of New York, prepared her to be a worthy co-laborer in the Master's work. From Aiken he went to Madison, Georgia, where he was pastor four years, when he was called to the Berean Baptist church, of West Philadelphia, Pennsylvania. During his pastorate of eighteen months this church almost doubled in numbers. After the late war had commenced, feeling that the South was his home, he left Philadelphia, returned to his native section, and took charge of the Selma, Alabama, Baptist church, which, during his pastorate of four years, became one of the leading churches in the State. After the war he accepted a call of the St. Francis Street church, at Mobile, which he served for nearly four years with such zeal and pronounced success, that it has taken rank with the first churches in the land. He then moved to Louisville, Kentucky, being elected pastor of the Walnut Street church, one

of the largest and wealthiest churches on the continent. During his pastorate this church began to build and completed a splendid structure as a house of worship for a colony of her members, which, at present, constitutes the Broadway church, of which Dr. J. L. Burrows is pastor. It also built the Orphans' Home, one of the noblest monuments of Kentucky's beneficence. Here the health of brother Spalding failed, and his physicians advised his removal south as a necessity. Just then the providence of God offered him the pastorate of the Second Baptist church, Atlanta, Georgia, to which city he moved in 1871. It was during his residence in Kentucky that the degree of Doctor of Divinity was conferred on Mr. Spalding, by Georgetown College, in 1869. He has remained in charge of the Second church of Atlanta until the present time, the salubrity of the climate having restored his health.

Dr. Spalding possesses a mind remarkably fecund in illustration, a style as remarkably fluent and felicitous, and no less remarkable powers of pathos. These qualities clothe his pulpit utterances with a high degree of attractiveness and effect, which he uses in the interest of evangelical truth, and under the promptings of an enlightened, warm-hearted concern for every form of benevolent and Christian enterprise. His record as a pastor is one of great, varied and uniform efficiency. Few men have friends more strongly attached to him, and the stars in the crown of his rejoicing will be, for number, a galaxy. Like every person of decided views and persistent lines of action, he has encountered hostility, and differences of taste may have caused estrangement in other cases; but his integrity as a man, his devotion as a Christian and his usefulness as a minister stand unimpeached and unimpeachable. He ranks with our best and foremost men; and as many ardent sympathies gather about him living, many tender regrets will follow him when he dies.

WILLIAM J. SPEAIRS.

Rev. WILLIAM J. SPEAIRS was born in Jasper county, Georgia, October 31st, 1837. His parents were poor and pious, being devoted Methodists, and bringing up their family in a strictly religious manner. Thus the early training of Mr. Speairs was favorable to the development of a high moral character. Morning and evening devotions in the family, the Sunday-school and regular attendance on divine service, were concomitants of his youthful days. In addition, his mother, by careful and affectionate instruction, sought to impress on him, and her other children, religious principles; and to her counsels and admonitions may be ascribed his inclinations to walk in the paths of virtue, and to desire the quickening influences of the Spirit.



His early education being such as could be derived from the old field schools, during parts of a few years only, was, necessarily very defective, and the defect has never been fully repaired—a disadvantage under which he has always been compelled to labor.

In 1853 he professed religion and united with Shiloh church, in Jasper (now Morgan) county. He was baptized by Rev. C. C. Willis on the 31st of July, 1853. He immediately began to exercise his gifts in the prayer-meetings of the church, and continued to do so until the following December, when he went to school in Alabama. He remained at school in Alabama for two years. Returning home in 1855, he was licensed to preach by Shiloh church. He was married to Miss Matilda F. Corlton, on the 11th of March 1858, and, in the following winter moved to Peaksville, Henry county, where, the following June, he began to teach school. He transferred his membership to Sardis church, in

Henry county, by request of which church he was ordained in July, 1859, by a presbytery composed of W. G. McMichael, John T. Kimball, N. N. Edge and H. T. Dicken. Since that time he has been preaching to different churches as pastor and supply, in various counties in the State.

After the war, oppressed by debt, and having a large family to support, it became necessary for him to engage in some business, in order to relieve himself from the stigma of indebtedness. He prepared for the practice of law, and was admitted to the bar, at Watkinsville, Clark county, in February, 1868. Finding himself unable to accomplish his purpose by practicing law, he secured a railroad position, and, in 1871, moved to Atlanta, where he filled the position as conductor and chief clerk in the freight department until he was able to discharge all the indebtedness which had so oppressed him. He then returned to the practice of law, as a means of securing a sufficient income for the maintenance of himself, wife and eight children, and, in addition, preached to various churches in the city of Atlanta, and in DeKalb and Cobb counties. Mr. Spears is considered a good and strong preacher. His native powers are vigorous. He is a diligent student of the Bible, never consulting other authorities for the interpretation of a text, until he has exerted all his own powers in discovering the truth as revealed in the Bible. An earnest, conscientious and scriptural preacher, Mr. Spears is thus one whose sermons are blessed to those who hear them.

I. M. SPRINGER.



REV. I. M. SPRINGER, one of the most useful and popular ministers of the Central Association, is a native of South Carolina, having been born and reared in Charleston. His religious *alma mater* was the old First church under the pastorates of Drs. Manly, Crawford and Kendrick. The Sabbath school was the preparatory department, where he received instruction in religious truth, and this enlarged upon and enforced by the teachings of the pulpit, led to his conversion and Christian life. At the age of fourteen he left school and entered the counting house of a firm which did an extensive business as foreign and domestic brokers. Here he remained four years, becoming familiar with all the minutiae of business and developing business habits. In 1845, during the pastorate of Dr. N. M. Crawford, he united with the First church, in the memorable revival under the preaching of Dr. Richard Fuller. Having developed some gifts by frequent exercise in the sunrise prayer-meeting, the church deemed it advisable to license him to preach; and this was done. The following year he attended Furman University—then Furman Institute, and located near Winnsboro, South Carolina, and, afterwards, when the Institute was moved to Greenville, he went with it, and was, for several years, engaged as one of its instructors. He married the eldest daughter of deacon J. H. Benedict, in 1853, visited some relatives in New York and Connecticut, and, while at the North, accepted the pastorate of the Baptist church in Danburg township, Connecticut, where he remained four years. The climate proving too severe for his wife's health, he returned South, and, in 1860, moved to Marietta, Georgia, where he purchased a large residence, about five miles from the city, and opened a boarding and day-school for boys. Success was beginning to crown his efforts when the war of Secession began. His boy students voluntarily entered the army, his school was broken up, and, in 1864, when the enemy swept over the country with fire and sword, the accumulation of years was destroyed in a night. With these labors as an educator was combined pastoral service to Concord, Mount Zion, Acworth and New Salem churches, resulting in many additions to their membership. He sought

refuge in Morgan county, and took charge of the academy five miles from Madison. A Sunday-school organized by him in the academy building led to the constitution of Bethany church; and, with the exception of two years devoted to the church at Washington, he has been its pastor from the first, a period of sixteen years. While resident in Morgan county, he served churches in that county, in Putnam, in Jasper and in Newton; having been pastor at Monticello for three years, at Eatonton for seven, and at Antioch for nine. God blessed his labors while attending these churches. For ten years he acted as clerk of the Central Association, and wielded much influence in that body. In March, 1880, he became pastor of the church at Marietta. He is a clear and impressive preacher, a man of education and great strength of principle, warm in his piety, constant in duty and lowly of spirit.

J. M. STANSBERRY.

Rev. J. M. STANSBERRY, son of Solomon and Fannie (Gibson) Stansberry, was born in Knox county, Tennessee, March 10th, 1830. His grandfather, Luke Stansberry, was a soldier in the American Revolution, and lived to the age of one hundred and four years. It is a tradition of the family that the first of the ancestors to land in America came with Columbus from Spain. In 1844, shortly after the removal of his father to Whitfield county, Georgia, he professed a hope in Christ, and was baptized by Rev. A. Fitzgerald, at Poplar Springs church, in that county. With a view to the ministry, he took the usual academic course at Gordon's Springs, Walker county, and, after four years in that institution, engaged in teaching. Without the advantages of a collegiate or theological education, he is "a self-made" man, with very respectable attainments in general literature, in the sciences, and especially in divinity. He began preaching about the year 1850, returned to East Tennessee in 1851, and was ordained at New Hopewell church, April, 1853, by Revs. M. Hillsman, C. C. Tipton, W. Billur, W. Burnett and J. Quarles. He at once became pastor of four churches, and served them efficiently until 1857, when he accepted an agency for the Bible Revision Association, in the prosecution of which he travelled extensively, and did, perhaps, the most important work of his life in the cause of truth. Leaving Tennessee on account of political troubles in 1860, he assumed the pastorate of the church at Dalton, Georgia, which he retained until the church was scattered by the war. He then acted as chaplain up to the termination of hostilities, first at Dalton, and after the retreat of the Confederate army, at Macon. In 1865, locating at Tunnel Hill he became a missionary of the Southern Baptist Board at Marion, and labored for two years within the bounds of the Middle Cherokee, Coosa and North Georgia Associations, organizing new and reorganizing old churches, establishing Sunday-schools, and performing general evangelistic work. In the financial embarrassment of the Board, he relinquished over two hundred dollars of the salary due him, betook himself to teaching, and entered into pastoral relations with Tunnel Hill, Dogwood Valley, Varnell's Station and Pleasant Grove churches, Whitfield county. In 1877 he accepted his present position as principal of the Euharlee Academy, and pastor of the churches at Euharlee and Taylorsville, Bartow county. It will be seen from this narrative that he has never been able to devote his undivided energies to the ministry, but has been constrained to combine secular employments with it, making many sacrifices to give as much time as possible to the higher calling.



He married Miss Mollie Johnson, of Knox county, Tennessee, September,

1856, and after her death, in February, 1873, Miss Mattie Head, of Whitfield county, Georgia. His children are three daughters of the first wife and a son of the second.

With a weight of about one hundred and seventy pounds, and a height of some six feet, blue eyes and dark hair, his personal appearance is prepossessing and commanding. He is reserved in company and does not seek notice either in the Associations or in the public prints. Kind and affable, he makes a good pastor. He is a firm Baptist and strict Calvinist, and carries everything in which he engages to the Throne of Grace. His manner in the pulpit is easy, with few gestures. His sermons are doctrinal, systematic and logical. His forte is as an expositor, feeding the Church of God. An able debater, he has held several public discussions with Pedobaptists. He has maintained an unblemished moral and Christian character, and rests in the assurance that after he shall have served his generation by the will of God, heavenly joys will requite all his toils to advance the kingdom of that Saviour and Lord who loved us and gave himself for us.

EPENETUSA. STEED.



Rev. EPENETUS A. STEED was born in Columbia county, Georgia, June 6th, 1829, and was the eldest son of Rev. W. P. Steed. From his father he inherited force of character, disciplinary talents, strict principles of business and love of independence, which have had a controlling influence on his life.

At the age of sixteen years he was entered in the preparatory department of Mercer University and graduated with honors in the class of 1851, a class of twelve members, among whom were J. G. Ryals, A. T. Spalding, R. D. Mallery, I. D. Moore, R. B. Hubbard and others well known in the religious, professional and political world. Inheriting from his mother a high order of intellect, a keen sense of the ludicrous, quick insight into character, and a practical turn of mind, he soon attained a high position in his class and in the esteem of the faculty and students. During his college career he was distinguished for ready wit, literary taste, and unusual conversational and oratorical talents; and had his ambition and energy equalled his genius, he, in early life could have attained eminence in the literary or political world. A political life, however, with its doubtful honors, attained frequently at a sacrifice of principle, was distasteful to his naturally independent spirit; and a purely literary life, while congenial to his tastes, was not promising to a man taking a practical view of life. Circumstances, however, rather than choice led to the profession of teaching, and that which was adopted as a temporary employment, became his life work.

After leaving college he was principal, for two years, of Hodge's Institute, a military and classical school at Greenwood, South Carolina, edited for one year the Temperance Banner, published at Penfield, and, while teaching a private school in his native county, was elected to the chair of Ancient Languages in Mississippi College, at Clinton. There he joined the Baptist church and spent six of the most studious and successful years of his life, applying himself closely to the studies of his department, discharging satisfactorily the duties of his calling, and training the minds of hundreds of young men, some of whom are now influential leaders of public opinion in the State of Mississippi.

In December, 1800, he married a Georgia lady—a daughter of Maj. Clem Powers, of Effingham county, and the next year, the regular exercises of Mississippi College having been suspended, on account of the war, he returned to his native State. Soon after the war he was ordained to the ministry at the Thomson Baptist church and elected to the pastorate of that and three other churches, Sweet Water, Greenwood and Pine Grove. Here, in preaching and teaching, were spent some of the most useful and pleasant years of his life. During the years spent in Thomson, his services as speaker were in frequent demand in various parts of the State, and he was urged to accept the presidency of Mississippi College in which he had held a professorship for six years. He supplied the Greene street church, Augusta, once a month for several months, and received calls to city and village churches, all of which he declined, preferring the freedom and independence of a country life and pastorate, the salary of which might be supplemented by farming or teaching.

In 1872 he was elected to the chair of Latin in Mercer University. At the close of 1873 he retired from the pastoral office, and since then, has devoted himself exclusively to the duties of his professorship.

As a speaker he is fearless in speech, direct in statement, clear and forcible in style, impassioned in delivery, and has that characteristic of the real orator, the power to convince the judgment and move the heart. As a teacher, a correspondent of *THE CHRISTIAN INDEX* thus describes him: "Professor Steed is a man of strong, decided character, possessing a mind of great natural vigor and power. While he excels in that department of learning, to which he has given special attention, his attainments in all the fields of knowledge are accurate and extensive. He has unusual tact and ability as an instructor—indeed we do not believe he has a superior in the recitation room. His strong character gives him great influence over the minds of those who sit under his instruction. Personally he is very genial and companionable, and his manners are marked by that ease and freedom which we would expect from his character. He is a favorite with the students, and is greatly esteemed by all who enjoy the privilege of his acquaintance."

WILLIAM PULLEN STEED.

Rev. WILLIAM PULLEN STEED was born in Columbia county, Georgia, November 4th, 1799, and was the oldest of a large family of children. His father, Leonard Steed, by energy and economy, had acquired considerable wealth, in consequence of which his children were enabled to begin life in comfortable circumstances. The son was a man of marked features and of marked character. He was strong of will and purpose—strong in his affections and aversions—strong in his convictions, his moral principles and his religious beliefs. Never lukewarm in anything he undertook, whether of a secular, or a spiritual character, he was a power in the community where he lived.

After his conversion, he was a whole-souled Christian and a thorough Baptist. He was licensed to preach in 1831, and ordained to the ministry in 1836. From the time of his ordination, he showed himself uncompromising in his opposition to errors of faith and practice, energetic and faithful in the prosecution of every good work.



He was the beloved and honored pastor of Sweet Water church, Warren (now McDuffie) county, for twenty years, holding that position at the time of his death, though for more than a year preceding he was prevented by disease from the active discharge of pastoral duty. His faithfulness to this trust was evidenced in the moral and spiritual improvement of the church, which, under the influence of his teachings, became one of the best in the Georgia Association. He took position with the earliest advocates of total abstinence in his community, and by precept and practice so instilled the principles of temperance into the minds of his sons that they did not use even wine as a beverage.

He was noted among those who knew him well for the remarkable purity of his character and conversation. As modest as a woman, he tolerated nothing that approached indelicacy in word or act. High-toned in his very nature, spirited, chivalrous, truthful, he despised cunning, treachery and falsehood. Candid in expressing his opinions, honest in his dealings, punctual in the performance of his promises, even his enemies would have confessed that "his word was his bond." But the leading, most distinguishing feature of his character was an abiding, unbroken, unquestioning faith in God. He believed God's word, he accepted it, he obeyed it. He used frequently to say, "Duty is ours, the result is with God;" and this realizing faith was the key-note to his character. It made him live a pure, happy and successful life; it was "the victory that overcame the world;" it was his stay when laboring through several years under heavy bodily affliction, and even when infirmity shut him out of the pulpit, led him to mingle with his brethren in their meetings to the very last. Faith in Christ was the burden of his preaching "in the great congregation" and around the family altar:" it sustained and comforted him in life, and enabled him to welcome death with these the last words he uttered, "Come, Lord Jesus, come quickly."

The Georgia Association, in its session at Clark's Station, 1862, recording his decease within the year, said: "He was peculiarly endowed by nature with distinguishing traits of character which, when assisted by divine grace, eminently qualified him for the duties and trials incident to his calling, and conduced largely to the great success which followed his labors. Meekness and gentleness, firmness and decision, blended in harmony, and, though rarely found together, were prominent characteristics in his private and public life. As a pastor, he was ever watchful for his Master's cause, and by his zeal and devotion endeared himself to his churches. But the great secret of his success in the ministry lies in the fact that he lived in the study of the word of God at the Throne of Grace."

L. W. STEPHENS.



Rev. L. W., son of Fielding and Catharine, STEPHENS, and, on the mother's side, grandson of a revolutionary soldier, was born in Abbeville, South Carolina, June 3d, 1826. Almost in his infancy, the family settled in Lawrence county, Alabama, where for a number of years he attended the common schools of the country. In 1844, when a youth of eighteen, he professed conversion, and, without examining the claims of the several denominations, united with the Presbyterian Church, of which his parents were members. He remained in that communion seven years, reaching, at last, by personal study of the Scriptures, an abiding conviction that he was unbaptized. To discharge what he regarded as an imperative duty of the individual believer, he was baptized, February, 1851, in connection with Moore's church, Pontotoc county, Mississippi, of which county he became a resident in 1849. In the course of these investigations, his soul was aroused to the sense of a still higher duty—the duty of following the Saviour, not simply in the observance of an outward rite, but in the proclamation of the Glad

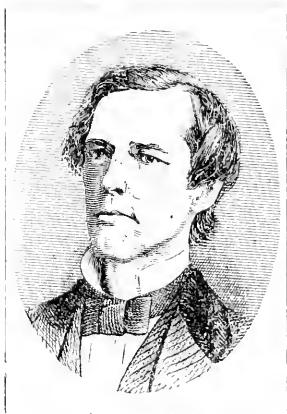
Tidings through His name. The next year, therefore, he entered Mercer University, Penfield, and prosecuted his studies in that institution for eighteen months, the better to fit himself for the performance of ministerial functions. His vacations were given to preaching; and his wife, then Mrs. Susan Jones, was one of the many converts gathered into Falling Creek church, Elbert county, during a revival in 1853, in which he labored with Rev. Asa Chandler. At the request of that church, he was ordained, in 1854, by a presbytery composed of Revs. A. Chandler, P. P. Butler, J. F. Dagg and I. H. Goss. He embarked with zeal and energy upon the discharge of the duties pertaining to his sacred office, and has rendered pastoral service to a number of churches, principally in Elbert, Lincoln and Hart counties. He has continued with one church from 1855 to the present time, and with others through long periods. He was in the organization of the church at Elberton, and ministered to it, as its first pastor, from 1860 to 1869, holding, for seven years, the office of town-councilman. There were seventeen consecutive years during which he filled all his appointments, without a single interruption by sickness either of himself or of his family. He regrets that, as a farmer, he has not been able to devote more time to the study of the Word of God, and has often been compelled to preach without proper preparation; but he has lived the life of a devoted minister, and God, who searches the heart, has signally blessed his labors in spite of his consciousness of their imperfection. He has baptized about five hundred persons; and, at one time, administered the ordinance to forty-two persons in thirty minutes, without any thought of proving that a single day affords sufficient time for the baptism of three thousand. In this useful career, his wife—the mother of three children, two of whom are living—has been a faithful helper. His manner in the pulpit is earnest and affectionate, and, losing sight of himself, he presents the truth in simplicity and power. While kind and courteous, he is firm in his convictions. He dispenses a cheerful hospitality, and succors the poor with generous assistance. He takes a leading part in his Association. His present home is at Hartwell, and he is pastor of the church in that town.

W. R. STEELEY.

Rev. W. R. STEELEY, a native of Baldwin county, Georgia, joined a Baptist church at the early age of sixteen. After attending neighborhood schools, he spent several terms at Mercer Institute, under the presidency of B. M. Sanders and O. Smith. After his ordination, in 1845, he was called to serve the Buckeye church, in Laurens county, and has been in the regular discharge of ministerial functions from that time to the present. With the exception of a year or more passed in north Alabama, he has acted as pastor first to churches belonging to the Ebenezer, and subsequently to churches belonging to the Houston Association. As an earnest and zealous worker, his labors have been greatly blessed, resulting in large accessions to the churches. In 1847 he was married to Mrs. Coates, who bore him three daughters, now living, and one son who, with the mother, has entered into "the rest remaining for the people of God." He was married afterward to Mrs. Lee, of Cochran, Pulaski county, where he now resides. He has been a man of remarkable physical power, going night and day, through heat and cold wherever his work for Christ called him, without ever being sick. His warmth of heart, co-operating with this vigor of body, has made him abundant in toil, and under its salutary promptings he holds himself still ready for any necessary or practicable service to the cause of Christ.



CARLOS W. STEVENS.



Rev. CARLOS W. STEVENS was born on the 30th of September, 1823, in Sunbury, Liberty county, Georgia. His boyhood days were spent chiefly in the place of his nativity, and at Walthourville, in the same county. His parents, Oliver and Eliza S. Stevens, were very earnest and devoted Baptists, and singularly illustrated in their daily lives the fruits of genuine piety. Their deepest solicitude was for the spiritual welfare of their children, whom from infancy they faithfully instructed in the ways of righteousness and truth. The effects of this Christian training were very early manifested in the life and character of Carlos. Filial affection and obedience were marked characteristics of his days of childhood, and hence he was very rarely the subject of domestic discipline. While at school, he was a general favorite with his teachers as well as schoolmates, on account of

his uniform urbanity of deportment and amiability of disposition. All with whom he associated were warmly attached to him, for the purity of his life and the kindness of his heart. His word was never doubted, and his motives of action were so transparently in accordance with truth and duty, that almost from infancy he seemed to have been born into the Kingdom of Grace. Indeed, when he professed the hope of regeneration, about the 14th or 15th year of his age, one of his classmates remarked; "I don't know what Carlos had to repent of, for he never committed a sin in his life." While at school his mind was not brilliant, nor his powers of mental perception very acute, but his diligence and perseverance in study always secured for him a creditable position in his class. He was very distrustful of his natural abilities, and never presumptuous or forward in the display of his acquirements. Completing his preparatory course at Walthourville Academy, he went to Franklin College—now the University of Georgia—where he spent about two years, and concluded his education at Mercer University, graduating in its school of theology in 1848.

On the 20th of October, 1851, he married Miss Louisa Gonder, who, with their only child, their daughter Emmie, survives him. As husband and father, his life was a beautiful illustration of those lovely traits of character that diffuse an imperishable fragrance of happiness and joy around their memories of him. The greater portion of his life was spent in preaching the Gospel and teaching. In both of these callings he attained distinguished success. As pastor he was indeed the good shepherd. He fed his flock with the pure manna of the unadulterated word of truth, and his guileless life reflected on them the light of truth hallowed by the mellow radiance derived from the Sun of Righteousness. As a teacher his discipline was mild though decisive, and his method of instruction thorough. His patience, forbearance, and kindness, secured the warm affection of all his pupils, and stimulated in them a desire to learn that they might please their teacher. As a pastor his personal interest exhibited in the temporal and spiritual welfare of every member of his church and congregation, his uniform kindness and urbanity of deportment towards them, and his exemplification in daily life of the truths he inculcated, enabled him to exert a magnetic influence over the hearts of all with whom he was associated. His influence was always for good, for goodness was the predominant characteristic in the development of his spiritual life.

His former pupils, many of whom have attained the meridian of life, invari-

ably express their love for his memory in their recollection of his uniform kindness and goodness. On the day of Carlos' death, Judge Linton Stephens with whom he was intimate by marital and social relationships for many years, wrote to a friend, "I have just seen the best man die that I ever knew." And this goodness was not of that negative character alone which refrains from acts and words of moral obliquity, but his whole life was spent in deeds of beneficence and love. He was a diligent and energetic worker, ever impressed with the conviction that labor is man's normal condition, and he delighted in consecrating his energies of soul and body to the promotion of the glory of his heavenly Father. At the time of his death, there were probably few in his denomination who exerted a wider and more impressive personal influence for good than he did; for he occupied many positions of honor and trust, especially as a teacher, and fulfilled his obligations with gratifying success.

The crowning glory which irradiated his beautiful life was *charity*, in its widest significance. Though firm and inflexible in the maintenance of denominational tenets, yet he respected and loved all who bore the image of the Divine Master in their daily conduct. Asceticism, bigotry, intolerance, or blind prejudice as to the motives and conduct of others, never gained an entrance into his heart, but his conceptions of charity were based on the eternal principles of TRUTH—were moulded after the pattern of One who was Truth incarnate, and who gives even to the worst the benediction of his pitying love. Hence his utter abhorrence of the tongue of the slanderer. He made it the habit of his life ever to cover with the veil of charity the moral delinquencies of his fellow-men, and to endeavor by words of kindness and acts of goodness to win them over to the path of rectitude and truth.

As would be naturally inferred he had few, if any, enemies. No one was ever heard to speak ill of him, but all who knew him loved him. His light was that of the just "that shineth more and more to the perfect day." His reward is that of the "pure in heart," for he was indeed "an Israelite in whom was no guile."

In the midst of his usefulness he died, without warning, of a congestive chill, at Sparta, Georgia, where for several years he had been pastor of the Baptist church, on the 31st of October, 1866. Although his mortal remains have long since crumbled into dust, yet the savor of his well-ordered, symmetrical and beautiful life will ever linger with us to cheer us in life's conflicts, that we may imitate his example, and ultimately share with him the rich fruition of eternal joys.

THE CHRISTIAN INDEX at that time said: "We know no minister of our denomination in the State who was so warmly loved by all who had the pleasure of his acquaintance. He possessed by nature a disposition of extraordinary amiability. His character was written in his countenance. To see him was to be prepossessed in his favor. Over these natural endowments religion shed her hallowed radiance, presenting a combination as beautiful as it is unusual. He was an earnest preacher of Christ, always speaking as one who felt the importance of his message and the worth of the souls entrusted to his care. Though he was not gifted in the pulpit as some ministers of our acquaintance, his ministrations were always well received. He was the honored instrument of turning many to righteousness in every field where he labored."

ASA CASTLEBERRY STEPHENSON.



Rev. ASA CASTLEBERRY STEPHENSON was born in Anderson county, South Carolina, March 25th, 1835. In 1849 his parents moved to Franklin county, Georgia, bringing the grandmother with them, who was noted for her most excellent Christian character. This pious woman, in about two years, was taken to her final rest, and her words of faith in Jesus and of love for him, together with the solemn funeral services, led Asa, though young, to see that he was without hope and lost in sin. In this spirit he sought the Lord; his cries for mercy were heard, and that peace which passeth knowledge was communicated to his troubled soul. Changed in heart, a sense of duty compelled him to confess the Saviour before the world. He was baptized in connection with Double Branch church. Not long after his union with the church, he gave such unmistakable evidence of a call to the work of the ministry, that he was licensed to preach; and as a licentiate his preaching was blessed of the Lord.

He was married in March, 1856, to Miss Mary E. Walker, of Hall county, Georgia.

In 1859 he went to Alabama and engaged in teaching school, following this occupation for several years; and this, with his previous academic training, gave him a culture which does not always follow superior educational advantages. In 1862 he returned to Georgia, enlisted with his old Franklin friends in the Confederate service, and bore arms until the close of the war. Whenever opportunity offered he preached Jesus to his comrades. On the return of peace, he devoted himself again to the school-room, preaching to Double Branch church and other churches in the Tugalo Association. In 1865, at the call of Double Branch church, he was ordained to the ministry. He continued his ministerial work in this section with eminent success until December, 1867, when the serious affliction of his wife made it necessary for him to seek a warmer climate. He then settled in Thomas county, Georgia, at that time very destitute and in great need of an intelligent and devoted minister of the Gospel. Mr. Stephenson, seeing the spiritual lack, at once gave himself to the work, and travelled over that section preaching the Word. He labored thus without compensation, until about four years ago, the Executive Committee of Mercer Association, knowing his zeal for the Master, and the wonderful success that had attended his work, employed him as their missionary, and afforded such aid as their finances allowed. He has been the means of establishing four churches, and has baptized over four hundred persons whom he believed to be converted to Christ. He is still the missionary of the Mercer Association, actively and nobly doing work for the blessed Lord.

J. D. STEWART.



George and Elizabeth Stewart, Primitive Baptists, and noted for strict integrity, emigrated from North Carolina to Georgia, where the subject of this sketch was born, in Fayette county, three miles south of Jonesboro, August 2d, 1833.

Rev. J. D. STEWART was educated in country schools, except one year's attendance on Marshall College, Griffin, Georgia. But from early youth he has been a close student, devoting all his leisure time to the perusal of instructive books by the best authors, and thus amassing a large amount of most useful information. In youth he was noted for his sobriety and temperate habits, never in his life becoming intoxicated or using

tobacco in any form. Since attaining manhood, the dominant qualities manifested by him have been a perfect strictness of integrity and an indomitable will and purpose in a just cause. The guiding maxim which has controlled all his actions is, that integrity, energy and honesty in the affairs of life will inevitably lead to success; and with him such has been the case. He has been twice elected Mayor of Griffin; he has been twice a Representative from Spalding county in the Legislature, for one session being chairman of the House Judiciary Committee, and for eight years he was Judge of the Court of Ordinary for Spalding county. A lawyer by profession, as well as a minister of the Gospel, Mr. Stewart is a zealous, ardent and successful advocate for the rights and interests of his clients. He has always been a strong supporter of the cause of education, and is an active member of the board of trustees for the Griffin Female College, and for the Sam Bailey Male Institute. He served on the committee appointed by the Georgia Baptist Convention to select a new site for Mercer University, when that institution was removed from Penfield, and many recollect with pleasure his thrilling speech on the subject before the Convention at Newnan. For four years in succession he served as Moderator of the Flint River Association, much to the satisfaction of his brethren.

He was converted and baptized in August, 1852, and united with the Hebron church, three miles south of Jonesboro. He was ordained at Griffin, of which town he had been long a resident, in October, 1871, and has had the care of one or two churches in Spalding county ever since. So zealous, faithful and successful have been his labors, that the membership of one increased from thirteen to ninety-eight in five years, and more than sixty were added to the other in less than three years. As a preacher, he speaks extemporaneously, and with the greatest ease and fluency. His style is very earnest, and at times vehement and eloquent. The habits of the bar tincture but do not detract from his pulpit delivery, while they give it refreshing force and vigor. In temperament he is ardent and sanguine, with feelings as soft, tender and delicate as a woman's, and his emotions quickly excite the sympathies of his audience, and enable him to reach and affect their hearts as well as their understandings.

In person he is six feet tall, with blue eyes and a ruddy complexion, and is disposed to corpulency. In manners he is easy and deliberate, cordial and friendly. Truly a self-made man, he has acquired an enviable reputation by laborious study, close attention to business, and by dispensing a Christian influence over all with whom he comes in contact. He was married to Miss Susan A. Dickinson, on the 10th of December, 1855, and five children are the fruits of the union.

CHARLES HARDEN STILLWELL.

Rev. CHARLES HARDEN STILLWELL, son of Joseph and Sarah E. C. Stillwell, was born in the city of Savannah, Georgia, on the 24th of May, 1806.

His early school advantages were inferior, at least in degree; but from long, constant, regular habits of reading and study, he became a man of general intelligence, and one specially well versed in the Scriptures. He was baptized into the fellowship of the Savannah Baptist church May 7th, 1827, near the close of his twenty-first year, by Rev. H. O. Wyer.



In July, 1832, he was married to Miss Mary Marshall, of Augusta, and of their thirteen children, eight are still living. Having settled in Monticello, Georgia, the Baptist church there, after making proof of his fitness for the ministry, called him to ordination, which took place August, 1837, the

presbytery consisting of Revs. A. T. Holmes, J. E. Dawson and J. H. Campbell. He preached for three years in that section of the State, and in 1840 removed to Talbot county, Georgia. Here he was usefully employed in his ministerial work, serving Liberty Hill, Mount Zion and Mount Vernon churches. In 1849 he was invited to take charge of the Baptist church in Rome, Georgia, and during that year preached two Sundays of each month in Talbot county, and two in Rome. In 1851 he resigned his Talbot churches, and accepted the pastoral charge at Rome and Cave Spring, giving also a part of his time to Pisgah church. He devoted himself unremittingly to pastoral work, and the Lord used him as His instrument in establishing the cause of truth in that section. An attack of paralysis in the face, made it necessary for him to retire from his pastorate, and Dr. S. G. Hillyer became his successor in Rome. Dr. Hillyer, in 1859, accepted a professorship in Mercer University, and Rev. C. H. Stillwell, ever ready to supply any lack of service, supplied for the time the pulpit of the Rome church, until Rev. D. W. Gwin assumed charge of it.

During the Confederate war Mr. Stillwell found it necessary to remove his family from Rome, settled for a season at Sandersville, Georgia, and served the church there as pastor. After the close of the war he returned to Rome, and became pastor of the church at Kingston, Bartow county, and of Friendship, Pleasant Valley and Pisgah churches, Floyd county. During the last several years he has labored as missionary of the Home Board at Marion, and of the Georgia State Board, carrying the news of redeeming love to those who are destitute of the means of grace.

As a preacher, few ministers have been more self-denying, more punctual to meet all engagements, more abundant in labors, or more successful in establishing the churches in Gospel faith and obedience. He is an earnest speaker, apt in illustration and uniformly instructive. He is wise in counsel, fervent in spirit, strong in faith, abounds in love and good works, and does with his might whatever his hands find to do.

He filled the clerkship of the Columbus Association eight years, and of the Coosa and Cave Spring Associations fifteen years.

He is a good business man, and has occupied prominent places, which required tact and capacity. During his residence in Talbot county he was for five years the clerk of the Court of Ordinary. He filled for eight years the responsible position of superintendent and cashier of the Rome Railroad, and for three years was secretary and treasurer of the Memphis Branch Railroad.

JACOB M. STILLWELL.



Rev. JACOB M. STILLWELL was born in the vicinity of Webster, Jackson county, North Carolina, August 22d, 1820. He was reared by pious parents, and often referred in terms of tenderness to their godly influence. He "knew the grace of God" by personal experience in early life, and was ever afterward "an example to the believer in behavior, in word and in doctrine." He entered Mercer University, Penfield, to fit himself for the preaching of the Gospel, in the year 1846. There he continued for three years, and by close application to his studies laid the foundation for a life of usefulness surpassed by few who have gone out from that University. While his education was yet incomplete he was united in marriage, December, 1849, to Miss Mary T. McNeil, daughter of Judge McNeil, of Morgan county, who survives him—the mother of nine children. At the request of the Penfield church, he was ordained to the ministry in 1850, and became pastor of

New Hope, Greene county; Antioch, Putnam county; High Shoals, Clarke county; and Sugar Creek, Morgan county. He served these churches for fifteen years, and afterward served, among others, Brownwood and Sandy Creek, Morgan county; Mars Hill, Clarke county; Covington and Carmel, Newton county; Social Circle, Walton county; Indian Creek, Woodville, Lithonia and Stone Mountain, DeKalb county. He was a good minister of Jesus Christ, and all his churches flourished under his care. His delight was in prayer-meetings, "meetings of days" and revival seasons; and it was seldom that his charges were unblessed with yearly outpourings of the Spirit, and many accessions of those who will constitute his crown of rejoicing in the last day. While the brethren in all these churches were dear to him, it was even a higher joy to him to guide inquiring sinners, as he was specially fitted to guide them, into the way of peace. Hence, in the succession of his annual meetings, he was apt to overwork himself, and it was at the close of these meetings, in 1877, that he came home "weary in the work but not weary of it," and his fatigued body succumbed to typhoid fever. He died in the midst of those he loved best, on the 27th of September, at Stone Mountain. He seemed before his attack to anticipate the coming of "the Son of Man," and the text of his last sermon, preached at Lithonia was: "I go to prepare a place for you." (John 14: 2.) He preached with unusual fervor, and his countenance appeared to be lighted up as by the joys of heaven. Those who heard him then will never forget it.

Rather above medium height, and weighing nearly two hundred pounds, with dark complexion, black hair and eyes, and a genial expression of countenance, his personal appearance was prepossessing. His warm heart awakened a responsive chord in the hearts of all who associated with him. Rev. D. E. Butler says: "He was without guile, if any man in this generation can be so. The power of faith and grace was daily exemplified in him. He loved all who loved his Lord, and his sound good sense was scarcely ever mistaken in the estimate which he placed on a professor of religion." And Rev. Dr. Spalding, for whom he cherished an unbroken friendship and affection for thirty years, testifies: "There have been few men in Georgia, who, lacking early culture, and with limited education and slender resources, have risen so high in the love and confidence of the people. The light of his piety never waxed dim. His integrity was never questioned. His sphere of usefulness was constantly enlarging, and his power for good was at its maximum at the time of his death. His name will stand on the roll of the sons of Mercer University as one of those who, in honoring God, have attained to honor, and have added to the demonstration that neither wealth nor earthly greatness is essential to marked and memorable usefulness in the kingdom of God."

THOMAS HENRY STOUT.

Rev. THOMAS HENRY STOUT, son of Samuel H. and Mary E. Stout, was born at Orange Court-house, Virginia, on the 23d of July, 1835. As a boy, he was exceedingly moral in his conduct, never having been guilty of profanity, intoxication, fighting, or of any other kinds of immorality. Before reaching his majority he moved to Kentucky, where he professed conversion and was baptized into the fellowship of the First Baptist church at Covington, by Dr. S. W. Lynd, when seventeen years of age. When twenty-three he was ordained, at the request of the Macedonia church, Walker county, Georgia, after having taken a collegiate course at Mercer University, Penfield, Georgia, where he was chiefly educated.



Mr. Stout has been a hard-working minister, since his ordination in July,

1858, and has served many churches in Georgia, the principal of which are those at Macedonia, Walker county, Blakely, Early county, Salem, Calhoun county, Bethel, Randolph county, Lumpkin, Georgetown, Thomaston, Talbotton, Buena Vista, Benevolence, besides several other country churches, among them those at Brundige and Troy, Alabama. He has been successful in his ministry, many converts being the result of his preaching. He is warm-hearted and full of feeling, devout and earnest-minded. He has acted as clerk for the following Associations in Georgia: the Middle Cherokee, the Bethel, and the Rehoboth; and for seven years he served the Georgia Baptist Convention as assistant clerk.

He married Miss Ellie J. Kidd, of Troup county, Georgia, on the 28th of August, 1855, but of six children, one son only, Thomas Henry, survives.

THOMAS STOCKS.



Among the Baptist laymen of Georgia, no one has stood higher as a zealous worker, a generous and active Christian, and a broad-minded, intelligent, progressive and far-seeing Baptist, than Hon. THOMAS STOCKS, of Greene county. Although born in an Indian fort and brought up in the most troublous times, with no education worth considering as such, he reached positions of eminence and high honor in political life, and attained a position of great influence and usefulness in our denomination. His personal piety, his nobility of character, his good judgment, strong common sense and spotless integrity, all contributed to elevate him in the esteem of his contemporaries, while his devotion to duty and his fidelity to the interests of his State and denomination, combined to secure him the confidence and respect of all.

Born February 1st, 1786, in Greene county, he was left an orphan at ten years of age, under the care of an uncle. His early years were passed amid the alarms of Indian warfare, when guarded men worked in squads on the farms of the State, thus protecting themselves from the marauding Creeks, and sometimes Cherokees. At that time the white settlements extended no further west than the Oconee river, and a line of forts extended up and down the middle of the State, in which the whites were sometimes compelled to seek safety, and thus it happened that he first saw the light in a rude log fort, erected for the protection of the frontier. A treaty of peace with the Indians, and a United States governmental guarantee of title to all the land east of the Chattahoochee, relieved the State from this incubus of Indian war and depredation, and left the settlers at liberty to cultivate their lands and rear their families in peace. Mr. Stocks was possessed of land in Greene county. On this he settled, about the year 1807, at which period he also married, when twenty-one years old. About

the same time the State capital was removed from Louisville to Milledgeville, and Mr. Stocks, always wide awake to State as well as denominational interests, began to take an active part in politics. His force of character and natural intelligence gave him prominence, and he was elected to the Legislature in 1813, and served in the House of Representatives for eight years; but his abilities and popularity bore him onward, as a breeze bears forward a gallant barque, and he was elected to the State Senate, in which he bore a distinguished part for twelve years, during eight of which he filled the honorable position of its President.

Shortly after his marriage, when less than thirty years of age, he was elected one of the Judges of the Inferior Court of Greene county, a position which he held until he had passed his sixtieth birth-day, thus serving his generation in deed and in truth.

At forty, the man who had simply been the capable, honest and upright citizen of the State, became a citizen of the kingdom of Jesus. He was brought to conviction under the preaching of Rev. John Lumpkin, brother of Governor Wilson Lumpkin and of Judge Joseph Henry Lumpkin, and he at once put on the armor of his spiritual King and entered into His service with an intelligent zeal that knew no abatement while physical capacity lasted. He was baptized by Rev. John Lumpkin on the first Sunday in October, 1828, and in a few years was made a deacon, which office he held faithfully for nearly forty years.

In 1829, when Josiah Penfield, of Savannah, by will donated \$2,500 to the State Convention, for the purpose of aiding poor young men who had the ministry in view, to secure an education, on condition that an equal amount be raised, Thomas Stocks, Thomas Cooper, H. O. Wyer and J. H. T. Kilpatrick were appointed by Jesse Mercer, the President, to devise some plan for carrying out the object of the bequest. The other \$2,500 were raised by note in a few minutes.

In the year 1831, at Buckhead, Burke county, the Convention resolved to establish a classical and theological school, and the executive committee just named was instructed to devise a plan for raising \$1,500, so that the school might be opened as soon as practicable. In 1832 the committee was authorized to purchase a site for the school, eight miles north of Greensboro. That same year Thomas Stocks was appointed to represent the State Convention in the General Baptist Convention in New York. The school, then called "Mercer Institute," was established January 1st, 1833, Mr. Stocks being one of the chief agents in its establishment, and ever after, while he lived, he remained a faithful and generous friend of the institution.

The positions of trust assigned him by his brethren need be mentioned only: For more than forty years he was on the Executive Committee of the State Convention; and for many years was President of the Board of Trustees and Chairman of the Prudential Committee. For several years he was Clerk of the Convention, and for ten years, from 1846 to 1856, its President. For a score or two of years he was placed on the most important committees, and assigned to positions requiring great business capacity and excellence of judgment. He was always equal to the position assigned him, and nothing but failing health and strength, by reason of old age, put an end to his useful labors in behalf of the denomination. In the cause of denominational education, for the spread of the Gospel, and in promotion of the glory of God, as a Baptist and a Christian, he not only labored actively and in harmony with his brethren, but gave freely of his abundance. Not less than ten thousand dollars were bestowed by him for the benefit of Mercer Institute and Mercer University. Contemporary and co-laborer with Mercer, Mallery, Sherwood, Sanders, Dawson, Thornton, Kilpatrick, Mell, and a host of other illustrious Baptists, he performed a full share in giving strength, power and usefulness to our denomination in Georgia. His blameless life, his high and noble purposes, his patriotic spirit, and his rectitude of character, made him beloved and respected by all who knew him.

He died in Greene county, October 6th, 1876, when nearly ninety-one years of age. He could look back to the time when the Oconee was the western border of the State, and when men carried their guns to the house of God on Sabbath, and kept sentries standing to watch for the wily Indian foe. And he could look back upon all those long years spent in useful service to both Church and State—to both God and man.

WILLIAM H. STOKES.



During the first years of this century a gentleman owned a farm and taught school in Laurens district, South Carolina, who was born near Limerick, Ireland, although his father was an Englishman. His name was John Stokes. His wife was named Mary Hale, and was of Welsh extraction, her ancestors being Quakers, belonging to the colony founded by William Penn, in Pennsylvania. They raised ten children, of whom WILLIAM H. STOKES, born December 26th 1798, was the sixth. The rudiments of learning he acquired from his own father, and though living and working on the farm until manhood, he, nevertheless, by severe self-application, managed to secure a fair education, including even a knowledge of Latin and Greek. He was an insatiable reader, and devoured every book that fell into his hands. At that early day, owing

to the paucity of educational institutions, it is no wonder that he should find it difficult to indulge his propensity for extensive literary studies and pursuits. Hence it was that he acquired the habit of self-instruction, which he maintained all through life.

On the first of March 1821, William H. Stokes married Miss Elizabeth Carter, and, three months after, he was converted and baptized, joining the Beaverdam church, in Laurens district, South Carolina. Then he began to think and pray with reference to the Gospel ministry. From childhood the idea had floated in his mind that he should become a minister, originating in an early prophecy of a pious mother, prompted by her hopes and prayers. He was a sickly child, in his earliest years, and to the father's oft-repeated assertion that it was to be feared he never would be raised, his mother replied, "Yes, he will; and he will become a minister of the Gospel!" This prophetic intimation, revealed to him at the age of eight, in a loving mother's tender manner, made an abiding impression on his mind, and therefore, when he had united with the people of God, the desire to preach the Gospel was but the germination of seed that had long lain in prepared soil. His first efforts, however, were crude and awkward, owing to timidity and defective education, besides other embarrassing circumstances. Three years thus passed, toil on the farm being relieved by study and occasional efforts to promulgate Gospel truth, when, through the influence of Rev. Basil Manly, Sr., he was placed in charge of a school at Pottersville, one mile from Edgefield Court-house. This position was retained by him during the years 1825 and 1826. By Dr. Manly he was introduced to the church at Little Stevens Creek, Edgefield district, where he was licensed in 1825, and ordained in 1826, during which year he became connected with the church at Mountain Creek, as pastoral supply. On the 11th of October, 1826 he lost his wife, who left three little children, and whose death shrouded his life in gloom. Soon

after this sad event, he became again indebted to his kind friend, Dr. Manly, this time for an appointment as assistant teacher in the Furman Literary and Theological Institution, at Edgefield, entering on his duties in the beginning of 1827. He remained in this Institution for two years, most of the time filling the position of both teacher and student; but failing health induced him, for the purpose of recruiting, to make a visit, in the beginning of 1829, to his brother, Dr. Jacob Stokes, who resided at McDonough, Georgia.

His departure from South Carolina proved to be final, for, with returning health, he sought occupation, and became principal of the Academy, at Forsyth, Georgia, where in October, 1829, he married his second wife, Miss M. D. Williams. The year following found him teaching at LaGrange. He spent the years 1831 and 1832, in missionary labors in the frontier settlements of western Georgia and eastern Alabama. In 1833 we again find him in the school room in Meriwether county, but serving the churches at Columbus and LaGrange as pastor, and preaching at all intervening points whenever opportunity allowed. These were busy and useful years for a man of comparatively frail body, but whose soul burned with zeal to promote his Master's cause.

It was while thus busily employed in 1833, that he accepted an invitation from Jesse Mercer to take up his residence at Washington, Georgia, and assist in editing THE CHRISTIAN INDEX. His connection with THE INDEX continued nine years, seven years in Washington, and two years in Penfield; for the paper was transferred to the State Convention, by Dr. Mercer, in 1840, and moved to Penfield. For Mr. Stokes those were nine exceedingly laborious years, in which toil, trouble and triumph were mingled in a wonderful manner, a bare summary of which is almost enough to appal men of ordinary zeal and energy. While aiding in all the labors necessary to the conduct and business of a weekly religious paper, he commenced in 1834, the publication of *The Temperance Banner*, in conjunction with William A. Mercer. The editorial management of this, the first temperance paper ever published as far south as Georgia, was intrusted to Mr. Stokes, who ever regarded with pride this act of first hoisting in Georgia, amid opposition and abuse, the standard of total abstinence. For six years Mr. Stokes was the vigorous and successful editor of *The Temperance Banner*, the pecuniary responsibility of its publication being borne entirely by Rev. Jesse Mercer, for which, together with much else that is praiseworthy, the people of Georgia are indebted to that great man.

It was during 1834 that Mr. Stokes wrote the "History of the Georgia Baptist Association," Rev. Jesse Mercer furnishing the material. In addition to these literary labors, he labored incessantly as pastor for various churches, and with great success, between the years 1834 and 1842. For ten years he was pastor of the church at Phillips' Mill, Wilkes county, and he served the large church at Crawfordville in the same capacity for nine years. He preached, also, to the Lincolnton, Goshen and Beaverdam churches, the last of which was organized by himself. While God blessed his labors and enabled him joyfully to reap much fruit, yet the same Almighty One saw fit to afflict him grievously during those years of toil. Consumption deprived him of his second wife, whom one child preceded and another followed to the grave. A third wife was taken, and she, too, was soon laid away in the same cold resting-place, amid many tears.

When he became connected with THE INDEX, as an assistant to Jesse Mercer, there was a manifest improvement in the editorial department of the paper. He was a better writer and a more scholarly man than Mercer, nor was any one more ready to admit this than Mr. Mercer himself.

When residing at Penfield, previous to 1842, he often preached in the college chapel, and at Bethesda, in Greene county, and was regarded as one of the most methodical and instructive preachers of the day. In the ministerial conferences at Penfield, formed by ministerial students, and such men as Sanders, Smith and Richards, he was one of the best critics and wisest counsellors.

Modest and retiring, he was as able as he was meritorious. As his habits and manners were those of a student, he was neither very energetic nor thrifty

in the business affairs of life, but undoubtedly he did much good and hard work as a preacher and as a religious and temperance editor.

In August, 1842, he married Mrs. M. E. Evans, and shortly after moved from Pentfield to reside on a farm in Hancock county, and his connection with *THE INDEX* ceased. In Hancock county he assumed pastoral relations with the churches at Sparta, Mount Zion, Powelton and Horeb, to which churches he preached until 1854, when he moved to Texas and settled near Marshall, in Harrison county, where he lived four or five years, moving then further westward to Ellis county, where he died on the 12th of March, 1862.

In Texas his course was marked by the same zeal as in Georgia. Says he, in a letter dated Marshall, May 7th, 1855: "I am preaching every Lord's day to crowded audiences, and, I trust, with some good effect. To-morrow I set out for Tyler for the purpose of aiding in the formation of a Convention for eastern Texas." A later letter to a member of his family contains the following:

"MARSHALL, November 29, 1855.

"If you could follow me with your eye, you would see me pretty often on a mule, trudging along through the woods and swamps of Texas, hunting up the scattered sheep of my Lord and Master, collecting them into little folds and encouraging them to efforts in the great cause. At other times you would see me in a little cabin, surrounded by a few deeply interested hearers, preaching Christ to them with much plainness and affection. Again you might behold me in some bush-arbor, to which rude sanctuary many are pressing on foot, on horse-back and some few in carriages. In preaching, I tell them at one time of Sinai and all its thunders; at another time I depict the glory and dignity of Christ, and tell of His wonderful compassion and willingness to save. All weep. Two or three brethren come up and get me first by the hand and then around the neck. We weep together, we pray together, we sing together. And then away to the great meetings—the Association! the Convention! Thus, you perceive, my life is a busy one, full of toil, full of responsibility."

His last illness, which resulted in death at the age of sixty-four, was contracted while on a pastoral visit to Chatfield Point. His calm and peaceful death, in which the hope of a better life made his countenance beam with seraphic joy, as he exhorted his children to follow their father's God, was a beautiful commentary on the realities of the Christian religion.

Of a medium height, and in his last years quite fleshy, Mr. Stokes had expressive blue eyes, a large and massive head, covered thickly with dark brown hair, which, in later life, became almost white. He was noted for firmness in the path of duty, for unselfish devotion to his Master's work, and for carrying his religion into every act of life.

He was instrumental in winning many souls to Jesus, and allowed no ordinary difficulty to prevent his filling an appointment. He was often known to leave a sick bed that he might preach to sinners. Going early on Saturday morning to his stable, when he had an appointment to preach at a church eighteen miles distant, he discovered that his horse had been injured, and that to ride him would be cruel. He unhesitatingly set out on foot, and walked into the church but a little while behind his usual time. He had nine children, of whom seven attained maturity; but the strongest desire of his heart—that one of his two sons should succeed him in the ministry—was not fulfilled, for both died soon after his own demise.

HENRY DUNDAS DOUGLAS STRATON.

Among the Baptist ministers of Georgia who have had superior educational advantages and improved them well, is Rev. HENRY DUNDAS DOUGLAS STRATON pastor of the church at Greensboro. He is a man of pleasing manners and address, of good personal appearance, and of fine social qualities. His preaching is characterized by a strong and faithful presentation of the truth as it is in Jesus, without a slavish adherence to any system, in the preparation and delivery of his sermons, although he was subject to rigid theological training. A diligent student of the Bible, strict in his interpretation of it, and possessed of a fine native intellect, he adheres strictly to the truth as divinely taught, and proclaims it with great compactness and power. While maintaining the positions he assumes in a manner purely logical and strongly argumentative, yet such is the clearness and simplicity of his style, and the pertinency of his illustrations, that he not only invariably secures and retains the attention of his entire audience, but is heard with delight and edification.



As a pastor, he is watchful and diligent in taking the oversight of the flock committed to his care; and as a minister, he is most faithful and devoted to his calling. While he exposes and denounces error, it is done in the spirit of Christian charity. True to his convictions, and not backward in proclaiming them, yet "the truth in love," is the motto that accords most with his disposition.

Rev. H. D. D. Straton was born in the town of Bannockburn, Stirlingshire, Scotland, August 14th, 1836. His parents were in humble circumstances, but gave him a good common school education, and endeavored conscientiously to bring him up in the "nurture and admonition of the Lord." From his sixteenth to his twentieth year he was employed as a dry goods clerk in the old town of Falkirk; after that he engaged for a year in teaching, near Stirling. When he was about eighteen years of age, the pious example of a companion was made instrumental in his conversion. After that event, he found pleasure in engaging in such occupations as teaching in a Sunday-school, distributing religious tracts among the poor and destitute, and in expounding the Scriptures to little companies of the ignorant and indigent, in the houses of private families and elsewhere, when opportunity served. When twenty-one years of age, he applied for an appointment as city missionary, in connection with one of the largest Presbyterian churches in the city of Glasgow, and, after a trial, he was appointed. For more than three years he labored faithfully in that capacity among the destitute classes of the city, at the same time attending the University of Glasgow, taking a course in the classes of Latin, Greek, Hebrew, moral philosophy, and logic. After passing a satisfactory examination in his college studies, he was admitted to the United Presbyterian Theological Hall, of Edinburgh, and prosecuted his theological studies for three terms. It was his intention to emigrate to Australia on completing this course, his parents having already done so; but Providence ordered otherwise. He came to America, landing at Philadelphia in January, 1865, intending to run the blockade and make his way to Selma, Alabama. He was, however, prevented from carrying out his original design, but went to Virginia just after the war, and employed himself in canvassing various counties as a book agent. At that time he entertained Presbyterian views, but in Cumberland county, Virginia, he formed the acquaintance of Rev. J. C. Perkins, pastor of the Forks of Willis church, and during his intercourse with this brother, while assisting in a protracted meeting, his views on the subject of baptism underwent a complete change. He presented himself to the church as a candidate for baptism, and, after a narration of his religious experience, was accepted and baptized in the James river by Mr. Perkins. The same church called a coun-

cil consisting of Revs. C. Tyree, J. C. Perkins, W. Hall and W. A. Whitescarver, who ordained Mr. Straton to the Baptist ministry. He married Miss Julia R. Carter, of Richmond, December 12th, 1866, and shortly afterwards was called to the pastorate of Hebron church, King William county, where he labored with much acceptance and considerable success for two years. He was then appointed a State missionary, by the State Mission Board of the General Association of Virginia, and succeeded in organizing a church at Salem, Roanoke county, now a prosperous and influential church. It was while on a visit to the State of Kentucky in the interest of this church, that he received and accepted a call from the Taylorsville church, in Spencer county, and removed there in the winter of 1871. The next seven years of his life were spent in ministerial labors for the churches at Taylorsville, Buck Creek and Henderson, Kentucky, and Evansville, Indiana. In 1878 he accepted a call extended to him by the church at Greenvboro, Georgia, where he now labors, preaching one Sabbath in the month to the church at Bairdstown. He is now at home here, if a place in the hearts of his brethren can make him so—a place, we are sure, which his work through the years to come will render only the surer and the warmer.

CHARLTON HINES STRICKLAND.



Rev. CHARLTON HINES STRICKLAND, the second son of Oliver P. and H. W. Strickland, is a native Georgian, his birth-place being Lawrenceville. Born December 18th, 1844, with a fine, healthy physique, frank, open countenance, pleasant manners, and abilities above the average, he is yet young, and bids fair to live a long life of usefulness.

When a boy he was remarkably fond of reading, sometimes poring over the pages of his favorite authors through whole nights. He had fully prepared himself for college at the Lawrenceville High School, and was about to commence a college course, when the war began, in 1861. He entered the army as a volunteer, and with characteristic ardor and faithfulness performed his duties as a soldier. He rose to the rank of Captain of Company C, 3d Georgia Battalion of Sharpshooters, being recommended for promotion by Brigadier General Wofford "for gallantry on the field of Spotsylvania." At the close of the war the sterner duties of life interfered with his desire and purpose to secure a collegiate education, as, indeed, was the case with very many Southern young men of that period. He was converted in a very unusual manner during a series of meetings held at Hebron, Gwinnett county, August, 1865. Riding home alone one night, the Holy Spirit enabled him to realize powerfully his lost and undone condition as a sinner; and so overwhelming a sense of contrition took possession of him that he dismounted and, in the darkness, by the road side, pleaded for forgiveness until for him the Sun of Righteousness rose with healing in his wings. Immediately, in the dark and solitary forest, a sweet sense of pardon filled his soul, and sorrow for sin gave place to tears of joy and songs of praise. He was baptized by his brother, Rev. William H. Strickland, and united with the church at Hebron. In the following October he was married to Miss M. E. Dunlap, and on the 30th of January, 1870, he was ordained, having felt constrained to give himself wholly to the Redeemer's service.

He was pastor first of Bethel church, Walton county, and afterwards of churches at the following places: Farmington, New Hope, Greene county, Greenvboro and Augusta, Georgia. At present he is pastor of the First Baptist church, Knoxville, Tennessee, where his influence for good is deepening and his sphere of usefulness is widening. Somewhat above the medium size, he is

erect in carriage, soldierly in appearance, and dignified in manners. Unswerving fidelity to duty, united to great gentleness, are, perhaps, his most prominent characteristics; while he is endowed in an unusual degree with that quality so useful to a pastor—*tact*, or adaptability. As a preacher, possessing no mean gifts of oratory, he strives for simplicity in manner and language, and for aptness in illustration; and with such earnestness and zeal does he persuade men to be saved, that his hearers always recognize his *heart* as going with his *words*. As a pastor, he creates the strongest bond between himself and his people by that genuine sympathy which makes the joys and sorrows of others his own. Both the aged and the young know him to be their friend, and his kindly fellow-feeling with the sorrowing draws from them the expression, “O, he knows just *what* to say, and *when* to say it!” Surely this is a rare gift in a minister. Mr. Strickland has held, and still holds, high positions of honor in the societies of Good Templars, Odd Fellows, Knights of Honor, Free Masons, and Knights Templar.

As a preacher he studies earnestly and carefully, seeking all the information he can obtain from the Scriptures, from his own well-chosen library, and from the book of human nature, until he becomes full of his subject; then he meditates on it, talks of it, prays over it, and—preaches about it. Generally his preaching is blessed by the Spirit to the good of others. He is a son whom the State cannot well afford to spare, and we hope for his early recall to it.

WILLIAM HENRY STRICKLAND.

Rev. WILLIAM HENRY STRICKLAND is one of the most useful preachers in the State of South Carolina, where he now resides; but most of his ministerial life has been spent in Georgia, his native State. He was born, June 20th, 1838, in Gwinnett county, where his father, Oliver P. Strickland, and his mother, Henrietta W. Sammon, were reared from early childhood.

He obtained his education in the academy at Lawrenceville, attending the Gwinnett Institute one year, while it was taught by Rev. J. C. Patterson, D.D., a Presbyterian minister. He entered Mercer University, in 1860, but failing health compelled him to leave at the close of the year. His parents were Presbyterians, his father a ruling elder in that communion. When he was converted, at about sixteen years of age, he united with the Lawrenceville Presbyterian church with his parents, Dr. Patterson, pastor. After four years' connection with that church, during which time his life was consistent and godly, he became convinced from careful examination of the Greek Testament, when preparing for Mercer University, that he had not been scripturally baptized. Spending some time in prayer and deliberation, he felt moved by the Spirit and by his conscientious convictions of duty, to unite with the Baptist church, which he did, his parents giving their hearty consent, and going six miles into the country to hear his recital of experience and witness his baptism. Before he severed his connection with the Presbyterian Church, he thought of obtaining immersion at the hands of its pastor, and remaining with that denomination; but when he appeared before the Session, and made known his wishes, stating his persuasion that he must follow his Saviour, the pastor and Session, all except his father, decided that to immerse a candidate who had been sprinkled, would be to invalidate the sprinkling.

He has long felt that he could trace the hand of the Lord in it all, and has had frequent occasion to thank God for the decision of the Session. He was



baptized by Rev. Wiley C. Smith, who was at that time pastor of the Hebron church, Gwinnett county. As the minister led him up out of Alcovy river, in whose waters he had just been buried with Christ, his father pressed through the crowd to the water's edge, reaching forth his hand assisted his son to the bank, and then embracing him with loving arms said: "My dear boy, you have my most cordial approval in what you have done to-day. You have done your duty, and may God bless you." His father died, having retained his membership with his Presbyterian brethren, but never by word or deed did he throw any obstacle in the way of his son. It may not be improper to state, that during the time that W. H. Strickland was investigating the question of baptism, the pastor of the Presbyterian church used all expedients within his power to dissuade him from uniting with the Baptists. But nothing that was said or done moved him; he felt that his Lord had commanded, and he would not allow taunts and derision, coming even from his former pastor, to deter him from obedience to Christ.

The Hebron church, seeing he possessed gifts by no means ordinary, invited Revs. Bedford Lankford, D. H. Moncrief, A. W. Buford, and J. B. S. Davis to aid in his ordination, which took place October 30th, 1864. During the first years of his ministry he supplied churches near where he lived, visiting them on Saturday and Sunday. Among them were the Lawrenceville and Hebron churches. Afterwards he served, in DeKalb county, the churches at Decatur, Stone Mountain and Indian Creek, and Salem church, in Rockdale county. During these years, the compensation he received was so small that he was compelled to labor on his farm or in the school-room for the support of his family.

The first regular pastorate of Mr. Strickland was the Kollock street church, Augusta. Next he served the church at Darlington Court-house, South Carolina, and thence he moved to Anderson Court-house. In these charges he preached with great and growing acceptance.

While he resided in DeKalb county, Georgia, he was county commissioner of public schools, in 1871. In 1871 and 1872 he was chaplain of the House of Representatives of Georgia.

While at Anderson Court-house he belonged to the editorial staff of the *Baptist Courier*, published at Greenville, South Carolina, and was president of the South Carolina Baptist Sunday School Institute.

He has been twice married—first, to Miss M. C. Cloud, of Buford, Georgia, August 13th, 1861; after her death, to Miss Cornelia Dunlap, of Atlanta, October 7th, 1873. He has two living children by his first wife, and by his second wife three living children.

In April, 1880, he was elected to the responsible position of Corresponding Secretary of the State Mission Board of the South Carolina Baptist Convention, which office he accepted. With his headquarters at Columbia, South Carolina, he is now prosecuting the work entrusted to him, with zeal, energy, tact and success.

MARTIN T. SUMNER.

Rev. MARTIN T. SUMNER, D.D., is not a native of Georgia, and has never resided within its limits. But we give him a place in our volume of Sketches, because his high official position for many years in connection with the Southern Baptist Convention made him a worker for the denomination in this State, and because his frequent visits to our great annual meetings endeared him in no ordinary degree to the hearts of the brotherhood. His life-long example of energetic, unremitting toil for the prosperity of Zion, may well incite our young men to "scorn delights and live laborious days," and it may be questioned whether any man, for the last score of years, has more effectively contributed to the progress of our cause in Georgia than he, by his wise and liberal policy in the management of missionary operations among us.



A kinsman of the distinguished orator and statesman, Hon. Charles Sumner, he was born in Milton, Norfolk county, Massachusetts, September 6th, 1815. He became the subject of converting grace in early life. Between his birth and his new birth there lay less than fifteen years. On the first Sunday in May, 1830, he was baptized by the lamented J. D. Knowles, D.D., and received into the fellowship of Baldwin Place church, Boston. Two years previously he had secured a clerkship in a commercial house—a fact which indicates the unusual promise of his boyhood—and he retained that clerkship four years longer. He felt himself constrained to relinquish it then, with the competence or wealth which seemed to be wrapped up in its prosecution; for the voice of God calling him to the ministry made this higher sphere of work imperative to his conscience and dear to his heart. To prepare himself for it, he entered Brown University in 1834, and after four years of diligent study, graduated in 1838.

He was married October 9th, 1839, to Miss Georgiana S. Hubbell, of Bennington, Vermont, a lady of unusual intellectual power and great grace of character, who "did him good, and not evil, all the days of her life." Her sudden death, of heart disease, February 6th, 1880, was "Sorrow's crown of sorrow" to him.

Mr. Sumner was now armed and equipped for the "good warfare." In what part of the world-wide field his own particular sphere of conflict should lie, was determined by circumstances which men are apt to account accidental, but which an enlightened faith instructs us to regard as under the direction of divine providence. An old school-mate, Rev. E. L. Magoon, D.D., was pastor of the Second Baptist church, Richmond, Virginia, and enjoying a high degree of popularity by reason of his personal magnetism and pulpit eloquence. At his suggestion, Mr. Sumner made that city his home in the early spring of 1840; and thus He who holds ministers as He holds the stars, in His right hand, guided the young man to the South, where "a great door, and effectual" beyond his imagining, should be opened to him.

He began his Southern life as an educator in the Virginia capital; and his success and popularity protracted this form of service to the welfare of society through ten years. But his better work was not delayed all this while. In the spring of 1843, he was ordained to the ministry by the Revs. J. B. Jeter, E. L. Magoon, W. F. Nelson, J. B. Taylor and S. S. Sumner, and was called to the pastoral charge of various churches in the country. The strain of this divided—

or, rather, doubled—life, was borne for seven years, during which, to an unusual degree, he showed himself a whole man in the school-room and yet a whole man in the pulpit. In 1850, however, he relinquished teaching, removed from the city, and gave himself exclusively to pastoral labor with Bethlehem church, Henrico county, the church at Louisa Court-house, and Mount Olivet and Bethlehem churches, Hanover county. To the service of these churches he brought warm sensibility, untiring energy and enlightened zeal; and the four years of his ministrations in their midst form a red-letter epoch in their history.

But a wider sphere of usefulness among the Baptists of the South awaited him; and, while he and others knew it not, Providence trained him for that sphere. In January, 1854, he accepted the General Agency of the American Tract Society for Virginia. His travels from point to point in the prosecution of this work brought him into acquaintance with all the varying phases of Southern society, and laid bare, under his observing eye, the inner workings of our denominational enterprises, local and general. His laboriousness, persistency, tact and sagacity infused new life into the operations of the Society in that State. They attracted to him the notice of his brethren also, and gave them assurance that he was *the* man for the Corresponding Secretaryship of the Domestic and Indian Mission Board of the Southern Baptist Convention, Marion, Alabama—a position on which he entered January 1st, 1858, and which he retained until October 1st, 1875—acting for a season in conjunction with Rev. Russell Holman, who labored under the physical disability of failing eye-sight, but for much the greater portion of this long period bearing the burden of official responsibilities and toils alone. The history of his life during these eighteen years would be a history of the Board, of whose operations he was the mainspring and driving-wheel. Traveling sometimes more than twenty-five thousand miles a year, he visited every quarter of the wide field, to ascertain the needs and capabilities of each by personal inspection and personal conference with the brethren, and to prompt each to co-operation and liberality by the weight of personal influence and the fervor of personal appeal. Humanly speaking, it was through his resolute purpose, unconquerable will and tireless energy that, in his term of service, some twelve hundred commissions were issued to laborers in fields of greater or less destitution; that some two hundred churches were constituted, and some twenty thousand converts baptized in the spheres they occupied; and that collections were made for their support amounting to a little over \$300,000 in Confederate, and a little under \$400,000 in Federal currency. When war came, what he did and what he incited others to do, were no mean factors in securing the missionary and colportage work among our soldiers, which, at times, seemed almost to transform the camp into a church and the hospital into a house of God. When disaster fell on the cause of the South, and all Southern interests appeared to lie in wreck, his visit to Kentucky and Missouri, the fire of his zeal and the eloquence of his advocacy, saved the Board and saved the Convention, if not from dissolution, yet from an era of despondent inactivities or of crippled half-performances. That in such a career he should have made no mistakes and aroused no opposition, could not be reasonably anticipated; but on his retirement the Convention "recorded its high appreciation of his personal character and piety as a Christian man and minister, and of the untiring zeal, abundant labors, unflagging energies and singleness of purpose with which he discharged the duties of his office."

In October, 1875, he became President of Judson Female Institute, Marion, Alabama, but held the position for one session only, though he filled it well and was urged to retain it longer. His services were too valuable to the general operations of our people not to create an imperative demand for them, and he accepted an agency for the completion of the endowment of the Southern Baptist Theological Seminary, Louisville, Kentucky. To this work he devoted eighteen months; but the almost unparalleled toil of years was telling on the outward man, and impaired health compelled him to give a year to rest. Regaining his physical vigor to some extent in this way, he entered on a Secretaryship for the South of the American Baptist Publication Society; but again, at the close of the first year, the weakness of the body overmastered the energy of the spirit.

and the severity of his labors drove him into retirement. He thereupon simply changed the form of the service rendered to the cause of the Master, where many would have accepted the repeated experience of disability through infirmities of the flesh as a dismissal from service in every form. He settled at Athens, Alabama, as pastor of the Baptist church, and still occupies that post, with encouraging prospects. He has borne the burden and heat of the day, and now brings forth fruit in his old age. What better thing can be said until some—perhaps not we—are called to say, “he rests from his labors and his works *follow with him*” into the presence of the King?

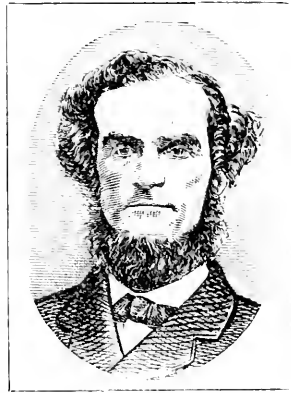
JAMES FRANCIS SWANSON.

It was the privilege of John Swanson and his pious wife, residents of Morgan county, Georgia, to rear a large family of children, all of whom became Christians of the highest style. This devout man was deacon of Antioch church, in that county, for many years, and he “used the office well.” Hence, the son, JAMES FRANCIS SWANSON, born January 27th, 1825, was of good descent; but often when hearing persons boast of their ancestry, he would exclaim,

“Higher far my proud pretensions rise,
The son of parents passed into the skies.”

His early years were spent mostly on his father's well ordered plantation, in the full enjoyment of rural home-pleasures, and through life he delighted to recur to those happy days. He had all the advantages of good schools in country and in town. Possessing a mind of superior type, and combining diligent application with native capacity, he attained a high degree of culture, and was emphatically a literary man, though not a college graduate, and, while trained for no learned profession, was yet scholarly. His tastes attracted him to books of sterling merit and to the society of cultivated people; and the latter he enjoyed in an eminent degree after his removal to Madison, when about twenty years of age. A welcome guest in the most refined and intellectual families, and popular alike with rich and poor, he was often called “the pet of the town.” He frequently charmed the evening circle with his gifts as a reader, selecting only pure and elevating passages from the best authors, and thus evolving profit out of pleasure. He was engaging in appearance, tall and slender but well formed in person, with marked features, black hair and beard, fine grey eyes, and a mouth whose lines denoted firmness and decision of character. He was gentle as a woman, and welcomed everywhere with smiles by the children, who accounted “cousin Frank” a hero, but in the midst of these social enjoyments, he was diligent in business, and after a few years of unremitting toil raised himself, in 1848, to a partnership in a prosperous mercantile establishment; a connection terminated at the end of eight years by his shattered health, while, at his request, the name of the firm remained unaltered until death dissolved it.

In 1848, the first year of the pastorate of Rev. C. M. Irwin at Madison, a glorious revival of religion swept over the town, and one of its fruits was the conversion of J. F. Swanson. He was among the first to ask the prayers of the people of God, but was called away to New York by business exigencies. During his absence unceasing supplications rose on his behalf before the Mercy-seat; and



they were answered. He hastened back as soon as possible, and on the evening of his return, took again his place among enquirers after Christ. Before another day had passed, he was rejoicing in hope of salvation—the sunrise of an experience of grace scarcely ever clouded by doubt to the hour of his death. He was baptized by the pastor and became at once an effective co-worker in the prayer-meeting and the Sunday-school. Being a proficient in vocal music, he organized a choir which under his leadership was free from the discords that so often creep into such associations. But his voice was consecrated not in song and prayer alone; it witnessed for Jesus in exhortation, in instruction, in conversation also. When his health precluded the vigorous prosecution of his mercantile business, he became a teacher in the flourishing Female College under the care of Rev. G. Y. Browne, and interested himself here in the religious training of the young ladies, winning their utmost confidence and accomplishing among them a very useful work.

In December, 1854, he was united in marriage to Miss A. C. Stone, a pious, cultured woman, with all the charms of mind and person which could render such a union happy. Her health, however, had long been frail, and she was taken to New York, in 1860, for medical treatment, where unavoidable circumstances detained her until the summer of 1865.

Soon after Mr. Swanson's conversion he began to labor with the negroes, and was much beloved by them for the manifestation of concern for their spiritual welfare. As many had done before him—and as many might do *now*—he found these endeavors in an humble sphere a training to activity in wider fields. Preaching to them developed a strong desire to preach to all men. The church called him to ordination, and the presbytery that inducted him into the ministry March 13th 1859, was composed of A. T. Spalding, (then pastor at Madison,) H. H. Tucker, G. Y. Browne and N. G. Foster. He did not at once take a pastorate, but preached to vacant churches in the country until 1860. At that time he was invited to the charge of two churches near the city of New York. These calls, however, he declined, and accepted the position of pastor to the Second (or Kollock street) church, Augusta, frequently preaching for the (Greene street or) First. On account of impaired health, he remained here two years only. Occasional hemorrhages from the lungs had, for a long time, awakened the anxieties of his friends; but he never manifested uncasiness himself; for while life was precious to him as a season of work for the Master, he was, otherwise, ready to depart and be with the Lord, which he esteemed, "by much, far better." Leaving Augusta in 1862, he settled near Cedartown, in northwestern Georgia, hoping in a more bracing atmosphere to recover his physical energy. For a time he acted as pastor of the churches at that place and at Cave Spring, but lack of strength soon compelled him to relinquish the latter. He served the former, though often very feeble, until the close of 1865. From that period to 1869, his life was one of continual suffering, which he bore with unequalled patience. His faith, always strong, grew sublime in this great trial. He realized, in his experience, that "God's completeness is the complement and crown of man's incompleteness." He enjoyed close communion with the Father of spirits, and a holy influence seemed to pervade his entire being. In July 1869, he began to decline very rapidly, though at times he would rally a little. On the 28th of October, feeling that the time of his departure was at hand, (for on that day he was taken from us,) he said to his wife, whose tender ministries "smoothed his passage to the tomb,"—"My end is near, and it is right, right and wise; I have not one pain too many. If I have no ecstasies, I have great peace." He welcomed his friends to the last, and his spirit, leaving the flesh, with all its weaknesses behind, calmly passed "within the veil" to glory and to God.

T. J. Burney said: "In the course of my religious life of thirty-six years, I have known but few Christians more consistent and devoted than brother Swanson." A successor in the pastoral office said of him: "He was a model Christian and a model preacher." In the pulpit he made no display, but preached the simple Gospel, in chaste, appropriate language. His style was plain but strong; his delivery full of solemnity and unction; his manner quiet and self-possessed, his great soul bounding through all." Better than all, he

lived what he preached. There was no ostentation in his piety, and his alms were not done to be seen of men; but an eminently practical holiness shone out in his whole character. His benevolence included all classes alike; he was just as earnest in his teachings, just as kind and tender in his manner, to the poor, untutored children in the Factory Sunday-school at Madison, as to the polished, cultivated, wealthy young ladies of the Georgia Female College. His prayers were fervent and seemed to lay hold of the very throne of God, but *so* humble, *so* childlike. However, to appreciate fully his refinement, his delicacy of feeling, and all the ripe and rounded graces of his heart full of love to God and man, one must have lived in the same house with him, as did his pastor, Rev. C. M. Irwin, in his earlier Christian experience, and brother Marcus H. Bunn, in the last stages of his life. He "passed into the skies" from the home of the latter, and the fragrance of his gentle, loving nature still lingers in the household. This family gave him generous "care and tendance" through years of sickness; and who shall say that it errs in accounting the conversion of its younger members a blessing vouchsafed to it for the sake of the man of God, whom its ministrations soled when heart and flesh were failing?

AARON S. TATUM.

Rev. AARON S. TATUM was born in Ashe county, North Carolina, December 16th, 1834. His father, Buckner Tatum, was a deacon of the church to which he belonged, and settled in north Georgia when his son was quite young. At the age of eighteen years the son made a public profession of faith in Christ, and connected himself with Pleasant Hill church, Gilmer county. So marked was his zeal for souls, and so high was the estimate placed on his gifts, that license to preach was granted him unanimously on the very day of his baptism. There are many whom such an unusual circumstance would



have tended to inflate; but he was made of purer metal, and it awoke him to a new and deeper sense of the responsibility weighing on him. He saw more clearly than ever the necessity to increase his limited store of knowledge, that he might the better do the Master's work. He betook himself, therefore, to Mercer University, and devoted two years to hard study in that institution, when necessity terminated his course. His old instructors still remember him for his diligence, his progress, and his wholesome influence among the students on the side of order and morality. What he learned there was of great value to him; but of greater value were the habits of disciplined thought he acquired.

He was ordained in 1856, and served for two years the church which had licensed him at first, the Lord granting him abundant success. Since that date he has supplied, annually, from two to four churches in "Cherokee Georgia," and many have been gathered into the fold through his labors. All the while much of his time has been given to the school-room and the farm, to meet the wants of his increasing family, the small compensation given to him by the churches being inadequate for that purpose.

So far from aspiring to civil office, he has never sought position among his brethren; but, modest and retiring, waits to be asked to perform a service, when he does it cheerfully and does it well. While a member of the Ellijay Association, he was its clerk for two years; and since his change of membership to the Middle Cherokee Association he has filled the office of assistant clerk for that body.

He was married, January, 1856, to Miss Jane E. Johnson, who has borne him

seven children, all of whom are still living, except the oldest son, a young man of promise and piety, who, in his death, left the stricken parents the fullest assurance of his acceptance with God.

As a preacher, he is plain and simple, clear and forcible. His subjects are usually well selected to meet the wants of his churches and congregations. He is an earnest worker in all the departments of Christian enterprise in which Southern Baptists are engaged.

J. G. TAYLOR.



There is, perhaps, no class of men the record of whose lives is calculated to do more good than the humble, earnest pioneers in the ministry, who, without early advantages, have taken the simple word of God as their study, and from its teachings have learned to preach Jesus and Jesus only. To this class belongs Rev. J. G. TAYLOR, who was born in Tatnall county, Georgia, May 9th, 1823. All who are familiar with the history of the State know how many difficulties this young man must have encountered in a section of country without schools or churches. He grew up, of course, a wild, reckless youth, and had no fear of God before his eyes until 1858, when he resolved to break away from the thralldom of sin and follow the loving Saviour whom he had so long rejected. He united with the Baptist church at Statenville, Echols county, Georgia, and was baptized by Rev. Thomas Aldridge, a missionary sent to the county by the Houston Association. He became a zealous and devoted Christian, and was found willing to enter on the work of the ministry to which he believed himself called. In November of that year he was ordained, accepted the pastorate of three churches, and was very successful in "building up the waste places of Zion." In 1859 he travelled and preached to the people living on the Suwannee river, Florida, who "heard him gladly," as he was, in many instances, the first living preacher they had ever seen. The Houston Association appointed him as their missionary to labor in several counties of southern Georgia during the years 1860 and '61. In these years he baptized hundreds of converts and constituted, besides several churches, one Association, the Smyrna, of which he was Moderator for many years. His work has been in nearly all the southern counties of the State, and in many portions of east and middle Florida. As proof of his success, he has baptized nearly one thousand persons, constituted about twenty churches, and been the efficient and beloved pastor of twenty-eight. Thus throughout the twenty-two years since his conversion, he has been entirely consecrated to the cause of his Saviour, feeling a strong desire to rescue others from "the horrible pit and miry clay," out of which he has himself been snatched. He still perseveres, convinced that he has no time to lose. He is an independent speaker, an original thinker, a strict disciplinarian, and a bold defender of "the faith delivered once for all to the saints." He enjoys one great advantage as a preacher: he is a good singer and instructor in music. When he began his ministry, he provided himself with the best theological library he could obtain, and to the study of the Bible, with these aids, he devoted himself, anxious "rightly to divide the word of truth so as to give to every one his portion in due season."

In January, 1847, he was married to Miss Martha Fletcher, of Lowndes county. They have eight children, six sons and two daughters. He now resides in Columbia county, Florida, where, in the last five years, he has baptized nearly one hundred persons.

GEORGE BOARDMAN TAYLOR.

Rev. GEORGE BOARDMAN TAYLOR, D.D., is the son of Dr. James B. Taylor and Mrs. M. N. Taylor, and was born in Richmond, Virginia, December 27th, 1832. He was the second of six children, and was graduated at Richmond College in 1851. After teaching school for two years, in Fluvanna county, in his native State, he entered the University of Virginia, where he remained two years, graduating in several of the "schools" of that celebrated institution. In 1855, he became the first pastor of the Franklin Square Baptist church, in Baltimore, Maryland, and was greatly blessed in his labors, which continued about two years.



In the latter part of 1857 he moved to Staunton, Virginia, where was his second pastorate. He was very successful at Staunton, building up the church there, and exerting a wide influence all through the Valley of Virginia. In 1858, while pastor at Staunton, he married Miss Susan S. Braxton, of Fredericksburg, Virginia. During the late civil war he was, for a while, post chaplain at Staunton, and part of the time in one of the regiments of Stonewall Jackson's command; and, in each position, ministered faithfully to the physical and spiritual interests of our soldiers, especially to the sick and wounded. After the war he resumed his pastorate at Staunton, remaining there until 1869, when he was elected chaplain of the University of Virginia, which post he filled acceptably during the sessions of 1869-70 and 1870-71. The vacation between the two sessions he spent in Europe, on a pleasure trip, going as far as Rome, but little dreaming that three years after he would take up his residence in the "Eternal City" as a Baptist missionary.

In 1871, he again resumed his pastorate at Staunton, where he continued until called to his present position, March 3d, 1873. Early in July, of that year, he left for Rome, with his family, and from that time to the present, with the exception of a visit to the United States, he has labored most assiduously and faithfully, as the Superintendent of Baptist Missions in Italy. His high culture, sincere piety and great practical sagacity have made him eminently qualified for the arduous and important position he occupies; besides which his zeal and energy give added fitness to his other qualifications. While his headquarters are at Rome, he moves among our churches in the provinces, and has won the entire confidence and affection of our Italian brethren, whose spiritual welfare and church edification he has so much at heart. Mrs. Taylor, a lady of superior intelligence and cultivation, has remained continually with him, rendering effective assistance. Dr. Taylor has learned to speak Italian fluently, and can readily present the Gospel in the language of the people among whom he resides.

Of Dr. Taylor and his work, Dr. Prime, of the New York *Observer* thus writes:

"Rev. Dr. Taylor is a man of decided character; with a clear and vigorous intellect, a tender and glowing heart, and such a sound judgment as secures for him the respect and confidence of all who represent Protestant missions in Rome. By his invitation I attended his Sunday-school, and found four or five different rooms filled with children of different ages, from the infant class to the youth of sixteen. An efficient corps of teachers were giving instruction in the Scriptures. They were all assembled in the largest hall, and engaged in singing hymns; and the parents of some of the children coming in, addresses were made to them and to the school. The walls were hung with the American and the Italian flags. Texts of Scripture were inscribed. These rooms are filled every day of the week with scholars. In the evening they are occupied by young men studying the Bible. In another part of the town is the Baptist church, where the Gospel is faithfully preached by Rev. Mr. Cocorda, and in at least seven other

places in Italy preaching stations are maintained under the superintendence of Dr. Taylor.

* * * * *
 "These missions form an important part of the great work now in progress for the spread of evangelical religion in this land of papal darkness. To the eye of unbelief it may seem the day of very small things. But it is enough to plant the seed, and the rains of heaven will descend upon it to the redemption of Italy. Now is the time to sow the seed of the Word. Dr. Taylor is able to extend his missions and multiply the number of laborers just as fast as he has the means of supporting them. And you may be certain that he is judicious, careful, and wide-awake."

But a better idea of the man than can be conveyed by any description, may be formed by reading a few of his own words. In a familiar letter he writes as follows :

"I cannot say I sympathize with those who find travel unfavorable to religious life. It may be so when the travel is for mere pleasure and with lively company, though even then it would seem that a life so varied and changeful would nourish the sense of constant dependence upon divine care; but certainly the lonely Christian traveller, mid scenes and company not in sympathy with him, should find himself driven closer to the one ever-present Friend. This, at least, is my experience. I find it easier to be spiritual in my long, lonely journeys than in the routine of home life; and often on a rail-car or in a hotel, prayer and the Word of God have a new sweetness. It is, on the other hand, a great error to think that any track is so beaten that one does not need divine guidance and support, or that any home-life is so delightful and consoling that one can afford to walk less near to God. Who has not found himself in the most familiar circumstances surprised by temptation, and his soul in the most endearing scenes starving for an absent, because neglected, God?"

What a complete exhibition of mental and moral character is found in these few lines! He who wrote them is evidently a man who thinks, and whose thoughts do not run in ordinary channels. Just as evident it is that he is a spiritually minded man, blest with much grace, and nearness to God.

That his heart is in his work and that his mind is full of it, appears in strong light from the following extract from one of his letters;

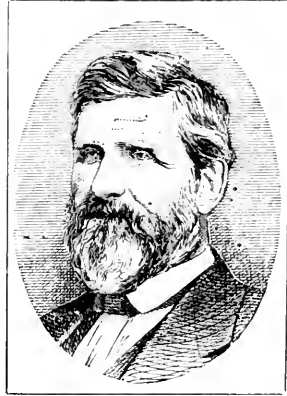
"Travelling in first-class cars, one comes in contact with another sort of people, and has the chance to speak of the Gospel to persons who are not so apt to have been reached by it as are those of plainer condition. This was certainly my experience, and I had interesting religious conversations with sundry persons, among whom was a member of the Italian Parliament, with whom I spoke also of religious liberty and of the important bill which was then pending, which has since passed, to repress the abuses of the Roman Catholic clergy. As usual, I was well provided with tracts, which were read by many with whom I had no opportunity of much conversation. Indeed, after nearly four years of experience in Italy, I have come to regard a railway journey as offering excellent opportunities for evangelistic and colporter work."

The degree of Doctor of Divinity was conferred on him, both by Richmond College and the University of Chicago, in 1872. He is the author of the "Oakland Series," in three volumes, and of "The Life and Times of J. B. Taylor, D.D.," his venerated father, who, for many years, was the secretary of the Foreign Mission Board. He is, also, the author of a prize essay on "Originating and Conducting Sunday Schools," and of "The Baptists; Who are They, and What They have Done"—four memorial discourses, published in 1876. During his pastorate in Baltimore he was one of the editors of the *Christian Review*, and an article written by him on the subject of "Communion," published in that periodical, attracted great attention and was considered very able.

E. B. TEAGUE.

One of the best educated and the strongest of the Baptist preachers of Alabama is Dr. E. B. TEAGUE—a man of powerful intellect and well trained mind—fond of metaphysics and general literature, a good linguist and eloquent in the pulpit. A most pleasant companion and social by nature, he has made hosts of friends wherever he has lived. Like his mind, his body is strong and substantial.

He was born in Newberry district, South Carolina, January 20th, 1820. When sixteen years of age, he entered the Freshman class of the University of Alabama, his parents having moved to that State, and in 1840 he graduated with the second honor, delivering the Latin salutatory. He then taught school for five or six years, was ordained in 1844, and led a chequered life, teaching and preaching, in various localities, until called by the church at LaGrange, Georgia, where he remained ten years. There, as elsewhere, his abilities manifested themselves in the church's being built up and strengthened by many accessions, and by the erection of a new house of worship.



In 1865 he accepted the presidency of the East Alabama Female College, at Tuskegee, Alabama, where he remained, part of the time president of the college and part of the time pastor of the Tuskegee Baptist church, until 1869, when he accepted his present charge at Selma, Alabama. He is not a man to dazzle at first, or to create any great degree of enthusiasm, but is one whose qualities grow upon you, gaining and retaining esteem and friendship. His labors have been uniformly successful, and he occupies a high position in the respect and confidence of his Alabama brethren.

He has been twice married, his present wife having been Miss L. E. Philpot, of Tuskegee.

A great deal of his time has been devoted to the spiritual instruction of the colored people, and perhaps better than most people he understands preaching to them. This is a duty, however, which Southern Baptist preachers, as a class, have diligently discharged; and it may be safely asserted that no laboring population on the globe has ever received such attention to their spiritual wants as have the colored people of the South.

Dr. B. Manly, Sr., studied, as a young minister, under the elder Brantly; and Dr. Brantly stated, it is said, that he never could induce Manly to follow any rule as laid down in the books on sermonizing. Disregarding all prescription, he would originate a plan of his own in preaching, and yet his plan was always so happy and excellent that, as a preacher, he became inimitably successful and captivating. Something similar may be said of Dr. E. B. Teague, as a preacher. Most cultivated preachers give more attention to *firstly, secondly* and *thirdly* than he does. Profound in learning and in theology, with a fine fund of classic and literary allusions, he drives through his discourse with self-possession and yet with the manifestation of a devout frame of mind. His sermons are always devoted to the discussion of some great theme, and, generally, are delivered fluently and without manuscript. Having his subject thoroughly in hand, he knows what he desires to say, and never fails to say it. Into every sermon he puts a vast amount of matter, crowding in great thoughts, without taking time to elaborate them consecutively, and leaving the hearer to digest them for himself. As he hurries along a ray of light is frequently thrown, with thrilling

effect upon some great truth lying by the wayside, but he never chases one of those wayside truths; adhering to his plan and clinging to his subject, he carries his hearers onward to the close of a complete and systematic discourse. Often metaphysical and philosophical in an eminent degree—for such is his turn of mind—he yet has the gift of making these tendencies practical and instructive to the common hearer. Still, to obtain the full benefit of his preaching, the hearer must be attentive, watchful and thoughtful. He begins without any ceremonious display, moves along without any special straining after effect, and closes gracefully, without announcing the approaching end several times before he gets to it; because he knows when he has finished a sermon. His manner in the pulpit is rather violent and in defiance of all rules of elocution, and yet, at times, it is sublimely eloquent; but the eloquence is in the thrilling truths he utters and the intense earnestness with which he expresses himself, and not in mere gestures, or bodily exercise. He never fails to convince a congregation that he believes what he preaches, and is almost sure to bring Christians into sympathy with his subject. To the pious, the cultivated and the aged he is a feeding, comforting, instructive preacher. Himself a man of sorrows, he can throw his heart into the trials of his people, and is, therefore, powerful with the bereaved, the suffering and the distressed. Especially gifted in leading his people to labor, to give and to suffer for Christ, he unites a spotless record with deep personal piety and a profound love for the Saviour. All these qualities combined make him an able minister of the New Testament.

LEWIS C. TEBEAU.



Rev. LEWIS C. TEBEAU is a native of Chatham county, the son of Frederick and Huldah L. Tebeau, and was born November 17th, 1830. After his academical course he studied medicine, but never pursued the practice. He married Miss Julia J. Purse, daughter of the late Thomas Purse, Mayor of Savannah. Mr. and Mrs. Tebeau are the parents of eleven children, eight of whom still survive.

Mr. Tebeau at one time held an office under the general government in the custom-house in Savannah. In 1860 he travelled in Europe, seeking restoration of health, and with some degree of success. Feebleness of constitution has been the great drawback of his life, and has, at times, driven him from the active and constant work of the ministry.

He attributes his early religious convictions to the preaching of Rev. Dr. Binney, pastor of the Savannah church, and afterwards missionary to the East. His parents were Methodists, and his mother was a very devout Christian. He professed religion and was baptized by Rev. Albert Williams, on the 6th of June, 1846, and united with the Baptist church of Savannah, where he still holds his membership.

He studied privately for the ministry, and in 1857 was ordained that he might discharge the duties of an evangelist to the colored people in the vicinity of the city. Most of his early ministry was among the negroes on the seaboard. Since the war he has held several pastorates in the seaboard counties, and given a series of years wholly to missionary work, under the direction of our Boards. He loves the ministerial work, but the demands of a large family, and his bodily weakness, have made it necessary for him to devote himself to business in the city.

He is a member of the Executive Committee of the New Sunbury Association, and occasionally supplies an appointment in the country.

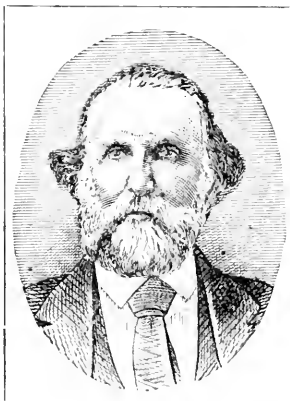
Mr. Tebeau is a devout man and an acceptable preacher. In style he is somewhat analytical and intensely practical. He writes some of his sermons, and is generally quiet in his delivery.

He is of medium size, with fair complexion and blue eyes. A pleasant man to look upon, he is quite agreeable and companionable in social life.

As a Christian, he is strong in faith, earnest on denominational points, and is a Baptist from deep conviction. With restored health, although confined to business, he may do much for the cause of the Master.

BENJAMIN FRANKLIN THARP.

Rev. BENJAMIN FRANKLIN THARP, D.D., was born in Twiggs county, Georgia, September 16th, 1819. He is the son of William A. Tharp, and the grandson of Vincent A. Tharp, a good and faithful preacher of the Gospel, of the Baptist denomination. Vincent A. Tharp was born in Virginia in 1760, and took part in the struggle for independence, being one of General Marion's men, for he had moved from Virginia to South Carolina. He followed the "Swamp Fox" until the close of the Revolutionary war. After the war he moved to Warren county, Georgia, bought a large tract of land and settled a colony, composed mostly of his friends, by selling them land in small quantities and at low prices. Many of their descendants who bought land from him reside on it still, and hold his title deeds. Rev. V. A. Tharp died in 1825.



Dr. B. F. Tharp was raised on a farm, receiving such instruction as was furnished by a good academy in the neighborhood. When sixteen years old, he entered Mercer Institute, remaining until 1841, and was in the first class graduated from Mercer University. In the same class was Hon. R. M. Johnson, now of Baltimore, and Dr. A. R. Wellborn, of Atlanta. After graduation he entered Newton Theological Seminary as a student for the ministry; but, before completing the prescribed course, he returned home on account of the death of his father, William A. Tharp, and took charge of the estate, assisting his mother to provide for and educate a large family. In 1843 he married Miss Martha Jackson, an amiable and wealthy young lady of good family, who had just graduated under Rev. T. B. Slade, in Columbus. In 1844 he settled on a plantation in Houston county, where he resided for eight years, moving then to Perry, his present home.

Mr. Tharp still maintains his planting interests, and, before the war, succeeded in gathering together one hundred and fifty or two hundred slaves, whom he treated with great kindness, collecting them in Sunday-schools on his plantations, and, with his children, teaching them on Sabbath. Notwithstanding the adverse circumstances resulting from the war, Dr. Tharp continues to be one of the largest and most successful planters in his section, thus enabling himself, in a considerable degree, to preach the Gospel to those unable to pay. For more than a quarter of a century he has been pastor of Perry and Hayneville churches, besides serving many other churches in Houston and the adjoining counties: of the church in Jeffersonville, Twiggs county, he was pastor for four years prior to the war. Dr. Tharp has labored much among the colored people, and his labors have been greatly blessed. He paid special attention to the colored mem-

bers of his churches in both Hayneville and Perry; and, after emancipation, when the colored Baptists generally organized themselves into churches and chose pastors of their own race, Dr. Tharp turned over to the colored pastor of the Hayneville colored church at least one thousand members. Among the colored members he had established Sunday-schools, which were taught by the white young men and young ladies of his churches; and the revivals among them bore witness to the success of faithful efforts in their behalf. In these efforts Dr. Tharp but acted as did most, if not all, of the white Baptist ministers in Georgia, though his success, perhaps, surpassed that of most other pastors in this particular field of labor.

At present Dr. Tharp is pastor of the Perry and Henderson churches, very seldom failing to meet his appointments, and always fully prepared. Sometimes he writes his sermons out in full, but generally uses extended notes. His style of preaching is deliberate and dignified. His sermons evince deep thought and much study. His manner is clear, forcible and methodical, and indicates a mind well trained, and a heart strongly affected by Gospel truth. Were he not a man of decided ability and of careful preparation, he could not have retained for so long a period his position of pastor among people so intelligent as those to whom he preaches.

In the year 1851, Mr. Tharp was elected a trustee of Mercer University, and, ever since, has been a constant attendant on the meetings of the Board, besides contributing liberally, to the support of the University, both of his time and money. During a part of the years 1872 and 1873, he was a voluntary agent of the University, receiving no salary, but giving much attention and activity to the duties of an agency, and securing about \$20,000 in good notes for the endowment fund.

Dr. Tharp has ever taken a deep interest in the subject of missions and has given liberally of his means for their support. A member of the Rehoboth Association, he was prominent in establishing the "Rehoboth mission" among the Indian Tribes of the West, and, also, in establishing a Rehoboth mission in Central Africa when Rev. J. S. Dennard, Rev. T. A. Reid, and others, labored until the civil war broke up the mission. The Rehoboth mission in the Indian Territory, is still in a flourishing condition, sustained by the labors of Rev. J. S. Murrow and others, and by the contributions of the Rehoboth Association.

Dr. Tharp was a leader, also, in originating the Houston Female College, which is still prospering, and which, for a quarter of a century, has been a great blessing to that part of the State.

During the late war Dr. Tharp was an ardent supporter of the Confederacy, and contributed to its maintenance largely with cotton and otherwise. To the army he gave his only son when under age, encouraging him in his patriotic inclinations, even at the loss of a collegiate education and watching him follow the Southern colors until the cause was "lost," then receiving him again to become the aid and comfort of a father's declining years.

Perry has been the residence of Dr. Tharp for many years. There among those, by whom he has been so long known and loved, he has labored with zeal for the cause of Christ and the good of man, in many ways, and nothing but the excellent health which he has enjoyed could have enabled him to bear up under his multiplied and arduous labors. Circumstances have compelled him to devote much of his time to secular business, against his own feelings, which led him to more sacred employments; but when the call of duty thus shaped his course, he has prosecuted it with energy and made a success of each matter in hand. Thus, without his knowledge, he was chosen by the citizens of his county to represent them in the Constitutional Convention of 1877, which he did, not deeming it a violation of his resolution never to engage in politics. The degree of Doctor of Divinity was conferred on him in 1873, by Mercer University.

In person Mr. Tharp is tall and commanding, and when his feelings are thoroughly enlisted, his voice rings out with a resonance that attracts and retains the undivided attention of his hearers. Fond of books, he has devoted much time to them, considering his diversified employments. At present he has the

pleasure of preaching in one of the most elegant little houses of worship in the State, erected at Perry by the Baptist church, mainly through his incitations.

Dr. Tharp has always held a very prominent position in the denomination, and has wielded an influence almost unbounded in the Rehoboth Association. He is a man of uncommonly strong sense, and his judgment is sound on any subject to which he may have directed his thoughts. He reaches conclusions slowly and cautiously, but when they have been reached he clings to them tenaciously. His cultivation and his educational as well as natural abilities are such that he rightly deems himself fairly entitled to be considered the holder of correct opinions. Naturally high-minded, he has much pride of character, loves his friends, and in all his conduct maintains his own self-respect. His denominational views are very pronounced, for he calls no man master in religion. Perhaps he might be designated as strongly partisan by nature; but his Christian piety is such that it allows him to be guilty of nothing unbecoming a follower of Jesus, even in heated controversy. His personal piety is of that healthy, robust kind that rests solidly on the righteousness of Christ, and yet continues all the while to maintain good works. He loves the cause of Jesus with such ardent devotion that, before abandoning it, he would go to the stake. He has always been a prosperous man, and a man of means, but to promote the Kingdom of Jesus he is always willing to pour out his money like water. Again and again has he given his time, labor and even money to the cause of Jesus, and for other benevolent purposes, without the expectation of any reward save the approval of conscience and the satisfaction of knowing that he has advanced a good work. In short, he is a high-toned Christian gentleman, whom those who know love, who is faithful to his friends, and who will go any length in the way of personal sacrifice or liberality to promote the cause of Christ. No inducement that could be offered would make him do anything low or mean.

As a preacher, Mr. Tharp is learned, precise, exact, logical, theological and powerful when roused. He ranks with our very best preachers and theologians, and is in every respect a very able man, as well as an amiable Christian and a good scholar.

CHARWICK A. THARP.

Rev. Vincent A. Tharp was a native of Wales, and when he came to this country settled in the State of Virginia. About the year 1795, he removed to Washington county, Georgia, bringing with him his family, consisting of a wife and eight children. He remained in that county until about the year 1810, and then settled in Twiggs county. He was a sound, earnest preacher, and the influence of his ministerial life is still felt in the churches to which he preached. He was instrumental in founding churches in that section, then a frontier country. Among them was the Stone Creek church, in Twiggs county, of which he was afterwards pastor fourteen years, and where his children enjoyed the blessings of the Gospel, and the privileges of church membership. His business, when not engaged in the ministry was farming, and being a gunsmith by trade, he also made rifle guns. He died in 1825, but before his death had the pleasure of baptizing the most of his family into the fellowship of Stone Creek church, one of whom was his son, CHARWICK A. THARP, the subject of this sketch.



Soon after his baptism by his father, in March 1812, he was elected clerk of the church; a few years later was chosen to fill the office of deacon; was subsequently licensed to preach the Gospel, and preached his first sermon at Stone Creek church, January 24th, 1824. After the exercise of his gifts for a year or more, he was ordained to the ministry, November 27th, 1825. Immediately after his ordination he was called to the charge of Beersheba church, in Twiggs county, and Mount Moriah church, in Jones county. He spent his ministerial life within the bounds of the Ebenezer Association, preaching as pastor to the churches within his reach. He always had four appointments for each month, travelling on horse-back from church to church, and never allowing business to prevent him from meeting his engagements. His churches and congregations always felt assured of his presence unless from providential cause. His people were always glad to hear from his lips the Gospel of Jesus, which he loved, and loved to preach to others. He was sound in the faith, and though modest and retiring, was bold, when necessity required it, in defence of the faith which was delivered to the saints. He so deported himself in the pulpit and out of it, as to command the highest respect of all, and the entire love and confidence of his brethren. His praise as a true, devoted Christian, and a faithful minister of the Gospel was in all the churches. He was elected clerk of the Ebenezer Association in 1829, and Moderator in 1832. To this latter position he was re-elected at each succeeding session until 1855, when from failing health he was compelled to decline. He was for many years regularly deputed to the Georgia Baptist Convention, and was present as long as he was able to attend, faithfully representing his brethren, entering into all their plans, and giving freely of his means to extend the kingdom of Christ over all the earth.

Charwick A. Tharp was born in 1790, and when about twenty-seven years of age was married to Miss Elizabeth _____, of Twiggs county. They lived most happily together, rearing a large family, consisting of seventeen children, three of whom died in early life, while the others, eight sons and six daughters lived to be grown, and are most of them still living, ornaments to the church. It is proper to add that their father had the pleasure of receiving them into the fellowship of the church before he was called from earth to heaven. But few mothers have ever devoted themselves more assiduously to the temporal and spiritual welfare of their children, than did Mrs. Tharp. When her husband was away, as he so frequently was, attending to his pastoral work, she never tired under the burdens his absence imposed on her, but patiently and cheerfully bore them all for the sake of her blessed Saviour. During the war between the States five of the sons were in the Confederate army, and two of them died in Richmond, Virginia, of disease contracted from exposure and hardship. This was a source of great grief to their aged parents, but they had learned to submit to the will of Providence, and hence, while they mourned the sad loss of their beloved sons, not a murmuring word ever escaped their lips. One of the daughters, the eldest, is the wife of Rev. W. D. Horn, who was for many years clerk of the Ebenezer Association.

Rev. C. A. Tharp died of consumption November 19th, 1867. Though for ten months he was gradually wasting away, he never complained; but was full of faith and hope to the last in the Saviour whom he had preached to others. One of the last acts of his life, and one which gave him unspeakable satisfaction, was, after witnessing the ordination of his son, Washington Tharp, to give him this charge: "My son, I charge you, in the name of Almighty God, that you preach not for filthy lucre, nor for worldly honor, but from love of the Gospel and for the glory of our Lord Jesus Christ."

His estimable Christian wife survived him some five years, when she was called home, to unite with him in those joys which are the promised reward of the faithful.

VINCENT R. THORNTON.

Rev. VINCENT R. THORNTON, son of Redmond and Sarah Thornton, was born July 19th, 1805, near Union Point, Greene county, Georgia, of parents noted for their piety, wealth and liberality. Redmond Thornton's name and history are blended with that of Bethesda Baptist church in its early days. He contributed largely to the erection of its large brick house of worship. Vincent, his son, had all the facilities and means at hand to obtain a classical education, his father sending him first to one school and then to another, and finally to the State University (Mercer University at that time, not being in existence) But love of pleasure and society and the world absorbed his mind to such an extent that he gave



but little attention to books. His father having taken him from college, tried to induce him to study medicine; but the youth showed little fondness for study of any kind, and the project was soon abandoned. The next effort was on the line of agriculture, but the young man was restless, gay and wild, and seemed to have as little turn for labor as for study.

God's eye, all this while, was upon the lad. He had need of him, and work for him to do. He sent His Spirit to make him a new creature, and afterwards to lead him into the Gospel ministry. He united with the Bethesda Baptist church, was baptized by Jonathan Davis, then pastor, was soon ordained, and, being called to the neighboring pulpits as pastor, he never failed or faltered in the Master's work.

As pastor he served the following churches: Bethesda, Crawfordville, Baird's, Penfield, Washington, White Plains, Smyrna, Phillips' Mills, Raytown, Madison and Friendship. He was for years Moderator of the Georgia Association, even up to the time of the illness which ended his useful life. He neither held nor desired any civil office. He was a warm friend of the Red man, and was for years a faithful agent of the Indian mission cause, which position he filled without fee or reward. He occasionally attended the Triennial Convention of the Baptists of the United States, being elected a member of that body for years.

He married in early life, and his widow still survives. To her credit be it said, she proved to be a good wife for a pastor, never throwing any barrier in his way of duty, but always having in her line everything in perfect readiness for him in time to meet his appointments. Eternity may reveal the fact that his wonderful success as a minister was attributable, under God, in part at least, to her

untiring efforts to co-operate with him in doing her part as a faithful helpmeet.

They had five children—four sons and one daughter, all living at the time of his death. One, the eldest, has since died. The subject of this sketch loved his children almost to idolatry; his very soul was burdened with the desire for their salvation, and though he was not permitted to live to see the day, they all, soon after his death, professed conversion and became members of Baptist churches, and have never dishonored their professions. The daughter is a devoted servant of Christ, and the beloved wife of William A. Overton, minister of the Gospel.

About three years before his death, and in the very midst of his usefulness, he was stricken with partial paralysis, from which he never recovered. He went to his appointments, however, as long as he could travel. But his work was done; the messenger came, and he was taken to his rest. He died April 4th, 1856, in his fifty-first year of his age. He was born, reared, labored and died in the same neighborhood.

He was a friend to the cause of education, being a member of the first Board of Trustees of Mercer University, and continued a member as long as he lived.

Vincent R. Thornton loved the doctrines of grace, loved the Saviour. He was no neutral or nominal character. He was one whose opinions on any subject could always be easily ascertained. He was emphatically a man of decided character, right or wrong.

His style of speaking was plain, simple, easy and apparently effortless. His sermons were entirely extemporaneous, as to language at least, and it is believed that he never used the pen even in his preparation. Yet his language was always well chosen and appropriate, and his sentences as smoothly turned as if they had been carefully written by an accomplished and scholarly man. His thoughts, too, seemed to flow easily in a channel of natural logic; his sermons were methodical, yet there was nothing artificial in his method; it seemed to be a kind of method unsought, growing out of the nature of the subject discussed, and which could not be avoided. His was a remarkable mind, whose natural moods conformed to the requirements of rhetoric, logic and homiletics, subjects to which he never gave his attention. In short, what other men are made, he was *born*. He made no attempt at oratorical display, and never cultivated the arts of the schools, yet his delivery was graceful and impressive. Whoever heard him *listened* to him.

He was a great reader, and yet, with two exceptions, about to be named, he knew but little of books. His reading was confined almost entirely to the Bible and Gill's Commentary. His familiarity with the Scriptures was extraordinary, and his skill in using them to sustain his doctrinal views was unsurpassed. As may be well inferred from his partiality for Gill's Commentary, a book which he studied with life-long zeal, he belonged to the school of high Calvinists, and he preached the doctrines of that system with heroic boldness, regardless of cavil or criticism. It is thought by some that these doctrines, so offensive to human nature, especially when preached so *audaciously*, (if we may use the word) have the effect of driving sinners away from the Gospel. Such was not the effect in Mr. Thornton's ministry. It was attended by multitudes, large numbers of whom were hopefully converted to God. In every point of view his ministry was a success.

Elder Thornton was a very unostentatious man; plain and farmer-like in appearance, and somewhat rustic in his habits and tastes; but when in the pulpit his manner and his matter were such as would have commanded admiring attention from any audience, however intellectual and elegant.

His neighbors respected and loved him, and as far as they could, appreciated him, but in the opinion of the writer, they never knew how remarkable a man they had among them; and he, himself, was probably never aware that his gifts were at all superior to those of ordinary men.

BENJAMIN THORNTON.

Rev. BENJAMIN THORNTON was born August 15th, 1801, in Warren county, North Carolina. His parents, Benjamin and Sarah Thornton, removed to this State and settled, it is supposed, in Elbert county. Their son Benjamin had to lament through life his limited opportunities of early education. Being by nature endowed with a clear, discriminating mind, by habits of thought and of study he supplied, in some degree, his want of mental training in youth. While he made himself acquainted with general literature and the current events of his day, the Bible with him was the book of books, and he studied it with such effect that all recognized him as one who "rightly divided the Word of God, and was a workman that needed not to be ashamed."

When quite a young man, he gave himself to Christ. He was baptized in 1824, by Rev. Francis Callaway, into the fellowship of the Vance Creek church, Elbert county. In 1825, at the request of that church, he was set apart by ordination to the work of the ministry. There are few churches in that county which he did not serve as pastor during his long and successful ministry, besides churches in the adjoining counties. He was a man of powerful physical constitution, backed by indomitable energy; and in addition to his regular charges, he often went into the highways and hedges, searching for places destitute of the Gospel, preaching Jesus as he went, and organizing Sunday-schools and churches. He did not live for naught, but as one who had taken the vows of God upon him, and must render an account to Him who had said, "Go, work in my vineyard." Though his education was but limited, he occupied a most respectable position as an instructive and useful preacher of the Gospel, and was justly considered one of the influential men of the section in which he labored. Many now live who bear witness to his instrumentality in the salvation of multitudes of precious souls. The matter of his pulpit discourses was always solid Gospel truth; and often when speaking of the great work of redemption through Christ and salvation by grace, he became eloquent. Commanding in his personal appearance, with rich, melodious voice, though he had never studied the graces of oratory, he was always attractive.

He threw all the warmth of his soul into the work of missions, giving of his own means and urging others to give. He was a man of retiring disposition, modest and of great moral worth. He was a regular attendant on the Sarepta Association until age and infirmity prevented, and was often called to preside as Moderator over its deliberations. He was somewhat prominent in civil life. More than once he was elected to the Legislature from his county. After his removal to Hart county, he was appointed its treasurer. While a part of his time was thus given to civil affairs, and he held office by popular election, he never lowered the dignity of his calling by stooping to the tricks of the partisan to secure success.

His first marriage was to Miss Nancy Paine, in 1817; his second, to Mrs. Louisa J. Skelton, in 1864. By his last marriage no children were born to him. By his first, fourteen were born, six of whom are still living, filling honorable positions in society, and one a most consecrated minister of the Gospel.



On the 19th of April, 1878, this man of God closed his earthly labors. He seemed for a time to be impressed with the idea that God was about to remove him. He spoke of it, and said he must therefore prosecute his Master's work with greater diligence. He labored to the last. After making arrangements for an early start to attend the duties of the day, before leaving his house he drank a glass of water, and immediately turning to his bed, laid himself down, and in a few minutes fell asleep in Jesus!

WILLIAM T. THORNTON.

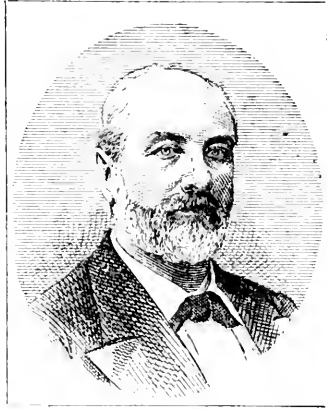


WILLIAM T. THORNTON was born in Morgan county, Georgia, February 17th, 1836. He was the only child of Reuben and Martha M. Thornton. His mother dying during his infancy, the care of his education devolved on a pious stepmother. The efforts of his parents in his early training were amply repaid in his love and devotion to them, and in his conversion to Christ. His father having an abundance of earthly goods, was enabled to provide for him with a lavish hand. From early childhood he enjoyed that thoroughness of preparation which the best conducted schools in Georgia could impart. In 1853 he entered the State University at Athens, Georgia, and during his connection with the institution he attested the excellence of superior training, and gained for himself, from both the faculty and the students, high esteem, alike for his talents and gentlemanly deportment. He approximated the highest standard in his class, and would have shared the honors had he continued. During his collegiate course he was converted, and Dr. W. T. Brantly baptized him. Immediately after conversion he felt a strong sense of obligation to preach the Gospel, but, like many others, resisted this sense until several years after his marriage, when he surrendered himself to the work of the ministry, as many of his noble relatives had done—such men as brethren Vincent, Reuben, and Benjamin Thornton. He partook of their zeal, but was more timid in manifesting it. He was ordained to the ministry in 1862, at the Buena Vista church, Clark county, and was called to the care of the Jefferson church, Jackson county. Here he remained during the war, devoting his time to that and adjacent country churches. At the close of the war, feeling the necessity of a professional education, he attended one session of the Southern Baptist Theological Seminary, at Greenville, South Carolina.

On his return, he accepted a call to the church at Gainesville, to which place he removed and entered at once on his pastoral duties. He was very successful. The church was built up and strengthened, and many precious souls were converted as seals to his ministry. With his usual energy and zeal, he very soon projected a plan for building a new house of worship. It was a difficult task, in the prostrate financial condition of the country; but he surmounted all obstacles, and had the earnest and hearty co-operation of his excellent and zealous wife, who was Miss Jane Ann, daughter of the late estimable Christian gentleman, William G. Barrett, of Cherokee county, and to whom he was married in November, 1855. He was all that a husband could be—gentle, kind and sympathizing in all things pertaining to domestic life. Confiding in the kind hand of his Heavenly Father for everything needful, he lived and died. Having exposed himself to the night-air after preaching, when in a state of indisposition, he took cold. This soon developed itself into a slow case of typhoid fever, which, after several weeks, terminated in death, September 15th, 1877.

ISAAC TAYLOR TICHENOR.

Rev. ISAAC TAYLOR TICHENOR, D.D., was born in Spencer county, Kentucky, November 11th, 1825. He is descended from one of the early settlers of this country, his ancestor, Daniel Tichenor, having emigrated from Europe to America in 1644. His grandfather moved from Morristown, New Jersey, to Kentucky, during the latter part of the past century. His father, James Tichenor, was born in Nelson county, in that State. Having become a Baptist, he named his fourth son, the subject of this sketch, after his pastor, Isaac Taylor, possibly with the hope that he might follow the example of the good man whose name he bore, and become a minister of the Gospel. If so, his wishes in this respect were gratified. That son embraced religion and was baptized in 1838, when less than thirteen years of age.



He was of delicate constitution, small for his age, and seemed younger than he really was. His pastor, Rev. Wm. Vaughn, had many misgivings in receiving one so young into the Church. But these misgivings were in after days exchanged for a feeling of commendable pride and gratitude to God that he had been the instrument in the hands of God of bringing into the Church one who has proved so useful a man. Next to his own son, Rev. T. M. Vaughn, he ever evinced the highest interest and the greatest joy in the success of his son in the Gospel. Until his dying day, he watched the increasing usefulness and rising fame of him for whom his heart had trembled in the early days of his profession, always claiming him as his boy.

The feeble health of young Tichenor prevented his receiving the full benefit of a collegiate education. When about sixteen years of age, he had an attack of the measles, which brought him nigh to the grave. From this attack he has never fully recovered. Though in later years his general health has been good, and he has grown to be above medium size, an affection of the throat due to this attack has followed him all his life, and interfered no little with his ministerial work. In this state of declining health, he came south in the winter of 1847-8, hoping to find relief in the mild climate of the sunny land.

Providentially thrown into Columbus, Mississippi, where the church was without a pastor, they requested him to spend the winter in preaching for them. This was not in accordance with his plans, but as this influential body of Christians, torn to pieces by dissensions, were unable to agree upon any one as pastor, he, considering their condition, rather than his own, consented to their request. Without experience, without theological training, without books other than his pocket Bible, he began the work of preaching twice each Sunday to one of the largest and most cultivated churches of the Southwest. Before the winter passed, they called him to be their pastor, and though he was reluctant to accept so grave a responsibility, they would listen to no refusal, and he was accordingly ordained for that purpose in April, 1848. For more than two years he preached to them the Gospel of Christ, and had the satisfaction to see the church united and harmonious, and many added to its numbers.

In 1852, he became pastor of the church in Montgomery, Alabama, where he labored nine years, until failing health compelled him to resign his position.

During the war, which began shortly after, he was for more than two years connected with the army as chaplain and missionary. At the battle of Shiloh,

when his regiment began to waver under a heavy enfilading fire, though himself wounded, he sprang from the ground, and steadying the faltering ranks, held them to their post until the enemy were driven from the field.

In January, 1863, he returned to his former charge in Montgomery; and, through the perilous times of the last years of the war, and the more perilous times of the years of miscalled peace that followed, he was not only the spiritual guide of his flock, but a safe and prudent counsellor to the people of that city. The Executive Committee of the Democratic party had selected him as their candidate for Governor of the State at the first election for State officers under the reconstruction acts; but, in a general council of the leading men of the State, it was deemed best to abstain from voting altogether.

In 1868, he resigned the care of the church in Montgomery, and retired to his plantation in Shelby county, Alabama. He had become convinced that there must be a reorganization of the industrial interests of the South before any great degree of prosperity could come to that impoverished section. A new civilization must be constructed, in which much larger and more important place must be given to material interests. The wealth and population which are the great elements of national power, he saw could come only through a better development of the great natural resources of the South; and this, in his judgment, was the practical problem which should employ the minds of the statesmen of the South. He devoted much study to this subject and became perhaps more thoroughly acquainted with the extent and value of the material out of which the future greatness of his State could be constructed, than any one of her citizens.

While thus employed, the death of his wife broke up all his plans, and necessitated his return to the more active duties of the ministry. He received and accepted a call of the First Baptist church, in Memphis, Tennessee. About a year after his entrance into this new field of labor, he was elected President of the Agricultural and Mechanical College of Alabama, which position he now holds.

Under his administration the College has become the leading institution of learning in the State, having for the last three years averaged two hundred and fifty students.

As a preacher, Dr. Tichenor is impressive rather than profound. He loves to deal with facts rather than abstract truths. He illustrates with facility and effectiveness. His sermons are oftentimes a series of pictures which explain and enforce the subject he treats. They are such discourses as are not easily forgotten. People who heard his first efforts when a boy, thirty years ago, still retain vivid recollections of some of them. With a mind strongly constructive in its character, he shapes with great readiness and ease his public addresses, and seldom fails to reach the understanding and the hearts of his hearers.

His manner as a speaker exhibits the lack of the careful training of the schools. He is sometimes too boisterous and vehement. When thoroughly aroused by a great occasion, or possessed by a great idea, he is carried away with his emotions, which find vent in rapid and grand declamation.

JOHN HENRY TOMKIES.

Rev. JOHN HENRY TOMKIES, one of a large family, was born in Hanover county, Virginia, on the 18th of November, 1839.

His parents, Edmond M. and Mary Christian Tomkies, were not in affluent, but easy circumstances. His father's calling was that of teacher, for which he was eminently qualified by a liberal education. His mother, who went to her reward while he was but a youth, was a deeply pious and rather an intellectual woman. The former is a devoted member of Ashland Baptist church, Virginia, while the latter was a member of the Methodist Episcopal Church. Thus he was blest with good parentage; a father well qualified to watch over his intellectual training, while his mother could mould his character. She did well her work, and gave him the *bent* which made him the man he was; faithful,



devoted, conscientious, pious. While a boy of tender years he consecrated his life to the Lord and learned "to bear his yoke." Arriving at the age when young men begin to decide to what special work they are to give their lives, *he* was impressed with the earnest desire to preach the Gospel, and, prompted by deep conviction that it was his duty, he laid his life on the altar. That he might be well fitted for the work, he entered Richmond College when about nineteen years of age, and remaining there about two sessions he prosecuted quite successfully the study of mathematics, French, German and English.

Burning with desire to be actively engaged in the work, he left college and went back to Ashland, Virginia, where he was ordained to the work of the ministry, Rev. Drs. J. Wm. Jones and A. E. Dickinson constituting a part of the presbytery. Just before the war, in accordance with the request of one of his brothers living in Florida, he removed to that State, settling first at Madison, where he preached and taught school. After working there one year, he went to Gainesville, Florida, taught in the East Florida Seminary and preached to the few Baptists then in that place. When the war broke out he enlisted as private in the 7th Florida regiment. After serving for one year, owing to his striking integrity, deep toned piety, and fine abilities as a preacher, he was selected by his comrades as their chaplain. So deep was the hold that he had on his comrades' hearts that, as one has it, "let him but speak and all were prepared to hear and to be influenced by his words." In him the sick, suffering and troubled found a sympathizing friend, and all knew it. He served all through the war as chaplain, and when peace came he returned to his adopted State and settled at Gainesville, where he taught and preached in the town and to some churches which were accessible—Fort Clark, Waccaboota and Stafford's Pond. Here he lived two years, during which time he married Miss Fannie Emma McCuen. Of this union there were born three daughters and one son.

He served the following churches in Florida: Fernandina, 1868-70; Elim, Eliam, Providence, Pleasant Grove, 1870-75; First church, Gainesville, 1873-75.

While engaged in the service of these churches, the disease which he had inherited, consumption, began to develop itself. So rapid was the development that he had to give up preaching in 1875. In 1873-5, he worked at Gainesville, where he laid the foundation of the present church, built the house and got the body to work. But *his* work being done he had to give it up to the hands of others. He suffered intensely for several years, of bronchitis, which terminated in tubercular consumption. On the 15th of August, 1878, a faithful worker breathed out his life sweetly in Jesus' arms, leaving a widow, four fatherless children, and a host of friends to mourn their loss.

He had a noble face, wherein much decision was expressed. He was about five feet six inches high, slenderly built, fair complexion, blue eyes, dark brown hair. In his manner he was excessively modest and retiring, except with those with whom he was well acquainted. He was truly a lovable man in every particular. He was a devoted husband and father, a faithful friend, a genial companion. Truly a generous, noble, deeply pious man was he. As a pastor, he was devoted to his flock, and took a close oversight of their spiritual interests, sympathizing with the distressed, striving to lead back the erring, and to win men to the cross of Jesus. His faithfulness in this particular won for him the love and devotion of all under his charge, and tended much to the development of piety and strength in the churches he served.

As a preacher, he was doctrinal and practical. The Saviour, in his office, Word and work, was his theme, and Him he constantly exalted so as to obscure self. He was a good thinker, clear and destitute of what is now called sensationalism. To say much in a few words, he was learned in the Scriptures, and substantiated his every argument with a "thus saith the Lord." He was a close and systematic student of the Bible. He seems to have been raised up for the purpose of confirming the faith of his flock and meeting, by means of his trained mental powers and familiarity with God's Word, the errors set forth by false teachers in his section of the State. He met in debate the acknowledged champion of Campbellism in his section and overpowered him. So successful was his victory that that leader left his section and ceased to harrass the churches of God. This gave him, if it could be, a greater name among his brethren than he had had before.

He was a strong supporter, and during its existence corresponding editor of the *Florida Baptist*. Afterwards he was editor of the Baptist edition of the *Sun and Press*. The esteem in which he was held among his brethren was attested by the fact that he was repeatedly Moderator and secretary of the Santa Fe River Association, and President and secretary of the State Convention. At the time of his death he was President of the State Convention and secretary of the Santa Fe River Association and President of the Alachua Bible Society.

In the cause of missions and education he was an untiring and zealous worker. With the operations of these enterprises he was well acquainted, and used liberally his means for their support. Staunch and uncompromising in the principles of the denomination to which he gave his life, toward those who differed from him he exercised that "charity which suffereth long and is kind."

When solicited by his friends he accepted reluctantly the office of Alachua county treasurer, and with faithfulness discharged the duties of his office, from the time of his appointment until death closed his labors.

As a writer, he was clear and very happy in the arrangement of his thoughts, beautifully and forcibly at times presenting his ideas.

Than he, no man ever held a more prominent position in the estimation of the denomination of the State. In his death Florida sustains a great loss. Like the faithful servant who feels that his work is done—nay, like a triumphing soldier who feels that his life is over, he laid aside his implements, dropped his sword, and went to receive his reward at the hands of his Master and Captain.

While his family and a few friends were assembled around his bed, he quoted the 23d Psalm and repeated "How firm a foundation," and "Jesus, lover of my soul," and then asked them all to pray with him that he might be "fully and thoroughly resigned to God's will;" not that "I do not feel resigned," said he, "but because I fear there may be some secret rebellion lurking in my heart." Rev. H. M. King led the sobbing company in prayer. Repeatedly he said, "I shall soon be at rest." Seeing his devoted friend and sister in the Lord, Mrs. Ellis, enter the room, with a smile on his face, he said, "Sister Ellis, I shall *soon* be home—I am going home." When all were from the room but his dear wife, he, while sitting in a chair, was seized by a severe paroxysm, caused by the rupture of an abscess in his lung. Rising from the chair and falling on the bed, he quickly breathed his last, and so gained "the home beyond," which is free from all pain and distress, where there is no sickness and whither sorrows never come.

LEWIS TOWERS.

Rev. LEWIS TOWERS was a native of Pendleton district, South Carolina, and was born June 11th, 1804. His father, William Towers, Esq., removed to Georgia and settled in DeKalb county. To obtain a liberal education was the desire of his youth, but with the Indians more or less around them, the means to this end, especially with farmers, were limited. However, by perseverance against all odds, he obtained at length his long-cherished object. Meanwhile, attending a Presbyterian camp-meeting, between the Chattahoochee river and Decatur, he was brought under such pungent conviction for sin as neither to eat nor to sleep for the space of forty-eight hours, when the witness of pardon through the merits of Christ was granted him, and the throes of the new birth gave place to its joys. He united with the Baptist church at Cool Spring, near where Atlanta now stands. Having put on Christ, he soon manifested a zeal for God and a yearning for the salvation of sinners—his only call to the ministry, as he said in his examination—which engrossed his mind and led to the conviction, on his own part and the part of his hearers, that he was called to the ministry. He resigned his office. He resolutely sacrificed every thing for education, knowing that he was a Christian.



He came to the Indian Nation, January, 1833, to the Southwest Presbyterian auspices, at Maryville, Tennessee, a sacrificing youth who above all things desired a tent, and divided his bread with Dr. H. F. missionary. These two, with a classmate, Dr. Tomes, to whom he was licensed to preach by the Six Mile Baptist church, went to the Indian Nation, where he was licensed to preach by the Six Mile Baptist church. He was licensed to preach by the Six Mile Baptist church, near Decatur, to find the anti-mission spirit rife, and to prevent him from reaching his appointments in the Indian Nation.

In acquiring an education, he had contracted a large debt. To discharge this, he opened a school at Whitesville, Georgia, where he met Miss Louisa F. Packard, whom he had known in his youth. When the school closed in 1840 his debt was discharged, and he was united to Miss Packard by marriage. In 1840, in the neighborhood, erected Eusebia Academy, probably the earliest institution of its grade in DeKalb county, Georgia, the most useful, because of the prominence given to the life to come. In the fall of 1841, a revival occurred under his ministry, the fruits of which, numbering forty, with the sterling seven, the missionary minority in the division of Hardeman's church, near Decatur, established worship in that town, holding their meetings, by courtesy, in the Presbyterian building. He also organized the Indian Creek church at Eusebia Academy, had an important agency in the erection of a respectable house of worship for it, and, in conjunction with Rev. Henry Collins, the pastor, labored in an almost constant revival there for years. This church called for his ordination, which took place during the session of the

Stone Mountain Association at the academy, September, 1842—Revs. H. Posey, G. Daniel and H. Collins composing the presbytery.

While teaching in DeKalb county, he sought out those desiring an education for the ministry—such young men as Bartlett, William Collins and J. H. Corley—who, if need were, shared also his basket and store; for, as Paul directs, he labored that he might have to give. The care of four churches and of his school overtaxed his bodily powers and demanded rest; but rest was impossible, where those whom he could not resist besought his continued services with prayers and tears. He determined, therefore, to go where he was unknown, removed in 1853 from Stone Mountain to Mill Town, Chambers county, Alabama, and became principal of the male and female academies. In this new field he labored successfully, Sabbath-schools being established wherever possible under his ministry, and many flocking to the standard of the cross as he unfurled it. Here, too, he sought out such brethren as Harbin, Grier and R. A. J. Cumbie to prepare them the better for the ministry. In May, 1855, at the Alabama Baptist Convention, at Montgomery, he met, for the first time since their school-days, Dr. H. F. Buckner, who, falling on his neck, cried aloud, "My father, O my father!" But there were tenderer, more joyful meetings reserved for the next month—meetings with those who had gone before him into the skies, and with the Saviour whom he had loved and served. For he died in June, with God at his right hand that he should not be moved; departing peacefully from a life marked by great uprightness of character and deep-toned piety, to the rewards and glories of the life everlasting.

The ancestors of many of the best families in Georgia came originally from Virginia. This was the case with Dr. HENRY HOLCOMBE TUCKER, D.D., LL.D., alike on the maternal and paternal side, both families being of good old Virginia stock. His paternal grandfather, Isaiah Tucker, was born in Amherst county, Virginia, about the year 1761, but moved to Georgia in early life, and settled in Warren county, where he married Miss Sarah Gibson. He was a man of classical attainments and literary tastes. His eldest son, Germain Tucker, the father of Henry Holcombe Tucker, was born in 1794, and died when twenty-seven years of age, leaving two children, one of whom soon died. Dr. H. H. Tucker and his children are, therefore, the only representatives of the family. His maternal grandfather, Rev. Henry Holcombe, D.D., was also a native of Virginia; but a sketch of him appears elsewhere

in this volume, and we need not repeat the information it furnishes.

Dr. Tucker's father was the son of a wealthy planter, and, dying at an early age, had scarcely time to distinguish himself. Little is known of him except that he was a man of culture and elegant address. His mother was Frances Henrietta, fifth child of Henry Holcombe, D.D. She afterwards became Mrs. Hoff, and spent many years of her life in Philadelphia, but died at Atlanta, Georgia, on the 14th of April, 1877.

Henry Holcombe Tucker was born May 10th, 1819, in Warren, county, Georgia, near the place now called Camak, on the Georgia Railroad. When a mere

child he was taken to the city of Philadelphia, where he remained, with occasional interruptions, until he was eighteen or nineteen years old. In his sixteenth year he made a profession of religion, and was baptized by Dr. William T. Brantly, Sr., in the Delaware river. He received his education at an institution founded by Benjamin Franklin—the academic department of the University of Pennsylvania. Having gone through a marvellous amount of most exacting drill in Latin and Greek, he entered the University as Freshman in 1834, and remained until Senior half-advanced, when, desiring to spend some time in Washington city, he left the University, entered the Senior class in Columbian College, District of Columbia, where he was graduated A.B., in 1838.

While at this institution he spent much time in the Senate chamber of the United States, witnessing the contests of those giants, Clay, Calhoun, Webster, Silas Wright, Thomas H. Benton, William C. Rives, William C. Preston, and others, who were, at that time, leaders in political life. From 1839 to 1842 he engaged in mercantile business in Charleston, South Carolina, and then studied law until 1846, when he was admitted to the bar in Forsyth, Monroe county, Georgia, and practiced his profession until 1848. The knowledge of the practical business of life acquired by him during that decade has remained with him ever since, and has proved of inestimable advantage, as is indicated by the fact that he has generally been successful in business matters, and always thrifty in the management of his finances.

While practicing law at Forsyth, Georgia, he married Miss Mary Catherine West, an elegant and lovely woman, who, in less than one year afterwards, was promoted to superior bliss in a better world. This severe blow drove the heart-broken mourner to the Bible for comfort, and he became convinced that he ought to preach the Gospel. No sooner had he decided to enter the Christian ministry than he sold his law books, and, after receiving license from the Forsyth church, repaired to Mercer University to obtain private instruction from the venerable Dr. John L. Dagg, then President of that institution. It was his intention and desire to enter at once and fully into the work of the ministry, but Providence ordered otherwise. Great pressure was brought to bear to induce him to become an educator, and, reluctantly yielding, he taught young ladies for two or three years in the Southern Female College, at LaGrange, Georgia, at which place he was ordained in 1851. The presbytery was composed of Revs. C. D. Mallary, D.D., James O. Screven, William A. Callaway and B. T. Smith.

In 1853 he was offered the Presidency of Wake Forest College, in North Carolina, but declined it, having previously accepted the pastorate of the Baptist church at Alexandria, Virginia, on the duties of which office he entered January 1st, 1854. His labors in Alexandria were blest, the church prospered under his care, and many professed conversion. Rev. D. W. Gwin, D. D., now pastor of the First Baptist church, Atlanta, Georgia, being among those baptized by him there. It was while in Alexandria that Dr. Tucker married Miss Sarah O. Stevens, his present excellent and accomplished wife.

In 1856 he was elected Professor of *Belles Lettres* and Metaphysics in Mercer University, which position he held until 1862, when the institution was in a measure broken up by the war. Dr. Tucker became editor of THE CHRISTIAN INDEX on the 1st of January, 1866, but in July following resigned the position to accept the Presidency of Mercer University, to which he had been unanimously elected in April. It was during his administration that the University was moved from Penfield to Macon, and he has the credit of being one of the chief promoters of the removal.

Resigning the presidency of the University in 1871, he went to Europe, taking his family with him, and was absent fourteen months. While there he assisted in the formation of the Baptist church in Rome, and baptized a man in the river Tiber, probably the first time such an event has occurred there in fourteen or fifteen centuries, or perhaps since the days of the Apostles.

Dr. Tucker was elected Chancellor of the University of Georgia in 1874, which position he retained until the summer of 1878, when he became again the editor of THE CHRISTIAN INDEX, at Atlanta, where he now resides. He has never abandoned the ministry, and has preached constantly since his ordination, as

occasion offered; and, during most of the time, occasions have occurred every Sabbath. Besides his regular pastorate in Alexandria, Virginia, he preached twice a month for fourteen consecutive years at Bethesda, a country church in Greene county, distinguished for the intelligence of its members. Being extensively acquainted, he has preached many times, North and South, in most of the cities and towns on the Atlantic coast, from Maine to Georgia, and also officiated during a large part of one winter in the American chapel in Paris, France.

Dr. Tucker was opposed to secession, and debated the issue publicly with some of the ablest speakers on the other side; but when the war broke out he nobly took sides with his own people, and co-operated heartily and zealously with the Confederates to the last. One of the first to foresee the salt famine, which afterwards so seriously affected the Confederacy, he was probably the very first to call public attention to it, travelling largely over the State at his own expense, and in public speeches urging the people to enter upon the manufacture of salt. For his zeal in this matter, strange to say, he was often ridiculed; yet he soon became the President of a large salt manufacturing company, which manufactured the article at the rate of two hundred barrels per day; and many of those who ridiculed his scheme were afterwards glad to purchase the salt which he manufactured.

Dr. Tucker was also, early in the war, the originator and founder of the "Georgia Relief and Hospital Association," which corresponded in its objects to the Northern "Christian Commission." The institution was very popular with all classes of the Southern people, and enormous contributions were made to its support, and by its aid, relief and comfort were carried to tens of thousands of sick and wounded and dying soldiers, most of them Confederates, of course.

During the war small-pox prevailed in many portions of the country, and vaccine virus was exceedingly scarce. Dr. Tucker having procured some vaccine matter which he knew to be genuine, always carried it in his vest pocket, together with a lancet, and he vaccinated all—old and young, white and black—whom he could find willing to submit to the operation. Here, again, he met with some degree of ridicule; but those who properly appreciate the wisdom and humanity of his work will respect and admire the man who thus braved ridicule for the public good. These, and other facts that might be mentioned, evince that Dr. Tucker's mind is of a decidedly practical turn.

Dr. Tucker, though a most brilliant writer, and though he has written much, yet has published but little. About 1855 he published a series of letters on "Religious Liberty," addressed to a distinguished politician of this State, controverting an assertion of his in a public speech, that Romanists were the first to establish religious liberty on this continent. Dr. Tucker denied that Romanists had ever established religious liberty, first or last, on this or on any other continent; and he affirmed that in the establishment of soul-liberty, Baptists were the pioneers of the world. The discussion excited great interest, was largely copied by the press all over the United States, and was finally published in pamphlet form for general circulation. He has also published a number of sermons and pamphlets, one of the best of which is entitled, "The Right and the Wrong Way of Raising Money for Religious and Benevolent Purposes," in which he demonstrates the mighty power of "littles," and declares the true method of collecting funds for benevolent purposes. In 1868 Lippincott & Co., published for him a small volume with the unique title, "The Gospel in Enoch," which is elegantly written, and full of new, interesting and original ideas, most forcibly expressed. Indeed, the most striking feature of all his writings is their originality; yet his thoughts so commend themselves to the reader's judgment, that each one wonders why some one has not said those things before. A sermon of his on baptism, published by the American Baptist Publication Society, in 1879, received unwonted encomiums for its novel yet strong and incontrovertible presentation of Scripture truth, and will, in all likelihood, tincture appreciably the literature of the long future in regard to the subject of baptism. His style of writing is generally clear, cogent, convincing, and exceedingly vigorous. It is always so perspicuous that it cannot be misunderstood; is very frequently brilliant; and sometimes is intensely thrilling by its sublimity.

As a preacher, he is bold, original and eloquent, ever proclaiming Gospel truth and sound doctrine. He never fails to rivet attention by the earnestness of his manner, the vigor of his language, the originality of his conceptions, and the conclusiveness of his logic. His general aim is to convict the mind, and yet he can effectively reach the heart, and, though sometimes a little declamatory, is frequently touching and sometimes tearfully pathetic. He is a forcible rather than a graceful speaker, and seems more concerned about the thought which he presents than about the dress in which he arrays it, or the manner in which he delivers it. He is like a man in battle, who may be naturally graceful, but who forgets his graces in the fight. At the same time, it is perfectly true that few men possess naturally greater oratorical ability. In college his exercises in elocution gave such extraordinary evidences of genius as to occasion the prediction that nothing but the power of religion would keep him from the stage.

As a teacher and logician, Dr. Tucker is unexcelled. He is a dialectician of the first order, for with him logic has been a passion. Few young men have left any college better grounded in the principles of logic, or better practical dialecticians, than those who were tutored at Mercer during his incumbency of the chair of logic. In mental power and intellectual fertility, he has no superior among the ministers of our State. There is in him so much originality, variety, spice, energy, activity, boldness, independence, wit, humor and natural *zest* of mental and physical character, and, at the same time, such genuine piety and humility, that it is impossible to describe or grade him; but an effort in that direction may be pardoned. Intellectual aptitudes and capacities admit of distribution into two groups; one of which may be denominated Sight—enabling us to answer the question, *What* is it? and the other Insight—enabling us to answer the question, *Why* is it? In proportion as the two are largely and equally developed, the type of mind is lofty. Their high and harmonious development, when manifested in the practical sphere, constitutes what men mean by Common Sense, and when manifested in the speculative sphere what men mean by Genius. These things, therefore, which are often accounted alien, if not exclusive the one of the other, are really of kin; so that we might define Common Sense as Genius in the practical sphere, and define Genius as Common Sense in the speculative sphere. Now, the lofty type of mind is most assured when the exercise of Sight and Insight is not restricted to either sphere but shows itself in both; and this, we think, is true of Dr. Tucker. With a heart naturally tender, he is nevertheless a firm, positive man; stern and unyielding when occasion requires and always independent and uncompromising and fearless; possessed of the highest degree of self-respect, he would, yet, be willing, if necessary, to wash the feet of the humblest saint. The soul of sincerity, he despises all pretence and dissimulation. And with as kind and true a heart as ever beat in the human bosom, he has a mind that entitles him to walk as a peer among the princes of men. In conversation and in social life he is in the highest degree entertaining and cultivated, and his opportunities have been such that his culture is unsurpassed. In one sense he is not much of a student; but in another sense he is a great student. He is no worshipper of books; but he is a habitual thinker, and does his own thinking. His favorite study is logic, but even that he has cultivated, not so much by books as by ways known only to himself. He denies being learned, yet he is a fine scholar, and possesses a large fund of general as well as professional knowledge. The degree of Doctor of Divinity was conferred on him by his Alma Mater, in 1860; and the degree of LL.D. by Mercer University, in 1876.

THOMAS C. TUCKER.



Rev. THOMAS C. TUCKER was born in Jackson county, Georgia, July 14th, 1849. His father, Richard O. Tucker, and his mother, whose maiden name was Virginia Moore, were natives of Virginia. They were irreligious, but did not fail to instil into his youthful mind right moral principles. The spirit of religion, however, was wanting, and he was reared without that Christian example in the household which is so often made effectual to the salvation of the young. Being a mere boy when the late war commenced, his opportunities for education were very restricted. For a short time he was sent to school in Walton county, and that rudimentary training was all he enjoyed until after his marriage to Miss Martha S. Kilgore of the same county, in October, 1866. Soon after this event he removed to Walker county. Here the Lord was pleased to bless him in the conversion of his soul and he was baptized into the fellowship of the Crawfish Spring church, by Rev. Mr. Higgins. His admission into the church was soon followed by his election as deacon, which office he filled with honor to himself and profit to the church. Not long after his ordination as deacon, he was licensed to preach and called to supply High Point church. He was ordained June 1874, at Antioch church, Walker county. Feeling deeply the great importance of a more thorough education he entered St. Mary's Institute Walker county, and enjoyed the instructions of Rev. J. M. Robertson and Captain J. Y. Wood for eight months, at the same time filling regularly four appointments to preach, each month.

He has had the care of several churches during his brief career as a minister and has constituted three, Bethel, Valley Head and New Prospect. He is now pastor of Waterville and Bethel and has been for four years. He has, also, been appointed to the mission work in Dade county, by the Georgia Baptist State Mission Board. As a minister he is deeply pious and zealous and a bold defender of the truth as it is in Jesus. He warns sinners with great faithfulness, and does not forget to tell Christians of their responsibilities. He is ever ready to minister to the poor and comfort them. His exhortations to sinners are often very touching, particularly, when recounting the love and sufferings of our Saviour, and bring tears to the eyes old and young. He is an earnest, unflinching advocate of Baptist views, but his manner is so kind that he rarely offends, and has baptized a number of Methodists, Presbyterians and Campbellites. He is of fine, robust form, with heavy beard and grey eyes and always wears a pleasant smile when you meet him. He entered into the vineyard early and being an earnest worker has accomplished as much good perhaps as any man in the Coosa Association, for his age and opportunities. He has been peculiarly successful in building up churches, arousing Christians to a sense of their duty, and awakening an interest in Sabbath-schools. The church at Waterville has been wonderfully revived under his ministry.

GEORGE W. TUMLIN.

William Tumlin, a farmer and a "Primitive" Baptist, came from South Carolina and settled in Gwinnet county, Georgia, where his son, GEORGE W. TUMLIN, was born, April 1st, 1815. While the son was yet a mere boy, the home of the family was changed to Cass (now Bartow) county; and there, at the age of nineteen, he married Miss R. Wade, who became the mother of eight children, including Hon. N. J. Tumlin of Polk county, and W. M. Tumlin of Cuthbert.

He possessed very limited early educational advantages, but these were not suffered to pass without improvement. When called to labor in the vineyard of the Lord, he did not draw back on the plea that he was "slow of speech" and that some one of more thorough culture should be sent in his stead, but took up the cross at once and showed that he was no stranger to the self-development which does a better work without the schools than the schools can do without it. He was ordained to the ministry in 1848, about ten years after his conversion, at Mount Zion church, Cass county, and preached to the close of his life with a zeal and ardor that knew no abatement. As a speaker he was earnest and forcible, having an attractive and commanding manner, which enchained the attention of his hearers. He was a most successful and beloved pastor, and it was his privilege to constitute several churches, to which he rendered liberal pecuniary assistance. A man of energy and excellent business capacity, he accumulated a large estate, the proceeds of which he was always willing to share with the needy. In 1860 he was attracted to Bowdon, Carroll county, as the site of a college and as furnishing admirable facilities for the education of his children. He soon established a Baptist church in that place, where previously there had been only a Methodist church. He preached also to the Carrollton church, and to churches in the country around, up to the time of his death, which occurred suddenly, of heart disease, at his home in Bowdon, July 17th, 1867. He was found with his armor on. In his death the community mourned the loss of a true citizen, the church of a faithful and efficient pastor, the wife of a tender and confiding husband, the children of a kind and devoted father.

His second marriage was to Miss Laura Terhune of Cass county, a woman of rare endowments of head and heart, and a great help to her husband as a co-worker for the Saviour. She lived to see her son, George S. Tumlin, then a small child, licensed as a minister to wear the mantle of his father.

GEORGE S. TUMLIN.

Rev. GEORGE S. TUMLIN was born in Bartow (originally Cass) county, Georgia, December 16th, 1852. His father, George W. Tumlin, was a prosperous farmer on the Etowah river, and a Baptist minister of considerable influence and usefulness. His mother, whose maiden name was Laura J. Terhune, was a daughter of Judge Cornelius D. Terhune, a highly esteemed gentleman, resident in Cass county at the time of his death, in 1854. The home of the family was transferred in 1860 to Bowdon, Carroll county, partly for the health of the mother, partly for the advantages offered at that place for the education of the children.



As the only child of his father's second marriage, he was, from the earliest period of his life, the subject of great care on the part of his parents, with regard

to both intellectual and moral education. Their efforts were successful, for he always shunned evil associations, never drank, never used tobacco, and from boyhood had a reverence alike for the house of God and for the religion of the Bible. He lost his father at the age of fourteen, and was called to walk "the slippery paths of youth" without his wise counsel. But he was blessed with a well-educated, well-principled mother, whose piety was of the highest type, and who was practical and judicious in business affairs. Many a fervent prayer did this mother offer for the conversion of her only son, and she was permitted to live until the answer came, rich in blessing beyond the measure of the supplication. She saw him not only brought to Christ, but licensed to preach Him; and then, having finished her work, God took her to Himself.

He graduated, in the spring of 1870, at Bowdon College, and in the fall of that year, at the Bryant & Stratton Commercial School, Baltimore. Selecting the legal profession, he completed his course of preparation at the Lumpkin Law School, Athens, and in 1872, at the request of his uncle, Lewis Tumlin, who had been to him as a father, he located in Cartersville. During his first two years at that place, while laying the foundation for a law practice, he utilized his commercial education by keeping books for the City Bank.

The year of his removal to Cartersville was also the year of his conversion and of his baptism by Rev. R. B. Headden, the pastor of the church there. He was married, June, 1874, to Miss Alice Gilreath, of Cartersville. In the early part of 1877, he was appointed Solicitor for the Criminal Court of Bartow county. But that year was to be marked by events of greater moment and of higher dignity. He was licensed to preach in February, and in the fall was ordained to the ministry. During 1878 he served three churches in the county—Kingston, Stegall Station and Rowland Springs—as pastor, with more than ordinary success, fifty-four members having been added to these churches, and their spiritual growth furthered. In September, 1879, though his legal practice was remunerative, he abandoned it, actuated by the conviction that he could do a better work for Zion and her King if his life were devoted entirely to the preaching of the gospel.

By virtue of his training at the bar, his style is argumentative and logical, forcible and earnest. As a pastor, he is much beloved by his people, mingles freely with them, and speaks words of encouragement to the weak, of comfort to the sorrowing, of advice to the erring, and of warning to the stout-hearted. In looks a boy, he is every inch a man; modest and unobtrusive in spirit, gentle and easy in manners, and abounding in love and good works.

M. B. TUGGLE.



Rev. M. B., third son of Pinkney J. and Sarah W. B., TUGGLE, was born May 2d, 1845, in Oglethorpe county, Georgia. In his infancy he was brought near to death by severe illness, but in the providence of God, and in answer to the prayers of a Christian mother, he was restored to health. He was educated mainly in country schools, and the civil war debarred him from a regular college course. In 1861, though only sixteen years of age, he joined the company commanded by Captain R. L. McWhorter, and entered the service with all the ardor of a young patriot. After passing unhurt through several severe battles, he was discharged as a minor; but in 1864, while yet under age, he returned to the army, and continued with it until the Southern forces surrendered, and the war, in one form at least, came to a close. On his return home, he resumed his studies, and after reviewing them, he opened, in 1867, a school in Cherokee county, where, the next year, he married Miss Susan E. Galt, of

Canton, Georgia. After his marriage he entered Mercer University and for some months gave diligent application to study. Circumstances, however, cut short the race before he had reached the goal of graduation. But, doubtless, the impulse was not lost upon him, and he has since pressed forward in the path of culture.

But we turn to the spiritual phases of his life. The grace of God wrought with his early religious training, and he was converted in 1858, when only thirteen years old. He was baptized by Dr. P. H. Mell into the fellowship of Baird's church, and, young as he was, there burned within him a desire to do whatever the Lord might require at his hand. At length, after many inward conflicts, feeling that he must work for his Saviour in some more public way, he took charge, in 1863, of a class in the Stonewall Sunday-school, Greene county. That class he instructed in divine truth, with many wrestlings in prayer for the salvation of its members—an end which should be supreme in the heart of every teacher—and was privileged in 1866 to see nearly all of them converted to Christ. High as this sphere of service was, it was only his training for a sphere still higher. In 1867, being licensed by the Canton church, he preached for it and for Salem church. The proof thus made of his ministry led to his ordination in 1870. Anxious to furnish himself more thoroughly for the work of whose importance he felt a deepening sense, he spent some time, in 1871, at the Southern Baptist Theological Seminary. Attempting to accomplish too much in a very limited period, his eyes failed; but his noble wife came to the rescue; she read to him, and in this way rendered efficient aid in his studies. With the exception of that interval, he has acted since his ordination as pastor of the Canton, Mount Carmel, and other churches of Cherokee county. For a series of years, also, he has been clerk of the Noonday Association.

As a minister of the Gospel, he has been an ardent supporter of temperance, of the Sunday-school, of every cause which aims to lift up God before the eyes of men and to lift up men toward God. He is bold to declare the truth as he conceives it, and to confront error in all its forms. Punctual, frank, kind, ever ready to do what he can for the relief of the distressed, he labors to "*adorn* the doctrine of God our Saviour in all things."

HENRY ALLEN TUPPER.

Rev. HENRY ALLEN TUPPER, D.D., was born in Charleston, South Carolina, on the 29th of February, 1828. His father was a prominent merchant of that city, and for many years President of the South Carolina Railroad, of which he might be called "the founder and builder." In the possession of the subject of this sketch is the record of his father's family, running back to 1552, when they were driven from Hesse-Cassel, in Germany, by the persecution of Charles V. The mother of H. A. Tupper, who still resides in her native city, Charleston, is also of German descent. The remains of the grand-parents, who were natives of Heidelberg, lie in the cemetery of the German Lutheran church, at Charleston.



He was baptized in Charleston, on the 17th of April, 1840, by Dr. Richard Fuller, during a great revival, an account of which, by Mr. Tupper, may be seen in Cuthbert's "Life of Richard Fuller." Immediately after his baptism he began voluntary missionary work in what was called "The Neck" of the city, distributing tracts and holding prayer-meetings. For two years he attended a daily sun-rise prayer-meeting, with some of the converts of the revival of 1846. He was licensed to preach on the 14th of November, 1847, by the First Baptist church of Charleston, then under the care of Rev. J. R. Kendrick, D.D.

Wisely induced by his pastor, he was led to enter Madison University, New York. He expected to go, immediately on graduation, into the foreign field. Divine Providence seemed to oppose. He was ordained, January 20th, 1850, by Revs. W. J. Hard and Iverson L. Brooks, as pastor of the Graniteville Baptist church, of South Carolina.

In 1852, his health failing, he spent the winter in Florida. On the first Sabbath in June, 1853, he took charge of the church in Washington, Georgia, of which he was pastor for nearly twenty years. References to him in this place are found in the "Life and Times of J. B. Taylor." The following is from "The First Half Century of Madison University," where, in 1870, Mr. Tupper preached the commencement sermon before the Baptist Education Society of New York: "H. Allen Tupper. Student in Charleston College. Took degree of A.B. with class of 1848, of Madison University, and graduated from Theological Seminary in 1850." (In 1852 he took the degree of A.M.) "In 1849 he married Nannie Johnson, daughter of Hon. Kerr Boyce, of South Carolina. Three years pastor of Graniteville, South Carolina. In 1853, pastor of Washington, Georgia, from which repeated offers of professorships, secretaryships and other pastorships have failed to remove him. He once proposed to become the head of a self-supporting Christian colony to Japan, but other counsels prevailed, and he consoled himself by supporting from his own resources a missionary among the Indians, to whom several of his family had been missionaries, and one in Africa, besides giving all possible attention to the colored people around him. It is his custom to preach to children every Sunday afternoon. He publishes sermons for them, in the *Sunday School Banner*. Visited Europe in 1855. He has baptized between two and three hundred. In 1870, Madison University conferred on him the degree of D.D."

In the *Charleston News and Courier* of October 19th, 1878, a writer signing himself C. S. A., and said to be Rev. Mr. Johnson, rector of St. Philip's church, of that city, holds that a sermon preached by Mr. Tupper to the troops on Morris Island, "on the Sunday preceding the 9th of January, 1861, when the transport steamer, *Star of the West*, was fired into by our battery on Morris Island, and prevented from re-inforcing Fort Sumter, was the *first sermon of the war*." Mr. Tupper was commissioned by the Confederate government as chaplain of the 9th Georgia regiment, refusing however to receive pay, and served in Virginia until Charleston was invested, when he was transferred to that point. He preached to the soldiers on the neighboring islands, and purchasing the Morris street church, opened there a "Soldiers' chapel."

On the death of Rev. J. B. Taylor, D.D., corresponding secretary of the Board of Foreign Missions of the Southern Baptist Convention, Dr. Tupper was invited to accept the office, upon which he entered in February, 1872. The following figures, taken from the *Foreign Mission Journal*, of April, 1880, are suggestive of the past and present work of the Board: "The receipts from 1845 to 1852, were \$135,440.69; from 1852 to 1859, they were \$206,809.86; from 1859 to 1866 (covering the war period), \$181,119.59; from 1866 to 1873 (the period following the war), \$183,306.49; from 1873 to 1880, \$286,986.77. If the fourteen years before the war, viz: from 1845 to 1859, be compared with the fourteen years since the war, the figures will stand \$342,250.55 and \$470,293.26, showing some one hundred and thirty thousand dollars in favor of the period of fourteen years since the war."

Several sermons of Dr. Tupper have been published—one of them on "Ministerial Education," by request of the Baptist State Convention of Georgia. The American Baptist Publication Society, of Philadelphia, has just issued a volume of some five hundred pages, by Dr. Tupper, prepared at the instance of the Southern Baptist Convention, on the "Foreign Missions" of the Convention. Among the many notices of this work are the following:

"The book just out, and prepared by our brother H. A. Tupper, is really a comprehensive argument for the support of the missions under the auspices of the Convention. A remarkable peculiarity of the work is that the usual order of book-making is reversed, the latest work of the Convention coming first, and the organization of the Convention, with the necessity for its organization, coming last. The work gives a detailed account of the foreign work of the Con-

vention from its beginning to the present time, and also the contributions of each State from 1845 to 1880. It is interspersed with letters, which are arguments and appeals for missions. One of these letters to a Jewish rabbi, of this State, we had seen before, and know that it has been requested for publication in tract form as a contribution to our denominational literature. It is an argument not only for Christianity, but for Baptist Christianity. Of the seventy sketches of missionaries, some twenty are of negro missionaries in Africa. We doubt if so much consecutively has been ever written of negro preachers. This new feature will commend the work to our Northern brethren, and specially to our negro churches of the South. Statistical information of the principal missionary organizations of the South is given. The index is complete, giving reference to some 1,200 or 1,500 names and places and topics. The book is an exhaustive presentation of our missionary operations in heathen and unchristian lands, without which no one, unless taking a great toil on himself, can have all our foreign mission work before him; and with which we hardly see how any other work for this purpose is needed.

"The work was dedicated to Dr. Jeter, January 1, 1880, but the eyes of the good man were closed before the book appeared.

"Dr. Tupper, to whose labors we are indebted for this valuable work, is well known and greatly beloved in Georgia, where he labored for twenty years; throughout the Southern States he is known as the able and efficient secretary of the Board of Foreign Missions of the Southern Baptist Convention; and is not unknown at the North, where he has many friends, among them his classmates of Madison University, New York, of which institution Dr. Tupper is a graduate. The present work is indorsed by our own Foreign Mission Board and by the Southern Baptist Convention, and we hope that the Georgia Convention will give it such an emphatic approval as will secure for it a large circulation in our State."—CHRISTIAN INDEX.

"1. *Resolved*, That we hail with pleasure the publication in book form of the articles that have recently appeared in our religious press on 'The Foreign Missions of the Southern Baptist Convention,' by Rev. H. A. Tupper, D.D., corresponding secretary of our Foreign Mission Board.

"2. *Resolved*, That we regard this work as an exhaustive history of our Southern Baptist Foreign Missions, containing also valuable maps, statistical tables, and biographies of about seventy missionaries, and constituting an important addition to our denominational literature, which should be in the hands of every Baptist.

"3. *Resolved*, That we will use our influence in the circulation of this book."—*Georgia Baptist Convention*.

GEORGE W. TURNER.

Among the early settlers on the lands west of the Ocmulgee river were George and Sarah Turner, the parents of Rev. GEORGE W. TURNER, who was born in Monroe county June 3d, 1840. His mother was a Baptist before his recollection, but adherent to the school which calls itself Primitive; and his father, though professing conversion for many years, did not unite with a church until quite an old man. In a new and wild country his opportunities for academic training, of course, were inferior, but he made the best use of those he had, and obtained a fair English education. He has also been of studious habits since, and is, for his means of culture through life, unusually intelligent, having read more than customary for a man who has often had no time except the evenings and no light but a pine-knot.



Though a "Primitive" Baptist, his mother encouraged his regular attendance on Sunday-schools, besides thoroughly instructing him on religious subjects, and praying for the blessing of God on her labors for his salvation. Through these instrumentalities of the Home and the Church—which should always work together—he was brought to the saving knowledge of Christ at the early age of fourteen years, and was baptized by Rev. John A. Shippor, at Harmony church, Butts county. His training in the Sunday-school, both as pupil and as teacher, made him conversant with the doctrines of the Scriptures, and prepared him for usefulness while pursuing, at various points, his calling as a carpenter. He was first licensed by the Third church at Bellwood, Atlanta, and commenced preaching in private houses in that quarter of the city, until, at length, the desire to build a house for the worship of God arose in the hearts of the people, a site was selected and the house was built. He was not ordained, however, at Atlanta, or during his residence in Fayette county, though, when occasion arose, he did good work for the cause. His ordination occurred in 1875, after his settlement at Smithville, Lee county, Revs. J. H. Cawood and A. B. Campbell constituting the presbytery. His first charge was New Hope church, Sumter county. He has served since, churches in Dooly and Pulaski counties, and has made a fine impression on the community for his Master and himself.

He is a graceful and fluent speaker, with good argumentative powers, and generally commands the close attention of his hearers. His sermons are usually doctrinal, and he is sound in the faith. He is strict in discipline, keeping the churches under his care usually in a healthy condition, as appears from the frequent outpourings of the Spirit vouchsafed them, and the conversion of many souls in answer to their prayers. He is firm and unwavering in character, yet courteous and affable, greatly beloved by a large circle of friends, and possessing a vein of humor which makes him a pleasant companion. He has given up his trade, at which the poverty of the churches compelled him to labor in past years, devotes much time to study, chiefly of the Bible, and occupies himself as, in his measure, "a wise master-builder" for Christ.

His wife, who was Miss Catherine Ellis, of Butts county, has borne him nine children. One son was accidentally killed in childhood, and another departed this life in 1876, in full assurance of a blissful immortality.

WILLIAM HENRY TURPIN.

Dr. WILLIAM HENRY TURPIN was born in the vicinity of Richmond, Virginia, in March 1790. In the year 1805, when but a boy of fifteen, he came to Augusta, Georgia, as clerk for his brother-in-law, the late Thomas Way, then engaged in the drug business, in that city. He worked hard for a small consideration, but such was his industry and economy, that, on the completion of his majority, he had saved a small sum of money with which he began, in a limited way, the same business, on his own account. He was prosperous from the first; but the war with Great Britain coming on, his business was so stimulated that, in a brief period, he became the leading druggist in the city of his adoption. By upright demeanor in youth he had won the confidence of the community; and by his business habits and obliging disposition he attracted patrons. In the course of time he accumulated a handsome fortune and became one of the leading druggists in the State.

In 1816 he married Miss Mary Ann D'Antignac, who was the faithful and loving sharer of his joys and sorrows for fifty years. It was a union born of the strongest mutual affection, and throughout the protracted period of its existence, was, to each, the source of inexpressible comfort and joy.

After an active mercantile life of about fifteen years, Mr. Turpin's health be-

came somewhat infirm, and, associating his brother-in law with him in business, he retired to the vicinity of Augusta where, in a comfortable mansion, he spent the rest of his life.

It was in 1824, while listening to a sermon from Rev. William T. Brantly, D.D., Sr., then pastor of the Augusta Baptist church, that the attention of Dr. Turpin was first seriously awakened to the interests of his soul. Previous to that period he had been an estimable citizen, but had evinced no particular interest in the claims of the Gospel, though an occasional attendant upon the services of the Episcopal church. Then, however, the Holy Spirit visited him with such power, that in a short time he became a decided believer, and was baptized on a profession of his faith, and united with the Baptist church in Augusta. The day which witnessed the surrender of his heart to Jesus, was to him a most happy day; and the day which witnessed his union with the church was a blessed day to the church. For, of all the members who have ever been connected with the Augusta Baptist church, at any period of its history, none, unconnected with its ministry, have rendered it such essential service as Dr. Turpin. The church was then, and for many years afterwards, peculiarly feeble, but he had ample means and was always ready to make good any deficiency existing in the salaries of the pastors, or in the expenses incidental to the maintenance of worship. Though now a strong body, there were times, in the history of the Baptist church of Augusta, when its light would have gone out but for his pecuniary assistance. Not only was he of great service to the church by his alms and prayers, but in his office as deacon, for nearly forty years, he was greatly useful and serviceable.

Dr. Turpin was the very soul of commercial honor. Prompt in meeting his engagements, his credit was beyond question, whilst his honorable Christian dealing not only won the implicit confidence of his patrons, but attracted the patronage of others. This added greatly to his influence as a Christian, and was an invaluable benefit to the church with which he was identified. A wealthy gentleman who connected himself with that church, admitted that it was the upright Christian conduct and moral rectitude of Dr. Turpin, when he might have taken an advantage, which attracted him to the church where Dr. Turpin worshipped. Said he, "I found him so upright and honorable, in every respect that I concluded the religion he professed must be the right faith, and I went to the Baptist church because he was a worshipper there." Nor was this the only instance of a similar kind. His light was shining everywhere and his conduct was a standing advertisement of his church. Men saw it and were constrained to honor a religion so beautifully illustrated in his life and conversation.

Among the distinguishing traits of Dr. Turpin's character was his tender consideration for the feelings of others. No one ever heard from him a word calculated, in the remotest degree, to lacerate the sensibilities of the most obscure brother or sister, unless, indeed, he was constrained by a sense of duty to Christ to administer reproof to an offender. At all times and everywhere he was scrupulously on his guard against every word or act that might wound the most sensitive; and, at the same time he was constantly seeking to soothe the irritated and restore amity where it had been lost. This trait made him conspicuous for the virtue of true politeness—a politeness which had its seat in the heart and which flowed out towards all, irrespective of social position.

Dr. Turpin was liberal not only to the church of which he was a member, but to every good cause. Never did the representative of any good cause apply to him without receiving a contribution in accordance with his estimate of the importance of the object, and with his financial condition at the time of the application. He was one of the earliest and largest contributors towards the establishment of Mercer University, and, on the first day of every year, it was his custom to send two hundred dollars to each of the Boards of the Southern Baptist Convention, in addition to what he might have given throughout the year to kindred causes. At the beginning of the late civil war when our Confederate government applied to the citizens for a loan, he promptly advanced \$5,000 without at all considering the question of its repayment. Besides his contributions to all kinds of benevolent objects, Dr. Turpin was exceedingly hospitable, keeping

"open house," and often entertaining poor ministers for weeks, and sending them away richer than when they came. Luther Rice, who was the companion of Adoniram Judson when he first set out for Burmah, during his connection with Columbian College used to visit Dr. Turpin annually, calling the house his "Georgia home," and receiving substantial tokens of good-will on every visit.

His unaffected humility was, also, strikingly apparent to all who knew Dr. Turpin. In the enjoyment of much that would have made ordinary men proud—wealth, position in society, hosts of friends and admirers—he was, notwithstanding all, altogether unassuming. Though destitute of the advantages of early mental training he had a good mind, which he had improved by study and reflection. His judgment was remarkably discriminating, and his opinion was deferred to by the wisest and best; yet, so uniform and sincere was his piety, and so unaffected his humility, that he counted himself "the least of all saints." The apostle's exhortation, "let each esteem others better than himself," seemed to be constantly present in his thoughts, and he carried it into practice in the spirit of genuine Christian magnanimity. But the crowning excellence of his character, was his unwavering trust in God, whom he beheld in Jesus as his reconciled Father, and into whose hands he committed everything.

In his last illness he said, "I know that my Redeemer lives, and that he will do right, whatever happens," and he dismissed all apprehensions as to the result. His faith was never found wanting, though there were times when it was severely tried. No matter what the grief which rent his bosom; no matter how his possessions were wrested from him; no matter what discomfort and dread the desolations of war brought, his comfort was that God reigns, and that all things work together for good to them who love Him. God allowed this bright light to shine for many years; but early in 1866 he appeared to be suffering from some asthmatic affection, which could not be arrested by medical treatment. Gradually he became more and more feeble, and it became apparent to all that he could not rally. Acquiescing calmly, cheerfully, sublimely, as the end drew near, being in full possession of all his mental faculties, he sent farewells and benedictions to the absent, and then resigned himself to the final sleep of the Christian, like one

"Who wraps the drapery of his couch about him,
And lies down to pleasant dreams."

W. S. TWEDELL.

Rev. W. S., son of Jeremiah TWEDELL, was born in Athens, Georgia, on the 9th of April, 1806. To his mother, who was a Miss Mitchell, and his grandmother, Jane Mitchell, he feels that he is indebted, under God, for his conversion: for they led him to the house of God, and with earnest prayers besought the Lord to make him one of His children. In answer to the prayers of these "holy women," he was brought to the feet of Jesus an humble penitent in 1826, and in August of that year he was baptized in the Appalachee river. It was not long before he felt it his duty to preach Jesus to the people, but he struggled against his impressions and made strong efforts to suppress them. Grace, however, subdued this rebelliousness; he yielded, and spent a portion of 1827 and 1828 in traveling and preaching in western Georgia, eastern Alabama and western Florida. He married the daughter of William Anderson about that date, and in 1840 moved to Marietta to educate his children and benefit his feeble health.

The Marietta church called for his ordination, which was performed by Revs. D. G. Daniell, James Davis and Henry Collins. He then went through the



Cherokee country, at that time in a measure destitute of the Gospel, preaching Christ and organizing churches. He was pastor of Mt. Carmel, Mt. Zion and Concord churches. The Lord greatly blessed his labors, and not a few, under his ministry, were added to the churches.

In 1860 he left Marietta, moved to Alabama and settled on the Tallapoosa river. Here his services were called for by Providence, Indian Creek, Eden and Bowdon churches. During the war his ministerial labors were so incessant and severe that his health failed. His voice became so feeble that he could not be heard, and he was forced to abandon all pulpit work. Though he could not speak "in the great congregation," his heart was still in his Saviour's work. He acted as superintendent of the Sunday-school at his church, and still manifests a most lively interest in everything that tends to the prosperity of Zion.

He raised and educated five children. His oldest son went to Brazil in 1867 as civil engineer. On his return home he died at Panama, and sleeps in the land of strangers. The other children are living near their parents, and are members of Bowdon church with them.

Never was a man more scrupulously faithful to all his obligations, and no man ever had more entirely the confidence of all who knew him. He is a faithful friend, ever ready to open his hand to the poor and to impart comfort to those in distress.

JOHN LEVI UNDERWOOD.

Among the diligent and faithful workers in the vineyard of the Lord is Rev. JOHN LEVI UNDERWOOD, of Camilla, Mitchell county, Georgia. He was born March 27th, 1836, near Sumterville, Sumter county, Alabama, and was the only son of Lancelot V. and Martha T. Underwood. His father emigrated when a boy from Nash county, North Carolina, to middle Tennessee, and thence to west Alabama in its early settlement. His mother was a native of Hancock county, Georgia, and daughter of F. Gabriel Thomas, who moved to Russell county, Alabama, and died near Union Springs.

His educational advantages were liberal. After having enjoyed such as were furnished by the best schools and academies, he entered Oglethorpe University in 1853, where he graduated in 1855. Then taking charge of the Newborn Academy, Alabama, and teaching for two years, in 1857 he entered the Theological Seminary, Columbia, South Carolina. In 1859, after completing his studies at the seminary, he went to Europe and spent the greater part of two years in the University at Heidelberg, Germany, and the Sorbonne at Paris.

In 1846, while at Black Hawk, Mississippi, he professed conversion, being only ten years of age, and was baptized the next year into the fellowship of the church there by Rev. James K. Clinton. Three years later he returned to Alabama, removing his membership to Newborn church, Green county, where he kept it until the beginning of his ministry. By this church he was licensed to preach in 1857. In the summer of 1861, soon after his return from Europe, he took charge of a school and church at Homewood, Mississippi, where he was ordained in the autumn of that year. At this time the war between the States was assuming such proportions that he felt it his duty to take up arms; and, the day following his ordination, he went to Mobile and enlisted as a private soldier in



the 20th Alabama regiment, under Col. Q. W. Garrett. In 1863, while at Vicksburg, he was commissioned chaplain of the 30th Alabama regiment, under Col. Shelly; but failing health compelled him to resign in December of that year. After a few months he took charge of a school at Curryton, Edgefield district, South Carolina, and of the church at Red Oak Grove. Making a visit to south Georgia, and finding the climate beneficial to his health, he settled in Decatur county and entered on ministerial work, preaching to the churches at Milford, Bainbridge and Red Bluff. During the years 1867, 1868 and 1869, he was pastor of the Cuthbert church, and then went back to his farm in Decatur county. In 1871 he was employed by the Foreign Mission Board to travel in Texas as their agent for four months. On his return in May he again served the churches around him, or labored as an evangelist at his own charges, until his call in 1872 to Camilla, Evergreen and Mt. Enon churches, Mitchell county, when he located on a small farm near Camilla.

Most of his ministry has been with comparatively new churches, or with those too feeble to furnish an adequate support for himself and family; and hence he has often been under the necessity of resorting to the school-room or of following the plough. For this reason, too, in large measure, he is not a man of as extensive reading nor as close a student as his wide range of education would seem to promise, but the vigor of his mind manifests itself in all that he does. He is a good thinker and skilled in analysis. Wielding a facile pen and master of a sprightly, nervous style, he might win reputation as a writer if he used his gifts in this respect. He is heard with pleasure as a public speaker, and is clear in reasoning, simple in language, and animated, if not sometimes rather vehement, in delivery. He loves to preach, and loves especially to preach to children. He has shown himself always ready to instruct the colored people, whether from the pulpit or by more private methods. As a pastor he is devoted to his charges, punctual in the performance of public duties, candid, faithful and affectionate in counsel, and in social intercourse pleasant and attractive. He has much self-reliance, without egotism or vanity, and has learned in whatsoever state the Lord places him therewith to be content. Given to hospitality, and of a generous disposition, he never so much enjoys the bounties spread upon his table as when he shares them with his friends or with those in need.

In 1861 he married Miss Annie, daughter of Joel Curry, of Edgefield district, South Carolina; and two sons and seven daughters cheer his hearthstone.

AZOR VAN HOOSE.



Several generations ago, three brothers bearing the name of Van Hooser, came over from Holland and settled in western New York. A misunderstanding between them induced one of their number to determine, that he would forever distinguish himself and his family from the others and their descendants, by dropping the final r from their common patronymic. Thus the single name was parted into two; and it has been further divided by the fact, that some who bear it retain, and some have abandoned, the use of the capital in writing the H.

AZOR VAN HOOSE was born in Giles (now Marshall) county, Tennessee, April 12th, 1818, the next to the youngest of nine children, six sons and three daughters, the fruit of the marriage between their parents, John Van Hoose, of Dutch descent, and Elizabeth Goodwin, of Welsh, both natives of North Carolina. Though Episcopal clergymen "christened"—it would now (by a change of phraseology, without improvement in the matter of accuracy,) be said, "baptized"—the older children, the parents never connected

themselves with any denomination. In the course of time all the brothers and two of the sisters became Baptists, and three of them entered the ministry.

Azor was the first of the family to join the church. He obtained a hope of pardon, September, 1835, at a Baptist camp meeting held with Union church, Jefferson county, Alabama, near where the city of Birmingham now stands, and, about a month later was baptized into the fellowship of that church. In September, 1841, he and Valentine, an older brother, were licensed to preach by Tockish church, Pontotoc county, Mississippi, and in December 1842, were both ordained. At that time, they had no education, and determined to acquire one. For two years they attended schools taught by Benjamin Bugg and Jesse Bramlett, members of that church, who boarded and taught them without hope of reward, through love for the Master and for themselves as his servants. In January, 1844, they entered Howard College, Marion, Alabama, where the older brother died July 3d, of that year, while the survivor remained 'until March, 1847. He had been aided by many friends in the payment of necessary expenses; but finding himself burdened with a debt of from two to three hundred dollars, he decided that he must commence the work of life, and obtain means to discharge this pecuniary obligation. He became pastor of the Wetumpka church, and God blessed his labors. The church, however, could only pay him enough to provide food and raiment, leaving the debt uncanceled; and he therefore changed his field—serving the Alabama Association as missionary in 1848 and 1849. These were two of the happiest years of his life, and he baptized one hundred and fifty persons.

December 20th, 1849, he married Miss M. R. Coleman, of Montgomery county, Alabama, who died, without issue, April 3d, 1854. For two years from January, 1850, he was pastor of the church at Tuscaloosa, Alabama, and for the next two years pastor of two churches near Aberdeen, Mississippi. "The clergyman's sore throat," with which he had long been afflicted, compelled him to cease preaching in the fall of 1853. During 1854, he raised \$10,000 as agent of the East Alabama Female College, Tuskegee.

On the recovery of his voice, early in 1855, he began a successful pastorate of five years with the Eufaula church. December 18th of that year, he was married to Mrs. M. F. Cotton, daughter of Z. J. Daniel, Esq., of that city, who has borne him six children, four daughters and two sons.

January 1st, 1860, he became pastor of the church at Griffin, Georgia, but after four years the pressure of the war forced him from that position. Removing his family to Eufaula, he was supported until the close of the war by the First church, Macon, as missionary to the army; and never was he more sensible of the discharge of duty and of doing good than when he acted in that sphere. When he reached Eufaula, on the return of peace, he found his wife and children deprived of all means of subsistence; and holding that work may be as acceptable as worship—may itself be worship—to provide for their wants he engaged first in peddling, and then as clerk in a store, supplying the pulpit of the church meanwhile for more than a year.

After several months as missionary in southeastern Alabama of the Domestic Board of the Southern Baptist Convention, he undertook a collecting agency for that Board in Georgia and Kentucky. He was absent from his family for a half year, and secured some \$5,000 in cash. He was then pastor of the Murfreesboro, Tennessee, church for three years, (1868 to 1870,) District Secretary of the Domestic Mission Board for Tennessee, Kentucky and Missouri, (1871,) agent for the endowment of Howard College by life insurance, (1872,) pastor of several country churches in the region of Murfreesboro, (1873 to 1876,) and agent of the Southern Baptist Publication Society, (1877.) During a large part of 1878 he was unable to do anything, on account of sickness and an injury received in falling from a carriage. In September of that year, his wife took charge of the musical department of the Georgia Baptist Seminary for young ladies, located at Gainesville; a position for which she had demonstrated her fitness at Murfreesboro, Mulberry and Mary Sharp College, Winchester, Tennessee. Her husband preached to four churches, in towns adjacent to

Gainesville, until January 1880, when he became pastor of the church at Senoia, Georgia, where he resides at present.

As a preacher he has always been regarded as above the average, always instructive and at times eloquent. His style is simple and he generally adopts the expository method of presenting the truth. While esteemed as a preacher, he is even more distinguished as an efficient pastor; his fine sense, solid judgment and knowledge of men and things fitting him for this important part of the Master's work.

ELIAS L. VAUGHAN.



Rev. ELIAS L. VAUGHAN was born in Carroll county, Virginia, January 26th, 1845. His father, Abner Vaughan, and his mother, whose maiden name was Keziah Burcham, were both Virginians. When he was an infant his father died, and soon after his mother lost all her property. She was, therefore, able to give her children but a limited education, and Elias was, consequently, deprived of scholastic advantages. When sixteen years of age, our late civil war commenced, and although so young, he enlisted under the first call for volunteers, and served through the entire war. He was converted in May, 1862, during

a meeting held in the army, and began, even at that early age, to exercise in public, moved by a burning zeal to declare the goodness of God.

At the terrible battle of Chickamauga, in North Georgia, he was severely wounded, and was sent to the hospital in Macon, where he became acquainted with Miss Andrews, of Twiggs county, whom he married on the 11th of May, 1865. She was taken from him a little over four years afterwards, and on the 10th of April, 1870, he was married to Mrs. A. E. C. Hughes, eldest daughter of Jeremiah Walton, of Burke county, a descendant of George Walton, one of the signers of the Declaration of Independence. Having moved his membership from Crooked Creek church, Carroll county, Virginia, to the Second Baptist church, Macon, Georgia, Mr. Vaughan was licensed by that church in October, 1874, his zeal and call to preach being both very apparent to the church. In 1875 he accepted the pastorate of the Bethel church, eleven miles west of the city of Macon, and was ordained by Dr. A. J. Battle, Rev. J. A. Ivey and Rev. J. Thomas. He took charge of the Bethel church in January, 1876, but felt so greatly the need of more preparation for ministerial labor, that he repaired to Greenville, South Carolina, and entered the Southern Baptist Theological Seminary, in the fall of that year. During the winter his studies were interrupted by the accidental loss of an eye, and he returned home, sorely tried by that strange dispensation of Providence.

His zeal, however, remained unabated, and in November, 1877, he was appointed a missionary of the State Mission Board, for the counties of Dodge, Telfair and Montgomery, in which work he has continued to labor usefully and successfully to the present time.

Mr. Vaughan is an earnest minded and devout man, a pure hearted Christian, and a laborious worker in the Master's vineyard. He possesses extraordinary zeal, and, though his limited education detracts from the power of his sermons, his earnestness, warmth and sincerity of purpose, united to untiring energy and undoubted piety, make him a good and useful preacher, and render his labors productive of good results.

He has a fine personal appearance, pleasant manners, and a lively, social disposition. His ministrations have proved very acceptable in his field of labor; but no doubt he would be still more useful in the regular pastorate, on account of his pious zeal and social qualities.

ALBERT B. VAUGHAN, JR.

Rev. A. B. Vaughan, Sr., moved from Campbell county, Virginia, when a young man, and settled in Jasper county, Georgia, where, by wise economy and persistent effort, he accumulated a pretty property. At the age of twenty-five he married Charlotte A. Slade, daughter of Samuel and Chloe Slade, of Jones county, and after residing in Jasper county six or eight years, he moved to Pike county, in which, near Milner, his fourth son, Rev. ALBERT B. VAUGHAN, Jr., was born, March 3d, 1851.



At the age of eighteen young Vaughan was baptized into the fellowship of Bethel church, Pike county, by Rev. Jacob Buffington. In relating his Christian experience, the impression was created generally that he would one day become a herald of the saving power which was then rejoicing his heart. But of this impression on the minds of others, he himself was ignorant at that time.

His father's fortune having been almost entirely destroyed by the war between the States, he left home when nineteen, and apprenticed himself as a painter in Jackson, Tennessee. In that city, although surrounded by vicious influences, he was, by the faithful labors of Dr. J. F. B. Mays, his pastor, awakened to a new spiritual life, and influenced to enter on a more earnest and devoted Christian course.

Gradually the impression became more and more vividly stamped on his mind that it was his duty to preach the everlasting Gospel. This impression he kept to himself, however, though daily preaching to his own soul. Much to his surprise, therefore, his pastor, one day, interrogated him about his obligations to preach the unsearchable riches of Christ, and asked him to receive a license to preach from the church. This he at first declined to do, feeling his utter incompetency for such arduous work, and realizing the heavy responsibilities to be incurred. In order, however, to fit himself for this great work, he laid down his paint-brush, and began to study under Rev. J. J. Stamps, of Virginia. While in school a great blessing came under the disguise of affliction. Having been prostrated by typhoid pneumonia, and incurring a heavy expense, he was unable, on his recovery, to prosecute his studies farther in that State, and returned to his father's house in Georgia. In October, 1874, he entered Mercer University, and after four years graduated early in 1878. The following November he was united in matrimony to Miss Fanny Estelle Camp, who has proved the truest of preachers' wives to him.

During his Freshman year he was called to ordination by Milford church, Cobb county, and since his graduation has been preaching to country churches with great success, baptizing many hopeful converts, and acquiring a fine reputation as a preacher. In January, 1880, he was elected principal of Talmage Institute, Irwinton, Georgia, and also to the pastorates of the Irwinton, Gordon and Ebenezer churches. In October, of the same year, he was unanimously elected to the pastorates of the churches in South Macon, Georgia, and Longview and Henderson, Texas. After a long struggle between duty and inclination, he accepted the pastorate of the South Macon church, to which he is now devoting his time and talents with great assiduity and success.

Mr. Vaughan is a man of energy and perseverance, an excellent preacher for his age, and one whose piety is undoubted. He has a good personal appearance and delivery, and is much beloved by the people of his charge. He is one of the rising young ministers of the day, and his worth and influence will be realized at no distant period. Having had a hard struggle to obtain an education and fit himself for the ministry, he is grateful for the advantages he has enjoyed and

appreciative of the solemn responsibilities resting on him. Remembering the goodness and mercy which have always attended him, his chief desire is to promote the honor and glory of the Master. Preaching the love of Christ as the only incentive to good works, and the only source of piety, energy and zeal, he soon wins his congregations to a true sense of this grand truth, thereby establishing in their hearts the correct principles of the "Kingdom of God." Unassuming and unpretentious, he commands the attention and admiration of his hearers by his eloquence and earnest instruction. He is not only a fine preacher, but a good pastor and manager as well, possessing great executive capacity for one of his years. Everything under his charge soon assumes definiteness and moves along with the precision of clock-work. He has great force of character, is steadfast in his opinions, and firm in his convictions. In every position, thus far, success has crowned his efforts. His college course prophesied for him a noble life; his college instructors, who best know his powers, predicted distinction and influence for him, and his continued progress and success verify them all.

WILLIAM M. VERDERY.



Rev. WILLIAM M. VERDERY is of French descent. His grandparents were natives of Bordeaux, and adherents of Romanism. His father, now a resident of Atlanta, on his emigration to America, settled at Belair, ten miles west of Augusta, Georgia, and there this son was born, July 27th, 1825.

He has always felt himself under great obligation to a maiden aunt, his father's sister, for her affectionate care over him when a child. At the tender age of two years she took him to his grandfather's house, near Augusta, and, for the most part, kept him until he was about ten. He learned to read under her tuition, and was sent to the school of Mrs. Moise, a Jewess, in the city. This aunt—now a godly woman, but not then a Christian—instructed him in the Presbyterian catechism, and trained him to the habit

of reading the Scriptures; but she also taught him how to dance, as nearly all the children of his circle were initiated into that unintellectual and worldly "accomplishment."

His father was a successful man of business, and engrossed in the affairs of this world. His mother, the daughter of William Burton—a Baptist, and late in life a minister—though she impressed on her children the duty of prayer, was not at that time a member of the church. Under these circumstances, God illustrated in the case of young Verdery the truth, that he often employs the feeblest instrumentalities to work out his purposes. The stripling of eight years was wont to visit his father's mill, and, when no one else was present, to read from the Testament, a gift of his aunt, to the miller, an old negro man. This humble Christian would follow the reading by falling on his knees, and pouring out his soul to God in prayer for a blessing on little William and all the family. The religious impressions thus made on the mind of the boy—his first, or at least his strongest at that early age—never altogether left him, though he afterwards grew thoughtless and wicked.

While at school in Penfield in 1837, during a series of meetings, he became deeply interested concerning his soul; but an unfortunate boyish quarrel with a student checked the tide of better thought for the time, and, before he was sixteen years old, he had conceived a kind of disgust for religion, and hated Baptists especially. But in 1841 he was sent to school at Cave Spring, and there,

through the ministry of a Rev. Mr. Whatley, he was awakened. The Holy Spirit convinced him of sin and led him to Jesus, the only Saviour. Believing in that Saviour, he rejoiced over the purging away of his transgressions. (Ps. 65: 3.) And then commenced a severe struggle. How could he give up his prejudices against the very name of Baptists, and identify himself with a people toward whom he had cherished such strong feelings of opposition and repugnance? But the Spirit of Grace had brought him to the feet of Christ, and there, with heart subdued under the constraint of holy love, he surrendered his aversions, and, in obedience to the guidance of Scripture, was baptized, October, 1841, into the fellowship of Cave Spring church by Rev. William Wood.

He was, at that date, the only member of the Verdery family in connection with any other than the Romish church. Returning home the next month, he united with the Abilene church, and, for three years, devoted himself faithfully to the duties imposed by his ecclesiastical relations. But falling into a cold, back-slidden state, his former passionate fondness for the dance, in an evil hour, overcame him. He was smitten with compunction, went before the church, made free confession of his departure from the path of Christian consistency, and sued for forgiveness at the hands of his brethren. Thus he rose from his fall, and rose to a point higher than the one from which he fell. Restored to the confidence of the church, he at once announced his conviction that God had called him to the ministry, and his desire and purpose to engage in that work. He was never formally licensed to preach, but from this time he exercised in that way to the satisfaction of the people, the edification of the household of faith, and the approval of the ministers who knew him, until November, 1848, when, at the request of Piney Grove church, he was ordained at Abilene, by Revs. J. Huff, Jariah Harris, C. Collins, J. A. Polhill and T. J. Beck. The following year he served Piney Grove and Louisville churches, and continued to labor with churches of the Hephzibah Association until the year 1857.

One of the happiest incidents of his ministerial life occurred during this period. When on a visit to his parents in 1850, he was privileged to baptize his mother, and received, some three weeks after, the intelligence that his father also had followed the Saviour, and had been baptized by Rev. C. H. Stillwell.

In 1857 he removed within the bounds of the Washington Association, and served churches belonging to that body and to the Georgia Association for the next thirteen years, with the exception of a year or two when he acted as evangelist of the former. He returned to the Hephzibah Association in 1870, and, besides giving the years 1871 and 1872 to labor as its evangelist, has rendered pastoral service to churches connected with it, and to one or two churches in the Middle Association and South Carolina. A part of his time has been given, of necessity, meanwhile, to secular business, to supplement the small salary received from his churches.

As a pastor he is warm-hearted, beloved by his brethren, prompt in filling his engagements, and held in affectionate regard by the community. As a preacher, he is earnest and bold in declaring what he believes to be truth, and, having no compromises to make with what he regards as error in faith and practice, he sometimes uses language in his criticisms which seems over-severe. But behind this language there lies no bitterness of spirit, but rather a love which yearns after errorists, and longs to have them fully the freemen of the Lord. He thinks for himself, and is sound in the faith. His preaching is instructive, and well calculated to build up the churches in the fundamental principles of the Gospel belief and church order. For a number of years past he has filled the office of clerk in the Hephzibah Association, and in this, as in other positions, has evinced unquestionable fidelity and capacity.

He was married in December, 1847, to Miss Cornelia F., daughter of Thomas S. Skinner, of Richmond county; and this union has been crowned with eighteen children. Perhaps, the keenest and most abiding sorrow of his life was the death, several years ago, of a daughter in the bloom of young womanhood, whose charms of person were only equalled by her excellencies of mind and heart. And nothing has ever more endeared him to his brethren, than the visible triumph of his resignation as a Christian over his crushing grief as a man.

WILLIAM J. VICKERY.



Rev. WILLIAM J., son of Hightower and Patience VICKERY, was born in Franklin county, Georgia, August 12th, 1833. He had serious impressions very early in life, but was not converted until the completion of his twenty-fourth year, in 1857. A year later—in August, 1858—he was baptized by Rev. J. T. W. Vernon, at Line church, Hart county. For fourteen years he lived a quiet and industrious life in a private sphere, beloved by his friends and respected by his neighbors for his honesty, sobriety and kindness of heart. His convictions of duty with regard to the ministry led, after long delay, to his ordination, in September, 1872, at Rehoboth church, Elbert county. He entered at once, in connection with Vineyard Creek church, on his first pastorate, and has since served various churches in Elbert, Franklin and Madison counties. As a minister, he discharges his duty faithfully. He takes the Bible as his guide, devoting a portion of every day to its study. His oversight of the flock as a pastor extends to all the members, and concerns itself with every phase of their spiritual interests. Knowing nothing among the people but Jesus Christ and Him crucified, he is firm in the maintenance of truth and simple in speech. As a consequence of this single-mindedness and fidelity, coupled with his excellent qualities as a man and a neighbor, he enjoys in a high degree the confidence and affection of his people.

He was married December, 1861, to Miss Lettie E. Haynes.

ANDREW JACKSON WALDROP.



REV. ANDREW JACKSON WALDROP was born February 7th, 1815, in Christian county, Kentucky. He came to Jefferson county, Alabama, in the spring of 1818, where he has since lived and labored. During a revival in 1833 he was converted, and united with the Baptists. He was baptized by Rev. Hosea Holcombe, and on the 10th of June, 1842, was ordained to the ministry. He has been twice married, and has lived to bury his second wife. He was married to Miss Fannie Lee in 1835, and in 1841 to Miss Sarah Hood, each time by a Justice of the Peace, there being no ministers in the community. He had literally no educational advantages, one spelling book being all that was ever purchased for him. Whatever of knowledge he acquired in youth or early manhood, he did it of nights by a fire-light. His associates were rude and uncultivated, and the people by whom he was surrounded were opposed to education; but he possessed the brain, and the determination of a great heart to rise above the ignorance and superstition of his surroundings. He collected the taxes of his county three years, and afterwards served eight years as Clerk of the Circuit Court. He has

several times been prominently spoken of for some of the highest offices in the gift of the people of his county.

Soon after his connection with the church, he was elected Clerk of the Canaan Association, which place he filled for about ten years, in fact, until elected, some twenty-one years ago, as Moderator. This position he has occupied ever since, except one year when he was in Virginia preaching the Gospel he loves so well to the Confederate soldiers. He was several times Domestic Missionary to the Canaan Association; and never has the mission cause of the Baptist denomination had a more devoted and faithful advocate, and one who met the anti-mission influence, then very strong in his county, with more energy and success. That influence is a thing of the past in the field of his labors now. Upon one occasion, during his connection with the Association as Domestic Missionary, he had an appointment at a school-house. The "Hardshells" met quite early, and when he came refused him permission to preach in the house. He invited the congregation to the grove, and there beneath the trees he preached "the glorious Gospel of the blessed God" with power. He has been pastor of Ruhama church thirty years, of the Trussville and Springville churches about twenty years.

His life has been one of devoted consecration to the cause of our blessed Saviour. By his own exertions and the power of his great mind, he has risen from the humblest walks of life to an influence for good rarely attained. It is refreshing and decidedly profitable, in this fast age, to stop and consider a man whose life has been so pure and so entirely devoted to the cause of Christianity and the enlightenment of the world. In personal appearance, Mr. Waldrop presents a fine physique. He is well developed in form. He has a strong and exceedingly penetrating voice. In the discussion of a subject, he is clear and perspicuous. Socially, he is always agreeable and affable, and never austere. He possesses great equanimity of temper. He is not an orator, and never uses the declamatory style, but is a forcible speaker. He seems to desire rather to convince by logical reasoning than to excite and enliven the imagination by rhetorical displays. He is indeed a man of labor: it is his pleasure. With him it seems that "the bliss of life is the bliss of toil." No man in the State has done more toward the building up of all our denominational interests than he.

Such are a few of the many excellencies of his life by which he has risen from the humblest walks of life to a position of great influence in the denomination. Sustained by honor, truth, integrity and uprightness of purpose, with a spotless purity of character during a long and eventful life, he has built him a name and an influence that will live in eternity. One of his sons is now an ordained Baptist minister—an "entail of blessing" which doubtless cheers greatly the evening of his days.

ARTHUR CHURCH WARD.

Rev. ARTHUR CHURCH WARD was born in Northampton, England, November 13th, 1852. His parents, John Ward and Ann Church, were poor but pious, and thus, though unable to obtain educational advantages in early life, the son's home training was decidedly religious. His mother was afflicted with asthma, and being assured by a physician that the complaint would be cured by the climate of America, her husband, who had long desired to visit the New World, set sail for our country with his whole family, and settled near Newark, New Jersey, in the latter part of 1866. But



it soon became apparent that a milder climate was needed for Mrs. Ward, and about one year from the time he landed on our shores the family moved to

Fernandina, Florida. During that year, however, young A. C. Ward gave his heart to Jesus, and united with the East Orange Baptist church, near Newark, New Jersey.

In 1868 Mr. Ward removed his family to Brunswick, Georgia, as he discovered better opportunities for carrying on his shoe trade there. In this business his son also engaged until 1870, when he became dissatisfied, and having acquired some skill in the photographic art, he bought an establishment and set out upon a Floridian tour.

Even prior to this time the Spirit, moving on his heart, had convinced young Arthur that it was his duty to preach the Gospel, but he had hitherto stifled the calls of conscience, and it was to drown the voice of the inward monitor that he entered actively upon the duties of a photographer. And so began his tour among the towns and villages of Florida, succeeding, as far as business was concerned, and, Jonah like, fleeing from the call of duty. Not like Jonah, however, was calamity visited upon him. The still small voice of the Spirit continued to cry, "Go preach my Gospel," and gave him no real peace of mind. At length, one night, at a place in lower Florida then called Welaka, now Bucher, on the upper St. Johns, he went out into the aromatic groves to decide once for all this question of obeying God and becoming a minister of the Gospel, or following inclination and seeking worldly emoluments. How long and how severe the struggle was we know not, but the result was that, in the morning, he abandoned all the implements of his worldly profession and, within three days, was a member of the Freshman class at Mercer University, commencing a course of study preparatory to a ministerial career. This took place in January, 1873, and all his wealth at the time consisted of one five dollar bill. His own industry on Saturdays, during the term, and through the vacation, teaching and preaching in the counties on the seaboard, aided by the benefactions of friends who understood his circumstances and appreciated his efforts, enabled him to complete his course and graduate with his class in July, 1877.

One remarkable interruption in his college career is worth mentioning. When the yellow fever became epidemic at Savannah and Brunswick, in the summer of 1876, he was teaching school and preaching during vacation in the interior, at Taylor's Creek, Liberty county, but heeding both the call of filial duty and the demands of benevolence, he hastened to Brunswick to minister to the sick and suffering. He found his own father prostrated with the disease, and our church there without a pastor. To the one he gave a son's devoted attentions, and had the pleasure of seeing him recover, and to the other he gave his sympathy, prayers and active exertions as a minister and attendant. During the entire epidemic he remained in Brunswick, ministering to the diseased and burying the dead, himself suffering no special inconvenience from the pestilence, and sustained by a heroism as lofty as that which mounts the breach or fronts the cannon's mouth in time of battle. For one who thus risked his life in humanity's cause, it is not much to say that he spent every dollar he possessed in the world to relieve the necessities of those over whom the pall of sickness and death hung in folds so dark and gloomy.

After graduating in July, 1877, he taught school at Taylor's Creek, Liberty county, and earned the money which carried him to Louisville in the fall of '77, to enter on a course in our Southern Baptist Theological Seminary, where he remained one year. On his return to Georgia, in 1878, he found that his parents had taken their departure for England, leaving him the sole representative of the family in the New World, and almost penniless, but not altogether without friends, and certainly not without the care of a heavenly Father. While discussing in his own mind whether or not it was his duty to return to his mother country and assist the authors of his being, he received a call to ordination from the church at Brunswick, followed by a call to its pastoral care. This decided him to remain in Georgia. He was ordained at Brunswick in May, 1878, and in August of that year took charge of the church, in which position he has continued until the present time.

Mr. Ward is one of those frank and confiding persons, unassuming, genial and open-hearted in manner, who win their way to love and confidence. Reared

from boyhood among the members of his church, he is as much beloved by them, perhaps, as a pastor can be, and this affection is rendered the more endearing by his own friendly, affectionate and sympathetic deportment. Quick to discern character, Mr. Ward is enabled to adapt himself easily to those who come in contact with him; and agreeable and obliging by nature, he makes it his endeavor to gain the good will of those around him, and generally succeeds, notwithstanding an impalpable something, which is the consequence, rather, of foreign birth and childhood than of any personal idiosyncracies. His ability, zeal, activity and personal piety all unite to make him a useful man.

As a speaker, Mr. Ward is bold and attractive, and also clear, both in thought and enunciation. His earnest and hearty mode of speaking awakens and retains attention. He preaches extemporaneously, being aided by a few head-notes only, and his manner is easy and natural, his utterance fluent, pointed and forcible. With him religion is a practical thing of life, and at home as well as abroad and in the pulpit, he lifts up the cross of Christ and magnifies the commands of Jesus.

He was married to Miss Laura T. Sanbright, February 14th, 1879, and one child, a boy, has blessed the union.

JOSEPH WALKER.

The subject of this sketch will be widely recognized as having, for several years, sustained prominent relations to the Baptists of Georgia, and rendered to their interests a service which even the most ordinary gratitude would not willingly let die. He became the editor of *THE CHRISTIAN INDEX* in 1857, when it was in debt and its circulation was small. When he retired in 1859 the Baptist State Convention expressed its "regret at his withdrawal from a position which he had so ably occupied for more than two years." In that brief space the paper had been relieved of all pecuniary claims against it, its subscription list had run up to nearly six thousand, and twice at the annual sessions of the Convention \$500 had been received from its profits in aid of missions and of education. Those were times, too, when dissension was rife in the denomination, and when an injudicious editorial course might have still further embroiled and even divided it—a peril of which Mr. Walker wisely steered clear. Probably, this was the best work of his life; and it was certainly a work sufficient to redeem a life less active and efficient than his from the reproach of uselessness. It will not be forgotten here, nor left without recompense hereafter.



We regret that it has not been in our power to secure a sketch of Mr. Walker's career more full than the following, which we transfer from "The Distinguished Men of the Commonwealth of Missouri:"

"Rev. JOSEPH WALKER, A. M., was born April 10th, 1804, in Chester county, Pennsylvania, but when quite young settled in Virginia, which became his adopted State. His father's name was John Walker, and his mother's maiden name Mary Moses. Mr. Walker attended Richmond College, Richmond, Virginia, for some time during his youth. He afterwards studied one year in the Richmond Medical College, and attended occasional lectures for a year in the University of Virginia. He subsequently received the honorary degree of A.

M. from Mercer University, Georgia. He was for four years the Corresponding Secretary of the Domestic and Indian Mission Board of the Southern Baptist Convention, located at Marion, Alabama. He was also, during a period of about three years, editor of *THE CHRISTIAN INDEX*, a paper owned by the Georgia Baptist Convention, and published at that time in Macon, Georgia, but since removed to Atlanta. He had previously been editor of two other papers, besides editorial contributor to several, as he is still. The Third Baptist church of St. Louis, Missouri, was organized by Mr. Walker, who was its pastor for three years. During the past forty years he has been pastor of nine different churches: among these were pastorates in Richmond, and Hampton, Virginia, and Pittsburg, Pennsylvania. He is now pastor of the Baptist church in Rolla, Missouri, preaching twice on the Sabbath, once during the week, and superintending his Sunday-school. But after a long, active and eminently useful life, he feels now, like all good men who faithfully perform their duty, that he has lived almost to no purpose, seeing around him so much yet to be accomplished. When the day of final judgment comes, however, he will, no doubt, receive the reward of the faithful servant. Mr. Walker has been three times married, but has no wife or children living now. On the occasion of his seventy-fifth birthday, April 10th, 1879, he delivered a lecture on some incidents of his long life to his church and a large assembly of the citizens of Rolla, including the professors and students of the School of Mines. The object of the lecture was to encourage study with a view to success in educational pursuits."

"Then came calm Evening on." Since the foregoing sketch was published, Mr. Walker has retired from pastoral life, and, at Rockville, Maryland, awaits the summons to the skies. He looks back to a career marked by singular perseverance in the acquisition of knowledge and the discharge of his convictions as to right and duty. A student through life, pushing his inquiries continually into new fields, he has mastered more subjects and more languages by private application than in his course of collegiate instruction. Were his story in this regard written, it would rank very high in the examples of "Self-help" which stimulate the young to mental development, and which even the older should not altogether disregard. The same quality of steadfastness runs through his whole character, as evinced by his immovable adherence to Christian principle and to Baptist doctrine, which have always found in him an unflinching advocate and defendant. A true man in every relation, personal, social, civil and ecclesiastical, he has so lived that when he dies he *must* be missed.

EBENEZER W. WARREN.



Among the living Baptist ministers of Georgia no one stands higher in the estimation of the denomination as a pious, godly, useful pastor and minister of the Gospel, than Rev. EBENEZER W. WARREN, D.D., pastor of the First Baptist church of Macon. His father was Rev. Kittrell Warren, a pious and useful Baptist minister and brother of Hon. Lott Warren and General Eli Warren. His grandfather was Josiah Warren, late of Burke county, a Virginian by birth. He was a captain in the war with England, and fought bravely for the independence of the Colonies. He became a pious Christian and deacon in Bark Camp Baptist church, of Burke county, Georgia.

Rev. Kittrell Warren moved to Alabama, then considered a land flowing with milk and honey, in 1817 or 1818. He remained in that State preaching many years, during which time his son, Ebenezer, was born in Conecuh county, May 16th, 1820. He returned to Georgia and settled in Houston county,

where the subject of this sketch was reared, and where he received a tolerably liberal English and Latin education, at Minerva Academy, of which Jacob Bradwell was then principal.

After completing his academical education, Mr. Warren taught school for one year, near West Point, Georgia, and then returned to Perry, and read law with Messrs. Warren & Scarborough. In September, of the year 1843, he was admitted to the bar, and for five years enjoyed a large practice for a young man, his residence being Starkville, Lee county. Two years after he commenced the practice of law, he professed religion and joined the church, being baptized September 5th, 1845. The natural zeal of his heart speedily manifested itself in earnest Christian labor, and in a warm interest in all church matters, and he was soon ordained as a deacon.

Dr. E. T. Winkler, of Alabama, was then his pastor, who, witnessing his pious zeal, and perceiving his natural gifts, which the Holy Spirit was already beginning to bless to the conversion of sinners, suggested that he be licensed by the church. This was done in 1848. In the meantime he had built up a law-practice which was bringing him an annual income of two thousand dollars, and which was growing rapidly. He had, also, spent much time in reading and study, in order to extend his information and remedy, as far as possible, the defects of his education. Family cares, too, had begun to burden him, for he had been united in matrimony to Miss Selah G. Jones on the 15th of December 1846, and his family was growing. When, therefore, in 1848, he was conscientiously brought face to face with the duty of preaching the gospel, and was forced to consider and decide, whether he should abandon a lucrative practice at law, and accept the lot of a poor country preacher, it may well be supposed that a violent struggle ensued. Poor pecuniarily, ignorant of divinity, and untrained in ministerial service, we must imagine the perplexity into which he was thrown, when forced to determine whether or not he should abandon a practice which brought him at least two thousand dollars a year, for the purpose of preaching to churches which paid their pastors an average annually of fifty or one hundred dollars. God gave him grace to decide in favor of that cause in which he has proved so useful and successful. He abandoned the legal profession, sold out his practice, law-office and library, and taught school for a year to support his family, while he entered on a course of Bible study, and, under competent instruction, greatly enhanced his knowledge of the Greek language. In the meantime, he preached every Sabbath, at some point, and thus sought gradually to fit himself for his future position. At the request of his church he was ordained at the session of the Bethel Association, in November, 1849, A. T. Holmes, Eli Ball and Jesse M. Davis composing the presbytery, and soon he was the pastor of three churches—Palmyra and Hebron, in Lee county, and Bottsford, in Sumter county. In 1852 he moved to Cuthbert, remaining three years and serving the church there and also others in the neighborhood; there he had the misfortune to lose his wife. In 1855 he removed to Lumpkin, and took pastoral charge of the church there, and also of two country churches. Here he remained until 1858, when he was elected editor of *THE CHRISTIAN INDEX*, and moved to Macon, Georgia. *THE INDEX* was the property of the Georgia Baptist Convention, and was published in that city. While residing in Lumpkin Mr. Warren married Miss Malvina Prescott, with whom he lived happily until January 1864, when he was deprived of her also, by death.

He did not remain editor of *THE INDEX* a very great while, being elected pastor of the Macon church, in 1859, when Rev. S. Landrum accepted a call made by the church at Savannah. While he was its editor *THE INDEX* was distinguished for its devotional spirit. As a writer he was smooth and graceful, dealing more in the practical aspects of religious life and duty, than in polemics and controversy. He exerted a very good influence over the denomination in his editorial position, but still, the pastorate was doubtless his true field of labor; and as his voice, which had given way previous to his acceptance of the editorial chair, had recovered its tone and strength, he gladly entered the pastorate again. In October, 1866, he was married to Miss Caroline M., daughter

of Major E. H. Bacon—a woman worthy, helpful and true. He retained charge of the church at Macon from 1859 to 1871, when he became pastor of the First Baptist church in Atlanta, and moved to that city. Four sad years of war were included in his Macon pastorate, during which time he faithfully performed the diversified and trying duties of pastor of a large city church. It was also during this stay of his in Macon that Mercer University was moved to that city, and to his zeal and interest in the matter the college is mainly indebted for the donations of land and bonds from the city of Macon. The First church of Atlanta had the benefit of his services for five years only, for a flattering call made by the First church of Richmond, Virginia, in 1876, was accepted by him, and he moved to that city and entered upon his labors there in March, 1876. While residing in Atlanta the degree of Doctor of Divinity was conferred on him by Mercer University.

The First Baptist church of Richmond, Virginia, is, perhaps, the largest white Baptist church in the South, and one of the most important, as well as one of the richest and most highly cultivated. For twenty years it had enjoyed the uninterrupted ministrations of the able and eloquent Dr. J. L. Burrows, and no pastor of ordinary ability could sustain himself there for more than three years, and leave the church, larger and in a better state than it probably ever enjoyed before; and yet this Dr. Warren did when, in response to an urgent and unanimous invitation, he returned to his native State, once more to assume pastoral relations with his old charge, at Macon, Georgia. This occurred in the fall of 1879.

In his various pastorates Dr. E. W. Warren has not only sustained himself, but has won the affections and confidence of all by his friendly, amiable and pious Christian character, by his warm and earnest zeal, by his untiring labors, and by his evidently unaffected efforts to promote the cause of Jesus and secure the conversion of sinners. As a preacher Christ and Him crucified is his chief theme; and, in plain, natural but apposite terms, which are sometimes eloquent and often poetical, he enchains the attention of his congregations and sets forth the duties and doctrines, the blessings and glories of Christianity. He possesses an admirable command of language, a pleasant but not a melodious voice, and an easy, though not specially graceful, delivery, speaking without notes, although in the preparation of his sermons he uses his pen freely.

Nothing objectionable or repulsive ever appears in his pulpit manners, or in his voice. His style is neither turgid nor ornate, but simple and scriptural, and he is never misunderstood in the statement of his positions, because his language is perspicuous and his propositions clearly and logically stated. In listening to him you feel that he is too much in earnest to seek for long words and pompous sentences, and that his soul is too much on fire for the glory of God and the salvation of souls, to angle for mere human applause.

He is able as a preacher. The distinguished positions he has held, long and successfully, prove in him the possession of more than ordinary ability as a preacher. He is not remarkable for culture; not at all sensational; and yet always successful. He is not specially metaphysical or profound, but always abounds in the best common-sense and practical applications of truth. He knows both the Bible and the human heart, and he knows how to bring the former in contact with the latter, and this he ever seeks to do with earnestness and solemnity. In truth the greatest of all ability is his—that of *earnestness*. By nature he is warm-hearted and unaffected. His power of heart is great. He loves as few can love; and this is his chief power; for men are influenced more by the heart than by the head. Dr. Warren loves the whole human race; and he loves his work and his church intensely. Such ministers have always succeeded, and he is no exception to the rule. Intellectually his faculties are active and vigorous; originality characterizes his discourses; and upon them a natural fervor bestows delightful animation and warmth.

Dr. Warren has good administrative ability. This has been manifested in his influence in educational and mission Boards, and in all the Conventions of the denomination. In social life he is very amiable and remarkably hospitable; as

a friend he is faithful and constant; and, firm in his opinions, he is ever brave in carrying out his convictions of duty. With other ministers he is a great favorite and is loved because he loves much; and he is never so happy as when surrounded by Christians and communing with them; but with Christ he ever communes as with a present friend, and is ever ready to speak of him as "the precious Saviour."

LOTT WARREN.

The ancestors of Hon. LOTT WARREN came from England and settled in Virginia. His father, Josiah Warren, removed, at some time during the Revolutionary War, to North Carolina, where he formed a marriage relation with Miss Nancy Doty, of Onslow county. After the birth of two children, the active and enterprising couple were attracted to Georgia, and made their home in Burke county, where Lott, the eleventh child, was born, October 30th, 1797. Subsequently—in 1804—they transferred their residence to the vicinity of Dublin, Laurens county, and both departed this life in the course of the year 1809. For many years they were consistent Baptists, noted for their elevated Christian character and their decided hostility to the use of alcoholic liquors—traits inherited in no small degree by their son.



Losing his parents at the age of twelve years, and with a small patrimony, his early life passed under serious disadvantages with regard to the acquisition of an education. While attending school after the usual labor on the farm, in Wilkinson county, to which his guardian, Rev. Charles Culpepper, had moved, an incident occurred which seems to have exerted a controlling influence on his life. He obtained permission from his teacher to attend a criminal trial. "Standing barefoot, a coarse, ungainly lad of fifteen, clad in homespun, with wool hat in hand, gazing with intense curiosity from a window on the scene before him," all the proceedings, the first of the kind he had ever witnessed—the examination of witnesses, the speeches of counsel, and the charge of the court—filled him with an irresistible desire to be a lawyer. His sister, to whom he unbosomed himself on returning home, expressed surprise and sorrow; urged in objection his limited education, his want of means, and the low standard of morals in the profession; and disposed of his request without even consulting his guardian. But she could not quench the fire kindled that day in the soul of the stripling, and lived to see him, in less than twenty years afterwards, Judge of the Southern Circuit.

While acting as clerk in a store at Dublin, he was drafted in the militia service for the Seminole war; was elected, in February, 1818, Second Lieutenant of the Laurens company; and when a portion of the State forces were placed under command of Major Wright, U. S. A., was appointed Adjutant of the detachment. On the disbandment of the troops, he resumed his clerkship; passed six months at a grammar school in 1819; became supercargo on a flat-boat connected with the work for the improvement of the Oconee river; after reading Blackstone's Commentaries through during his leisure hours in that position.

entered the law office of Daniel McNeel, in Dublin, February, 1820; and was admitted to the bar, at Laurens Superior Court, March, 1821.

In lieu of further narrative by ourselves, we give a brief biographical sketch, prepared, shortly after his decease, by a committee of the Albany Baptist church, as containing the outlines of his life and the elements of his character:

"Our beloved brother, Lott Warren, departed this life on Monday, 17th of June, 1861. Such was his prominence as a citizen, a Christian, and an able and active member of this church, that it becomes highly proper that a brief memorial of his life and character should be entered upon our record.

"He was born in Burke county, Georgia, October 30th, 1797. After an energetic and noble struggle with many difficulties in his early years, he at length entered upon the practice of law, which he prosecuted, with some short intervals, with much ability and success to the hour of his death. He was called by his fellow-citizens to many important positions of trust and honor. He was for a time a member of our State Legislature [of the House in 1824, and of the Senate in 1830]; was also Solicitor-General [from 1826 to 1828] and Judge [from 1831 to 1834] of the Southern Circuit. Subsequently he was twice elected [in 1838 and 1840] to serve his State in Congress, and afterwards was twice elected [in 1843 and 1847] to serve on the bench of the Southwestern Circuit. He discharged the duties of these various offices with ability and great honesty of purpose.

"But it was as a decided Christian and Baptist that brother Lott Warren became entitled to a special and honorable place upon our church records. He was baptized by the Rev. Joseph R. Hand, and became a member of the Richland church, Twiggs county, in 1834. Subsequently removing to southwestern Georgia, he united with the Baptist church in Americus. In 1845 he united with this church, and remained a member until his death. In 1837 he was set apart to the work of the Gospel ministry, and by his occasional fervent labors in the pulpit, he rendered much useful service to the cause of Christ.

"Brother Warren was remarkably exemplary in all the relations of life. He was a man of warm, earnest and unquestioned piety, decided in his opinions, distinguished for his great moral firmness and unflinching boldness in the defence of what he believed to be right. He was a conscientious, decided and uncompromising Baptist, though kind and affectionate in his feelings towards all whom he believed to be good men. He was the advocate of strict discipline; contributed liberally of his substance to the support of his pastor, and other pious objects. He was a friend of the poor, a bold and able champion of the cause of temperance, and an unwearied and enthusiastic supporter of the Sabbath-school enterprise. For many years he labored with indefatigable zeal as a teacher in the Sunday-school connected with the Albany church. He was a lover of gospel truth, a lover of the gates of Zion, and remarkably punctual in the discharge of his duties as a church member. It deserves a special place upon our records that the Hon. Lott Warren, the able Representative, lawyer, statesman and Judge, was emphatically the humble door-keeper of our church. On days of public worship his watchful, affectionate and gentlemanly service was ever tendered where needful, to friends and strangers, to rich and poor, that they might be provided with comfortable seats in our worshipping assemblies. His humble, cheerful conduct in this particular was a delightful comment upon the expression of the Psalmist, 'I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness.'

"Brother Warren had his faults, but they were such as we might naturally expect to see in one of his ardent temperament, strong impulses and great force of character. The grace of God shone conspicuously in his life; his frailties were overshadowed by bright, prevailing virtues. He died suddenly when making a speech in the court-house at Albany, in the defence of the life of a slave, who was on trial for commitment. He was smitten with apoplexy, sunk suddenly to the floor, and without a word, breath or struggle, passed into eternity. On the following day a large concourse followed his remains to the tomb, where they sleep in hope of a blessed resurrection."

In person, Judge Warren was full six feet high, and weighed some 180 or 190

pounds. His forehead was large and round, eyes blue, hair sandy, and complexion fresh and ruddy.

He had formed an early attachment, when at school, for Miss Jane DeSaubleaux, to whom he was married October 19th, 1820. She was the orphan of a French gentleman who came to the United States during the Revolutionary war. By this marriage he had two children: one a daughter, the wife of Dr. William Hardwick, now of Americus; and the other a son, L. P. D. Warren, Esq., who resides in Albany, a successful lawyer, and the father of a large and most interesting family. Mrs. Warren is still living, spending her time with her children, and has been for many years a devoted member of the Albany Baptist church.

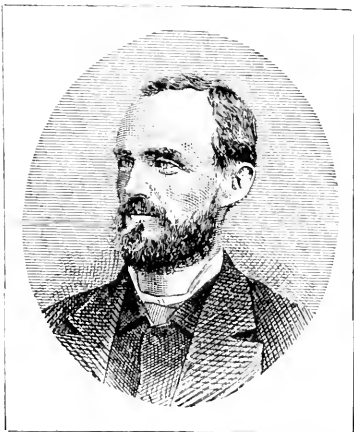
CHASTAIN VALENTINE WAUGH.

Rev. CHASTAIN VALENTINE WAUGH is a native of Manchester, Virginia, and about thirty-two years of age. His parents, Andrew B. and S. F. Waugh, are still living, though far advanced in years. His grandfather was born in Ireland, and settled in Dinwiddie county Virginia, in the past century. He contracted a cold in the war of 1812 between England and America, which terminated fatally, and his son, Andrew, being early left an orphan, encountered some hard struggles, but was successful in the accumulation of a moderate property.

Chastain V. was for a long time the only son of his parents, and the pet of his mother. Their plans for his education as a physician were frustrated by the war between the States, but the "divinity which shapes our ends" was manifested in his case. A God of wisdom and love orders the steps of His chosen ones.

He professed conversion in 1865, and entered on a variety of religious duties, but he was not baptized until February, 1866, by Rev. W. E. Hatcher. Other influences had been brought to bear on his training, yet, after a careful study of the Scriptures, and close and cautious heart-searchings, he resolved, through some opposition, that he could be nothing but a Baptist, and united himself with the Manchester church. He now devoted himself more entirely to the cause of Christ, taking greater interest in the prayer-meetings, Sunday-schools and church interests than he had previously done. He expressed himself as having passed through the spiritual crisis with much fear and trembling; but after his conversion he was conscious of an entire change, which could have been effected only by the power of God. The dissatisfaction he felt with himself before his baptism passed away after his submission to that beautiful type of truth. Obedience brought the blessings of peace, and he exclaimed in heart with Paul, "Lord, what wilt thou have me to do?" Feeling from the time of his baptism that it was his duty to preach, he was ready to meet the approaches of his pastor in counsel and advice, and to receive from him the scriptural admonitions which it would be so well for us to heed at all times: "Lean not upon your own understanding, but in all your ways acknowledge Him and He will direct your path."

Through the force of circumstances his education had been limited, and he



felt but a small hope of becoming an acceptable preacher; but by dint of perseverance—working hard during the day at his business, and studying until late at night, without a teacher—he mastered English grammar, arithmetic, algebra through equations, and sufficient Latin to read Cæsar and other minor books. He took up Greek, and made considerable progress in the grammar. Having a great fondness for vocal music, and with no other instruction than that he derived from the “*Carmina Sacra*,” he overcame all obstacles so as to read vocal music at sight, and this he accomplished in a few months; he is now a pretty fair composer. The Manchester church took cognizance of his efficiency as an officer, and of his success as a teacher—all of his class, fifteen in number having, with one exception, become Christians while under his care—and in July, 1878, it was decided that he should go to Richmond College, Virginia, and fit himself for the ministerial office. Through the noble and generous aid of Deacon H. C. Burnette and Dr. W. E. Hatcher, together with other means at his disposal, he was enabled to accomplish his collegiate course. While at college, his promotions were of a flattering character, and he was the recipient of a gold medal, offered by the Philologian Society of Richmond College to the best speaker.

After leaving college, with health much impaired, he went, in September, 1872, to Hillsboro, Albemarle county, Virginia, took charge of the church there, and engaged in teaching a school. After teaching a year he gave it up, and devoted himself exclusively to the work of the ministry, preaching at Hillsboro and a mission station a few miles off in the mountains, also at Shiloh, in Nelson county. The Hillsboro church prospered under his care; about thirty were added to it. During his pastorate at Shiloh—a little over one year—there were sixty accessions. At Hillsboro, March 9th, 1873, he was ordained to the full work of the ministry. Revs. J. E. Massie, L. P. Huff, P. Cleaveland and Dr. J. C. Long constituted the presbytery.

In October, 1874, he resigned his churches, went to Greenville, South Carolina, and studied at the Southern Baptist Theological Seminary. His health was so much impaired that he had to abandon his intention to take the whole course of study, and had to confine himself to the pastor's course.

He left Greenville in May, 1875, and took charge of the Modest Town church, Accomæ county, Virginia, in June, 1875, in answer to a call he had received before he went to the Seminary, and which was subsequently renewed. He worked with them until his removal to Florida in 1876, where he was called to the pastoral charge of the Gainesville Baptist church. The circumstances which led to this change were apparently providential. In July, 1876, while on his way to Petersburg, Virginia, he casually met Rev. J. H. Tomkies, with whom he volunteered an acquaintance. Upon exchanging names Mr. Tomkies remarked, “I know you; you have been recommended to me as a pastor for the Gainesville Baptist church by two professors at Greenville. Won't you come?” A call was afterwards extended by the church, Mr. Tomkies being obliged to resign the pastorate from ill health, and Mr. Waugh being strongly advocated for the place. He accepted the call, having been previously advised by his physicians to come South on account of his bronchial troubles. The Gainesville church was in its infancy when he came to it, and has been much improved under his pastoral care. Some thirty-five members have been added by baptism, and many more by letter; a baptistry has been built, with dressing-rooms annexed; the church has been nicely painted within and without, and other important conveniences and improvements added to it, and a flourishing Sunday-school is wisely conducted under his supervision.

Mr. Waugh is prepossessing in his appearance; cheerful, lively and interesting in social life. He is enthusiastic in his undertakings; full of energy and industry; a believer, not in that contentment with such things as we have, which is the result of idleness, but in contentment in the endurance of evils which are irremediable. He is acceptable and interesting as a preacher; his sermons are argumentative and his mind inclined to be metaphysical. His aim is to make Jesus his theme. He is punctual in visiting his flock, without discrimination of class, and is sympathetic and helpful in his ministrations. His industry and ingenuity, in constant exercise, has adorned his home and made it comfortable,

and beautified the church. Economical and contriving, he can be generous and bountiful where others would starve. With strong prejudices, characteristic of his race, he seeks after enlargement of heart and mind, and that charity without which we would be but as sounding brass.

He married in November, 1878, in Covington, Kentucky, Fannie Howard McGill, daughter of Rev. John D. and Louisa McGill. Her father was a preacher and lawyer, well known in Virginia and Kentucky. They have one child, a daughter.

Since coming to Florida, Mr. Waugh has been clerk of the State Convention and of the Santa Fe River Association, and President of the Alachua Bible Society. He is now trying to work up the statistics of the Baptists of Florida. He makes frequent contributions to *THE INDEX*, and while it was in existence, was a warm supporter of the *Florida Baptist*.

J. M. WEAVER.

Rev. J. M. WEAVER, D. D., pastor of the Louisville, Chestnut Street, Baptist church, was born in Shelby county, Kentucky, December 18th, 1832, and is, therefore, now forty-eight years of age. He was educated at Georgetown College, Georgetown, Kentucky, and was ordained in the year 1855. Prior to assuming his present charge he was pastor of the Baptist church at Taylorsville, Kentucky, for eight or nine years, moving to Louisville in January, 1873. The degree of Doctor of Divinity was conferred on him by the Agricultural and Mechanical College of Alabama, in 1873.

He was originally immersed by a Methodist minister, and when he joined the Baptists that immersion was accepted by his church and regarded by himself as valid. But one or two years since, largely out of deference to the views of brethren hostile to "alien immersion" (as the current phrase is), he was baptized by Dr. J. P. Boyce, of Louisville. He is a man with much force of intellect and force of character, a laborious, acceptable and successful minister, and a pastor throned in the confidence and affection of his people.

JOHN M. WEBB.

The subject of this brief sketch is a nephew of Elder A. Webb, so long the Moderator of the Hightower Association. The Webbs are of Irish descent, and moved first from Virginia to North Carolina, and then to Georgia, settling in DeKalb county, near Stone Mountain, where Rev. JOHN M. WEBB was born, June 7th, 1840. His father was Clinton Webb, and his mother's maiden name was Mary New. His parents moved to Forsyth county, and this being comparatively a new county, John found very limited opportunities for gratifying his great desire to secure a good education. Not until he was twenty-one years of age did he acquire any knowledge of English grammar, and he found no means of studying the Latin language until he was twenty-six. During these years he taught school, and used the hours of recess in diligent study. Experiencing, as he believed, the converting grace of God, he united with the Union Hill church,



Forsyth county, in 1858. Inspired with true patriotism and love for the land of his nativity, he yielded most cheerfully to the call of his country and entered the Confederate army in Virginia; but from physical disability he was granted a discharge and allowed to return home. It was while in the Confederate service that he felt his first convictions of duty to devote his life to the ministry of the Word. In 1864 he commenced to speak in the name of Jesus to the people, and in 1869 he was called by his church to the full work of the ministry. Most of his labors have been evangelistic, and have borne marked tokens of the Divine favor. His Christian life has been specially manifest in his quiet submission to the will of Providence. Death invaded his family, and, one by one, four of his children were torn from the embraces of paternal love; but no murmur escaped his lips. Like Job, he quietly submitted. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." He and his devoted wife, to whom he was married in 1867, joyfully look forward to the time when they shall meet the precious ones who have gone before them, uniting with them in songs of praise to the blessed Redeemer "forever and ever."

G. W. WEEKLY



Rev. G. W., eldest son of Thomas C. and Rosanna (Bamberg) WEEKLY, was born in Monroe county, Georgia September 19th, 1824. Educated only in common country schools, he was trained to habits of industry on the farm and in the shop of the mechanic. He was noted, even when a boy, for the kindly spirit breathing through his intercourse with classmates and playmates, his affectionate manner towards his parents, and his cheerful obedience, not to their commands simply, but to their very wishes. To these excellent qualities the crown of genuine

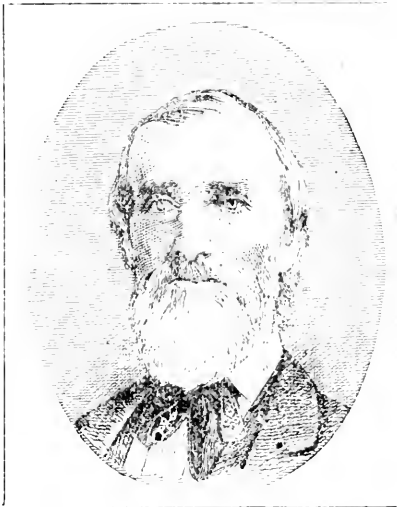
religious principle—of "repentance toward God and of faith toward our Lord Jesus Christ"—was added at the age of fifteen years; an age which, in the present state of things, seems early for decisive spiritual experience, but which would doubtless prove late if parental and Christian duty were fully discharged by the great body and bulk of professors. He united with Mt. Zion church, Talbot county, and was baptized by Rev. I. B. Deavors. In December, 1844, he was married to Miss P. S. Pickard, of Hancock county, a union from which sprung nine children, of whom the five now living are consistent members of Baptist churches. The war between the States carried him into the army, as Lieutenant in Company B, attached to the Seventeenth Georgia Regiment, and he also acted as chaplain to his company. In February, 1863, he was ordained to the gospel ministry at Ellaville church, Schley county, Revs. J. H. Corley, I. B. Deavors, and others, officiating. In this calling he has been no drone, but an earnest worker, with the daily prayer, "Lord, what wilt thou have me to do?" He has served churches, with success and satisfaction, in Schley, Sumter, Macon, Dooly, Lee, Stewart and Talbot counties. The Executive Committee of the Columbus Association invited him, in April, 1875, to labor as missionary to destitute neighborhoods within the territorial limits of that organization. He complied with the call, and did effective service in that sphere until October, 1878.

He is of medium height, with dark complexion, and his strong and vigorous frame makes him a fine specimen of physical manhood. In moral manhood, too, he stands free from reproach, being faithful in the discharge of the duties pertaining to all the relations of life, and striving to "do unto others as he would have them do unto him."

MASHALL J. WELLBORN.

Those divinely inspired words, "The memory of the just is blessed," have a felicitous illustration in the surviving influence of the Christian life and labors of Rev. MARSHALL J. WELLBORN. His example, so Christ-like, still powerfully moves the communities in which he resided. "He, being dead, yet speaketh." Multitudes remember him with grateful affection, and time and eternity will continue to disclose the beneficial results of his pure, self-sacrificing association with the Church of Christ and the world as a "disciple."

After he became a Christian, he was nervously anxious that his brethren should avoid an over-estimate of his endeavors to do good, and not attribute to him credit above the very humble views he had of himself before God. He sought no notoriety, and shrank with pain from attention



attracted toward him by the publication of any of his acts of Christian liberality or devotion to the cause of Christ. Now, his friends need be under no restraint on account of his delicate sensibility. Now, they ought to speak. His example is a most precious heritage of blessings for his surviving Christian friends, the Church, and the cause of truth

His father, Thomas Wellborn, was a native of South Carolina; his mother of Virginia: both were of English extraction. He was born May 20th, 1808, in Putnam county, Georgia.

The advantages of his early years were moderate, yet with a laudable ambition and great force of will, he overcame all obstacles, passed through the Junior class of the State University at Athens, studied law, and was admitted to practice by special act of the Legislature before he was of age. He advanced rapidly. Though measurably self-made, results prove that he was well made.

He removed to Hamilton, Harris county, early in 1828, where the foundations of his fortune and success in after life were laid. To the people of that community he considered himself under lasting obligations for their unstinted support in the commencement of his professional career. A few years afterward he settled in Columbus, which he regarded as his home to the end of his life. Here he became the successful lawyer, the learned and impartial Judge, a member of the State Legislature, and, without a stain upon his character, accumulated an ample fortune. In 1842 he was Judge of the Superior Court of the Chattahoochee Circuit. About this time he visited Europe, and travelled extensively on the continent. On his return he was elected a member of Congress to succeed Hon. Alfred Iverson. He served but one term.

His attainments in learning, connected with a large fund of information obtained by foreign travel, the practice of his profession, and association with the best circles of society, made him an accomplished gentleman, universally esteemed and honored; in presence agreeable, in dress faultless. He was a moral man in the highest sense of the term as used by men of the world. For the Christian religion, previous to his conversion, he manifested high appreciation by constant attendance on its public services, a liberal support of its ministry, and an

attentive and most respectful hearing of the preached Word. This was Marshall J. Wellborn as Jesus found him in 1858, a wealthy, honorable, honored man of the world. God's time to save him and make him a witness for Jesus had arrived, and we behold him wonderfully transformed into a "new man," sitting at the Redeemer's feet.

When the great revival in Columbus commenced, early in its progress he was arrested by the convicting power of the Holy Spirit. From a state of self-righteous satisfaction, he was suddenly overwhelmed by a sense of his great sin against God. He felt that the title, "the chief of sinners," exactly described his condition. The lawyer saw himself the transgressor of that "holy, just, and good" law, without love to the God of love. The justice of his condemnation alarmed him; he saw as a judge that the Eternal Judge was compelled to execute the penalty of his dishonored law, and punish the guilty. Self-loathing, abhorrence of the sin which he had so greatly loved, filled him with inexpressible distress. Many tears flowed from those eyes unaccustomed to weep. He confessed his wickedness in being found arrayed against God, all goodness and love. He had sinned without reason, willfully, without excuse. "Now, could mercy be shown to him?" He would get upon his knees, and with cries and tears confessing to God, supplicate for mercy. His whole soul was agitated beyond anything his pastor had ever seen in awakened sinners before; walking his room rapidly, wringing his hands, reproaching himself for having done so wickedly, with great tears falling from his eyes as he beheld himself, in the light of the Holy Spirit, a lost sinner.

After many hours of repentance and of godly sorrow, the long struggle changed into an earnest desire to be saved. "What shall I do to be saved?" "Can I be saved?" were questions in rapid succession. The incarnation, mission, and suffering of Jesus, the requirements of the gospel, repentance toward God and faith in our Lord Jesus, were presented, and absorbed his most profound attention. The Son of Man came into the world to "save sinners, of whom I am chief," made satisfactory answer to these questions. He came to save "the chief of sinners;" "I am that sinner; I may be saved," he cried. How? What shall I do? Every step in his progress was taken with a lawyer's inquiry for the reason, united with the teachableness of a little child. He was told to believe in Jesus, that "he that believeth shall be saved." "What must I believe?" Those passages were examined which assert that the sufferings of the Redeemer were in substitution for the sin of the transgressors. "Wounded for our transgression, bruised for our iniquities." "He bore our sins in His own body upon the tree." "The Lord laid upon him the iniquities of us all." "He suffered for our sins, the just for the unjust, that He might bring us to God." The justice and reasonableness of an innocent person becoming a substitute, and suffering as security for a wrong-doer, he saw clearly, and contemplated with a degree of comfort. He saw that the righteousness of the innocent sufferer could also be imputed to the one devoid of righteousness if the sovereign and suffering security so willed. The work of Jesus as a finished work, designed and wrought out by God to save sinners, satisfied him that salvation was within his reach. Enlightened from on high, he saw that all was ready, "Only believe." He came to save, else he had never submitted to the sufferings of the cross. "He is able to save." He saw that the invitation of Jesus to sinners to come to him, and his promise to give rest, demanded the venture, the acceptance of salvation as the gift of Sovereign Grace. The effort was made. "I accept, I believe, I surrender all to Thee, Jesus, my Lord." A sense of pardon, the peace of God, joy and praise, at once were manifested. He was born of God.

He had marked evidences of the wonderful change, enrapturing love of God in Christ, love of Christians, and all those feelings which characterize the new born child of God. To his friends the testimony of his change was no less satisfactory. "Redeeming love" became his theme; everywhere the salvation of his fellow-men called the energy of his nature into fullest exercise. During the continuance of the revival, his labors, exhortations and efforts were typical of his future work. He wrote to many of his associates and acquaintances in all parts of the country, calling their attention to the salvation of their souls, and

exhorting them to turn to the Lord. Immediately after hope sprang into his heart, he remembered that a great difficulty existed between a gentleman in the neighborhood and himself. He sought his enemy, made such statements concerning his change, and such explanations concerning their alienation, as resulted in a hearty reconciliation. This was in the spring of 1858.

He was baptized in a few days after this change, by Dr. J. H. DeVotie, and became a member of the Baptist church in Columbus, Georgia, where he continued to the time of his decease.

"What wilt thou have me to do?" was his earnest inquiry before God.

His first decision was to abandon the practice of law, not because he did not consider it a most honorable and worthy profession, for he had mainly accumulated his fortune and gained his reputation by it, but that he might be no longer connected with the difficulties and heart-burnings of his fellow-men. He made a present of his valuable law library to a legal friend, and his voice was heard no more at the bar. He had given himself to Christ, soul and body, and he fervently prayed for divine direction. His church elected him a deacon; he said he had no impressions in that direction, and promptly declined the office. Never had a pastor a more loving and helpful co-laborer in a private member in every good work. He was specially gifted in prayer and exhortation, and was always ready, when called upon, to exercise his gift for the edification of the church and the salvation of souls.

His church, recognizing these talents as indicating a call to the gospel ministry, unanimously gave him license, and advised him to preach the Word. He gave the subject much thought, prayed for guidance, and corresponded with many of the ministers of the denomination. Their advice was conflicting, some thought that he should, at his advanced age, decline. He hesitated and returned the license to his pastor, who held it for a number of months. The Word all this time was as fire in his bones, and finally he decided to preach Christ crucified. He was ordained in Columbus, June 29th, 1864.

He was invited to take the charge of a popular and wealthy city church, which he declined. The Hamilton Baptist church gave him a call in June, 1864, which he accepted. The people at Hamilton, and the region around, he said, had commenced and promoted his worldly prosperity, and duty, with gratitude, demanded that their spiritual wants should receive his best efforts for their instruction in godly affairs; and well, lovingly and truly did he care for their souls. He was called to the care of the Bethesda church about the same time. He preached to both of these churches two Sabbaths a month to the time of his death. A condition of his acceptance was that he would receive no salary for his services. His ample fortune enabled him to do this, but far-reaching injurious effects show his course in this respect to be a mistake.

As a preacher he possessed superior ability. He was a close student to the end. His sermons were well prepared, earnestly and eloquently delivered, and it is surprising how clearly he comprehended and explained the doctrines of the Scriptures, as understood by Baptists. "In doctrine incorrupt," his labors proved that he loved Jesus and the souls of men.

He had few superiors as a pastor. His labors in this respect were untiring. It is said that he scarcely ever passed the house of one of his members without calling and having worship. The poor and destitute were particular sharers in these labors of love. His social qualifications fitted him for every circle.

His regular visits to his churches were looked forward to with anxious expectation. Every family counted on a visit from him when he arrived in the community. His congregations were large, and his constant efforts to build up his churches were successful. Many believed and were baptized under his ministry. The condemned and perilous condition of impenitent men was, with him, a reality; hence, he sought every opportunity to warn the unconverted, and urge their acceptance of the gospel salvation. As characteristic, not more than half an hour before his last breath, he conversed with a man on the street, urging him to repent and believe the Gospel. He dispensed Christian charity with a warm heart and liberal hand. His benefactions to the poor, the widow and the fatherless, as far as possible, he concealed; but multitudes of these beneficiaries

speak out now and bless God for the friend He sent them in their need. His rule seems to have been to refuse no applicant, unless the case was evidently unworthy. His donations were so frequent and large that his pastor presumed, on a time, to expostulate with him, and represent that to sink his capital rapidly might seriously impair his power of usefulness. He was grateful for the solicitude manifested, but he, smiling, said, "I prefer to be my own executor."

He was the friend and ardent supporter of missions, education and all benevolent enterprises. Through his entire ministry he would receive no compensation for his services. Ten years of such labor was no small donation; he could have obtained a large salary. Though preaching himself without compensation, he was equal with the most liberal contributor for the support of the pastor of the Columbus church, giving annually from one hundred and fifty to two hundred dollars: To his influence and contributions that church is largely indebted for its elegant and spacious house of worship.

He delighted to assist young men, and give them a start in business; especially to aid such as were preparing for the ministry to obtain an education. To a number he furnished the means to pursue their course, giving the entire amount, and still further rendering needed assistance when they entered on their sacred work. The preacher, in his funeral sermon, stated that the first person whom he met on the train at Macon, when on his way to perform that sad service, upon learning the purpose of his visit to Columbus, exclaimed with much emotion, "Brother Wellborn was assisting me in my expenses at college!" The young man travelled all night that he might look on the face of his deceased benefactor and weep over him.

His many servants, before and after their freedom, had in him a Christian master and friend, who sought their welfare and happiness and especially cared for their souls. It was affecting to hear his earnest prayers for their salvation, and witness his joy when one of them gave evidence of regeneration. He manifested a deep interest in every reasonable plan for the elevation and spiritual advancement of our African population, contributing largely of his means to build them houses of worship, and preaching the gospel to those in the bounds of his charges, and often elsewhere. He was spoken of by his friends as the servant of his servants.

He was for many years a trustee for Mercer University, in counsel wise, in material aid liberal. The institution will never have a warmer or firmer friend.

His convictions of right and duty were strong, which he executed with extreme firmness and fixedness of purpose. Actuated by principle, he was yet possessed of a sufficient amount of the emotional to give fervency and activity to his whole conduct.

The means of grace he applied with anxious solicitude for the perfection of his own Christian character and the cultivation of his spiritual nature. He found his greatest pleasure in communion with God and constant efforts to please Him. A tinge of melancholy characterized his religious life; this may have arisen from the absence of family ties and the sympathies and endearments of home, he never having married. He sought retirement, and was much alone in private prayer and reading the Holy Scriptures. When in the company of believers, his conversation was cheerful, animated, entertaining and always pervaded by a religious tone. He delighted to hear the experiences of his brethren, and compare them with his own. Those who were blessed with his company can never forget his brilliancy and animation when speaking of God as love, and the wonders of that love in the gift and sufferings of Jesus for such as he. No one doubted the sincerity and ardency of his faith, his love and great piety.

The following from the pen of Rev. W. T. Brantly, impressively states some of the characteristics of brother Wellborn:

"He was singularly conscientious. Whilst no one had clearer perceptions of the utter inadequacy of a sinner's best obedience to obtain forgiveness, and of the great truth that our whole salvation is in Christ, he was as careful to carry out all the requisitions of the Word of God, as if his salvation were suspended on the fidelity of his compliance. I remember one night at a Convention we occupied the same room. Some time after we had retired, being unable to sleep,

I discovered that he too was restless, and I inquired what thoughts were passing through his mind. He remarked in reply that he was 'reviewing himself,' that he was 'going over the incidents of the day and inquiring whether he had exhibited in all the spirit of Jesus.' Where he would detect any delinquency he would reflect gravely on himself, repent and pray for grace to avoid the error in the future. This was a very common habit with him. He thus 'exercised himself' constantly 'to keep a conscience void of offence toward God and toward man.'

"His reverence, his *absorbing love for the Scriptures*, were most conspicuous. From the time of his conversion, certainly from the beginning of his ministerial career, if the Bible was not the only book he read, it was the only one he studied. His renewed mind took to the study of the sacred oracles, not by constraint, but *con amore*. I have seldom met a man of whom it could more truly be said, 'His delight is in the law of the Lord.' One day he came into my study, when the war was raging most fearfully, and I began conversation on the exciting topics of the hour. He replied briefly to my questions. But after exchanging thoughts for a few minutes on these subjects, he said, almost abruptly: 'Let's talk about something better.' Taking up the Bible lying on my table, he opened at the 11th Psalm, beginning, 'In the Lord I put my trust.' Making some appropriate remark on this verse, he proceeded to give an extempore commentary on the whole. As he read the inspired description of the condition of the wicked, contained in the 6th verse, he exclaimed with peculiar solemnity, 'How horrible the portion of the ungodly!' Meeting me again one morning, he extended his hand, smiling as though he had some pleasant intelligence to communicate, and remarking at the same time, 'O, I had a most delightful time last night reading the old prophets. I never saw such a beauty in them before. I could have read on all night without weariness.' Again and again, when we were separated, have I had letters from him, and the Scriptures were the sole themes of our communications. 'Dear brother,' he would begin, 'please give me your views of the passage recorded in such a chapter and such a verse.' Then he would give his own sense of the passage, and so conclude the letter. To understand the Word was his highest desire; to expound it to the people, his chief ambition.

"No one could have known our brother, even superficially, without observing his entire consecration to Jesus. When he was regenerated the work was thoroughly done; and he who before had been jurist, politician and man of the world, was thenceforth controlled by one idea—to glorify God in body and in spirit. He seemed, after his conversion, to despise worldly honors and emoluments, or to care for them only as means for advancing the cause which was supreme in his affections. Those who were contented with an inferior type of piety thought him too severe in his condemnation of worldly pleasures, and too exacting in his demands on Christians; but with love to Christ pervading his whole nature, he could think of no higher joy than to be engaged in His service. Having surrendered his heart, this moral magnet drew everything else in its train. As to his property he recognized himself as a steward; and after appropriating a portion for an economical living, he laid the remainder of his income on the altar of the Lord. He generally carried to our public meetings such money as he had at his disposal, and when the claims of benevolence were presented, he was ready to give a portion to each, until his purse was emptied. In a midnight ride we once took together from Penfield to Greensboro, to take the cars at the latter place we had delightful converse on themes of mutual interest. Every object which met his eye, the sombre woods around us and the bright stars above us, suggested something that reminded him of the love of Jesus. It was then I think he spoke of his property and how he had used it since he became a Christian, earnestly urging, at the same time, like action on the part of his fellow-traveller.

"For being a Baptist, for earnestly contending for the faith once delivered to the saints—we love and honor him, though his zeal might, at times, have pressed too closely on the confines of charity. It may be said that the *conversion of sinners* was with him a passion. With all the earnestness of a heart naturally enthusiastic but quickened by grace, he pleaded with them to be reconciled to

God. Secure in the Refuge to which he had repaired, he looked out on their peril, and his spirit was deeply stirred. With importunity, with vehemence, with tears, he sought to win them to Jesus, nor did he plead in vain. Throughout a few years (about a half score) in the ministry, numerous seals attest his fidelity and success."

During a severe illness four years before his decease, he greatly desired to depart and be with Jesus. His recovery was a disappointment. But the time of his departure drew near. Regardless of failing health, he pursued his sacred calling with unabated zeal, until his physical system, worn out by his work, suddenly gave way. He had often expressed the wish that his death might be sudden and quick. His wishes concerning the manner of his departure were gratified. Not an hour before the Angel of the Covenant came, his prayer was, "Lord Jesus, come quickly!" His prayer was answered a few moments after the expression of his desire to "go quickly." On the 16th of October, 1874, eleven o'clock A. M., suddenly, he fell asleep in Jesus. The true friend, the Christian gentleman, the good minister of Jesus, the man of God, was gone! Heaven was enriched; earth had suffered a mighty loss.

On Sabbath morning, October 17th, at eleven o'clock, an immense congregation assembled at the Baptist church—all the congregations of the city and their pastors being present—to manifest their profound respect and love for this great and good man. The sermon was preached by Dr. J. H. DeVotie, who had been his pastor for many years, from 1st Thess., iv, 13, 14 verses. Then devout men carried him to his burial and made lamentation over him.

His remains have been removed to Atlanta by his relatives, and lie entombed in the family lot in that city.

The following memorial sketch was prepared by Hon. Absalom Chappell, as expressive of the sentiments of the bar concerning their departed associate:

"Our departed brother was bound to us long and intimately by ties of great personal and professional love and esteem. What he was in all his elements of mind and character, and in all the relations, private and public, of his pure, honorable and well spent life, is too well known alike in the community at large and in the wide circle of the whole bar of Georgia, to make it needful to enter upon any labored rehearsal in regard to him on the present occasion. Long will he live fresh and familiar, and be proudly and affectionately cherished in the bosoms of all, especially of his professional brethren. But yet, in addition to such remembrance, it is meet that we should record here, on this spot, some memorial of the honor in which we ever held him; some token of the grief which we feel at his loss from earth. For his whole career—from budding young manhood to the grave—identified him with this city and this section of the State through a period of more than forty-six years. Thither from his native (Putnam) county he came ere he had attained full age, and settled in the neighboring county of Harris early in 1828, when the country was yet new and wild, the county scarcely organized, and its court-house an exceedingly small, rude log structure. Young as he was, he brought with him to those woods, soon to become the seat of civilization, culture and wealth, qualifications that at once gave high promise for him in the noble and arduous profession on which he immediately entered. How rapidly he succeeded from his very outset, and rose to popularity and a fine practice, there are those living who can attest. He literally grew and kept pace with the country in which he had cast his lot, and which proved not more propitious as a field for the enterprising husbandmen, who thronged to it from far and near, than favorable as a theatre to him for his professional pursuits. But the happy location he had chosen was a small matter compared with the advantages he had within himself—virtue, talents, industry, high enthusiasm, a noble ambition, good previous preparation for the bar, to which his intellectual make and tastes were singularly adapted. For he loved the law intensely as a study and as a mental occupation, and mastered and enjoyed it alike as a science and as a business, taking delight in its investigations and reasonings, and in its applications to the affairs and interests of men. And greatly was his pleasure in it increased when he came at length to trace its eternal and expansive principles up to the throne of God, and to find in them a vital kindred to all righteous-

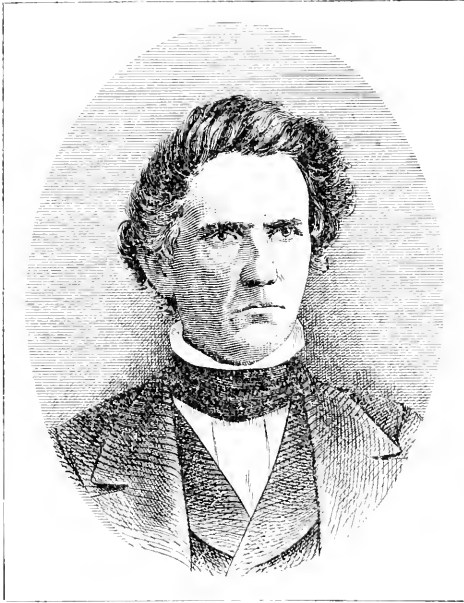
ness and justice. It was this almost religious sentiment which a mind remarkable for its fine moral feeling and conscientiousness carried into legal researches, that rendered the bar, although he adorned it, less congenial, on the whole, to him, than the bench, which for a series of years he filled, and was felt by all to grace and honor. Nor in politics, either, did he find himself so much in his proper home as in the judicial sphere, though he acquitted himself with reputation and up to the highest standard of representative duty both in our State Legislature and the Congress of the United States.

"Whilst yet a young man, enjoying a rapidly growing reputation and prospects, he changed his residence from Hamilton to this city. Here it was that he reached that pinnacle of fame in his profession on which he long stood among us. Here he attained to the judicial honors which he so worthily and acceptably wore. Hence, also, through popular favor and appreciation, he found his way to a seat in the national legislature, and here, too, he prospered so greatly in his affairs as to accumulate the handsome competency which enabled him to take a long respite from the labors and avocations of business, both public and private, and to travel extensively in his own and foreign countries. But this long pastime of elegant and high seasoning enjoyment and recreation did not spoil him or emasculate his mind, habits or tastes. On returning home he at once resumed the harness and went to work again with unabated zeal, energy and success. At length, after such protracted and unvarying success as had blessed him in all his worldly aims and aspirations, his very prosperity seemed to have the effect of turning his grateful thoughts heavenward, and fixing them on that sublime duty which is paramount to all others—the duty which man owes to his God. As the mighty weight and magnitude of that duty became more and more realized by him, he was led to withdraw from this contentious forensic arena, and devote himself to cultivating in retirement those undying germs of early piety, which parental lessons and examples had not ceased to sow in his young heart from the first dawning to the mature development of his mind. After thorough and deeply conscientious study and preparation, he publicly united himself with that branch of the church in which he had been born and bred, and soon became a bright and shining light there, giving himself up wholly to its service, ministering at its altar, proclaiming its glad tidings, diffusing precious comfort wherever he went, not only by his high religious encouragement and edifying conversation, but also by his abundant charities and incessant, unpaid labors. For, having an ample income of his own, he applied himself and all his time to heaven's work at his own sole cost, and, like the grand apostolic Wesley, not unfrequently stinted himself that he might have the more to give to the needy and suffering. This touching fact only became known after his death, and reached your committee from a most authentic quarter—from the gentleman into whose hands, in consequence of his own absorption in his holy duties, he had, after his entrance upon the Christian ministry, confided his financial affairs. Thus his closing years were pervaded by a heavenly charm, and his life crowned with a fine religious triumph that made it a beauty and a blessing in its decline, dispensing manna along its pathway to the pilgrims of time, and nurturing them for the joys of eternity.

Adieu, sainted man! Accept our tearful, fraternal honors! We cannot give up our hold on thee! We must ever claim thee as a brother; ever rejoice in the proud, tender recollection that such a one as thou wert belonged to our profession, and loved it and us, and both served in its ranks and wore its ermined distinctions and responsibilities.

"*Resolved*, That we cherish with pride and affection the memory of the virtues, the talents, the learning and merits, and the distinguished and useful career of our deceased brother, the Hon. Marshall J. Wellborn, and in testimony thereof we lay this tribute on his grave, and ask that it may be spread upon the minutes of this court."

JOHN QUINN WEST.



Rev. JOHN QUINN WEST, for many years a most laborious and useful minister, and pastor of various churches in the State, was born March 22d, 1800. He had reached the age of thirty-three before the Holy Spirit wrought a gracious change in his heart and renewed his spirit. About the year 1833 he professed conversion and was baptized into the fellowship of the old Ebenezer church, in Wilkes county, Georgia, by Rev. J. A. Carter. The ardor of his nature and his convictions of duty led him into the ministry; for his love for the souls of sinners, and his desire to honor his Lord and Master, resistlessly constrained him to declare the unsearchable riches of Christ. He was ordained to the full work of the ministry in 1835, and became at once the pastor of churches. For many years he

served Double Branches and Salem churches, in Lincoln county, and the prosperity and growth of these churches testify to his usefulness and faithfulness as a pastor. For a long time, also, he served Ebenezer and Greenwood churches, in Wilkes county, and for a number of years he was pastor of Williams' Creek church, in Warren county. Perhaps few men have so won and retained the love and confidence of his churches as Mr. West, by long, faithful and affectionate services, in season and out of season.

Mr. West was twice married. On the 5th of September, 1826, he married Miss Maria Wade Butler, by whom he had three children, none of whom are living. On the 10th of April, 1829, he was married to Miss Eliza Overton Butler, sister of his former wife. Two children were the result of this last marriage—one daughter, Mary C., who married Major John B. Wilcoxon, of Newnan, Georgia, and one son, Rev. T. B. West, who is still living. Mrs. Wilcoxon has departed this life.

Mr. West closed his useful life on the 10th of June, 1863, at the age of sixty-three, at his old homestead on Little river, in Wilkes county, and in the old family grave-yard, on the Washington and Augusta wagon road, his remains lie buried.

He was wise for both worlds, laying up treasure in heaven, and guiding his temporal affairs with discretion. As he prospered in the things of this world, he maintained a spirit of liberality, and laid on the altar no stinted offerings in the shape of contributions to all the various forms of Christian benevolence. His intellectual gifts were largely in advance of his early educational advantages, and made him an able, as he was also an earnest, advocate of the Pauline theology. Though not deemed an orator, he enchained attention in the pulpit, and, both by matter and manner, compelled his congregation to follow him throughout his discussion of revealed truth. He had the double greatness of being good—which is angelic, and of doing good—which is divine.

THOMAS B. WEST.

Rev. THOMAS B. WEST, son of Rev. J. Q. West and his second wife, Eliza Overton Butler, was born February 26th, 1833. Converted at Penfield, when in college, in the year 1854, he was baptized by Rev. S. G. Hillyer, D. D., and united with the Penfield Baptist church. On the 13th of November, 1853, Mr. West was married to Miss Mildred Olivia West, of Polk county, Georgia. Feeling himself called of God to preach, he submitted to the laying on of hands in the year 1858. The presbytery was composed of Dr. H. A. Tupper, Rev. J. A. Carter and Rev. J. Q. West. In succession he served each of the following churches for several years: Thomson, McDuffie county; Mill Creek, Glascock county; Brier Creek, Warren county, and Ebenezer, Wilkes county. He is now the pastor of four churches—Union, Marshall and Sweetwater, in McDuffie county, and New Providence, in Warren county.



His wife, who is still living, has borne him twelve children, of whom five only survive. Two sons and three daughters died in early infancy, while his oldest son, a young man of great promise, George Quinn West, died at Mercer University, in Macon, Georgia, of the terrible scourge, meningitis, soon after the college was moved to that city. He was about seventeen years of age, and his was the first case of several who were taken down, when the disease of which he died became epidemic. The loss of such a young man, under such circumstances, was most sad. Mr. West, faithful to his *alma mater*, has one son, John T. West, studying at Mercer University, in Macon.

This, we feel, is a bare outline of an upright, useful life, and gives scarcely a glimpse of the noble Christian character shaping that life. But all who know the subject of our sketch will read between the lines many a story of integrity, generosity, devotion and zeal, which is written, not here, but where the believer has his best record—on the hearts of saints, of Christ, and of God.

JOHN IRWIN WHITAKER.

Hon. JOHN IRWIN WHITAKER, a grandson of Governor Jared Irwin, was born in Washington county, near Sandersville, Georgia, February 22d, 1813. His parents were Simon and Elizabeth Whitaker. He never had the advantages of a collegiate course, but in early life was sent, first, to a well-conducted school in Milledgeville, and afterward to the institution at Scotsboro, and from studious habits, and a regular course of reading stored his mind with practical knowledge of matters pertaining to both religion and politics. He took no mere surface view of any important



question, but, with clear head, looked into all questions with great care, making thorough investigation.

He was impressed in his youth with the importance of religion to himself as an immortal, accountable being. After feeling that he had been led by the

Holy Spirit to repentance toward God and faith in the Lord Jesus Christ, he united with the Antioch church, in Fayette county, and was baptized into its fellowship by Rev. Robert M. Stell, November, 1839.

Very soon he was elected clerk of the church, and filled that position up to the time of his death. He usually represented his church in the Flint River Association, and was several times elected Moderator of that body, and delegate to the Georgia Baptist Convention. He was honored by his fellow citizens with successive elections to some of the highest official positions within their gift—was frequently a member of the Georgia House of Representatives, afterwards represented his district in the State Senate, for a number of years, acted as Judge of the Inferior Court of his county—and in every position met the expectations of his constituents.

He was married, March, 1840, to Miss Lavacey Gay, daughter of Thomas B. Gay, of Fayette county, Georgia, and there were born to him of this marriage five children—one son and four daughters. In his private relations he tried to do his whole duty. As a husband and a father, he was ever affectionate and generous. His house was the home of hospitality—his brethren, his friends, and even the poor, always receiving a hearty welcome. In his church relations, he had the full confidence of the membership, and their highest regard for his wisdom, prudence, and unselfish piety. In his public relations, he was loved and honored for his many virtues. He was not an orator, and made no pretensions in that way, but he was a man of superior native intellect, had clear perception of men and measures, and seldom failed in judgment. He was a man of large heart; no appeals from the distressed and needy were ever made in vain. He was ready always to give of his means to sustain his country, and to advance the cause of Christ at home and among the nations.

In personal appearance, he would have attracted you by his graceful carriage, his fine social qualities, and his good common sense. As a presiding officer, he would have impressed you with his kindness of manner, his firmness in the maintainance of order, and the dignity with which he conducted himself and the business before him.

He died on the 10th of September, 1872, at his residence in Fayette county, illustrating in his death, as he had illustrated in his life, the power and glory of the religion of Jesus.

M. B. WHARTON.



Of very few men can the expression be used that they are "endowed by Providence with the gift of success;" yet, if applicable to any one, it is applicable to Rev. M. B. WHARTON, D.D., a resident of Georgia, though a native of Virginia. He is a man of uncommon natural talents. He possesses a remarkable memory; is gifted as an orator; and his powers of mimicry are extraordinary. His energy is unbounded, and he has business capacities of a high order. In his judgment of men and measures, and of methods of operation, he is wonderfully clear-sighted, and generally correct. He was born in Orange county, Virginia, April 5th, 1839, and had a good English and classical educational training in "the old field schools" and academies of Orange and Culpeper counties. He was the fifth child of M. H. Wharton and Susan R. Wharton. His

father, a farmer of the old Virginia school, and a man of superior mental and physical endowments, is still living at Amherst Court-house, Virginia. His mother, a most pious, intelligent and useful Christian lady, died in 1862.

Being designed, by his father, for a business man, he spent his sixteenth year in a store at Brandy Station, Culpeper county, Virginia, acting, also, as assistant depot agent. He was then promoted to a clerkship in the general office of the Orange and Alexandria Railroad, at Alexandria, which position he held for two years, when he accepted the position of clerk and book-keeper for a wholesale and retail dry-goods house in Alexandria. While holding this place he was converted, in a revival that occurred in the Baptist church of Alexandria, in 1857, and was baptized December 20th, by Rev. S. M. Shute, D.D., then pastor of the church and now professor in Columbian College.

He was then a young man of eighteen, who had been wild and wayward fond of dramatic impersonations, having performed several times in public; but after his conversion he began at once to exercise in prayer and exhortation meetings, and was regarded as a fluent and impressive speaker. While visiting his father's family in Culpeper, at that time, he met Dr. J. L. Burrows, of Richmond, who was conducting a revival meeting at Cedar Run; and by Dr. Burrows he was persuaded to take a course of study preparatory to the ministry. This he concluded to do, and entered Richmond College in October, 1858, remaining three years, and was in the graduating class of 1861, when the inception of hostilities interrupted the exercises of the college and closed the institution. He went to the University of Virginia and remained a few months in the military department, and then entered the army, accepting a position with Major A. M. Barbour, chief quartermaster to Gen. Joseph E. Johnston, at Fairfax Court-house. When the army fell back to the Peninsula, an office was established in Lynchburg, and young Wharton was assigned to it.

In Lynchburg he preached nearly every Sunday to large audiences, and thus became known as a Baptist minister. The consequence was a call to the church at Bristol, Tennessee, which he accepted. This rendered his ordination necessary, which took place at Lynchburg in 1862. He then went to Bristol, where he labored successfully for two years. Previous to the war, however, he had preached for one summer to the church at Fredericksburg, supplying the pulpit of Dr. Wm. F. Broadbush, who had temporarily accepted an agency for the Southern Baptist Theological Seminary. He gained for himself the reputation of being an eloquent and striking speaker, and many were added to the church through his instrumentality.

At that time the war was at its height. Virginia was the battle-ground of the Confederacy. Christians of all denominations manifested the deepest interest in the spiritual welfare of our soldiers, and contributed largely to supply them with gospel preaching and religious literature. Among the Baptists of Virginia was an Army and Colportage Board, the object of which was to raise funds to provide the army with preachers and tracts. Mr. Wharton had often preached to the soldiers, and had become much interested in their spiritual welfare; therefore, when he was urged to visit Georgia as an agent for the Army and Colportage Board, he resigned his Bristol charge and accepted the agency in Georgia, to which State he repaired in 1864. There he met and married Miss Mary Belle Irwin, the winning and accomplished daughter of Rev. C. M. Irwin, of Georgia, August 2d, 1864, and this happy event it was which caused him to make the Empire State of the South his home.

After the war he accepted the appointment of general agent for the Domestic and Indian Mission Board of the Southern Baptist Convention, in the State of Georgia, in which work he met with distinguished success; but being called by the Eufaula Baptist church to become its pastor, he accepted and entered on his duties March 1st, 1867. There he remained five years, doing a good work in the church, adding to its membership over two hundred souls, and being instrumental in raising over \$30,000, with which was built for the church, a splendid brick edifice, regarded by many as the handsomest in the State.

From Eufaula, Alabama, he went to Louisville, Kentucky, to take charge of the Walnut street church, in April, 1872. For one so young, this was a high compliment; for the Walnut street church was one of the largest and richest churches in the South, numbering seven hundred members, and is located in the heart of a city whose population is 150,000, and among its membership are

many of the most cultivated citizens of Louisville. During two years and a half Mr. Wharton retained this pastorate, laboring with a zeal and success which utterly broke down his health, and caused his retirement as necessary to the very salvation of his life. While he was minister there the church was beautifully and artistically renovated and refurnished; the congregations were among the largest in the city; two hundred and twenty-five new members were received into the church; and about fifty thousand dollars were raised in cash and subscriptions, for various church and benevolent causes. In the summer of 1875 he was prostrated with dyspepsia and forced to resign. He retired to his plantation in southwestern Georgia. After recuperating somewhat, he accepted a unanimous call to the Greene street church, of Augusta, with the understanding that he was to preach but one regular sermon on Sabbath.

Here he remained a year, by his labors and appeals adding many to the church, and causing the construction, for the church, of one of the handsomest lecture rooms in the State, and a thorough renovation of the old building. Declining health again forced him to resign, and sever the endearing bonds which unite pastor and people. This was in 1876, in which year the degree of Doctor of Divinity was conferred on him by the Washington and Lee University, of Virginia.

As agency work requiring travel was beneficial to his health, he consented to assist in raising the endowment for the Southern Baptist Theological Seminary, by acting as agent for Georgia. In that capacity he was successful in securing for the Seminary, from Georgia, in bonds and cash, about \$35,000. At the meeting of the last Southern Baptist Convention, held in Atlanta, Ga., the Board of Trustees of the Southern Baptist Theological Seminary elected him Corresponding Secretary of the Seminary, to raise the \$20,000 per annum necessary for the support of that institution. In addition, he is to continue his valuable assistance in securing a permanent endowment for the Seminary. This was certainly an exalted recognition of the admirable capacities possessed by him as an agent for the collection of funds.

Among other honors conferred on him, he has been elected trustee of the Western Theological Institute, and Manager of the Baptist Orphans' Home, in Kentucky, and a trustee of Mercer University, and of the Southern Baptist Theological Seminary, for Georgia, and also of the Georgia Baptist Orphans' Home.

As a preacher Dr. Wharton ranks high, and is competent to fill any pulpit. His style, while ornate and poetical, is clear, simple and easy to be understood. His delivery is such as always attracts and holds the attention of an audience; and his hearers are so often impressed with his presentations of gospel truth as to be moved to tenderness; hence he has been instrumental in adding many to his churches. He seldom attempts to preach on the profound doctrines of election and the divine sovereignty of God in man's salvation; but rather prefers to dwell on the love of God as manifested in the gift of Christ; the doctrines of repentance towards God and faith in the Lord Jesus; justification through the imputation of Christ's righteousness; regeneration by the power of the Holy Spirit, and a life of holiness and consecration to Jesus and His cause. As a pastor it is doubtful if he has a superior, as is evidenced by the unity, liberality and numerical and spiritual growth of his churches.

Dr. M. B. Wharton is gifted in many respects. Providence has endowed him with good brains, his mental faculties are of a very high order, and he is enabled to sustain himself in any position in which he may be placed. His tact and common sense are extraordinary, and, at times, appear in their exhibitions to be the intuitions of genius. He unites to these qualifications a wonderful knowledge of human nature, which opens to him the avenues of the human heart, and makes him one of the best of collecting agents. He is an exceedingly ready man, and whether it be to make a temperance speech, deliver a Sunday-school address, speak on missions, present prize medals, or preach a sermon, he is always ready and always acquits himself handsomely.

Blessed with a remarkable memory, and commanding an easy flow of good language, with a very active brain, a vigorous body, and pleasant, affable man-

ners, he is one of those who never fail on an emergency. His mind is stored with a fair share of information on general topics, and with an abundant supply of illustrative anecdotes, which he never fails to employ with telling advantage.

As a speaker he is easy and natural, with fine native oratorical powers, and without being particularly eloquent, is always so pleasing and attractive that people like to hear him, because they know they will be highly entertained. His platform addresses are ever most pointed and practical, usually containing more of the humorous than the pathetic. While not very earnest in his manner, he is sufficiently so to interest his hearers, and, as a consequence, always holds their attention to the close. He possesses the rare trait of knowing when to stop, and also that other rare trait of being able to compliment with tact and skill. As a speaker on all sorts of occasions he is in great demand, on account of his pleasing and agreeable address, his originality and freshness, and his sensible and captivating modes of presenting subjects.

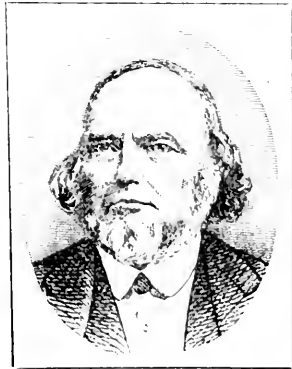
As a preacher, his powers elevate him above the average, and he is capable of attracting and retaining the largest audiences through the force of argument, the skilful and methodical presentation of truths, and his excellence of delivery and powers of oratory.

He is a man of fine business talent, quick of discernment and excellent in judgment, and perhaps his *forte* is collecting money as an agent. He is well acquainted with all the chords it is necessary to touch in order to open the heart and purse, and at the same time is possessed of such wonderful energy and persistency, that, as an agent of any cause, he has ever proved eminently successful.

But Dr. Wharton's best work has been done in the pastorate. He has been pastor of some of the best and largest churches in the South—fields that have required herculean labors, powers of the most exalted kind, talents of a superior order, and eminent pulpit ability; yet he has ever sustained himself ably, and has made success follow earnest and persevering endeavor. He is now District Secretary of the Seminary, and acts as business manager and associate editor of *Kind Words*, the Sunday-school paper of the Southern Baptist Convention. He is yet young, and it is to be hoped that his splendid pulpit ability and extraordinary pastoral capacities may be again utilized in the Master's cause.

WILLIAM CLAY WILKES.

Rev. WILLIAM CLAY WILKES, A. M., was born in Spartanburg county, South Carolina, between North and South Pacolet, on Carol's creek, September 9th, 1819. His father, Joseph Wilkes, was a native of Virginia, a Baptist, and an active, useful member of the church. He was mainly instrumental in the constitution of New Prospect church, which was organized in his house soon after he moved from Virginia to South Carolina. As long as he remained in Spartanburg county, he was the efficient deacon of that church, of which Rev. John G. Landrum is now pastor. His mother's maiden name was Delphia W. Clay, a relative of "the mill-boy of the Slashes," Hon. Henry Clay. For seventy years she was a consistent Baptist, and died in her eighty-fourth year.



William was the oldest of six children, all of whom but himself died at a comparatively early age. The son, with his parents and little brothers, moved from

South Carolina in 1829, to Putnam county, Georgia. Here he spent his boyhood and early manhood, helping his father to till the soil. He received a good academic education under Isham Brooks, who taught him the theoretical and practical knowledge of surveying, at Pleasant Grove Academy. He was, however, prepared for college by Dr. John F. Hillyer.

In 1838 he was baptized by Rev. John E. Dawson, into membership in the Eatonton church. He stated, when relating his experience, that if he had ever undergone a change of heart at all, it must have occurred when he was about seven years old. So far back as he could recollect, down to that time, he had lived a life of prayer. Before he was ten years old, and long before he became a member of the church, he had impressions that he ought to preach the gospel of Jesus. He prayed in public before he was baptized.

J. E. Dawson and C. D. Mallary persuaded his father to permit this son to attend Mercer University, in Penfield. The father declined for some time on the ground that he did not feel able to give all his children a collegiate education, and could not make a difference. He told his son, however, that if he could pay his own way through college, he would interpose no objection. Accordingly, in September, 1839, Mr. Wilkes, in company with M. Thomas R. Lumsden, loaded a wagon with bedding, bedstead, table, chairs, water-bucket, gourd, wash-stand, etc., bade adieu to the loved ones in Eatonton, and arrived in Penfield on the evening of the same day. In due time they were both matriculated as members of the Freshman class. At the end of four years, in 1843, he graduated with the highest honors of his *Alma Mater*. On the Monday following his graduation he took charge of Pleasant Grove Academy, near Eatonton, and, except a few months' intermission, has been in the school-room ever since. His reputation as a faithful and efficient teacher soon made him principal of the Eatonton Academy. In a few years his increasing popularity won for him the presidency of the Monroe Female College, which was then in its infancy. Under his supervision the college, in two years, commanded such a large patronage that greater accommodations became necessary. For this purpose the Botanic College edifice was purchased and handsomely arranged for a female institution of very extensive facilities. The school was a great blessing to Forsyth. Soon after Mr. Wilkes had made the college a fixed fact, the houses of the village were repainted, old fences repaired, new houses erected, and real estate advanced over one hundred per cent. To the energy and enterprise of Mr. Wilkes the city of Forsyth owes a lasting debt of gratitude.

In 1867 he retired from the school-room for the purpose of giving his whole time to preaching the gospel. This was the desire of his heart at first, but his modest opinion of himself made him distrust his ability to command a support from such churches as might call for his services. He rejoiced in the hope of great usefulness. But before one year had elapsed the citizens of Macon county provided ample means for building and establishing the Spalding Seminary, named in honor of the maiden name of his wife, Mary A. Spalding. In a few months he had erected a large two-story edifice, surveyed the land and laid out the streets and lots for a new town, and a flourishing school of nearly one hundred pupils was organized. Land which cost only eight dollars an acre, around the Seminary, now commanded a ready sale at from seventy-five to one hundred dollars an acre. New and handsome residences sprung up all over a field covered with Bermuda grass, where cattle for years were wont to browse. By the influence and energy of Mr. Wilkes and his school, one of the prettiest villages in middle Georgia, containing several hundred inhabitants, was built up and incorporated as the town of Spalding. But it was evident that the health and lives of his large family were imperiled by the malarial fevers of that part of Georgia. When it was made known that he desired to seek a home in North Georgia, he was elected principal of the Crawford High School, and pastor of the Baptist church in Dalton. Under his administration the school increased in numbers and in importance. Disapproving of the restrictions put on the school, he accepted, in 1876, the presidency of the Gainesville College, and the pastorate of the Baptist church in Gainesville, Georgia.

When the Baptist Convention of the State of Georgia, induced by the generous

offer of \$25,000 and six acres of land from the Mayor and City Council, authorized the establishment and endowment of a seminary of high order for young ladies in Gainesville, Mr. Wilkes was appointed general agent. In a little over one year after the decision of the Convention, by indomitable energy and perseverance, aided by his co-laborer, Rev. D. E. Butler, he had a handsome two-story brick edifice erected, the seminary chartered, and a flourishing school opened. The Georgia Seminary for young ladies promises to be the crowning work of his old age. Five young ladies, who would do honor to any institution of learning, graduated in June, 1879. Six more are expected to graduate in 1880. The new catalogue shows 107 pupils from thirty-three counties in Georgia, Alabama, South Carolina and Tennessee.

Mr. Wilkes' long and useful life is an important part of the history of education in Georgia. Perhaps no educator in the State puts a higher estimate on female education, and at the same time has done more for the daughters of Georgia.

On the 2d of October, 1849, he was married to Miss Mary A. Spalding, daughter of Dr. A. M. Spalding, in Gainesville. He has a large family of seven daughters and two sons living; has lost two sons and one daughter.

In 1850, having been called to ordination by the Milledgeville church, the Eatonton church invited Revs. C. M. Irwin and T. U. Wilkes, the pastor, and perhaps others, to perform the duty. In due form he was ordained, and entered promptly on the work of his office. Island Creek and Harmony churches called him to be their pastor, but before assuming the duties of this office he was elected President of the Monroe Female College, and moved to Forsyth.

In 1853 he succeeded Rev. W. D. Atkinson as pastor of the Forsyth church. He also served New Providence and Mount Zion churches, in Monroe county. He was pastor of Travellers' Rest and Barnesville churches, each twelve or thirteen years. He succeeded Elder Jacob King in Thomaston and Elder Joshua S. Callaway in Jonesboro, and is now on the fifth year of his pastorate in Gainesville, Georgia. He was also pastor of the church at Marshallville, in Macon county.

It is worthy of note that Mr. Wilkes is a self-made man. When a small boy, he never failed to have a little crop every year, which he sold, and saved the money until he needed it to pay his expenses at college. To this fund he added larger sums obtained with his surveyor's compass. His knowledge of the science and skill in practical surveying, gave him ample employment in Putnam county, and in difficult cases in Baldwin, Jones, Jasper, Morgan and Hancock counties. He not only educated himself, but claims that he has contributed in gratuitous tuition and board to educating orphans and poor girls over \$15,000. His beneficiaries are scattered all over Georgia and adjoining States.

When his elegant home in Spalding was destroyed by fire, his memoranda and manuscripts of sermons were lost, but, as well as he can recollect, he has inducted into the church by baptism about 1,100 persons; he has educated in a greater or less degree 1,200 boys, and over 1,400 girls. He founded and put into successful operation Monroe Female College, Spalding Seminary, and the Georgia Baptist Seminary. In 1856 he started the *Georgia Educational Journal*, which, after a few years, appeared as the *Forsyth Journal*. In 1857 he, his brother-in-law, Rev. A. E. Marshall, Professor R. T. Asbury, Professor Holmes, of Barnesville, Professor A. B. Niles, of Griffin, and others, organized a Teachers' Convention, which has grown to be a large and very influential body. He looks backward on a career of usefulness, and forward to life everlasting—ascribing both to sovereign grace.

THOMAS U. WILKES.

Rev. THOMAS U. WILKES was for many years one of the most laborious and successful ministers in middle Georgia. The following sketch, published first in Campbell's "History of Georgia Baptists," and subsequently by request in THE CHRISTIAN INDEX, shows his untiring energy and unflagging zeal in the work to which he felt that his Saviour had called him :

"It was during the author's pastorate in Macon, Georgia, in the spring of 1831, that T. U. Wilkes, his mother and sister, joined that church, by letter from a church in South Carolina, of which State he was a native. He was then about twenty years of age. His father, being *en route* from South Carolina to Alabama, and finding the roads in an almost impassable condition, concluded to stop with his family near Macon till such time as he could pursue his journey to better advantage, which he did the ensuing winter. Being a millwright by trade, he and the subject of this sketch undertook the erection of a mill on Walnut creek, three miles above Macon, for the brothers Austin and Thomas Ellis. Those excellent men (among the best I have ever known) ever held T. U. in the highest esteem. Indeed, a cordial friendship then sprang up between them, which terminated only with their lives.

"He had been licensed to preach by his church in South Carolina, and, though his education was quite limited, and his appearance on the whole ungainly, yet such was his thirst for knowledge, his fervid zeal and his unostentatious piety, as to warrant strong hope of future usefulness. With this hope, the present writer encouraged him to devote at least two years to the improvement of his education, and pledged his own lean purse for his support, should such a resort become necessary—which, however, was not the case.

"The project for setting on foot Mercer Institute was then under consideration, but Wilkes had no time to lose. So, at the instance of the writer, Rev. A. Sherwood, at that time residing on a farm near Eatonton, agreed to receive him into his family, and furnish board and tuition, on condition of his working half his time. With this condition he faithfully complied, working at his trade as a carpenter, in the field, or wherever his services were required. This was the origin of Dr. Sherwood's Manual Labor School, which was relinquished so soon as arrangements were completed for the opening of Mercer Institute. That school was commenced by Rev. B. M. Sanders on the second Monday in January, 1833, Wilkes being one of its first students. Here he continued two years or upwards, having acquired a very respectable knowledge of English and Latin. And when he retired he carried with him the confidence of Sanders and his associates. This may also be said of the feelings of Dr. Sherwood towards him; it being well known to the writer that Wilkes ever afterwards enjoyed the confidence and esteem of those great and good men.

"On leaving Penfield, perhaps about the year 1836, he was engaged by the executive committee of the Central Association as their missionary. Lott Hearn furnished him a horse, and also a home at his house, free of charge. Solomon Graves, of Newton county, also offered him a home. So the poor missionary neither lacked friends nor homes. In the course of a year he married Miss Graves, of North Carolina, a relative of the Graves family in Newton county, one of the most respectable and influential families in the State. With his wife, a most excellent person, he received a handsome property, so that in his circumstances henceforth, though not affluent, he was independent. Yet this improvement in his worldly condition did not divert his attention from the great work of the ministry. To this work he devoted his best energies with unwavering fidelity while he remained in this State and to the close of his life. He resided in Eatonton, Georgia, and preached there and to contiguous churches for several years. He was an earnest and forcible preacher, zealous and persevering, and eminently successful in building up churches. Indeed, he was considered

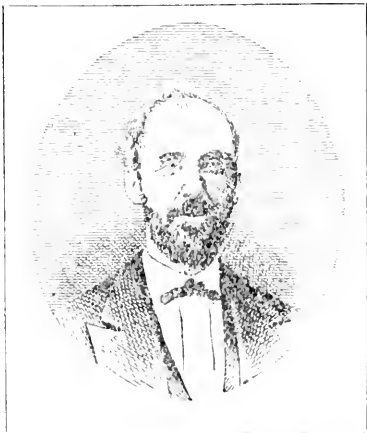
by many worthy to be ranked in the first class of preachers in the regions where he labored. Having been invited by the First Baptist church in Atlanta to become its pastor, he removed to that city in 1852. His first wife died at Eatonton, and he was married a second time, to a most estimable lady from South Carolina. In Atlanta he was the same indefatigable minister, and 'many were added unto the Lord.' His success strikingly illustrates the fact that want of education in early life, even coupled with personal disadvantages (for Wilkes had a harsh, grating voice, especially in its higher keys) need be no obstacle to great usefulness in the ministry. About 1861 he removed with his family to Arkansas, and settled in Phillips county, near the town of Trenton, on a farm. During the war, in common with all, he suffered the loss of most of his property, but remained at his post, attending to his business, promoting the good of the community, encouraging the desponding and preaching to his churches as usual. By much patience and perseverance he was enabled to keep up his meetings, and often had the largest congregations, during the time when the war was raging. For taking care of his brother-in-law, who was a Confederate soldier, he was arrested and treated with great indignity, and all his farming implements, stock and furniture taken away or destroyed. He preached to several churches in Phillips and Monroe, and his last days were spent in preaching the gospel, the work so dear to him. Whilst attending a meeting of days at Concord he was stricken down with disease, which in two days terminated his earthly career, when only fifty four years old. He was conscious to the last, and when informed of his condition replied, 'I know it. Thy will, O God, not mine, be done.' His death occurred near Concord church, August 12th, 1865. His wife and five children survive him. His son, Luther, was at the time a theological student at William Jewell College, Missouri, and is a young man of much promise. Rev. T. U. Wilkes was a native of Marlborough district, South Carolina, and born in 1811."

JOHN G. WILLIAMS.

In the year 1832, when the excitements of the Nullification controversy were at their height in South Carolina, the subject of this sketch was born, September 3d, in Colleton county, in that State. So, in the midst of earthly commotion, God sends, unnoticed by the general eye, his gifts of blessing to a people!

In his seventeenth year—the age at which Joseph was sold into Egyptian slavery—young WILLIAMS was emancipated from the bondage of sin and baptized into the fellowship of Black Creek church. Already his gifts and graces began to give token of themselves, and the following year he was licensed to preach. He matriculated in Mercer University in 1851, and pursued his studies at that institution for three years. He then went to Furman University, in his native State, where, in 1855, he was graduated.

Receiving ordination at the hands of a presbytery, of which Revs. Joseph A. and Winborn A. Lawton and Dr. W. B. Carson were members, he soon after became pastor of the Black Swamp church. Among this people, who dearly loved him, and who possessed a large share of wealth and intelligence, he labored until the beginning of the



war. "Following the flag" of his country, without deserting the banner of his Lord, he became chaplain to the Third Regiment of South Carolina Cavalry, and held that position until hostilities were ended. In the troubled years since, he has served several churches as pastor, and has won and retained the affection of all. He has been singularly successful in developing the activity and liberality of his charges. Himself a growing man, they have grown with him; for, in the words of another, "he has said to them, not '*Itē*,' go on, but '*Venite*,' come on."

In 1856 Mr. Williams was married to Miss Cornelia G. Leitner, a "helpmate," as Carlyle phrases it, who has faithfully wrought with him in "the kingdom and patience of Jesus Christ." Nine living children surround their hearthstone, and several have gone before—a nucleus for the heavenly reunion of the family.

His advance in grace and his intellectual development have kept pace with each other, and both have been great. And now, when his physique promises many years of life, we feel sure that neither in head nor in heart has he reached his zenith. Some of our most acceptable preachers have comparatively very little thought or logical connection in their sermons; but Mr. Williams unites these qualities in an eminent degree with a popular delivery. His pulpit utterances are spiced, too, with a touch of quaintness which gives them peculiar zest; while in his speeches humor flows as naturally and as pure as water from a fountain.

A striking characteristic of his ministry is its conspicuous unselfishness. It is sad and shameful that heralds of the cross sometimes descend to the level of politicians in their efforts to supplant each other. But Mr. Williams goes rather to the opposite extreme: he will not accept a position if another has set his heart on it—he scorns even the possible imputation of personal rivalry.

His social qualities are quite equal to his public ministrations. He is a heart-winner, as well for himself as for his Master. One secret of his great popularity as a man lies in the fact that he knows every person whom he has once met; for people like to be recognized, and often resent a forgetfulness which is due to some life-long defect in perception or in memory, as a mark of indifference and as an individual affront. If Mr. Williams heard you preach twenty years ago, he remembers not you only, but your text and the principal divisions of your discourse.

In this or in that respect, Mr. Williams doubtless has superiors; but in the harmonious development of mental, moral and spiritual qualities, he has few equals. He is a *whole* man; and has unfolded, and will yet unfold, his germs of native capability in "full-orbed completeness."

HENRY A. WILLIAMS.



Rev. HENRY A., son of James and Elizabeth (Corley) WILLIAMS, was born in Orangeburg district, South Carolina, December 5th, 1810. With limited opportunities, he acquired a fair English education by improvement of his leisure hours and by school-teaching. In early life his thoughts were turned to that supreme question—the salvation of the soul. He was hopefully converted in his sixteenth year, but did not connect himself with the church until his eighteenth or nineteenth year, when he was baptized by Rev. J. T. Marshall, of Columbia, South Carolina. He commenced preaching about the year 1830, and was ordained in 1838, by Revs. J. Wheeler and C. Howell. He was employed at once in evangelistic labor, as missionary to the destitute regions within the bounds of the Edisto Association. Having previously removed to Pendleton district, he returned, in 1839, to Orangeburg,

and accepted charge of Ebenezer, Canaan and Orange churches, which he served for two years with great success. In 1841 he entered on a seven years' pastorate with Dry Creek church, Edgefield district, baptizing many and preaching regularly at other places also. In 1848 he settled in Cobb county, Georgia, where he resided for sixteen years. During this period he had the care of four churches every year except the first—when he ministered to three, Noonday, Mount Zion and Concord—was several times elected Moderator of the Tallapoosa Association, and served that body as clerk for a decade or more. Being in the track of the invading army in 1864, he took refuge in southeast Georgia, and labored for three years in connection with churches in Tatnall and Liberty counties. He became pastor, in 1867, of the Second, or Kolloch Street, church, Augusta, where, in the course of five years, he baptized between two and three hundred persons. In 1873 he returned to Cobb county, serving Noonday, Salem, Harmony and Campbellton, for terms varying from one year upward, until employed, in 1877, by the State Board of the Alabama Baptist Convention as a missionary. Filling that position for a year, he removed to the State and located at Cross Plains, Calhoun county, where he resides at present, preaching twice a month to the church at that point.

He was married, November, 1832, to Miss Eve Margaret Senn, by whom he has now living four sons and one daughter, all members of Baptist churches.

Mr. Williams has been a laborious worker, gathering many persons into the churches; but has been, most of the time, under the necessity of working with his own hands to eke out a support for himself and his family. He has been greatly troubled and embarrassed by heavy pecuniary losses at four different times—by security for an insolvent, by fire, by the war and by unfaithful brethren—but the Lord has not forsaken him; "his bread and his water have been sure." His health is still good, and he has, presumptively, other years of labor before him.

WILLIAM WILLIAMS.

The following sketch of Rev. WILLIAM WILLIAMS, D. D., was furnished by an intimate friend to THE CHRISTIAN INDEX, in March, 1877. Those among us who knew that lamented brother best will cheerfully indorse all that is said of his ability and worth. We have had but few more gifted men in our denomination.

"Dr. Williams was born in Eatonton, Georgia, March 15th, 1821. When he was twelve years of age, his father removed to Athens. Here he was prepared for college, and entered the State University in his seventeenth year, graduating in 1840 with the highest honors of his class. For a few years after graduation he gave himself to business pursuits. When he had completed his twenty-fourth year he elected the legal profession as his vocation for life; and in order that he might secure the best preparation for his calling, he matriculated at the law school of Harvard University, very soon after his marriage in 1845, where he remained for three years, and graduated in that department with distinguished honor. He began the practice of his profession in Montgomery, Alabama, taking at once a high stand among his contemporary practitioners. He acquitted himself so handsomely in his very first case in court, that the presiding judge, subsequently a distinguished member of Congress, expressed great admiration for his ability, and predicted for him a brilliant career as a lawyer.

"The fine intellect which placed him in the van of his class-mates at college would, doubtless, soon have won for him similar superiority at the bar, had he adhered to legal pursuits. But Providence summoned him to a holier work. Whilst a student at college, his heart had been renewed and his service consecrated to Christ. He had been but for a brief period in the practice of law, when he became convinced that it was his duty to plead for Jesus rather than

for human clients, and he promptly sacrificed the inviting prospects of fame and of fortune, which were opening before him, for the self-denying work of a herald of the cross. At the special request of the church at Montgomery to preach for them, he did so on the third Sunday in August, 1851, using as his text this portion of Scripture found in John 7: 46: 'Never man spake like this man.' That church called him as their pastor, but he declined to accept the call, preferring a smaller field of labor, where he would have more time to study and to prepare for the great work upon which he had entered. He accepted a call from the Auburn church, Alabama, where also he was ordained, perhaps in 1851. Entering with great earnestness and zeal on his duties, he soon became known as one of the most effective preachers in the State. At this period, Daniel Webster, of Massachusetts, was in the zenith of his fame, and such was the enthusiasm awakened by the preaching of Dr. Williams, that many pronounced him, even at this early period of his ministerial career, the Webster of the American pulpit. Shortly after entering on the work of the ministry, it was our good fortune to hear two discourses from our brother whilst on a visit to his friends in Athens. We shall never forget the impression of those sermons. More than a quarter of a century has passed, but the clear and beautiful analysis, the striking and original thought, the terse expression, combined with the evangelical sentiment and fervid oratory yet fresh in the memory, attest the power of the preacher.

"Some time about the year 1856, the venerable and beloved Dr. J. L. Dagg retired from the professorship of theology in Mercer University, having been elected the President of that institution. Dr. Williams was called to succeed him. The number of theological students was small, but his scholarly habits and fine acquisitions awakened their enthusiastic admiration. At the same time his gifts in the pulpit placed him in the very front rank of the ministers of the State. Hon. A. H. Stephens, who occasionally heard him in Crawfordville about this period, remarked to a friend who communicated the observation to us, that he knew no preacher in the State of such commanding power.

"When the Baptist Theological Seminary at Greenville, South Carolina, was organized, and the trustees were in quest of the best men in the denomination for the important positions, Dr. Williams was elected to fill the chair of Systematic Theology. In 1859 he resigned his professorship in Mercer University, and removed to Greenville and entered at once upon his duties. How admirably he sustained the expectations of his friends in this new and high position, let the scores of young ministers who have been brought under his valuable training, and who are now occupying posts of distinguished usefulness, answer. Let the trustees who feel the great difficulty of filling the place so long adorned by our brother, attest. His clear and comprehensive conception of his topics, his vigorous thought, his large information, his ready powers of expression, concurred in giving him eminent fitness for the duties of a theological instructor.

"While our brother possessed gifts which made him so eminent, both in the professor's chair and in the pulpit, he was distinguished by moral excellences which are rarely found in union with such high endowments. We can truly say, after an acquaintance protracted through more than thirty years, it has rarely been our privilege to be acquainted with so estimable a character. Modest and unostentatious, he toiled along from year to year without courting the least observation. In manner he was as simple and unassuming as a child, whilst in thought and mental power he was the peer of our strongest men. Entirely devoid of all taint of covetousness, unselfish and self-sacrificing, he had little concern about this world's goods—willing (as we have seen) to sacrifice his earthly prospects for the 'excellency of the knowledge of Christ Jesus his Lord.'

"The last time we saw him was in May last (1876) when visiting Baltimore in reference to his health. He was then too feeble even to sit whilst in conversation—being compelled to recline; and though his physicians even then intimated to him the probability of an unfavorable termination of his malady, he was perfectly cheerful. The good man knew whom he had believed, and he was ready for continued work or for an early dismissal from his labors. Death had no terror for him—he had long ago made his peace with God. Like the beloved

Fuller, he relinquished flattering worldly prospects that he might preach the unsearchable riches of Christ. Like him also his preaching was pre-eminently evangelical. 'I determined to know nothing among you save Jesus Christ and Him crucified,' was the text of one of his first sermons after he entered the ministry, and it was the key-note of his whole preaching."

For some time before his death, failing health compelled him to relinquish the duties of his Chair; but his friends hoped that cessation from work, together with the propitious influences of a milder climate, would restore his accustomed vigor. This hope, however, was destined to disappointment. He "fell on sleep," at Aiken, South Carolina, on the 20th of February, 1877, in the last month of his fifty-sixth year. This event, from the earthward side, was inexpressibly painful, for it bereaved the denomination of one of its brightest ornaments; what it was on the heavenward side, we shall know in full only when we hear the "unspeakable words" which now no human lips are worthy to utter, and no human heart able to conceive.

R. J. WILLINGHAM.

Rev. R. J. WILLINGHAM, pastor of the Talbotton Baptist church, besides enjoying the confidence of the community at large, is held in high esteem by his flock for his piety, his consecration to his work, and his pulpit ability. His superior educational advantages, studious habits and energy of character, inspire the hope that, with the divine blessing, he will achieve great good in the cause of the Redeemer. In addition to his own personal qualifications, he has been fortunate in securing a wife who is a cultivated, refined and pious woman, always ready to further his labors and eminently adapted to promote his success.

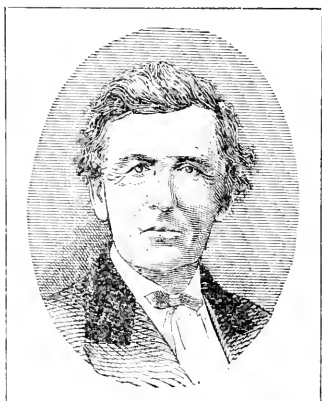


He was born in Beaufort district, South Carolina, May 15th, 1854. His father, Benjamin L. Willingham, and his mother, whose maiden name was Elizabeth M. Baynard, were both devoted Baptists. Under the healthful influences of a Christian home, he was early led by the Holy Spirit to the exercise of faith in Christ. He professed conversion in August, 1867, when only thirteen years old, and was baptized by Rev. Joseph A. Lawton, into the fellowship of Concord church, in his native district. Prepared by thorough academic training, he entered the University of Georgia, at Athens, and graduated there with distinguished honor. After his graduation he taught for some time as principal of one of the public schools in Macon, where his father at that time resided. Thus there opened before him the promise of a career marked with honor and profit. But feeling that imperative duty demanded the devotion of his life to the ministry, he relinquished these prospects and became a student in the Southern Baptist Theological Seminary, Louisville. Passing through the entire course of instruction in this institution, he was called to ordination in May, 1878, by the First Baptist church, Macon. Since that time he has been actively at work in the ministry with goodly tokens of success.

He was married, September, 1874, to Miss S. C., daughter of Colonel R. J.

Bacon, of Macon, Georgia. Three lovely children have crowned this union. He is six feet two inches in height and weighs over one hundred and ninety pounds. Blessed with a vigorous constitution, fine health, a cultivated intellect and an energy that knows no limit, his future ought to be one of more than ordinary usefulness.

CAREY C. WILLIS.



One of the most unassuming of men; one of the most gentle, genial and lovable of friends and companions; most gentlemanly, honorable and high-toned in all the relations of life; and peculiarly tender, conscientious and zealous as a Christian, Rev. CAREY C. WILLIS is beloved and admired by a wide circle of friends and acquaintances. He is one of the few men whose names are never used lightly by gossiping lips.

The eldest son of Dempsey and Margaret Willis, he was born in Baldwin county, Georgia, March 24th, 1809. His mother's name, before her marriage, was Margaret Curry. Both parents were Baptists, and consistent members of the church. Not wealthy, yet possessing enough of this world's goods to live in ease and comfort, they considered

it a sacred duty to rear their children under religious influences. They were blessed with ten children, five sons and five daughters, all of whom were trained to regard it as honorable to earn their bread by the sweat of their brows; and young Carey was remarkable for the energy and perseverance he manifested on the farm. Indeed, these characteristics have marked his course through life, and proved important elements in securing the success to which he attained. Educational advantages were meagre in Georgia in his early life, and therefore he did not enjoy the advantages of a classical education. His defects of education he however sought to remedy, as far as possible, by self-application after his entrance on the ministry. Having moved to Muscogee county in 1828, he there professed conversion and united with the Bethel church, ten miles from Columbus, in 1829, when twenty years of age. He was baptized by Rev. Z. H. Gordon, a pious and good man, who is still living in Alabama. After the lapse of half a century, Mr. Willis still retains his membership in the church with which he first became connected. His pious conversation and godly walk induced his church to set him apart to the office of deacon, March 31st, 1831, and his zeal, activity and usefulness as a member, together with the gifts he exhibited, led to his ordination, December 24th, 1836. The presbytery was composed of Rev. George Granberry, Rev. G. B. Waldrup and Rev. Anderson Smith, all of whom now slumber in the grave.

Called first to serve the Liberty church as pastor, Mr. Willis began at once a long life of active and most useful ministerial service, which can be but briefly hinted at. His connection with Liberty church continued six years, and he baptized many into her fellowship; with Harmony church, in Cusseta, Chatahoochee county, he was connected as pastor ten years, beginning with 1840, and from a membership of thirteen only, it became, under his care, one of the strongest churches in the Columbus Association. The Bethel church has been greatly blessed by his labors, in a long pastorate of forty years, which still continues. Very many have been received into its membership and baptized by him, among them fifteen of his own children. Under his watch-care this church

became a model, and one of the most efficient churches in the Columbus Association. Its house of worship far surpasses in excellence most country churches, but what is more remarkable, its people and pastor have ever been in such harmony that an unpleasant division on any subject has never occurred among them.

For seventeen years Mr. Willis served the Bethesda church, in Harris county, and is still pastor of the Mt. Zion church, in Muscogee county, although he began to preach for it twenty-four years ago; and his labors have been greatly blessed. The Rehoboth church, in Harris county; the Beulah church, in Stewart county, and several other churches, in both Georgia and Alabama, have enjoyed the benefits of his ministrations, and wherever he has labored, the people "rise up and call him blessed."

Few men can look back on a long ministerial life with so much gratification as the subject of this sketch, yet it is doubtless true that he regards himself as merely an humble instrument in the hands of Providence. As a pastor, he has always been tender, kind and loving, yet firm in his convictions of duty, truth and right. His moral influence for good over an extensive section is very great, because of the high esteem in which he is held by all classes of society. As a supporter of the Sunday-school and mission cause, he is noted. The region in which he has labored was, in part, formerly strongly anti-missionary in sentiment; but so potent has been his influence that anti-mission sentiments have given way, and a strong missionary spirit prevails; indeed, the churches of the Columbus Association are conspicuous for their liberality to the mission cause.

As a revivalist and exhorter, Mr. Willis is almost unequalled; as a peacemaker, he has ever wielded a most happy influence, being always able to control the troubles that arose in his churches.

For nineteen years he has presided as Moderator over the Columbus Association with a patience, firmness and tact, combined with a thorough knowledge of parliamentary practice, that command the respect of all.

His distinction as an exhorter may be illustrated by a remark made by Rev. George Granberry, at a meeting of the Columbus Association. One of the sessions of that body was held on the old Muscogee (Methodist) Camp Ground; and among the visiting ministers present was Rev. James Davis, of the Western Association, who, during an exhortation, became thoroughly aroused; and with a vehemence and natural eloquence that could not be withstood or surpassed, he carried everything by storm. Said Mr. Granberry afterwards: "I've seen two things to-day I never expected to see in this life: I've seen James Davis lay Carey Willis in the shade as an exhorter, and I've seen the Baptists beat the Methodists on their own ground."

Mr. Willis has married twice. His first wife, whom he married October 15th, 1829, was Miss Martha A. Stallings. She died in December, 1845, leaving eight small children. He afterwards married Mrs. Mary T. Huff, who still lives to bless his declining years, and who has borne him ten children, three of whom have "gone on before."

Mr. Willis lives in the Bethel neighborhood, ten miles east of Columbus, in Muscogee county, in which neighborhood he has resided for fifty years—a period long enough to try a man; and those long years have tried and proved him. The salt has been found to be good; the light has proved to be steady and bright. Hence, measurably, his success; for his people have unbounded confidence in his piety. By his life, during his long sojourn among them, he has impressed on them the conviction that he is a "good man, full of the Holy Ghost and faith." Lord Chesterfield said, "Goodness is greatness." And it is true that true piety makes a man have power with God and man, and prevail.

Another element of his character, which has contributed to his success, is his ardent love for God and the souls of men. He believes with unquestioning faith all that God has said about the lost condition of man and the love of Christ for every soul. That love of Christ constrains him; and we know that love works wonders on him who exercises it, and upon the recipient of that love. His people have had unceasing evidence of his love for them, and not what is theirs, but themselves, they feel, he has ever sought with prayerful solicitude. And

hence they love him, for "love begets love." When the loving under-shepherd and the flock are drawn together by love, success must follow.

Finally, his zeal has been consuming. Of him it may be truthfully affirmed, "he is abundant in labors." His faith, working by love, has made him a prince in Israel. He is a friend of every good thing, and is a missionary from principle. He preaches missions, and has taught his members their duty in regard to benevolent enterprises: and then, when he has urged upon others the duty of giving, has led the way by giving generously himself.

Though not fully supported, financially, he has industriously labored with his own hands to supply the lack of service on the part of his brethren. Not being given to change, satisfied with the field assigned him by his Lord and Master, and "having a mind to work," he has kept together a large church, embracing a very considerable proportion of one of the most intelligent and interesting communities in Georgia, through a continuous pastorate of forty years, and where, honored and beloved by the entire population of his region, he remains unto this day. In all those years Christ and His cross have been themes, fervently preached, prayerfully and lovingly declared, "in season and out of season," that he might by all means "save some."

FRANKLIN WILSON.

One of the most useful, scholarly and hard-working men of the denomination is Rev. FRANKLIN WILSON, D.D., of Baltimore, a man who, by his pen, as well as orally, has done much to advance the Baptist cause. He is now over fifty-eight years of age, having been born December 8th, 1822, in Baltimore, Maryland. At the age of nineteen he was graduated at Brown University, in September, 1841, with the third honor. During his college course he was converted and was baptized by Rev. S. P. Hill, pastor of the First Baptist church of Baltimore. In September, 1844, he entered Newton Theological Seminary, remaining two years, and afterwards spending a few months travelling in Europe. On his return he was ordained in the First church, of Baltimore, January 18th, 1846, and took charge of the Huntington (now Waverly) church, in the suburbs of the city. He labored in that position over a year, and then assumed charge of the High street church, Baltimore, laboring until December, 1850, when an attack of bronchitis deprived him of the use of his voice for six years. Though partially recovered, and able to preach a great deal, yet he has never since been able to return to regular pastoral labor. In October, 1854, he united with others in forming the Franklin Square Baptist church, and during the many intervals between the departure of one pastor and the settlement of another over that church, he has acted as pastor. November 21st, 1848, he married Miss Virginia Appleton, of Portland, Maine, a niece of Mrs. Dr. James B. Taylor, of Richmond, Virginia.

From January, 1851, to January, 1857, he edited the *True Union*, a Baptist paper. From January, 1857, to January, 1859, he edited *The Christian Review*, quarterly, in connection with Rev. George B. Taylor. Besides other editorial labors, he has published various excellent religious and denominational tracts; one, a prize essay, on "The Duties of Churches to their Pastors," was published by the Southern Baptist Publication Society, in 1853; and, more recently, a remarkable and most useful work of his, "Wealth, its Acquisition, Investment, and Use," has been published by the American Baptist Publication Society. For nearly twenty-eight years he has been the secretary of the executive board of the Maryland Baptist Union Association, the duties of which office, and of various benevolent and reformatory institutions of which he is a director, together with occasional preaching, occupy his time.

JOHN W. WILSON.

Rev. JOHN W. WILSON was born in Talbot county, Georgia, October 5th, 1835. He was reared by pious parents, whose precept and example served to impress him with the purity, power and preciousness of the religion of Christ. He felt this wholesome spiritual influence deeply in early life, and experienced the new birth when about twenty years of age. He was baptized into the fellowship of Sardis church, in September, 1856, by Rev. John Howell. Having subsequently removed his membership to Mount Zion church, where he still holds it, he was licensed to preach by that church, in 1868, and was ordained to the ministry at its request, in 1870, by Revs. M. J. Wellborn, J. S. Searcy and J. D. Wilson. Since that date he has devoted himself to the work of preaching Christ most acceptably to the churches and the congregations favored with his services.



He was married, June, 1857, to a daughter of Rev. James Perryman, of Talbot county.

JOHN WHITFIELD WILSON.

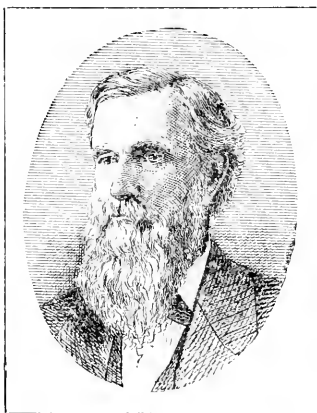
Rev. JOHN WHITFIELD WILSON, a direct descendant of Rev. George Whitfield, was born at Fort Charlotte, on the Savannah river, in the year 1794. Bereaved at a tender age of his father, he was left to the guardianship of Colonel Richard Griffin, of Abbeville, South Carolina. This gentleman appears to have had an enlightened regard for the mental development of his ward, and placed him in the school of Dr. Moses Waddell, at Wellington. Here the beginning of the war of 1812 found him, and the martial instincts proved too strong for the attractions of study. He ran away to join the army, and was in the trenches at Savannah when peace was made. He then returned to Abbeville and entered the office of Judge William Harris as a law student. On the completion of his course, he removed to Alabama, and settled at Tuscaloosa, where he remained but a short while, going thence to Linden, Marengo county, and engaging in the practice of his profession at that point. He married there in 1822. His wife, Clarinda, daughter of Captain Jacob Lindsay, United States Army, bore him ten children.

His highest ambition at this stage of his life, as he frequently said in the unreserve of family intercourse, was to drive fast horses and outdress his associates. The latter weakness provoked a public reproof, about the year 1826, during a camp-meeting, from a Methodist minister, who asked him if he was going out in the midst of the services to show his gold-headed cane. On the spur of the moment, he answered that if his reprover would come down from the pulpit the cane should be worn out across his shoulders. Instantly the impropriety and enormity of his conduct smote him with a sense of guilt, and led him to seek the salvation of his soul. Making a profession of faith, he joined the Methodists, but became dissatisfied with what he had previously regarded as a valid baptism, and desired to be immersed. But no minister of the denomination would comply with his request, because he had been sprinkled in the Presbyterian Church when an infant, and, in their view, to immerse him would be Anabaptism. He felt himself constrained, therefore, to unite with the Baptists, which he did in

1828, whatever sacrifice might attend the step, and was baptized by Rev. Hosea Holcombe. His piety soon showed itself to be of the aggressive, diffusive type; himself a believer, he could not rest without attempting to bring others to the faith. He became a preacher, and, to awaken the churches on the subject of missions, he rode as an evangelist over the State from 1830 to 1835. During the winter of the latter year he removed to Georgia, first serving as pastor the church at Lawrenceville, Gwinnett county, for a year, laboring the next year with Goshen church, Lincoln county, going then to Crawfordville, where he resumed the practice of the law and ministered in various churches as pastor or supply, among them Bethesda church, Greene county; Powelton church, Hancock county, and Phillips' Mill church, Wilkes county. From 1845 to 1849 he had charge of the Griffin church, removing thence to Pine Bluff, Dougherty county, and subsequently, in succession, to Cuthbert and Americus. He died February 1st, 1856, away from home, on his route to the Florida Association, at the house of Rev. D. G. Daniell, then pastor at Thomasville.

He was a doctrinal preacher, insisting very strongly on human depravity, regeneration through the Spirit, and vital, saving faith. If the belief were right and the heart renewed, he held that good works would naturally follow; and he concerned himself less with the stream than with the fountain which supplied it. He gave the last years of his life entirely to the ministry, with a good degree of acceptance and fruit, and died in the full assurance of the faith which he had preached.

JOSEPH EDGERTON WILLET.



Professor JOSEPH EDGERTON WILLET, A. M., M. D., the modest, amiable and learned Professor of Natural Philosophy, Chemistry and Geology in Mercer University, is the son of Joseph Willet and Margaret McKay, and was born in Macon, Georgia, November 17th, 1826. Professor Willet's father came from New York City in 1818, but was born in Norwich, Connecticut, where his father had, for many years, been a ship-builder. John Willet, a Welshman, and the ancestor of the family, landed in Boston about 1630, from which city one of the family went to New York, as one of its early English Governors, under appointment of the Crown. Colonel Willet, another of the family, is frequently mentioned in the history of the Revolution.

Professor Willet's maternal grandfather was a Scotchman, who emigrated from the Hebrides to North Carolina, and, about 1820, moved from that State to Bibb county, Georgia. In that county Mr. Willet spent his youth on a farm, laboring but little, however, after his twelfth year. As a boy, he was sober in his habits, and not much given to boyish sports. His early education was obtained in the schools of Macon and at an academy near where is now the town of Marshallville. He entered the Junior class of Mercer University in 1844, at eighteen years of age, and graduated in 1846, with Sylvanus Landrum and Thomas C. Neal as class-mates. A portion of the year following he spent in studying law at Macon, but during a visit to Penfield, to attend the commencement, in July, he found himself unexpectedly, and without solicitation on his part, elected adjunct Professor of Natural Philosophy and Chemistry. Teaching as a profes-

sion had never been contemplated by him, but want of love for the law, and the uncongenial habits of many of those who would have been his associates had he become a lawyer, it is thought, induced him to accept the professorship. He entered on his duties in August, 1847, before he was yet twenty-one years of age. At that time Mercer University possessed but slender facilities and very inadequate apparatus for teaching natural science, and after an experience of one year, Mr. Willet became convinced that he must obtain a more thorough preparation elsewhere. Accordingly, in August, 1848, he entered the analytical laboratory of Yale College, and engaged most pleasantly and profitably in daily work in analytical chemistry, and in attendance upon various lectures on kindred subjects. He returned to Mercer University in April, 1849, immediately resumed the care of his classes, and for fifteen or twenty years afterwards was, perhaps, the only teacher in Georgia who could perform a chemical analysis. But the multifarious duties of an undivided chair of natural science, it is to be regretted, have prevented him from devoting much time to the special study of analysis since, and have condemned him almost exclusively to the labors of a teacher. Still he is a capital professor. His fine analytical and discriminating mind, combined with industrious habits and excellent powers of acquisition, have made him most successful as a professor of chemistry and natural science, to the study of which he has devoted the greater part of his life. But he has read much outside of his profession, and is a man of generous culture and refined tastes. Owing to nothing but his own modesty, he passes for less than he is worth. Many a man of far less ability, and of far inferior attainments, has been noised abroad as a person of great distinction in learning and ability, while he remains comparatively unknown. Had he occupied a conspicuous position in some great institution, it is certain that his opinions would have been considered authority throughout a continent.

He is a Fellow of the American Association for the Advancement of Science, and has written various scientific articles for the *American Journal of Science*. In 1869 the American Baptist Publication Society offered a prize of \$500 for the best small work on science, for Sunday-school libraries, and Professor Willet entered, in competition, a little book entitled "Wonders of Insect Life," touching the structure, habits and instincts of insects, which bore off the prize. It is indeed a very instructive and entertaining work, which, though written for the young, is full of instruction for most adults, and is written in such a pleasing style, and so appropriately illustrated by handsome engravings, as to make it quite fascinating. No one can read the little book without perceiving in the author an attentive and appreciative student of nature in all her varied aspects, animate and inanimate. Considerable attention has been given by him to agricultural science, and he has delivered lectures before the State Agricultural Society, and before horticultural societies at Gainesville, Macon and Jonesboro. He also delivered, in 1879, a course of six lectures on Science and Religion, before the Wesleyan Female College, Macon, Georgia, by which he showed himself to be the devout student of nature, who "looks through nature up to nature's God," and sees His almighty goodness, power and wisdom in every natural law and product.

As a member of the United States commission to investigate the ravages of the cotton caterpillar on our great staple, and study the insects which are injurious to the cotton plant, Professor Willet has served two years, 1878 and 1879, during the vacations of the University; and he continues to participate in the investigations, which are still in progress. During the war, his scientific knowledge and skill in manipulation was made serviceable by the Confederate States government. He was employed in the arsenal at Atlanta, as superintendent of the laboratory for the manufacture of all kinds of ammunition, in which position he remained until the close of the war, and rendered important service, especially in all applied chemical work.

His continuous studies and labors have not been altogether free from those penalties which ardent students sometimes suffer for their devotion to books, or to a too eager pursuit of knowledge. Many years ago the ciliary muscles of his eyes were strained by reading fine print, and the injury, which continues to this

day, has interfered much with his literary work, and has rendered his reading irregular and desultory. Still, after the war, in conjunction with Professor Sanford, he recommenced the exercises of Mercer University, which had been suspended, and the two carried it on until the next year, when the other offices were added; and, thenceforward, he labored most diligently until September, 1871, when his overtaxed system gave way, and he experienced a severe nervous prostration which necessitated his leaving his post altogether, until October, 1872. He has since recovered his health, in a good measure, and at present performs, fully and efficiently, the duties of a professor in the University, at Macon. His lectures are very popular among the students, and he is always instructive, performing the most delicate experiments, but never without the most perfect success. It would not be supposed that one of his gentle nature would be a good disciplinarian, but, in his quiet way, he preserves excellent order in his lecture-room. Indeed he is gifted in that respect, and keeps better order with less effort than almost any one else seems capable of doing. Dr. Tucker, who was associated with him for eleven years in the faculty of Mercer University—for five years of that time as president of the institution—and who has had more extended observation of such things than most men, has been heard to declare that he has never seen Mr. Willet's superior as a professor of natural science, and that he should hesitate before naming his equal.

Professor Willet was converted about the year 1840, under a sermon preached by Rev. T. B. Slade, but did not join the church until 1852. He was happily married in January, 1851, to Miss Emily Sanders, daughter of Rev. B. M. Sanders, and six of the seven children born of the union now survive, some of whom are grown, and inherit the handsome appearance and intellectual force of their father. Mr. Willet possesses a very fine physique, and is universally popular on account of his amiable and gentle disposition and unvarying urbanity of manner. One of the most striking traits of his character is his modesty. He never uttered a boastful word in his life. He never asserts himself, never makes himself conspicuous, nor seeks any position or honors. His whole nature is retiring and unobtrusive, quiet and sedate; and yet he is a man of firmness. When he takes a position he holds it, and when an occasion calls for courage he manifests it. While he is at the farthest possible remove from being a bully, he is just that far from being a coward. He is amiable, truthful, benevolent and sincere—a man of devout habits, pure heart, upright conduct, and unblemished reputation.

WASHINGTON MANLY WINGATE.

Rev. WASHINGTON MANLY WINGATE, D.D., was President of Wake Forest College, North Carolina, for twenty years. A native of Darlington, South Carolina, he was graduated at Wake Forest College, in the year 1849, studied theology at Furman Institute, South Carolina, became agent of the institution over which he presided at the time of his death in 1853, and was thus fully identified with the Baptists of North Carolina. He was very tall, and of striking appearance. His forehead was low, but the brilliancy of his eye showed the wealth and power of his intellect. His hair, which was black, was worn long.

Dr. Wingate was one of the best preachers in the Baptist denomination, but his exceeding modesty would never allow him to be known and appreciated as he deserved. He preached better at home than elsewhere, and many of his friends thought he made a mistake in preferring the professor's chair to the pulpit, since he was not only an admirable preacher, but possessed rare qualifications for pastoral work.

Simple-hearted as a little child, gentle and affectionate in his nature, and the most unselfish of beings, his was one of the most beautiful of characters. He was a man to be loved and honored by all who knew him.

At the time of his death, February 27th, 1879, and for years previously, he was Vice-President of the Southern Baptist Board of Foreign Missions for his State. "As a preacher he was peculiarly effective. Gifted with a rich, melodious voice, a pleasing address and a ready utterance, his pulpit labors were always acceptable, and sometimes highly pathetic and impressive. He excelled particularly in the exposition and illustration of the Sacred Scriptures. Christ and Him crucified were his unvarying theme. Although naturally inclined to metaphysical speculations, he utterly eschewed metaphysics in the pulpit. Perhaps more than anything else he was distinguished by the spirit of love—love for Christ, love for the saints, love for all mankind. His last utterances were those of love for the name of Jesus and of trust in his sustaining grace. Possessing an intellect at once masculine and original, studious in his habits, patient and persevering in his investigations, calm, deliberate and fixed in his conclusions, it is not surprising that he rose to distinction as an educator and a preacher."

JESSE M. WOOD.

Of English descent, Rev. JESSE M. WOOD, A.M., editor of the *Baptist Banner*, was born in Elbert county, Georgia, October 14th, 1815. His father, James Wood, was a farmer, and a man of robust physique and fine mental abilities, who represented Elbert county for several years in both branches of the State Legislature. His mother was a woman of small stature, but remarkably sprightly and active, a strong Baptist, with a most lovely disposition and distinguished for her piety. Her maiden name was Elizabeth Power.

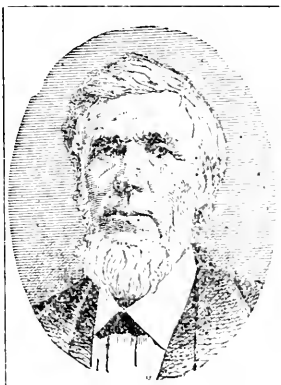
The family moved to Monroe county in 1824, when Jesse M. Wood was nine years old; and there James Wood, his father, died July 5th, 1835; the mother was removed by death nine years afterwards, in 1844.

Of his childhood and youth, that can be said of Jesse M. Wood which can be said of few boys—no case of palpable disobedience to his parents, requiring chastisement on the part of either, occurred. He studied in such schools as the country afforded. After he was grown, he attended Mount Zion Academy, in Monroe county, of which a brother of President Pierce was the preceptor, and then matriculated at Mercer University, Penfield, where he remained three years. On account of failing health he left Mercer without graduating, being granted, however, a certificate of superior scholarship and of good moral standing. Afterwards, in consideration of teaching and a continuance of his studies, the Board of Trustees conferred upon him the degree of A.M., in 1856.

After leaving Penfield he took charge of the academy at Knoxville, Georgia, where he taught a flourishing school for two and a half years, when his health again failed, and he ceased teaching and gave all his time to the ministry for a period of six years. This was in 1845.

On the 1st of September, 1846, Mr. Wood was married to Miss Eliza P. Milner, daughter of Rev. John H. Milner, of Pike county. She has shared with him the labors and trials of thirty-four years, sympathizing with him in all his efforts and assisting, with marked success, in Sunday-school work and revival meetings. They have three children—a son and two daughters.

From boyhood, thanks especially to the influence of a pious, praying mother, he had been seriously impressed on the subject of religion, often making, and



as often breaking, good resolutions. Indeed, so often did he fail to follow up steadfastly good impressions on his mind, that, gradually his heart grew into a callous quietude, in which a feeling of pride, on account of his moral standing predominated. From this state of quiescence, he was rather startlingly aroused by a declaration of Rev. John E. Dawson's in a sermon at Forsyth, Georgia: "You need not commit outrageous sins, such as murder and highway robbery in order to get to hell; just sit still, and you will go there as fast as time can carry you!" Not long afterwards he was hopefully converted, and promptly uniting with the church at Forsyth, was immersed by John E. Dawson, September 1st, 1839. Soon after, he was licensed to preach by his church, when barely twenty-four years of age, and while preparing for college at Mount Zion Academy. The following year he entered Mercer University, where during the three ensuing years, he preached occasionally in the neighboring churches, when accompanying Dr. Adiel Sherwood, B. M. Sanders, Iverson L. Brooks, Noah Hill and others to their appointments. It is not to be doubted that these circumstances redounded to his benefit.

When he took charge of the Knoxville Academy, he was invited to preach to Benevolence church, in Crawford county, and, on motion of Williams Rutherford, now professor in the State University, was called to ordination, which took place in the spring of 1843, at Forsyth. Ere long he was invited to preach for them by the churches at Knoxville, Elim and Lebanon, in all of which seasons of revival occurred. It need not be deemed a wonder that his health broke down under the burden of four churches and a school. He resigned his charge of the academy, and continued to preach to the churches in Crawford county until 1846, when a peculiar providence led him to Lumpkin, where he remained two years as pastor, greatly to the advantage of the church there. He was then called by the church at Forsyth, and went to reside in that village, continuing there during the years 1847 and 1848. While pastor at Forsyth, he gave half of his time to the church at Cedartown, in North Georgia, going backwards and forwards on the railroad. In 1848 he resigned charge of the Forsyth church, and settled at Cedartown, as pastor of that church, and then began one of the most remarkable and successful pastorates on record.

His acquaintance with the Cedartown church had begun in 1847, when on a visit to the valley. At that time the church was in a deplorable condition, caused by internal dissensions, and was on the verge of dissolution, the membership being reduced to a dozen and a half, there being only three female members. Elder James Davis had made an appointment for a meeting there, at the time of Mr. Wood's visit. Several other ministers were in attendance, and a glorious revival was the result. Confessions were made, difficulties were removed, reconciliations were effected, many were converted, and the membership of the church was doubled. That was the church to which he preached in 1848, and over which he was settled as pastor in 1849. Revival after revival occurred, and soon the membership increased to three or four hundred. The community was wealthy and refined, and during a pastorate of twelve years Mr. Wood built up one of the strongest churches in numbers, wealth and intelligence in the State, and leaving it, in 1861, undiminished in numbers, although during that time it had sent out four colonies and formed four other churches—Mountain Home, Friendship, New Hope and Limekiln—standing thus, a mother surrounded by a quartette of daughters, yet undiminished in numbers and strength.

During this pastorate Mr. Wood was also engaged in other important enterprises, by which he overtaxed his energies, but still with the, perhaps, compensating satisfaction of good accomplished. As stated, he settled at Cedartown, Polk county, in 1849, as pastor. In 1851 he established there a high school for young ladies, the buildings for which, situated in a beautiful grove near the Baptist house of worship, were erected at his own expense. A full corps of professors was employed, and from the institution, at one time the most flourishing female seminary north of Atlanta, went forth a large number of educated young ladies, three-fourths of whom were converted while at school there. But the labor involved in the pastorate of a large and flourishing church, and in the

presidency of this institution, afterwards known as Woodland Female College, was more than one man could endure, and in 1855 and 1856 Mr. Wood's health gave way completely. Hemorrhages from the lungs ensued, necessitating a year's rest and a sojourn of three months at the Red Sulphur Springs, Virginia, in the summer of 1856. He recovered, contrary to the expectations of his friends, but resigned the presidency of the institution in favor of Dr. W. B. Crawford, who, however, soon retired from the position and returned to Madison. The school was placed under the fostering care of the Coosa Association, and afterwards under the auspices of the Cherokee Baptist Convention. Its existence was terminated by the ravages of war.

While building up this school for girls Mr. Wood assisted, also, as trustee, and otherwise, in founding and sustaining the Cherokee Baptist College for boys at Cassville, of which the distinguished Dr. Thomas Rambaut was for several years the president. The magnificent buildings of this college, with most of the village of Cassville, were ruthlessly destroyed by Sherman's army in its devastating march through Georgia, and the institution and its prospects were utterly blasted. It is said that the actuating motive was revenge, because the name of the county had been changed from Cass to Bartow.

The Cherokee Baptist Convention was formed in old Cassville in 1855, mainly to foster educational and mission enterprises, and J. M. Wood was on the committee appointed to draft its constitution and set forth its objects. As such, in accordance with an ardent love for missions which he has always manifested, he insisted on two features in the workings of that body: the promotion of missions—Indian, home and foreign—and representation upon no money basis. For years in succession he was elected President of the Convention. Hon. Mark A. Cooper, Dr. J. W. Lewis and Rev. Ed. Dyer, each, also served as such for one session. Rev. E. L. Compere was the Indian missionary for the body, and labored until the war put an end to the organization.

It may be well to state here, that during his residence in upper Georgia Mr. Wood was an active participant in the operations of the Coosa Baptist Association, which, in its independent support of David Foreman, a missionary among the Cherokee Indians, was the first Baptist Association in Georgia to act in the mission work independently of the Home Mission Board of the Southern Baptist Convention, and mainly through the influence of Mr. Wood.

We have seen that a Missionary Baptist Convention, independent of the Georgia Baptist Convention, was organized in Cherokee Georgia, in 1855, chiefly to foster missions and educational enterprises in North Georgia. About the years 1858 and 1859 the brethren of North Georgia felt that they needed an organ to foster their college and conventional interests, and, at a meeting of their convention at Dalton, in 1859, an amount for the support of such a paper was pledged by private subscription, and Rev. Jesse M. Wood was elected editor by ballot. The paper was called, at first, *The Cherokee Baptist and Landmark Banner*. The first issue appeared in Rome, Georgia, in October, 1859, but in June, 1860, it was moved to Atlanta, a firm known as "The Franklin Printing House" was formed for the publication of the paper, and Rev. H. C. Hornady was added to its editorial department as co-editor. Many important questions were then agitating the denomination, in the discussion of which Rev. J. M. Wood took his full share. He had, however, for years been an able contributor to THE CHRISTIAN INDEX, *Tennessee Baptist*, and other papers. The paper of which he was an editor had a brief but brilliant existence. Owing partly to the bad conduct of the business partner, but more to the devastations of the war, it went out of existence, having, nevertheless, filled an important mission. It will thus be seen that Mr. Wood had attained a position of great prominence and influence among his brethren as pastor, president of a female college and of a convention, and as editor of a denominational paper. In their councils his influence was felt, and the estimation in which he was held was manifested by his election, repeatedly, as Moderator and President of assemblies.

He moved from Cedartown to Rome at the close of 1859, then to Atlanta, June, 1860, and to Newnan early in 1863. He continued to preach at Cedartown a year or two after his removal; at Newnan he preached twice a month for a year before

settling there—making three years in all. Near the close of the war, when that section was endangered by raids, he moved his family to Macon county for safety and quiet, preaching during the year 1865 to two churches, Union and Pleasant Grove. Two raids and a visitation from Sherman's army (by which a valuable library of his was burnt), together with the general results of the war, destroyed all his means and left him in comparative poverty.

Gathering up what little remained, he went to Early county in 1866, and following the bent of an ardent natural inclination for farming, sought by planting cotton to retrieve his fortunes; but the years 1866 and 1867 were fatal crop years in that section, and, so far from gaining what he had been deprived of, he lost what had been left to him.

In 1868 he accepted a call of the Barnesville church and moved to that place, where he remained, preaching to other churches in the neighborhood also, until he moved to Cumming, Georgia, and took editorial control of the *Baptist Banner*, in January, 1880.

In Rev. J. M. Wood Georgia has a minister bold, independent, pious and able—a man who thinks and acts for himself, despising the shams and dissimulations of the world, and entertaining small sympathy for the various benevolent organizations of society, which, by their demands, detract from a Christian's efficiency as a church member when he unites with them. He possesses the elements of a successful revivalist, and had his bodily vigor been always equal to his zeal and mental ability, his achievements would have far exceeded what he actually accomplished. Self-reliant and independent, he has had little use for commentators; believing that the mission interests should be brought home to the churches as strongly and directly as possible, he has advocated the conduct of missions, when practicable, by the churches themselves, without the intervention of a Board.

As a Christian, he is pious, faithful, loving and devoted to the cause of Jesus, and, at the same time, strong in his convictions and bold in their avowal. He is a man of natural courage, but has a large amount of caution, which makes him reserved and sometimes hesitating. As a preacher he is logical, always strong, sometimes powerful, and when his voice was good, eloquent and effective, and is entitled to be ranked high among his fellow-preachers. A melancholy temperament has, doubtless, tinged all his life-labor, but, on occasion, few men can more effectually stir the hearts of others. His likes and dislikes are strong, and he is naturally disposed to take sides on any contested case brought before him; this probably arises from his strength of character. Opposed to oppression, his sympathies are always with the weak, and kindly but firmly he resists a wrong. As a writer, though not polished, he wields a frank and vigorous pen, and his articles for the press have been numerous and useful. Editorially, he aims at what he conceives to be the good of the denomination and the promotion of true Christianity in the world.

W. WOOD.



Rev. W. WOOD was a native of Elbert county, Georgia, and lived within its limits until fourteen years of age; but in 1824 his parents, James and Elizabeth Wood, removed to the vicinity of Rocky Creek church, Monroe county. As their house was the home of travelling Baptist ministers, he was thrown in early life into association with them—an association which, in connection with the faithful and earnest sermons preached by them, proved a source, not of pleasure only, but of profit. He was one of the first converts in a remarkable revival at Rocky Creek church, under the ministry of the devoted and successful pastor, Rev. J. M. Gray. This revival, beginning in the autumn of 1827, was protracted for nearly a year, and was crowned with the hopeful conversion

of about one hundred and fifty persons. It is worthy of note that a whole day in July, 1828, was joyfully given up to the recital of Christian experiences on the part of young converts seeking admission into the church. Though only seventeen years old, his entrance on the new life of faith was marked, as in the nature of things it should have been, by activity and zeal. With many others, he prayed in public, and made earnest efforts to help inquiring souls into the Bethesda-pool—the pool of the “House of Mercy”—while the waters were divinely troubled.

Mr. Wood remained with this church for ten years, and then removed to Talbot county. In 1838 he was married to Miss F. E. Gibson, of Harris county, and made his home in that county during the course of the year. He held connection here with the Mulberry church, until its dissolution in 1848. The year following he settled in Polk county, uniting with the church at Cedartown, in which he served as clerk for a number of years, and which he represented in associations and conventions at nearly every session for a decade. The conviction that he ought to preach grew upon the church as time wore on, and he was accordingly licensed to exercise his gifts in 1870. Within less than a year, at the request of a neighboring church which desired his services, he was ordained to the ministry. Since his ordination, however, he has performed but little labor as a pastor, preferring rather to expend his energies on the effort to supply destitute regions with the word of life. In this more difficult sphere he has commended himself to his brethren and, we doubt not, to his Lord—his and ours.

WILLIAM GEORGE WOODFIN.

Professor WILLIAM GEORGE WOODFIN, for twenty-two years Professor of Ancient and Modern Languages in Mercer University, is an accomplished classical and English scholar and a polished Christian gentleman. Of medium height and full proportions, manly bearing and courteous manners, handsome features and intellectual appearance, he is gifted in conversational powers, possessing a large fund of information, united with facility of expression, acuteness of perception, good humor and a fine flow of animal spirits. He comes from a good old Virginia stock, and was born in the capital of that State, October 30th, 1831. Time has dealt very leniently with him, for he is exceedingly well-preserved, and appears much younger than he is. At an early age he manifested a love for letters, and especially an aptitude for acquiring languages, and, after graduating with distinguished honor from Richmond College, he entered the University of Virginia, where he mastered all the languages of southern Europe, besides the classical languages. In April, 1856, while a student at the University of Virginia, he was elected Professor of Modern Languages and Adjunct Professor of Ancient Languages, in Mercer University. In 1857, he was elected Professor of Latin and Modern Languages, which chair he filled with ability for a number of years. The Professor of Greek having retired, he was elected Professor of Ancient Languages, and when, subsequently, the chairs of Greek and Elocution were united, he was re-elected by the trustees of Mercer to the duties of both chairs. From 1856 to 1878, he shared the fortunes and the honors of Mercer University, assisting in the education of thousands of young men, who have gone forth from Mercer to adorn the various walks and pursuits



of life. Ever faithful, attentive, kind, courteous, capable and obliging, he won the respect and good-will of students, trustees and fellow-professors. His duties were onerous, yet he performed them with great credit to himself, to the benefit of the students and to the satisfaction of all.

He remained in Mercer University till the 15th of October, 1878, when he was unanimously elected to the chair of Ancient Languages, in the State University, at Athens, by the executive committee of the board of trustees, to succeed the lamented William Henry Waddell. He accepted the position, severed his connection with Mercer University and moved to Athens. The following August the board of trustees ratified the choice, re-electing him during good behavior, in accordance with the fixed rule of that institution.

In social life, Mr. Woodfin is genial, entertaining and very companionable.

He has been married once, and though he has lost his wife, five children are living, two of whom are bright, beautiful girls, just blooming into lovely womanhood. Professor Woodfin has, during the time he has been teaching at the University, given such high and satisfactory evidence of his qualifications and eminent abilities as to elicit the remark that he is fully worthy to wear the mantle of his illustrious predecessor.

ISAAC GRAY WOOLSEY.



Rev. ISAAC GRAY WOOLSEY, M.D., was born October 14th, 1828, in Cumberland (now Clinton) county, Kentucky. He was the youngest of the four children of Zephaniah Woolsey, of East Tennessee, who belonged to an honorable family.

His parents were not able to give him a thorough education, but he attended country schools until his eighteenth year, when he entered Franklin Academy, in his native county, under the principalship of Rev. Isaac T. Reneau, a disciple of Rev. Alexander Campbell. After five months he was again thrown on his own resources. But an impetus had been given, and he commenced teaching. Whilst thus engaged, he pursued his studies and obtained a thorough English education. The habit of study thus formed has measurably marked his course through life. In his early years, a pious mother instilled into his heart a love of truth which has never forsaken him. In 1850, at an interesting meeting, he was made to feel himself a lost sinner, was brought, a suppliant, to the feet of Jesus, and soon became a happy convert. "Knock and it shall be opened unto you." He conferred not with flesh and blood, but offered himself, the next Sabbath, to the church in Albany, Clinton county, followed his Saviour in the ordinance of baptism, and went on his way rejoicing. From that day he devoted his time and talents to the work of winning souls to Christ. He was active in Sabbath-schools and social meetings, but resisted strong convictions that he ought to preach for nine years. In 1859 the church licensed him, but the war of the States coming on, and he entering the army, his ordination did not take place until April, 1864, at Liberty church, Gordon county, Georgia—presbytery, Revs. James Adams, William T. Fleming and J. B. Harris. In 1868 he became pastor of several churches in Henry and Spalding counties, one of which, Teman, was constituted under his labors. All these he resigned to make a trip to Texas, with the intention of settling in that State; but his heart yearned for the State of his adoption, and in the autumn of 1873 he returned, determined to make Georgia his permanent home. In 1875 he settled in Fayette county, seven miles from Fayetteville. He is now preaching to four churches in that and the adjoining counties, having baptized one hundred and seventy-five persons during his ministry. From 1866

to 1873 he was clerk of the Flint River Association, and afterwards Moderator of that body, both of which offices he has filled with entire satisfaction to his brethren. Being engaged in the practice of medicine and the superintendence of his planting interests, his habits of study could not be as systematic as is desirable; but, with close application in his leisure moments, and with the aid of Gill's Commentaries and Dagg's Theology in the thorough study of the Word of God, he has become an able expounder of the Baptist faith. Believing firmly in our doctrines as a people, he has ever been an unswerving and faithful defender of them. As a pastor, he is prompt in his attendance on the meetings of his churches, while kindness and affability mark his intercourse with his flock. He has always exerted a great influence in the community in the cause of temperance, as well as in the practice of medicine.

In height six feet, and weighing about one hundred and sixty pounds, with stern countenance and commanding person, one can well imagine what a magnificent looking soldier he must have been. And if, in this brief sketch of him as a minister of Jesus Christ, it would be proper to speak of his bravery in the hard-fought battles of the three first years of the civil war, the patriotic heart would swell with emotion at the recital. He was Captain of Company C., 8th Regiment Tennessee Confederate Cavalry during his entire connection with the army. But in the battle of Chicamauga, September, 1863, he was wounded and carried from the field. His health became so shattered that he was obliged to leave the service, and resigning his commission, he found a home in Georgia.

He was twice married, first to Miss E. C. Reagan, daughter of Colonel Charles Reagan, of Forsyth county, Tennessee. There are four living children of this marriage and one dead. The mother was stricken down in 1862, a victim to her exertions to relieve the sufferings of the brave men in Zollicoffer's command. His second marriage was with Mrs. A. F. Wood, *nee* Hutchinson, of Rhea county, Tennessee, October, 1863, at Cleveland. This marriage was hastened by circumstances growing out of the troubled state of the country, which would as well "point a moral" as "adorn a tale," and, if narrated, would elicit the hackneyed exclamation, that "truth is stranger than fiction." It is sufficient to say that "this over true story" would cause this lady to be ranked with the brave heroines of the ages. Her courage in the hour of peril, and her successful attempt to warn the Confederate army of danger, will never be forgotten; but she is a true woman; and though an actor in these stirring scenes, she now contentedly takes up the daily routine of the life of a minister's wife and of a devoted step-mother. She was a member of the Presbyterian Church at the time of her present marriage; but, after prayerful reading of the Scriptures, she united with the Baptist church at Indian Creek, and was baptized by Rev. J. G. Kimbell.

A. R. WRIGHT.

Judge WRIGHT is a man of warm, generous, noble impulses. He has filled many high and honorable positions in Georgia with distinguished ability. He was born June, 1813, in Wrightsboro, a small town some thirty or forty miles from the city of Augusta, Georgia. His opportunities for mental culture were good. He is a graduate of Franklin College, Georgia, and had the advantages of the splendid law schools of the Goulds—of the father, at Litchfield, Connecticut, and of the son, Judge W. T. Gould, at Augusta, Georgia. With this superior preparatory training, he entered on his chosen profession, and opened an office in Crawfordville. Here he met the strongest legal minds in the State, but always showed that he was an antagonist of no mean capacity. After pursuing his profession at Crawfordville for a few years, he moved to the young but



growing city of Rome. Here he has diligently followed his profession for years, and is acknowledged to be one of the best lawyers in Georgia. At the age of twenty-eight years he was elected Judge of the Cherokee circuit, which position he filled for several years, resigning before his term of office expired. He was elected from his district to the United States Congress, where he improved the opportunity to demonstrate that he was a statesman as well as a lawyer. Like many of our clearest-headed men, he took decided stand against Secession, and used all his powers to defeat it; but when it was fixed and his State, with others, had decided to withdraw from the Union, he "accepted the situation," and went with her. He was elected to the Confederate Congress, and feeling that his services were demanded on the field of conflict, raised by his influence a legion of 1,250 men, and tendered himself and his force for service in the Confederate army. Subsequently, under a resolution of the Confederate Congress, he was called from the field to resume his seat in Congress. He never lost his love for the Union, but never ceased to try to make peace on the basis of the rights of the South.

He was elected from his county a delegate to the Constitutional Convention of Georgia in 1877, which framed the present Constitution. He was faithful to this important trust, and with all his powers of mind, employing all his legal knowledge and experience as a statesman, he tried to make the best provision possible in the Constitution to protect the people from unwise homestead and usurious laws.

He became a member of the Methodist Church in 1837, but as he could not reconcile the sprinkling of children with the clear teachings of the Scriptures, and as one of the ministry insisted on his right to sprinkle the children of the Judge, he withdrew from the church and united with the Baptists, whose views he believed were more in accord with the Word of God. He has, for the last forty years, preached the gospel whenever an opportunity presented, but his life has been, for the most part, given to his profession.

He has been twice married—first to Elizabeth, daughter of Armstead Richardson, of Augusta, and again to Adeline E., daughter of Colonel Selman, of Brown Valley. By these two marriages he has had eighteen children, thirteen of whom are now living.

HENRY OTIS WYER.

Rev. HENRY OTIS WYER was born March 10th, 1802, at Beverly, Massachusetts. He received a liberal education, first, at Waterville College, Maine, and, after the removal of his mother to Alexandria, Virginia, at Columbian University, Washington, District of Columbia. The eldest son of his pious mother, she gave him to the Lord from his birth as a minister of the gospel; and the desire of her heart was granted her. He began to preach a little while subsequent to his conversion, which occurred about his eighteenth year, just before his entrance into college. For several months after his graduation he served destitute churches in his native section, and then removed to Savannah, Georgia, under appointment to labor as a city missionary. Here his piety, talents and zeal led the Baptist church to call him as its pastor, and, in 1824, he was ordained by a presbytery consisting of Rev. W. T. Brantly, Sr., D.D., and Rev. James Shannon. Two years later, he married Miss Mary S. Hartstene, who survived him nine years, having borne him two sons, the elder of whom, a physician of much promise, died in the prime of life, while the younger still lives, a useful Christian minister in Virginia.

Mr. Wyer filled the office of pastor for ten years, when his health broke down under the incessant toils incident to the series of revivals with which his ministry was crowned, and in which hundreds were converted and the church was greatly built up. Besides the three services on the Sabbath, usual at that time,

he frequently held two and even three in the course of the week ; and, as if this were a kind of idleness, he often labored in the adjoining churches of Georgia and South Carolina. Among the members brought to Christ through his instrumentality, during these years, were Rev. R. Fuller, D.D., Rev. E. Lathrop, D.D., Rev. J. H. DeVotie, D.D., and Rev. D. G. Daniell, "whose praise is in all the churches."

Subsequently, on the resignation of his successor, Rev. Dr. Binney, to go as missionary to Burmah, Mr. Wyer accepted the pastorate again for the term of a year, that he might assist in lifting the burden of a heavy debt from the church-edifice, and retired on the accomplishment of this object. A year or two later, on the constitution of the Second church, he became its pastor, but ill-health drove him from this position after the lapse of two years. He never afterward assumed the office, though, to the close of his life, he frequently ministered to destitute churches in different parts of the country, and sought, whenever his health would permit, to preach every Sabbath.

Mr. Wyer died of pneumonia, May 9th, 1857, at Alexandria, Virginia, whither he had gone the previous month, in his usual health, to rejoin his family. The Sabbath preceding his attack, he preached in the morning and the afternoon in the church for the blacks. The warmth of the house during the second service caused the doors near the pulpit to be opened, and, as he spoke in a draft of air, it is likely that he thus contracted the disease which terminated his course on earth. His last text was that key-note of his whole ministry, John iii, 14, 15. "I have run the race," he said, the day prior to his death; "I have fought the battle; henceforth there is laid up for me a crown." And when, a short time before he expired, his son asked, "Is it all well with you now?" his response was: "Not a doubt—not a doubt—all clear." The marble that marks his resting-place, in Ivy Hill cemetery, near Alexandria, bears the inscription: "And now my witness is in heaven and my record is on high."

Rev. W. T. Brantly, Jr., D.D., shortly after Mr. Wyer's death, wrote: "As a pulpit orator, our departed brother, when in health, had very few superiors in this country. He had a fine presence, and when his sonorous voice and piercing eye were animated by a soul filled with love to Christ, and yearning for the conversion of sinners, he spoke with the most thrilling effect. Who that heard him preach for upwards of two hours at the Georgia Baptist Convention, in Madison, about fourteen years ago, will ever forget that sermon? Who grew weary, under that protracted discourse? During the remarkable revival which took place in Charleston, in 1846, he and Rev. Richard Fuller frequently spoke on the same occasion. After Dr. Fuller had preached for more than an hour, and wrought the audience to a degree of feeling which was intense, I have seen brother Wyer rise and with appeals almost electric, swell the feeling into deeper emotion, and retain the multitude in profound attention to a late hour of the night. A beautiful feature in our beloved brother's character was his humility. He never seemed to be conscious of his great power, and shrank from anything like notoriety. He was willing to work in the most obscure positions, and always rejoiced when his ministering brethren were assigned places of distinction. His genial disposition made him a universal favorite in society, whilst his intelligent conversation and refined manners gave him access to the best circles in our country."

Rev. R. Fuller, D.D., also wrote at that time: "It was not long after he came to the South, when the writer of this notice entered a church almost casually. In the pulpit was a man still young, with a very striking appearance, with a musical, sonorous voice, and whose gesture was graceful and commanding. These accomplishments were, however, soon forgotten, and the attention of the entire audience riveted by the earnestness and pathos with which the speaker enforced the simple but sublime truths of the Gospel. Although utterly careless, I could but be impressed as he urged 'the one thing needful' for man's peace and happiness and salvation. *'Who is this?'* The Rev. Mr. Wyer, pastor of the Savannah Baptist church.' I lost sight of him for some years, but we were destined to meet again, and often to share the toils and successes and sorrows of the ministry. I remember, as it were yesterday, the calm, sweet morn-

ing when he led me down into the water and baptized me into that name so precious to us both. Scene after scene rises to my memory when we knelt together, and from one closet went forth to preach Jesus to the great congregation, and to triumph together in seeing the salvation of the Gospel breaking forth on the right hand and on the left. For him, all this has ceased. Indeed, for many years his impaired health compelled him to relinquish the occupation so dear to his heart. He had to resign his pastorship, and, with Rutherford, to 'mourn over his dumb Sabbaths.' He has finished his course. What anxieties, what cares, what griefs, what joys, what fears, what labors, what tears and groans, what hopes and disappointments, are crowded into the life of a faithful minister of the gospel! He knew all these, but now he knows them no more. He has passed from them to the peace and purity of rapture—the wreaths and the robes of the victor—to the crown of righteousness, which the Lord, the righteous Judge, will give to them who fight the good fight of faith and are faithful unto death."

"In social intercourse he was the same sincere, disinterested, benevolent man. Ever scrupulously just in his dealings, ever courteous in his manners, and ever faithful in his friendships, he has left a reputation unsullied by a single stain, a name which no human being can mention with unkindness, and a memory enshrined in the hearts of thousands who loved him. It was especially in his family that all the virtues and amiabilities of his character were unfolded. But within those hallowed precincts others must not intrude. To lose such a husband and father must be an irreparable bereavement. But the hand which hath chastened can wipe away all tears. And the prayers offered night and day, by him whose form they will see no more, whose voice they will hear no more, those prayers will now return in consolations and blessings which can cause the soul, in its bitterest affliction, to exchange 'beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness.'"

JOHN R. YOUNG.



One of the most diligent, faithful ministers of the gospel belonging to the Georgia Association, is Rev. JOHN R. YOUNG. He resides in Greene county, Georgia, not far from where he was born in January, 1824. His father was in limited circumstances, and with a family of twelve children, could afford to his son only a very partial education. In 1838 he professed conversion and united with the church at Antioch, Oglethorpe county, and was baptized by Rev. Jack Lumpkin. In a few years he began to manifest a deep interest in the prayer-meetings, and would read the Scriptures at these meetings and exhort his brethren to the obedience of the truth. In 1845 he was licensed by the church to preach as opportunity might be presented. Having transferred his membership to Baird's church, he was by that church called, in 1852, to the full work of the ministry, Revs. P. H. Mell, N. M. Crawford and J. L. Dagg performing the ordination. His services were at once called for by the churches. Shiloh, Phillips' Mills, Beaverdam and other churches within the bounds of the Georgia Association, have enjoyed the ministry of this warm-hearted, zealous servant of Christ. He possesses the full confidence of his churches and congregations for his soundness in the doctrines of grace, and his conformity in life to the principles of the gospel. As a preacher he is forcible and animated. His voice is clear, full of compass and easily heard, always securing the attention of his hearers. In his private life all agree that he is a good man.

In November, 1847, he was married to Miss P. G. Goolsby, of Oglethorpe county, who has borne to him ten children, nine of whom still live. In 1847-48 he taught school near Bowling Green, in Oglethorpe county, and not being familiar with all the text-books used in his school, he was compelled to devote every spare hour to most diligent study that he might teach his scholars. It was his custom also to study the Bible and lecture his school on its great moral and religious teachings. Many of those who heard these lectures were lead by the Holy Spirit to turn their feet to the divine testimonies. Thus our brother, whether in the school-room or in the pulpit, has been instrumental in leading many to Christ. He resides near Bairdstown, blessed with good health, is sound in body and mind, and has a heart full of the love of Christ and zeal for the salvation of souls.

APPENDIX.

JOHN DUPREE.

Rev. JOHN DUPREE was born in Burke county, Georgia, March 26th, 1806. His grandfather, John Dupree, moved from Virginia, in the prime of life, and settled in Jefferson county, Georgia. His father, Thomas Dupree, was born in Virginia. His mother, whose maiden name was Cynthia McDonald, came to Georgia, from North Carolina, with her father, Randal McDonald. He married Mary Ann Taylor, the daughter of John Taylor, of Laurens county, Georgia, January 3d, 1828. They raised to the years of maturity three sons and six daughters.

In his early life he was a leader in the amusements and pastimes of the day. In the fall of 1828 he felt his condition as a sinner, and in May, 1829, he obtained pardon for his sins. In July, 1832, he united with the Baptist church at Poplar Springs, Laurens county, Georgia. His wife joined the same church in the fall of the year. He felt it to be his duty to preach soon after uniting with the church, but did not begin till September, 1841. He was ordained at Big Sandy, Wilkinson county, Georgia, in 1842, and was pastor of that church eighteen years, consecutively, till he moved to Louisiana, in the latter part of 1860. The scene of his labors in Georgia extends from Baldwin county to Waresboro, in Ware county. He organized and built up many churches in Georgia, and baptized hundreds of converts who are steadfast in the faith.

Since 1860, he has labored in Louisiana and Texas; chiefly the former. When he moved to Louisiana there was a space east of Red River of more than one hundred miles in which there was not a single Baptist church. He has organized sixteen churches in that destitute section. For two years and six months he labored as missionary under the Baptist State Convention of Louisiana, and for two years and six months under the patronage of the Red River Association. A great portion of his labor at this time is missionary work, with no adequate support. He cannot remain idle as long as he is able to preach. He is always welcomed as a faithful, zealous servant of the Lord.

He has thrice visited Georgia since his removal. During his last visit, which extended from the latter part of 1880 to April 1881, he was constantly engaged in preaching and visiting the sick, often preaching twice a day in different places. He says the only thing that troubles him is, that he cannot love Jesus as much as he desires to. He is highly esteemed by the church and community wherever he is known. He has given the last forty years of his life to the cause of Christ, and now he is looking forward to that "crown of righteousness which the Lord, the righteous Judge, shall give to all them that love His appearing."

N. L. McMEKIN.

N. McMekin, a native of North Carolina, came to Georgia at the age of thirteen years, and was baptized in his youth, by Rev. W. Jackson, into the fellowship of Rehoboth church, Wilkes county. He was married in August, 1814, to Miss Elizabeth Cooper, who, at an early age, had been baptized into the fellowship of Ebenezer church, of the same county, by Rev. Thomas Rhodes. Three children were given to them; and among that number was

Rev. N. L. McMEKIN, born September 5th, 1818. These pious parents reared their household in the fear of the Lord, obeying the precept while trusting the promise of His word. The impressions made on the subject of this sketch in favor of godliness were never forgotten. But he did not yield to his convictions until he had grown to manhood. He was converted September 5th, 1839, so that the day of his birth was also the day of his new birth, with precisely twenty-one years lying between the two events! He united with the Rehoboth church, and was baptized by the pastor, Rev. Enoch Callaway. He was elected to the office of deacon, in 1848, and discharged its duties faithfully for the space of fifteen years, serving the cause of Christ still further, during the greater portion of the time, as a licentiate. In 1863, when forty-five years old, he received ordination to the ministry at the hands of Revs. John Hogan, T. J. Beck and Isaac McLendon. For eighteen years he has performed the functions of this office with fidelity, acceptance and effectiveness. He was married, in 1875, to Sallie E. Bell, and two sons and one daughter are growing up under their careful affection.

B. L. ROSS.



Rev. B. L. ROSS, M. D., was born in Wilkinson county, Georgia, in 1825. His father, Rev. John Ross, moved his family, in 1830, to Upson county, where he resided until his death, in 1837. The subject of this sketch was thus left fatherless at less than twelve years of age. The financial crisis, with some reverses, so reduced his father's large estate that little was left to *each* of the fourteen heirs. Hence, he did not have the advantages of a collegiate course. But he used well every opportunity for acquiring the education afforded by the common schools, and spent one year at Collinsworth Institute. He joined Antioch Baptist church, Talbot county, in 1838. Although possessed of a naturally active, vivacious temperament, he was ever watchful of his Christian character, and maintained, with consistency, his profession.

In Philadelphia, in 1846-47, he attended medical lectures, and in 1848 he graduated in the school of medicine in Charleston, S. C. Immediately he began the practice, with marked success, in Talbot county, where he had lived since his father's death.

In 1854, he was ordained to the gospel ministry, moved to Thomaston in 1856, continued to practice, and preached with good results; was pastor there in 1857. Two years later, he resigned a lucrative practice and located in Cuthbert, intending to devote his time exclusively to preaching; was pastor there in 1861. The following year, the war and domestic interests induced him to return to his former home, now Taylor county, where he resumed the practice, and was pastor at Antioch, Butler and Fort Valley. To the last mentioned place, he moved in 1867; has had the pastorate there every year since that time. During these years he has preached, as pastor, at Smithville, Dawson, Marshallville, and other places.

Many appreciate him because he pointed their weary, sin-sick souls to the Star of Hope. His consecration is unsurpassed. Few men could combine, with such gratifying results, the two vocations as he has done. His talent and skill in the healing art are acknowledged by all. He successfully anchors many patients from the sea of sickness upon shores of health: he is considered *eminent* wherever located.

With an intellectual, noble, Christian wife (*nee* Miss Mangham) he is rearing five bright children, four of whom are now members of the church. A more exemplary man never lived. His physique is most admirable, his constitution,

enviable. After once meeting him, his not tall, but very erect and handsome figure, noble face and genial, affable manners are ever remembered. He is neat and refined in person and taste. Kind and benevolent, many times he has bestowed blessings on soul and body.

Once, when a missionary collection was taken (just after the war) having no money, he took from his pocket a good gold watch and laid that in the hat as his offering. He has felt willing to surrender all to his God—wife, children, and self.

Few men possess warmer or more attached friends; few are more generous and genial; and none are more devoted to principle and the cause of religion than Mr. Ross. He is a staunch Baptist, retains the respect and esteem of all who know him, is an eloquent preacher, and a true man and Christian in every sense of the word. He wields a veritable battle-axe against error and sin, and hews down many stalwart foes of the cross and of the truth.

ISAAC SMITH.

This beloved and devoted man was born in Chatham county, North Carolina, on the 14th of October, 1796. Two years afterwards his father, Colesby Smith, whose wife was Anna Henry, removed to Georgia, staying in Burke county for a year or two, and afterwards removing to Washington county and settling permanently near the old home where Isaac died. We have no information which will enable us to speak particularly of the incidents of his earlier years. Up to the date on which he united with the church, the 12th day of June, 1824, his life had been one of quiet, earnest industry, always marked by a high order of integrity. It is said that he was much disinclined to religious thought and reflection until within a short period before his conversion—so much so, that he was opposed to his wife's uniting with the church. But at length by that earnest and gentle influence which woman only can wield and which it is vain to resist, his wife became the instrument of changing his thought, his life, his action. And when changed—a change could not have been more complete. He united with the church on the 12th day of June, 1824, and on the 6th day of July, of the same year, was ordained to preach the gospel.

There are not many characters, whether eminent or humble, that are better defined—more strongly marked than that of the man to whose memory we make this offering.

He seemed specially endowed with all those traits which fitted him to meet all the demands of the times and circumstances in which he lived. As a man he had the integrity, the energy and industry, which made him proof in early life against the prevailing vices around him, and consequently these virtues ensured him success in business—competency, prosperity. What his hand found to do he did with his might. And this decision and promptness in action explains the fact that in less than thirty days from his entrance into the fellowship of the church, he had put on the whole armor of an apostle and was doing battle valiantly in the service of which he died, and we might say, in the service in which he lost his life, for it was while on a visit to the church at New Bethel, (a church he so much loved and which was mainly a fruit of his instrumentality) that he was attacked by the disease from which he never recovered. This trait is also illustrated by the fact which is related by those who have lived near him all his life, that he became an effectual preacher and a useful minister from the day and hour he set forth. He cast his whole mind, soul and body and strength into the field white with the harvest.

This trait of decision, energy, whole heartedness is illustrated in the remark made of him by a brother who had travelled much with him in ministerial labor. "that he could bear up under and endure more mental and physical labor than any man he had ever seen." He seemed many times a verification of the Scrip-

ture "thou shalt not live by bread alone but by every word that cometh from the mouth of God." His hope and efforts to do good were often his meat and drink. So unreserved was his consecration, that like the Baptist of old he would, if need be, have rejoiced to lift his voice in the wilderness with nothing for his meat but locusts and wild honey. United with this decision and energy was a gentleness and love towards all, which completed the beauty of his character. He preached love, and it was in all his actions. The mission for which he seemed endowed and which he had chosen for his life was the reconciliation of the Primitive churches which lay south of the Washington Association. The older brethren, his contemporaries of the Washington, will long remember the interesting and feeling narratives he made to the Association of his labors in this field. As he would tell of the destitution of religious privilege in that region, the want of preaching, the demand for Bibles, his face would beam with light and love which his words could not utter. It was in this field that his patient endurance and his unfailing love was severely tried. He was often in these journeyings brought to abuse from the pulpit of those with whom he acted. Often he heard himself and those who sent him, called hypocrites and Pharisees. But he reviled not again. He has been known to ascend the stand immediately after one of these harangues of abuse and vituperation and preach, "Behold the Lamb of God that taketh away the sin of the world." Indeed such was the spirit of all his ministerial labor. He never found time to preach controversy. He preached love, his life was love. And it was this which made him truly an exalted character.

This beautiful junction of firmness and decision with gentleness and love, has been well illustrated in his home life. His marriage with Miss Assenia Brantley was blessed with many sons and daughters. That he held the reins of family government *firmly* but *affectionately*, is abundantly proven by the fact that his sons and daughters without exception are members of the church—all hold useful stations in society, and four of his sons are ministers of the gospel; surely his works do follow him. Surely that pure fountain of love and grace which sprung forth and began its flow upon the earth in the conversion and consecration of ISAAC SMITH, is still flowing on and widening and deepening in its course, and all the good he has done and is still doing by the example of a holy life, can be known only by the revelations of heaven itself.

He died at his residence in Washington county on the 7th of May, 1860. His death was such, as such a life insures—peaceful, full of resignation and hope. His illness was painful and protracted. He felt a consciousness almost from the first that it would be fatal. Disease at length wore away physical strength. As he felt the time of his departure draw near, he requested his son B. D. Smith, a physician, to watch his condition closely and when he should think that he had but few hours to live, to rouse him up and give him notice that the time was near at hand. What was the reason for this request? His work was not all done. He had lived long, labored much—done good in his day, and now lay prostrate, wasted and dying, but his work was not yet all done. The good old man made all the use of life he could. Life he had mastered and controlled, and given to the service of his God. And now, when life has given away and death is coming, his spirit rises with the emergency and lays hold of the grim monster and compels death itself to do service in the cause of the Redeemer. "I want all my children, one by one, to come to my bedside and receive my dying injunction and my parting blessing." They all did so come, and one by one he counselled them—blessed them and bade them farewell. Can any doubt that his dying words still dwell in the hearts and minds of the living? He then had his servants called, and advised, admonished and blessed them. And now his work was done—completely done. His triumph over death, hell and the grave, was complete. He had made them all subject to the purpose of his long and useful life. He had compelled death, hell and the grave to preach the gospel of peace, of love. His last act was his mightiest sermon, and he died with the glorious consciousness that he had fought the good fight and kept the faith—and that a crown awaited him at the right hand of the Father. "Blessed are the dead that die in the Lord. Yea, saith the Lord, they shall rest from their labors and their works do follow them."

C. C. WHITE.

Rev. C. C. WHITE, son of John and Rachel Carter White, was born in Elbert county, Georgia, January 15th, 1820. His mother had been baptized by Rev. Jesse Mercer, and reared her son as Timothy was reared, under the power of gospel truth. In his twenty-first year, September, 1840, he was baptized by Rev. Asa Chandler, into the fellowship of Vance Creek church, in his native county. He was educated principally at Ruckersville, Georgia, but was subsequently a beneficiary student at Mercer University. In September, 1850, ten years after his baptism, he was ordained to the ministry, at Carmel church, Newton county, by a presbytery

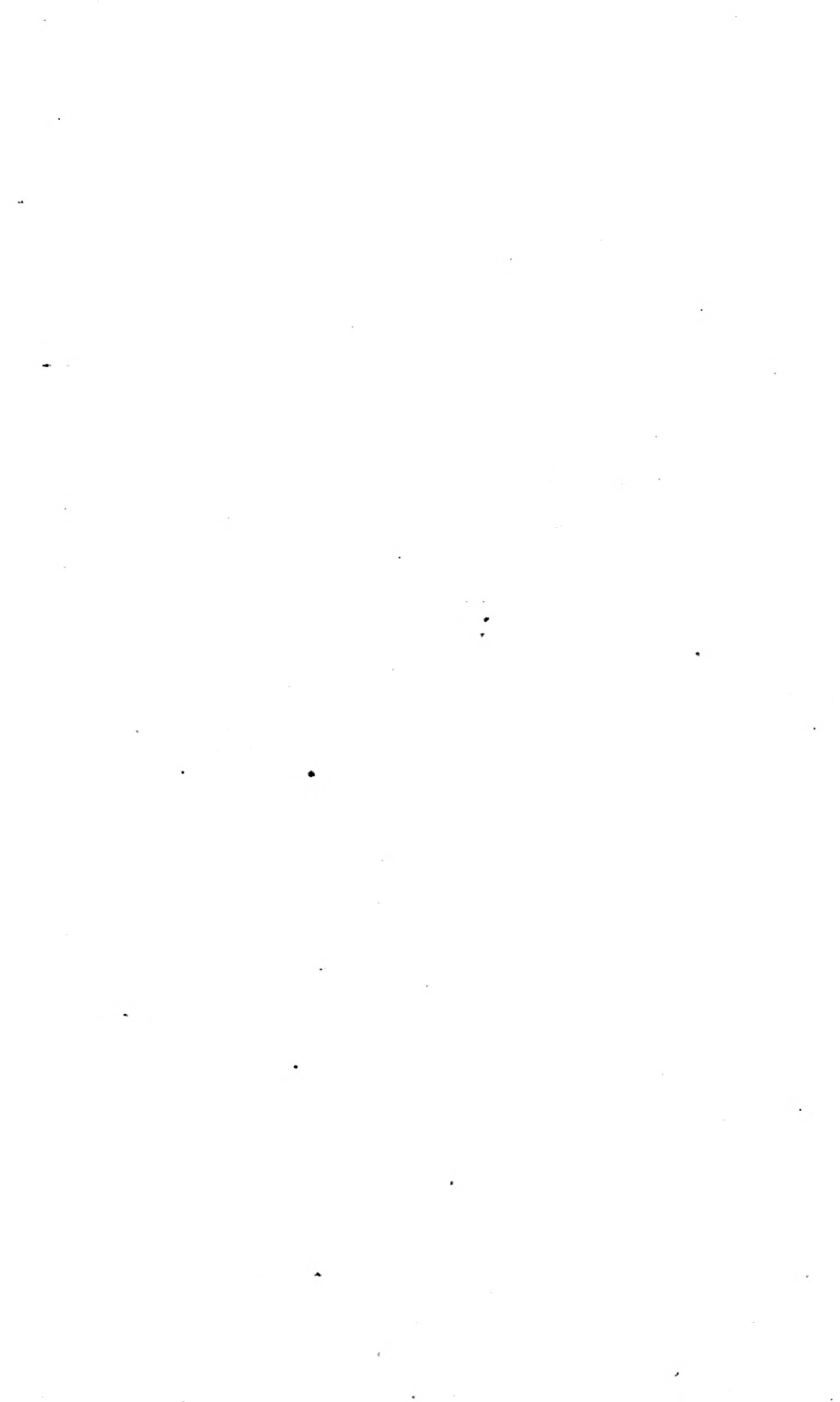


composed of Revs. C. M. Irwin, J. Bledsoe, J. M. Carter and W. Richards. He entered at once on active service, laboring for a year as missionary of the Central Association, and for twenty years after as pastor of churches. During this time he ministered, through periods ranging from three to fourteen years, to Shiloh, Rocky Creek and Hopewell churches, Jasper county; Liberty, Carmel, Covington and Zion, Newton county; Sharon and Sardis, Henry county; Conyers, Rockdale county, and Lithonia, DeKalb county. His preaching was sound in doctrine and earnest in spirit, and he possessed hortatory gifts in an unusual degree. Christians were comforted and strengthened; sinners were awakened; the churches were built up, and he baptized from twenty to fifty converts yearly—the baptisms one year amounting to over a hundred. In the pulpit and in private life his manner was simple and unassuming, and his bearing was friendly to all, without distinction of sect or station. He was, at once, a popular and a successful pastor.

About the year 1872, Mr. White's health failed, and he was compelled to retire from regular pastoral labor. Recently, however, he has sufficiently regained physical capability to resume it, and has entered the field again with his accustomed energy.

During his connection with the Central Association, perhaps in 1856, he filled the chair of Moderator, and at present he is Moderator of the Second Georgia Association.

He was married in December, 1852, to Miss A. J. Sharpe, daughter of Deacon Thomas Sharpe, of Newton county. They have four children, two sons and two daughters.



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