

MINUTES

OF THE

Fifty-seventh Annual Session

OF THE

LIBERTY BAPTIST ASSOCIATION

HELD WITH THE

Church at Round Island

Limestone County, Ala.

September 14, 15, and 16, 1894

OFFICERS

Moderator, Dr. J. P. HAMPTON, Meridianville, Ala.

Clerk, PERRY HENDERSON, Athens, Ala.

EXECUTIVE BOARD

Dr. J. P. HAMPTON, *Chairman*

R. E. PETTUS, *Sec'y and Treasurer*

Rev. OSCAR HAYWOOD

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R. P. WHITMAN

H. E. RICE

HUNTSVILLE, ALA.

R. L. and T. P. HAY, *Printers*

1894

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AMERICAN BAPTIST PUBLICATION SOCIETY.

MINUTES.

The delegates composing the Fifty-Seventh Annual Session of the Liberty (North) Baptist Association, convened with Round Island Church, Limestone county, Ala., on Friday, Sept. 14th, 1894.

Devotional exercises were conducted by Eld. J. D. McClanahan, who read as lesson, the 19th Psalm.

After an intermission of 15 minutes, the congregation was called together by singing. Eld. J. F. Savell not being present, Eld. J. A. Eaves (alternate) occupied the stand and read as lesson, 19 verses of the 8th chapter of Romans. Text, latter part of the 22nd and 23rd verse of the 2nd chapter of 1st Corinthians: "All are yours; and ye are Christ's, and Christ is God's." At the close of sermon, prayer was offered by Elder Oscar Haywood; adjourned one hour for refreshments.

AFTERNOON SESSION.

1:15 p. m., pursuant to adjournment, the association was called to order by the former Moderator. Prayer by Elder A. G. Moseley.

The Moderator appointed Bretheren M. B. Neece and R. P. Whitman as reading clerks.

The following churches were represented by letters and delegates to-wit:

CHARITY—H. F. Hornbuckle.

DALLAS AVENUE—Elder A. G. Moseley, R. P. Whitman and R. E. Pettus.

FIRST CHURCH AT HUNTSVILLE—Elder Oscar Haywood, Dr. J. P. Hampton, Dr. J. A. Hill, M. B. Neece and J. C. Jones.

LOCUST GROVE—J. A. Fanning, G. T. Wilson, T. M. Bayless and J. H. Latham.

MT. ZION—T. J. Skillington, T. J. Wall, S. W. Pettus, John Knowles and M. O. Pettus.

NEW MARKET—C. H. Rice, W. T. Jones and Elder H. E. Rice.

OAKLEY—letter; no delegates.

PINEY GROVE—W. N. Hargrove and I. F. Hargrove.

ROUND ISLAND—Perry Henderson, J. W. Owen and B. H. Glaze.

TEMPERANCE OAK—Elder F. M. Hutchison and Levy Jarrett.

UNION GROVE—J. W. Riddle and E. Robbins.

After enrollment of delegates, permanent organization being in order, by motion of R. P. Whitman the rules were suspended and Dr. J. P. Hampton was elected as Moderator by acclamation, and upon motion of R. E. Pettus the same action was had as to Clerk and Treasurer and Perry Henderson was elected to fill said offices.

Upon call for petitionary letters, Walnut Hill Church, Limestone county presented a letter by delegates; J. B. Hughes and T. E. Thorn, asking to become indentified with this body, which was received and right hand of fellowship extended by Moderator.

Correspondents and visiting brethren were present as follows: Elder A. E. Burnes, State Evangelist for Tennessee River Valley; Elder J. D. McClanahan and Elder A. J. Preston from Muscle Shoals Association. Elder J. D. Thorn from Big Bear Creek Association, all of whom were invited to seats with us.

The following committees were appointed by Moderator on Devotional Exercises: The Pastor and Deacons of Round Island Church.

On Synopsis of Church Letters:—M. B. Neece, George Wilson, Luther Glaze.

On Finance:—J. C. Jones, M. O. Pettus, W. T. Jones.

By an action of the Association night session was dispensed with and preaching to be had in lieu thereof. Clerk and Treasurer granted until to-morrow to make his report.

It was ordered that the Committee on Missions report on to-morrow at 10 o'clock a. m.

REPORT ON TEMPERANCE.

Contrary to the usual custom, we have attempted to make this report upon the subject assigned. Ordinarily the subject of Temperance is assigned and the report made upon "The Evils of Intemperance."

There are few persons more highly extolled in the Holy Bible than the temperate, and there is no character more loved and appreciated in society than the temperate person, one who is temperate in speech, temperate in tastes and temperate in appetite. Ah, there is one of the greatest troubles with us as individuals and as communities, we are too extravagant in our speech, speak when we should keep silent, speak much when we should speak little, speak evil when we should speak good and speak roughly when we should speak smoothly. The wise man has said "a soft answer turneth away wrath," and Saint James has said, "If any man offend not in word, the same is a perfect man," and again Solomon declares, "a word fitly spoken, is like apples of gold in pictures of silver." By being temperate in taste, we mean we should avoid useless expenditures in adorning our person and abodes and be careful about whom we choose as associates, and by temperate in appetite that we should be master of ourselves, so that we shall not "be among winebibbers; among riotous eaters of flesh: For the drunkard and glutton shall come to poverty."

Never before in the history of the country, has there been such an uprising on the part of the workers in the cause of temperance. All parts of the continent are deeply stirred. North, East, South and West—every State and county is moved to do something to crush the arch enemy of man, and root out forever his baleful influences. A temperate man is worth more to his family and to his community, than an intemperate man. We want our store-keeper to be temperate, we want our lawyer, when compelled to employ one, to be strictly temperate, we want our family physician to be rigidly temperate when we entrust the lives of our loved ones to his charge, we want our laborer to whom we commit our business affairs to be temperate, and above all we want our preacher, our spiritual adviser to be temperate in all things pertaining to this life. Let a man be temperate and have character for truth, honesty and you can scarcely estimate his worth as a citizen. Without these, his worth is not hard to calculate. Good training in early life, is half of a young man's battle. The young men whose mothers handled them wisely in their youth, and taught them temperate habits, are the men who are at the front in business and in the professions. A conscientious mother, who religiously does her duty by her children, is the greatest boon God ever gave to the household. Next to faithful parents, is a faithful preacher, one who fears God rather than man. He is no small factor in the moral forces of a community. But the minister who fails to declare the whole counsel of God and only panders to public sentiment and drifts with the tide, is a miser-

able parasite on the body moral.

Then there are demands made upon people by society that are inimical to temperate habits. Sociability, as it is termed, makes greater claims perhaps, than almost anything else. How hard it is for us to live temperate lives and be a votary at its shrine. Do you cling to pack of cards in preference to Christ? Do you love the theater better than you do God? Do you prefer dancing and bacchanalian reveries to the Holy Ghost? If these three things are dearer to you than the Holy Trinity, no wonder that religion cannot love you. It is hard to be temperate in indulging in these amusements. And yet these three worldly amusements keep more people out of the Kingdom, than most any other three vices. They are such little things to lay aside. Oh, how much sorrow, worry and misery you endure, all because you wont quit card playing, theatre going, dancing and imbibing too freely the soul-killing, alcoholic stimulents, and let the love of Jesus, which is the "greatest thing in the world," enter into your life and give you joy and rest. A strange exhortation to church members, but can't we try sober and temperate living from this good day and live Christian lives and forget the world? If we do, the devil can never tempt us again with these great sins of society.

"If folly tempts, or sin allures,
Be deaf to all their art,
So, shall eternal life be yours
When time's brief years depart."

Fraternally submitted,

R. E. PETTUS.

Upon motion to adopt, Brother R. E. Pettus spoke, followed by Elder J. D. McClanahan pending which, Elder Oscar Haywood offered the following amendment:

WHEREAS, We believe the only way to annihilate the liquor traffic is to be found in the local prohibition of the manufacture and sale of intoxicants. We believe the attitude of the church is paramount in its influence. The church in the agitation of this question should lead all temperance societies, and all social movements of social reform.

Good speeches were made by Elders A. J. Preston, A. E. Burns and R. P. Whitman at the close of which the report with amendment was adopted.

Committee on Devotional Exercises made report as follows: There will be preaching to-night by Elder J. D. McClanahan at Nebo. By Elder A. G. Moseley at Round Island. By Elder A. E. Burnes at 1st Presbyterian Church. Reports were called for from committees appointed at last Association from each Church to raise a fund for Danville School, etc., but no one responded with anything especially for that purpose.

By order of the Association, all churches hereafter will be expected to send up their pledges in full, or a reason for failing to do so.

The term for which R. P. Whitman and Perry Henderson, were elected as Trustees of the Danville School having expired, R. E. Pettus moved that they be reelected for the term of three years. Carried. Resolution pertaining to Orphans Home.

WHEREAS, There is now located at Evergreen, an institution known as the Orphans Home of the Baptist of the State of Alabama, and

WHEREAS, Recognizing the great worth of this institution as carrying out the intention of God's appointed words in caring for the orphans of the the church and believing this to be in line with the great principles of the Baptist denomination.

Resolved, That the Moderator appoint at this session a committee of three, whose duty it shall be to write a report on Orphan's Home and this committee shall be one of the standing committees of this Association.

Resolved, further, that the members of the different churches within the bounds of the Liberty Baptist Association be requested to make collections within these churches for the benefit of the Orphan's Home of the Baptist denomination of the State of Alabama and report the same to the Executive Committee of this Association in the same manner as collections for Missions.

Submitted by

R. P. WHITMAN.

On motion to adopt, Elder A. E. Burns made a touching and sympathetic speech; at the close of which the resolution was adopted and committee appointed as follows: R. P. Whitman, W. E. Pettus, J. D. Foster,

By Elder Oscar Haywood.

Resolved, That this Association organize what is termed a Missionary Campaign Committee, for the purpose of circulating literature, making speeches and preaching on the subject of Missions, etc.

Resolved that Dr. J. P. Hampton be made chairman of said committee and that Rev. A. E. Burns be Superintendent. Pending the discussion of which R. E. Pettus offered the following amendment:

Resolved that the Moderator be authorized to appoint an Executive Committee to be composed of five members to organize and conduct a Campaign of Missions in the churches of this Association.

Amendment accepted.

On motion to adopt, good talks were made by Elders Oscar Haywood and A. E. Burnes.

Resolution adopted by a rising vote. Committee appointed as follows: Dr. J. P. Hampton, Elders Oscar Haywood, A. G. Moseley, H. E. Rice, J. I. Stockton and Brother R. E. Pettus.

Adjourned to meet at 9 o'clock to-morrow morning.

Prayer by Elder J. I. Stockton.

 SECOND DAY'S PROCEEDINGS.

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SATURDAY MORNING, SEPTEMBER 15TH.

The Association convened pursuant to adjournment. Prayer by Elder A. J. Preston. Minutes of previous day read and approved.

The following committee was appointed by Moderator to nominate Executive Board. James Latham, H. F. Hornbuckle, C. T. McCormack.

Joseph Shackelford, D. D. and J. M. Kitchens M. D., from Muscle Shoals Association, being present, were invited to seats.

By R. P. Whitman:

Resolved, That the Clerk be requested to have printed in our next minutes, the Constitution and By-Laws governing Liberty Association.

Report on Religious Literature was read by R. E. Pettus.


 REPORT ON RELIGIOUS LITERATURE.

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It has been well said, we have two lives—mental and physical; the latter can be sustained by animal food, such as reading, thought and observation. Unless nourished by either food, each life becomes extinct. Thus we owe a vast debt to our great writers and thinkers, for they supply us with mental food. Above the door of one of the great Egyptian Libraries was found this inscription, "Books are the Medicine of the Mind," and Lord Bacon has said, "Reading makes the Ready Man." For the most prevalent imbecilities of the mankind, books are the remedies to be recommended, and to be well equipped for life's warfare, reading good books should be the arsenal from which we arm ourselves. The destiny of this favored land of ours depends much more upon the religious training of our people than upon any element of intellectual or physical power. What we want to know most, is what relation we bear to each other and our Maker. This we learn from reading God's Holy Word, in which we are taught it is a lamp unto our feet, and a light unto our path. By a careful study of religious literature we can

"With grateful zeal each power employ;
 Catch vigor from Creations joy;
 And deeply on thy shortning span
 Stamp 'love to God and love to man.'"

In view of the fact that there is so much literature being sent out broad cast over our entire southland that tends in its nature to poison the hearts and minds of the youths of our denomination, we therefore think that as a denomination, as a people, we should use every effort of

our lives to counteract the baneful and damning influence that is ruining the very best lives of our churches. We therefore, recommend and insist that it is the duty of every head of a family of our denomination, that he bring into his home, such literature as the Alabama Baptist, the the State organ of the Baptists of Alabama, and a paper consecrated by its editors to the best welfare and interest of the cause of our blessed Master. We also recommend to all lovers of the spread of the Gospel, and this should be the desire of all Baptists, the Foreign Mission Journal, Home Field, Tupper's Decade of Missions and Our Country, by Rev. Josiah Strong.

Parents we warn you to see to it what kind of literature comes into your homes, let none but pure and wholesome fall into your childrens hands.

Respectfully submitted,

W. E. PETTUS.

On motion to adopt, speeches were made by Elder A. E. Burnes, directed more especially in behalf of the Alabama Baptist, taking some subscriptions for same. Short talks were made by Dr. J. Shackelford and Elder A. J. Preston. Report adopted.



 REPORT OF CLERK AND TREASURER.

—o—

PERRY HENDERSON, IN ACCOUNT WITH LIBERTY ASSOCIATION, 1893-4.

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—DR.—

Sept. 16.—	To cash from Finance Committee Missions.....	\$79 10
“ “ “ “ “ “ “	Printing.....	14 25
“ 17 “ “	Public collection Ministerial Education..	7 00
“ “ “ “ “ “	State Missions.....	3 85
“ “ “ “ “ “	Home and Foreign Mis.	4 48
“ “ “ “ “ “	Minutes.....	2 50
“ 27 “ “	Sister Blackburn Ministerial Education..	1 00
Oct. 16 “ “	New Zion Church Printing.....	1 00
“ “ “ “	Round Island Church.....	25
“ “ “ “	Huntsville 3.00, Mt. Zion 3.00, Beulah 50.	6 50

 \$119 93

—CR.—

By Cash paid Ex. Board, R. E. Pettus as follows:

By Cash S. H. and for Missions.....	\$79 10
By Cash Pub. Collection State Mission.....	3 85
By Cash Pub. Collection Home and foreign Missions.....	4 48
By Cash Pub. Collection Ministerial Education.....	8 00
By Cash Printing Minutes.....	28 75

 \$124 18

 119 93

 \$4 25

Respectfully submitted,

PERRY HENDERSON,

Clerk and Treasurer.

Referred to committee on Finance for auditing.

The hour set for report on Missions having arrived, by motion of Elder Oscar Haywood, the rules were suspended, and the first speech of each member on missions be limited to 20 minutes, and the second to 10 minutes.

 REPORT ON FOREIGN MISSIONS.

ROUND ISLAND, ALA., Sept. 1894.

To the Moderator and Members of the Liberty Baptist Association:

Your committee on Foreign Missions submit report as follows: Had we the power to transform the ores of the earth into pens, and place one in the hands of every human being, and with the surface of the earth for a scroll, we could not calculate the price of one immortal soul. Then, oh! then, who can compute the price of the many millions of immortal souls that lie beyond the seas on the far off shores, and upon the distant Isles that are daily dying, and being lost for the want of having the bread of life broken unto them.

Go ye therefore into all the world and preach my Gospel to every creature—thus saith the Lord, and though nineteen centuries have rolled down through the vista of time since this imperative command fell from the Master's lips, it still rings in the hearts of His people to-day with as much power as it did to the Apostles of that age.

In dealing with the subject of Foreign Missions, we find it divided into two classes—that of pagan and papal Fields, each working by and through the Foreign Mission Board of the Southern Baptist Convention, located at Richmond, Va., and from the Statistics of said Board, we gather the following interesting facts:

Our Board has missions in three papal fields or fields, in Catholic lands—Italy, Brazil and Mexico. Experience has taught us that in these papal fields, the obstacles are greater where Romanism has reigned for ages, and where it has grappled and throttled every vestige of Church and States governments, and where the voice of the Pope is the voice of God.

In these fields the messages of our blessed Master are slower to touch the hearts of the people, than in the darkest regions of paganism—yet God has given to us in each of these lands a noble band of consecrated workers, men and women from whom comes the glad tidings that their labors are being blessed, and even in Rome, the fountain head of Catholicism, the home of the Pope, the morning light is breaking, and cheering words roll down the line from Bro. Geo. B. Taylor, who has stood like a stone wall, fighting Catholicism and planting the eternal truths of the Gospel of our blessed Master. "The great principles of the Baptist Church as she stands to-day." From Mexico the same cheering words echo from Brethren Powell and Moseley; from Bagby, Taylor and Porter of Brazil, yet they are crying for more workers." Who will go? Who will send? Shall you? Shall I?

And what of Pagan fields? "Ask of me and I will give the heathen for an inheritance," such was the promise of God to his divine Son 1900 years before that son paid the price of the world's redemption with his

own blood upon Calvary's Cross.

Nearly 2000 years have passed since Christ died for sinners, and yet over two-thirds of the earth's teeming millions are still without the knowledge of Christ, and the Prince of Darkness still rules in the hearts, and over the lives of those lost and ruined millions.

What are we doing in obeying the great Command, go? When I speak of we, I mean the Baptists of the South. Half a century ago, the Southern Baptist Convention was organized—What have we done, what are we now doing, to prove to God and the world that we believe that the heathen are lost without the Gospel, that Christ died to save them, and that he told us to go and preach the Gospel to them?

Listen; and I speak from the records—among the four hundred millions of Chinese, we have 15 male and 23 female missionaries, 3 ordained native preachers, and 23 native helpers, 5 churches and 1077 members. Among the two hundred millions of Africa, we have 4 male and 5 female missionaries, one ordained native preacher, 7 native helpers, 5 churches and 166 members. In Japan, that down trodden Isle of the sea, with its 40 million heathen worshippers, we have 10 young men with their wives, 4 native helpers, one church and 66 members.

Again the Southern Baptist Convention, embracing a constituency of one and a half millions of members, professing christians, the largest body of Baptists in the world, is represented in Pagan Fields by 21 male and 31 female missionaries, 5 native ordained preachers, and 34 native helpers, 19 organized churches, 71 stations and 1274 members of the church. In all the Pagan world containing 800 million of precious human souls, after 50 years of hard labor this is our record.

Brethren with these facts and the great responsibilities, yes personal responsibilities resting upon us, what are we going to do with this great practical problem? Speeches and reports cannot meet the situation as it confronts us.

Do you believe that this command is to you—Do you believe it your duty to aid in the sending of the Gospel to these vast millions of unredeemed people? Have you ever considered the fact that God in all his creation, created every being for a purpose that you were not placed here by chance, but as the highest handiwork of God's Creation?

Has it ever occurred to you why God in his providence, in his mysterious and wonderful works, kept in solitude for nearly 6000 years this beautiful land of America, the Garden of God? A land that is so diversified in all respects as to be the Eden of the Universe. And have you ever reflected why he has been so mindful of you and so favored you with a being in this beautiful land of flowers—with its lovely vales, its majestic mountains, its gushing springs—and not have made your surroundings as that of those who occupy the baking shores of Africa's sunny clime.

Have you ever thought over the history of the discovery of this

earthly paradise of yours, of how 400 years ago when Columbus first set his foot upon the Deck of the Pinta, and pushed from Spanish shores sailing westward for new worlds to explore? And how just before he reached the Eastern shores of South Carolina, God in his providence through the agencies of the Sea Gulls turned his course south-eastward and caused him to plant the Spanish Flag of Catholicism upon the Isle of Cuba, where to-day that Isle is bowed down under the cruel persecution of Popeish authority? And how he gave to England, the home of the protestant, the honor of peopling America, whose coming brought the true seed of the Gospel of the Lord Jesus Christ as proclaimed by Williams, Johnson, Clarke, and others—whose buildings we are but the offsprings?

Have you ever had the thought suggested to you that it was God's purpose to carry out the mission of his work by proclaiming religious liberty to his people, and ordained by him to be proclaimed and defended by the Baptists of America? And that through them as his chosen people should start the first flame of Foreign Mission work, when in 1792 William Carey electrified the world, as he stood before the people and preached "Let us attempt great things for God and expect great things from God.") And with the first contribution of 13, 2 and 6 he started forth across the seas for unknown lands, to place the words of eternal life before the many millions on Burmah Shores. Brethren study these workings of Providence and see if you cannot observe his hand pointing to you as the special ones to go and send his dying message to regions yet unexplored, Brethren, God has bequeathed unto us by inspiration, his wonderful book of life and expects us with the talents he has added unto us to study that word and learn of his prophecies and providences, that we may profit by their teachings and examples. And in grasping this great work of Foreign Missions in all of its wonderful works, methinks I can hear the triune God-head as they stood around the Creative Throne and spake this world into a being, as they said in ages to come we will have a people that will be counted by millions, who will forget God for centuries, and we will plant the Western Hemisphere and keep it in our wisdom, for the purpose of carrying out the great command of the Messiah—and we will people it with a people who still held to the great doctrines of the teachings of the Son of God when he shall have come. Who will defend the tenets of the new dispensation that shall be given to Peter, John, James and Paul, to the offsprings of those who shall preserve it with their blood in the caves and dens of the mountains, through dark ages of the world, Catholic persecution—and finally plant it upon America's soil with a people who shall lead in the great work of Foreign Missions and Religious liberty.

And them I shall make as my instruments in fulfilling the Mission of spreading the Gospel of God unto the heathens of all nations. The time is at hand, the light is breaking, all nations have now the light beaming

upon its shores, and to the Baptists of the world was left the high honor of taking the first step, the lead in this divine appointed work.

There is no reason why in our own time, the word of God should not be carried within the reach of all the people of the earth—there are messengers enough—there is treasure enough in the hands of the Lord's anointed people. The funds are in our hands, committed unto us as a trust fund. We are the appointed Treasurers of the Lord. But the Lord's treasurers have been guilty of embezzlement, and the churches are also partakers, worse than that—the preachers sometimes take a part as hush money.

When a preacher is afraid to preach Missions and take collections for fear his own salary will be lessened, what is that but sharing in the stealage of his people. Again, when the preacher will take nothing for his service and the people give nothing for Missions, then the whole are robbing God. Malachi, 3, 8. On the sin of Missionary unbelief. The christian who does not believe in Foreign Missions does not believe in the teachings of the Bible. How long is this unbelief to go. How many more millions must die in sin before the church of Christ is ready. The heathen at our door is the excuse, yes, we have the heathen at our door, and as far as moving and doing the will of our blessed Master, we have the heathen in our churches, and the heathen at our door, and in our churches will soon be the heathen in our home and in our door if we do not try to save the heathen in the regions beyond our doors. It is well known that the advocates for Foreign Missions are the most earnest supporters of our Home Mission work. You may be too old to learn anything new in the Kingdom of the earth, but train your children to have a broad sympathy, to have the a love for the salvation of the great lost world, and they will have the Gospel preached to the heathen at our door—but train them to be narrow and selfish, caring only for the home and the next generation will be among the heathen at somebody's door.

The greatest harvest is beyond the seas—the fields are whitest—the laborers are fewer—Church of the living God, why not arouse to a full discharge of your duty in the great harvest of the Kingdom—Oh little are we doing as Individuals, as Churches—Listen to the reading of our Church letters, ought we not to blush in shame, at the rendering of our Stewardship unto the Master? Do you want an average Church Letters? Listen.

Dear Brethren:

We are at peace in Zion, our Statistics are as follows:

For State Missions, nothing; For Home Missions, nothing; For Foreign Missions, nothing; For Ministerial Education, nothing; For Pastors Salary, nothing; Received by Letter, none; Baptized, none; Dismissed, none; Restored, none; Died, 1; Present Membership, 201.

We send 35 cents for printing Minutes, please send us 200 copies. Our beloved Pastor is faithfully breaking unto us the bread of life as found in God's word. Brethren pray for us.

This may be strong, but it fits many Baptist Churches to-day. At peace with God. I do not believe a word of it. What is the matter---clearly something, and something serious is the matter, the 1,435,700 white Baptist of the South, failed to raise over 11c. per member during the last year. It cannot be denied that we Southern Baptists are doing next to nothing for the glory of God beyond the Shores of the United States.)

We stand convinced before God, and the Christian world of the most shameful indifference toward God's sacred cause. Look at the facts, with all the Conventions and Associations, we are giving less than 11c. apiece for Foreign Missions, with all our boasted purity of doctrine, apostolic succession and hospitality of home life. We give less than one cent a month for the bringing of the nations to God, One fifth of a cent a week more than covers our average individual gifts for the salvation of those who sit in the shadow of the valley of death. We give more for the salt, for tobacco, yes, and for the strong drink. I mean the Baptists of the South. What we are doing pales in painful insignificance when contrasted with what we are not doing. What we are doing seems paltry when compared with what others are doing. Listen, the Canadian Baptists are determined to give on an average over \$2.50 per member this year for Foreign Missions. Were we to average like those benighted Canadians, Dr. Willingham would have over 3,000,000 dollars on his hands instead of a 30,000 dollars debt. The Methodist Church gave last year over \$1,000,000. The Northern Presbyterians over \$1,000,000. The Northern Baptist over half a million, and the women of the Northern Baptist Church gave over \$10,000 more than all of us together but let us come nearer home, and blush to see what a figure we present by the side of our neighbors. The Cumberland Presbyterians give over twice as much as we do in proportion to numbers, we outnumber the Methodist of the South, but they outgive us. The Southern Presbyterians give ten times as much. How long, oh how long, shall the greatest christian body in the world numerically stand at the foot of the class. Were the Baptists of the South to average one cent a day for Foreign Missions, we would have \$5,000,000 annually, and instead of having 100 representatives in Foreign fields, we would have over 6000, averaging one cent a week would give us over half a million of dollars, and could support 500 Missionaries. It would make us blush to think of the pitiful figure Southern Baptists will cut in the Missionary history of the 19th century, at the beginning of this age of Missions. Baptists were the leaders, we of the South now seem to be the last of the lagards. The plea of poverty will not excuse this criminal negligence. There are the poor among us, but

the Southern Baptists are not poor. We need organization and consecration more than money.

We need education, we need enlightenment on the great fundamental principles of the mission of the Baptist people as a denomination. Tell me not brethren of the Liberty Baptist Association, and I am coming home to you; tell me not that you are doing what you can; tell me not that you are not robbing God of the tithes that belong to His Kingdom; tell me not that you are consecrating your lands, your harvests, yourselves and your means to the advancement of your Master's Kingdom on foreign shores, and I tell you by your own records, that you are recording here, that you have recorded in the past, that you stand before the bar of God a perjured and condemned people. It is well to remember we are making records every day, which will be booked up some day, and which must be accounted for at the last day. You may change your record, God's record you cannot change, it stands as immutable as inspiration of Holy Writ.

Brethren, with these statistics of facts before us, can we consistently claim that we are not robbing God? Have we any reason as Baptists why we should give liberally of our means to the support of foreign missions? We read of a beautiful picture, a Baptist Church planted in Jerusalem, nearly 1900 years ago, called the first church, a church where everything was held in common, a church preaching the Gospel and praising God day and night, and many people were added unto the church, a church seemingly if there ever was a church doing its duty to God and man, this was the church. But it was not so. This beautiful church had forgotten the great Law of its being, had neglected its prime mission. It was not a missionary church, and we also read in God's beautiful Book, that the great head of the church allowed persecutions to come and scatter the membership, and drove them away into distant lands, that as they went they might preach the Gospel to all nations. In that same beautiful Book, we are told that He told his first disciples to go. This great commission binds you my brethren of the Liberty Baptist Association, and in no other way under Heaven, can we relieve ourselves of this great command, but by going ourselves or sending by the use of our means, others to preach the Gospel to the natives that know not God. I believe that it is as solemnly written in the purposes of God that Christians should send the Gospel among all nations, as that Christ should die and be raised again. The spirit of missions is the spirit of Christ and everybody of whatever name that has lost the spirit of missions, has forfeited all title to be called a Gospel Church, and every individual his claim as a member of the Church of Christ.

We call ourselves Missionary Baptists. We love the name of Baptists with missionary appended thereto, we love it because around its beautiful shrine clusters all that is near and dear to our hearts—we love to read

how 1900 years ago the Baptists of the Bible planted the first Baptist church in the city of Jerusalem. We love to read of its Baptist ministers Peter, James and Johns of its consecrated deacons Phillip and Stephen, how they went about preaching to nations the blessed truths of holy writ. We love to read how the father, through the dark centuries of Baptist persecutions preserved the little band of faithful Baptist workers in the dens and caves in that rugged country.

We love to read how the good old Baptist Bunyan defended the doctrines and tenets of the Bible in the dark dungeon of a prison cell, and with his own blood penned immortal pages of Pilgrim's Progress. We love to read of the young Baptist cobbler, Wm. Cary, who, 100 years ago, started the modern missionary movement as he stood upon the rostrum sending a thrill of missionary electricity throughout the world with these memorable words: "Attempt great things for God and expect great things from God." We love to read of Judson planting the flag staff of Baptist doctrine and religious liberty upon the shores of pagan Burmah, we love to read of Boyce, Manly and Mell whose dying breath still perfumes the gates of Southern Baptists, scenting with sweet incense through their records of their Godly lives the great mission work of the Southern Baptist convention. We love to read of missionaries Taylor, Early, Mosely, Powell, Bagby and Martin in pagan fields of McCollum of Crawford and Pruett and David and Newton in pagan fields, of Diaz and 365 in home fields. We love to read of all these because they are Baptists leaving to us an heritage of mission work, that the world today points to with Christian pride.

Brethren, of the Liberty Baptist Association, if we expect God to bless us, we must wake up, we must arouse from the lethargy that now surrounds us—We must aid in this work. We must put up or shut up. We must give.

Just a word to the ladies. The world is waiting for the Marthas and the Marys of the Bible; in this great field, the field open, the hour strikes, it is the dawn of a new day, what can you do? You can do everything, look what you are doing, you can give, serve and pray, you can give relief willingly, you can serve lovingly, you can pray consolingly. The best example of self-denying liberality in the Bible is recorded of woman, the best example of loving service in the Bible is recorded of woman. The best example of devotion in the Bible is recorded of woman. It was no great gift, no great service, no great prayer. The gift was a widow's mite. The service was the anointing Jesus with a box of ointment. The prayer was a mother's prayer for a daughter possessed of a Devil. But the gift, service and prayer were in self-denial, love and faith, and God never permits these to return to him void.

Oh ye women whether of affluence or poverty, whether of high or low state, whether old or young, do at the call of christianity and do your

woman's work.

Respectfully submitted,

R. P. WHITMAN.

—♦—
HOME MISSIONS.
—○—

The nation is a large family with one common home, dependent upon a common system of laws, possessing common interests, pressing forward to a common destiny. To provide the means of grace, the bread and water of life, the best religious culture, correct and saving means of truth for our own house is the object and purpose of the board now under consideration.

I.—It is our duty, therefore, to support, and tenderly foster home missions, because it is a debt we owe our own household.

The center is shifting. The western portion of our country was at one time the center. The multitudes are overflowing the West. The South is fast becoming the center of convenience for all peoples. Between the suns of one day 10,000 immigrants land on our shores, and like locusts they are turning Southward to feed upon our balmy air, and gorgeous valleys.

II.—It is a debt we owe the stranger within our gates.

History had reached a crisis when this continent sprang up from the sea. God unveiled the new world just at the proper time to will it unreservedly, and for all time to Protestantism. The new world is to be the Saviour of the old. It is the radiating point of Missions.

III.—Our destiny as a missionary nation constrains us to support Home Missions.

Baptists stand out conspicuously as the chief guardians of truth. Others hold much truth, but we hold more truth than all others combined. Through all history we have assumed both the defensive and the aggressive. A man once standing on the Alps, looking toward Rome, raised his hat and said: "Glories of the past I salute you." Another lifted his hat, and looking toward Germany exclaimed: "Glories of the future I salute you." The Baptist denomination assumes the attitude of both.

We hold the South. With all her problems grave and complex she is on our hands. This vast domain God has bequeathed us, and he says: "Go in, and possess it."

IV.—As Baptists we should courageously support the Home Board.

For statistical information we recommend the Journal of the Southern Baptist Convention, the "Baptist Year Book," and as the best general literature, "The Alabama Baptist," and "The Home Field."

Respectfully submitted,

OSCAR HAYWOOD.

ON STATE MISSIONS.

—o—

ROUND ISLAND CHURCH, SEPT. 13, 1894.

To the Liberty Baptist Association.

Dear Brethren:—

We beg leave to make the following report on State Missions:

Notwithstanding it has been even more than the previous year, a time of financial distress, business depression, political and industrial unrest, and a time too, when it was feared, that as an after effect of the Centennial Campaign there would be a falling off in the gifts of the Churches. We are able to report an aggregate of work and results in view of which we may well thank God and take courage. We who have been reading the Alabama Baptist, are acquainted with the consummation of the consolidation of the old Colportage and State Mission boards, by removing the Marion office to Montgomery, which was effected last December, retaining Brother. J. B. Collier, as office Secretary and book-keeper, which now gives us the two departments in one office, under the same roof with the Alabama Baptist, which will no doubt give us a more united work. Notwithstanding a debt was left us by the board of Ministerial Education, and extra expense was incurred by the removal to Montgomery, the financial exhibit for the present year compares favorably with that made in any other year. The response to the Secretary's appeals in behalf of our Ministerial Students was prompt and liberal, and sixteen students at Howard College, and one at the Seminary received aid at our hands; yet we report a deficit of only \$200 on their account. The amount raised for State Missions before the meeting of any of our Associations, was within \$300 of the amount reported for the same period last year. While we have collected as much for Foreign Missions as in any year past (except two) and one of those was the Centennial year, yet our State and Ministerial fund has not been what we could have made it. Our evangelists have done a good deal of work, chiefly in regions where there was a crying need of their services, and a little encouragement to take collections, but during the seasons of protracted meetings and Baptist rallies, we will be able to collect enough to make up this deficit, if we only set out to do it. Let us not forget that these Godly preachers who are doing the work in the out of way places must be cared for in a financial way.

A summary of our Missionary work is as follows: Four new churches constituted, 27 Sunday Schools organized, 318 persons received by letter, and 333 baptized, and that

\$2,741.72	was collected for Meeting Houses.
680.68	“ “ “ State Missions.
50.98	“ “ “ Home Missions.
132.10	“ “ “ Foreign Missions.
113.15	“ “ “ Ministerial Education.
93.52	“ “ “ Orphans Home.

or \$3,812.15 in the aggregate and in addition to that, 126 subscribers to the Alabama Baptist, and 195 to the Foreign Mission Journal were secured. These figures are richly suggestive of the variety and effectiveness of the work done up to July 4, 1894, at which time our State Convention met with Siloam Baptist Church in Marion Alabama. We urge that our Sunday Schools and Churches have a more systematic way of gathering in money for these important purposes, that Churches ought to see to it, that their members contribute something in a systematic way to these our most vital lines of christian work. Brethren, let us keep posted by reading our State paper and Foreign Mission Journal, so that we may keep pace with our Baptist needs, and then when our boards make pledges we will know what such pledges are for, when they are due, and how they are paid, and until our Churches and Associations realize the sad fact that all these pledges and promises are ours. As a Baptist people these obligations are going to be hard to liquidate.

Let us not neglect the part of the work which the Master set apart for us to do, but be up and about, and discharge these duties, which devolve upon us, and which are for the upbuilding of His Kingdom.

Respectfully submitted,

M. B. NEECE, Chairman.

J. W. CARROLL.

W. W. PEARSON.

The hour for preaching having arrived. Upon motion, the subject for Mission was continued, and preaching in the morning session dispensed with.

Brother M. B. Neece opened the discussion, pending which, New Zion reported by delegates, Rev. N. D. Crutcher, Wesley Dublin and H. H. Balch. The discussion was continued by Elder A. E. Burns, at the close of which a collection and pledges were taken with the following results:

PLEDGES BY CHURCHES.

Charity 15 bushels of corn	New Market 5 00
Dallas Avenue 100 00	New Zion 8 00
1st Church at Huntsville . . . 150 00	Piney Grove 10 00
Locust Grove 5 00	Round Island 10 00
Mt. Zion 25 00	Temperance Oak . . 10 bushels corn
Total from Churches, \$313.00 and 25 bushels of corn.	

INDIVIDUAL PLEDGES.

H. F. Hornbuckle	1 00	Sister James Holt.....	50
W. E. Pettus, (paid).....	2 50	Sister C. H. Pettus, (paid).....	1 00
J. A. Fanning.....	2 00	T. J. Skillington.....	1 00
J. H. Latham.....	2 00	H. E. Rice.....	2 00
T. H. Bayless	2 00	H. H. Baker.....	50
T. J. Wall.....	1 00	Sister Belle Daugherty, (paid).....	1 00
J. M. Gooch, (paid).....	1 00	Perry Henderson.....	1 00
E. Robbins.....	1 00	W. T. Hargrove.....	2 00
Sister Annie Blackburn.....	50	J. W. Riddle.....	1 00
J. B. Hughes and T. E. Thorne		W. T. Jones.....	1 00
10 bushels of corn			

Total invidual pledges \$29 00 and 10 bushels of corn.

Resolution by Rev. A. E. Burns,

Resolved, That the Clerk of this Association be instructed to furnish a copy of the very excellent report of Brother R. P. Whitman's, on Foreign Missions, to the Alabama Baptist, and request them to publish. Adopted.

Quite a number of brethren made impromptu speeches on the subject of giving. The reports on Missions were then adopted.

Resolved, That a standing committee be appointed by the Moderator to make a report at the next meeting of this body on the work of Women's Societies, in connection with the annual reports on Missions.

Resolved. That the churches be requested to encourage the organization of Ladies Aid Societies, and Woman's Missionary Societies.

OSCAR HAYWOOD.

Adopted and committee appointed, consisting of Elder Oscar Haywood, J. W. Wall and Thomas Brock.

Adjourned for 1 hour. Prayer by Elder A. J. Preston.

AFTERNOON SESSION.

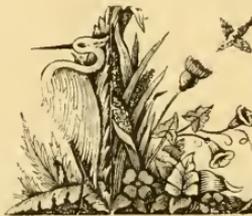
1:20 p. m., met pursuant to adjournment. Prayer by Elder F. M. Hutchison.

REPORT OF EXECUTIVE BOARD.

We, your Executive Committe, beg leave to submit the following report for the year ending, September 15th, 1894.

According to the instructions given us by the last Association, we appointed Rev. J. A. Eaves, the beneficiary of the Ministerial Educational fund, and we are glad to state we have been pleased at the progress he has made during the past session at the Hampton High School. During the year, he has preached regularly at Meridianville once a month, and as much as he could at other points, besides holding protracted meetings at Antioch and Concord, and assisted in holding several other meetings.

(In regard to Mission work in our bounds, we have done but little, from the fact that our funds for this work have been so meagre. What we need most is a revival in giving, a desire in our hearts to do the things the Master has commanded. It is discouraging and disheartening to see so many of our churches doing so little or nothing at all for the support of the gospel they claim to love so well. Business for the Lord or ourselves done in a haphazard way, will amount to very little. Persistent, systematic, well directed efforts will accomplish almost anything. For collections, we most heartily recommend the envelope system.) Let an envelope for Missions and pastor's salary, one each per month, for twelve months, be placed by the collection committee in the hand of each church member, not head of the family, requesting him or her to return monthly with some amount enclosed, if no more than a penny. Education along this line is what is so sadly neglected. With this kind of training, ere long we will prosper and be blessed as never before.



FINANCIAL STATEMENT.

1893.

Sept. 18,	To cash paid last Association.....	\$ 86 93
Oct. 23,	By check to Rev. J. I. Stockton.....	\$ 15 25
" 23,	" " " " W. B. Crumpton.....	37 85
Nov. 2,	" " " " A. J. Parker.....	10 00
" 18,	" " " " N. D. Crutcher.....	2 50
Dec. 11,	" " " " J. A. Eaves.....	20 00
" 11,	To cash, Ministerial Education, First Church....	11 00
" 12,	By cash for printing Minutes.....	3 50
" 27,	To cash, Ministerial Education, First Church....	6 00

1894.

Jan. 30,	To cash, Ministerial Education, First Church....	8 24
Mar. 26,	To cash, State Missions, First Church.....	5 07
Apr. 6,	By check to Rev. J. F. Savell.....	5 07
Apr. 11,	By check to Rev. J. A. Eaves.....	15 00
Apr. 23,	To cash, State Missions, First Church.....	6 00
Apr. 30,	To cash, State Missions, Dallas Avenue Church..	5 00
May 28,	To cash, State Missions, First Church.....	8 15
May 14,	By check to Rev. E. H. Walker.....	10 00
May 31,	By check to Rev. J. A. Eaves.....	10 00
June 7,	To cash, Ministerial Education, Dallas Ave Ch...	11 37
June 4,	By cash, Ministerial Education to J. A. Eaves....	5 76
July 10,	To cash, Ministerial Education, Mt. Zion.....	45
Aug. 31,	To cash, Ministerial Education' Geo. Taylor....	1 00
Sept. 6,	To cash, State Missions, First Church.....	6 14
Sept. 12,	To cash, State Missions, Dallas Ave. Church....	2 90
Sept. 12,	To cash, Ministerial Education, Dallas Ave. Ch...	25
Sept. 12,	To cash, Ministerial Education, Charity Ch.....	2 00
Sept. 12,	To cash, Ministerial Ed., H. F. Hornbuckle.....	50
Sept 13,	To cash, Ministerial Education, W. E. Pettus....	2 00
Sept 13,	To cash, Missions, W. E. Pettus.....	2 50
Sept. 13,	To cash, Missions, for next year, W. E. Pettus...	2 50
Sept. 13,	To cash, Min. Ed., for next year, W. E. Pettus...	1 00
Sept. 13,	To cash, Mis., for next year, Mrs. C. H. Pettus, pd..	1 00

 \$170 10 \$134 93

Balance on hand - - - - \$35 17

 DR. J. P. HAMPTON,
 R. E. PETTUS,
 R. P. WHITMAN,
 J. W. HILLIARD,
 J. A. FANNING,
 Committee.

 REPORT OF COMMITTEE TO NOMINATE EX. BOARD.

We your committee would recommend as Executive Board, to serve for the ensuing year the following: Dr. J. P. Hampton, R. E. Pettus, R. P. Whitman, J. M. Gooch and H. E. Rice.

Respectfully submitted,

J. H. LATHAM,
C. T. McCORMACK,
H. F. HORNBUCKLE.

The Association then added M. B. Neece to the committee. Then adopted.

 REPORT ON INDIGNENT MINISTERS.

We, the committee appointed to report on Indigent Ministers, beg leave to state we have failed to find any Ministers in destitution in the bounds of our Association.

Respectfully submitted,

T. J. WALL.

Adopted.

Upon information of Brother W. N. Hargrove a collection was taken for Elder A. L. Bates, \$6.60 received and sent to the Brother by W. N. Hargrove. Report of committee on

 SYNOPSIS OF CHURCH LETTERS.

To the Liberty Baptist Association in session at Round Island, Ala:

DEAR BRETHREN:—We your committee on Synopsis of Church Letters beg leave to make this our report. Upon examination of the various letters sent in from our churches, we find one prevailing neglect, and that is along the lines of Missions, Ministerial education, and our denominational papers. Judging from our letters, one would think that our Baptist people in this Association have forgotten that our Master said: "Go ye therefore and preach my gospel to all nations." Brethren, can we expect this injunction of our blessed Lord to be carried out unless we come up to the help with a portion of the means which God gives us? Can we sit idle while the teeming millions are dying for the want of the bread of life? Are we not willing to exercise faith in His promises, and help along with this, our most important duty? In our belief this neglect is not due to a want of a disposition to give, but it is due to the fact that our people are not posted in what our boards need for these causes. We believe if our

Baptist people would read demoninational papers and become more fully posted, our ingathering of these means for the furtherance of the cause. would be so great that in a few years we could win the world for Christ. Let us promise here to-day, that at our meeting in 1895, that our church, shall make a better showing, and we recommend that the pastors of the various churches, occasionally preach a sermon on Missions, and endeavor to stir up a deeper interest in this grand work.

Respectfully submitted,

M. B. NEECE,
G. T. WILSON,
L. B. GLAZE.

Adopted.

REPORT ON MINISTERIAL EDUCATION.

We, your committee on Ministerial Education, submit the following as our report: We feel that the time has come in the history of Baptists that we must educate our ministers. If we had no greater reason than the fact that other denominations are making great efforts to educate their ministry, this should prompt us in the good work. We feel, however, that we should be actuated by a higher principle. Since one who was inspired, said: "Study to show thyself a workman approved unto God, rightly dividing the word of truth, giving to each his portion;" is it not our indispensible duty to enable our brethren, who are preparing for the ministry to study, and that at our best schools and colleges? Our Associations, have a good school, which is located at Danville, conducted by Dr. Joseph Sackford, the Howard, at East Lake, and so many others that we can educate our boys and girls at.. Brethren, let us see that we do not fail to give our children the benefit of those schools.

Respectfully submitted,

J. A. EAVES.

REPORT OF DANVILLE SCHOOL.

(Read by Dr. Shackelford.)

To the Liberty Baptist Association.

DEAR BRETHERN :—

In compliance with the terms of our charter, the Trustees of the North Alabama Baptist Collegiate Institute and Normal School, beg leave to make this, their second annual report to your body.

During the first session of the School, eighty pupils were matriculated, and the session closed with very creditable commencement exer-

cises, showing that the students had been well taught. The second session opened on the 3rd of September. We have now 36 pupils, with the prospect that we will have a better patronage this session than last. Dr. Joseph Shackelford, has been retained as President of the Institution, with Prof. J. C. Tidwell, as first assistant and Miss Emma C. Shackelford, as Music Teacher. Other teachers will be secured, as the wants of the School may justify. Considering all the adverse circumstances under which the School commenced, we have reason to be thankful that we have done as well as we have.

The School has been partially furnished with desks, sufficient for 70 pupils, and we have old desks that will seat 50 more. We have also purchased an organ. These articles have been paid for principally with money given so generously by brethren and sisters of the three Associations. We have spent for equipping the School \$244.00, and we have received from subscriptions \$1000, fund to be used. \$175.25 and from old subscriptions turned over to us by the brethren at Danville, a small amount. The balance about \$50 or more was advanced by our President Dr. Shackelford, on his faith in the brethren paying their subscriptions. The amount of subscription, obtained from your Association was \$79, \$29.95 of which has been paid. \$414 was obtained in subscriptions last year, of which up to this time \$175.25 has been paid. We trust that we may be able to increase the subscription to the original amount asked for, during this year, with four or five hundred dollars we can put our School in a much better condition for work. We need globes, maps, charts, money and other things that will be of great benefit to us. It would gratify your Board very much, if Liberty Association would increase her subscription to \$250. It will also gratify us if the Baptists of your Association would patronize the School.

We call to your attention the fact that the time of the following Trustees expires with this session of your body, viz: Perry Henderson and R. P. Whitman. We trust that you will fill the vacancies either by the reappointment of these brethren, or others equally as good.

Respectfully submitted,

J. C. TIDWELL,

A. W. BAILEY,

Secretary.

President.

Danville, Ala., Sept. 10th, 1894.

On motion to adopt, Dr. Joseph Shackelford spoke at considerable length on the importance of Baptists patronizing Baptist Schools and Colleges. Elder A. G. Mosely, recently of Howard College, presented the superior advantages of said Institution. Brother R. E. Pettus also presented the claims of the Howard and the Judson, distributing reports and catalogues of same. Elders J. I. Stockton and J. Spear made good speeches relative to the Danville School, pending which the following

resolution was offered by Elder Oscar Haywood, relative to colored Theological Schools.

Whereas, we have heard with pleasure of the earnest, humble efforts of Rev. C. O. Booth, D. D., of Normal, Ala., to establish a Theological and Normal School for the training of negro Baptist ministers and teachers in the Tennessee Valley.

Resolved, that we hereby give expression of our sympathy and interest in the movement.

Resolved, that we recommend Brother Booth to the great Baptist Brotherhood. Adopted.



PLEDGES FOR MINISTERIAL EDUCATION.

—o—

Dallas Avenue.....25 00	New Zion.....2 00
1st Church at Huntsville.....50 00	Mt. Zion.....5 00
Locust Grove.....5 00	

INDIVIDUAL PLEDGES FOR MINISTERIAL ED.

—o—

J. W. Riddle.....1 00	T. E. Thorn.....1 00
W. E. Pettus, (paid).....1 00	Perry Henderson.....1 00
Total Church and Individuals \$91 00.	

PLEDGE FOR ORPHAN'S HOME.

—o—

Dallas Avenue Church.....5 00

Report on Education adopted.



REPORT OF FINANCE COMMITTEE.

—o—

ROUND ISLAND CHURCH, SEPT. 15TH, 1894.

To the Liberty Baptist Association.

Dear Brethren:

We your committee on Finance, beg leave to report the following: We have examined the books of our Secretary and Treasurer and find them correct. We are sorry to report to you that the contributions sent in for various churches are not what they should be, when we come to consider that all we have and enjoy belongs to the Lord; and when we withhold the very things from him, how can we as a christian denomi-

nation expect him to continue his blessings to us. Brethren, let us see to it, that in the future, we, as Baptists, will do our whole duty as it lies in our power, remembering our Fathers work must suffer unless we as his children will do our duty. We beg to say the following is a full report of moneys and vouchers turned over to us:

Foreign Missions.....	\$20 99
Home Missions.....	5 00
State Missions.....	79 40
Ministerial Education.....	85 75
Minutes.....	19 50
Clerks Fee	5 50
	\$216 14
Less Vouchers on hand	136 39
Balance in cash turned over to the Secretary and Treasurer	\$79 65

J. C. JONES,
M. O. PETUS,
W. T. JONES.

Committee.

Report adopted.

A public collection was taken to increase the printing fund and the amount of \$7.30 raised. Appointment of place of meeting next year. Mt. Zion and Temperance Oak were put in nomination. Mt. Zion receiving the largest number of votes was chosen. Moved that Brother M. B. Neece be relieved from serving on Executive Board and Elder Oscar Haywood be substituted in his place. Carried.

Elder Oscar Haywood was chosen to preach the introductory sermon and Elder A. G. Moseley, alternate. Messengers appointed to other bodies.

Southern Baptist Convention:—R. P. Whitman; M. B. Neece, alternate.

Muscle Shoals Association:—Elder Oscar Haywood, Perry Henderson, Dr. J. P. Hampton.

Tennessee River Association—Dr. J. P. Hampton and Elder A. G. Moseley.

Wm. Cary Association—F. M. Hutchison and T. C. Thorn.

Resolved, that if any member of this body attend any other Association, they can be considered as corresponding delegates to same.

Resolution by R. P. Whitman.

Resolved, That, the time of meeting of this Association be changed from Friday to Thursday before 3rd Sunday in September of each year. Carried.

 REPORT OF DEVOTIONAL COMMITTEE.

Preaching to-night at Round Island by Rev. John Speer.
 At Nebo by Rev. J. D. McClanahan.
 At First Presbyterian Church by Rev. A. G. Mosely.

SUNDAY.

Round Island Church, 11:00 a. m., Rev. Oscar Haywood.
 " " " 2:00 p. m., Rev. J. Shackelford.
 First Presbyterian Church, Rev. A. E. Burns.

Respectfully submitted,

J. I. Stockton and Deacons
 of Round Island Church.

Committee.

Adopted.

Adjourned to meet at 9 o'clock to-morrow morning. Prayer by Elder A. J. Preston.

 THIRD DAY'S PROCEEDINGS.

Sunday morning Sept. 16th, Association met at hour appointed. Prayer by Elder J. Speer.

Minutes of previous days proceedings read and adopted.

Elder J. Speer was recognized as a delegate to this body from Muscle Shoals Association.

Resolution by S. W. Pettus.

Resolved, That this Association tender to the membership of Round Island Church, and the good people of this community, our sincere--yea, our heartfelt thanks; for the kindness and generous hospitality extended to the visiting brethren and delegates, composing this Association.

Respectfully,

S. W. PETTUS.

Resolution by J. C. Jones, that in future the Executive Board be required to submit their report to the Finance Committee for auditing.

Standing committees announced by Moderator:

On Foreign Missions J. C. Jones, M. O. Pettus and George Taylor.

On Home Missions--Dr. J. A. Hill, J. A. Fanning and Elder H. E. Rice.

On State Missions Elders A. G. Mosely, F. M. Hutchison and J. W. Riddle.

On Education—Elder Oscar Haywood, W. N. Hargrove and W. T. Jones.

On Intemperance—R. P. Whitman, T. J. Wall and J. H. Latham.

On Religious Literature—M. B. Neece, C. F. McCormack and E. Robbins

On Indigent Ministers—S. W. Pettus, N. D. Crutcher and A. J. Hardin.

On Sabbath Schools—R. E. Pettus, S. W. Balch and G. W. Johnson.

Orphan's Home—R. P. Whitman, J. D. Foster and W. E. Pettus.

Committees to collect pledges for Missions, for Ministerial Education and Danville School:

Buelah—J. W. Carroll.

Charity—H. F. Hornbuckle.

First Church, Huntsville—M. B. Neece.

Dallas Avenue—Frank Bunnell.

Locust Grove—T. H. Bayless.

Mt. Zion—J. M. Gooch.

Madison—A. J. Hardin.

New Market—W. T. Jones.

New Zion—L. M. Tribble.

Oakley—John D. Stone.

Piney Grove—George W. Johnson.

Poplar Creek—James Gilbert.

Round Island—Sister Belle Daugherty.

Temperence Oak—W. H. Loony.

Union Grove—George W. Taylor.

Bethel—W. P. Webster.

Walnut Hill—J. B. Hughes.

REPORT ON SABBATH SCHOOLS.

(READ BY J. P. HAMPTON.)

To the Liberty Baptist Association, in session with Round Island Church:

Your committee on Sunday Schools, submit the following report: That we believe the Sunday School is second only to the preaching of the truths of the Bible. That it is much easier to present and enforce the truth to our mind and heart, that is familiar with the Bible, than to one who is ignorant of its principles and teachings. That early impressions on the minds and hearts of the young are almost indelibly fixed.

“As the twig is bent the tree will incline.”

We believe more converts or professions of religion are made from

those who have and those who are attending Sunday School regularly, than from any other class of persons. These things being true, is it not wonderfully astonishing, that Christians, members of our churches, are so little inclined to take a deep and abiding interest in them, and push the advantages to be gained by them to the fullest extent? We have in this Association, nineteen churches, with a membership of about thirteen or fourteen hundred, and of this number, we have only FIVE Sunday schools reported, number of pupils, four hundred and ninety-two; only about one third of them engaged in this great and good work, the balance doing nothing. Now brethren, is not this a sad commentary on the interest we take in this great work of the Churches of Christ? We, your committee, would recommend and earnestly entreat each church in this Association, to awake from sleep, open their hearts, and attend to the organizing of a Sunday School at once, in each of their respective churches.

We rejoice in the fact that the Southern Baptist Convention, has established a Sunday School Board at Nashville, Tenn., and that they are working up this interest all over the country; we should give them all the aid and patronage in our power. They are publishing as helps in the study of the Bible, the following list which we recommend for your consideration: The Teacher, The Advanced Quarterly, Intermediate Quarterly, Primary Quarterly, Lesson Leaflet, Child's Gem, Kind Words Weekly, Kind Words Semi Monthly, Kind Words Monthly, Picture Lesson Cards, Bible Lesson Pictures and The Young People's Leader.

Respectfully submitted,

DR. J. P. HAMPTON,

S. W. PETTUS,

A. J. HARDIN,

Committee.

On motion to receive and adopt, Dr. J. P. Hampton opened the discussion followed by Elder A. G. Mosely, J. C. Jones and Elder J. A. Eaves.
Report adopted

The hour for preaching having arrived, Elder Oscar Haywood took the stand and read as lesson, part of the 18 Chapter of Luke.

Prayer by Dr. J. Shackelford Text: 1st verse, 18 Chap of Luke. "And he spoke a parable unto them to this end, that men ought always to pray, and not to faint."

After a very able discourse of about an hour at the close of which a collection was taken for Missions, and \$5.03 realized.

The usual parting hand was then given, and the Moderator declared this Association adjourned to meet with Mt. Zion Church on Thursday, before the third Sunday in September 1895.

J. P. HAMPTON,

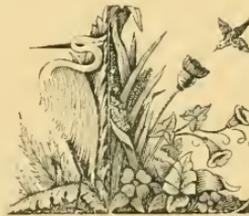
MODERATOR.

PERRY HENDERSON,

CLERK.

ORDAINED MINISTERS AND POST-OFFICES.

	—o—	
D. D. Archie,	Post. Office,	Madison X Roads, Ala.
William Balch,	"	Nebo, Ala.
N. D. Crutcher,	"	Madison, Ala.
J. A. Eaves,	"	Meridianville, Ala.
Oscar Haywood,	"	Huntsville, Ala.
A. J. Hardin,	"	Madison, Ala.
J. W. Hilliard,	"	Rep, Ala.
W. J. Hooper,	"	Blackburn, Ala.
F. M. Hutchison,	"	Lentzville, Ala.
W. I. Jacks,	"	Plevna, Ala.
A. G. Mosely,	"	Huntsville, Ala.
A. J. Parker,	"	Huntsville, Ala.
H. E. Rice,	"	New Market, Ala.
J. I. Stockton,	"	Simpson, Ala.
John Speer,	"	Trinity Station, Ala.
L. W. Taylor,	"	New Market, Ala.
J. L. Thompson,	"	Gurley, Ala.



FINANCIAL EXHIBIT OF LIBERTY NORTH ASSOCIATION.

CHURCHES:

	Home Missions.	Foreign Missions.	State Missions.	Minutes.	Ministerial Ed.	Pastor's Salary.	Clerk's Fee.	Value of Building and Furniture.
Athens								
Beulah				50	2.00	3.05	2 00	250
Charity				4.00	31.24	1,000	50	15,000
First Church, Huntsville		5.99	25.36	1.50	5.00	100	50	
Locust Grove		5.00	7.00	2.50	5.00			
Mt. Zion	5.00							
Madison		10.00		1.50		100	50	800
New Market				1.50				
New Zion			4.00	50				
Oakley								
Poplar Creek				1.00			50	
Piney Grove			5.00					
Pleasant Valley								
Round Island			5.00	75				350
Temperance Oak				1.00		13.25		200
Union Grove				1.75				
Unity								
Dallas Avenue			26.04	3 00	11.71	600	1.00	1,200
J. W. Riddle					1.00			
Perry Henderson					2.50			
C. T. McCormack					1.00			
C. H. Rice, \$4.00			2.00		2.00			
T. J. Wall					1.00			
Dr. Hampton					23.30			
Total								

Adopted.

 CONSTITUTION OF LIBERTY ASSOCIATION.

ARTICLE 1.—The Association shall be composed of members chosen by the different churches in our Union, who upon producing letters from their respective churches certifying their appointment shall be entitled to seats.

ARTICLE 2.—The members thus chosen and convened shall be known by the name of Liberty Baptist Association, who shall have no power to Lord it over God's heritage, or to infringe on any of the internal rights of the churches in union, but shall merely be considered as an advisory council in matters relating to their internal concerns. Nevertheless it becomes necessary in some cases to have a uniform rule of proceedings viz : When any offense may be committed by one church against another, that it shall be the duty of the church so offended, to labor with the offender for satisfaction, and if she fails of success, she shall call in the aid of two or more churches in the Union to assist in the labors and if finally satisfaction in the opinion of the helps thus called in cannot be obtained then the aggrieved church may bring the case before the Association, who are bound to act upon it. And also when a serious offense may arise in an individual church, which they themselves after all due labors had, cannot reconcile, they then shall call in the aid of two or more sister churches in the Union to assist in the work and if finally satisfaction in the opinion of the helps thus called in is not obtained, the case may be brought before the Association, who shall act upon it, and further to illustrate the mode of the proceeding in the above cases reference shall be had to the 18th Chapter of the Gospel by Matthew and other scriptures which respect discipline for the bringing to trial and determining on the case of an individual member in an individual church and the Association will take no cognizance of no case of the above kind, unless the above proceedings have been previously had thereon.

ARTICLE 3.—The letters from the different churches shall express their members in fellowship, those baptised, received by letter, dismissed, restored, excluded and dead since the last Association, which shall be read by the messengers and names enrolled.

ARTICLE 4.—Every church in the Union shall be entitled to representation in the following manner, viz: Each church containing one hundred members or less, shall send three messengers and if over one hundred four with the addition of one for every fifty. And should any church neglect to represent herself, thus she shall state the reason in her next letter to the Association.

ARTICLE 5.—New churches may be admitted into this Union who shall petition by letter and messengers and upon examination, if found orthodox and orderly, shall be received by the Association and manifested by the Moderator giving the right hand.

ARTICLE 6.---The Association when convened shall be governed by a regular and proper decorum, which it is authorized to form for itself.

ARTICLE 7.---The Association shall appoint a Moderator from among themselves for the time being, whose duty it shall be to see that the rules of decorum are attended to, to take the opinion of the Association on all questions properly brought before it. A Clerk also shall be appointed, whose duty it shall be to take proper and correct minutes of their proceedings.

ARTICLE 8.---The Association shall have power to withdraw her correspondence from any Church in this Union, who shall violate the rules of this Association, or deviate from the orthodox principles of the Gospel.

ARTICLE 9.---The Association shall endeavor to furnish the churches with the minutes of its proceedings.

ARTICLE 10.---Every query sent by a particular church must be included in her letter, certifying that she has endeavored to settle it but could not, in which case the Association shall take it under consideration and the vote of the majority entered upon the minutes as its advise.

ARTICLE 11.---Queries which immediately concern the Union or the state of the churches at large, when sent by a particular church as from it or handed in by proper motion made and seconded by an individual, shall be taken up and discussed as soon as the opportunity will permit.

ARTICLE 12.---The Association shall have a fund for the support of the same, which shall be supplied by the voluntary contributions of the churches, whose duty it shall be to send them up by the hands of their messengers, which money so sent shall be deposited in the hands of the Treasurer, who shall be appointed for that purpose, and be accountable to the Association for all moneys by him received or paid out as it may direct.

ARTICLE 13.---There shall be an Association book provided and kept in which the proceedings of the Association shall be regularly recorded by the Clerk, who shall yearly receive a compensation for his services.

ARTICLE 14.---The Association shall not adjourn until it has gone through the business, except in extraordinary cases.

ARTICLE 15.---The minutes of the Association shall be read and corrected; if need be, and signed by the Moderator and attested by the Clerk before the Association rises.

ARTICLE 16.---The Association shall in all cases be governed by a majority of the members present.

ARTICLE 17.---This Association may correspond with any benevolent Institution, it may think proper; but shall in no case make it a test of fellowship for giving or withholding.

ARTICLE 18.---This Association shall meet annually on Thursday before the third Sunday in September; and further shall have power to make adjourned meetings as may be thought expedient.

ARTICLE 19.—Amendments to this plan or form of government may be made at any time when a majority of the churches deem it necessary.



RULES OF DECORUM.

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RULE 1.—The Association shall be opened and closed by prayer.

RULE 2.—The Moderator shall be considered a judge of order and shall have a discretionary right to call to order at any time.

RULE 3.—A member not satisfied with the Moderators decisions may appeal to the Association, on the same day, but at no other time.

RULE 4.—But one member shall speak at a time, who shall rise to his feet and on obtaining permission proceed to speak in debate.

RULE 5.—The Moderator when addressed by a member for permission to speak, shall signify the same by naming the person or otherwise.

RULE 6.—No member shall be interrupted whilst speaking unless he depart from the subject or use words of personal reflection.

RULE 7.—Every motion made and seconded shall come under the consideration of the Association, unless withdrawn by the mover.

RULE 8.—Every case taken up by the Association shall be decided on or withdrawn before another shall be offered.

RULE 9.—When a question is taken up after allowing time for discussion the Moderator shall take the voice of the Association on the subject and the member on the affirmative of the question shall signify the same by saying aye, and upon a revival those on the negative shall say no, unless a decision be called for in which case the vote shall be taken by rising to their feet.

RULE 10.—The Moderator shall reverse the question if need be and pronounce a decision before the standers resume their seats.

RULE 11.—Any member wishing to retire, shall first obtain permission from the Moderator.

RULE 12.—No member shall speak more than twice on the same proposition without permission of the Association, nor more than once till every member wishing to speak shall have spoken, nor shall any proposition be made to close the subject until the debates shall have been carried through.

RULE 13.—The Appellation of Brother shall be used in the Association by the members in all addresses to each other.

RULE 14.—The names of members shall be called as often as the Association may direct.

RULE 15.—No member shall be tolerated in any practice which tends to interrupt public speaking.

RULE 16.—The Moderator shall be entitled to the same privilege of speaking as any other member, provided he appoint another to his seat

during the time, but shall not vote on any question unless the Association be equally divided.

RULE 17.—Any member violating these rules shall be reprovod by the Moderator at discretion, but only on the day the breach shall have been made.

ORDER OF BUSINESS.

- 1 Call to order by former Moderator.
- 2 Annual or introductory sermon.
- 3 Call for Church letters and enrollment of delegates.
- 4 Permanent organization by electing Moderator, Clerk and Treasurer.
- 5 Call for petitionary letters.
- 6 Correspondents and visitors.
- 7 Appointment of Committees by Moderator.
 - (a) On religious services, to report on call.
 - (b) On Synopsis of Church letters.
 - (c) On Finance.
- 8 Report of Clerk and Treasurer.
- 9 Call for report of standing committees.
 - (a) Committee on Missions.
 - (b) Committee on Education.
 - (c) Committee on Intemperance.
 - (d) Committee on Religious Literature.
 - (e) Committee on Indigent Ministers.
 - (f) Report of Executive Committee.
 - (g) Committee on Sabbath Schools
- 10 Appoint a place for next meeting.
- 11 Appoint a brother to preach introductory sermon.
- 12 Announce standing committees to report at next meeting.
- 13 Appoint messengers to other bodies.
- 14 Miscellaneous business.
- 15 Adjournment.

EXECUTIVE COMMITTEE.

DR. J. P. HAMPTON, Chairman. : R. E. PETTUS, Sec'y. and Treas.
 Rev. OSCAR HAYWOOD, : G. M. GOOCH,
 R. P. WHITMAN, : REV. H. E. RICE.

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