

9

MINUTES

OF THE

FORTY-FIRST ANNUAL SESSION

OF THE

UNION BAPTIST ASSOCIATION,

HELD WITH

CORINTH BAPTIST CHURCH, TUSKALOOSA COUNTY, ALA.,

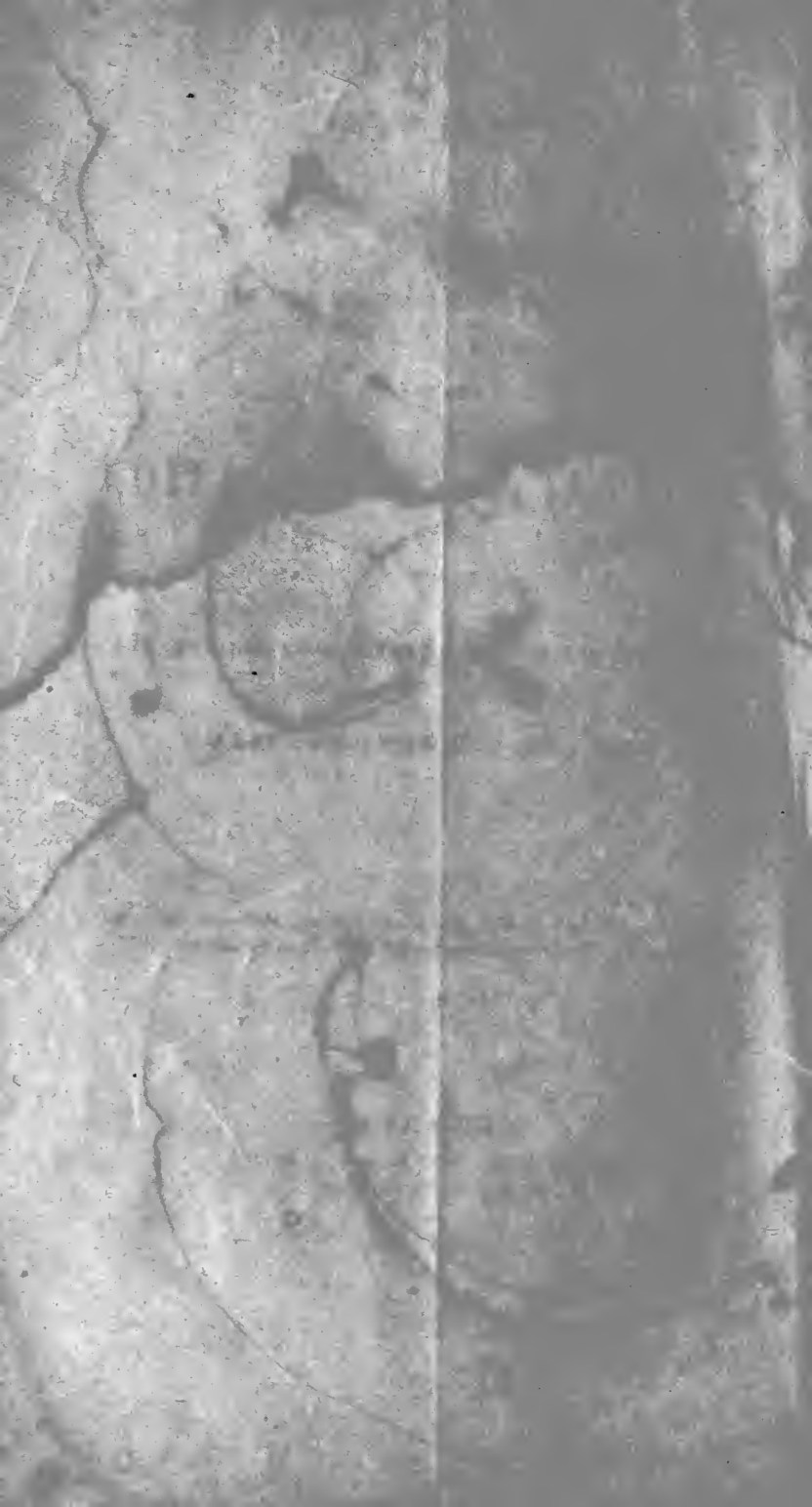
September 23d and 25th, 1876.

The next Session to be held with Big Creek Church, Pickens County, Ala.,
commencing on Saturday before the 4th Sabbath in September, 1877.

CARROLLTON:

PRINTED AT THE WEST ALABAMIAN OFFICE,
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1870

PROCEEDINGS.

The Forty-first Annual Session of the UNION BAPTIST ASSOCIATION was held with the Corinth Baptist Church, Tuskaloosa county, Ala., commencing on Saturday, September 23d, 1876.

The Introductory Sermon was preached by the appointee, Elder J. P. Lee; text, Rev. 2: 10—"Be thou faithful unto death," &c.

After a recess of one hour, the delegates assembled in the meeting-house, and the Association was called to order by the Moderator, Elder J. C. Foster, and the session was opened with prayer by Elder M. P. Smith.

Letters from the churches were read by brethren R. H. Foster and J. T. Hancock, and the names of delegates enrolled.

On motion, brother A. P. Hodo was recognized as a delegate from Fellowship church.

The Association was organized by the re-election of Elder J. C. Foster, Moderator, and H. B. Chappelle, Clerk.

On motion, visiting brethren were invited to seats, and to take part in the deliberations.

On motion, received brethren M. T. Sumner, Agent for the Southern Baptist Theological Seminary, and R. A. Massey, Agent for the Southern Baptist Publication Society, and cordially invited them to seats.

On motion, received correspondence from other Associations:—Columbus, —: Tuskaloosa, brethren W. H. Williams, Jas. Mill. A. D. Sanders, S. R. Fannell, with letter and package of minutes.

On motion, Elder W. Ashcraft was excused from preaching the Missionary Sermon on to-morrow, and Dr. M. T. Sumner was requested to preach said sermon.

On motion, appointed following committees:

On Preaching—A. P. Hodo, U. E. Allen, E. P. Ezell, A. C. Robertson, and Pastor and Deacons of Corinth Church.

On Order of Business—W. Ashcraft, J. P. Lee, M. P. Smith, S. Hildreth.

Education—R. H. Foster, T. P. Chapinan, J. P. Gates, J. A. Mitchell.

Correspondence—J. T. Smith, J. T. Hancock, F. R. Gallant, John W. Hanson, Jr.

Documents—J. P. Lee, Wm. Ashcraft, M. P. Smith, S. Hildreth, H. B. Chappelle.

Nominations—U. E. Allen, J. W. Mitchell, G. T. Hulsey, J. P. Barnett.

Missions—J. H. Curry, S. Hildreth, A. M. Smith, J. A. Mitchell.

Finance—J. T. Smith, J. T. Hancock, W. G. Comerford, J. E. Corder.

Deceased Deacons—J. P. Lee, S. Mullins.

Sabbath Schools—H. B. Chappelle, Wm. Ashcraft.

The Committee on Preaching made a report, adopted:

Prayer-meeting to-morrow at 10 o'clock A. M., conducted by Bro. H. B. Chappelle: the Annual Missionary Sermon, according to appointment, by Dr. M. T. Sumner, at 11 o'clock; and at 12 M., preaching by Elder W. H. Williams. Preaching on to-morrow night by Elder R. A. Massey.

On motion, adjourned until Monday morning, 9 o'clock. Prayer by Elder M. T. Sumner.

4

THE LORD'S DAY.

The exercises of this day were in accordance to the report of the Committee on Preaching. The congregation was unusually large during the day and night, yet perfect order and attention characterized the entire services.

MONDAY MORNING, 9 O'CLOCK.

The Association met pursuant to adjournment, and was opened with prayer by Elder I. Hollingsworth.

Committee on Order of Business made a report, and on motion, adopted, and subsequent proceedings were conducted accordingly.

1. Minutes of Saturday read and approved.
2. Read Constitution, Articles of Faith and Rules of Decorum.
3. Roll called and absentees marked.

On motion, suspended Order of Business, and gave Elder M. T. Sumner an opportunity to present the claims of the Southern Baptist Theological Seminary. Bonds for the endowment of said Seminary were given by the delegates to the amount of about \$300 00.

4. Order of Business resumed, and read Circular Letter; on motion, adopted, and ordered to be printed.

5. Report of Committee on Missions, adopted:

MISSIONS.

The subject of Missions embraces the entire work of the home and foreign fields. The blessed Saviour said, "The field is the world," and "Go ye into all the world and preach the gospel to every creature." As long as there is an unconverted sinner in the world, or a saint who is not fully established in the faith of the gospel, the command is to "go and preach." When God calls a minister to preach, he calls on the church to set him apart to the work, and then to support him in that work. The fact that the churches generally do not support their pastors at home, is no excuse for not sending out and supporting missionaries in the home and foreign fields. As well might we try to justify ourselves for neglecting any other known christian duty or all other christian duties because we neglect that one. For no other christian duty can be made plainer than this. Here is God's law on the subject: "Let him that is taught in the word, communicate to him that teacheth in all good things."—Gal. 6: 6. This is the rule for supporting the pastor. "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving *but ye only*. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. But my God shall supply all your need according to his riches in glory by Christ Jesus."—Phil. 4: 15-19. This is the rule God has given for supporting missionaries in heathen lands. Other churches than those to whom the missionary was preaching, were called upon for "wages" to do service for churches which were being raised up in heathen lands. And those who responded were said to offer to God "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God."

Brethren, let us lay hold upon this work at once; for the Macedonian cry is heard in our own beloved land as well as from foreign fields, "Come over into Macedonia and help us." May God give us the true spirit of the gospel, that we may go in earnest into this work at once, and we know He will bless us.

H. B. CHAPPELLE, Chm.

6. Report of Committee on Education. On motion, the report was amended and adopted, as follows:

EDUCATION.

Education includes physical and moral as well as intellectual training. We need not enter into an elaborate discussion of the necessity or utility of a good education. All are aware of its importance. It is a fact that is universally admitted by all classes that, "KNOWLEDGE IS POWER." If there ever lived a people on earth who needed all this power in its full force more than all others, it must be the people of this country. We need the physical training to do the work, the moral training to do it right, and the intellectual training to turn it all to good account. He who has only filled his own mind with useful knowledge, is only half educated. Since education means to impart knowledge, as well as to receive it. Hence, he is only half qualified for the great duties that devolve upon every one who lives in our day. He is like our present financial system. There is perhaps more money in the United States to-day than ever before. Yet times are harder, because the money is not in circulation. But it is like the man of one talent, mentioned in the scriptures, who went and "hid the talent in the earth." Then let parents, and all who are friends to education see to it that the rising generation are thoroughly educated physically, morally and mentally, so that they may be prepared for the duties of the hour. Then we will rise to that exalted position which it is our privilege to occupy and which the world is looking to us to fill. For this purpose we recommend our people to patronize our own State institutions of learning, such as the Howard College and the Judson Female Institute, at Marion, and the Alabama Central Female College at Tuskaaloosa. Respectfully submitted,
W. ASHCRAFT, Chm.

7. Report of Committee on Correspondence, adopted.

8. Report of Central Committee on Centennial Work, adopted:

REPORT OF CENTRAL CENTENNIAL COMMITTEE, UNION BAPTIST ASSOCIATION.

Your committee would respectfully report, that we have not succeeded as well as we wished, but, so far as reported to us, \$153.00 have been collected, and as much more perhaps has been subscribed, but not yet paid. Some of our ministers have made efforts to bring the subject before our people. Rev. J. J. D. RENFRO was invited to visit our Association in this behalf, and was the means of accomplishing the greater portion of what has been done.

We sincerely hope and earnestly entreat the Baptists throughout our Association to make one more effort in this cause, that our ministers bring the matter before their churches that have not yet done anything, and urge upon all the importance of this enterprise—endowment of Howard College—and that they take up collections for that purpose; and that all who have subscribed, make payment before the first of January next. We do hope our people will not let this matter go by default. It is a good work, and we believe every Baptist in our bounds ought to do something to make it a success.

Fraternally submitted,

WM. ASHCRAFT, Chm.

9. Committee on Documents reported, adopted:

Your Committee on Documents would report, That we have examined the letters from the churches. We find from the letter of Spring Hill church, Pickens county, that death has visited her in the removal of Deacon JOHN P. GATES, which will be noticed by another committee. The Query from the New Hope Church, viz: Is it right for a church to sustain a minister and retain him as pastor when there are many reports in circulation derogatory to his moral and religious character, without first thoroughly investigating those reports and clearing him of them, or he denying them and setting them aside, or making a confession and acknowledgement of the sin? We deem it inexpedient to answer this query at the present session. And would respectfully recommend said query to be submitted to the following brethren, to report at the next meeting of this body, viz: W. Ashcraft, J. H. Curry, J. P. Lee, Peter Kilpatrick, J. A. Burgin, U. E. Allen, C. Richey.

We earnestly recommend the churches, together with all the brethren who have participated in any way in said trouble, to *desist* in agitating the same.

Respectfully submitted,

J. P. LEE, Chm.

On motion, suspended order of business, and gave Elder R. A. Massey an opportunity to present the claims of the "Southern

Baptist Publication Society," located at Memphis, Tenn., to the denomination.

On motion adjourned for one hour.

MONDAY, 1 O'CLOCK P. M.

The Association met, prayer by Elder J. P. Lee.

10. Order of Business resumed, and read report on Nominations; adopted:

The next Introductory Sermon by Elder J. A. Mitchell; alternate, Elder A. M. Smith. Annual Missionary Sermon by Elder J. P. Lee; alternate, Elder W. Ashcraft. Elder J. H. Curry write the next Circular Letter; subject—"The Resurrection." U. E. ALLEN, Chm.

11. Report of Committee on Sabbath Schools, adopted:

Though all admit the importance and necessity of Sabbath Schools, yet many of our churches report none. Are we not remiss in our obligations as parents to "Train up a child in the way he should go; and when he is old, he will not depart from it?"—Prov. 22: 6. Some churches report excellent schools in prosperous condition. Let us emulate their example and aim to sustain at least one school in every church. Then let us pray for that fervency and zeal by which this great work can be accomplished, and our light can thus be made to shine. J. E. MARQUIS, Chm.

12. Following report of Committee on Finance, adopted:

Received from the churches for Minutes.....	\$58.25
" " " " Association.....	26.95
" " " " Home Missions.....	1.90
" " " " Foreign Missions.....	11.80
Collected on Sabbath.....	7.00
	—————\$105.90

Respectfully submitted,

J. T. SMITH, Chm.

13. Report of Committee on Deceased Deacons, adopted:

It has pleased God, since our last meeting, to call our beloved brother, JOHN P. GATES, from labor to the Christin's rest. Brother GATES was born in Lincoln county, Tenn., March 7, 1813. He professed faith in Christ during the year 1857, and united with the Spring Hill Church. In 1861 he was ordained Deacon of said church, and was always faithful in the discharge of duty. Therefore, be it

Resolved, That this Association tender to the Spring Hill Church, and to the family of our deceased brother, our sympathy in their bereavement.

J. P. LEE, Chm.

14. Reports from District Meetings were read and adopted:

FIRST DISTRICT—The next meeting of the District will be held with Pleasant Grove Church, Sanford county, on Friday before the 4th Sabbath in July, 1877. Visiting brethren, J. T. Hancock, J. P. Lee, and W. Ashcraft.

SECOND DISTRICT—Next Annual meeting will be held with Mineral Spring Church, Friday before the 1st Sabbath in August, 1877. Introductory Sermon by Elder G. M. Lyles; alternate, Elder J. P. Lee. Missionary Sermon by Elder J. H. Curry; alternate, Elder J. M. Land. *Essays*: The evils of popular amusements, J. T. Hancock. The nature and limit of Church Discipline, H. B. Chappelle. *Queries for Discussion*: 1. Can a Church scripturally discipline a member for nonattendance on Saturday meetings? 2. Should the Church tolerate the omission of its members to pay their just debts when they are fully able to do so? 3. Should the Church tolerate the refusal of its members to pay their pastor when they are in possession of the necessary means? 4. Did the Baptism of the Holy Ghost confer on the Apostles any additional gift? Visiting brethren, W. Ashcraft, J. A. Mitchell, I. Hollingsworth, and J. W. Mitchel.

THIRD DISTRICT—Next meeting will be held with Carrollton Church, Friday before the 2nd Sabbath in August, 1877. Introductory Sermon by Eld. R. T. Hanks; alternate, Elder S. Hildreth. Missionary Sermon by Elder W. Ashcraft. *Queries for Discussion*: 1. Does a church that ceases to

maintain her discipline cease to be a New Testament church? Opened by W. G. Robertson. 2. How many ordinances are there in a church of Christ and what are they? Opened by J. D. Stapp. 3. What was the effect produced upon the apostles when they received the Baptism of the Holy Ghost, and is the baptism of the Holy Spirit necessary now? Opened by Elder S. Hildreth. *Essays*: 1. Who are the Baptists?—Wm. G. Robertson. 2. What is the design of church communion?—L. M. Stone. Visiting brethren: W. Ashcraft, Jas. P. Gates, F. M. Walker, J. P. Lee, J. T. Hancock, H. B. Chappelle.

FOURTH DISTRICT—Next annual meeting will be held with Forest Church, Friday before the 3rd Sabbath in Aug., 1877. Introductory Sermon by Eld. A. M. Smith; alternate, Elder M. P. Smith. Missionary Sermon by Elder J. C. Foster; alternate, Elder W. Ashcraft. The following query was discussed and answered at last meeting: What is the best system that we can adopt for the purpose of procuring funds for the support of the gospel?—*Answer*—It is the duty of every member of the church to give according to the scriptural plan. *Queries for Discussion*: 1. In the trial of church members, should we receive *only* the evidence of members of Baptist churches? Opened by J. C. Foster and J. P. Barnett. 2. What are the official duties of a Deacon, and what are the duties of church members in matters of church discipline? Opened by W. Ashcraft and N. Cobb. *Essay*.—What is covetousness?—J. T. Smith. Visiting brethren: S. Hildreth, J. A. Mitchell, L. Hollingsworth, H. B. Chappelle.

15. Appointed Delegates to the Baptist State Convention, Gadsden, Ala., Thursday before the 3d Sabbath in July 1877: W. Ashcraft, J. C. Foster, R. H. Foster, L. M. Stone, M. L. Stansel, W. G. Robertson.

16. Returned correspondence to other Associations:

To the Tuskaloosa—To convene with the Mt. Olive Church, 14 miles S. E. Tuskaloosa, on Saturday before the 3d Sabbath in September, 1877—Richard Marlow, J. C. Foster, J. A. Mitchell, J. H. Pate, F. R. Gallant, S. Hildreth.

To the Columbus—To convene with the Siloam Church, Clay county, Miss., Friday before the 2d Sabbath in September, 1877—J. P. Lee, S. Hildreth, W. M. Curry, J. T. Hancock, A. P. Hodo.

To the Choctaw—On motion, suspended correspondence on account of the distance.

17. Appointed the next session of the Association to be held with the Big Creek Baptist Church, four miles West of Carrollton, Ala., commencing on Saturday before the 4th Sabbath in Sept. 1877.

18. *Miscellaneous Business*.—1. On motion, ordered that the collection on Sabbath be equally divided between the Home and Foreign Missions.

2. Ordered, That the Clerk superintend the printing and distribution of the Minutes, pay over the funds to their respective Boards, and to retain out of Association fund \$25 for his services.

3. Resolved, That the thanks of this Association be tendered to the members of Corinth Church and the community, for the kindness and hospitality extended to the delegates and visitors during its session.

On motion, adjourned. Thus passed another pleasant and harmonious session of the Union Association. Prayer by Elder R. A. Massey.

J. C. FOSTER, Moderator.

H. B. CHAPPELLE, Clerk.

NOTE.—Preaching on Monday at the Arbor by Elders A. M. Smith and W. H. Williams.

Union Baptist Association.

CHURCHES.	DELEGATES.		STATISTICS.										CONTRIBUTIONS.			PASTORS.	CHURCH CLERKS AND THEIR POST OFFICES.
	Present	Absentees marked with a star.	Total White Members	White Males	White Females	Colored Members	Aggregating	Date of Constitution	Minutes	Association	Missions	Centennial	Aggregate Amount	Monthly Meetings			
Hebden.....	Not Represented		5	1	1	3	20	45	65	65	1882	150	1,000	1,800	4,400	4	J. W. Harris, Hebden, Ala.
Mt. Pleasant.....	Eld. R. B. Wilkins, H. H. Sanders, J. R. Robinson		4	1	1	1	19	49	68	68	1883	1,500	55	2,750	1	J. A. Mitchell, Mt. Pleasant, Ala.	
Fellowship.....	Eld. J. A. Mitchell, Eld. Hollingsworth, J. M. Parker		1	1	1	6	13	19	19	1881	1,500	1,000	1,000	1,000	18	J. M. Parker, Gordo, Ala.	
Corinth.....	W. G. Comerford, J. W. Mitchell, F. R. Gallant		5	4	1	2	22	27	59	3	1864	2,000	1,000	5,000	4	P. H. Howard, Redona, Ala.	
Spring Hill, S.....	Eld. J. S. Wooten, * Dan'l. McNeese, F. H. Galtison		1	1	1	2	2	27	69	68	1856	2,000	1,000	3,000	2	A. M. Mills, Sipsy, Ala.	
Pleasant Grove.....	Wm. McLaughlin, * Wm. Yalls, O. P. McAdams		1	1	1	1	19	69	88	89	1856	1,95	1,000	2,250	4	J. D. Walker, Wm. Vall, Luskaphila, Ala.	
Providence.....	Not Represented										1882					J. P. Lee	
N. Arbor Sp. ne.....	Not Represented										1872					J. P. Lee	
South Carolina.....	J. T. Hancock, F. P. Adams, * Wm. Wright		1	1	1	1	21	52	73	84	1854	1,500	1,000	6,000	3	W. C. Smith	
Mineral Spring.....	Eld. G. M. Lyles, J. J. Funderburk, J. W. Davis		5	1	1	1	21	52	73	73	1855	3,000	1,000	4,000	1	G. M. Lyles	
Oak Ridge.....	Eld. J. P. Lee, H. J. Williams, * N. S. Davis		1	1	1	1	14	22	36	2	1858	1,000	1,000	7,500	11	J. P. Lee	
Spring Hill, P.....	Eld. J. H. Curry, * H. Stinson, * J. P. Gates		1	1	1	1	12	40	52	3	1858	2,000	1,000	3,000	4	J. H. Curry	
Hebron.....	J. A. Pearson, * W. M. Curry, * D. S. Hicks		6	10	1	2	21	41	86	1	1859	5,000	1,000	22,000	2	J. H. Curry	
Big Creek.....	J. H. Allen, H. B. Chappelle, S. Mullins		4	1	1	1	1	18	20	1	1850	1,000	1,000	2,000	1	G. M. Lyles	
Cross Roads.....	J. H. Taylor, * W. D. Allen, * T. J. Butler		5	1	1	1	15	44	59	8	1847	3,000	2,000	48,500	2	W. H. Robertson	
Pickensville.....	Not Represented		5	1	1	1	15	44	59	8	1847	3,000	2,000	48,500	2	J. H. Curry	
Carrollton.....	J. P. Chapman, * W. P. Orrings, * J. W. Gardner		7	1	1	1	13	23	46	46	1838	2,000	1,000	2,000	2	W. Ashcraft	
Shenover.....	Eld. S. Hildreth, J. L. Stuckey, * Kolt. Pearson		3	4	1	1	13	23	46	115	1829	3,000	2,000	2,000	2	G. M. Lyles	
Trinity.....	J. Noland, * J. W. Hanson, Jr., J. B. Cordery		3	4	1	1	17	31	52	2	1823	3,000	2,000	19,000	3	W. Ashcraft	
Mount Zion.....	E. N. Ezell, * W. O. Keiser, * J. D. Stapp		2	2	1	1	17	31	52	2	1823	3,000	2,000	19,000	3	J. P. Lee	
Forest.....	Not Represented		2	2	1	1	19	42	61	15	1832	5,000	1,000	8,000	3	J. H. Curry	
Shiloh.....	Not Represented		1	1	1	1	19	42	61	15	1832	5,000	1,000	8,000	3	W. Ashcraft	
Phaleody.....	Not Represented		1	1	1	1	19	42	61	15	1832	5,000	1,000	8,000	3	W. Ashcraft	
Redell.....	Eld. M. P. Anders, Wiley McKenna, G. T. Haly		13	3	4	2	40	24	74	74	1872	2,000	2,500	2,500	3	J. H. Curry	
New Hope.....	Eld. A. Stewart, * A. C. Robertson, H. H. Barton		3	3	1	2	22	48	70	100	1833	3,000	1,000	11,800	3	M. P. Smith	
Zion.....	Eld. J. A. Smith, J. M. Smith, J. H. Robertson		3	4	1	2	23	43	68	78	1834	3,000	1,000	4,000	4	A. M. Smith	
Grant's Creek.....	Eld. J. C. Foster, K. H. Foster, W. I. Sullivan		1	1	1	2	21	24	45	1	1828	2,000	1,000	3,000	1	J. C. Foster	

SABBATH SCHOOLS:—Spring Hill, Pickensville, Carrollton, Trinity, Enon, Forest, Zion, and Grant's Creek.

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CIRCULAR LETTER;

WRITTEN BY ELDER JOHN C. FOSTER.

ARTICLES OF FAITH.

ARTICLE I. "We believe in only one true and living God, the Father, the Word, and the Holy Ghost."—Deut. 4: 39, I. Cor. 8: 6, and I. John 5: 7.

Moses said to the children of Israel, "Know therefore this day, and consider *it* in thine heart, that the Lord he *is* God in heaven above, and upon the earth beneath: *there is none else.*"—Deut. 4: 39. The apostle says, "We know that an idol is nothing in the world, and that *there is none other God but one.* For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us *there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ by whom are all things and we by him.*"—I. Cor. 8: 4-6. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."—I. John 5: 7.

These portions of scripture teach us there is but one God. Again the prophet Isaiah says, "Who hath declared this from ancient time? Who hath told it from that time? *have not I, the Lord? and there is no God else beside; a just God and Saviour; there is none beside me.* Look unto me, and be ye saved, all the ends of the earth: for *I am God, and there is none else.*"—Is. 45: 21 and 22. They teach us not only that there is only one true and living God: the Father, the Word, and the Holy Spirit, but also that these three are one. Man's moral nature teaches us that there is a God. There is a principle in man that has a tendency to establish a moral government within him, that principle we call conscience. It restrains our appetites and passions; and however unwelcome this restraint may be to our vicious propensities, every one knows that it is conducive to his well-being. Man is not only a moral, but also a social being. We feel the importance of the restraining influence of conscience upon individuals in society. Take away the restraints imposed upon each member of society, and this world would become a pandemonium.

In civil governments, where the voice of conscience has most sway, we see men enjoying in a greater degree, the blessings of good government. But the best of civil or moral governments have failed to satisfy man's desires, or to fully meet his needs. When men disregard the promptings of conscience, it stings them with bitter remorse. The evil in men overcomes all these barriers and they continue in sin. "Public sentiment stamps vice with infamy; but, in spite of public sentiment men are vicious, civil government holds out its penalties, and the ruler brandishes his sword; but men persevere in wickedness, and often with impunity. The voice of nature within us calls for a government free from these imperfections. If from the idea of a petty ruler over a single tribe or nation, we ascend to that of a moral governor over all intelligent creatures; if instead of the imperfect moral judgments and feelings we find in men, we attribute to this universal ruler, all possible moral perfections, if we invest him with knowledge sufficient to detect every crime, and power sufficient for him to manifest his disapprobation of it in the most suitable and effectual way; and if this exalted Sovereign, instead of being far from us, is brought into such a relation to us, that in him we live, move, and have our being; we shall have the most sublime conception of moral government, of which our minds are capable. This conception is presented in the proposition **THERE IS A GOD.** The idea of God's existence, as the

moral ruler of the universe, accords precisely with the tendencies and demands of our moral nature; and, without admitting it, our moral faculties and the phenomena which they exhibit, are totally inexplicable." "The moral principles of our nature find occasion for development and exercise, in the relations which we sustain to our fellow-creatures. But, for their full development and exercise nothing furnishes us opportunity, but the relation which we bear to God, and his universal dominion. This exercise of them constitutes religion. Religion is, therefore, the perfection of morality; and the fundamental doctrine of religion is the existence of God."—(Digg's Manual of Theology, p. 51.) God is seen by the intelligence of man as the great first cause. "Reason traces the chain of cause and effect throughout its links. It finds every link dependent on that which precedes it; and it asks on what does the entire chain depend: It obtains no satisfactory answer to this question, until it has admitted the existence of an eternal, self-existent, and independent being, as the first cause of all things. Here and here only the mind finds repose." (Digg's Manual of Theology, p. 52.) If a man were passing through a desert and were to find a watch, he would instantly conclude that that was the handiwork of man. So when we behold all the works of nature, and see how appropriately every thing is contrived, and adapted to the purposes for which they are designed, we must conclude that a contriver has adapted them—that these are the handiwork of a God. "How fearfully and wonderfully made," is man! The eye for seeing, the ear for hearing, the nose for smelling, the palate for tasting, the sense of touch for feeling, the hands for lying hold upon and handling, the feet for walking, the teeth for masticating, the throat for swallowing, the swallow for conveying the food into the stomach, the stomach with its gastric juices, as a laboratory for extracting nourishment for the system, from the food we partake, the vessels to convey this to various parts of the system, some to the bones, some to the nerves, to the sinews—to the muscles, to the fatty tissues, some by the veins to the heart where it undergoes a change by receiving the oxygen of the atmosphere, which is inhaled into the lungs, where it undergoes a chemical process and constantly re-invigorates the system, the vital principle of the air being retained and the poisonous part being exhaled. Again man with his tongue, throat, palate and lips can converse with his fellow-man, can pray to and praise God, can make sweet music, while with the ear he can take in the music of others with delight and joy. He has a mind by which he can reason of things, so that hundreds of years before hand he can tell of the eclipses of the sun, and trace the course of the comet. He has a soul by which he can draw near to God in prayer and supplication and hold sweet converse with Jesus from off the mercy seat, and feel that the spirit of God "itself beareth witness with our spirit, that we are the children of God." He is capable of loving God, of yielding him obedience, by the aid of the Spirit, which helpeth our infirmities. Well hath the Psalmist said, "I am fearfully and wonderfully made;" and well hath the poet exclaimed, "Strange that a harp, with a thousand strings, should keep in tune so long."

Can any one look on man with all his complication and all the adaptation of parts, without instinctively feeling there is a great contriver and that HE IS GOD?

So if we look upon the earth, we see laws which govern it—like a great ball it rolls over and revolving on its own axis in twenty-four hours, and following its circuit around the sun, making our day and night and changing our seasons. We look at the coach wheel as it rolls over, with rapidity throwing the particles away from it, and we might ask, as is sometimes asked, if the earth rolls over, why does not the water of the rivers, lakes and ocean pour off from it? There is a law which we call gravity, that holds the water to its place, the attraction of gravitation keeps every thing in its place. Then there is the law of evaporation by which the rains that fall upon the earth, and run into the rivers and the ocean, are evaporated, taken up in clouds are then driven by winds over the land and again descend in showers to moisten the earth—the sun gives his light and his warmth, which, with the moisture causes the seed to germinate, spring up and grow and give food for man and beast. In all this we see contrivance, the design of some great mind and THAT IS GOD.

All nations acknowledge the existence of an over-ruling being. They have

various objects of worship, as beasts, birds, fishes, reptiles, sun, moon, imaginary deities, &c. This is the law of nature or conscience in man, teaching him that there is a God, or there must be a tradition handed down from the flood and going back to Noah, teaching there is a God. Whether the general consent of the human family, that there is an over-ruling being, comes from a revelation, which is handed down from father to son, from generation to generation, or that conscience impresses it upon the minds of men, we must accept it, as a revelation coming from God and handed down, or as being generally taught by nature, and as such, that it is true.

But when we come to the scriptures of truth, they abundantly testify that there is only one true and living God. The very first sentence in the Bible assumes that God exists: "In the beginning God created the heavens and the earth."—Gen. 1: 1. 'It is fundamental in religion,' "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. 11: 6. Fools deny this, "the fool hath said in his heart, *there is no God.*"—Ps. 14: 1.

There is no disparity or contradiction between natural and revealed religion, but the one confirms the other. The Psalmist says, "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."—Ps. 19: 1, 2. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."—Ps. 19: 7. Revelation never contradicts or sets aside the teachings of natural religion. God affirms, that "the invisible things of him are from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."—Rom. 1: 20. The scriptures teach us it is right to study natural religion. "Ask the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee."—Job 12: 7. The scriptures abundantly teach us there is but one God. "Hear, O Israel: the Lord our God is one Lord." Deut. 6: 4. "For thou art great, and doest wondrous things: thou art God alone."—Ps. 86: 10. We are assured that the Word was God: "In the beginning was the Word, and the Word was with God, and the Word was God."—John 1: 1. The apostle in writing to Timothy speaks of Christ in this wise, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit," &c.—I. Tim. 3: 16. The apostle John says, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."—I. John 5: 7. Christ says, "I and my Father are one."—John 10: 30. There is a beautiful contrast between the dead, or dumb idol and the living and true God. "The Lord is the true God, he is the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." See Jer. 10: 1—18. God the Father, God the Son, and God the Holy Spirit, are represented as taking part in the creation, and also in the salvation of sinners. We think we have demonstrated that there is 'only one true and living God—the Father, the Word, and the Holy Ghost.'

H. B. CHAPPELLE, in account with the Union Baptist Association.

DR.

To cash received from Committee on Finance.....	\$105.90
" " " R. Marlow for Minutes.....	1.00
" " " Mount Zion Church for Minutes.....	2.00
" " " " " " Association...	1.00
	—————\$109.90

CR.

By cash paid Foreign Mission Board.....	\$ 15.80
" " Domestic and Indian Mission Board.....	5.40
" " for Printing Minutes.....	61.25
By cash retained for services as Clerk.....	25.00
" on hand unappropriated.....	2.95
	—————\$109.90

SYNOPSIS

OF THE

EIGHTH ANNUAL SESSION

OF THE

SUNDAY SCHOOL CONVENTION

OF THE

UNION BAPTIST ASSOCIATION.

The Eighth Annual Session of the Sunday School Convention was held at Corinth Church according to previous appointment. Introductory Sermon by Elder W. Ashcraft.

The Convention was organized by the re-election of Elder W. Ashcraft, President, and H. B. Chappelle, Secretary.

On motion, visiting brethren were invited to seats.

On motion, appointed committee on Queries, Essays and Nominations, viz: E. P. Ezell, A. P. Hodo, J. W. Mitchel, H. H. Hilburn.

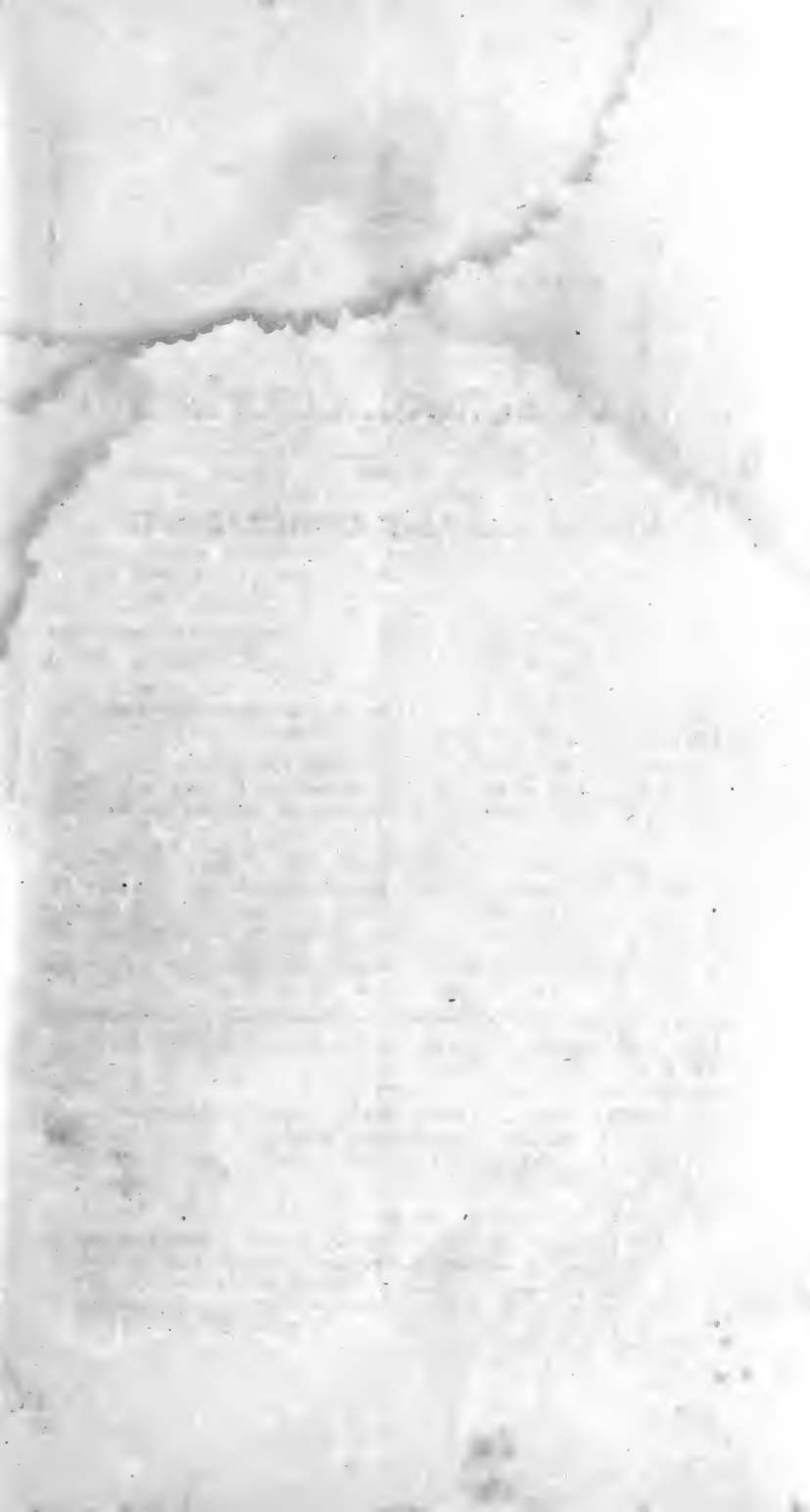
The Query: "Family Government—its influence on Sabbath Schools" was discussed, and in view of the importance of this query, it was on motion, laid on the table for future use. Query 1st was discussed and answered, viz: Is the object of Sabbath Schools exclusively for moral training? Answer: Children should not only be taught morality, but to read the scriptures, thereby leading them to the blessed Savior. Query 2d was continued. The Essays by W. G. Robertson and J. H. Stinson were continued.

On motion, Resolved, That we change the time and place of next meeting of this convention to Carrollton Baptist Church, on Friday before the 5th Sabbath in July, 1877.

Report of Committee on Nominations, Queries, etc., adopted.—Next Introductory Sermon by Elder J. H. Curry. Subject: "Theological Schools." Alternate, Elder J. C. Foster. Query 1st: What should be taught in Baptist Sabbath Schools? Opened by W. G. Robertson, James Mills and C. Richey. Essay, Sabbath School Literature, Elder W. Ashcraft. E. P. EZELL, Chm.

On motion, adjourned to meet with Carrollton Church on Friday before the 5th Sabbath in July, 1877. W. ASHCRAFT, Pres.

H. B. CHAPPELLE, Sec.



NAMES OF BAPTIST MINISTERS

IN THIS ASSOCIATION, WITH THEIR POST OFFICES.

H. B. WILKINS	Reform, Pickens County, Ala.
EDDIE H. HOWELL.....	Millport, Sanford " "
L. H. SWEWORTH.....	Carrollton, Pickens " "
S. LINDSEY.....	" " " "
W. A. BENTLEY.....	" " " "
D. BRIDGEMAN.....	" " " "
G. M. LYNN.....	Providence " " "
J. S. WOOTEN.....	" " " "
H. BRADLEY.....	" " " "
WILLIAM COWARD.....	" " " "
A. M. HANKS.....	Columbus, Lowndes Co., Miss.
J. M. LAND.....	Pickensville, Pickens Co., Ala.
J. H. CURRY.....	" " " "
J. P. LEE.....	" " " "
A. A. BALLEW.....	" " " "
JACOB PARKER.....	Pleasant Grove, " " "
M. P. SMITH.....	Union, Greene County, Alabama.
J. A. MITCHELL.....	Sipsy Turnpike, Tuskalooza, "
J. L. N. ANDERS.....	Romulus, Tuskalooza Co., Ala.
A. M. SMITH.....	" " " "
J. C. FOSTER.....	Foster's, Tuskalooza Co., Ala.

ORDAINED MINISTERS. - - - - - 18

LICENSEES * - - - - - 3