

MINUTES
OF THE
FORTY-SECOND ANNUAL SESSION
OF THE
TUSKALOOSA
BAPTIST ASSOCIATION,

HELD AT
SALEM MEETING-HOUSE,

TUSKALOOSA COUNTY, ALABAMA.

From the 19th to the 20th of September, 1874.

TUSKALOOSA, ALA.

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1874.

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MINUTES

SATURDAY, SEPTEMBER, 19, 1874.

1. The Tuskaloosa Baptist Association met, in its Forty-Second Annual Session, with the Salem Church, Tuskaloosa County, Alabama, commencing on the 19th Sept. 1874.

The Introductory Sermon was preached by Elder R. Jones, from 2nd Tim. 4: 1-2—"I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine."

2. After a recess of one hour, the Delegates and Messengers assembled in the Meeting House, and the Association was called to order by Elder John Brown, the former Moderator. A hymn was sung, and prayer was offered by Elder L. B. Harbin, of the North River Association.

3. The names of the Churches were called. The Delegates from the churches came forward bearing their Letters, and voted for Moderator, which resulted in the choice of Bro. J. B. Eddins. The Letters were then read by Bro. N. H. Browne and G. W. Clements, and the names of the Delegates were enrolled, which will be seen in the Tabular statement, at the end of these Minutes.

4. On motion, agreed to take up business in the same order as at the last Session.

5. The Moderator then appointed the following Committees:

Preaching.—R. Jones, T. W. Smith, J. W. Mathews, with the Pastor and Deacons of Salem Church.

Nominations.—Jas. Mills, W. F. Goodson, E. W. Davis.

Documents.—T. M. Barbour, N. H. Browne, W. H. Williams.

Finance.—M. McGuire, J. J. Watkins, B. F. Mosely.

Sunday Schools.—W. H. Williams, G. W. Clements, J. M. Chism

Home Missions.—Jno. Brown, J. R. Bell, H. W. Cole.

Foreign Missions.—J. C. Finnell, W. F. Goodson, J. Tibbs.

Education.—W. H. Williams, T. M. Barbour, J. T. Yerby.

6. Received Correspondence as follows:

North River.—Elders L. B. Harbin and J. J. Watts, and Bro. J. F. McDuff, with Letter and Minutes.

Mud Creek.—J. C. McElroy, with Letters and Minutes

New River.—Elders J. E. Bell, G. W. Gravlee and Ira Griffin, with Letter and Minutes.

Union.—Letter and Minutes.

Shelby.—Letter and Minutes.

7. Returned Correspondence as follows:

North River.—H. W. Cole, B. Willingham, and Rev. W. J. Miller—G. W. Clements, to write.

Mud Creek.—J. H. Ward, J. S. Baker, and J. C. Finnell to write.

New River.—Rev. J. M. Chism, G. T. Green, H. W. Cole, B. Willingham, John Davis and Jas. Appling.—E. W. Davis to write.

Catauba.—J. B. Davis, E. Wright, B. F. Mosely—Mosely to write.

Shelby.—Rev. N. H. Williams, M. J. Pratt and S. Hall—Rev. T. M. Barbour to write.

Union.—Elders J. M. Chism and J. T. Yerby, and Bro. Jas. Mills.—Chism to write.

Canaan.—Rev. W. H. Williams, J. F. Lanneau, Jas. Hogan, R. C. Caffee, and B. J. Caffee.—W. H. Williams to write.

Mulberry.—W. T. Cockran, W. F. Lowry and M. J. Pratt—Pratt to write.

8. The Committee on Preaching reported:—That Rev. J. J. Watts, preach to night. Prayer meeting to-morrow morning, at 9 o'clock, to be conducted by Rev. J. C. Finnell. Sabbath School Lecture, at 10 o'clock, by Rev. T. M. Barbour, and J. T. Yerby to preach the Missionary Sermon at 11 o'clock. The Association then adjourned to 9 o'clock, Monday morning. Prayer by Elder J. P. Thompson.

SUNDAY, SEPTEMBER 20th, 1874.

9. The Services were conducted according to the report of the Committee on Preaching. J. T. Yerby preached at 11 o'clock, from 1st Tim., 6: 10—"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" The usual collection for Missions was then taken up which amounted to \$13 70.—Rev. W. H. Williams preached in the afternoon, from Ps. 137: 5-6. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief Joy." Rev. T. M. Barbour preached at night, from 1st Thess 1: 10—"Jesus which hath delivered us from the wrath to come." The congregations were large and attentive.

MONDAY SEPTEMBER 21st, 1874.

The Association met pursuant to adjournment, and was opened with prayer by Rev. J. J. Watts.

10. The previous Minutes were read and approved, the roll called and absentees noted.

11. On motion, the Moderator was requested to invite visiting ministers and brethren to seats with us.

12. It was ordered that the Circular Letter, which is in course of preparation, should be submitted to the Committee appointed to revise the same, and that when revised, it should be published in the present issue of the Minutes.

13. The Committee on Sunday Schools reported:

Your Committee on Sunday Schools, beg leave to report:—We regard the Sunday School as the church at work for the souls of children. If it be our duty to preach the gospel to every creature, it is certainly incumbent upon us, in our organized capacity as churches, to teach the children in the ways of the Lord—and the Sunday School is an efficient instrumentality for the accomplishment of this object. The hope of the continued existence of our churches depends upon our children, and we should be careful to neglect no opportunity to instil into them gospel principles.

We are glad to report a growing interest in the Sunday School work.—Still, many of our churches have no Sunday Schools, while the schools of others are distressingly inefficient.

We regret that Bro. T. C. Boykin, Sunday School Evangelist of the State, has resigned his position and gone to another State. The Sunday School Board, of the State Convention, will however continue to prosecute the work vigorously, and expect soon to put another man in the field. We

urge upon the Association to give this board a generous support.

We suggest that each church give, in her annual letter, a statement of the condition of her Sunday School and that these facts be included in the regular statistics of the churches.

Respectfully Submitted,
W. H. WILLIAMS, Ch'm.

14 The Committee on Finance reported :

We have received for Minutes,.....	\$42 35
Associational purposes,.....	21 00
Collection on Sabbath,.....	13 70

\$77 05

Respectfully Submitted,
MOSES McGUIRE, Ch'm.

15. The Committee on Documents reported :

Your Committee on Documents beg leave to report that there seems to be some improvement in christian effort since our last report. We find that most of our Churches have Sabbath Schools, and in some instances prayer meetings.

Mount Moriah Church reports fifteen dollars paid Bro. Boykin, and five dollars paid Bro. Burns, Missionary to the Indians.

Big Sandy Church reports five dollars and sixty cents for Bro. Burns.

Tuscaloosa Church reports having sent to the Home and Foreign Mission forty one dollars and five cents.

We call special attention to the Alabama Central Female College. Our Bro. Prof. Lanneau, has introduced a new feature unknown probably in any other Southern college, namely: an Industrial Department, in which the pupils are instructed in the practical duties of life—such as Cooking, Sewing, etc. Regarding this a step in the right direction, we therefore, recommend the College to the general support of all our Brethren.

We are sorry to have to report the languishing condition of some of our churches,---being without Preaching, Prayer meetings or Sabbath Schools. We think their condition calls loudly for some means, by which they may be awakened to every christian duty.

Respectfully Submitted,
T. M. BARBOUR, Ch'm.

16. The Committee on Home Missions, reported :

Your Committee on Home Missions, respectfully submit the following report:—That we find no means in the Treasury, for the support of a Missionary, in the bounds of our Association. In view of the great destitution, that now prevails among our Churches, we think that active missionary labor is greatly needed, and we earnestly recommend that there be, at least, one member appointed, from each church, in the Association, whose duty it shall be to visit, and solicit, contributions from each member of his Church, for this object, and report to the Executive Committee, as soon as possible, what amounts can be raised, and that said Committee be hereby instructed, to secure the services of some efficient minister, to labor within the bounds of this Association, for all, or such a part, of his time, as the amount obtained will justify.

Respectfully Submitted,
JOHN BROWN, Cha'n.

Upon the adoption of this report, the following appointments and pledges were made : From MT. MORIAH—J. S. Tibbs. CEDAR GROVE—A. J. Burns. SHULTZ CREEK.—Samuel Hall. SILOAM.—G. W. Marshal. SARDIS.—W. S. Smith. MT. OLIVE.—Jno. Ray. MT. ZION.—W. T. Hutchins. GILGAL.—J. B. Eddius. LITTLE SANDY.—E. W. Davis. BIG SANDY.—B. F. Mosely. TUSKALOOSA.—J. H. Foster. HOPWELL.—Jas. Osborne. NORTH PORT.—G. T. Green. CHAPEL HILL.—Peter Hall. PHILADELPHIA.—G. W. Hassell. SALEM.—H. W. Cole. PLEASANT HILL.—J. S. Baker. OREGONIA.—W. J. Miller. NEW HOPE.—Moses McGuire. BETHABARA.—W. C. Montgomery. BETHANY.—W. R. Hughes. BIG CREEK.—A. D. Sanders. DUNNS

CREEK—Jas. Mills. MOORE'S BRIDGE--R. Jones. MT. TABOR—J. M. Chism.

The following Pledges were then made :

MT. MORIAH, per W. F. Goodson,	\$30.00
NORTH POINT, " Jno. Brown and T. M. Barbour,	12.00
GILGAL, " J. B. Eddins and J. T. Yerby,	20.00
TUSKALOOSA, " W. H. Williams,	20.00
Jas. Mills \$5.00.—L. Logan \$5.00.—A. D. Sanders \$5 00.....	15.00
J. B. Eddins, \$10.00.—B. F. Mosely, 2.50.—M. McGuire, \$5.00	17.50

Total..... \$114 50

17. The Committee on Nominations, reported :

That Elder W. H. Williams, preach the next Introductory Sermon. Missionary Sermon, T. M. Barbour.

Executive Committee.--J. B. Eddins, Chairman. B. J. Caffee, B. F. Mosely, G. T. Green, James White.

Circular Letter, on Seventh Article.--T. M. Barbour.

To Revise Circular Letter.--J. H. Foster and R. Furman.

On Sabbath Schools.--James Hogan, E. Davis, H. W. Cole, Jas. Mills.

State Convention.--Wm. H. Williams, B. F. Mosely, T. M. Barbour, W. F. Lowry, John Brown, J. T. Yerby, J. F. Lanneau, W. F. Goodson, J. B. Eddins, J. C. Finnell.

Respectfully submitted,

JAS. MILLS, Ch'n.

On motion adjourned for one hour.

MONDAY EVENING, 2 o'clock.

The Association met and was opened with singing, and prayer by Elder John Brown.

18. The Committee on Foreign Missions reported :

Your Committee on Foreign Missions, report :---What advantage have the Baptist? We believe that to them is committed the TRUTH. Then how important that we, above all others, should send the Gospel to the heathen. We do well to remember Judson, and Rice, who, determined by the Grace of God to carry the TRUTH and nothing but the TRUTH to Burma, espoused the Baptist Faith, even after they sailed for the heathen shore. It is a mistaken view that Foreign interferes with Home Missions. The former being the mother, nourishes the latter.

It must be a source of infinite comfort to the dying Christian, when he remembers that a portion of his money has gone to every heathen land in which we have a Missionary. The field is the WORLD. Our Missionaries in foreign lands are sadly in want, and some of them feeling the great importance of the work, actually refuse to leave the field, hoping to receive the much needed aid.

We therefore recommend that each church adopt some plan by which to obtain stadedly, from every member, a small contribution for this noble purpose.

Brethren, it only remains for us to say whether or not we are a Missionary Body, then our duty is plain.

Respectfully Submitted,

J. C. FINNELL, Ch'm.

19. The Committee on Education, reported:

Your Committee beg leave to make the following report :---While secular education and religious education are essentially different, yet it is of the utmost importance that our Institutions of secular learning be guarded against evil and surrounded by religious influences. It is our duty, as Christians, to educate the consciences as well as the minds of our youth. We should subordinate all learning to the knowledge of the truth as it is in Jesus.

The importance of such christianized education cannot be too highly estimated. It is the best and only secure inheritance which a parent can be-

queath his children. It will fit them to contend against the prevailing infidelity of the age, and to meet wisely the present and future political crises--while it will aid in preparation for any and every position in life.

We are glad to know that there is a disposition among our people to extend educational advantages to their children, as far as circumstances permit. We call especial attention to the Howard College, at Marion, Ala., and the Ala. Cen. Fem. College, at Tuscaloosa, as Institutions worthy our entire confidence and generous support.

W. H. WILLIAMS, Ch'n.

20. Report of Sunday School Convention :

PROGRAMME OF SUNDAY SCHOOL CONVENTION, 1875.

FRIDAY MORNING.—*The Sunday School: Its benefits to the community.* G. W. Hassell.

FRIDAY AFTERNOON.—*The reciprocal duties of the Association and her Sunday Schools.*—Rev. Jno. C. Finnell.

FRIDAY NIGHT.—*How may parents help or hinder the Sunday School.*—A. D. Sanders.

SATURDAY MORNING.—*Best method of preparing a Bible Lesson.*—H. H. Brown.

Best method of teaching a Bible Lesson.—J. H. Foster.

SATURDAY AFTERNOON.—*How to secure systematic benevolence in the Sunday School.*—G. W. Clements.

SATURDAY NIGHT.—*Duty of parents to the Sunday School.*—B. F. Mosely.

SUNDAY MORNING.—*Best plan of organizing and maintaining country Sunday Schools.*—T. M. Barbour.

SUNDAY AFTERNOON.

MASS MEETING.

SPEAKERS.—W. H. Williams, J. T. Yerby, N. H. Browne---to be held with North Port Church, beginning on Friday before the 5th Sunday in Aug. 1875.

JAS. HOGAN, Clerk.

Officers of S. S. Convention of the Tuscaloosa Baptist Association:

J. T. YERBY, President; JAS. HOGAN, 1st Vice President; J. B. EDDINS, 2nd Vice President; G. T. GREEN, 3rd Vice President; A. D. SANDERS, 4th Vice President; H. H. BROWN, Secretary.

21. The following resolution in reference to the ALABAMA BAPTIST (newspaper) was adopted :

Resolved. That we heartily approve the action of our State Convention, in establishing a denominational paper, the ALABAMA BAPTIST, and that we will give to said paper, our influence and patronage.

22. Letters to Corresponding Associations were read and adopted.

23. The Reports of District Meetings were read, and ordered to be printed in the Minutes :

REPORT OF THE FIRST DISTRICT.

The next meeting of this District will be with Siloam Church, (Scottsville, Bibb County, Ala.) beginning on Friday, before the first Sabbath in September, 1875. Elder T. M. Barbour to preach the Introductory Sermon, Elder J. T. Yerby is the Alternate. No subjects for discussion. The District having dispensed with the discussions.

REPORT OF THE SECOND DISTRICT.

The next meeting to be held at Little Sandy Church, on Friday, before the third Sunday in August, 1875.

FRIDAY MORNING.—Introductory Sermon by Rev. J. H. Foster. Subject: What is the Gospel doctrine of Sanctification?

FRIDAY AFTERNOON.—Should dancing be tolerated among our Church members? Discussion opened by G. W. Clements and J. W. Thompson.

SATURDAY MORNING.—Does the New Testament enjoin the observance

of the Tithe Law? If not, what is the Gospel system of benevolence both as to amount and frequency of contributions?

Written Essay, by N. H. Browne. Rev. J. C. Finnell, Alternate.

SATURDAY AFTERNOON.—Would it not be advisable for each of our Churches to have service, of some kind, every Sunday, whether there be preaching or not. Discussion opened by Rev. R. Furman and Rev. J. T. Yerby.

It was resolved, to express to the Association, the conviction that a Missionary should be appointed for the next year, or for such part of it as might be practicable, to labor within the bounds of the Association, and it was further resolved, that the members of this District would do all in their power to aid in the support of such Missionary.

It is the sense of this District, that the Association hold its next meeting with Big Sandy Church.

G. W. CLEMENTS,
G. T. GREEN,
WM. H. WILLIAMS,
Committee.

Hopewell Church, Aug. 22d, 1874.

REPORT OF THE THIRD DISTRICT.

The next meeting will be held with the North Port Church, commencing on Thursday, before the fifth Sunday in July, 1875. Rev. J. C. Finnell to preach the Introductory Sermon. Rev. R. Jones, his Alternate.

Questions for discussion: 1st. To what extent ought the credit system to be used by members of the Church? 2nd. Is it the duty of all male members of the Church to pray in public? The first question to be opened by James Tipper and J. F. Lanneau. Second by Revs. J. T. Yerby and T. M. Barbour.

It is earnestly desired that there be a full attendance at this meeting---and as the Sunday School Convention meets at the same place on Friday---it is especially urged that the delegates and brethren, generally, make their arrangements to attend all the services of both the District Meeting and Sunday School Convention.

Respectfully submitted,

H. H. BROWN, Clerk.

REPORT OF THE FOURTH DISTRICT.

The following programme was adopted, viz: That the next meeting of our body be held with the Big Creek Church, commencing on Friday, before the first Sabbath in September, 1875, and that the following order of business be observed: 1st. That Elder J. M. Chism, preach the Introductory Sermon, Elder R. Jones, Alternate. 2nd. That the following queries be discussed: Query 1st.—How could Jesus grow in wisdom and knowledge, if he were truly God, and consequently, infinite in both? To be opened by J. M. Chism and J. C. Finnell. Query 2nd.—How may a man ascertain his election of God to the ministry of the Gospel, and what are the sufficient qualifications for that important office? To be opened by R. Jones and T. M. Barbour. And also, that Elder W. H. Williams preach a Sermon on the subject of Missions, to be founded on the Doctrine of Election, at 11 o'clock on Sabbath.

J. M. CHISM, Moderator.

T. W. STOKES, Clerk.

24 On motion, it was ordered that Prof. J. F. Lanneau, of the Alabama Central Female College, be permitted to publish the advertisement of his school, on the back of these Minutes.

25 On motion, it was agreed to change the time of holding the next Association, to Tuesday, after the Third Sunday in Sept. 1875.

26 It was ordered that the Constitution, Articles of Faith, and Rules of Decorum, of the Association, be published in this issue of the Minutes.

27. On motion, it was agreed, that the Minute Fund be applied to publishing the present Minutes, the Association Fund, to the Clerk, for his services, and the Collection, taken up on Sunday, to Home

Missions. The Minutes were ordered to be left at the Tuscaloosa TIMES office, in Tuscaloosa.

28. The following Resolution was unanimously adopted:—*Resolved* That the thanks of this Association be tendered to the citizens of this community, and to the members of Salem Church, for their generous hospitality.

29. After prayer, a hymn was sung, and the Delegates gave to each other the parting hand, and the Association then adjourned, to meet with the Big Sandy Church, eleven miles south of Tuscaloosa, on the Greensboro' Road, on Tuesday, after the Third Sabbath, in September, 1875.

J. B. EDDINS, MODERATOR.

J. T. YERBY, Stated Clerk.

CIRCULAR LETTER.

Justification.

“ART. 6.—*We believe that sinners are justified in the sight of God by the imputed righteousness of Christ only.*”

Justification, as a scripture term, is purely legal. It is sentence of law acquitting from punishment, and is the opposite of condemnation. The dignity and authority of law is fully vindicated in such acquittal if (1) the arraigned be proven innocent, or if (2) it be shown that he has paid the penalty affixed to his offence. Acquittal on any other grounds would dishonor the law. Holy beings are justified on the ground of obedience. But transgressors must pay the penalty.

Human reason could never solve the problem of man's justification before God, because (1) the *fact* of his disobedience is seen to be unalterable, and (2) the stern decree, written in both the word of God, and the conscience of man is, “the soul that sinneth it shall die.” To the revelation of Divine Wisdom then we must look for the solution. The scriptures inform us (1) of the difficulty, and (2), of its solution.—(1) of man's fall, and (2) of his recovery. The two great events stand in correlation, and mutually illustrate each other; and in their scripture order and connexion, we may most profitably study them.

I. THE FALL.—Clearness on this point is essential. To secure it, let us consider Adam (1) as *a man*, or in his individual capacity; and (2) *as man* or in his representative capacity.

1. Adam was created a moral agent, under law, and was made upright. “In the image of God created He him.” His uprightness rendered obedience possible, and secured to him the Divine favor. In the continuance of his uprightness and acceptance with God, consisted the *life* inseparably connected, under the Divine Government, with obedience. His moral agency excludes the idea of his *necessity* to obey, and means his liberty to obey, or disobey, as he may choose. Necessity to do either, would deprive all his acts of moral quality, and would attach his innocence or guilt to the power that enforced that necessity. His *choice* to obey, while yet upright, would ensure his obedience, and, with it, its reward—life. His *choice* to disobey, while unrestrained by moral necessity, would as certainly ensure his disobedience. He fell then, because he chose, or preferred to disobey. His disobedience was criminal,—its penalty was death,—not the death of the body *merely*, but the death of the *man*. “In the day thou eatest thereof, thou shalt surely die—not thy *body* only, but *thou*, thy God-likeness, thy holiness, thy disposition and thine ability to obey.” He ate, and was, in consequence, a rebel in heart and life, “enmity against God, not subject to his law, and condemned for its violation.” If human reason can not clearly trace all the connexions in this sad change of nature and of state, it can

certainly suggest no fitter alternative for the result of Adam's sin, nor show that his condemnation was not the inevitable consequence of his voluntary disobedience.

2. Adam was a representative man. He was the perfect representation of the Divine idea of man,—the exact impersonation of the great design.—In all those characteristics which distinguish man from other beings, he was a perfect representative of every man. He stood, moreover, in a new and peculiar relation to the whole class of beings of which he was a type. He was the father of the whole race; and the operation of the universal law of procreation would ensure his likeness in his posterity. No violence is, therefore, done to reason, or to our sense of propriety in taking him to represent all. And no man can claim that the experiment of Paradise should be repeated in his case, or assert that he would not himself fall.—The inevitable inference is, that with the same nature, affected by the same influences, he would have exhibited the same sad results. Adam represents him truly. What Adam did he would have done, and is, as if he had done it, chargeable with Adam's sin. "Through one offence, sentence came upon all men to condemnation." "By one man sin entered into the world, and death by sin; and so death passed upon all men, in that all have sinned." "By one man's disobedience many were made sinners." "In Adam all die." These, and many other passages, teach that God constituted Adam the representative head of his posterity, and imputed his sin to them,—set it down to their charge, and treated them as guilty of it. The equity of this procedure can not be disproven. It may be, that without it, the fall of any man would have fixed for him a doom as hopeless as that of the fallen angels. We know of no such relations among them, as would make it clear to our minds, that one being might represent them all. It is clear that Adam may represent his posterity truly and justly. His representation of them, and the imputation of his sin to them, may open up the way for the analogous transaction under the gracious dispensation of the gospel; though it can found no claim to it, for in that case, salvation would be of debt and not of grace.

II. THE RECOVERY.—Adam is spoken of as "a figure of him who was to come." "The first man Adam was made a living soul, the last Adam a quickening spirit." "As in Adam all die, so in Christ shall all be made alive." Adam can be a type of Christ in one respect only. Each of them represents mankind. The sin of Adam was imputed to us. "By the disobedience of one, many were made sinners." The righteousness of Christ was imputed to us. "By the obedience of one, many were made righteous." The transaction is, in either case, a sentence of law,—is legal, and purely so,—condemning all for the sin of the one,—acquitting all who believe for the righteousness of the other. Moral guilt came by a different law. Adam sinned and incurred upon himself the penalty—death. But he sinned not for himself alone, nor chiefly. He stood forth the only man then living, the great and real, though perhaps unconscious representative of a numerous race, yet unborn, every member of which is held by the holy law as accountable for the act of their federal head. By his disobedience many were made sinners, not *actually*, but *legally*, is here meant. "Sin came by one man and death by sin, in that all have sinned," that is, all are charged with Adam's sin.

The first Adam represented the race of which he was the head. He was created under law, and no power could release him from its authority. He disobeyed, and for his disobedience, condemnation came upon all. "The second (representative) man is the Lord from heaven." All he did on earth, was purely representative. He did nothing for himself, all for others. He "came not to do his own will, but the will of him that sent him." Originally, law had no authority over him, for he was its great author. But he magnified it, and made it honorable by bringing himself under its dominion, and then fulfilling its utmost behests. "He was made of a woman, made under the law, that he might redeem them, that were under the law." Never had it, be-

sides, so glorious a subject, and never else did it shine forth in such resplendent honor. He did all that was required, that its condemned and depraved subjects might have the benefit of his perfect righteousness. Throughout his life "he was holy, harmless, undefiled." "He knew *no sin*;" not a deed, word, thought, affection of his spotless life but proclaimed his entire and absolute subjection to law. But his subjection must extend beyond a stainless life. Sentence of death rested on the transgressor, for whom he would procure release. His obedience must include the awful penalty. "God said: Awake, O sword, against him who is my fellow." And "he was obedient unto death." "The death-groan of Calvary shook creation. Why was this? Under the government of God, righteousness and life, sin and death are inseparably connected. But the man of Calvary was without sin. Why then does he die?" Surely, he hath borne *our* griefs and carried *our* sorrows. He was wounded for *our* transgressions. The chastisement of *our* peace was upon him. With his stripes *we* are healed." He was constituted by the Father, our representative. "He made him to be (to bear) sin for us, who knew no sin, that we might be made (to bear) the righteousness of God in him." "The Lord hath laid on him the iniquity of us all." It pleased the Lord to bruise him. "Christ is the end (fulfilling) of the law for righteousness to every one that believeth." For himself he owed nothing to law, and his obedience "unto death" was for us, whose "sins he bore in his own body on the tree of the cross." Man's sin was set to his charge. His righteousness was set to man's account. The legal impediment to the justification of sinners was borne out of the way. The law was honored. God was well pleased! And now "by him all that believe, are justified from all things from which they could not be justified by the law of Moses. This is the doctrine of representation and imputation taught in the scriptures. Its principles pervade the whole volume. Without it, there can be no justification of sinners. They are shut up to the full penalty of sin; and death is, in its nature and essence, eternal.

From the foregoing, we may state as consequences:

1. The righteousness of Christ, is the *ground* of a sinner's justification.—To deny this, is to reject the testimony of God concerning His son.

2. It is the *all sufficient* ground. Jesus, himself incapable of sin, like the lamb of sin-offering, received upon his head the sins of the people, and, when he had offered up his life, cried "it is finished." Who shall deny his dying declaration, and pronounce his work of expiation incomplete?

3. It is the *only* ground. [a.] Being complete, it would be contrary to God's methods to require addition to it. [b. The conception of such addition would detract from the glory of that "name above every name." [c.] With scriptural views of atonement, it is impossible to human thought to imagine the being that could add to or detract from this infinitely glorious work accomplished by "the equal of the Father, the express image of His person."

All the confusion on this subject, which has led to so many errors, appears to grow out of the failure properly to discriminate between justification and the other parts of the plan of Salvation with which it stands necessarily connected. In Rom. viii 29: 30, it occupies its distinct place in the whole complex process of man's recovery. "Whom God foreknew, He also predestinated to be conformed to the image of His son, called, justified, glorified." Clearly, justification is one, and *only* one, of the inseparable links of this golden chain. It is not foreknowledge, nor predestination. Though, like all the acts of the Omniscent, it is inseparable from His eternal purpose, it is yet not that purpose, but is its execution in the fulness of time, in each particular case. We are "justified by faith;" and the beginning of faith is the exercise of a specific moment of time. Justification appears to be its immediate attendant. Neither is it regeneration, nor sanctification, nor any work of the Spirit which affects the personal character of the sinner, however impracticable it may be to think of it as disconnected with these. It is one indispensable part, and only one, of the great scheme of redemption, which, without any one of its parts, would be incomplete and

inoperative. It is the Divine act pronouncing acquittal of the condemned by entitling him to all the legal benefits of the righteousness of his Great Representative, a righteousness fully commensurate with the demands of the holy law.

We must not imagine, in this transaction, any transfer of moral desert. The transfer is legal, and can not be more. Jesus bore the penalty of the world's iniquity, and bore it as a penalty, but as a penalty due to sins that were not, in any sense, his own. Under a burden that would have crushed any being less than Divine, not one stain of the world's pollution could ever touch his spotless soul. So too, justification cannot confer moral purity on the sinner, notwithstanding it contemplates that, and opens the way for the washing of "regeneration and the renewing of the Holy Ghost." Neither can it give license to disobedience nor diminish the authority of law. But in our multiplied failures, it is comforting to know that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous; who is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

JOSHUA H. FOSTER.

CONSTITUTION.

ARTICLE 1. The Association shall be composed of members chosen by the different Churches in our Union, who, on producing their credentials, shall be entitled to seats.

2. The members thus chosen and convened, shall be known by the name of THE TUSCALOOSA BAPTIST ASSOCIATION, which shall have the privilege to enact and carry out Missionary purposes in all their bearings—yet, so as that the Churches and individual members are left free; and that giving or withholding shall not be a bar to fellowship.

3. The Association shall usurp no authority over the Churches in our Union, or infringe any of their internal rights; but shall merely be considered an advisory council, in all matters relative to their internal concerns; nevertheless, it becomes necessary, in some cases to have a uniform rule of procedure, namely: If one church commit an offence against another, it shall be the duty of the offended to labor with the offender for satisfaction; if she fail of success, she shall call the aid of two or more churches in our union to assist in laboring for satisfaction, and if final satisfaction, in the opinion of the helps thus called, be not obtained, the aggrieved may bring the case before the Association, which shall be taken up and decided upon according to its merits. If a serious difference should arise in an individual church, which, upon due labor, cannot be reconciled, she shall call the aid of two or more sister churches, to assist in the work; and if a reconciliation be not effected, the helps so called, or the church, may bring the case before the Association to be acted upon according to its merits; but the Association will take cognizance of no case of the above kind, unless a due course of procedure shall have been previously pursued according to the economy of the church discipline, found in the 18th chapter of the Gospel by St. Matthew, and other parts of the Scriptures, which define the nature of offences; and the manner of bringing offenders to trial.

4. The churches in our union shall transmit to every annual session of the Association written communications, specifying the names of their delegates, their number in fellowship, baptized, received by letter, restored, dismissed, excommunicated and deceased, since the last session, which shall be read and minuted accordingly.

5. Every church in our union shall be entitled to representation in the following manner: each church shall be entitled to send three delegates, and no more. Any church failing to represent herself as above prescribed, shall state her reasons at the next session.

6. New churches may be admitted into our union, by delegates, bearing petitionary letters. If, upon due examination, they be found orderly and orthodox, the Moderator shall manifest their admission by giving their delegates the right hand in token of Christian fellowship.

7. The Association, when convened, shall be governed, by a regular and proper decorum, which she is authorized to form and amend according to her own views.

8. At every session of the Association, a Moderator shall be appointed by, and from the delegates present, whose duty it shall be to see that the rules are strictly obser-

ved, and to take the voice of the Association on all subjects legally introduced. A stated clerk shall be appointed, who shall continue in office until the Association shall elect his successor, and whose duty it shall be to take proper and correct minutes of the proceedings, and to keep a regular file of the printed minutes of ever session of this body, which he is to present to the view of the Association annually. An assistant clerk may be elected each year, if nece sary.

9. The Association shall have power to exclude from the union any church that may violate the constitution, or depart from the orthodox principles of the constitution.

10. The Association shall furnish the minutes of every session to the churches making contributions for that purpose.

11. Every query sent by a particular church must be included in her letter, certifying that she has endeavored to reconcile it, but failed. In such a case, the Association shall take it under consideration, and the voice of a majority shall be considered an advisory answer, which shall be entered on the minutes.

12. Queries which immediately concern the general union of the churches, sent by a particular church, or introduced by a proper motion, shall be taken up, and decided on as soon as practicable.

13. Any church in our union having a preacher whom she deems worthy of ordination, shall call a presbytery of ministers from sister churches to officiate in the work; and all presbyteries, in the ordaining of ministers or deacons, or in the constituting of churches, shall be governed by the Abstract of Faith adopted by this Association.

14. The Association shall have a fund, supplied by the voluntary contributions of the churches; and all moneys thus contributed shall be transmitted from the churches by their delegates, and paid over to the committee on finance. This committee shall be appointed annually, whose duty it shall be to receive in charge the Association fund, and dispose of the same agreeably to order; and make, at every session, a fair and circumstantial report of their proceedings.

15. The Association shall not adjourn any session until she shall have finished all business on hand, except in extraordinary cases.

16. The minutes of the Association shall be read, and corrected if necessary, and signed by the Moderator and clerk, before the session rises.

17. The Association shall in all cases (except to amend the constitution) be governed by a majority of the members present.

18. Amendments to this constitution may be made at any session of the Association when two thirds of its members present shall deem it necessary.

ARTICLES OF FAITH.

ARTICLE 1. We believe in only one true and living God, the Father, the Word and the Hol Ghost.

2. We believe that the Scriptures, comprising the Old and New Testament, are the Word of God, the only rule of faith and practice.

3. We believe in the doctrine of Election, and that God chose his people in Christ, before the foundation of the world.

4. We believe in the doctrine of original sin.

5. We believe in man's incapacity, by his own free will and ability, to recover himself from the fallen state in which he is by nature.

6. We believe that sinners are justified in the sight of God by the imputed righteousness of Christ only.

7. We believe that God's elect shall be called, regenerated, and sanctified by the Holy Ghost.

8. We believe that the Saints shall be preserved in Grace, and never fall finally away.

9. We believe that Baptism and the Lord's Supper are Ordinances of Jesus Christ, and that true believers are the only subjects of Baptism, and that by immersion is the Apostolic mode.

10. We believe in the resurrection of the dead, and in the General Judgment and that the felicity of the righteous and punishment of the wicked will be eternal.

11. We believe that no minister has any right to administer the Ordinances of the Gospel, but one who is regularly baptized, called, and comes under the imposition of the hands of a Presbytery.

12. We believe that none but regularly baptized members have a right to commune at the Lord's table.

RULES OF DECORUM.

- ARTICLE 1. The Association shall be opened and closed with prayer.
2. The Moderator shall be considered a judge of order, and shall have a discretionary right to call to order at any time.
 3. A member not satisfied with his decision, may appeal to the Association on the same day, but at no other time.
 4. But one member shall speak at a time, who shall rise to his feet, and, on obtaining permission, proceed.
 5. The Moderator, when addressed by a member for permission to speak, shall signify the same by naming the person, or otherwise.
 6. No member shall be interrupted while speaking, unless he depart from the subject or use words of personal reflection. Every motion made and seconded, shall come under the consideration of the Association, unless withdrawn by him who made it.
 7. Every case taken up by the Association shall be decided on or withdrawn before another shall be offered.
 8. When a question is taken up, after allowing time for the debates, the Moderator shall take the voice of the Association on the subject, in such mode as he may determine.
 9. The Moderator shall announce the decision to the body.
 10. Any member wishing to retire, shall obtain permission of the Moderator.
 11. No member shall speak more than twice to 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 have been carried through.
 12. The appellation of brother shall be used in the Association by members in their address to one another.
 13. The names of members shall be called as often as the Association may direct.
 14. No member shall be tolerated in any practice which tends to interrupt public speaking.
 15. 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 he shall not vote on any question unless the Association be equally divided.
 16. Any member violating these rules, shall be reprovved by the Moderator at his discretion, but only on the day the breach shall have been made.

STATISTICS OF THE CHURCHES.

CHURCHES.	DELEGATES.					Monthly M.	PASTORS.	Post Office.	Church Clerks.					
	Ordained Ministers printed in small capitals. Licentiates in italics—Absentees marked thus *	Rec. by Let.	Restored,	Dismissed,	Excluded,									
1st District.														
Mt. Moriah,	W. E. Goodson, Joseph Tibbs, J. N. Hay's,.....	1	1	9	3	118	3	001	00	1827	4	T. M. Barbour,	Tuskaloosa,	M. Logan.
Cedar Grove,	<i>D. H. Lewis</i> , E. M. Williams, W. M. Perry,.....	1		4	2	572	00	50	1836	3	N. H. Williams,	Scottsville,	J. J. Little.	
Shultz Creek,	N. H. Williams, * Saml. Hall, M. J. Pratt,.....	12	13	4	4	106	2	50	1830	1	do	do	Saml. Hall.	
Silcom,	W. B. Perry, G. W. Marshall, * J. B. Vernon,....	4		3	3	311	00	1844	2	do	do	Unknown.		
Sardis,	W. S. Smith, J. M. Ward, J. H. Ward,.....	2	11	8	1	231	00	00	1819	2	T. M. Barbour,	Tuskaloosa,	S. P. Ward.	
Mt. Olive,	J. W. Matthews, J. Ray, J. E. Colbert,.....	4		3	3	532	00	00	1858	4	N. H. Williams,	Scottsville,	J. N. Hay's.	
Mt. Zion,	J. T. Yerry, T. B. Edkins, G. W. Clements,....	1		2	1	602	00	50	1850	1	J. T. Yerry,	Tuskaloosa,	O. J. Hall.	
Glugal,	J. P. Thompson, J. A. Curry, * W. B. Hutchins,...	4		2	1	792	00	00	1828	4	do	do	W. H. Wilds.	
Little Sandy,	L. Logan, J. B. Davis, * E. W. Davis,.....	1		2	1	572	00	00	1836	3	T. M. Barbour,	do	E. W. Davis.	
Big Sandy,	G. W. Smith, * J. J. Watkins, B. F. Moseley,...	19	10	8	1	492	00	00	1857	2	W. A. Bishop,	Carthage,	B. E. Moseley.	
Tuskaloosa,	W. H. Williams, J. H. Foster, * J. F. Lanneau,...	3		1	1	281	50	00	1836	1	J. C. Finnell,	Tuskaloosa,	R. Funnam.	
Hopewell,	N. H. Browne, J. Osborn, A. Simpson,.....					462	00	00	1839	2	J. H. Foster,	Tuskaloosa,	H. H. Brown.	
North-Port,	Jno. Brown, T. M. Barbour, J. C. Finnell,...													
Chapel Hill,	Silent.													
Philadelphia,	Silent.													
3d. Dist.														
Salem,	B. W. Mingham, J. Davis, H. W. Cole,.....	3		3	1	551	50	50	1824	2	J. E. Bell,	N. Lexington,	H. W. Cole.	
Pleasant Hill,	J. A. Shackelford, R. Sneider, * J. S. Baker,...	9	1	1	1	582	00	00	1864	3	J. Moore,	North-Port,	J. S. Baker.	
Oregonia,	W. J. Miller, J. Tiley, W. T. Walton,.....	4	5	1	1	441	50	50	1859	3	W. J. Miller,	do	E. Bagwell.	
New Hope,	M. McGuire, * T. H. Gannon, * J. W. Bagwell,...			2	1	451	25	1843	4	G. W. Gravelle,	do	W. C. Montgomery.		
Bethanna,	W. C. Montgomery, * C. Montgomery, * D. D. Mitchell,	1		1	1	421	10	00	2	J. A. Mitchell,	Sip. Trampike	L. R. Finnell.		
Belhays,	J. S. Hinton,.....	1		1	1	502	00	00	2	J. T. Yerry,	Tuskaloosa,	J. R. Bell.		
Big Creek,	A. D. Sanders, J. R. Bell, J. P. Doughty, *.....	1		3	1	301	00	00	1834	2	E. Howell,	do	James White.	
Dunn's Creek	R. Springer, * Jas. Mills, Jas. White, *.....	12	11	1	1	572	00	00	1839	4	J. M. Carpenter,	Palmeto,	N. P. Richardson.	
Moore's Br'g'g,	R. Jones, J. M. Mills, * H. P. Rease, *.....													
4th Dist.	J. M. Carpenter, J. M. Chism, T. W. Stokes,...													

1700



Alabama Central Female College,

TUSCALOOSA, ALA.

1874. THE SEVENTEENTH SESSION. 1875.

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- MRS. KATE RICHARDSON, English and French.
- MISS NANNIE CLEMENTS, English and Latin.
- MRS. JNO. F. LANNEAU, Literature.
- MRS. J. B. GRASS, German.
- REV. WM. H. WILLIAMS, Moral Phil. & Greek.
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