



MINUTES
ALABAMA BAPTIST HISTORICAL SOCIETY
OF THE
THIRTY-EIGHTH ANNIVERSARY
OF THE
CAHABA BAPTIST ASSOCIATION,
HELD WITH
HOPEWELL CHURCH,
PERRY COUNTY, ALA.,
FROM THE 19th TO THE 22nd OF OCTOBER,
1855.

MARION, ALA.,

Printed at the Office of the "True American."

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MINUTES.

FRIDAY, October 19, 1855.

The delegates from the churches composing the Cahaba Baptist Association, visiting Ministers, and a large number of brethren, met with the Hopewell Church, Perry county, Ala., according to appointment, it being the 38th Anniversary of the Cahaba Baptist Association. The introductory discourse was delivered by Elder John Dennis, from the 18th chapter of John, and part of the 36th verse; "My Kingdom is not of this world."

1st. After a short recess the delegates assembled in the meeting-house. The former Moderator not being present, Elder J. H. DeVotie was called to the chair.

2d. Appointed brethren Isaac B. Vaiden and Wm. T. Hendon to read the letters of correspondence.

3d. The letters were read and delegates names enrolled.

4th. Proceeded to the election of a Moderator and Clerk, which resulted in the unanimous choice of Elder J. H. DeVotie, Moderator, and Brother Wm. S. Miree, Clerk.

5th. The door was opened for the reception of Churches, but no application was made.

6th. Called for correspondence from sister Associations and extended the right hand of Fellowship to their delegates. (See Table of Correspondence.)

7th. *Resolved*, That Elder J. D. Williams, agent of the Foreign Mission Board, being present, is hereby invited to a seat with us, and to participate in our deliberations.

8th. *Resolved*, That Elder J. Walker, Corresponding Secretary of the Domestic Mission Board, being present, is hereby invited to a seat with us, and to take part in our deliberations.

9th. Appointed the following named Committees, viz:

1st. To arrange preaching; Brethren, John R. Hendon, Wm. T. Hendon, H. E. Brooks, together with the Pastor and Deacons of Hopewell Church.

2d. On the order of Business—Elders, John Dennis, C. J. Crews, Brethren Absolom Ford and Wm. S. Miree.

3d. On Foreign Missions—Elders Wm. H. McIntosh, John S. Ford, and Bro. Lewis Edwards.

4th. On Education—Elders, R. Holman, H. Talbird, Brethren, E. D. King and James F. Bailey.

5th. On Domestic Missions—Elder J. Walker, Brethren, Isaac B. Vaiden, Wm. A. Melton.

6th. On Temperance—Brethren, Wm. T. Hendon, E. A. Young, John Y. Jackson, and Wm. P. Holman.

7th. On Sabbath Schools—Elder H. Talbird, Brethren, Jacob Kinard and George Hopper.

8th. On Indian Missions—Elders, Sam'l R. Freeman, Joseph Walker, Jas. M. Lenoir.

9th. On Bible Cause—Elder John S. Ford, Brethren, John Moore, and George H. Kears.

10. On Southern Publication Society—Elder L. L. Fox, Brethren, James F. Bailey and J. W. Crenshaw.

11th. On Periodicals, Letters and Documents—Brethren, Isaac B. Vaiden, Wm. T. Hendon, Elders, L. L. Fox and Wm. H. McIntosh.

12th. On Finance—Brethren, W. M. Pleasant, Elisha Tubb, and W. A. Bishop.

10th. *Resolved*, That we return correspondence.

11th. Upon motion, Bro. Wm. N. Wyatt was excused from serving on the Committee on Finance.

12th. *Resolved*, That we open correspondence with the Unity Association, and appoint delegates.

13th. The Committee on Preaching made the following report:

Elder J. Reeves to preach to night; Elder W. B. Jones, from Tuskegee, to-morrow night; Elder H. Talbird, to preach on the subject Missions, at 11 o'clock A. M., on Sabbath; Elder John Dennis to preach in the evening, preparatory to communion.

14th. Upon motion, adjourned until to-morrow morning 9 o'clock: Prayer by Elder W. H. McIntosh.

SATURDAY MORNING, October 20, 1855.

15th. Met pursuant to adjournment; Prayer by Elder J. D. Williams.

16th. Called for the report of the Committee on the Arrangement of business. Read and adopted.

17th. *Resolved*, That we do now appoint a Committee on Nominations and location of the place of the next meeting of this Association.

18th. *Resolved*, That a committee on the religious instruction of the colored people be now appointed, and that hereafter it be one of the standing committees of this body. Elders John Dennis, L. L. Fox, R. Holman, J. S. Ford, and Bro. Isaac B. Vaiden were appointed said committee.

19th. Then proceeded to call the names of delegates and mark absentees.

CHURCHES.	COUNTIES.	DELEGATES.
Bethel,	Bibb county	John M. Brown, James Mason.
Pisgah,	Perry "	Wm. A. Melton, E. A. Young, Wm. S. Miree, Geo. W. Blakey.
Hepsaba,	" "	
Mt. Zion,	Bibb "	James Blakey.

Pilgrims Rest,	Perry	“	David Gentry, Coleman Logan, Ab- solum Ford.
Oakmulgy,	“	“	George Hopper, Joseph W. W. Crow, John Y. Jackson, O. H. Perry.
Pine Flat,	Perry county,		Wm. M. McCullogh, David P. Kin- ard.
Shilo,	“	“	John Bailey, Jesse M. Heard, Elijah Shearer.
Providence,	“	“	Andrew Weaver, Thos. Turnbow, J. W. Crenshaw, J. F. Howell.
Concord,	“	“	Benj. F. Boling, Geo. W. Watters, Jas. M. Watters, F. L. Edwards, John White.
Siloam,	“	“	Elders, Wm. H. McIntosh, H. Tal- bird, Joseph Walker, brethren, Wm. A. Wyatt, E. D. King, John Moore, W. M. Pleasant, Jas. F. Bailey, Isaac Billingsly, J. B. Nave, John G. Huckabee, and Wm. P. Holman.
Mt. Edon,	“	“	Jacob H. Kinard, Jacob Kinard.
Cahaba,	Dallas	“	Letter.
Selma,	“	“	H. E. Brooks, Alfred Muckle, W. J. Kelley.
Fellowship,	Perry	“	A. Seamore.
Fellowship, B. C.	“	“	Jesse Holifield, E. G. Trammel, J. F. Shaffer, J. H. Smith, B. Brand.
Sardis,	“	“	Elder James Tubb, and Bro. Sion Tubb.
Mt. Pleasants	“	“	Elder John S. Ford, Breth., M. Phil- lips, W. B. Cureton.
Hopewell,	“	“	S. R. Freeman, J. H. DeVotie, Breth. Elisha Tubb, Justin Wooley, Sam'l Johnson, Cyrus Billingsley, Wm. Chapman.
Union Town,	“	“	Elder L. L. Fox, Brethren, Isaac B. Vaiden, David Woodin, John B. Howlett.
Antioch,	“	“	Robt. Lee, John Frazier, Jas. B. Pool.
Newbern,	Greene	“	Elder R. Holman, S. Turner, J. R. Hudson, Wm. T. Hendon.
Mt. Pleasant,	Tuscaloosa county,		M. E. Buck, Wm. A. Bishop,
Liberty,	Dallas county,		Elder John Dennis, and Bro. Jas. M. Lenore.
Bethesda,	Greene,	“	Elias R. Stringfellow, Jas. E. String- fellow.
New Hope,	Perry,	“	J. M. Lawless, John McBuzzar.
Macedonia,	Greene	“	W. Wooten,

Friendship,	Perry	“	James Griffin.
Salem,	Greene	“	Elder W. S. Barton.
Union,	Perry	“	C. J. Cruse, and Bro. Geo. H. Kearse.
African B. C.	Mobile	“	not represented,

20th. Called for the report of Committees.

21st. The Report on Periodicals, Letters and Documents was read, adopted, and Committee discharged. Appendix A.

22d. Upon motion, the business of the Association was suspended for the purpose of allowing the members of the Association to subscribe for the South Western Baptist, when a number of the Brethren came forward and subscribed for the paper.

23d. The Report on Domestic Missions was read, adopted, and Committee discharged. Appendix B.

24th. Elder A. A. Connella being present was cordially invited to a seat with us.

25th. The Report on Indian Missions was read and adopted, and Committee discharged. Appendix C.

26th. Upon motion, the business of the Association was suspended for the purpose of taking up a collection for Indian Missions, which was responded to by members of the Association in cash and subscription to the Amount of one hundred and seventy-two dollars, (\$172.)

27th. By request, Brethren James Griffin, J. F. Shatler and M. Phillips were excused for the remainder of the session.

28th. The Report on Education was read, adopted, and Committee discharged. Appendix D.

29th. Upon motion the business of the Association was again suspended for the purpose of taking up a subscription for the endowment of Howard College in accordance with the recommendation of the report of the Committee on Education. The members present came forward and subscribed eighteen hundred and ten dollars, (\$1810) for said purpose.

30th. The Report on Foreign Missions was read, adopted, and Committee discharged. Appendix E.

31st. Upon motion, the business of the Association was again suspended for the purpose of taking up a collection for the support of the Foreign Mission cause, which was responded to by the members of the Association present, by subscription and cash, to the amount of (\$36) thirty-six dollars.

32d. Upon motion, adjourned until Monday morning, 9 o'clock, A. M. Prayer by Elder R. Holman.

SUNDAY, October 21, 1855.

Pursuant to arrangement, Elder H. Talbird preached to a large and attentive audience on the subject of Missions, which was responded to by the audience by casting into the treasury of the Lord as freely as could be expected.—(See Financial Committee's report.) After a short recess Elder John Dennis preached a sermon preparatory to the administration of the Lord's supper, quite to the satisfaction of the large and attentive

audience present on the occasion, after which, by request of Ministers, Deacons, and Brethren of Hopewell church to commune with them, Elders J. D. Williams and Joseph Walker administered the Sacrament to about two hundred communicants. The day was truly profitably and pleasantly spent, and no doubt that its privileges and benefits will be felt and remembered in the great day of eternity.

MONDAY MORNING, October 22, 1855.

33d. Met pursuant to adjournment. Pray by Elder W. B. Jones.

34th. Upon motion, the calling of the roll and reading of the Minutes were dispensed with.

35th. The Report on Sabbath schools was read, adopted, and the Committee discharged. Appendix.

36th. The Report on the Religious Instruction of the colored people was read, and laid on the table until 11 o'clock A. M.; taken up and further suspended until 11½ o'clock A. M., when it was again taken up and adopted, and Committee discharged. Appendix G.

37th. The Report on the Southern Publication Society was read and adopted, and Committee discharged. Appendix H.

38th. The Committee called for by the Report on the Southern Publication Society was appointed. Elders S. R. Freeman, John S. Ford and W. H. McIntosh were appointed said Committee.

39th. Report on Nominations and location of the place for [the next meeting of this body, was read and adopted, and Committee discharged. Appendix I.

40th. *Resolved*, That we do now elect a Treasurer for the ensuing year. Brother W. P. Holman was unanimously elected.

41st. The Report on Temperance was read and adopted, and Committee discharged. Appendix.

42d. The Report on Bible Cause was read and adopted, and Committee discharged. Appendix L.

43d. Upon motion the business of the Association was suspended for the purpose of taking up a collection for the support of the Bible Cause, which was responded to by the members present, by contributions to the amount of (\$50 25,) fifty dollars and twenty-five cents.

44th. *Resolved*, That a Committee of three Members be and is hereby appointed to nominate five members in the bounds of this Association to act as an executive committee. Brethren George Hopper, John Bailey and W. A. Bishop were appointed said Committee.

The Committee nominated under the above resolution were Elders S. R. Freeman, and Brethren J. B. Nave, W. N. Wyatt, Jas. F. Bailey.

45th. *Resolved*, That the following Brethren be and are hereby appointed delegates to the Alabama Baptist State Convention: Elders John Dennis, W. H. McIntosh, W. S. Barton, and Brethren, Wm. A. Melton, Wm. T. Hendon, Joseph A. Blakey, John Y. Jackson, W. P. Holman, George H. Kearsse.

46th. *Resolved*, That five dollars be paid to the Clerk for the distribution of the Minutes, and twenty dollars for superintending the printing,

and fifty-two dollars for the printing the same, and the balance of the Associational fund, unappropriated, be given to the beneficiaries of the Howard College. Adopted.

47th. *Resolved*, That Elder W. H. McIntosh's letter of correspondence to corresponding Associations be published with the Minutes.

48th. *Resolved*, That the funds in the hands of the Treasurer for benevolent purposes be directly paid over to the respective Boards of the Southern Baptist Convention.

49th. *Resolved*, That the Pastors of Churches in this Association be requested to preach a Sermon and take up a collection in aid of the Bible Society, and send up the fund raised to the next Association.

50th. *Resolved*, That this Association recommend the Churches in its bounds to raise an amount sufficient to support, at least, one Missionary in China by the next session of the Alabama Baptist State Convention, and that Sister Crawford, who went from our own State, receive it if not otherwise provided for; and *further Resolved*, That all moneys under the control of this body, not otherwise appropriated, designed for Foreign Missions be paid over for this purpose. Amount paid and subscribed as follows:

Elder J. H. DeVotie paid	\$10 00	George H. Kearse paid	\$1 00
“ W. H. McIntosh “	5 00	Wm. S. Miree “	5 00
“ John S. Ford “	5 00	other contributions	4 00
Bro. Jas. F. Bailey “	5 00		
Total,			\$35 00

51st. *Resolved*, That the Moderator do now appoint the chairmen of standing committees in compliance with a rule of this body.

On Education—Elder S. R. Freeman.

On Domestic Missions—Elder R. Holman.

On Indian Missions—Elder Joseph Walker.

On Foreign Missions—Elder A. G. McCraw.

On Temperance—Elder John S. Ford.

On Sabbath Schools—L. L. Fox.

On Religious Instruction of the colored people—Elder W. H. McIntosh.

On Southern Publication Society—Elder H. Talbird.

On Bible Cause—Elder James W. McCullough.

52d. *Resolved*, That when this Association adjourn it will adjourn to meet at Shilo, in Perry county, on Wednesday before the third Lord's day in October, 1856, and that the second day be devoted to devotional exercises.

53d. *Resolved*, That Brethren James F. Bailey and A. B. Goodhue are hereby appointed a committee to examine the manuscript of the Clerk preparatory to printing.

54th. The Financial Committee made the following report: the Treasurer's report under the same head.

REPORT OF THE FINANCIAL COMMITTEE.

The Financial Committee beg leave to submit the following Report viz:

For Minute fund	- - - - -	\$52 10
“ Association	- - - - -	38 10
“ Bible Cause	- - - - -	79 10
“ Domestic Missions	- - - - -	34 80
“ Foreign	“ - - - - -	24 30
“ Indian	“ - - - - -	15 80
Total,		<u>\$244 20</u>

NOTE.—Salem Church paid the Colporteur five dollars, which is included in her amount to Bible Cause in the above table.

WILLIS M. PLEASANT, *Chairman.*

WM. N. WYATT, Treasurer,
1854.

In Account with Cahaba Association. Dr.

December 27th, To Cash received of Financial Committee, \$102 05

Credit.

December 8th, By Cash to Wm. S. Miree, Clerk of Association,	\$20 00
“ 9th, “ “ Baptist State Convention,	28 50
“ 11th, “ “ For Printing Minutes,	53 55

Total, \$102 05

Ballance, 000 00

55th. *Resolved*, That the thanks of this body are hereby tendered to the members of the Hopewell Baptist Church and the friends in the neighborhood for their hospitality and the kind manner with which they have received and entertained the delegates of the Cahaba Association.

56th. A Communication was received and ordered to be spread upon the Minutes. Appendix M.

57th. The Association having disposed of all the business before it, a hymn was sung; prayer was offered by the Moderator, J. H. DeVotie, and adjourned with the joyful hope that if we should meet no more in this world to enjoy each others society again in such heavenly places here below, we will meet again in that world where parting and sighing shall be no more.

THE CAHABA BAPTIST ASSOCIATION TO CORRESPONDING ASSOCIATIONS.

DEAR BRETHREN:—We have closed a harmonious meeting of our body, and with gratitude record the goodness of the Lord in his continued care of his people, and the prosperity of his cause. Many of our churches have been refreshed by gracious revivals. Christians have been comfort-

ed and "strangers from the covenants of promise," have by regenerating grace "obtained like precious faith with us." We trust it has been thus with you, and that yet more abundant harvests shall reward our efforts to advance the Kingdom of Messiah. Grace be with you. Amen.

J. H. DEVOTIE, *Moderator.*

WM. S. MIREE, *Clerk.*

TABLE OF CORRESPONDENCE.

Correspondence Received.

ASSOCIATIONS.	DOCUMENTS.	MESSENGERS.	MODERATORS.	CLERKS.
Bethel,	Letters,	Elder J. Reeves, and bro. Ander- son Holmes, J. P. Thompson	Elder J. Reeves,	G. B. Jones,
Tuscaloosa, Mulberry,	Minutes.		El. D. M. Lloyd,	W. R. Gandy,

Correspondence Returned.

Alabama,	Let. and Min.	Elder John Dennis, and Bro. Jas. M. Lenore.
Tuscaloosa,	Let. and Min.	Elders W. H. McIntosh and C. J. Crews.
Bethel,	Let. and Min.	Elder R. Holman, Bro. J. R. Hendon.
Mulberry,	Let. and Min.	Elder J. H. DeVotie.
Shelby,	Let. and Min.	Bro. James Blakey, A. Ford, and J. Kinard.
Unity,	Let. and Min.	Elder S. R. Freeman and Bro. O. H. Perry.

APPENDIX.

[A.] REPORT ON PERIODICALS AND DOCUMENTS.

Your Committee on Periodicals and Documents, beg leave to report: That while they regard the circulation of religious books as imperatively demanded by the progressive state of the Churches, and of society in general, they do also regard in the most favorable light the wide circulation of high-toned, religious periodicals, as tending greatly to scatter abroad much and valuable information which would otherwise lie buried in the pages of unread volumes. And that this information may be imparted and received, they would urge upon the members of this Association to give their warm and zealous support to the South Western Baptist, a paper published in your own State, and which has been growing in interest and usefulness to the Baptist Denomination for some time past. This assertion is verified from its late rapid increase of subscribers, which has been some six or eight hundred within the last few months. And there is no one, they would believe, who has read the recent numbers of that paper containing a discussion conducted by its present able Editor and the Rev. Mr. Hamill of the Methodist Denomination, but that must acknowledge its strong claims upon the entire body of Alabama Baptists.

And in order that the subject matter of that discussion be made a lasting benefit to our Churches, your Committee would suggest that this Association do most respectfully request the Editor of said paper to publish it in pamphlet or book form, and let it be circulated extensively, as we have no doubt it will, throughout the length and breadth of the land.

Your Committee would likewise recommend to the favorable notice of the Churches a little periodical called the Home and Foreign Journal, published in Richmond, Virginia, which contains, as its name imports, a journal of our Missionary labors at home and abroad. This little periodical will be more interesting hereafter, as information relative to our Indian Missions will be diffused through its columns.

Your Committee find nothing of such special interest in the letters from the Churches as to demand your attention.

Respectfully submitted.

ISAAC B. VAIDEN, *Chairman.*

[B.] REPORT ON DOMESTIC MISSIONS.

The Committee on Domestic Missions beg leave to report :

The interest at present manifesting itself among the Churches of our State in favor of Domestic Missions, portends enlarged religious prosperity. It shows, by unmistakable signs, that correct views of the missionary works are fast taking possession of the hearts and minds of christians, and that, like their predecessors, they are willing to begin *at home*, and from points within the sphere of their own domestic influence, proclaim the Gospel to the ends of the earth.

They are doubtless prompted by the fact that John the Baptist confined his ministry to the hills and valleys of his native land ; that Christ, the Blessed Redeemer, labored mostly in Gallilee where he was brought up ; that he commanded the Apostles to begin their missionary labors at Jerusalem, preaching *as they went* ; and that Paul, though especially commissioned to the Gentiles, did not preach to that people till those of his own nation had proved themselves to be unworthy of eternal life. If guided by these heavenly lights, the Churches of Alabama have done wisely in fostering within their bounds this noble enterprise. Besides missionaries employed by several of the District Associations, not less than thirteen are supported in Alabama by the Domestic Mission Board of the Southern Baptist Convention.

A pleasing feature in this work of home evangelization, is that provision is made in several places for the moral and religious improvement of the colored people. This Association still continues Rev. J. S. Ford as Missionary within its bounds, operating through the general Domestic Mission Board at Marion, to which he reports quarterly. The Domestic Board above named has, besides, several Brethren in their service preaching to the Blacks, and some Pastors within the limits of this Association give occasional services on various plantations where it is practicable to hold meetings for them.

This attention to the welfare of the colored race is both judicious and praiseworthy. They are capable of deep emotion—of exercising strong

with in the Saviour—of rendering unequivocal obedience to his laws, and the privilege of expressing in public worship the ardent feelings of their souls constitutes a large measure of their happiness on earth. But they must receive the Gospel at the hands of Southern Christians or they cannot have it all. A Missionary, fresh from the free States, unacquainted with Southern customs, would be disqualified for such a trust. Nor would he be allowed to engage in it, because, on account of former intermedlings by Northern fanatics, he would be distrusted. Your Committee, therefore, recommend a continuance of the Missionary work so happily prosecuted thus far, in all of its departments and relations.

All of which is respectfully submitted.

JOSEPH WALKER, *Chairman.*

[C.] REPORT ON INDIAN MISSIONS.

The Committee on Indian Missions submit the following as their Report:

Among the facts that baffle investigation into the history of the human race, none, perhaps, are more perplexing than those relating to the aborigines of America. On discovering this country, a people were found, scattered far and wide over the land, in a savage state, but possessing the human form and endowed with all the characteristics of human nature. They were the acknowledged owners of the soil, and their just title to this large dominion on which we live has never been disputed, but often recognized by treaty stipulations between them and the United States Government. To civilize and evangelize this interesting portion of the human family has for many years occupied the attention of various denominations of Christians, both in this country and in Europe. The Baptists of these Southern States are chiefly concerned in providing schools and missionaries for the Putawatomes, Weas, Kaskashias, Peorias, Peankeshaws, Miamies in the Kansas Territory; the Creeks, Cherokees, Choctaws and others west of the Arkansas; and the Pueblo Indians, among whom it is in contemplation to establish missions. They, however, are not necessarily confined to any particular location, but would enter upon this important work, wherever God in his providence should open the way. There are many and pressing reasons why the Southern people should liberally support the Gospel among these tribes. Among others, the fact that they were natives of the Southern country embracing the States of Georgia, Alabama, Florida, and some other regions in the South; and the fact that they are Southern in feeling and foster among their tribes Southern institutions. It is hoped that this Association will be profoundly interested in aiding the laudable endeavors to send the Gospel to these neglected sons of the forest.

It is known that recently the American Indian Mission Association transferred all its Missions to the Domestic Mission Board of the Southern Baptist Convention. That large liabilities have devolved on said Board in virtue of that transfer, and that, unless vigorous efforts are made to relieve it from its present embarrassments, some of the Missionaries must be called home and important stations abandoned.

Your committee, however, confidently rely on the integrity of the Baptist denomination, and on the Southern Churches in particular, and believe that a systematic effort will be made to provide for the present necessity, and for this belief, and hope they would thank God and take courage.

All of which is respectfully submitted.

SAMUEL FREEMAN, *Chairman.*

[D.]

REPORT ON EDUCATION.

Howard College and the Judson Institute are Seminaries of Learning of great merit to which all Baptists may look with gratitude and hope.—with gratitude, in view of the uniform success with which their history has been marked,—and their rising progress and flattering prospects encourage with pleasing hope for the future.

The Judson closed its 17th session July 5th, 1855, under the direction of the same Principal who opened it January 1st, 1839. About 1700 pupils have been admitted during its career—of whom 102 have received diplomas. The last Catalogue reports 239 for the year—37 more than for any preceding year.

The present Session opened Oct. 3d, under the superintendance of Prof. S. S. Sherman, with more favorable auspices than ever before—the number of boarders being double that of the previous year—with a largely increased number of day scholars; convincing proof that the Institution, in the estimation of its patrons, has sustained no loss in the exchange of Principals.

Howard College was chartered in 1842. Its edifice burnt in 1844; graduated its first class 1848; its present number of Alumni, 39.—Some 20 of its students have entered the Ministry, among them are some of our most promising preachers.

The last Catalogue reports 134—a much smaller number than for several years preceding, This is owing to the melancholly event of burning the College building with all its fixtures soon after the opening of the session. Up to that sad catastrophe the prospects of the Institution were never so encouraging. This dispensation, though painful beyond description, has been overruled for good. It has awakened a deeper and more general sympathy—aroused and concentrated an interest in behalf of the College which it never before shared. Buildings and other facilities for convenience and thorough educational purposes have been contracted for, and in part completed, on a much more ample scale than those destroyed by the late fire. Baptists now begin to feel that it is *their* College, and that it is their duty to sustain and patronize it.

Your Committee invite the Association to the consideration of a few things. To place the Institution in a position of greatest immediate usefulness the following requisites are needed.

1. An additional dormitory, corresponding with the one now completed and occupied. Already the number of students is equal to the provisions made for their accommodation.

2. An increased effort should be made to enlarge the number of

Theological students, and the funds to sustain them. The number of young brethren in this department does not increase with the age of the Institution and the demand of our Churches. In 1845 the number was 10. In 1855 there were but 14. There should have been 40, and the only reason why there are so few, is the want of funds to sustain them. Many young men have had their minds directed to the ministry; but feel disqualified for want of suitable mental training. Although tuition is gratuitous, food and raiment are not. It is the duty of the Churches to provide means so ample that every young man of piety, good mind and energy, whose heart the Lord has turned to the great work of preaching the gospel, may have the advantages of a good education. Our Churches are now languishing for want of ministers—they are enquiring and praying for more ministers, and at the same time withholding the means which God blesses in raising them up.

3. The completion of the Endowment. The reputation, efficiency and stability of the College imperatively demands this. In addition to the present Faculty two other Professors are needed, one of Theology, and one of English Literature and Oratory. Although at this time but little labor is actually required in the Theological department, it is confidently hoped this will not long be the case. Ere long the denomination must be aroused to liberal and energetic efforts bearing some reasonable proportion to their ability, the languishing state of our Churches and the destitution of our country. The time will soon come when it will be impossible for the President to discharge the duties of that office and meet the demands of the Theological department. If Howard College furnish Theological education at all, why not provide every facility for a thorough education, such as the age in which we live and the condition of our Churches demand,—such as can be obtained elsewhere?

Your Committee urge upon your attention a few considerations for the speedy accomplishment of this work:

1. We are able. The Baptists in the State are numerous and wealthy. To plead inability as an excuse for further delay, is without foundation as every body knows; 50,000 Baptists not able to endow a College at once, on a large scale! Such an imputation is slanderous. They ought not to be satisfied with themselves till they have an endowment of \$200,000, and buildings, apparatus and library corresponding. *This we are abundantly able to do*; and what we are able to do is our duty to do.

2. We are virtually ejected from the State University. A minute examination of the annual catalogues of that institution will show that a much larger share of patronage has been received from Baptists than from any other denomination. And yet we have not a single representative in that Faculty at this time. There was one Baptist elected at the late reorganization of the Faculty; but the appointment was indeed under such circumstances as to add insult to injustice, and the brother immediately resigned.

Self-respect now requires the Baptists, with united efforts and mighty energy, to lay hold of their own College and make it what they are capable of making it, and what it ought to be.

3. A rival College in close proximity. The Methodists contemplate the erection of a magnificent Institution in Greensboro. They have declared their intention to make it, in every respect, superior to the Howard College; and on that ground have endeavored to persuade Baptists to aid them in their work. It is high time to awaken to a spirit of emulation. To show that we cannot, will not be surpassed in a good cause. That College will, ordinarily, receive the greatest patronage which furnishes the most ample means for securing the most thorough education.

4. The time has come for great denominational effort in the cause of education. Soon all our principal schools will be under the control of distinct religious denominations. Such is the irresistible tendency of the age. And that denomination which, at once, provides the most amply endowed and thoroughly furnished Colleges will have greatly the advantage.

5. Providence has favored us with abundant crops; and the prices of produce are richly remunerative. Never has the God of Providence opened wider fields for usefulness, nor laid upon us heavier demands to occupy, nor furnished larger abilities to meet this demand. Now is emphatically the time for the accomplishment of this work. Let us now embrace it. Let us arise and build.

In view of the foregoing considerations your Committee submit the following resolutions.

1. That the Churches composing this Association be requested to raise Twenty Thousand dollars to endow a Professorship in Howard College.

2. That the Financial Secretary of said College be requested to visit said Churches and solicit the above named sum.

Respectfully submitted.

R. HOLMAN, *Chairman.*

[E.] REPORT ON FOREIGN MISSIONS.

While your Committee are not apprised of any facts connected with the Foreign Missionary enterprise to which they would direct special attention, the general subject is one of such magnitude, and the interests involved in its success are so vast, they feel that its importance should not be overlooked nor its obligations forgotten. The facilities of inter-communication with the nations of the earth are every year increasing, and thereby multiplying not only the means of spreading the Gospel, but also the reasons for doing it. "The children of this world" wise in their generation, are industriously availing themselves of these advantages, and by enlarging their operations, are reaping the fruits that ever reward the expectation and the toil of the hopeful heart and busy hand. And shall the "children of light" be less enterprising in their Master's cause, or will they suffer that cause to languish, which has been confided to them, consecrated by the affection and blood of its Divine Author?—Fidelity to Christ forbids it. The sufferings of our stricken humanity reproach a listless spirit here,—conscience protests against it.

We have embarked in a mighty work, and although the fields we occupy have as yet made but small returns,—it is to be remembered we have only begun. The golden sheaves do not greet the eye until the fallow ground has been broken, the seed sown, and the dew, and the rain, and the sun, have followed the sower's steps and blessed his labors. From their distant stations, a few Missionaries, in loneliness and weariness, are crying "come over and help us." Bowen and Clarke tell us that in Central Africa, beyond where Dennard and his young wife sleep in their martyr grave, there is a goodly land to be possessed. The way is open,—the field is white. China, with her unredeemed millions demand our sympathy. Men and money are needed. Let the Churches furnish the means and God will provide the men.

The Board of Foreign Missions are calling upon us for aid, and apprehending embarrassment. Of the abundance with which God has blessed us, shall we not bring a liberal contribution to this cause, as an expression of grateful love, and know from experience the meaning of the Saviour's words, "it is more blessed to give than to receive?"

Respectfully submitted.

WM. H. McINTOSH, *Chairman.*

[F.] REPORT ON SABBATH SCHOOLS.

Your Committee on Sabbath Schools beg leave to report:

The system of Sabbath School instruction, wisely and vigorously pursued, is above all praise. No church or congregation in the present age of light and knowledge, can hope to prosper, in which these schools are not maintained and its children gathered into them. The children and youth of a congregation are its principle hope, as to the future accessions of strength and support. It is from among these that God, for the most part gathers the trophies of his grace. Those in our Churches who give evidence of piety, are usually converted in early life—most of them under the age of twenty. One great aim, therefore, should be to take care of the young, and to bring them as early as possible under an efficient system of religious instruction.

It has been ascertained that from one quarter to one half of the children in our land who are of proper age to attend Sabbath school, from the neglect of their parents, or the Churches, never receive this important instruction. Many of them are almost as widely separated from the saving influences of the gospel, as the pagans of another continent. This is an appalling fact, and may well awaken the deep solicitude of the friends of religion. If the evil is not corrected it will act with tremendous force on the prosperity of our churches. It becomes us all, therefore, to inquire how may the children of our congregation be reached, and brought to the House of God and under the influence of Sabbath school instruction?

In answer to this deeply interesting question we would reply,—that, the *first* thing to be done, is to establish a Sabbath school in connection with every church of this Association. Every member of the church should feel the obligation resting upon him, or her, as the case may be,

to become an active, decided Sabbath school instructor. This is a work which cannot be done by the Pastors of our churches. They should become leaders in it, but they need, and must have the efficient co-operation of the members of the churches. Acting thus in joint agency we are confident in saying that great and glorious results would follow.

Again; it is necessary that efforts be made to interest the parents of these neglected ones, in these efforts for their good. The children themselves should be sought out, and kindly conversed with and encouraged. They should be taken by the hand and brought to the place where they may receive the instruction which will make them wise unto salvation.

The remaining essential to success in this good work, so far as mere human agency is concerned, is that each church supply itself with a suitable library. This can be purchased at an expense of from twenty to one hundred dollars, according to the size and wants of a congregation.

Here then is a work in which the pious and benevolent of our churches may engage, and it is a work which must be done. It is absolutely indispensable to our prosperity that our members habituate themselves to act for the salvation of the young whom God has placed within the circle of their influence. A tract may be given to one, a book lent to a second, a kind word be spoken to a third, and christian sympathy and love manifested to all. Thus, while those engaged in the work would find a rich reward in the increase of their own piety, and joy, and hope, many an untaught child, who otherwise would grow up in ignorance and unbelief, may be gathered into our congregations, and ultimately into our churches. They may too become its strength and support when those who were instrumental in their salvation have gone to their rest in Heaven.

Respectfully submitted.

H. TALBIRD, *Chairman.*

[G.]

REPORT ON THE INSTRUCTION OF THE COLORED PEOPLE.

Your Committee to whom this matter has been committed to report upon at this session of your body, are conscious first of all, that by reason of the short time they have had to consider upon the subject, and the limited space given in a short report, to present the importance and claims of this subject, will by no means admit of their doing justice to it. We are also aware that there is a want of interest on this subject on the part of many, and those too, who are most deeply involved in weighty responsibilities, that is hard to awaken. Your Committee are prepared to say, however, without any hesitancy, that the religious instruction of this people is not only practical but beneficial in every sense of the word. That the obligation resting upon owners to give it to them is imperative. In neighborhoods where churches are not convenient, let houses be built for worship. Let some two or three planters build a house where it is agreeable to all. If they choose build a house where their negroes can meet and receive instruction and worship together. If a man who has a large quarter or has some two or three quarters contiguous to each other and wishes his servants to be instructed and worship to themselves, let him

build a house for that purpose. At all these places let the minister preach the gospel. At all these places Sabbath schools may be established, that is to say, let lessons of oral instructions by reading and explaining the scriptures, by catechising, &c., be given. The system of catechising will most especially benefit and succeed among the young. In this way they may be made acquainted with the doctrines of the Bible with the prominent features and blessings of christianity,—clouds of ignorance and superstition will be measurably removed. Your Committee would most earnestly recommend the following resolution :

Resolved, That a committee of seven be appointed to meet in convention with the planters as called by a resolution of the Association to consult upon the instruction of the colored people; also the committee of five, already appointed, be requested to meet with the above committee to meet in convention of the planters.

The Committee—W. H. McIntosh, L. L. Fox, J. S. Ford, C. C. Huckabee, Joseph Walker, A. G. McCraw, W. S. Miree, J. H. DeVotie.

That a Committee of five be appointed, consisting of H. Talbird, W. T. Hendon, D. Hogue, R. Holman, E. D. King, W. H. McIntosh, whose duty it shall be, 1st. To address a circular to the planters within the bounds of this Association, inviting them to meet at such place as they may appoint to consider the importance of adopting measures for the religious instruction of the colored people.

[J.]

REPORT ON THE SOUTHERN PUBLICATION SOCIETY.

Your Committee on "The Southern Publication Society," beg leave to report:

We have but very little information relative to the condition and operations of the Society. One thing however, we do know, that it is only in its infancy, and greatly needs the sympathy and support of Southern Baptists, and that such support would contribute very much to the spread of truth in the world. For we are fully impressed with the conviction, that our churches will never possess that enlarged liberality of heart, which the gospel requires; that they will never be active and efficient laborers in the Kingdom of our Lord, until they are enlightened upon the duties and doctrines of the Holy Scriptures; and that this never can be accomplished until Baptist literature is freely circulated among, and carefully read by our brethren.

Now, this is the high and holy object of the "Southern Publication Society," and it therefore commends itself to every lover of our Lord Jesus Christ. Whenever zeal runs ahead of knowledge, it is destructive to whatever may be contemplated by it; and hence, the scriptures exhort us to add to our courage knowledge. It is both unwise and unsafe for christians to undertake to do what they do not understand, and to understand they must read, and to read we must have books, and these cannot be obtained better than by sustaining this society.

By means of this Society quite an accession has been made to our, yet too meagre, supply of religious books; and some of them upon subjects

of the highest importance to us as a denomination, because they clearly set forth the distinctive doctrines and practice of our churches. And be it remembered, my brethren, that we as a denomination, differ from all other denominations, of christians, that have an existence in the world, upon points of vital importance to the churches of Christ. And hence the great importance of freely circulating our denominational books. Among the number of books which have been published by the Society, we may mention, by way of calling the attention of our churches to them, are "Howell on Communion," "Evils of Infant Baptism," and "The way of Salvation," "Me'l on Baptism," and "The Mirror, or a Delineation of different classes of Christians," by Jeter. In addition to the publications of the Society, they are circulating a large number of works published by other Societies and individuals, and among these, are works containing and setting forth the doctrines of our Churches, we mention only the following: "Campbellism Examined by Jeter," "Orchard's History of Foreign Baptists," and "The Great Iron Wheel, or Republicanism Backwards," by Graves. These are only a few of the many valuable works published or circulated by the Society. And your Committee confidently hope and believe that these works will do much under the blessing of God, to roll back the tide of error that is everywhere sweeping over our land upon these subjects.

Your Committee also feel convinced that as a people we have been too negligent in the circulation of our religious books; while other denominations have been active in sowing theirs broadcast over the earth. We do not so to condemn our brethren of other denominations, but as a rebuke to ourselves for our own inactivity and want of liberality in a cause so good. O! when will Baptists learn wisdom? We cannot conclude this report without begging you, brethren, to buy, read and circulate in your respective neighborhoods, the books of this Society. We would also state, for the information of all, that the State Bible Society has a Depository in the city of Selma under the control of Bro. Law, from whom you may obtain any of the books of the Society. In conclusion we suggest the propriety of the appointment of a committee of three to correspond with the Board of Publication relative to the establishment of a Depository in the town of Marion.

Respectfully submitted.

L. L. FOX, *Chairman*,

(I.) REPORT ON NOMINATIONS AND LOCATIONS.

The Committee on Nominations and Location beg leave to make the following report, viz: Elder John S. Ford to preach the Introductory; Elder Calvin J. Crews, alternate; Elder W. H. McIntosh to preach on the subject of Missions, Elder R. Holman alternate; and when this body adjourns it will adjourn to meet with the Shilo Church, Perry county, Alabama.

All of which is respectfully submitted.

H. E. BROOKS, *Chairman*.

(K.) REPORT ON TEMPERANCE.

The history of our race, as well as experience and observation, prove, that man too often influenced by selfishness, is prone to overlook the quality of his actions and pursuits in life. So desirous is he to make an advantageous trade, or engage in pursuits that will yield the most money, that he not unfrequently *neglects* to ask himself the important question, am I going to do right? Or, should the question arise, as to the morality of a proposed action or pursuit, avarice is too apt to step in, bias the judgment, and control the decision. Now, the character of a pursuit or an action, must be determined by the tendency to good or evil: therefore, every action or pursuit, which either directly or indirectly tends to the injury of ourselves or our fellow creatures, is wrong. So general and so strong is the principle of selfishness, that it behooves every one, especially the christian professor, to scan well his motives, and determine by the standard of the moral law, the nature and tendency of all proposed actions or business engagements.

That the tendency of the traffic in intoxicating drinks as a beverage is an evil, we will not argue, but call upon the moderate drinker, (as he calls himself) who formerly visited the *doggerly* occasionally and stealthily, but now frequently and openly, to answer.

Let all who have lost relatives or friends by the temptations of the liquor shops, answer. Let the broken hearted wife, whose husband has been torn from her society, by the seductions of the the bar-room, as she at the midnight hour, moves to and fro in her solitary chamber, wringing her hands in the agony of despair; let her answer.

Let the little helpless, naked, starving children, whose bread has been filched from them by a drunken father, and received with eagerness and delight by the Rum-seller; let them answer.

Let the bloated face, the trembling hand, and the staggering steps of the inebriate, as he reels out of one of these sinks of iniquity, answer.

Let the ghosts of the murdered victims of the dram-shop rise up from their graves and answer.

Let the liquor-seller himself, as he deals out the poisonous fluid to his fellowman; or as he passes the graves of those into whose hands he had daily and knowingly placed the instrument of death; ask his own conscience and let him answer.

And let him who prides himself upon his dignity and morality; who would suffer his right arm to be severed from his body rather than keep a retail shop and sell by the half pint; but who, located in our seaport or or other cities, keeps an inexhaustable reservoir, from which, in almost continual streams, all the liquor shops of the country are supplied; let him answer.

Let your heavy taxes, your Court dockets, your penitentiaries, and the gallows answer.

Let all these answer, and then tell me? Is there a church member engaged in this traffic?

If there be, surely he has not reflected upon the tendency of his vocation. Upon the pain and misery he is instrumental in bringing upon his

fellow creatures. Upon the "wo" pronounced against him "who putteth the bottle to his neighbors lips and maketh him drunken." Surely he has not knelt before his Heavenly Father, and asked Him to prosper his business, where it can only be done at the sacrifice of some of the dearest ties that bind society together. And surely he cannot go into the House of God, partake of the emblems of the broken body and shed blood of our Lord and Saviour, Jesus Christ; and the next day deal out the destroying beverage to his fellow man.

We would therefore submit the following resolutions:

1st. *Resolved*, That the traffic in a Alcoholic Liquors as a beverage, on the part of church members, is in violation of the spirit of the Gospel, and derogatory to the christain and injurious to the cause of Christ.

2d. *Resolved*, That the Ministers of each Church belonging to this Association be requested to preach a Sermon on Temperance on the Sabbath following their regular Church meeting day in April next.

All of which is respectfully submitted.

W. T. HENDON, *Chairman*.

(L.)

REPORT ON BIBLE CAUSE.

The value of the Word of God is by no means to be estimated. It reveals the true and only foundation of the christian hope. It brings life and immortality to light. It lays the ground work of all civil and religious freedom. It is prized by the Protestant world above all earthly treasures. The universal circulation of the Bible has ever been an object near the christian's heart and worthy of his best endeavors. Within the last fifty years the word of God has had a rapid and extensive circulation. The Isles of the sea have not only waited for but have received the Law of God. The sacred torch of Holy Writ, illumines at this time doubtless, more of this benighted world than at former periods of its history. And yet there are many dark places where its light benign shines not. Millions of our race in this, the nineteenth century, are ignorant of its divine teachings and soul saving doctrines. Thousands upon thousands in whose mother tongue the Word of Life is now published cannot read it; while swelling numbers in heathen lands are in midnight darkness as regards a knowledge of the true God and his Son Jesus Christ. Where the Word of God is, there is light, it also promoteth righteousness, and righteousness exalteth a nation. But to form any thing like a proper estimate of this inestimable treasure, the volume of Revelation, we must look not only at the blessed influence which it exerts upon the surface of society, but we must follow it into the family circle, and then see how it lights up the bowed down and soothes the sorrow of the afflicted, with its precious and holy promises. You must follow men into their retirements and observe how they there, by the study of the sacred volume, gather strength for the discharge of all the various duties of life. You must witness their struggles with poverty and see how contentment is engendered by the prospect of riches which fade not away. You should stand by them on their death beds and mark how the gloom of the opening grave is scattered by a hope which is full of immortality. And if you

could then accompany the spirit in its heavenward flight and see it as it enters the upper and excellent glory, and upon that inheritance which the Bible offers to the redeemed of the Lord you would have some just conception of the happiness resulting from the possession of the records of revelation. But the sum of happiness conferred by revelation can never be known until all secrets shall be laid open at the Judgment. Let the world therefore have the Word of Life—let every man have his Bible—let him have it to read it, to study it and to be governed by it. Too many have it more to look at than to look into it,—more to set off the centre table than to improve the heart and adorn the life. This ought not so to be.

If a man would gain instruction let him attentively read the Bible, it is the Book of Knowledge. Every page is replete with sacred information. If you want examples, the best and purest are given in the Bible. If you want encouragement, all you have to do is to read your Bible, for there you have a book of precious promises and strong consolations.

Your committee would recommend to the favorable consideration of this body, the Colportage system recently adopted by the Bible Society of this State as a most excellent means to facilitate and extend the circulation of the scriptures. This system will carry the Bible to the masses—to the poor man, whose book it emphatically is. We would also recommend that this Association sustain one such Colporteur within her bounds. Brother McCollough is already engaged in the business, and with proper encouragement from this body, no doubt would continue in the good work.

Respectfully submitted.

JOHN S. FORD, *Chairman.*

(M.) FOR THE CAHABA ASSOCIATION.

Another watchman upon the walls of Zion has fallen, in the person of Elder George Everett; and while we should bow in meek submission to every dispensation of Divine Providence, yet we deem it a christian duty and esteem it a privilege, to bear testimony to departed worth; therefore,

Resolved, That we have heard of the death of our brother George Everett, with profound emotions; that we remember him as an exemplary and zealous christians, and as an indefatigable and efficient Minister of the Gospel, who dispensed the word of life in the bounds of this Association some twenty years,—who boldly proclaimed its truths and faithfully practised its precepts, and whose whole heart and mind were engaged for the salvation of sinners; as a member of this Association for many years, we call to mind with melancholly pleasure his affable manners, his brotherly affection and christian fidelity; and we commend to our brethren in their christian intercourse the examples of this lamented brother. Brother Everett emigrated to Louisiana about six years ago. From reliable information he was equally indefatigable and useful in his new field of labor collecting the scattering and unassociated Baptist emigrants into covenanted bodies, and baptising repentant sinners into their fellowship to the time of his death.

NAMES OF CHURCHES AND THEIR POST-OFFICE.

CHURCHES.	COUNTIES.	POST OFFICES.
Bethel,	Bibb county,	Centreville,
Mt. Gilead,	“ “	“
Mt. Zion,	“ “	“
Wrensaba,	Perry county,	Perryville.
Pilgrim's Rest,	“ “	“
Concord,	“ “	Radfordsville.
Friendship,	“ “	“
Oakmulgy,	“ “	Centreville.
Providence,	“ “	Summerfield.
Shilo,	“ “	Hamburg.
Fellowship,	“ “	Perryville.
Selma,	Dallas county,	Chestnut Hill.
Liberty,	“ “	Selma.
Mt. Edon,	Perry “	Orrville.
Pine Flat,	“ “	Marion.
Fellowship, Br. Creek,	“ “	Hamburg.
Hopewell,	“ “	Brush Creek.
Siloam,	“ “	Marion.
Union,	“ “	“
Mt. Pleasant,	“ “	“
Sardis,	“ “	“
Antioch,	“ “	Greensbora.
Salem,	Greene “	“
African,	Mobile “	Mobile.
Mt. Pleasant,	Tuscaloosa county,	Carthage.
Bethsaida,	Greene county,	Hollow Square.
Mt. Hebron,	“ “	New Prospect.
New Hope,	“ “	Havana.
Bethel,	“ “	Hollow Square.
Newbern,	“ “	Newbern.
Macedonia,	“ “	Havana. (?)
Cahaba,	Dallas “	Cahaba.
Uniontown,	Perry “	Uniontown.

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