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REV. W. L. PAXTON, D. D.

A HISTORY
OF THE
BAPTISTS OF LOUISIANA,
FROM
THE EARLIEST TIMES
TO THE
PRESENT.

BY REV W. E. PAXTON.

WITH A BIOGRAPHICAL INTRODUCTORY CHAPTER
BY REV. F. COLEMAN, M. D.

ST. LOUIS:
C. R. BARNES PUBLISHING CO.,
1888.

A good index is half the value of a book, and I have taken much pains to make the index of persons as complete as possible. A few names may have escaped my notice on account of missing minutes in my files, but I think these will be found to be very few. Such as it is, I commit my work to the hands of my brethren.

If any should think the cost of the work too great, this is my reply: I could not have diminished the size without the loss of valuable materials and all the labor in collecting them. I might have cheapened the work by inferior paper and binding, but this would have made our history almost as perishable as before. These pages are our family records, and need to be preserved in a durable form. Moreover, while I can never hope to be paid for my labor, just, right-thinking brethren will agree that I ought to be compensated for my toil in rescuing from oblivion their fathers and brothers and dearest friends.

W. E. PAXTON.

Warren, Ark., Dec. 15, 1881.

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INTRODUCTION.

A faithful and correct history of the Louisiana Baptists has long been a great *desideratum*. The denomination in the State has felt the need of such a history, and has repeatedly called for it. The general public have not been uninterested observers of what we have been doing in this direction.

From many considerations, the work was a difficult one. Our forefathers in this State were humble and unlearned men, who modestly sought obscurity, and never blazoned their deeds before the public. Hence the work of bringing to light their self-denying labors, with their crosses, trials and persecutions, necessarily required great labor and perseverance.

The Baptist pioneers of Louisiana have passed away, and their successors have not always been as prompt and explicit in giving the desired information as to their history, as the importance of the subject demanded.

Under these circumstances, the denomination has been fortunate in securing the services, in this work, of such a man as the author of this book. Though not unknown to the Louisiana public, and especially to the Baptists of the State, there are some things which should be known, which delicacy forbids the author's saying of himself. Hence this INTRODUCTION.

Since the death of Bro. Paxton, which occurred at Fort Smith, Ark., January 9, 1883, it has become necessary to get the original introduction, which was in the hands of the printers, and re-write it, adapting

it to the changed condition of things, and bringing the biographical sketch up to the time of his death.

Rev. Wm. E. Paxton, D. D., was born in Little Rock, Ark., June 23, 1825. At an early age he developed a fondness for books. His father had a small but well-selected library, to which other books were added by purchase, and some borrowed. His mother was fond of reading, and he often sat up late at night, reading to her. In this way he read most of the current literature of the time.

At the early age of thirteen, he began to write verses, some of which were published in the Washington, Ark., *Telegraph*.

He was ambitious to obtain a classical education, but the country schools, at the time, furnished but meager facilities. Yet he picked up some knowledge of grammar and arithmetic, and wrote a legible hand.

In 1841 he entered the academy at Washington, Hempstead Co., under the charge of Rev. J. M. Hoge, a Presbyterian minister.

In 1842 he moved to Woodford Co., Ky., where he entered the private school of S. J. Mahoney, an educated Irishman, under whom he read, in fifteen months, the Latin Reader, six books of Cæsar, the *Bucolics* and six books of Virgil's *Æneid*, *Salust's* Conspiracy of Cataline, and the Jugurthan War. In the Greek he read the Greek Reader and the Gospel of John; besides reviewing Algebra and Geometry.

September 1843 he entered the Freshman class in Georgetown College, Ky., and in 1847 graduated with the first honors of his class. Two years

afterwards, by invitation, he delivered the oration for the Master's degree, and received the degree of A. M. While in College he contributed, in prose and poetry, to different literary journals, among them *The Ciceronian*, a college magazine, and the *Great West*, published at Cincinnati.

On leaving college, he engaged in teaching, at the same time reading law, preparatory to the practice of the latter profession. His first charge was a private school at Clifton, in Woodford County, Kentucky. He was afterwards principal of the *Salvisa Academy* in Mercer County. While at this last place, he was admitted to the bar. Not finding business readily, he consented to take charge of the *Stamping Ground Male Academy*, in Scott County. Here, in 1851, he was married to Miss Sarah J. Mothershed, whose loss he was called to mourn before the year ended.

In the early part of 1853, he moved to Bienville Parish, Louisiana, with the view of entering upon the practice of his chosen profession. Finding it necessary to begin the study of law anew, and while doing so, he temporarily took charge of the preparatory department of Mt. Lebanon University. As soon as this engagement ended, he entered the law office of Hon. W. B. Egan, late judge of the Supreme Court of Louisiana, and applied himself afresh to the study of the civil law. While pursuing his studies, he settled in Sparta, in Bienville Parish, bought a library, and at once entered upon a good practice. He continued in successful practice up to the war.

In 1859 he assisted in editing the *Jeffersonian*,

in Sparta, and the following year bought a press and published the *Southern Banner* at the same place for nearly two years.

On the breaking out of the war, Mr. Paxton raised the first company in Bienville Parish, which was received into the State service; but the Confederate authorities, thinking no more men were needed, the company was discharged. In 1862 he was appointed Quartermaster of the 19th Louisiana Regiment, and in that capacity was present and participated in the battle of Shiloh. His health now became so bad, that he was compelled to resign. Recovering somewhat, he discharged the duties of Quartermaster of Col. Capers' cavalry regiment. His health again failing, he was detailed as assistant Enrolling Officer of Bienville Parish, in which capacity he acted until the close of the war.

In 1857 he was married a second time; this time to Miss Rebecca C. Wardlaw, of Bienville Parish; and was again left a widower in 1864.

It is with the religious history of Elder Paxton however, that the readers of this Introduction will be most interested.

When about thirteen years old, he was first awakened, under the preaching of a young and illiterate Methodist preacher, and the following year, under the preaching of Rev. Isaac Perkins, he was led to put his trust in Christ. He did not unite with the church, as he should have done, at the time, and consequently wandered in the paths of sin, from which he did not recover till 1845, when at college in Georgetown, Kentucky. This reclamation he always regarded as a special answer to prayer.

A protracted meeting was in progress in Washington, Arkansas, and his mother being present, tremblingly arose and asked that her absent boy be remembered. At the same hour, a few of the students of Georgetown College had gathered in an upper room of the College, and were pleading for the unconverted of their number. The very next letter bore to the mother the joyful news of her changed boy.

He at once united with the church, and was baptized by Howard Malcom, D. D., President of Georgetown College. From the time he united with the church, he was impressed that it was his duty to preach, and he was granted the privilege of exercising in the bounds of the church. After several efforts, very unsatisfactory to himself, he abandoned the idea, at least for the time.

He soon began to write for the the religious press. From the establishment of the *Louisiana Baptist*, he became a regular contributor, and subsequently was associated with the writer in editing that paper.

In 1859 he published his little work "Rights of Laymen."

In 1864 he was licensed to preach by Sparta church, and entered at once upon the active duties of the ministry. He was soon invited to preach once a month to Mt. Lebanon church, and a short time after was called to the pastoral care of Minden church, by whose invitation he was ordained in March, 1865; the Presbytery consisting of Elders F. Courtney, J. A. Harrell, G. W. Hartsfield and W. W. Crawford. He at once moved to Minden, and in 1866 was married to Mrs. M. Eugenia Fuller. In

the fall of that year, he was elected Principal of Minden Academy. After holding this position two years, he opened a select private school at his own residence. About this time he was again associated with the writer, as editorial contributor to the *Memphis Baptist*. He also supplied some poor churches while at Minden.

In 1872 he was elected President of Shreveport University. In 1873 the fearful yellow fever epidemic devastated that city. Brother Paxton was urged by friends in the country to fly with his family. But he felt that there was a work there for him to do, and hence, at the imminent risk of his life, he remained and labored for the alleviation of the suffering, at the same time supplying the needed spiritual instruction to the sick and dying. He came very near dying himself.

This epidemic utterly overthrew the prospects of the institution over which he presided.

While living in Shreveport, he served as pastor Summer Grove Church, the members of which fondly cherish his memory. He also preached a good deal in the city, and at the same time was Louisiana Editor of *The Baptist*. He also published while in Shreveport, his work entitled "Apostolic Church," and a premium essay on "The Prerequisites of Church Membership." His books have been well received by the Baptist public.

In 1877 he was elected Corresponding Secretary of the Southern Baptist Publication Society; but on going to Memphis and looking into its affairs, he advised its liquidation.

In 1878 he moved to Warren, Arkansas, and took charge of the Centennial Institute, and pastoral care

of Warren church. He subsequently became pastor of Ebenezer, a country church. In this latter church his labors were wonderfully blessed, there being sixty additions in one year.

While living in Warren, he wrote a small work entitled "Retribution," which was published in Texas. The Baptist reading people will remember that about this time he was Associate Editor of the Baptist Encyclopedia. He also became one of the Editors of the Arkansas *Evangel*.

In June 1882, the Keachi College bestowed upon him the title of D. D. Rarely has that honor been more worthily bestowed.

The Baptist church at Fort Smith, Arkansas, having become torn by feuds, the wise men of the State Convention indicated Dr. Paxton as *the* man suited to heal the breaches and build up the cause there. The good and true men of the church set to work to get him among them, and finally succeeded. In February, 1883, he moved to Fort Smith, and at once applied himself to the work before him. During the four months from his settlement in Fort Smith, till his death, he had only time to organize his forces for the arduous work before him. We cannot comprehend the mysterious providence which has removed him in the midst of his usefulness, and with so much unfinished work, to the proper performance of which he seemed so peculiarly fitted. But it is the Lord's doing, and we humbly submit.

I append to this introduction the testimonials of a number of ministers and others, who knew him and with whom he labored in the cause of his Master.

F. COURTNEY.

GRAND CANE, LA., Jan., 26th., 1884.

FROM REV. G. W. HARTSFIELD—RECORDING SECRETARY OF THE LOUISIANA BAPTIST STATE CONVENTION.

MANSFIELD, La., Jan. 18th, 1884.

DEAR BRO. COURTNEY:

It is a real pleasure to give my testimony to the worth of our brother WILLIAM EDWARDS PAXTON, as a noble Christian gentleman. About twenty-four years ago, soon after I commenced preaching, and while attending school in the Mt. Lebanon University, I first saw him. It was just as the terrible war-cloud was gathering over our country that I met Brother Paxton. He was then a lawyer, and on my first acquaintance with him there was an earnestness about him that caused me to love him. His genial spirit captivated most persons who met him in those days.

Though not a minister, I soon found that he was well informed in religious matters.

A few years after our first meeting I was called to preach to the church of which he was a member, and was given to understand at once that his house was the preacher's home.

It was not long before we were all convinced that he ought to preach the Gospel, and without his knowledge, and I believe in his absence, one day, the church granted him a license to preach. He did not hesitate long before deciding to give up the practice of law and enter fully the Gospel ministry.

As it was my privilege to be his pastor when he was licensed to preach, so it was also when he was ordained; and I had the honor of being one of the presbytery to assist in his ordination.

My relations with him were always pleasant, and while it would be gratifying to me to say a great deal about him, I feel like saying from my heart that he was not only a first-class Christian gentleman, but one of the very best informed men I ever knew. In general information Louisiana Baptists have no superior left. A precious brother he was to me. His work is done, and the Lord has taken him from us.

Yours Sincerely,

G. W. HARTSFIELD.

EXTRACTS OF A LETTER FROM JUDGE W. F. MACK,
OF WARREN, ARK.

"I first made the acquaintance of Dr. Paxton in the latter part of the year 1878, when he came to our town to take charge of Centennial Institute, a school which had been founded by the General Association of Southeast Arkansas about two years previously. The crippled condition in which he found this Institution, and the opposition which he had to encounter, was anything but agreeable, and materially interfered with his success. Nevertheless, he had an average attendance, during his incumbency, of from fifty to sixty students. While the income from this source was meagre, still, being supplemented by small salaries from his churches, he was enabled to live and purchase a house for his family in our town. * * *

"His friends here tried to dissuade him from going to Fort Smith or any where else. * * * * He had several attacks of stricture of the bladder before he left home, and had been warned by the physicians that he must quit the school-room and library, must take rest and moderate outdoor exercise, if he hoped to live long; but he heeded not. His reply was, that he had but little time to rest—that he had taken up his cross late in life—that he must work and make up for lost time.

"When the sad news of his death reached us, we were shocked, but our doctors were not surprised, for they knew that he was working himself to death.

"He acted as our pastor during his entire residence among us, and, with perhaps one or two exceptions, had the good will of the entire community. We have had more eloquent preachers as pastors, but none to compare with Paxton as a logician and writer. * * * * He was a gentleman *par excellence*, and his most bitter opponents could pick no flaws in his character.

* * * * In all my dealings with him during five years, I never knew him to seek advantage of any one in any way. *

* * * His snow-white head and long gray beard gave him a patriarchal appearance; and yet, notwithstanding this appearance and his dignified manners, he was a great favorite among the children. They would flock around him on all proper occasions, and he seemed to be delighted when contributing to

their amusement and instruction. His students all hold his memory green and speak of him in endearing terms. * * *

“His idea of a minister’s character was that it was sacred, and should be kept as spotless as a maiden’s honor. * * *

“He was very conscientious about contracting debts, and it troubled him greatly when he had made a debt, if he could not meet it promptly when due. * * * *

“I never expect, in this life, to make another friend to admire more or love better than I did W. E. Paxton.”

FROM REV. J. A. HACKETT, D. D.

SHREVEPORT, La., Dec. 25th, 1883.

DEAR BRO. COURTNEY :

My acquaintance with Brother Paxton was quite limited. I had met him only at some of our general meetings, until I came to Shreveport in 1877, when I found him on the eve of leaving for a new work in Memphis.

Our personal intercourse was always of the most pleasant character, and the estimate I placed upon his abilities, as a preacher and writer, was of a very high order. But I have never been in any community where the memory of any departed brother shed a richer fragrance than that of Brother Paxton in Louisiana. In Minden and Shreveport, where several years of his life were most earnestly given to the cause of education and the Gospel ministry, his name is universally and affectionately cherished. His former pupils speak of him as a loving father, and the churches of his pastoral charges revere his memory as a loved friend and faithful and successful under-shepherd. His unselfish devotion to the cause of humanity could not well be exceeded in human history. When the fatal epidemic, that almost depopulated Shreveport, visited our city in 1873, Brother Paxton was in no way compelled by any existing relations to expose himself to it. But in utter self-abnegation and intrepid zeal, he came into the city from his suburban home and devoted his best energies to visiting and nursing the sick, burying the dead and encouraging the living, until, after many weary weeks of such labor, he was himself

stricken down by the plague. From that attack he barely escaped with his life, but never to recover his former robust health.

Of this unselfish service the people of Shreveport were not unmindful, but when his death was announced, they met in public assembly and gave earnest expression to their appreciation of these eminent services, by recounting his virtues and making mention of his individual assistance.

At the Baptist church at Shreveport, also, in a special memorial service, a commemorative discourse was delivered by the pastor, and a series of resolutions adopted, touching the life and work of our brother. His name will be long and affectionately held in reverence by our people.

Faithfully Yours,

J. A. HACKETT.

FROM REV. DR. W. T. D. DALZELL, RECTOR OF THE
EPISCOPAL CHURCH, SHREVEPORT, LA.

SHREVEPORT, November 19th, 1883.

THE REV. DR. COURTNEY :

My Dear Sir:—I regretted very much, on reaching home after an absence of two months, to find your letter, dated, I think, a day or two after I left for the North. Had it reached me sooner, I should at once have complied with your request to say something about our friend, the late Rev. Dr. Paxton, to be published in the memorial volume which you are preparing. But as I find from your note of the 15th inst, that the publication of the memorial has been delayed, and that I still have time to pay my tribute to the character of our late friend, I will now say what I should have been glad to say before.

I made Dr. Paxton's acquaintance soon after he came to Shreveport; and, through the kind offices of our mutual friend, the late Dr. Egan, who had known him long and well, and who had the highest opinion of his character and attainments, we frequently met, and I soon learned to appreciate the excellence of his character, his gentleness and sweetness of disposition, his great purity of mind and purpose, his broad charity, his

kindliness of temper, together with his unselfish devotion to his work, and his evident though unassuming piety. I think he was one of the gentlest and most Christ-like men I ever knew. At the same time, he had a remarkably fine intellect, was a scholarly man, and had enriched his mind with wide and good reading; so that it was always a pleasure to converse with him about books; and while we differed on some subjects, it was a difference, I am sure, which tended to increase our respect for each other.

As you know, Dr. Paxton was residing in the vicinity of Shreveport when we were visited by the frightful epidemic of 1873. Then I saw a great deal of him, as day after day he would ride into town in the early morning, and pass the day in ministering to the sick wherever his services could be of use, and burying the dead when called upon to do so. His conduct at that time was certainly most noble. He had no cure here. It could not be considered his duty to put himself in the way of danger and death. But he said he felt his services were needed, that he could be of some use, and that he must not consider himself. And he did not. That he did not then give his life for our people, was not because he showed no readiness to do so; for he offered it as freely as any man did, and he was spared only because God covered his head in the day of that battle with the dread pestilence. I shall always think of him as a man who did honor to his ministry, and whose walk was worthy of his Christian vocation.

I feel that this is a very slight and insufficient tribute to the memory of such a man; but I am writing in great haste, and, such as it is, it comes from a heart inspired with great respect for his memory.

With kind regards, I am, my dear sir,
Yours Very Faithfully,
W. T. DICKINSON DALZELL.

FROM REV. W. H. MCGEE, MINDEN, LA.

W. E. Paxton, D. D., was a citizen of this place, and pastor of the Baptist church here for six consecutive years. He won by his intrinsic merit the esteem of the entire town and sur-

rounding country. As a model Christian, a perfect gentleman and a polished scholar, he had no superior here. He mingled freely with our people for their good, and no one can point to a blot or stain on his record. He did, indeed, "have a good report of them which are without," and his unselfish life was a blessing to all around him. As a preacher and pastor he made deep and lasting impressions. It will be only when generations have passed by that his work can be forgotten. In his defence and dissemination of the cardinal doctrines of the Gospel he was zealous and fearless. And now that he is gone, we believe him to be among those who "rest from their labors and their works do follow them."

W. H. MCGEE.

FROM T. J. FOUTS, M. D., SPARTA, LA.

SPARTA, November 29th, 1883.

DR. F. COURTNEY:

My Dear Brother.—Your postal received and I will try to answer.

I became acquainted with Brother Paxton early in the year 1854, at this place. He was then engaged in the practice of law, which profession he pursued until the war. Soon after the close of the war he entered the ministry.

During the time Brother Paxton was practicing law here, he figured some in politics and occasionally would lecture. I remember on one occasion, especially, he was selected to deliver an address on education to the young ladies of the Female School. The address was so highly esteemed that it was requested for publication, and some copies of it remain among us yet.

In whatever calling Brother Paxton was engaged, he ever evinced zeal and energy, and above all, purity of character. Indeed, no man has ever lived in this country, who was more universally esteemed for his sterling worth, as a Christian and gentleman. After he entered the ministry he had the unbounded confidence and affection of his brethren and all who knew him. My own family loved him as a brother.

Affectionately and fraternally

T. J. FOUTS.

PART I.
GENERAL HISTORY.

CHAPTER I.

THE MISSISSIPPI HIVE.

The history of the Baptist denomination in Louisiana is intimately connected with that of Mississippi. From the little hive in the south-western corner of Mississippi, in close proximity to Louisiana, from time to time issued the early pioneers who planted the Gospel in several parts of the State. Hence came the Chaney's and Courtney's into Eastern Louisiana. Hence went forth Joseph Willis, the Apostle of the Opelousas. Hence the pioneer Baptists on the Bayou Rouge, the O'Quins, the Nettles, the Irions and the Tanners, whose coming induced the removal of the Roberts and the Jacksons, their relatives. From the same quarter issued the Humbles, the Davises, the Merideths and the Mercers who settled on the Ouachita. In late times Mississippi has contributed some of her best talents to Louisiana. Thence came John Q. Prescott, the educator, thence came George Tucker and Jeremiah H. Tucker, father and son; thence came George B. Eager, to make the Bayou Maçon vocal with the songs of Zion; thence came the sainted Nelson, to rouse the churches on the subject of ministerial education; thence came Kellis and Freeman; thence A. J. Terry, of the Bayou de Glaise; thence

Hackett, the able pastor at Shreveport, and W. C. Friley, the State Evangelist, with a number of young co-laborers; who have revolutionized the State in the last few years.

Therefore, the most imperfect sketch of Louisiana Baptist history must require a glance at the early brethren in Mississippi.

From the adventurous traders down the Mississippi river to New Orleans, from Western Pennsylvania, Kentucky and Tennessee, during the Revolutionary War, such glowing accounts were carried back of the Natchez country, that many older States were inflamed with the desire to make their fortunes in this land of promise. The French had established Fort Rosalie at Natchez in 1712, and after the extermination of the Natchez Indians, in 1720, the Mississippi country was open to settlement. When the States of Georgia and South Carolina were overrun by the British troops, those who were engaged in the cause of American independence were subjected to great cruelties at the hands of the British and their Tory allies. This increased the desire to escape from these annoyances into the wilds of the West.

During the Revolution there lived in South Carolina, on Great Pedee river, near the mouth of Black river, and about sixty miles from Charleston, a family named Curtis, who, by their zeal for the

American cause, had rendered themselves extremely obnoxious to their Tory neighbors and their British conquerors. They found themselves plundered again and again by partisan raiders. The Curtises were known to be Marion men, and when not in active service, they not permitted to enjoy the society of their families, but they were hunted like wild beasts from their hiding places in the swamps of Pedee. To escape this they resolved to seek a new country, choosing rather to brook the dangers of a home among savages than the cruelties of civilized white men. They had heard of the unsurpassed advantages of the Natchez country, and they determined to seek an asylum in the wilderness. The French and Americans had made common cause against the British, and hence they had nothing to fear from their French neighbors.

In 1780, Richard Curtis, Sr., his wife, Phoebe Curtis, his step-son, John Jones and his wife; his three sons, William, Benjamin and Richard Curtis, Jr., with their wives, together with John Courtney, who married Hannah Curtis, and John Stampley, who married Phoebe Curtis, with their wives, set out to go to the Mississippi country. They were also accompanied by Daniel Ogden and his family, including his son Daniel, who became a Baptist minister at a later date. His son Willian came in 1797. There was also another family in the company, named

Perkins. They were also probably accompanied by James Cole, who was one of the first settlers in the Mississippi Valley, and one of the founders of the Salem church. He married Jeminia Curtis, daughter of Elder Richard Curtis; and his son, Abraham Cole, died in Calcasieu Point, Louisiana, August 22d, 1859, aged seventy-two years and ten months. He had been a Baptist since 1816.

They travelled by land to the Holsten river, where they built boats in which they were to descend the Tennessee, Ohio and Mississippi rivers to the place of their destination. Tennessee and Alabama were at that time infested with the hostile Cherokees, through whom they must pass. It is related that while descending the Tennessee River they were assailed by the Indians, not far from Clinch River. All hands on board commenced a vigorous defense, in which the women of the company took part. Mrs. Jones held up a thick poplar stool between her eldest son, William, then twelve years old, and the bullets, while he steered the boat, so as to enable his father to use the rifle. The stool was pierced with several bullets. Another lady took the steering oar from her husband, that he might return the fire of the enemy, and with unfaltering courage guided the boat until disabled by a wound in the back. Hannah Curtis (Mrs Courtney) was grazed on the head by a ball, and Jonathan Curtis was slightly wounded on the

wrist. The two boats containing the Curtis and Ogden families passed without the loss of any of the party; but the occupants of the third boat, travelling in company with them, were all killed, except one woman, who remained a captive for several years. They had the small pox, which was communicated to the Indians, and it proved a dearly bought victory.

They reached their destination the same year, without any further notable adventure beyond the ordinary toils and exposure of such a journey. They landed at the mouth of Cole's Creek, about thirty miles above Natchez, to the eastward and southward of which they made their settlements.

These were Baptists. Mr. Jones, a descendant of John Jones, from whose work I derive some of these facts, states that Richard Curtis, Jr., was a licensed preacher in South Carolina, and he conjectures that Richard Curtis, Sr., was a Baptist. Some writers have confounded these two persons, and represented the elder as the preacher. But this is now known to be a mistake. It is also pretty well ascertained that Richard Curtis, Sr., was a deacon and an active Baptist.

As soon as they provided houses, they met for worship. The members of the Baptist church agreed to meet statedly for worship, and to exercise discipline over each other. They called Richard Curtis, Jr., to preach for them. This community was afterward

called Salem Baptist Church. It was constituted without a presbytery and without the presence of any ordained minister. This fact, however, could not affect the validity of their constitution, as the essential fact was observed, viz: the voluntary association of persons qualified for church membership.

The labors of Curtis were greatly blessed, and in a short time sinners were converted and desired baptism. After much perplexity, it was very properly decided that Curtis should baptize them. As the ordinances are committed to the church, she may authorize any of her members to discharge this duty.

Among the converts was one Stephen d'Alvoy, a Spanish Catholic, who was led to renounce Catholicism and was publicly baptized. This gave offence to the Catholic inhabitants of the territory, but as yet they had no power to punish the offence. At this time the country was nominally under the government of Great Britain, but at the peace of 1783 passed for a time into the hands of the Spanish.

Population continued to flow into the country, and among them were some Baptists. William Chanoy, an ordained deacon, came from South Carolina; also his son, Bailey E. Chaney, who was a preacher but not ordained. There came also one Harigail, from Georgia, and Barton Hannah and William Owen, all of who were or became licensed preachers.

Harigail proved to be a man of more zeal than discretion, and proceeded to denounce in unmeasured terms the corruptions of Romanism. This, together with the conversion and active labors of Alvoy incensed the Spanish authorities, and they determined to make an example of Curtis and Alvoy, whom they regarded as the chief offenders. This was about 1793 or 1794. A plan was concerted to send Curtis and Alvoy to the mines in Mexico. But being warned in season, they secreted themselves until preparations were made for their flight. Horses, money and provisions being provided, they started to make their way across the wilderness which intervened between Mississippi and South Carolina, then infested by hostile Indians. They however reached their destination in safety in the fall of 1795. An attempt was also made to seize Harigail, but he was notified by Morris Custard, a gambler, and made his escape; but Custard was seized, and lay in prison for several months. Hannah was also imprisoned, and remained in the dungeon until his wife at length demanded his release with such assurance of the purpose of the people to back her demand with force that the Governor deemed it prudent to release him. Owen was also persecuted. We are not informed what became of Bailey Chaney, but he evidently kept out of the way, for we are told that, a number of persons desiring to be baptized, Deacon William Chaney was appointed to do it.

About the same time a minister named Mulkey made his appearance here. He was a man of excellent abilities, and preached a few times. The Catholics sent an officer to one of his meetings to arrest him, but the congregation interfered and drove the officer and his guard away by force. This interference with their rights so incensed the people that they armed themselves and proceeded to the fort, and fired upon it. The Governor, Gayoso, finding himself too weak to resist the infuriated people, consented to let them go on with their meetings, but secretly dispatched a messenger to Baton Rouge for reinforcements, and as soon as they came placed himself in a hostile attitude. Mulkey and his friends, finding themselves overpowered, were compelled to leave. What became of Mulkey does not appear.

Shortly after this the territory was delivered to the United States. The people assembled in large numbers; a bush arbor was built; Bailey Chaney was sent for; and while the flag of the United States floated over him he preached the Gospel of Jesus Christ, unawed by the minions of Rome.

During his stay in South Carolina, Richard Curtis was ordained by Benjamin Moseley and Mathew McCollars. As soon as he heard that the territory was about to pass into the hands of the United States, he started to return to his family, in company with William Ogden, whose father had accompanied Curtis in his first trip. This was in 1797.

In the records of the Buffaloe or Bethel Church is the following entry, copied by Dr. A. R. Kilpatrick:

“In the year of our Lord one thousand seven hundred and ninety-seven, William Ogden removed from Georgia to Fort Adams, himself and wife being Baptists. They soon formed an acquaintance with David Jones, a member of the Baptist church, who had been living there two or three years under the Spanish Government, and until now had no one unto whom he could make known his religious professions in safety. These three holy persons, unobserved by men in authority, met often for the purpose of consultation and prayer, remembering, no doubt, the good promises of God, that when two or three are gathered together, there am I in the midst of them! (Matt. 18:20.) They prayed and they sought the answer to prayer in that way that the providence of God desired; for hearing that there was a Baptist church on Cole’s creek, they paid them a visit and sought some spiritual assistance from them. They sought not in vain, for soon after their return they were visited by William Thompson, who preached unto them the Gospel of our God; and on the first Saturday in October, 1798, came William Thompson, Richard Curtis and Joseph Willis, who constituted them into a church, subject to the government of the Cole’s Creek church, calling the newly constituted arm of Cole’s Creek ‘The Baptist Church on Buffaloe.’”

There appears to be some discrepancy between some of the statements in this memorandum and the statement as to the time of Richard Curtis' return from South Carolina. It will be recollected that Curtis did not return to the Mississippi until it had passed from under the Spanish dominion, and that William Ogden returned with him. As the Spanish authority had already ceased, what need of their secret meetings unobserved by men in authority? While there may be some minor inaccuracies in the statement, the general correctness may be sustained. It should be observed that the locality mentioned was on the line between Mississippi and what was then known as West Florida. Napoleon compelled the Spanish to cede Louisiana to France in 1800, two or three years after the events related, but West Florida was not formally ceded to the United States until February 22d, 1819, although Spain had virtually lost control previous to this. These parties, living in the neighborhood of Fort Adams, may have resided below the Mississippi line, and they were subject to the dominion of Spain; or, as the boundry lines were not well defined, the Spaniards may have held this part of Mississippi after they had yielded the post at Natchez. The church was no doubt constructed on the acknowledged territory of the United States, for there appears to have been no obstacle to the preaching of Thompson or the subsequent organization of the church.

It appears also from the records of this church that subsequently, in March, 1799, Daniel Ogden, the brother of William Ogden, and his wife, who accompanied Curtis in his first voyage, were baptized, and others were added, from time to time, by letter and baptism.

Bond says that in 1800 a church was constituted four miles from Woodville, in Wilkerson county, by a part of the Ogden family and others. This refers to the same organization, which continued to meet as an arm of the Salem church until this date, when it assumed an independent existence, and was thenceforward known as Bethel church, by which name it aided in the formation of the "Mississippi Association," in 1806. The other churches which united to form the Association were Salem, (1781); New Hope, (1800); New Providence, (1805); and Ebenezer, (1806). Of these, New Hope and Bethel were situated in Wilkerson county, Providence and Ebenezer in Amite county, all near the Louisiana line.

Thomas Mercer came from Georgia about 1800, and preached regularly. Dr. David Cooper, who was probably from Tennessee, a learned and pious man, who combined the callings of preaching and the practice of medicine, came in 1807. He did more, perhaps, than any other man to give character to these early Baptists. He was long Moderator of the Mississippi Association. He was active in promoting education and missions. He died in 1830.

About the same time, also, a number of preachers appeared in this country, who had either immigrated or been licensed here. Among these were Moses Hadley, Ezra Courtney, Lawrence Scarborough, Josiah Flowers, and, a little later, Isham Nettles, Ezekiel O'Quin, Henry Humble, Howard Wall, and some others, most of whom labored subsequently in Louisiana.

CHAPTER II.

EZRA COURTNEY, THE APOSTLE OF WEST FLORIDA.

That portion of Louisiana lying east of the Mississippi river and north of the Bayou D'Iberville and Lake Pontchartrain, was known as West Florida, and was claimed as a part of the Spanish dominions until the cession of Florida, February 22d, 1819. France ceded the territory of Louisiana to the United States in 1803, but the boundaries were not so well defined as to include the settlements on the east bank of the Mississippi river. Besides these there were settlements on the Pearl river, in the eastern part of West Florida. After the cession of Louisiana, the Spanish government continued to exercise jurisdiction over this part of the State. Year after year a large portion of the immigration attracted by the fertile lands in Louisiana settled east of the Mississippi river, in the parishes of East and West Feliciana and East Baton Rouge; but as the American population increased, the Spanish authority proportionally diminished, until finally the inhabitants rose in rebellion and established a little republic at Baton Rouge. By connivance with Governor Claiborne, of Louisiana, after an existence of one day, it was surrendered to the United States,

and thenceforward became a part of Louisiana. The treaty of 1819 settled the matter definitely, by ceding to the United States East and West Florida, in consideration of five millions of dollars, and the relinquishment on the part of the United States of all claims to Texas.

The proximity of the settlements in South-West Mississippi and Eastern Louisiana, together with the similarity of views and feelings among the American settlers, led to continual intercourse between them. Persons moved from Mississippi and settled in Louisiana. This strengthened the ties and kept up the intercourse between them.

Among so many Baptists and Baptist preachers, it is reasonable to suppose that, some time before the beginning of the present century, individual Baptists moved into Louisiana, and some of the ministers would naturally visit these scattered brethren. But the first authentic account we have is that of Bailey E. Chaney, who removed with his family from Cole's Creek to East Feliciana parish, Louisiana, 1798. Mr. Chaney began to preach, but was soon arrested and thrown into prison. He was afterward released on his promise to preach no more. This he gave, hoping in some way to be able to evade his promise. Bond states that he died shortly afterwards, without being able to constitute a church, which he had hoped to be able to do. I think this in part a mis-

take. It is true that he disappears from view for a while. Perhaps during his residence in Louisiana he felt bound by his promise to the Spanish authorities; but he must have returned to Mississippi, for I find him present at the meeting of the Mississippi Association, as a delegate from the old Salem church, in 1814; and in 1816 his name appears among the list of contributors to the Missionary fund. As his name disappears from the ministry after this, it is probable he died about this time. However, about this time Salem church became involved in trouble from internal divisions and soon after disappeared from view.

About the beginning of the present century, a number of young ministers crossed the line and boldly preached the Gospel, at the peril of their lives. Among these was Ezra Courtney, who made frequent visits to these parts. He emigrated from South Carolina in 1802, and settled in Amite county in Mississippi, near the State line, where, mainly through his instrumentality, a church was gathered in 1806, called Ebenezer, of which he became a member. About the time Courtney removed to Mississippi, a company of emigrants came from South Carolina and settled about nine miles from Baton Rouge. These either knew Courtney in South Carolina, or there were among them Baptists, for they invited him to visit them and preach. This he did,

but the Catholics were aroused and threatened him with imprisonment. He sought the Alcalde, who was an American, made himself agreeable and secured his favor. Thus he was enabled to continue his visits. In these visits he made the house of the Alcalde his stopping-place in passing. The Catholics sought on several occasions to arrest him, but he always escaped through the connivance of his friend the Alcalde. But the Catholic influence waned with the increase of the American population, which continued to flow into this region. Individual Baptists no doubt came with them, and Jesse Young, Moses Hadley and others occasionally visited these parts. But no church was gathered for several years. In 1813 the Mississippi Association admitted two churches that had been organized that year in what was afterward Washington parish, called Mount Nebo and Peniel. The same year Ezra Courtney and Howard Wall were sent as itinerants into Louisiana. The following year Hepzibah church was admitted to the Association, and Ezra Courtney became pastor. It was the custom of the Association to appoint general meetings to be held in the feebler churches, to be attended by the younger ministers. One of these meetings was held at Hepzibah church in 1815. At the meeting of the Association that year, the preachers were recommended to use their utmost diligence in itinerant

preaching, taking into view the cause of the destitute churches and settlements, both in their own territory and West Florida, from which was heard the Macedonian cry: "Come over and help us." Ezra Courtney, having removed to East Feliciana parish, appears as a delegate from Hepzibah church in 1816. About this time there was organized the Mississippi Society for Baptist Missions, Domestic and Foreign. A missionary of this society, Rev. James A. Ranoldson, was present at the meeting in 1817. After this date his labors seem to have been directed to Louisiana, even visiting New Orleans. The following year a letter was presented by the Moderator from the Orleans church, petitioning for admittance, which was granted according to their request; and B. Davis, their delegate, admitted to a seat. This was probably Elder Benjamin Davis, who a few years before was pastor at Natchez.

In 1819 the Association met with Hepzibah church, and the St. Francisville church was admitted, represented by the missionary, J. A. Ranoldson, and E. Andrews, who was an ordained preacher. From this time, all fear of Catholic interference having ceased, the number of preachers multiplied, and churches sprang up in various places.

In 1830, and for some years after, the church began to be troubled with the leaven of Campbellism, and some with Parkerism, or Two-Seedism. The

distractions growing out of these questions fell like a blight upon the cause of religion. In 1833 it was reported to the Association the Natalbany church had imbibed the Two-Seed doctrine; and upon investigation it was found to be true, and the fellowship of the Association was withdrawn. In 1835, the First church at Jackson, Louisiana, was received. Elder J. A. Ranaldson, the missionary, having embraced Campbellism, was declared heterodox, and the churches warned against his doctrine. The following year the church at Clinton, Louisiana, was received. About this time there was a considerable accession to the ministry of this part of the State. Elder J. B. Smith had located at Clinton. Asa S. Mercer, who subsequently labored in the Catahoula country, west of the Ouachita, visited Louisiana as a Missionary of the Association in 1830, and continued his visits. The Walls, W. B. and Howard, had settled in St. Helena parish. T. M. Bond, H. D. F. Roberts, Jesse Young—all able preachers—served churches in Louisiana while residing in Mississippi. Charles Felder and others, living near the State line, often visited the churches. About this time also arose a number of young preachers E. A. Campbell and W. L. Sibley, who removed and died west of Red river; Moses Seals, A. Pennington, D. M. Chaney, W. B. Allen and W. Venado, whose labors in this region have continued until the present.

Mount Enon and Bethlehem, St. Helena parish, were received in 1837, and the year following the Association met at Jackson, Louisiana, and Baton Rouge church was received. During the year an unfortunate difficulty between Hepzibah church, and her pastor, Ezra Courtney, resulted in his exclusion; but the action, in the opinion of the Jackson church, was so manifestly unjust, that the latter church received him into fellowship. This zealous pioneer lived to see a large Baptist population grow up around him; and died near Clinton, Louisiana, February 22, 1855, in the eighty-fourth year of his life, and the sixty-fourth of his ministry. He was often Moderator of the Mississippi Association, and was one of its most active and efficient members.

The feeble organization in New Orleans, admitted to the Association in 1818, soon became extinct; but about 1840 Frederic Clarke gathered another church there, which was received into the Association in 1841. As I purpose to devote a separate chapter to the work in New Orleans, I need not at present take further notice of this church.

In the report on the state of religion, to the Mississippi Association in 1842, I find the following notice of Louisiana churches:

“*Shiloh*, (Livingston Parish). The letter from this church is of an interesting nature, exhibiting a small number struggling against a tide of opposition, having the form of godliness, but denying the

power thereof. 'We fear,' say they, 'that the standard of evangelical piety, which has its seat in the heart, and the operations of which are felt in the soul, has been lamentably low in this region; and that many have assumed the names of disciples, and have become partakers of the ordinances of the Gospel, without having felt its power. While the road has been made easy, and the qualifications slight, many have been tempted, we fear, to go forward in the holy rite of baptism, who make no pretensions to, and some who do not believe in, that fundamental doctrine of the Gospel, a change of heart.' They mourn the loss of their deacon, C. Edwards, long a constant Christian, and who died, as all consistent Christians will die, strong in the faith, giving glory to God. Brother Poole is their supply, who deserves the thanks of the church for his liberality in administering to their necessities. Increase, thirty-three, mostly black.

"*Hepzibah Church*, (East Feliciana Parish). This church presents a pleasing and favorable report, showing that they are alive in the cause of God and truth. 'We have abundant reason to be thankful' (say they) 'that God is made known to us in the conversion of sinners, giving peace and prosperity under the faithful labors of our devoted pastor. Increase, twelve.

"*Mt. Nebo*, (Washington Parish). This church mentions only that they are regularly supplied with preaching by Brother H. Wall. Increase, four.

“*Beulah*, (Washington Parish). Manifest peace and prosperity. Increase, three.

“*Jackson*, (Jackson, Louisiana). States that they are destitute of preaching, but do not state the cause. Decrease, eleven.

“*Clinton*, (East Feliciana Parish). Reports a gradual increase of five.

“*Hebron*, (Livingston Parish). Laments her coldness and want of fruit to God.

“*Bethlehem*, (St. Helena Parish). Has experienced no religious enjoyment. Their tone of feeling is low, but they desire prayers; their number the same as last year.

“*Mount Enon*, (Washington Parish). Presents an interesting state. Increase, eight.

“*Baton Rouge*, (East Baton Rouge Parish). Reports a low state of feeling and prosperity. Their number at a stand.

“*Mount Ebal*, (Livingston Parish). Rejoices in her union with the churches, but has decreased three.

“*Mount Moriah*, (East Baton Rouge Parish). States no particulars. They are supplied by brother Bond. Increase, one.

“*Line Creek*, (Washington Parish). Denotes prosperity under the labors of Elder L. Wall. Increase, twenty.

“*Bluff Creek*, (East Feliciana Parish). Thinks that the set time to favor Zion has not yet come with

them. They mourn their coldness, and hope that the meeting of the Association may prove a blessing to them. Increase, three.

“*Mount Pisgah*, (Washington Parish). Mentions no particulars. They have regular preaching. Increase, four.

“*Sharon*, (Washington Parish). Has received thirteen, with encouraging prospects.

“*New Orleans*. This church, under the pastoral labor of Brother F. Clarke, has experienced a steady and permanent growth. Their congregations are well attended, and the smiles of God are continued to them. Among the number baptized were two Pedobaptist preachers, men of talent and experience, who promise usefulness. Increase, nineteen.

“*Jordan*, (West Feliciana Parish). This interesting body, located on the Mississippi river, was received into the Association. May the Great Head of the church bless them to his glory and good.”

CHAPTER III.

EASTERN LOUISIANA ASSOCIATION.

Up to this point the churches west of the Mississippi river continued under the fostering care of the old Mississippi Association, by whose members the standard of the Gospel had been planted in this part of the State. But now these had reached a point where they were self-sustaining, and as the old Association was growing large and cumbersome, it was deemed expedient to divide it. At the session of the Mississippi Association at Bluff Creek church, East Feliciana parish, in the year 1842, petitions from several churches, desirous of forming a new Association, were received, and the clerk was directed to give them letters of dismissal.

[1842.] Agreeable to previous arrangement, a convention met with Beulah church, in the parish of Washington, on Saturday, November the 19th, 1842, for the purpose of organizing a new Association out of the churches situated in the eastern part of what was formerly called West Florida. This body took the name of *Eastern Louisiana Baptist Association*. The list of churches which united in this first meeting is given below, with date of their constitution and locality, as far as I have been able to ascertain :

"*Mt. Nebo*, (1813), Washington Parish. Total membership, 36.

"*Beulah*, (1833), Washington Parish. Total membership, 53.

"*Hebron*, (1837), Livingston Parish. Total membership, 8.

"*Bethlehem*, (1837), St. Helena Parish. Total membership, 31.

"*Mt. Enon*, (1837), Washington Parish. Total membership, 50.

"*Mt. Ebal*, (1839), Livingston Parish. Total membership, 29.

"*Mt. Moriah*, (1839), East Baton Rouge Parish. Total membership, 35.

"*Line Creek*, (1841), Washington Parish. Total membership, 74.

"*Sharon*, (1841), Washington Parish. Total membership, 39.

"*Mt. Pisgah*, (1841), Washington Parish. Total membership, 18.

"*Bluff Creek*, (1841), East Feliciana Parish. Total membership, 74.

"*New Orleans*, (1841), Parish of Orleans. Total membership, 25.

"*Arnold's Creek*, (1841), Livingston Parish. Total membership, 17.

"*Springfield*, (1841), Livingston Parish. Total membership, 68.

"*Amite*, (1841), Livingston Parish. Total membership, 22.

"*Bethany*, (1842). Total membership, 17.

"*Mt. Hope*, (1842). Total membership, 11.

"*Mt. Pleasant*, (1842). Total membership, 9.

"*Palestine*, (1842), St. Tammany Parish. Total membership, 14.

"*Enon*, Washington Parish. Total membership, 25.

"*Mt. Olive*, Washington Parish. Total membership, 32.

"*Comite*, (1842), East Baton Rouge Parish. Total membership, 12.

Twenty-two churches, aggregating a membership of 699.

The names of the ministers composing the Association are given as follows :

Ordained: Frederic Clarke, W. L. Sibley, T. M. Bond, W. B. Allen, L. E. Wall, D. M. Chaney and W. H. Varnado. *Licentiates*: E. A. Campbell, W. P. Fort, J. Scarborough and J. H. Smiley.

The spirit of the body may be seen from the following resolutions, adopted at this first meeting :

"*Resolved*.—That the Association appoint, annually, three of her members, who shall compose a board, whose duty it shall be to employ one or more Baptist preachers, of good standing, zeal and activity, to labor within the bounds of this Association; that the preachers thus employed be the authorized agents of this Association, to solicit funds in the aid of this object, and that each missionary report to the board every three months, and that

the board report to this Association at her annual meetings.

Resolved.—That the churches and ministers belonging to this Association be recommended to form Sunday-schools in every church, and other practicable places; and that they report annually the number of schools and scholars; also, the number of books in each library.

Resolved.—That it is especially the duty of every Baptist to inculcate and promote a more careful and constant reading of the Holy Scriptures.

Resolved.—That we feel deeply interested in the operations of the American and Foreign Bible Society, and that we will heartily co-operate with it as far as it is in our power.

Resolved.—That the American Baptist Publication and Sunday-school Society richly deserves the attention and support of this Convention."

It was also resolved to write to all the Associations in the State to unite in forming a General Association, and although this movement was not seconded at the time, on account of geographical difficulties, it shows that these builders entertained broad views.

W. L. Sibley, who afterwards labored in the Red River region, presided over this meeting, and Thomas M. Bond, the historian of the Mississippi Association, was the Secretary.

The following Articles of Faith were adopted:

1. "We believe in one Triune God, the Father, the Son, the Holy Ghost; the same in essence, equal in power and glory.

2. "We believe the Scriptures of the Old and New Testament were given by inspiration of God, and are the only rule of faith and practice.

3. "We believe in the fall of Adam from his original rectitude, in the imputation of his sin to all his posterity, in the total depravity of human nature, and man's inability to restore himself to the favor of God.

4. "We believe that God has loved his people with an everlasting love; that he chose them in Christ before the foundation of the world, that he calleth them with an effectual calling, and being justified alone through the righteousness of Christ imputed to them, they are kept by the power of God through faith unto salvation.

5. "We believe there is one Mediator between God and men, the Man, Christ Jesus, who by the satisfaction he made to law and justice, in becoming an offering for sin, hath by his precious blood redeemed the elect from under the curse of the law, that they may be holy and without blame in love.

6. "We believe that good works are the fruits of faith and follow after justification, and are evidences of a gracious state, and that all believers are bound to obey every command of God from a principle of love.

7. "We believe in the resurrection of the dead and a general judgment; that the happiness of the righteous and the punishment of the wicked will be everlasting.

GOSPEL ORDER.

1. "We believe that the visible Church of Christ is a congregation of faithful persons who have given themselves to the Lord and to one another by the will of God, and have covenanted to keep up a godly discipline agreeably to the Gospel.

2. "We believe that Jesus Christ is the head of the Church, the only law-giver; that the government is in the church.

3. "We believe that Baptism and the Lord's Supper are Gospel ordinances appointed by Jesus Christ, and are to be continued in the Church until his second coming.

4. "We believe that the immersion of the body in water in the name of the Father and the Son and the Holy Ghost, is the only Scriptural baptism as taught by Christ and his Apostles.

5. "We believe that none but regularly baptized church members who live a holy life, have a right to partake of the Lord's Supper.

6. "We believe that it is the privilege and duty of all believers to make a profession of their faith before submitting themselves as subjects of baptism and as members of the visible Church.

7. "We believe that it is the duty of every regularly organized church to expel from her communion all disorderly and immoral members, and who hold doctrines contrary to the Scriptures."

These articles were taken from the Union (Mississippi) Association. The meeting throughout was harmonious.

[1843.] The second session of this body was held

with the ⁵Bethlehem church Parish of St. Helena, in October, 1843. The introductory sermon was preached by Frederic Clarke, pastor of the New Orleans church, who was subsequently elected Moderator. Mt. Gilead church, Parish of East Baton Rouge, was admitted with a total membership of forty.

The Association notes the death during the past year, and makes honorable mention of that aged father in the Gospel, Elder Charles Felder, who preached the Gospel ten years in South Carolina, his native State, and in this State and in Mississippi, twenty-four years.

The aggregate membership reported is seven hundred and twenty-eight. The names of Isaac Muse, P. Harbour, W. G. Howard, and Charles Fusche, and McFarland, were added to the list of ministers.

[1844.] The third session was held with the Mt. Olive church, Parish of Livingston, October, 1844; W. B. Allen, Moderator, and W. L. Debley, clerk. Twenty-one churches in attendance by delegates, two churches, the Amite and Line were dismissed. An executive board was appointed to conduct missionary operations during the recess of the Association.

[1845.] The fourth session was held with the Bluff Creek church, East Feliciana Parish, October, 1845. W. B. Allen was re-elected Moderator, and W. L. Sibley, Clerk. Mt. Zion church, Pike County, Mis

Mississippi, was reasoned. For some reasons not stated in the Minutes, letters of dismission were refused to the Mt. Ebal and Springfield Churches. The names of Isaac Shipler, G. Mullins, and D. T. Skinner, were added to the list of ministers. The reports from the churches show but a small increase.

[1846.] The fifth session was held with Enon church, in the Parish of Washington, October, 1846. Rev. F. Clarke preached the introductory and was elected Moderator, with D. M. Chaney, Clerk.

Palestine Church was dismissed and fellowship withdrawn from Springfield Church. The churches were recommended to observe the monthly concert of prayer, for the prosperity of the Redeeming Kingdom, and more especially for the spread of the Gospel. A day was also set apart as a day of fasting, humiliation, and prayer to God, in view of the great destitution among us, and that God would send both more laborers into this part of his vineyard. The aggregate membership reported this year was five hundred and ninety-six.

[1847.] The sixth session was held with the Mt. Zion church, Pike County, Mississippi, October 9, 1847. W. B. Allen preached the introductory, and was elected Moderator, with W. H. Varnado, Clerk.

In response to a query sent up by Mt. Pleasant church, it was answered that it was not in Gospel order for a church to retain a member in fellowship who allowed drinking and dancing in his house.

The circular letter of this year was on the subject of repentance, and was prepared by Elder D. M. Chaney. He maintains that true repentance has the following distinguishing characteristics. 1st: It extends to the heart as well as to the practice. 2. It embraces a deep sense of the evil of sin, and hearty sorrow for it as done against God.

These points are elaborated with considerable ability, showing that Mr. Chaney was a preacher of more than ordinary powers and attainments.

[1848.] The seventh anniversary was held with the Bluff Creek church, W. B. Allen, Moderator, and D. M. Chaney, Clerk.

The Greensburg and Tanghipaho churches were received, and Palestine, which had previously been dismissed, returned and was again recognized as a part of the body.

Some confusion having arisen, by reason of differences in the articles of religion held by the different associations in correspondence, it was agreed, at the request of the Pearl River Association, to appoint a committee to meet a similar committee from the corresponding associations for the purpose of forming articles of faith upon which all might agree. On that important committee the following brethren were appointed: viz., W. H. Varnado, Isaac Muse, P. Bankston, W. B. Allen, D. M. Chaney and S. Lee. The aggregate membership reported was 521.

[1849.] I have no minutes of this year. Such is the case in the following pages where no notice is taken of a meeting during any year.

[1850.] The ninth anniversary was held with the Mt. Olive church, in Livingston Parish, in 1850. W. B. Allen was elected Moderator, and E. W. More, Clerk.

The Jones Creek church, East Baton Rouge Parish, was admitted to membership, together with two Mississippi churches.

By resolution, Elder Jesse Crawford, of the Pearl River Association, was invited to visit churches in the bounds of this association, particularly the Pine Grove, Greensburg, and Springfield churches, promising compensation for his services.

The following ministers are reported as belonging to the association: *Ordained*, Wm. B. Allen, David M. Chaney, Archibald Penuington, Wm. H. Varnado; *Licentiates*, Gabriel Mullins, J. E. Pouns, I. J. Pouns, Wm. Collins, A. L. Carpenter, and E. W. More. Total membership 450.

[1851.] The tenth session was held with Amite church, Livingston Parish, October, 1851. Eld. W. B. Allen was elected Moderator, and A. T. Barnett, Clerk. The Sunday exercises were unusually interesting, and many of the congregation asked the prayers of God's people.

During the year Elder Jesse Crawford had visited some of the churches at the request of the associa-

tion, and the Treasurer was directed to settle with him for his services. An invitation was also extended to Elder Calvin McGee, of Mississippi, to visit the churches of the Association.

[1852.] The eleventh session was held with Enon church, Washington Parish, in October, 1852. On Sabbath, Wm. B. Allen, Wilson Clark (of Mississippi River Association), and Jesse Crawford preached to an unusually large congregation, who gave marked attention, and at the close of the services there was quite a feeling of interest manifested throughout the congregation. Jesse Crawford was again employed to ride as a missionary of the association. Fifteen churches were represented, reporting 63 baptisms and a total membership of 506.

[1853.] The twelfth session was held with Mt. Zion church, Pike county, Miss. No business of importance was transacted. The aggregate membership reported was 408. The apparent falling off since the last year was no doubt due to the want of representation. I find the name of B. C. Allen added to the list of ordained ministers, and B. L. Lea to that of the licentiates.

[1854.] The thirteenth anniversary was held with the Hebron church, Parish of Livingston, October, 1854. The introductory sermon was preached by W. H. Varnado. Elder W. B. Allen was again elected Moderator. New Jerusalem church, in the

Parish of Washington, became a member. This church was organized the year before, under the labor of I. J. Pouns, with eleven members. It is situated near Covington. The colored membership is reported at 823, which added to the white membership makes an aggregate of 1711. Palestine, Bethel, and Union churches were dismissed to unite with some other body. A committee was appointed to inquire why Mt. Ebal church had not for several years sent delegates to the association, to report at next meeting. Jesse Crawford continued as a missionary.

[1855.] The fourteenth session met with the Mt. Pisgah church, Washington Parish. A. Pennington preached the introductory sermon. In the election of officers, W. B. Allen was again put in the chair. The West Pearl church (8 members), St. Tammany Parish, was received. The Sabbath exercises drew together a large congregation, which was deeply affected by the word.

Jesse Crawford reported thirty-four days labor; travelled about seven hundred miles; preached twenty-seven sermons to about one thousand persons, and assisted in the ordination of Brother I. J. Pouns to the Gospel ministry.

W. B. Allen spent twenty-one days in service as a missionary; preached twenty sermons, travelled 350 miles, congregations varying from one hundred and fifty to twenty in number.

Nineteen churches report eighty-one baptisms; received by letter, twenty-three; restored five; dismissed, twenty; excluded, five; died, eleven. Total whites 455, blacks 57. Ordained ministers, W. B. Allen, A. Pennington. E. W. More, W. H. Varnado, B. L. Lea, D. M. Chaney; *Licentiates*, A. L. Carpenter and G. Mullins.

[1866.] The twenty-fifth session was held with the Bluff church, East Feliciana Parish, October, 1866. Introductory was preached by Henry Z. Jenkins. Moderator, Elder S. S. Relyea; Clerk, Eld. S. A. Hayden. Ten churches were represented. Corresponding. Messengers were present from the following bodies:

Mississippi River Association—Elder E. H. Hamlin, S. C. Kirtland, and J. H. Calmes.

Hobolochitto Association—Elders J. C. Seals and E. W. More.

Louisiana Baptist State Convention.—Elder J. Grafton Lothrop, and W. W. Crawford. The latter, by request of the Association, gave a succinct history of the Convention, urging the importance of the cooperation of the churches east of the Mississippi river, and exhibiting the working of the departments of Mt. Lebanon University and Mt. Lebanon Female College.

From the corresponding letters we learn that the churches were fairly represented, and some accessions to their numbers. Harmony and good feeling characterized the deliberations.

The Association recommended the schools at Mt. Lebanon, and took active steps to enlist the churches in the Sunday-school work.

The Association also expressed a readiness to cooperate with the State Convention as far as possible in promoting its objects. Active steps were also taken for the education of the indigent orphans of soldiers. Strong resolutions were also passed in favor of ministerial education, and the churches urged to provide means to educate young ministers. The churches were also urged to sustain their pastors so as to enable them to devote their whole time to the work.

Fourteen churches report twenty baptized, thirteen received by letter, four restored, thirty-five dismissed, twelve excluded, eleven died; total 464, of whom twenty-seven were blacks.

Ordained Ministers,—W. B. Allen, A. Pennington, G. Mullins, B. L. Lea, S. S. Relyea, H. Z. Jenkins, S. A. Hayden; Licentiate, L. W. Carter.

[1867.] The twenty-sixth annual session was held with Amite Church, Livingston Parish. Introductory preached by Elder S. A. Hayden. Thirteen churches were represented. Wm. B. Allen was elected Moderator, and S. A. Hayden, clerk. Boguefeliah church, St. Tammany Parish, which was dismissed in 1860, to join another Association, was re-admitted. Mt. Zion church, Ascension Parish, presented a letter and was received. This was a small body in the midst of a Catholic population.

Elder S. C. Kirkland, messenger from the Mississippi River Association, presented the following communication :

“To the Eastern Louisiana Association : Brethren—
In behalf of the Messengers of the Mississippi River Association, appointed at its last session in Greensburg, Louisiana, I beg leave to lay before you the action taken by that body in reference to the consolidation of our two associations into one body. The question of consolidation having been discussed among the brethren of the Mississippi River Association, on motion the rules were suspended, and a motion made to appoint a committee of five to report as to the feasibility of consolidating the Mississippi River and Eastern Louisiana Associations. The motion was unanimously carried. J. G. Lothrop, S. S. Relyea and three others were appointed on that committee. The committee reported as follows : ‘That they have ascertained that in the opinion of many of the delegates composing this Association, the consolidation of the two Associations is advisable, and your committee therefore recommend—

“1st. That the delegates composing this Association be appointed as so many committees to present the subject to their respective churches for their definite action.

“2d. That a committee be appointed by this body to visit the Eastern Louisiana Association, and ascertain whether or not such consolidation would meet their approval.

“J. G. LOTHROP, *Chairman.*

“This report was unanimously adopted, and the messengers to your body from that Association were

appointed that committee. We therefore submit this matter for your consideration, praying God that such steps may be taken as shall promote his glory and the peace and harmony of the churches.

“S. C. KIRKLAND, On behalf of Messengers.”

In response to this communication a committee of five were appointed, who made the following report, which was adopted:

“1st. The faith, powers and purposes of the two Associations as set forth in their publications are the same.

“2d. The churches of the two Associations are geographically intermingled.

“3d. Both Associations are very deficient in the numerical strength of their ministry.

“4th. The missionary labor in each Association is insufficient and poorly sustained.

“5th. The Associations are small, and their Association expenses nearly double what they would be in case of consolidation.

“We therefore recommend that in view of the action of the Mississippi River Association, and the general harmony of feeling as expressed by the delegates composing this Association, that the delegates composing this Association be requested to lay the subject of consolidation before their respective churches at their earliest convenience for their definite action, and report the same to this body at its next session.

S. A. HAYDEN, *Chairman.*”

This important movement came before the Association at their next session, and the Mississippi River Association invited a joint session of the two

bodies at the same time and place. But the churches of the Eastern Louisiana Association being adverse to the consolidation, the matter was indefinitely dropped.

This year (1867), two churches, Hebron and Jerusalem, were dismissed to join the Hobolochitta Association.

The Woodland Collegiate Institute, under the management of the Rev. S. S. Relyea, was commended to the patronage of all Baptists.

At the close, the Moderator, Rev. W. B. Allen, referred to the organization of the Association, and stated that of all who went into it, only Bro. Alexander Courtney and himself were present. He was the only surviving minister. In a manner deeply touching, he referred to the goodness and severity of the dealings of God with himself and his brethren.

Sixteen churches show one hundred and seven baptisms, eighteen received by letter, seven restored, thirteen dismissed, nineteen excluded, ten died; total, five hundred and seventy-two, of whom thirty-two were blacks. No change reported in the ministry.

[1868.] The twenty seventh annual session met with Mount Pisgah Church, Washington Parish. Introductory was preached by Elder. W. B. Allen.

The following churches presented letters, viz: Mt. Nebo, Beulah, Hebron, Mt. Pisgah, Bluff Creek. Amite, Jones' Creek, Shiloh, Spring Creek, and Boguefeliah. The churches not represented were Bethlehem, Sharon, Skull's Creek, Mt. Zion.

Elder W. B. Allen was elected Moderator, and S. A. Hayden, Clerk.

Corresponding messengers were present from the Hobolochitta and Pearl River Associations.

In the letter of correspondence to sister associations the following account is given of the state of the churches: "We now close the twenty-seventh session of our Association, which has been one of unbroken harmony. We mark, with gratitude to Almighty God, the encouraging condition of most of the churches. A healthy and steady increase will be noticed in our table of statistics. Some are destitute of the preached Word, but the same godly zeal and spiritual life is evinced in the churches that we hopefully mentioned in the letter of the last year. We are still unable to resume our missionary operations, owing as well to want of laborers, as to that of missionary funds." The statistics show the following figures: Baptized, forty-three; received by letter, twelve; restored, sixteen; excluded, five; died, eight; total, five hundred and fifty-three, of whom thirty-eight were blacks.

The name of C. E. Read, of Livingston Parish, is added to the list of ministers.

[1871.] The thirtieth annual session met with Jones' Creek church, in the Parish of East Baton Rouge. Introductory by S. S. Relyea; W. B. Allen re-elected Moderator, and S. A. Hayden, Clerk.

Macedonia was received upon a letter of dismis-

sion from Mississippi River Association. Eden church, a body newly constituted near Coelk, in Livingston Parish, was received, with a membership of twenty-six.

This meeting was signalized by the presence of the sainted James Nelson, who came to represent the interests of ministerial education, and was cordially received. Bro. Nelson preached on this subject on Sabbath, and five hundred dollars were raised for the education of young ministers at Mississippi College.

The association agreed to unite with the Pearl River, Mississippi River, and the Mississippi Associations in the formation of a General Association to operate in Eastern Louisiana and Southern Mississippi. This body existed a few years, but was found to conflict with the Mississippi Convention, and was soon abandoned.

Baptisms, 57 ; received by letter, 12 ; restored, 2 ; dismissed by letter, 18 ; excluded, 10 ; died, 1 ; total number 492.

The ordained ministers, with their residences, are reported as follows :

W. B. Allen, Live Oak, Livingston Parish, La.; A Pennington, Clinton, East Feliciana Parish, La.; S. S. Relyea, Clinton, East Feliciana Parish, La.; S. C. Kirkland, New River, Livingston Parish, La.; J. L. Simpson, Coelk, Livingston Parish, La.; C. E. Read, Springfield, Livingston Parish, La.; John Yager,

Amite City, Tanghipaho Parish, La. *Licentiates*.—D. H. Miller, New River, Livingston Parish, La.; J. E. Duff, New River, Livingston Parish, La.; Isaac Ott, Amite City, Tanghipaho Parish, La.; John Houze, Amite City, Tanghipaho Parish, La.; Henry B. Allen, Georgetown College, Ky.

CHAPTER IV.

MISSISSIPPI RIVER ASSOCIATION.

Simultaneously with the movement to organize the Eastern Louisiana Association many churches partly occupying the same territory, but principally situated near the Mississippi river, started another movement which resulted in the formation of the *Mississippi River Association*.

[1843.] The first session met with Bethel Baptist church, in Wilkerson County, Mississippi, Oct. 20, 1843. Eld. H. Wall was chosen first Moderator, and A. W. Poole Clerk. The following Articles of Faith were adopted

I. Of the Scriptures.—We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its Author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us, and therefore is and shall remain to the end of the world the true center of Christian union; and the supreme standard by which all human conduct, creeds and opinions should be tried.

II. Of the True God.—That there is one true and living God, whose name is Jehovah, the maker and

supreme ruler of heaven and earth, inexpressibly glorious in holiness, worthy of all possible honor, confidence and love, revealed under the personal and relative distinctions of the Father, Son and Holy Ghost; equal in every divine perfection and executing distinct but harmonious offices in the great work of redemption.

III. Of the Fall of Man.—That man was created in a state of holiness under the law of his Maker; but by voluntary transgression fell from the holy and happy state; in consequence of which all mankind are now sinners; not by constraint but by choice, being by nature utterly void of that holiness required by the law of God; wholly given to the gratification of the world, of Satan and of their own sinful passions; and therefore under just condemnation, to eternal ruin, without defense or excuse.

IV. Of the way of Salvation.—That the salvation of sinners is wholly of grace through the mediatorial offices of the Son of God, who took upon Him our nature, yet without sin honored the law by his personal obedience and made atonement for our sins by his death; being risen from the dead, He is now enthroned in heaven, and uniting in his wonderful Person the tenderest sympathies with divine perfections, is every way qualified to be a suitable, compassionate and all-sufficient Saviour.

V. Justification.—That the great Gospel blessing which Christ of His fulness bestows on such as

believe in Him, is justification; that justification consists in the pardon of sin and the promise of eternal life, on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through his own redemption and righteousness; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

VI. Of the Freeness of Salvation.—That the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial and obedient faith; that nothing prevents the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ; which refusal will subject him to an aggravated condemnation.

VII. Of Grace in Regeneration.—That, in order to be saved, we must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind, and is effected in a manner above our comprehensions or calculations, by the power of the Holy Spirit, so as to secure our voluntary obedience to the Gospel; and that the proper evidence is found in the holy fruit which we bring forth to the glory of God.

VIII. Of God's Purpose and Grace.—That election is the gracious purpose of God according to which he regenerates, sanctifies and saves sinners; that

being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who believe the Gospel; is the foundation of Christian assurance; and that to ascertain it with regard to ourselves, demands and deserves the utmost diligence.

IX. Of the Perseverance of the Saints.—That such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special providence watches over their welfare; and that they are kept by the power of God through faith unto salvation.

X. Harmony of the Law and the Gospel.—That the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law, is one great end of the Gospel; and of the means of grace connected with the visible church.

XI. Of a Gospel Church.—That a visible church is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel, observing the ordinances of Christ, governed by his laws and exercising the gifts, rights and privileges in them by his word; that its only proper officers are bishops or pastors, and deacons, whose qualifications, claims and duties, are defined in the Epistles to Timothy and Titus.

XII. Of Baptism and the Lord's Supper.—That Christian baptism is the immersion of a believer in water in the name of the Father, Son and Spirit to show forth in a solemn and beautiful emblem, our faith in a crucified, buried and risen Saviour, with its purifying power, that it is prerequisite to the privilege of church relation, and to the Lord's Supper, in which the members of the church by the use of bread and wine are to commemorate together the dying love of Christ, preceded always by solemn self-examination.

XIII. Of the Christian Sabbath.—That the first day of the week is the Lord's day or Christian Sabbath; and is to be kept sacred to religious purposes by abstaining from all secular labor and recreation; by the devout observance of all the means of grace, both private and public, and by preparation for the rest which remaineth for the people of God.

XIV. Of Civil Government.—That civil government is of divine appointment for the interest and good

order of human society, and that magistrates are to be prayed for, conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the prince of the kings of the earth.

XV. Of the Righteous and the Wicked.—That there is a radical and essential difference between the righteous and the wicked; that such as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem, while all such as continue in impenitence and unbelief, are in his sight, wicked and under the curse; and this distinction holds among men both in and after death.

XVI. That the end of the world is approaching; that at the last day Christ will descend from heaven to raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment and the righteous to endless joy; and that the judgment will fix forever the final state of men in heaven or hell on principles of righteousness.

These articles are coined from the New Hampshire Confession of Faith, and differ in some particulars from the neighboring associations, which were based upon the Philadelphia Confession of Faith. At the time, it was customary to lay great stress upon the doctrines of election and predestination, and at first the surrounding associations hesitated to

hold correspondence with this body. The clerk has furnished a statement of the condition of the constituent churches.

“Bethel.—This is the oldest church that was connected with the Mississippi Association.* It has enjoyed the labors of Hadley, Mercer, Cooper, Irons (Irion) and others. It is located four miles west of Woodville, Miss., has experienced much fluctuation, but is at present in a favorable state, supplied by brother Lorenzo Scofield. Increase during the year, twelve.

“Hepzibah.—This church is located in the parish of East Feliciana, eight miles from Clinton. It was the largest church connected with the Mississippi Association, and is an efficient body, in a prosperous condition, supplied by brother J. B. Smith. Increase, 105.

“Jerusalem.—This church is located in the southern part of Amite county (Miss.) and is a large and active body, zealously engaged in the spread of righteousness and truth. There are two ordained ministers, brethren Howel (Wall) and W. B. Wall.

“Percy’s Creek.—This church is situated on the creek from which it derives its name, and like old Bethel has passed through many changes, but has recently been revived and is now in a favorable

* In this statement the clerk was mistaken. The Bethel Church was organized in 1800; but Salem Church was organized in 1780 and was a member at the time referred to.

state, enjoying peace and prosperity. Supplied by Bro. Barlow. Increase 21.

Fort Adams.—This church is located in the town of Fort Adams, on the Mississippi River. They have built a house of worship which does them credit, and are enjoying a good state of feeling. Supplied by Bro. Scofield.

Clinton.—This church is located in the town of Clinton, East Feliciana Parish, and was gathered under the ministry of J. B. Smith in 1836, and has enjoyed a good degree of prosperity. She has two ordained ministers. Increase 6.

Jordan.—This church is located on the Mississippi River in Tunica Bend. Was collected in 1842 under the labors of Bro. M. Barlow. Their worship has been interrupted the present year by high water. They enjoy much unity of feeling and action. Increase 2.

Black River.—This church is located on Black River west of the Mississippi River, and is the fruit of missionary labor, organized during the past year under the ministry of Bro. Scofield, and much good is expected to follow. The first Baptist preaching in this section of country was by Bro. W. B. Wall. Bro. Hotchkiss is the present supply."

[1844.] The second annual meeting was held with the Hepzibah Church, East Feliciana parish. The introductory was preached by H. D. F. Roberts,

Elder W. B. Wall was elected Moderator and Bro. D. Stanley, Clerk.

The following churches were received: Comite, East Baton Rouge parish; New Orleans (First Church); Line Creek, Amite county, Miss. Notice is taken of death during the year of Elder Howell Wall, the former Moderator, but no dates are given.

The Association became auxiliary to the Mississippi Baptist Convention, and took active measures to raise funds for missionary purposes.

The committee on the state of religion reports that peace and harmony exist among the churches. They all appear to be of the same mind. They express an ardent desire for the prosperity of the Redeemer's kingdom and the salvation of sinners. They express a willingness to aid in the missionary cause and to do what they can for the promotion of the interests of Zion. The churches were requested to hold regular prayer-meetings, conduct Sunday-schools, circulate religious tracts—and especially the books of the American Baptist Publication Society. The churches and ministers were also requested to use more exertions for the accommodation and supply of the blacks in their bounds with the preaching of the gospel.

The statistics show an aggregate membership of 783, of which 451 were in Louisiana, the remaining 332 in Mississippi.

The following ministers are reported as belonging

to the Association: James B. Smith, Wm. B. Wall, L. E. Wall, R. Holman, L. Scofield, M. Barlow, N. P. Hotchkiss, A. W. Poole, S. Jackson and D. Stanley.

[1845.] The third annual meeting was held with Jerusalem church, Amite, county, Miss. The introductory was preached by W. B. Wall who was afterwards elected Moderator, with A. J. Norwood as Clerk. Elders J. B. McFarland and L. E. Wall, who rode as missionaries in the bounds of the Association were kindly received by the people.

During the year many of the churches were greatly revived, notably the Hepzibah, which received by baptism 38, Clinton 35, Jordan 43, Lien Creek 16.

The names of Isaac T. Hinton, New Orleans, and W. Odom, Clinton, were added to the list of ministers. The former had become pastor of the first Baptist church of New Orleans, and his labors had been greatly blest in that city.

[1846.] The fourth annual meeting was held with Line Creek church, St. Helena parish. Introductory was preached by Elder W. H. Parmley. W. B. Wall was re-elected Moderator and W. H. Parmley, Clerk.

The report on the state of religion presents the following particulars:

"Bethel.—Reports no changes and that they have been destitute of preaching most of the past year.

"Jerusalem.—Has reason to thank God for the unanimity which prevails among them and for the

evidence they have of the continuance of the Holy Spirit. They have the stated labor of W. B. Wall, and during the year have received by baptism 20, by letter six.

Fort Adams.—Has enjoyed during the year the labors of W. B. Wall and M. Barlow.

Hepzibah.—Has enjoyed the monthly services of W. B. Wall.

Clinton.—Has had preaching every Sabbath by Brethren Smith and Parmley. They have an interesting Sabbath-school.

Comite.—Has enjoyed the labors of Bro. J. B. Smith.

New Orleans.—Has continued to increase under the labors of Bro. Hinton. They have an increasing Sabbath-school and sustain the monthly concert of prayer for missions and are making progress with the work of getting a house of worship.

Line Creek.—Enjoys the labors of L. E. Wall.”

As heretofore stated the Articles of Faith adopted at the organization of the Association were looked upon with some distrust by some of the neighboring associations. They also failed to satisfy the constituent churches. At this meeting an able committee was appointed, of which I. T. Hinton was chairman, to revise the articles. I give below the results:

ARTICLES OF FAITH OF THE MISSISSIPPI RIVER
ASSOCIATION.

(Adopted October 24th, 1846.)

1. We believe in one Triune God, the Father, the

Son and the Holy Ghost, the same in essence, equal in power and glory.

2. We believe the Scriptures of the Old and New Testament were given by inspiration of God, and are the only rule of faith and practice.

3. We believe in the fall of Adam from his original rectitude, in the imputation of his sin to all his posterity, in the total depravity of human nature, in man's inability to restore himself to the favor of God.

4. We believe that God has loved his people with an everlasting love, that he chose them in Christ before the foundation of the world, that he calleth them with a holy and effectual calling, and being justified alone through the righteousness of Christ, imputed to them, they are kept by the power of God through faith unto salvation.

5. We believe there is one mediator between God and man—Christ Jesus, who by the satisfaction made to the law and justice in becoming an offering for sin, hath by his most precious blood redeemed the elect from under the curse of the law, that they might be holy and without blame before him in love.

6. We believe that good works are the fruits of faith and follow after justification, and are evidences of a gracious state; and that all believers are bound to obey every command of God from a principle of love.

7. We believe in the resurrection of the dead and

a general judgment, that the happiness of the righteous and the punishment of the wicked will be everlasting.

GOSPEL ORDER.

1. We believe that the visible church of Church is a congregation of faithful persons who have given themselves to the Lord by the will of God and have covenanted to keep up a godly discipline, agreeable to the Gospel.

2. We believe that Jesus Christ is the head of the church, the only law-giver; that the government is with the church.

3. We believe that baptism and the Lord's Supper are Gospel ordinances, appointed by Jesus Christ, and are to be continued in the church until his second coming.

4. We believe that the immersion of the body in water in the name of the Father, and of the Son, and of the Holy Ghost is the only Scriptural baptism, as taught by Christ and his Apostles.

5. We believe that none but regularly baptized church members, who live a holy life, have a right to the Lord's Supper.

6. We believe that it is the privilege and duty of all believers to make a public profession of their faith by submitting themselves as subjects of baptism, and as members of the visible Church.

7. We believe that it is the duty of every regularly

organized Church to expel from her communion all disorderly and immoral members, and who hold doctrines contrary to the Scriptures.

POWERS AND DUTIES OF AN ASSOCIATION.

SECTION I. It shall be the duty of this Association to provide for the general union and prosperity of the churches:

1. By encouraging the faithful preaching of the Gospel, and pastoral duties among the churches.

2. By sending preachers of approved usefulness and piety to preach to the destitute in the bounds of the Association and other places, as they may be able.

3. By encouraging the ministers in her bounds, more fully to prepare themselves for the work by reading, prayer, meditation, and by giving themselves wholly to the work of the ministry.

4. By encouraging the churches to contribute liberally to the support of their pastors and evangelists who are laboring in Christ's cause.

5. By assisting young men of piety in indigent circumstances, who give evidence of a call to the ministry and abilities for usefulness, in obtaining an education as a means of extending their usefulness.

6. By co-operating with the Southern Missionary Convention in both domestic and foreign missions.

SECTION II. To accomplish the foregoing objects and other benevolent purposes, the Association may

have an executive committee, to be annually appointed by her, of seven members, who, together with the Treasurer and Secretary, shall transact the business of the Association during the interim of her sessions. The executive committee shall have power to appoint the times and places of their meetings, also to appoint agents and missionaries, designate their fields of labor, and compensate for such service. A majority of the committee shall constitute a quorum to do business, and said committee shall make an annual report to this Association.

SECTION III. (1) This Association may conduct a fraternal correspondence with the other Associations of the same faith and order. (2) This Association may withdraw from any Church found to be unsound in the faith. (3) This Association shall not lord over God's heritage, nor infringe upon the internal rights of the churches.

[1847.] The fifth annual meeting was held with the church at Fort Adams, Mississippi. Introductory was preached by M. Barlow. W. B. Wall was elected Moderator, and A. W. Poole, Clerk.

The report on the state of religion states that "During the past year there have been but few changes in the churches composing this body. All of them have enjoyed the ministry of the Word a portion of the time, and it is believed that a steady growth has been promoted in grace, if not in numbers."

The Association passed appropriate resolutions upon the death of Isaac Taylor Hinton, the able pastor of the First Baptist Church in New Orleans, which occurred this year.

The churches report an aggregate membership of about 800.

[1848.] The sixth annual meeting was held with the Hepzibah Church, East Feliciana Parish, October 19, 1848. The Introductory was preached by Elder Jesse Crawford, of the Pearl River Association. W. B. Wall was again re-elected Moderator, and P. P. Wilson, Clerk. Two churches were added, Mt. Vernon, near Liberty, Mississippi, and Tanghipaho, St. Helena (now Tanghipaho), Parish.

The committee on the state of religion report: "There has been no general revival of religion in the bounds of our Association, and but few changes have taken place. All our churches except one, have enjoyed the preached Word, and a lively interest has prevailed in many churches upon the subject of Sabbath-schools. The churches present the following state of religion: —

"*Bethel Church* is not represented; has been destitute of preaching most of the year.

"*Jerusalem Church* reports peace and harmony, with preaching once a month.

"*Hepzibah Church* reports preaching every Sabbath, a fine state of religious feeling, and a flourishing Sabbath-school and Bible class.

“*Fort Adams Church*.—Regular preaching, good religious feeling, and a Sabbath-school well attended.

“*Clinton Church* has preaching every Sabbath, a Sabbath-school, and peace abounds in their midst.

“*First Baptist Church, New Orleans*.—Not represented, but maintains the preached Gospel.

“*Line Creek Church* has monthly preaching. No material change is reported.

“*Springfield Church* not represented, but have had preaching occasionally by Elder L. E. Wall.

“*Mt. Vernon Church*, newly constituted, but have enjoyed monthly preaching.

“*Tangipahoe Church*, newly constituted, but enjoys the preached Word.

“In addition to the above a spirit of liberality prevails to some extent, and about one thousand dollars have been subscribed for benevolent objects during the past year.”

The aggregate membership, including the members of the churches not represented, noted in the MSS. in the copy of the minutes in my possession, is 788, of which 530 were in Louisiana.

The names of ordained ministers are not given in full.

[1849.] The seventh annual meeting was held with Jerusalem Church, Amite County, Miss. Introductory sermon was preached by G. G. Baggerly. W. B. Wall was again chosen Moderator, and P. P. Wilson, Clerk.

Quarterly meetings were appointed to be held with the following churches: Springfield, Line Creek, Fort Adams and Clinton.

I make the following extract from the report on the state of religion:

“We learn from the letters received from the several churches, that no revival of religion has prevailed in our bounds during the past year. Most of the churches have enjoyed the regular ministration of the word of God, yet a religious dearth seems to prevail throughout our entire bounds. * * * *

“*Bethel Church* has enjoyed preaching once a month, and are in the enjoyment of peace and harmony among themselves.

“*Comite Church* also has enjoyed regular preaching, and are in the enjoyment of a good state of religious feeling.

“*Clinton Church* enjoys regular preaching every Sabbath. Enjoys peace among themselves; have received some additions by baptism.

“*Fort Adams Church*.—Some increase in the interest on the subject of religion, but no additions during the past year.

“*Jerusalem Church* has enjoyed regular preaching, though they have had no regular pastoral labor.

“*First Baptist Church in New Orleans*.—Not represented, but maintains the preaching of the gospel.

“*Springfield Church* has enjoyed the regular ministration of the word.

“*Mt. Vernon Church* reports monthly preaching.

“*Hepzibah Church*.—Preaching only a part of the year.

“*Line Creek Church*.—Monthly preaching and some religious interest.

“*Tanghipaho Church*.—Has preaching, but little religious feeling.

“But little has been contributed to benevolent purposes during the past year. Only eighteen baptisms reported in all the churches.”

The list of ordained ministers is given as follows: W. B. Wall, J. B. Smith, G. G. Baggerly, L. E. Wall, T. M. Bond, Isaac Muse, H. D. F. Roberts, A. W. Poole, W. C. Duncan, J. W. Belton, M. A. Chrestman, L. Scofield and S. W. Newport.

[1850.] The eighth annual meeting was held with the Comite Church, East Baton Rouge Parish, commencing October 26, 1850.

Introductory by Rev. J. B. Smith, of Clinton, La. W. B. Wall was again re-elected Moderator, and P. P. Wilson, Clerk.

Ten churches represented, and with three not represented, show an aggregate membership of 845; 35 baptisms and 85 received by letter.

The Association manifested considerable interest on the subject of missions, and this may account for the awakening signs of life.

The following churches were added, viz.: Greensburg, St. Helena Parish, 14 members; Mt. Gilead

Church, East Baton Rouge Parish, 32; Second Colored Baptist Church, New Orleans, 62.

The report on the state of religion is meager in details. The committee say: "We learn from the letters received from the churches that there has been no revival of religion during the past year within our bounds. Most of them enjoy regular preaching. Peace and harmony abound among them. Most of the churches complain of lukewarmness, but say they have large and attentive congregations, and are looking forward for a better day. The churches generally express a desire and a willingness to further the cause of missions. Several have contributed liberally."

Ordained Ministers.—W. B. Wall, L. E. Wall, M. A. Chrestman, L. Fletcher, J. B. Smith, J. D. Abney, L. Scofield, S. S. Burdett, T. M. Bond, A. W. Poole, and N. C. Duncan. *Licentiates.*—S. W. Newport and Ivy F. Thompson.

[1851.] The ninth annual meeting was held with the Tanghipaho Church, St. Helena Parish. Eleven churches were represented, reporting a membership of 497. J. D. Abney was elected moderator and Samuel Davis clerk.

Colyell Church, Livingston Parish, was received at this meeting. J. B. Smith continued to labor at Clinton, East Feliciana Parish, and T. M. Bond, assisted by Ivy F. Thompson, a licentiate, at Greensburg and Tanghipaho. The churches in New

Orleans failed to represent themselves. J. D. Abney also labored in the region about Greensburg; S. S. Burdett and W. C. Duncan, in New Orleans; A. W. Poole, in East Baton Rouge Parish, assisted by S. W. Newport and W. B. Vining, licentiates. The names of L. Scofield and Leonard Fletcher are also given, but their field of labor is not indicated, •I think Scofield lived in Baton Rouge.

[1852.] The tenth annual meeting was held with the Fort Adams Church, Wilkerson County, Miss., beginning October 16, 1852. T. M. Bond preached the Introductory, W. B. Wall was again placed in the chair, and P. P. Wilson was elected Clerk. A number of churches failed to be represented. A petition was presented by a number of Baptists residing on the Island of Mauripas, Livingston Parish, calling themselves an Associate Body of Baptists, asking the Association to take cognizance of them and aid them in the constitution of a church, and T. M. Bond and Ivy F. Thompson were appointed to visit them, and to aid them by their counsel.

T. M. Bond labored with Hepzibah, Tanghipaho and Greensburg churches; Ivy F. Thompson at Jerusalem and the country about Greensburg; Calvin McGee at Line Creek; J. B. Smith at Clinton; H. McKnight at Mount Vernon, near Darlington, La. This church was located in Amite County, Miss., but very near the line, and some of its members resided in Louisiana. J. L. Simpson labored with Colyell

Church, in Livingston Parish. Besides these, Leonard Fletcher, W. C. Duncan and S. S. Burdett labored in New Orleans, and S. W. Newport and U. B. Vin- ing, licentiates, in East Baton Rouge Parish.

[1853.] The eleventh annual meeting was held with Hepzibah Church, East Feliciana Parish, Octo- ber 22, 23 and 24, 1853. Ivy F. Thompson, of Greensburg, preached the introductory sermon; Eld. W. B. Wall, Moderator, and P. P. Wilson, Clerk.

The visit of Bond and Thompson to Mauripas Island, had resulted in the organization of a church which took the name of New Providence, and, at this session, was received as a member of the Asso- ciation.

Hepzibah had the services of T. M. Bond, had an interesting prayer-meeting and Bible class, and con- tributed liberally to domestic missions.

Clinton suffered very severely from an epidemic, but lost very few members; J. B. Smith, pastor.

Line Creek had the services of Calvin McGee and D. B. Roberts. During the year she had a revival, with an accession of seventeen members. Her con- tributions were liberal. Comite, E. Baton Rouge, had had no preaching since 1850 until the present year, and asked the aid of the Association in main- taining the administration of the Gospel.

The New Providence Church on Mauripas Island was supplied by J. L. Simpson. Ivy F. Thompson labored at Tanghipaho, Greensburg and Mt. Vernon.

A number of churches having failed to report for a number of years, a committee was appointed to inquire into their condition. These churches were Colyell, Greensburg, Mt. Gilead, Springfield, Bethel, First Church, New Orleans, and Second Colored Baptist Church, New Orleans.

The following action of the Association is of sufficient importance to bear a note:

“The Comite Church has petitioned the Association to ordain U. B. Vining. A committee appointed to consider the matter made a report, from which I make the following extract: “In the opinion of your committee this body, in its associate capacity, has no right or power in the premises. It is a matter which belongs to the separate, individual action of the church; that any church has the right to call a presbytery to ordain and set apart to the ministry any licentiate member of its body who may be deemed by said church to be qualified and worthy.”

[1854.] The twelfth annual meeting was held with the Jerusalem Church, Amite County, Miss., beginning October 21, 1854. Introductory by Eld. Thomas Adams. No change was made in the officers.

Two churches, Tickfaw (13) and Salem (23), both in Livingston Parish, were received. The former was gathered by the labors of George H. Washington, and the latter by the labors of J. L. Simpson. Hepzibah enjoyed the labors of T. M. Bond; had a revival of religion in which twenty-seven were added

to the church by baptism. It contributed largely to Indian missions. Clinton Church had preaching most of the year by Eld. S. Taylor and Thomas Adams. The congregations were large and interesting; had a Sabbath-school of seventy or eighty scholars, with an able superintendent and a highly respectable library. Line Creek enjoyed the labors of Ivy F. Thompson during the latter part of the year, with a gracious outpouring of the spirit, and twenty-eight were added to the church by baptism. Mt. Vernon was supplied by I. F. Thompson, as was also Tanghipaho, and the latter had an increase of eleven by baptism. The New Providence Church, on Mauripapas Island, enjoyed a revival under the labors of J. L. Simpson, and eleven were baptized. The committee on the religious state of the churches regret that many of the churches have preaching but one Sabbath in the month. The Fort Adams church was dismissed.

[1855.] The thirteenth annual session was held with Tanghipaho Church, St. Helena Parish, beginning November 3, 1855. Introductory by Ivy F. Thompson. Eleven churches were represented, aggregating a membership of 739. I. F. Thompson was elected Moderator and P. P. Wilson, Clerk. The Mount Ebbe [Ebal?] Church presented a petition for membership; but being already a member of the Eastern Louisiana Association, the church was recommended to obtain a letter of dismissal from that association and then apply for membership.

The committee named at two previous sessions to visit non-represented churches, report that they have visited Comite Church, who have reorganized under very favorable auspices and re-appear in the Association as Plain's Church. Springfield, has disbanded by mutual consent. Greensburg and Mt. Gilead are regarded as too important to be given up, and a plan was suggested for arousing these churches again. The First Baptist Church, New Orleans, have been prevented from sending delegates, and desire to do so.

There was a fuller attendance than usual of the churches.

"*Hepzibah* complains of severe trials—the removal of one pastor to another field of labor, another called away by death, together with other circumstances. They are like sheep without a shepherd.

Line Creek has had the labors of Ivy F. Thompson have lost a valuable member, their clerk, by death; they have but few changes to report. They have purchased land for the purpose, and contemplate building a new house of worship.

"*Tanghipaho* has had the labors of I. F. Thompson and D. B. Roberts; and enjoy brotherly love.

"*New Providence* is prospering under the labors of J. L. Simpson.

"*Salem* under the same supply, has had some accessions.

"*Tickfaw* has had a gradual increase of members under the labors of G. H. Washington.

“*Colyell* has also had the labors of J. L. Simpson.

“*Comite* has the services of J. B. Smith.

“*Mt. Vernon* has enjoyed a revival under the labors of Ivy F. Thompson.

“*Clinton* has enjoyed the labors of Thos. Adams ; has a good Sabbath-school.”

[1856.] The fourteenth annual session of the Association was held with the Line Creek Church, St. Helena Parish, September 27th, 28th and 29th, 1856. The Introductory was preached by Elder Calvin McGee. I. F. Thompson was re-elected Moderator, and P. P. Wilson, Clerk. Sandy Creek Church, twelve members; U. B. Vining, supply, Parish of East Baton Rouge, was received.

The Mt. Gilead Church, not being represented, J. L. Simpson, James Richardson, Thos. Adams, and I. F. Thompson, were appointed to visit the church for the purpose of reviving it. Elder E. R. Witter, agent of the Coliseum Place Church, New Orleans, addressed the Association on behalf of that church, and its claims were recognized and the agent commended to the affectionate attention of churches and congregations. An unusual number of delegates were in attendance, and the state of the churches reported as follows :

“*Hepzibah* rejoices in a recent revival. Many have been converted, the church generally roused to a sense of duty. Eighteen baptized.

“*Clinton* enjoys the labors of E. H. Hamlin ; is in peace, but reports no important changes.

“*Line Creek* is in a prosperous condition, having recently erected a comfortable house of worship; baptized twenty-five under the labors of I. F. Thompson.

“*Mt. Vernon* enjoys the occasional labors of I. F. Thompson, but reports no important change.

“*Tanghipaho* had the pastoral labors of Elder D. B. Roberts, with occasional preaching by I. F. Thompson; no special outpouring of the Spirit.

“*Colyell* had no increase under the labors of J. L. Simpson, but occasional seasons of refreshing from the presence of the Lord.

“*Tickfaw* continued to enjoy the labors of G. H. Washington, and has a gradual increase of members.

Salem was reported prosperous under the labors of J. L. Simpson.

Plains had the pastoral labors of James Richardson and a gradual increase of membership.

The Second Colored Baptist Church, New Orleans. The labors of Elder H. Nabring have greatly prospered.

Greensbury. Continued desolate.

Sandy Creek was recently organized and revived under the labors of J. B. Smith and U. B. Vining.”

The aggregate membership reported was 909; baptized 83 and received by letter 25.

[1857.] The fifteenth annual meeting was held with Hepzibah Church, East Feliciana Parish, Louis-

iana, beginning September 26, 1857. Introductory preached by Ivy F. Thompson, who was also re-elected Moderator, with P. P. Wilson as Clerk. Seventeen churches were represented, including four received at this session, viz: Mt. Ebal, 15 members, Livingston Parish; New River, 22 members, Ascension Parish; Macedonia, 17 members, Washington Parish. The Association aggregated 1048 members, without including First Church in New Orleans and the Greensburg Church, not represented.

The report on the state of religion gives the following account of the churches.

"Hepzibah is in a prosperous condition, and though she can boast of no great additions to her membership, she yet feels thankful to the Great Head of the church for the many mercies she has enjoyed. Brother Ivy F. Thompson is pastor.

"Jerusalem has not enjoyed the regular administration of the Word during the past year. They look forward with hope to better times, having engaged the labors of Elder Magee.

"Clinton rejoices that, although they have had no special outpouring of God's spirit among them, they have lost none of their members. Elder E. H. Hamlin is pastor.

"Line Creek has enjoyed a gracious revival, many having been added to their number. They enjoy the labors of Ivy F. Thompson.

“*Mount Vernon* reports refreshings from the Lord. They request the prayers of the brethren. Bro. I. F. Thompson is pastor. The church has licensed A. G. W. Stewart.

“*Tanghipaho* has had to mourn the loss of some of her members, and yet rejoices that they dwell in the unity of the spirit and the bonds of peace. Bro. Thompson is their pastor. I. D. Rainer is a licentiate of the church.

“*Tickfaw* has enjoyed the manifestation of the Spirit. Many have been added to their numbers. She enjoys the labors of Elder G. H. Washington.

“*Southern (Second) Colored Baptist Church*, New Orleans. The Lord is still blessing our colored brethren under the labors of Elder Joseph Davenport.

“*New Providence* is rejoicing in the blessings of a happy revival. They enjoy the labors of J. L. Simpson.

“*Sandy Creek* reports herself in a cold and lukewarm state, but hopes that God will revive her by the outpouring of his spirit. The pastor is Bro. U. B. Vining.

“*Plains* enjoys the harmony that is generally found among God's people, and finds it good to strive for the welfare of souls. Bro. J. B. Smith has preached occasionally.

“*Colyell* has enjoyed occasional seasons of refreshing from on high, and is living in order, striving to

keep the unity of the Spirit in the bonds of peace.
Rev. J. L. Simpson, pastor.

“*Mt. Gilead* has passed through a dark and dreary time, but is now encouraged by the results of the late labors of ministering brethren. The members are living in peace with each other. The church desires our missionaries to labor within its bounds.

“*Mount Ebal* is living in peace and harmony, and enjoys the labors of Elder G. H. Washington.

“*New River* is a little band in an enemy’s land, and is surrounded by the bulwarks of Catholicism and by vice of every kind. But she hopes to conquer yet.

“*Macedonia* is a new church, and sends up only her statistics. Bro. Simpson is her pastor.

“*Salem* reports herself in a cold state, but is thankful for some favors received. Bro. J. L. Simpson is pastor.

“*First Baptist Church, New Orleans*, has but few in its membership, and those are attending the meetings of the Coliseum Place church, over which W. C. Duncan is pastor.”

The Association condemned the anti-slavery resolutions of the American Tract Society.

The following is given as the list of ministers of this Association: “*Ordained*, Joy F. Thompson, E. H. Hamlin, Thos. Adams, P. H. Harbour, U. B. Vining, J. B. Smith, W. C. Duncan, J. L. Simpson, G. H. Washington. *Licentiates*, W. Odom, Thomas

Rainer, W. H. F. Edwards, A. G. W. Stewart, John W. Crawford.

[1858] The sixteenth annual session was held with Line Creek church, East Feliciana Parish, September 25th, 26th and 27th, 1858. Introductory sermon was preached by Elder Thos. Adams. Elder I. F. Thompson was chosen Moderator, and P. P. Wilson, Clerk. Fifteen churches report 144 baptized, 7 restored, 31 received by letter, 30 dismissed by letter, 2 excluded, 10 died; aggregate, whites 644, blacks 112, total 837.

D. B. Robert, Tanghipaho, La., is added to the list of ministers. Thomas D. Rainer and W. H. F. Edwards were ordained during the year. S. W. Newport and Elijah Rice are added to the list of licentiates. Thomas D. Rainer labored as a missionary to a limited extent, and supplied Tanghipaho church. Thomas Adams supplied Hepzibah; C. Magee, Jerusalem and Line Creek; E. H. Hamlin, Clinton; S. S. Relyea, Mount Vernon; J. L. Simpson supplied Tickfaw, Macedonia and Colyell, and jointly with P. H. Harbour supplied New Providence and New River. P. H. Harbour also supplied Mount Gilead. W. H. F. Edwards supplied Plains Church. J. B. Smith, while engaged in the practice of law at Clinton, preached occasionally in the surrounding country. W. C. Duncan labored in New Orleans as pastor of the Coliseum Place church, D. B. Roberts at Taughipaho and the region round about, and Geo. H. Washington near Springfield.

[1859] The seventeenth annual session was held with Plains church, East Baton Rouge Parish. Introductory by Elder E. H. Hamlin, of Clinton; Bro. C. D. Strickland was elected Moderator, and P. P. Wilson, Clerk. The Fourth African church, New Orleans, was received as a member. This year died Thomas Adams, pastor of Hepzibah church, and Deacon Thomas Davis, a prominent and useful member of the Clinton church.

The relation of ministers to churches remained about the same as last year. The reported statistics are as follows: Baptized 77, received by letter 23, restored 10, dismissed 38, excluded 53, died 17; aggregate, whites 663, colored 254, total 927.

[1860] The eighteenth annual session was held with Mount Vernon church, Amite county, Mississippi September 22 - 24: 1860. Introductory preached by Elder P. H. Harbour. C. D. Strickland was elected Moderator and L. A. Duncan, Clerk.

The First German Baptist church, New Orleans, W. Fasching, pastor, was received. During the year P. P. Wilson, the former clerk, died, and Elder Ivy F. Thompson, who will receive a suitable notice in the proper place.

A committee was appointed to visit Ebal and Sandy Creek churches and urge them to send delegates to the Association.

The following extract from the Report on Missions shows the state of the work:

“But little progress has been made in supplying the destitution in the bounds of the Association during the past year. We are, however, gratified to find the amount of contributions considerably increased over the preceding year. From this we are led to believe that the great difficulty in the way of home missions is the want of ministers who can go forth in the spirit of the Gospel, and spend their entire time in preaching to the destitute and in visiting from house to house, and doing the work of an evangelist.”

Thomas D. Rainer travelled as a missionary forty-nine days, preached forty-one sermons and rode 890 miles. He was kindly received and had large and attentive congregations. He consecrated one church and baptized seven persons. He found great destitution in the region where he travelled. J. L. Simpson labored as missionary seventeen days, preached nineteen sermons and baptized twelve. The following statistics show the growth of the Association: Baptized 134, received by letter 86, restored 24; dismissed 49, excluded 40, died 15; aggregate, whites 769, colored 486, total 1394.

[1861] The nineteenth anniversary of the Mississippi River Association was held with Salem Church, Livingston Parish, Sept. 21-23, 1861. Introductory by Elder S. S. Relyea. Elder E. H. Hamlin was elected Moderator, and J. R. Jackson, Clerk.

Three new churches were received, of which two

were situated in Louisiana: New Hope, Ascension Parish, and Galilee, Livingston Parish.

Eighteen churches out of twenty were represented, and reported: Baptisms 135, received by letter 88, restored 12; dismissed by letter 30, excluded 37, died 17; aggregate 1472, of whom 735 were whites and 462 colored.

E. H. Hamlin supplied Clinton and Hepzibah. S. S. Relyea was located at Clinton, engaged in teaching and preaching in the surrounding country. J. B. Smith was also located at Clinton in the practice of the law, and occasionally preached. M. W. Stambaugh resided at Jackson and supplied the Plains church, and devoted a portion of his time to missionary labor. T. D. Rainer supplied the church at Tanghipaho and Gallilee. J. G. Lothrop was located at Tanghipaho, and preached in the surrounding country as a missionary of the Association. Wm. C. Duncan, having resigned the care of the Coliseum Place church, New Orleans, was laboring with the First church. Dr. D. R. Haynes was a practicing physician in New Orleans, and occasionally preached. He was a son-in-law of Jesse Hartwell, D. D. W. Fasching was pastor of the German Baptist Church, New Orleans. T. Teuksbury resided at Bayou Barbara. He co-operated with J. L. Simpson, in his field of labor, as did also G. W. Gunn, a licentiate, and E. J. Rice, who supplied New Hope, Ascension Parish. J. L. Simpson, abounding in labors, sup-

plied New Providence, Salem and Colyell in Livingston Parish, New River in Ascension Parish, and Macedonia, Washington Parish. Alex. Sutherland preached at Covington and in the surrounding country. G. H. Washington supplied Tickfaw, Livingston Parish; S. W. Newport, Plains; G. W. Gunn, Old Field; J. W. Odom, Dennis Mills, and T. J. Causey, Roberts Mills. All preached occasionally in their particular localities.

[1862] The twentieth annual session was held with Hepzibah Church, East Feliciana Parish, September 27th, 1862. Introductory by Elder Peter Turner, of Mississippi. C. D. Strickland was elected Moderator, and L. A. Duncan, Clerk.

Friendship church, Livingston Parish, was received as a member, and Sandy Creek church reported dissolved.

Thirteen churches represented (nine present) report: Baptized 224 and received by letter 24, restored 1; dismissed by letter 24, excluded 12, died 12; total 867, of whom 574 were whites and 293 were blacks.

[1863] The twenty-first annual session met at Line Creek church, St. Helena Parish. Introductory by Elder E. H. Hamlin. C. D. Strickland was elected Moderator and J. B. Jackson, Clerk.

Shiloh church, St. Helena Parish, organized Oct. 3d, 1862, was received.

On account of the unsettled condition of the country but little business was done. Only ten churches were represented, reporting 75 baptisms.

[1864] The twenty-second session was held with Hepzibah, the old mother church, beginning Sept. 24th, 1864. Peter Turner, of Mississippi, preached the Introductory. The former Moderator and Clerk were elected.

Antioch church, St. Tammany Parish, organized during the year, was received. Thirteen churches were represented, reporting 37 baptisms and a total membership of 835.

The association records the death, July 11th, 1863, of Deacon Henry Humble, aged sixty-three. He was born in North Carolina, and in 1809 emigrated to this State. He became a Baptist in 1836. He was an active member.

[1865] The twenty-third annual session was held with Jerusalem church, Amite County, Mississippi, beginning Sept. 23d, 1865.

Eleven churches were represented, reporting 112 baptisms and an aggregate membership of 882.

Introductory preached by Elder E. H. Hamlin. Elder Peter Turner was elected Moderator and Elder Chas. H. Otkin, Clerk.

I quote from the report on the State of the Churches to show the condition of the Louisiana churches at this time:

“*Hepzibah*—Reports a most precious revival of religion since the last meeting of the Association. Sixteen were added to the church. The meeting was conducted by the pastor, assisted by Elder Peter Turner. Elder E. H. Hamlin, pastor.

“*Clinton*—Has nothing to report that will cause pleasure or profit; is in a cold, cheerless condition and only a few seem to care that the church languishes. Preaching twice a month by its former pastor, E. H. Hamlin, and most of the other Sabbaths have been filled by Elder S. Taylra.

“*Line Creek*—Has enjoyed the pastoral labor of Elder Peter Turner, once a month, and report a gradual increase during the year. . It has also had preaching once a month by Elder Hilburn. During the past year they have lost valuable members; among them two deacons; James Breland and John Powell. A protracted meeting was held in September, conducted by Elders Turner and Hilburn. Several professed faith in the Redeemer and the church was much revived.

“*Tanghipaho*—Has not been blessed with regular preaching this year, but has had occasional preaching by Elder Allen Sutherland and D. B. Roberts during the former part of the year, and has now secured the services of Bro. A. G. W. Stewart. Is in a lukewarm state; brethren are at peace among themselves.

“*Colyell*—Has nothing of interest to relate. Elder J. L. Simpson is pastor.

“*Tickfaw*—Reports that they are in a cold state; but are living in peace, harmony and brotherly love.

“*Salem*—Says:—‘Although we are in a cold state at

present, we hope for better times, and desire an interest in the prayers of the Association. Elder J. L. Simpson is our pastor.'

"*New Hope*—Reports that they are living in peace and harmony; had sixteen accessions during the year. Have prayer-meeting twice a week. Enjoy the pastoral labors of Elder. J. L. Simpson, who preaches with great acceptance.

"*Shiloh*—Has had some additions during the year, but is now rather in a cold state. Has to mourn the loss of her beloved brother, A. Sutherland. Has preaching twice a month, Elder J. Grafton Lothrop pastor."

Plains, Mt. Gilead, New Providence, New River, Macedonia, Friendship, First Church, New Orleans, (J. C. Carpenter pastor); First German Church, New Orleans; Second African Church, New Orleans; Fourth African Church, New Orleans, were not represented.

The following ministers reported: *Ordained*:—E. H. Hamlin, Clinton, J. L. Simpson, White Houmas; J. G. Lothrop, Greensburg. *Licentiate*:—J. W. Stewart, Springfield. Doubtless this is an imperfect report, and certainly does not embrace the ministers in New Orleans.

[1866.] The twenty-fourth annual session was held with New Hope church, Ascension Parish, beginning September twenty-fourth, 1866. Introductory by Elder Peter Turner, who was afterwards elected

Moderator, with Elder J. Grafton Lothrop as Clerk. The churches at Jackson and Greensburg were received into the Association.

Eighteen churches were represented, and reported 78 baptisms, and an aggregate membership of 1021.

Elder Peter Turner, formerly of Mississippi, settled as pastor at Jackson, La., but still served Line Creek church a part of the time. J. L. Simpson, residing in Livingston Parish, labored with Colyell, Salem, New Hope and New River. T. J. Causey, residing near Amite, preached to the Macedonia church, A. G. M. Stewart, having removed from Mississippi to Louisiana, settled at Greensburg, where a church was this year constituted and he became pastor of the church at Tangipahoe. E. J. Rice, without any change, was a co-laborer of Simpson in the New River country. J. S. Odom, resided in Livingston, and also co-operated with J. L. Simpson. E. H. Hamlin, continued to reside at Clinton, and served the Hepzibah church. S. D. Simms, residing at Springfield, served the church at Tickfaw, and preached in the surrounding country. I. Tewksbury, resided at New River, and assisted Simpson in his field. G. H. Washington, resided at Springfield, and preached to the New Providence church. J. C. Carpenter was pastor of the First Baptist church, New Orleans. Elias George resided at Amite City, and assisted by Elder Peter Turner, held a meeting at Greensburg, at which they constituted a church,

of which the former became pastor. The Tanghipaho church enjoyed a revival under the labors of her pastor, A. G. W. Stewart, assisted by Elias George and S. A. Hayden, then licintiate, who has since held important pastorates, and is at present (1881) pastor in Galveston, Texas.

[1867.] The twenty-fifth aunnal session was held with the church at Greensburg, St. Helena Parish beginning September 21st, 1867.

The Introductory was preached by Elias George, of Amite City. Elder Peter Turner was elected Moderator, and E. F. Russell, Clerk.

Bethel and two churches named Sarepta, and designated as No. 1 and No. 2, were received as members. Twenty churches were represented. I copy the report on the State of the Churches.

"Sandy Creek—Reports quite a change. Wishes still the aid of a missionany. Bro. Edwards has been preaching for them. Requests the minister to visit them.

"Greensburg—Reports peace and church fellowship. Elder S. A. Hayden is pastor. His labors have been greatly blessed.

"Jackson Church—Reports that they are in a cold and lukewarm state. Supplied by Elder Peter Turner, two Sabbaths in the month. Desires the prayers of the Association.

"New Hope—Reports peace and harmony, and an advancement in the cause of Christ; prayer-meeting

once a week; licensed one of her members, Bro. Kirkland, to preach; mourns the loss of her deacon, and has the labors of Elder J. L. Simpson.

“*Clinton*—Has had the services of our esteemed brethren Hamlin and Relyea until recently, when she called Elder S. A. Hayden; are in peace and harmony. Report quite recently a precious revival, and a goodly number professed, and were added to the church.

“*Jerusalem*—Has constituted and organized a colored church, taken from her own body by letters of dismission. No other changes. In peace, and have the labors of Elder S. A. Hayden.

“*Hepzibah*—Enjoys religious privileges and desires that the Great Ruler of the Universe will bring order out of confusion, and will restore to us civil, as well as religious liberty. Elder Peter Turner is pastor.

“*Line Creek*—Has not had regular preaching for the first part of the year; now enjoys the labors of S. A. Hayden. Is in peace, and hopes for the blessed influence of the Spirit; desires the prayers of the Association.

“*Tickfaw*—Has nothing of interest to report. Rather cold, but hope for a better time. Has been supplied by Rev. S. D. Simms. Desires the prayers of the churches.

“*Shiloh*—Reports peace and harmony. Have had

the labors of Bro. A. G. W. Stewart. Church on the increase; greatly revived, and desires the prayers of the churches.

"Mt. Vernon—Enjoys the labors of Bro. Chas. H. Otkin. Desires the influence of the Holy Spirit. No additions. In peace and harmony, and is in good hope.

"Plains Church—Reports that they have no pastor. Trials and afflictions have been great. Their house of worship was destroyed during the war. Had the labors of Bro. Lothrop a short time. The church is kept up by holding meetings in a grove, near the ruins of the house. Religion at a low state; desires the prayers of the churches, that God in his providence may send them a pastor.

"Colyell—Report a gradual increase. Enjoys the faithful labors of J. L. Simpson, and occasionally of S. C. Kirkland. In peace.

"New Providence—Enjoys the labors of Bro. S. C. Kirkland. Good prospects before them.

"Tanghipaho—Reports much refreshed, and have been revived. Several additions to the church. In peace and harmony, and have the labors of A. G. W. Stewart.

"Salem—Has been blessed with additions to the church. Have a Sabbath School. Enjoys the faithful labors of Elder J. L. Simpson. Have licensed Bro. John Calmes, from whom we expect much.

Bro. W. Odom, an ordained minister, labors with them.

“*Macedonia*—Is living in peace and harmony. Some additions. Enjoys the labors of J. L. Simpson, whose labors are well received.

“The following are the churches recently received : *Sarepta*, St. Helena Parish, consituted March 10th, 1866: asks the prayers of the churches. They number forty-seven. *Bethel*, St. Helena Parish, have been blessed with additions; were supplied by Elder D. B. Robert, and are in a prosperous state. *Sarepta*, Livingston Parish. Have twelve members. Enjoyed the labors of Elder S. D. Simms. Much interest. Have a Union Sabbath School. Ask the prayers of the Association.” The following churches were not represented: Mount Gilead, New River, First church New Orleans, First German church New Orleans, Second African church New Orleans, Friendship and Antioch.

The Association records the death in East Feliciana Parish, on the — day of — 1863, of Elder M. W. Stambaugh, about — years of age. Elder Stambaugh came to this State from Mississippi, in 1859, and labored with the Jackson church until 1861, when he became pastor of the Plains church. He remained the esteemed pastor of this church until the time of his death in 1863. He was a man of great energy and perseverance in the ministry, and his labors were abundantly blessed.

[1868.] The twenty-sixth session met with Mount Vernon church, Amite county, Mississippi, beginning September, 26th, 1868. Elder Peter Turner preached the introductory sermon. He was also elected Moderator, with E. F. Russell, Clerk. Sixteen churches were represented, aggregating 898 members. But few baptisms reported.

The Association takes notice of, and commends to the brethren Woodland Collegiate Institute, under the charge of Elder S. S. Relyea, assisted by Elder S. A. Hayden.

It was at this meeting, that the movement was inaugurated to unite with the Eastern Louisiana Association, as I related in the sketch of that Association.

The committee on Obituaries note quite a number of deaths. C. D. Strickland, former Moderator of this Association, was born in Georgia. He came to Louisiana in 1818, and soon after joined the church and became a deacon. He died at his residence in St. Helena Parish, March 1st 1868, in his seventy-sixth year.

Elder J. B. Smith emigrated to Mississippi in 1834. He participated in the constitution of the Baptist church in Clinton in 1836. Before he went to Mississippi he labored as a missionary of the Home Mission Society in the bounds of the Louisiana Association, for about eighteen months. This was in 1832.

He was an eloquent preacher. He entered the practice of law at Clinton, and attained eminence at the bar, and on the bench. He continued to preach occasionally up to the time of his death, which occurred at Clinton, La., in the Fall of 1867.

Elder J. Grafton Lothrop, a young man of promise, also fell this year. He was a promising lawyer, living in New Orleans in 1861, when he began to preach. He labored chiefly in Eastern Louisiana. He died of consumption at Greensburg, January 16th, 1868.

[1869.] The twenty-seventh annual session met with Hepzibah church, East Feliciana Parish, beginning Oct. 23d, 1869. Elder J. C. Carpenter, pastor of the First Baptist church, New Orleans, preached the introductory sermon. He was also elected Moderator, with O. P. Amaker, Clerk.

No material change had taken place in the status of the churches.

Notice is taken of the death of two prominent and useful laymen. Deacon William Travis was born in South Carolina, in 1794, and died in St. Helena Parish, 1869, aged seventy years. At the age of thirty-five he made a profession of faith and was baptized. He was long a deacon of Bethel church.

Deacon Chesley Jackson was born in South Carolina in 1781. He moved in early life to Kentucky: thence to Tennessee, and in 1860, to East Feliciana

Parish, where he died, March 26th, 1869, aged eighty-eight years and ten months. For the last thirty years of his life he was an active member of the church, and for twenty-four he filled the office of deacon with efficiency and fidelity.

[1870.] The twenty-eighth anniversary was held with Salem church, Livingston Parish, beginning Sept. 30th, 1870. Peter Turner preached the introductory. J. C. Carpenter was elected Moderator, and S. A. Hayden, Clerk. Twenty churches were represented, reporting 142 baptisms, 65 received by letter, 17 restored, 41 dismissed, 30 excluded, 20 died. Total membership 1180. Most of the churches report Sabbath-schools.

The Association notes the death of Elder A. G. W. Stewart, in August, 1869, aged about thirty-five years. He was born in Amite County, Miss. He joined the St. Helena Baptist church in early life, and was ordained to the Gospel ministry December, 1865. He was a man of limited education, but his great zeal for Christ rendered him one of the most influential ministers of this section.

Elder W. H. F. Edwards labored as a missionary one half his time.

A query was raised whether unanimity is required in the dismissal of members. Answered: that the majority should rule in the dismissal of members.

[1871.] The twenty-ninth annual session of the

Association met with Jerusalem church, Amite county, Miss., beginning Sept. 30th, 1871. Peter Turner, Moderator, and S. A. Hayden, Clerk. I note the attendance of Elder James Nelson, agent of the Board of Ministerial Education of Mississippi College. Considerable interest was excited on this subject, and nearly five hundred dollars was pledged to this object.

I quote so much of the report on the State of the Churches as applies to those situated in Louisiana:

“*Hepzibah*.—Is in a prosperous condition. Has an interesting school. Pays her pastor, Elder Peter Turner, three hundred dollars, for the fourth and fifth Sabbaths.

“*Clinton Church*—Has had a number of accessions during the year; are preparing to build a brick house of worship, and report an interesting Sabbath-school of about fifty scholars. Elder S. A. Hayden, pastor.

“*Line Creek*.—Although at peace, laments her want of activity and zeal, and desires an interest in the prayers of the Association. Elder H. Z. Jenkins, pastor.

“*Salem Church*—Is in a good condition. Has a school in successful operation. Enjoying the faithful labors of J. L. Simpson. Has had twenty-seven accessions.

“*First Baptist Church, New Orleans*—Has passed

through many changes during the past years; has a good Sabbath-school; has also established a mission Sabbath-school, which promises much good, and numbers seventy-six pupils. Elder J. M. Lewis, pastor.

Shiloh Church—Has an interesting revival, under the efficient labors of Elder J. L. Simpson.

Jackson Church—Reports an interesting and increasing interest. Pays her pastor, S. A. Hayden, six hundred dollars for one half of his time; has expended four hundred and fifty dollars for church improvement, and has built an elegant baptistery through the generous liberality of the church and its friends.

Greensbury Church—Has suffered much for want of a pastor; has now secured the services of O. L. Johnson.

Sandy Creek Church—Has just closed an interesting revival meeting; has established a Sabbath-school. Elder W. H. F. Edwards, pastor.

Sarepta Church, (St. Helena Parish)—Has regular preaching, good congregation, and believes that the Lord was with them. Had a number of additions. Elder T. J. Causey, pastor.

Redwood Church—Is in a prosperous condition. Had a revival; additions, ten members. Pays Elder Edwards one hundred and twenty-five dollars for one Sabbath a month.

“*Zoar Church*—Had an interesting meeting in August, during which some were added to the church, but feels ashamed of having done so little for her pastor, Elder Edwards.

“*First German Church, New Orleans*—After an interval of some years had reorganized and desires to renew her correspondence and co-operation. In answer to her prayers the good Lord has sent her Elder F. W. Shallike as pastor.”

The Association notes the death of Deacon Charles J. Wall, born in South Carolina in 1797; died Oct. 29th, 1870.

Ordained Ministers:—Peter Turner, Jackson, La.; L. D. Sims, Tickfaw, La.; G. Mullins, Dennis Mills, La.; J. C. Carpenter, New Orleans, La.; J. M. Lewis, New Orleans, La.; F. W. Shillike, New Orleans, La.; George Tucker, New Orleans, La.; S. W. Newport, Port Hudson, La.; S. H. Hayden, Clinton, La.; *Licentiates*.—J. H. Calmes, Dennis Mills, La.; W. Odom, Dennis Mills, La.; Joseph A. Booth, Georgetown College, Ky.; W. E. Tynes, Osyka, Miss.

The question of organizing a General Association for South Mississippi and Eastern Louisiana having been for some time mooted, this Association heartily approved the move and took active steps toward effecting an organization.

Elder Edwards labored successfully as a missionary until June 1st. Elder J. L. Simpson had been

engaged for a year at a salary of eight hundred dollars. His labors were signally blest. He rode 2000 miles, preached 100 sermons, delivered 92 exhortations, baptized 113, and constituted one church with 38 members, and organized one Sabbath-school. Among those baptized were six Catholics. He also collected, in cash and pledges, most of his salary.

The churches represented report 144 baptisms, with an aggregate membership of 1115.

[1872.] The thirtieth session of the Association was held with Osyka Baptist church, Pike county, Miss. S. A. Hayden, Moderator and W. E. Tynes, Clerk.

Nineteen churches represented report: baptized, 191; received by letter, 84; restored; 17; dismissed, 69; excluded, 19; died, 22. Aggregate membership, 1167.

[1873.] The thirty-first session was held with the Clinton Baptist church. In consequence of the alarm of yellow fever, which had previously ravaged this place, the attendance was very small. S. A. Hayden, Moderator and W. E. Tynes, Clerk.

“*Hepzibah*—Reports encouraging revivals under O. L. Johnson, pastor.

“*Clinton*—Reports rejoicings amid blessings. She has had some precious seasons of revival. Has just completed a new house of worship [This house was dedicated during the meeting]. She mourns the loss

of sister Smith, the last of the original constituents; and Mollie Robbins. Elder G. M. Hayden, pastor.

“*Tickfaw*—Has had many trials and difficulties; but has passed safely through them. Elder C. E. Reid is pastor. She asks a letter of dismission.

“*Jackson*—Reports a lively interest and a good Sunday-school. Elder T. J. Rowan, pastor.

“*First Church, New Orleans*—Has much to be grateful for and is in a good lively state. Elder S. A. Hayden, pastor.

“*Line Creek*—Rejoices in showing forth of God’s blessing. Has had an interesting meeting of days and quite a goodly number of accessions. Rev. H. Z. Jenkins, pastor.

“*New Zion*—Has had an interesting meeting; several accessions by baptism and by letter. B. L. Lea, pastor.

“*Greensburg*—Reports a state of peace and good fellowship. Enjoys the labors of Elder W. E. Tynes.

“*Shiloh*—Has suffered much affliction for two years; mourns the loss of sister Story; has T. J. Causey for pastor.”

[1874.] The thirty-second session of the Association met with Clinton church, East Feliciana Parish, beginning on October 4th, 1873. S. A. Hayden, Moderator, W. E. Tynes, Clerk.

An effort was made by the Executive Board to occupy the city of Baton Rouge and co-operating with

the General Association. W. E. Tynes has been placed there, and a small church organized. From this it appears that the church which had been once organized here had become extinct.

The churches report: baptisms, 100; received by letter, 86¹; restored, 3; died, 3; dismissed, 72; excluded, 3. Total membership 1184. Sunday-schools 11; scholars, 495; average attendance, 305; teachers, 67; volumes in library, 270.

[1875.] The thirty-third anniversary was held with Mt. Vernon church, Amite county, Miss., Oct., 2d, 1875. Moderator, J. R. Jackson, Elder W. E. Tynes, Clerk.

Twelve churches represented, reporting 56 baptisms and a total membership of 1091.

The most important change I note is the accession of Thomas Lansdell, formerly of Cherryville, to this part of the State, as pastor of Clinton and Hepzibah churches.

[1876.] The thirty-fourth anniversary was held with Kedron church, St. Helena Parish, beginning Sept. 30th, 1876. J. R. Jackson, Moderator, and E. W. Spencer, Clerk. Seventeen churches were represented, aggregating 1259 members.

Thomas Lansdell labored at Hepziban, Jackson and Clinton with success. L. S. Piker labored at Greensburg with great acceptance, and also at Shiloh and Rocky Creek. G. M. Hayden was pastor

at Kedron church. The First church at Baton Rouge is without a pastor, Elder W. E. Tynes having removed. Elder S. C. Kirkland labored with Salem church. Sarepta (St. Helena) enjoyed the labors of C. E. Reid. Elder S. W. Newport was at Galilee church. The New Orleans church was without a pastor and unable to procure one.

CHAPTER V.

THE BAPTIST CAUSE IN NEW ORLEANS.

With the great tide of population that flowed into Louisiana after its acquisition in 1803, came a few Baptists, and among them Cornelius Paulding, a native of New York, who settled in New Orleans. He was a man of some means, and possessed a faculty for acquiring property. In his new home he amassed a large fortune. He was an eccentric man, but desired to promote the Baptist cause, and rendered essential service by furnishing places for worship, which he always did free of charge. An occasional minister visited the city, but no regular effort was made to establish a church here until 1817. In that year, Rev. James A. Ranaldson was sent out as a missionary by the Board of the Triennial Baptist Convention. He preached and taught in the "Long Room" belonging to Mr. Paulding, on Dorsieve St. near Canal. Here he organized a church the same year, which, the year following, was admitted into the Mississippi Association. About the same time Rev. Benjamin Davis, of Natchez, Miss., settled in New Orleans. He represented the church in the Association, in 1818, and was successor of Mr. Ranaldson in the pastorate after a year or so, the latter

having settled at St. Francisville, where he gathered a church in 1819. "Mr. Davis preached in the brick building belonging to Mr. Paulding, on Canal street near the present site of Christ's Church. The church had at one time sixteen white and thirty-two colored members. Mr. Davis left in 1820, and the church soon dissolved. Before he left he performed a baptism in the Mississippi river, in front of the old custom-house. The candidate, the first baptized in New Orleans, was Mr. Davidson, the father-in-law of Alfred Heunin, Esq, a distinguished jurist of New Orleans.

"In 1817, also, Rev. Wm. B. Johnson, of South Carolina, paid a visit to this city for his health, and preached in the 'Long Room' to congregations respectable for numbers and attention. He discoursed also on board a ship; and by special permission of Pere Antoine he preached a sermon in the Roman Catholic Cathedral for the benefit of the lately formed Poydras Orphan Asylum.

"After the departure of Mr. Davis, Baptist preaching was heard here only occasionally until 1826, when Rev. William Rondeau arrived from England. Mr. Rondeau formed a new organization, preached about a year; first in the building already mentioned, on Canal Street, then in a school-house in Paulding's Row, on St. Charles Street, and then in a brick building on the corner of Poydras and Tchoupitoulas

streets; after which, he went northward and finally settled in Kentucky. His church had at one time about twenty in its membership, but by the end of 1828 it was dissolved and scattered." [W. C. Duncan.]

I find reference to this organization in the minutes of the Louisiana Association for 1827. It is said that there were in the city "a few white brethren (seven in number) in a church there." They were constituted the Spring before with three members. Afterwards, one joined by letter and three were baptized.

There was also at this time an African church of about twenty members. They had a colored minister named Asa Goldsbury, who just before, had been bound over, by authority of the city or otherwise, to be silent six months, under a law against colored preachers.

Of this body, J. L. Furman, an intelligent member of the First Baptist Church, N. O., and editor of the New Orleans *Baptist Messenger*, says: "As we have been informed by the late brother, Lewis Banks, an aged colored Baptist from Virginia, who resided here many years, and who died last February [1876], and as appears also from a book of minutes in his possession, the first colored Baptist church of this city was organized on the 31st of October, 1826, under the name of the First African Church of New Orleans. This was

done in a school on Burgundy street, by a presbytery consisting of the already-mentioned Elder Wm. Rondeau and Elder Elisha Andrews." This Elisha Andrews came into Eastern Louisiana and aided Ranoldson in the constitution of the church at St. Francisville. He was present at the Mississippi Association in 1826, and wrote the circular letter for that year. He was probably on a visit to the city at this time.

Mr. Furman continues: "Asa C. Goldsbury was selected by the church and ordained pastor, and Moses Jackson, deacon. The church flourished for a time. Additions were made from time to time, until the membership numbered forty-one males and forty-six females, on the church book. After a few years Mr. Goldsbury died and the church declined."

"About 1834, several other colored Baptists came from Virginia and elsewhere, among whom were brethren N. D. Sanders (who still survives, though in great infirmity and confined entirely to his room), Richard Satterfield, John Edmonds, Lewis Banks and Nathan Short. The church became somewhat revived, worship was maintained and new life was apparent. Brethren Sanders and Satterfield were licensed as ministers, and labored with much success.

In 1833, Elder Peter W. Robert, who had been ordained by Father Willis and Ezekiel O'Quinn, removed from the Opelousas country and settled in the city, where he remained eight years.

“In 1837,” says Mr. Furman, “aided by some transient preacher, Mr. Robert reconstituted this First (African) Church, and ordained Sanders and Satterfield to the Gospel ministry. Sanders became pastor. The church purchased property and began to build on their present site, corner Howard and Cypress streets, in 1842.

“During several years after Mr. Rondeau’s departure there was no regular organization of white Baptists. Preaching was held occasionally, when any minister was here. Rev. Mr. Hurley and Rev. Mr. Courtland were among those who held forth the word of life. They probably preached in the tobacco-warehouse on the south side of Lafayette Square, which Mr. Paulding had fitted up for divine service by the Baptists, but which was ere long sold to the Presbyterians. On its site was erected the house some years ago destroyed by fire, which has since been replaced by the present edifice of the First Presbyterian Church.

“After this, Mr. Paulding erected the large building on St. Charles and Hevia (Lafayette) streets, now (1876) Soulé Commercial College, the upper portion of which he intended as a house of worship for the Baptists. If we are correctly informed, the Rev. Pharcellus Church here ministered for a time, but not under flattering or encouraging auspices, and returned to New York.

“In 1841 Mr. Frederic Clarke, an excluded member

of the church at Saco, Maine, attempted to establish a church here. He gathered some members together, collected some money, and began a building, first on Julia or Baronne street, and afterwards on Triton Walk. On account of his personal standing, neither he nor his church was recognized by the denomination, and, after lingering through several years of languid existence, it finally became extinct. Several of the members became incorporated into the First Baptist Church."

In reference to this body I find the following in the minutes of the Mississippi Association for 1841: "A letter was received from the New Orleans Church by the hand of her delegate, petitioning admittance into the Association, which church being found orthodox, was admitted into the union, and her delegate, F. Clarke, received the right hand of fellowship by the moderator."

In 1842 this language appears in the report on the State of Religion:

"*New Orleans*.—This church, under the pastoral labor of brother F. Clarke, has experienced a steady and permanent growth; their congregations are well attended, and the smiles of God are continued to them. Among the number baptized were two Pedobaptist preachers, men of talent and experience, who promise usefulness. Increase nineteen."

This body united in the formation of the Eastern Louisiana Association, in 1842. It continued to be

represented in the Association until 1849, when it disappears, having been disbanded about this time. When last reported (1848) it had over forty members. In 1846, Mr. Clarke preached the introductory sermon before the Association, and was afterward elected Moderator. So that Mr. Furman states the case too strongly when he says that neither Mr. Clarke nor his church was recognized by the denomination.

In 1843 began another movement. For the reason given above, Mr. Clarke and his church were not in favor with some, who set out to build a new church. A meeting was conducted by Rev. Russell Holman, aided by Rev. Thomas J. Fisher, the celebrated Kentucky revivalist, and Rev. Wm. Minter, of Mississippi. On the 18th day of December, 1843, was organized what is now known as the First Baptist Church in New Orleans. In 1844 this body petition, for membership in the Mississippi River Association, and was admitted, J. S. Davis and W. H. Rondeau being the delegates; the total membership being twenty-seven.

In January, 1845, Rev. Isaac Taylor Hinton became pastor, and labored with it until the time of his death, in August, 1847. Hinton was an Englishman. He had formerly labored at Chicago, and came from St. Louis to New Orleans. He was a man of talent, and is the author of a "History of Infant Baptism." His labors were at once blest in raising the stand-

ing of the Baptists in New Orleans to a position among other denominations. During the summer he was engaged in raising funds to build a spacious and well-finished meeting-house, on a well-selected piece of ground which had been chosen for the purpose. Rev. R. Holman had also devoted the summer months to the same purpose, with considerable success, as a general interest was felt throughout the denomination in favor of the enterprise. The members were of a good character, correct views, and exercised a salutary influence in the city. In 1846 they report a total membership of sixty-two. Under the labors of Hinton they were gradually increasing. They had an interesting Sabbath-school, and sustained the monthly concert of prayer for missions. They had been enabled to purchase an excellent lot of ground, most eligibly located on St. Charles street, and to erect a lecture-room capable of accommodating three hundred persons.

The year 1847 was a sad one for the Baptists in New Orleans. Their membership had increased to one hundred and six; but the city was ravaged by the yellow fever that year, and while the church lost only two members, one of them was their beloved pastor, who fell at his post in August of this year. The other victim was the wife of Rev. W. C. Duncan, who had removed to the city in the early part of the year, and on the 13th day of March, 1847, had issued the first number of *The South Western Baptist*.

Chronicle. Mr. Duncan was also confined with the fever when Hinton was stricken. The loss of their pastor was a sad blow to the church, but they were stimulated to greater love and devotedness in consequence, and continued to increase steadily. They took steps to secure another minister immediately.

In May, 1848, Rev. Charles A. Raymond was called, and labored with the church until December, 1849.

In January, 1850, Rev. L. Fletcher became pastor, and continued until April, 1851. During the pastorate of Fletcher the colored members of the First Church organized a church under the watch-care of their white brethren, numbering sixty-two members, and were received into the Mississippi River Association at the session of 1850.

About this time Cornelius Paulding, a wealthy Baptist, died in New Orleans, leaving a legacy to the Baptists in the city, but in such a manner that the First Church could not obtain it. The church was involved for payments falling due on the lot which they had purchased, and the lot was sold under seizure, with the understanding that it would be purchased by the executors of Paulding. But in this they were disappointed, and their fine property was all lost.

In June, 1854, a few members took their letters and organized the Coliseum Place Baptist Church, in order to meet the legal difficulties in the way of obtaining the legacy left by Paulding. The First

Church worshipped with them until the church was completed and they proclaimed themselves out of debt. In the meantime the First Church maintained their organization, and in 1860, resumed their regular worship. In 1861 they secured the services of Rev. W. C. Duncan, D. D., as pastor. Dr. Duncan had been serving the Coliseum Place Church, but had given it up on account of ill health. The church resumed its relation to the Mississippi River Association in 1860, reporting sixteen accessions by letter and an aggregate membership of thirty-four. Upon the accession of Dr. Duncan there was an addition of twenty members, and the number reported this year is fifty-five. In July, they purchased the grounds and buildings formerly used by one of the city high schools, in the Fourth District, and fitted up a neat lecture-room. Dr. Duncan held this position until the breaking out of the war, but differing from his brethren upon the question of secession, he was advised to resign, which he did and removed north.

In 1860 the First German Church N. O., which had been meeting as a branch of the Coliseum Church, was organized as an independent body, July 20th, with a membership of twenty-three, Eld. W. Fasching, pastor.

In 1857 Rev. R. H. Steptoe began a new interest among the colored people, which resulted in the organization of a church called *The Fourth Colored-*

Baptist Church of New Orleans. It was admitted into the Mississippi River Association in 1859, and upon the organization of the Coliseum Church it came under the legal supervision of that church.

I have already alluded to the formation of the Coliseum Place Church, and return to notice this new movement more in detail.

The importance of the Baptist cause in New Orleans was felt throughout the South. In 1852 the Alabama Baptist Convention appointed a delegate to meet with similar delegates appointed by each of the State conventions of Georgia, Mississippi and Tennessee, to meet in New Orleans and to examine into the religious interests of that great city; also to inquire into the situation of the legacy left by Cornelius Paulding, designed to aid in the erection of a house of worship for the use of the Baptists, of New Orleans. In the spring of 1853 these delegates assembled, and called to their aid in their conference the Baptists then visiting the city, together with the faithful few who were residents of the city, and organized their body. After taking a full survey of the field and considering the wants and difficulties which confronted them, they decided that it was important that a Baptist interest should be established upon a permanent basis; and in their opinion a house of worship should be built at a cost of not less than forty or fifty thousand dollars.

At a meeting of the Southern Baptist Convention

at Baltimore in 1853, they took up the Baptist interest in New Orleans, and appointed a Board of Trustees, seven in number, four of whom were located in the city and one in each of the States of Mississippi, Alabama and Georgia.

The Trustees who were appointed by the Southern Baptist Convention, after giving their personal bond to the executor of Paulding for the faithful performance of their trust, took charge of the funds devised and proceeded to carry out the purposes intended by the testator. As has already been stated, a number of the members of the First Church took letters, and in June, 1854, organized the Coliseum Baptist Church; and the remaining members cooperated for a time in maintaining worship.

The Trustees proceeded with the erection of a beautiful and commodious edifice near Coliseum Place, which gives name to the church. But the Paulding fund proved inadequate, and other funds did not come in as was expected; and the Trustees found themselves encumbered with a debt of \$20,000.

An agent was sent out to raise funds to liquidate this amount. The General Association of Virginia in 1858 assumed \$5,000 of this indebtedness, and appointed C. C. Bitting as their agent to raise the amount. The Louisiana Convention also resolved to raise \$5,000, and T. A. Routon was appointed to collect it, (Minutes 1858 p. 28,) but for some reason unknown to me he accomplished nothing.

Other amounts were raised by the agent, but, after all efforts were exhausted, there still remained about \$12,000. This amount was advanced by James H. Low, a noble, self-sacrificing member of the church. This debt, with its accumulated interest somewhat reduced from time to time, still remains, in 1881, a burden upon the church.

The condition of the cause about this time in New Orleans may be seen from a communication of E. R. Witter, agent of the church, addressed to the *Mississippi Baptist*, dated December 17, 1857.

Says Mr. Witter: "In the Baptist Church in New Orleans, the first Sunday in each month is the regular communion day. That day, ever solemn, when the love of God is more perceptibly felt in the hearts of those who worthily 'eat this bread and drink this cup,' was rendered yet more solemn and interesting on the last occasion by the addition of sixteen more of 'such as should be saved' to that devoted little flock who through good and evil report have continued the worship of God in accordance with the pure and simple teachings of the Scriptures. Of the sixteen new members eleven had been baptized the previous week. I did not enjoy the gratification of participating in the solemn commemoration; of witnessing the pleasing sight, but learned from a stranger who was present that the large congregation exhibited visible proofs of awe and emotion, and upon the countenances of the

members were apparent Christian joy and salvation. Well may the members be glad and exceedingly rejoice; for, from a state of littleness and obscurity scarcely conceivable by those unacquainted with the facts, the church like a grain of mustard-seed sown, has grown and shot out its branches, so that hundreds now lodge under it. This is the working of God, the answer to fervent prayer that this church, planted in the wilderness of sin, obstructed by causes that purified and brightened the faith of the few faithful, should at length emerge from its obscurity; and become as a 'light that shineth in a dark place.' Less than four weeks ago this church was a name rather than a reality. It is true there was an organization, it is true that this little flock, numbering only nine, forsook not the assembling of themselves together, but regularly met where prayer is wont to be made to supplicate Him in whom they trusted; it is true that the present pastor, then suffering from ill health and struggling with poverty and other afflictions, conscientiously and faithfully performed his pastoral duties; it is true that a delegation from various States met in the city to devise means to build up the denominational cause; but it is also true that their plans were ineffectual, that the church was left comparatively alone and unaided to labor under trials and difficulties, which nought but the gracious promises of God could have enabled them to sustain; that for their present temporal

prosperity they are indebted to one man, whom, under the Almighty, seems to have been raised up for this especial object: that man is James H. Low.

“In thus asserting I do not mean to detract one particle from the strenuous and increasing efforts of other members of the church. They did all that man could do, 'but Bro. Low was in a condition to do what, doubtless, they would have done under similar circumstances. The Baptist organization is now assuming its proper position in New Orleans. It numbers nearly two hundred white members, has a large and commodious place of worship, which each Sabbath is as well attended as any church without exception in the city; has a lecture-room where weekly prayer meetings are held, to which not only the members, but numerous strangers flock; has the largest and most interesting Sabbath-school in the city, and, to be brief, 'it is doing' as a distinguished Pedobaptist minister asserted from his pulpit, 'more for the cause of religion than all the churches in the city together.' Recently brother Hempstead has assumed the duty of missionary and supervisor of numerous colored members; and an effort has been made to organize and build up a German Baptist Church, which, by the aid of country brethren, through the instrumentality of brother Nabring, is in a fair way of success.

“But while all that I have written, and more too, is true; while our Heavenly Father is so bounteously

exhibiting his spiritual blessings, what is man doing with those temporal treasures which God has bestowed upon him; and for the stewardship of which he will be called to render a rigid account. 'Tell it not in Gath: lest the hearts of unbelievers rejoice,' that the Baptist denomination, the largest, the wealthiest, the most influential in the South, has not only permitted the most important city in their midst, for a length of time, precious time, to be without a church; but now that a church, by almost providential means, has been built, permits the burthen of its indebtedness to rest upon the shoulders of one self-sacrificing individual! Yes, Baptists, your church in New Orleans now owes James H. Low, *your true brother*, more than twelve thousand dollars. He is dependent for the maintenance of his family and those Christian charities which he so liberally bestows, upon his own industry and energy, having none of those adventitious aids which enable many to give without feeling the loss.

"The undersigned entered upon the agency of this church in May, 1856. Since then, to the best of his ability and to the injury of his own affairs, he has devoted every moment which could be spared from the necessitous calls of a dependent family in urging upon the denomination in this and other States the vital need of putting the New Orleans church upon an independent basis, thereby enabling her successfully to combat the powerful antagonisms by which

she is surrounded. To these entreaties to God's people to come up to the help of the Lord against the mighty only feeble responses have been made. Some had nothing to give, although wallowing in wealth; some thought that the church was too fine; some thought that New Orleans was too distant; some one thing and some another, and in the wealthiest part of Mississippi, where millions are owned by our denomination, less than four thousand dollars have been given in aid of one of the most important and most necessary works before the denomination. Of this amount Sister Jane E. Sanders, now Babert, of Wilkinson county, gave fifteen hundred, and Brother W. J. Britton, of Madison, sixteen hundred and fifty dollars. Other individuals, in proportion to their means, particularly in Wilkinson, have given equally liberally, while many whole churches have not given a dollar. 'God loveth a cheerful giver.' Louisiana has contributed nearly eight hundred; and with a few hundred dollars paid, *much more promised*, in South Carolina, this is the result of nearly two years, hard, exacting labor. Every dollar, with the name of every giver, has been rendered to the treasurer, and will at a future time be published."

* * * * *

"Already are to be seen the good effects of what has been done. A new impetus is given to the city brethren; a missionary called to the colored brethren—an important work, and he a native of the

South; a German church being erected, which will powerfully counteract Catholic effort and intrigue, and at this place [Bay St. Louis] where every denomination has hitherto failed, measures are being taken to erect a place of worship, (the first except Catholic in the community), through the labors of a licensed preacher of the New Orleans church."

William C. Duncan, D. D., became pastor of this church in 1854, and continued in this relation until 1859 when his declining health compelled him to resign. He was succeeded by Rev. W. G. Howard, who continued until April, 1861. Rev. W. T. Brantley, D. D., was afterward called, and served a part of the year 1862. When the city fell into the hands of the Federals, most of the members of this church retired with the retreating Confederates. The church was seized by the Federal authorities, and a pastor appointed over the congregation by military authority, and a Baptist preacher was found who was so far forgetful of the principle of independence which lies at the foundation of our church polity as to accept the position at the hands of the military, This state of things continued until March, 1866, when the church gained control of their property, and Rev. Russell Holman supplied the church until October of the same year. From that date until May, 1867, Rev. W. H. Bayless supplied the pulpit. He died while holding this position. The eloquent David E. Burns filled the pastorate one year, be-

tween July, 1867, and July, 1868. He was succeeded by Rev. M. S. Shirk, who supplied the pulpit until April, 1870. The following November, Rev. Edward G. Taylor entered upon a successful pastorate, during which the church prospered and the church debt was greatly reduced. He closed his labors here January, 1875. He was succeeded by the sainted James Nelson, who supplied the pulpit from February to June, 1875. In December, 1875, Norvill W. Wilson, D. D., an extended sketch of whom appears elsewhere in this volume, became pastor. He continued in this relation until he fell a victim to yellow fever and his eloquent lips were touched by the cold finger of death. J. O'B. Lowry began his labors in December, 1879. S. Landrum, D. D., became pastor in 1881.

Upon the occupation of the city by the Federal army the membership of the First Church became scattered. Only from five to eight members remained, who retained their house of worship, and continued regular prayer-meetings and social worship on the Sabbath. They contrived to maintain their independence during the occupation by the Federal army.

A layman, J. C. Carpenter, who had been a merchant and was connected with the Sunday-school work, began to hold services. Having gifts, in 1863, he was invited to supply the pulpit. His ministry was blest and soon there were a number of persons

to be baptized. Mr. Carpenter was unordained, but was unwilling to accept ordination at the hands of the usurpers of the Coliseum Church, and it was impracticable to reach the Confederate lines to procure ordination at the hands of ministers in sympathy with him. In this emergency Mr. Carpenter was appointed by the church to administer the ordinance; and this has been accepted by the denomination as regular, the ordinances being committed to the church by the Great Head of the Church, and not to the ministry except at the agents to execute the will of the church. He continued in this connection until the close of the war, when he was regularly set apart to the ministerial office. He has since filled an important pastorate in Texas.

In 1870 they report to the Association an interesting Sunday-school and thirty-two baptisms during the year.

The First German Church had become extinct, but this year was again revived, and F. W. Shallike became pastor. The First and Fourth African churches had greatly prospered. They had baptized into their fellowship about three thousand. They had established a number of branches in the city and extended their labors along the river above and below the city. With their branches they now numbered about seven thousand members.

Eld. J. C. Carpenter having resigned in 1871, J. M. Lewis became pastor of the First Baptist Church,

and the following year they report twenty-five baptisms. In 1873 Dr. Lewis gave place to S. A. Hayden, who served the church one year. The next reports tells the sad tale. The extreme financial embarrassments of the past year rendered it impossible for her to retain her pastor. She reports his labors blessed, both temporally and spiritually, with an interesting Sabbath-school.

For about five years the church remained without a pastor enjoying an occasional sermon from some passing minister, when a young man, M. C. Cole, one of her own members, was set apart to the Gospel ministry and has since served the church acceptably, aided to some extent by the Mississippi Baptist Convention, under whose auspices Dr. W. H. Tucker has also labored as a missionary in the city.

Our cause has greatly flourished among the colored population in New Orleans. The Leland University, founded by the munificence of Deacon Chamberlain, for the education of freedmen, has done a great deal to further the Baptist cause among the freedmen.

CHAPTER VI:

JOSEPH WILLIS, THE APOSTLE OF THE OPELOUSAS.

Joseph Willis, whom I have mentioned as a co-laborer with Curtis in Mississippi, was probably a native of South Carolina, as he appears in Mississippi and Louisiana on intimate terms with the South Carolina settlers, and his oldest son was born in that State. He was a mulatto, and came to Mississippi previous to 1798, as a licensed preacher. He was a man of some education, full of the Holy Ghost, and was a sound Gospel preacher. Some of his productions in my possession indicate that he was a simple-hearted Christian, glowing with the love of Jesus, and an effective speaker.

Louisiana was ceded to the United States in 1803. This purchase embraced all the French possessions watered by the Mississippi river and its tributaries. The French and Americans had been allies during the American Revolution, and during the French Revolution which followed many Americans sympathized with the French people. This state of good feeling led many adventurous Americans to settle on French territory, about the beginning of the present century. Many of these located along the Mississippi river, and even penetrated into the interior and occupied the beautiful Teche and the rich

prairies of the Opelousas. Others turned north and found homes upon those wonderfully fertile bayous which thread the valley of the lower Red River. Among these it is probable were some of the acquaintances of Joseph Willis. At any rate he was induced to pay a visit to the country in 1804. Where he entered the State or what route he took I can only conjecture. Only this is known: In November of this year he preached the first sermon ever preached in the State west of the Mississippi River by other than Catholic priests. This was at Vermillion, about forty miles southwest of Baton Rouge. At night he preached at Plaquemine Brulé. This was during a visit in which he preached but three or four times, and that at the peril of his life. Both his color and his being a Baptist exposed him to violent prejudices, and he was often threatened with violence.

Having explored the country north of Vermillion, he felt impressed that it was his duty to come among these people and labor for their spiritual good. He selected a place to locate, returned to Mississippi, made his arrangements, and the year following located permanently in Louisiana. The place where he settled was on Bayou Chicot, in St. Landry Parish. Benedict, in his History of the Baptists, quotes from a correspondent that Mr. Willis spent a fortune in his labors to build up the Lord's cause in Louisiana. Be that as it may, his first labors were at Plaquemine and

Vermillion. At both these places a good work was manifested in the hearts of many persons. But he was not yet ordained, and could not, therefore, baptize and organize into a church. The result was that a Methodist minister entered into his labors, and out of the persons converted under his preaching formed a society at Plaquemine, the first organization of any Protestant denomination in this part of the State. This aggressive sect followed the earliest emigrants into the wilderness. At the Methodist Conference held at Charleston, South Carolina, in 1799, Tobias Gibson was sent as a missionary into the Natchez country, and in the spring of that year he entered upon his labors at Washington, six miles from Natchez, where he soon organized a society. In 1802 Moses Floyd was sent to the assistance of Mr. Gibson. In 1804 they were reinforced by Hezekiah Harriman and Abraham Amos. These two were effective ministers, and previous to 1806 supplied the immense district included in the Natchez Circuit, the size of which may be inferred from a statement made by Mr. Jones in his "Introduction of Protestantism into Mississippi and the Southwest," that "by making a round each in four, six or eight weeks, and preaching nearly every day, and often at night, were enabled to supply the people with the Gospel of salvation and the ordinances of the church." It was no doubt one of these who entered into Willis' labors at Vermillion and Plaquemine.

Feeling that his work was greatly hindered by want of authority to administer ordinances, he returned to Mississippi, where he still held his membership, to seek ordination. He stated to the church what works the Lord had wrought by his hands in this land of total destitution and darkness. He made known his request, but the church, having no pastor at the time, considered that they had no authority to act in the matter, though expressing a willingness that he should be ordained. They, therefore, advised him to take his letter and unite with a church which had a pastor. This he did, but the church to which he gave his letter objected to his ordination, lest the cause of Christ should suffer reproach from the humble social position of his servant. Such obstacles would have daunted the zeal of any man engaged in a less holy cause. But how could he give up the people among whom he lived to ungodliness? In this emergency he was advised by a prudent minister to obtain a recommendation from the people among whom he labored, and present it to the next meeting of the Mississippi Association.

In accordance with this advice, in 1811 he attended the meeting of the Association and was invited to a seat; and two ministers, Thomas Mercer and David Cooper, were invited to visit the brethren in the Opelousas. These were providentially hindered. In 1812 the Association appointed Moses Hadley and Lawrence Scarborough to proceed to the Opelousas

country, ordain Mr. Willis and constitute a church in the vicinity where he lived. This may appear to be an assumption of authority on the part of the association. But the procedure under this appointment shows that the action was regarded as only advisory. They proceeded at once to the discharge of their duty. On their arrival at Bayou Chicot, in the parish of St. Landry, which was one of the places at which Mr. Willis preached, they found five brethren and one sister, whom they constituted into a church called Calvary. This church was constituted November 13th, 1812, the first in the State. At the same time, at the request of the newly constituted church, they proceeded to ordain Joseph Willis as their pastor. During the following year the meeting of the church was regularly attended, and nine additional members were received. In 1813 the Mississippi Association acknowledged the receipt of a friendly address from the Baptist Church on Bayou Chicot.

The zeal of Father Willis, as he came to be called by the affectionate people among whom he labored, could not be bounded by the narrow limits of his own home, but he travelled far and wide. He extended his labors to Cheneyville, on Bayou Bœuff, in the Parish of Rapides, some fifty or sixty miles higher up the country, where many of his Mississippi acquaintances had settled, among whom were some of the members of the church on Bayou Chicot. Among

these settlers on the Bayou Bœuff, twenty-five or thirty miles below Alexandria, were Robert Tanner, and his son, Robert Lynn Tanner, the Elder Robert with his two sons, Baynard C. and Peter W. Robert, also some of the Cheneys and Jacksons, all of whom were related. In 1816 a church was constituted here out of members dismissed from Calvary Church, and called Beulah. About this time Ezekiel O'Quinn and Isham Nettley settled near Beulah Church in Rapides Parish. They were from Mississippi and were men of ability. Elder John O'Quinn says his father came to Rapides Parish in 1815. But as he does not seem to have participated in the organization of Beulah Church he probably settled at first in some remote part of the parish, which was then very large.

¶ Mr. Willis says in his diary that previous to this time two Baptist ministers visited the Parish of St. Landry and preached a few sermons. They remained but a short time. They were, no doubt, some of the ministers of the Mississippi Association, acting under the resolution of the Association in 1814, recommending and enjoining them to use their utmost diligence in itinerant preaching, taking into view the destitution in Louisiana and Mississippi.

This year, 1816, these two churches united with the Mississippi Association, Beulah represented by Ezekiel O'Quinn, who had become pastor, and Bayou Chicot by Joseph Willis, of which he was a member and pastor. But the following year it was agreed

that the churches on the west side of the Mississippi River be dismissed on account of the great difficulties they had to attend the Association.

In 1817 Calvary (Chicot) Church dismissed some of its members to form new communities, and churches were constituted at Vermillion and Plaquemine-Brulé and also at Hickory Flat, now called Aimwell. This community is also called Debourn, and is so designated in the first minutes of the association. This old body is situated in the Parish of Calcasieu and belongs to the association of the same name.

The necessity for the closer union of the churches became apparent, in order to keep up a correspondence and mutually counsel each other and plan the extension of the cause. Some impostors had visited the churches and produced mischief. The Beulah [Cheneyville] Church took the initiative and invited the other churches to meet by delegates for the purpose of organizing an association, and requested the Mississippi Association to send some of its ministers to assist in the organization. Dr. David Cooper, Ezra Courtney and J. Smith were appointed for this purpose. This meeting was held and the association constituted October 31st, 1818.

It is my plan to give a general history of the planting of churches in the territory occupied by this mother association and her daughters, before giving the history of the association, which will be reserved for a subsequent chapter.

In 1818 Rev. J. H. T. Kilpatrick came into this region, but after laboring here a year or two returned to Georgia. A church called Canaan was gathered this year, but at what point can only be conjectured. It was represented by Solomon Cole, in the association which met 1819, which convened with the Calvary Church, St. Landry Parish; and it was likely this church was situated in St. Landry or St. Mary's Parish. As it never appears in the minutes afterward, it is probable that it changed its name or became extinct. In 1820 a church was gathered in St. Mary's Parish called Bayou Salé (pronounced Sally). Among its members were two young men of gifts, Peter W. Robert, and Baynard C. Robert, brothers, and in 1821 the church requested Ezekiel O'Quinn and Joseph Willis to set them apart to the gospel ministry. O'Quinn failed to attend and Willis alone proceeded with the ordination. Mr. Willis in his diary remarks: "They promise, in my view, to do much good." About this time Elder William B. Wilbourn settled in the neighborhood of Aimwell Church, St. Landry, and Isham Nettles removed from Rapides to this parish. By the labors of these ministers and Joseph Willis, a church was gathered at Beaver Creek, Parish of St. Landry, called Zion Hill. This church was constituted May 2d, 1824, with twelve members, Isham Nettles pastor. At this time the distribution of the ministers within the Louisiana Association, which embraced all the State

west of the Mississippi River, was as follows: Jas. Brinson, Arthur McFarland, John Impson, in the parish of Ouachita; Henry Humble, Catahoula; Isham Nettles, William B. Wilbourn and Joseph Willis, St. Landry; Peter W. Robert, St. Mary's; and Baynard C. Robert and R. S. T. H. de la Thule, Rapides Parish. The latter was a Catholic who professed conversion. At first he was full of zeal, and won the confidence of the brethren, but he afterward fell into disorder and was excluded. He refused to give up his credentials, and the association warned the denomination against him.

In 1823 the venerable Ezekiel O'Quinn passed to his reward. He was pastor of the Beulah Church at Cheneyville.

After twenty years from the time when Father Willis began his labors, there were only eight churches and ten preachers west of the Mississippi river aggregating a membership of one hundred and fifty. These churches were scattered over a thinly populated country about one hundred and fifty miles in width and four hundred in length, and they were situated from twenty to fifty miles apart, and consequently could have but little intercourse with each other. At this time the population between the Ouachita and Red River was very sparse, and the country had only lately begun to be settled. Previous to this an occasional *vacherie* occupied by a Creole herdsman, or a solitary hut here and there in

the wilderness broke the solitude of the pine forests. In the lower Red River, the Opelousas and Attakapas regions there was considerable population, largely French Catholics. But it was distributed chiefly along the meanderings of the numerous bayous that thread this country. The places of worship for the greater part of the year are accessible only up and down the bayous, and hence it was inconvenient to assemble in considerable numbers. Other causes operated to retard the cause of religion. This fertile region yielded the most abundant crops of cotton and sugar, which brought exorbitant prices in market. The country was fast filling up with an intelligent and enterprising population from the older States, who came for the sole purpose of amassing fortunes and who cared very little for the state of society around them, because they expected to remain no longer than their object was attained. Children were sent abroad to be educated, and supplied abundantly with money which was so easily acquired, and in time returned with habits of self-indulgence, and often with the most dissolute morals, to influence the state of society for evil. Where wealth was so easily acquired, most of the people were rich and dissipation generally prevailed. Even the professors of religion were led into gross irregularities by the example of those around them. In a MS. "History of the Early Baptists of Louisiana, arranged by W. P. Ford from notes by Joseph

Willis,"* which I was permitted to copy, I find a quotation from J. M. Peck, who visited this country about this time and gives a description of the state of things he witnessed :

"Slaves were introduced into the country by thousands every year. The forests were being leveled and farms extended as if by the hand of magic, and the people generally so absorbed in making money that they seemed to be infatuated; and one

* It appears that Mr. Willis kept notes of the events transpiring around him. These were arranged in 1841 by Eld. W. P. Ford, and form the substance of a small MS. volume which by the kindness of Mr. Ford I was permitted to copy in 1858. To this volume and a file of the minutes of the Louisiana Association, furnished by Mr. Ford, I am indebted for most of the facts about this region.

Perhaps the reader may desire to know something of the person who enjoyed so much of the confidence of Father Willis as to be intrusted with his papers, and I append a short notice of him.

Mr. Ford was born in Henry County, Kentucky, January 5th, 1803. He is the brother of the late Rev. J. Franklin Ford, formerly President of Minden Female College, a Presbyterian minister of distinction. Eld. W. P. Ford is mentioned by Benedict in his History of the Baptists as one of the efficient ministers of the Louisiana Association. He was baptized by Elder G. A. Irion at Cotile, in Rapides Parish, in the year 1829. The year following he removed to the neighborhood of Cheneyville and became a member of the Baptist church there. In 1835 he removed to the neighborhood of Spring Hill, and in 1841, in company with fourteen others, was constituted into a church by that name. Here in 1844, at the request of the church he was ordained to the Gospel ministry by Elder B. C. Robert, Thomas Rand and A. J. Spencer.

About 1841 a difficulty grew up in the Cheneyville church

who suffered religion to interfere in the least was unhesitatingly pronounced a fanatic; and by so doing he was thought to give evidence of a weakness of mind bordering on insanity. It is a fact worthy of notice here that at this time it was a rare thing to find a professor of any Protestant denomination among the influential part of society. There were a few noble exceptions. In addition to this the population who had been raised here were gen-

in reference to the articles of Faith, one of which was a declaration of belief in the eternal and unconditional election of a definite number of the human family to grace and glory, from which a number of the recently-added members dissented. They made several unsuccessful attempts to modify the article, but the older members, who, however, were in the minority, were unyielding, and required an assent as unconditional as the doctrine itself. Just at this juncture a preacher of the "Current Reformation," by the name of McCall, made his appearance in the place and commenced preaching. At length, in 1842, a large number of the Cheneyville church, finding the old members unyielding in their adhesion to the Articles of Faith, withdrew and constituted a Campbellite church. In 1845 Mr. Ford was charged, 1st, with having administered the Lord's Supper to the Campbellite church at Cheneyville; 2d, with having ordained elders in said church; and 3d, with having thus given countenance to the schism in the Cheneyville Baptist church. Upon the investigation of these charges he was expelled from the Spring Hill church, March 16th, 1845. He then united with the Reformers, in which connection he continued until his death, which occurred August 23d, 1866, though for many years he had ceased to preach. His son, B. J. Ford, in a letter to me dated May 10th, 1869, says: "My father was never reconciled to the Baptist Church, as a church; but during his last years there was a good feeling between him and members of Baptist churches in this section."

erally Catholics; and the Constitution of the State forbade any teacher or officer in the church to hold any civil office of honor or profit. Hence it required a degree of moral courage to come out publicly as a follower of the Lord Jesus, of which one who has not witnessed a similar state of things can form no just conception."

But the churches seem to have been awakened to a sense of the degree of spiritual declension, for they humbled themselves and appointed four days of fasting and prayer, which were named to be held in January, April, July and October; and all the churches in the association were affectionately requested to observe them, and to pray earnestly for the outpouring of the Holy Spirit. The churches also resolved to enter heartily into the domestic mission work. A society was organized to carry out this resolution. This was the first attempt at any thing like systematic effort in the missionary cause, and is important rather as a beginning than for the actual results; for although some good was accomplished the committee do not appear to have procured the labors of more than one or two missionaries for a short time; and that from among the ministers already in the field.

In 1825 Haywood Alford appears as a preacher in the region between the Ouachita and Red River, and in 1826 John Hill, in Catahoula, and William Cook in Natchitoches Parish.

About this time Lawrence Scarborough, who had been a prominent minister in Mississippi, but had separated from his wife and had married again, and had been excluded from a church in Mississippi, came into Ouachita Parish. He was received into the Pine Hills Church. On this account the Pine Hills Church was refused a letter of dismission until Scarborough was excluded, or satisfaction rendered to the church in Mississippi. In 1830 notice was given that Pine Hills Church had excluded Lawrence Scarborough. A few members of the church and a few of the Black Lake Church adhered to him for a time; but were finally convinced that he was wholly unworthy. He removed to South Arkansas, where he remained till his death, in connection with the Anti-missionaries; but so far as I know he ceased to preach.

On the 5th of May, 1829, Isham Nettles was called home. He began to preach in Mississippi. He was a pious and useful man. He was residing in St. Mary's Parish when he died. On the 19th of September of the same year William Cook, who had been pastor of Zion Hill, Parish of Natchitoches, died. The association also lost this year Elder James Martin, of Natchitoches Parish, who died September 25th, 1829, and the venerable Henry Humble, of Catahoula, who died October 23d, 1829. About the same time G. A. Irion settled in Rapides Parish and became pastor at Cheneyville. James Brinson died in 1831.

In 1832 J. B. Smith was sent as a missionary by the Home Missionary Society. He began his labors at Franklin, but soon went to Cheneyville, and afterwards extended his labors to Alexandria, Cotile and many other places where there were no Baptist churches. . Mr. Ford says: "About three years before the arrival of this missionary a lady was baptized by Elder G. A. Irion at Cotile, in the Parish of Rapides, and there were old persons present who had never before seen an immersion; and Cotile is one of the oldest settlements in the Parish."

In 1833 the churches and ministers between Ouachita and Red Rivers were dismissed to form a new association. P. W. Robert removed to New Orleans. Baynard C. Roberts and Joseph Willis removed to Rapides Parish, and in a year or two St. Landry was left entirely without a Baptist minister. A general defection took place in the churches, and the meetings of the association declined until finally the meetings ceased altogether. But as the Baptists declined from inactivity, the Methodists increased, so that in some parishes they almost supplanted the Baptists. During this gloomy period John O'Quinn was converted, joined the Methodists, and was licensed to preach, and even applied to the Conference for ordination. But upon investigation he became convinced that the Baptist is the Scriptural church. Desiring to be baptized, he found no administrator in the parish of St. Landry. He, therefore, went to

New Orleans to find Elder Peter W. Robert who had been living in the city since 1833, engaged in his occupation as a tanner. Failing to find him, he returned and wrote him a letter. Early in the year 1841 Mr. Robert came to Bayou Rouge, now in the parish of Avoyelles, at the request of John O'Quinn and Addison G. Robert, who wished to be baptized. On his arrival there he found a good state of religious feeling. Several had lately joined the Methodists and others were anxiously inquiring the way of life. He preached several sermons and baptized a number of persons, O'Quinn and Robert among them. These were constituted into a church; O'Quinn began to preach, and in June, the following year, was ordained by Archibald McClary, D.D., who was visiting the country, Elihu Robinson, and Thomas Rand, jr., who had just come to the State.

"From Bayou Rouge Mr. Robert came to Cheneyville, where he found the church scattered and no meetings or discipline kept up. And in the course of about three months he visited all the churches in the association except Zion Hill, and found them all in the same condition, with one or two exceptions." [W. P. Ford]. He continued to labor for two years as missionary, during which time he baptized about four hundred. Mr. Ford says: "From the time that Elder Robert commenced preaching in this section it became apparent that the churches were beginning to enjoy a season of refreshing. The mem-

bers who had left their first love began to repent and to do the first works, and the feeling became so general that no one could be indifferent about their eternal welfare."

At the close of the first year it was found that two hundred and fifty-two persons had been baptized within the year, most of them by Elder Robert. The association, which had been suspended for several years, resumed her meetings. The churches were revived and entered actively upon the missionary work. I have reserved for the next chapter the events which followed.

understood that he sympathized with the ne-
Robert never separated from the Bapt-
ews, or from personal attachment
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then a large

CHAPTER VII.

TROUBLE WITH THE CAMPBELLITES.

In the midst of the prosperous events related at the close of the last chapter, the leaven of Campbellism began to work, and schism, alienation and spiritual decay was the result. The reaction was from a dead Antinomianism to a spiritless ritualism, equally fatal to vital godliness. Two causes operated to produce this reaction. The doctrines of grace had been formulated in such ill-chosen terms as to present a one-sided view of the plan of redemption, and to bring into disrepute these doctrines, always distasteful to the carnal mind. The Methodists took advantage of the inactivity of the Baptists, and industriously propagated their doctrinal views, so that the public mind became largely Arminianized. Moreover, Peter W. Robert, during his stay in the city, had come in contact with Ranoldson and other propagators of the new views of Alexander Campbell and had to some extent imbibed their principles. But without avowing them he had covertly and cautiously propagated them, and gathered into the churches a large number of persons ready to follow his leading, either from congeniality of doctrinal views, or from personal attachment. Although Mr. Robert never separated from the Baptists, it was understood that he sympathized with the new views,

and, as was claimed by the Campbellites, favored them. He ceased to be active as a Baptist preacher with the incoming disturbance, and never resumed his work afterward.

Jabez Tanner, who united with the Campbellites, gives "An Account of the Rise and Progress of the State of Affairs in the Religious World, at Cheneyville." I quote his publication entire, appending such notes as are necessary to explain or correct his statements:

"My father [Robert Tanner] was one of the first settlers on Bayou Bœuff in 1813. In 1816 there was a Baptist church formed at this place [Cheneyville] of a few members. Various was its state and condition to the year 1841. The church was formed on a creed or articles of faith which have ever been a source of contention and bad feelings.

"About the year 1828 there was a preacher employed to preach and take charge of the church, by name of George A. Irion, who contended against the creed, and it was after a hard struggle and much contention voted to 'lie on the shelf,' an expression meaning that it was to have no weight or authority in the church ¹.

"Some years after this, said Irion moved away ²;

¹ This, no doubt, relates to some particular articles of the creed, which the church agreed not to insist upon. These, perhaps, were the articles on election and predestination, which were afterward made the pretext of a schism.

² The name of G. A. Irion appears as a delegate from Beulah (Cheneyville) church in 1834, though his residence is given as Avoyelles Parish in 1845 and 1846, about the time of the publication of this document.

the church dwindled to a name. In 1834 the Home Missionary Society sent out James B. Smith, who produced some excitement and a number were added to the church ¹. He preached nearly two years, and left, and a man by the name of Seiz ² was employed by the *neighborhood* to preach, under whose labors the church began to decline. After a year or two he left, and there was no one to take charge of the flock, which numbered at this time about 60 members. The church was for three or four years from this time without any stated minister or preaching. The intervals between preaching were of long duration; for it is well known that among Baptists, unless there is a preacher, there is no meeting.

“We were supplied occasionally by our Methodist friends until the year 1841, when an elderly gentleman, P. W. Robert by name, was written for by a member of the Methodist church to come and baptize him ³; and when he came the situation of the church (if church it could be called, for it had only a name to live) was truly lamentable. It had dwindled to a name, and those who claimed to be members were entirely engrossed with the world. There was but one house in which family worship was maintained. Elder P. W. Robert was truly a man of God. He commenced lecturing publicly and privately in a manner that was entirely new at this place, for, in preaching, he held up Christ in front of himself. He

1 He gathered the church at Clinton, La., in 1836.

2 No mention is made of this man in the minutes of the association. Some of my correspondents refer to him, but I can learn nothing further of him.

3 This was John O'Quinn, who, soon after, became a Baptist preacher.

read the Word of the Lord and caused the people to understand the meaning thereof. In a very short time there was a considerable stir amongst the people. Persons who had not been on friendly terms for years were induced to become reconciled. To be concise, he preached about a year¹, and baptized in this region about four hundred persons.

“The first Lord’s Day in August, 1841, there were forty-three persons baptized at Cheneyville, among whom was the writer of this. All things at this time seemed to be going on well. There was a call for the association to be revived (for it had failed to meet for several years). The meeting was held at Hickory Flat, on the third Friday in October, 1841. To this association were several young members sent as delegates from the church at Cheneyville. I was at the association, but not a delegate. On the morning of the meeting of the association, we, then and there for the first time, saw the articles of Faith; and oh! such a faith! Several were astonished when they heard them read!

“I wish here to be somewhat particular, as I consider this the commencement of the present state of affairs. I was reading the articles² to a company of some fifteen persons, when I read the Fourth Article, which reads: ‘We believe in the eternal unconditional election of a definite number of the human family to grace and glory.’ A young preacher by the name of A. J. Spencer stopped me and re-

1 The minutes for 1841 show 252 baptized in connection with the churches of the association, and, in 1842, 192. Mr. Robert did not appear at this meeting of the association. But his labors must have lasted more than a year if the 400 were baptized into Baptist churches.

2 These articles may be found on page 172.

quested me to read it again. I did so, when he said: 'If that be true I have no further use for the Bible'; to which remark several agreed. This is, in truth, the beginning of all the strife and discord that has ensued. The association went forward with the business. There were several new churches added. The Spring Hill church came near being rejected on account of its having received a member, who had been baptized by a Pedobaptist minister. The Bayou Rouge church was not readily received because it had not inserted in its creed the doctrines¹. The association over, we returned home; some of us with the determination to have the creed altered.

"On our return to Cheneyville we there found a preacher named McCall². He was requested

1 The record says: "A door having been opened for the reception of churches wishing to associate with us, the Church of Christ called Bayou Rouge, made application by letter, and delegates, and on examination being found orthodox, was received by a unanimous vote and the right hand of fellowship given by the Moderator in behalf of the association to the delegates on behalf of the church. The Church of Christ called Spring Hill made application by letter and delegates, and on examination being found orthodox was received, and the Moderator gave the right hand of fellowship on behalf of the association to the delegates on behalf of the church."—Minutes 1841, p. 1.

2 This McCall was a Campbellite preacher, well known in Kentucky. From Mr. Tanner's account it appears that he disguised his real character and assumed the role of a Baptist preacher, in order that he might the more successfully propagate his doctrines. Dishonorable as this practice was, it was frequently resorted to by the promoters of the Current Reformation. Baptist preachers who adopted these sentiments retained their places in the churches until driven out, in order to carry with them as many as they could convert to the new faith.

to preach. He did so to a large assembly. His subject was spiritual influence. Whilst he was preaching it appeared to me the whole congregation were delighted. I judged from the countenances of those I saw. P. W. Robert appeared to be much pleased. As soon as McCall had finished, Elder B. C. Robert arose and complained of being unwell. He then went on to say that if what he had just heard was the truth, he had been preaching error for twenty years, and sat down without appointing a time to teach us the right way. On which P. W. Robert arose and said what we had heard was the truth. He then went on and preached a severe sermon against the old way of doing business. Now the campaign may be said to be fairly opened. There were a number of persons present, who wished to be baptized, but the church was declared to be out of order, and they were not baptized. P. W. Robert and McCall were denounced as Campbellites, and that, too, by individuals who had previously compared the preaching of P. W. Robert to that of the Apostle Paul. Affairs were now in a very bad way. Parties began to arise in the church. At the next meeting of the church a call was made to read the articles of Faith¹, of the church, and here we can see the state in which the church had been: for it was forgotten that they had been laid on the shelf. The

1 It is evident that this was not done with a view to rectify the objectionable article on Election and Predestination, which it is confessed had remained a dead letter; but in order to get a pretext to agitate a number of new questions. Had this attack been confined to these articles alone, no schism would have been produced. But it is evident they contemplated more radical changes, and hence the resistance on the part of the church.

book, however, was produced and the article read. Many were astonished, saying the Baptists had no creed but the Bible. There were strong objections made to several parts of it. A move was made for amendment. The old members and their party put it off from time to time, for more than a year,¹ the state of things, in the meantime, growing no better, each side denouncing the other. 'Campbellites,' 'factionists,' etc., were applied to one, and 'Hardshells' to the other.

"At this time I do not suppose there was an individual in the neighborhood who knew Mr. Campbell or the tenets he taught². For my part I did not, never having read a page of his writing in my life. I did not know in what century he lived, but being denounced as a Campbellite I inquired what Mr. Campbell taught, and was told that baptism was all he taught for salvation; for instance, catch a man, pull him into the water, duck him and he would be saved. I was induced to write for some periodicals in order to find out whether I was a Campbellite or not, and lo! such as they call Campbellites I am³ for any one who has no creed but what is contained in the Bible is a Campbellite. Well, be it so. But

1 This shows that the new party were in the minority, as the ultimate result also proves.

2 A clear proof that McCall and Robert concealed their true character.

3 This is an unguarded admission that Mr. Tanner sought to reform the articles of faith so as to embrace the distinctive teachings of Mr. Campbell on baptismal remission, spiritual influence and other points of religious faith, and hence the opposition they met. They wished to sweep away not a single obsolete article, but the whole creed.

at this time I was for a creed. The party with which I acted was willing to have a moderate creed, one that was according to the Bible.

“The next thing that widened the breach was the calling of A. J. Spencer to ordination. He was one who opposed the creed ¹. The vote of the church stood 26 in favor and 7 opposed. Many did not vote, myself one ². Spencer was told if he would sign the creed he would be ordained; if not, he could not. One law of the church is that the majority shall rule, in all cases except touching fellowship, when the vote shall be unanimous. This was not a case of fellowship, yet Spencer was not ordained. Sometime after he changed his doctrine ³. This materially added to the discontent, one party striving for liberty ⁴ the other opposing it.

“Things went on in this way until October, when the meeting of the association being at hand, each party desired to send delegates holding their views;

1 According to Mr. Tanner's own statement, Mr. Spencer's objection was to the article on election and predestination, and hence it is hardly fair to class him with the reforming party in the church. No doubt the fact that he was classed as such was the ground of objection to his ordination. And it is not strange that he was required to purge himself from the taint of Campbellism before he was ordained. This being done, he was accordingly ordained, to the chagrin of those who had hoped to win him to their party. *Hunc illae lachrymæ.*

2 Twenty-six out of 255 members can hardly be considered a majority.

3 He purged himself from the taint of Campbellism and the article on election was so explained as to remove his objections.

4 The liberty to remain in the church and propagate errors which sap the faith the church was organized to preserve !

and were taking measures to effect that object, when it was remarked by the preacher (Spencer) that it would be a stigma upon the church for them to send the young members as delegates to the Association¹. On hearing this I determined to use my influence with the young members not to offer their services nor to vote. I so far succeeded that none of them were elected. We now considered ourselves as having 'no part in David.' We clearly saw that unless peace was speedily restored there would be a division. I, at that time, determined to withdraw, but, by persuasion of W. P. Ford, was induced to hold on until after the association, thinking there might be something done during the meeting which would produce peace. But when the association convened the breach was widened, if possible,² for instead of preaching Christ and him crucified it was doctrine and doctrine and such like; and that handled so poorly that nothing was effected. The meeting continued six days. Seven preachers were present,

1 The objection was not to their age, but to their principles.

2 I suppose Mr. Tanner refers to the following preamble and resolutions adopted by the Association in 1842:

"Whereas, there are certain persons going about through the State and the United States, who call themselves Christians and practice immersion, and frequently impose themselves upon the community for Baptist preachers; but who do not hold to Baptist doctrines. Therefore be it *resolved*, That all the Baptist churches in this State and the United States are requested especially to record the names of all the preaching brethren in good standing in the minutes of their Association, and that they request them (their members) to carry with them a copy of such minutes as the best evidence of their standing, and that we recommend to all the churches to watch with scrupulous care, all ministers who may neglect or refuse so to do.

and obtained one convert, who had been previously convicted by P. W. Robert. Suffice it to say, the association over and no reconciliation, we determined to make one more effort for liberty of conscience and peace; for I can safely say that there was not an individual who wished to be separated from the Baptists. Our friends, our relations and our interest was with them. But we could not remain without liberty of conscience¹. And here, lest some should mistake, I will show where we had not liberty of conscience. The Confession begins: 'We who have been baptized upon a profession of faith and repentance, promise by divine assistance to believe, profess, stand by and defend the following doctrines or articles of faith.' Now we could not believe them, therefore, we could not defend them. We believed they were contrary to the Bible. We had to lie to God or man, or withdraw. But before we would do it we appointed a meeting at my house, and several of the opposite side were invited to attend, one of which was the deacon Henry Jackson. He was requested to take the chair and open the meeting with prayer. He did so. After a discussion in which there was nothing effected, a proposition was made that one side should draw up a confession or articles of faith and the other to have the privilege of erasing what they disapproved. It was rejected.

"We afterwards held another meeting, at which there was but one side represented, and drew up articles that were satisfactory to us; and pledged ourselves to use our influence to have them adopted at

1 That was strange liberty of conscience which restrained the many that the few might have liberty.

the next meeting in lieu of the old ones. Each was to see his respective friends in the meantime. Many said they would not oppose nor favor it. The opposers were the oldest members of the church. We came to the conclusion that if it was forced on them they would withdraw, and if any did withdraw it ought to be those who came into the church last. I spoke to them and told them they would be the cause of a division in the church; to which they replied they could not help it. I then said to one of them I was in hopes he would not, but did hope that all who could not believe the articles or confession of faith would leave, that they might have peace, which remark was made in the meeting of the church. I asked for a letter of dismissal for myself and wife. J. B. Robert asked for one also. We were all refused letters, because it was known we would not join a Baptist church. The church was in a strait. They would not give us letters of dismissal and they could not exclude us, for there was not and never had been any charge of immoral conduct, or holding heretical views, against us. I then observed to them they had better erase our names, which they did. It is true there was much said which it would do no good to record.

“After our withdrawal we still continued to attend their meetings, there being no church in the neighborhood in which we were willing to take membership. This continued until the month of May following, when we were organized into a church of eight members, by G. W. H. Smith, an evangelist. Since which time we have done as well as we could, though bad enough. The church now numbers about eighty members, has one bishop, two deacons and an evan-

gelist. Our manner of conducting our meeting is to assemble every Lord's Day for the purpose of prayer, praise, exhortation, breaking of bread and fellowship. Now, fellow citizens, you have a concise and fair statement of the rise and progress of the present state of things.

"If there has been aught dictated in malice I am not aware of it. If I have in writing shown any partiality, or made any false statement, I am not sensible of it. That there has been a great deal of personal defamation on both sides is to be deplored; but there is a time when forbearance ceases to be a virtue. That time is now. I have, therefore, given this short history, that all may read and judge for themselves.

"I pray God all may act in that manner that when we shall have to give our account at the bar of God we may do it with joy and not with grief.

"JABEZ TANNER."

This statement of Mr. Tanner was published in 1845, in connection with a statement by W. P. Ford, to which reference will be made hereafter.

I copy from the same pamphlet an extract from the minutes of Beulah Church:

"Saturday before the first Lord's Day in November, 1842, brother Jabez Tanner and lady, and brother J. B. Robert's names were erased from this book at their request, accompanied by their declarations that they do not hold all the doctrines as set forth in our Confession of Faith.

"Saturday before the first Lord's Day in September, 1843, by the request of brother J. W. Pearce that the names of himself and sister E. J. Pearce be

erased from the church book, the church do hereby withdraw their fellowship from them.

“Saturday before the first Lord’s Day in October, 1843, after praise and prayer by brother B. C. Robert, the state of the church was inquired after, when it was found that some members of this church had joined churches of a different faith.

“*Resolved*, That the following members and others who may come under the knowledge of the clerk between now and our next meeting, be cited to appear to answer to this church for having joined different churches, viz: William Hetherwick, Matilda Hetherwick, Andrew Jackson, Eliza Jackson and N. C. Chambers.

“Saturday before the first Lord’s Day in November, 1843, the church met according to rule. When the state of the church was inquired after, it being ascertained that the disorderly members before mentioned have been cited, it was moved and carried to take up each of the cases as they came and deal with them.

“Said Ketherwick failing to come, or render any excuse for the conduct complained of, it was moved and carried that the fellowship of this church be withdrawn from him and that he be no longer a member of this church.

“The cases of Matilda M. Hetherwick, Andrew Jackson and Nancy C. Chambers were severally taken up, and decided that the church withdraw fellowship, and that they be no longer members of the church, for the same offences and under the same circumstances with Wm. Hetherwick.

“I certify the above and foregoing to be a true copy from the book of records of the Baptist church

at Cheneyville called Beulah. Done this 26th day of June, 1845. • HENRY JACKSON."

The seceding members organized a church in Cheneyville, which they denominated the "Church of Christ," and they called themselves Disciples or Christians. This was done in May, 1843. By January, 1844, this body, at first organized with eight members, had grown to fifty members. At this time they chose Jabez Tanner and Andrew Jackson as deacons and John W. Pearce as bishop, and these were ordained by Rev. W. P. Ford, an ordained minister of the Spring Hill Baptist Church; who administered to them the Lord's Supper, himself also partaking. For this conduct, after being repeatedly admonished, and persisting in his fellowship with these factious and heretical persons, he was finally arraigned and excluded by the church. The charges were in these words:

"SPRING HILL, Saturday, January, 1845.

"Inasmuch as it has been reported to this church by brethren Wright and Rand that our brother Rev. W. P. Ford had been administering the communion of the Lord's Supper and himself communing with the Campbellite church at Cheneyville, composed, in part, of persons standing excluded from our sister church called Beulah. And *second*, That he has ordained elders in said church who are persons excluded as above and persons not holding the mystery of the faith in a pure conscience. And *third*, That his course has confirmed division, and of-

fenses contrary to the doctrines we have learned; and inasmuch as the said brethren Wright and Rand have entreated brother Ford and told him his faults according to the Gospel and have not gained our brother,

“Therefore we the Church of Christ at Spring Hill feel offended by Bro. Ford’s course, and feel it our duty to entreat and admonish him according to the Gospel, and that Bro. Rand acted in his matter in behalf of the church; and that Bro. Ford be requested to desist from preaching till the final action of the church, and that a copy of this resolution be forwarded to him.

“*Resolved*, That the church set apart Saturday the 25th inst. as a day of fasting and prayer to God with special reference to the case of brother Ford.

E. G. ROBERT, *Clerk*.

“Sunday, March 16, 1845. The church met in conference. Prayer by Brother Rand. Whereas Brother W. P. Ford has been admonished and entreated by this church and has refused to hear us. Therefore, *Resolved*, that he is no longer with us.”

This church was destroyed all spirituality. The Campbellite church that formed in course of time became extinct, and Beulah Church has never recovered from the effect of it. So far as I can learn, none of these parties ever became reconciled to the church. But some of their children are leading Baptists in a part of the State where these conflicts took place.

CHAPTER VIII.

LOUISIANA ASSOCIATION.

I have already given some account of the leading events in this part of the State up to the year 1845. Subsequent events in this region will be included in the history of the Louisiana Association, to which I desire to recur more particularly.

On the 31st of October, 1818, the Baptist churches in Louisiana west of the Mississippi met by messengers with the Beulah Church at Cheneyville, Rapides Parish, for the purpose of being organized into an association, which took the name of the Louisiana Baptist Association. The introductory sermon was preached by Ezekiel O'Quinn. The following table shows the names of the delegates and the numerical strength of these several churches :

Beulah—Ezekiel O'Quinn, Isham Nettles, Robert Tanner. Number in fellowship, 38.

Debourn—James Cole, James Simmons, Absalom Cole.¹ Number in fellowship, 16.

Calvary—Johnson Sweat, Joseph Willis. Number in fellowship, 13.

Vermillion—William Whitlock, William Harris. Number in fellowship, 12.

¹ Absalom Cole was a grandson of Elder Richard Curtis. His father James married Jemima Curtis. Whether the James Cole here mentioned was her father I do not know.

Plaquemine—Stephen Jett. Number in fellowship, 7
Total membership, 86.

Ezekiel O'Quinn was elected Moderator and J. H. T. Kilpatrick¹ Clerk.

The association was constituted upon the Articles of Faith of the Mississippi Baptist Association, which are as follows :

PREAMBLE.

“ We, the churches of Jesus Christ, who have been regularly baptized upon a profession of our faith, are convinced of the necessity of a combination of churches and of maintaining a correspondence for preserving a federal union among all the churches of the same faith and order. We, therefore, do agree to unite and form ourselves into an association upon the following principles :

ARTICLES OF FAITH.

1. We believe in one only true and living God, and that there are a trinity of persons in the Godhead—the Father, the Son and the Holy Ghost, the same in essence, equal in power and glory.

2. We believe the Scriptures of the Old and New Testament were given by inspiration of God, are of divine authority and the only rule of faith and practice.

3. We believe in the fall of Adam ; [the imputation of his sins to all his posterity²] ; in the total de-

¹ Mr. Kilpatrick was afterward a distinguished minister in Georgia. His son, Dr. Kilpatrick, has furnished some valuable sketches relating to Louisiana and Mississippi.

² These words are omitted in the copy of the articles printed in the minutes of 1826, the first copy printed.

pravity of human nature; and in man's inability ^{to} restore himself to the favor of God.

4. We believe in the everlasting love of God to his people; in the eternal, unconditional election of a definite number of the human family to grace and glory.

5. We believe that sinners are only justified in the sight of God by the imputed righteousness of Jesus Christ, which is unto all and upon all that believe.

6. We believe that all those who were chosen in Christ before the foundation of the world are in time effectually called, regenerated, converted and sanctified, and are kept by the power of God through faith unto salvation.

7. We believe there is one moderator between God and Man, the Man Christ Jesus, who, by the satisfaction which he made to law and justice in becoming an offering for sin, hath by his most precious blood redeemed the elect from under the law, that they might be holy and without blame before him in love.

8. We believe good works are the fruits of faith, and follow after justification, are evidences of a gracious state, and that it is the duty of all believers to perform them from a principle of love.

9. We believe in the resurrection of the dead and a general judgment, and that the happiness of the righteous and the punishment of the wicked will be eternal.

ON GOSPEL ORDER.

1. We believe that the visible church of Jesus Christ is a congregation of faithful persons who have given up themselves to the Lord, and to one another, and have covenanted to keep up a godly discipline agreeable to the rules of the Gospel.

2. We believe that Jesus Christ is the head of the

Church; the only law-giver; that the government is with the body—the church—and is equally the right and privilege of each member thereof.

3. We believe that Baptism and the Lord's Supper are Gospel ordinances appointed by Jesus Christ, and are to be continued in the church.

4. We believe that baptism by immersion is the only Scriptural mode, and that believers are the only proper subjects.

5. We believe that none but regularly baptized church members have a right to partake of the Lord's Supper.

6. We believe it to be the duty and privilege of all believers to make a public profession of their faith, to submit to baptism by immersion, and to give themselves members of the visible church.

7. We believe it to be the duty of every regular organized church to expel from her communion all disorderly members, who are immoral in their lives, or that hold doctrines contrary to the Scriptures.

POWERS OF THE ASSOCIATION.

1. It shall be the business of the Association to provide for the general union of the churches.

2. To keep up a friendly correspondence when convenient with those associations of the same faith and order.

3. This association shall have no power to lord it over God's heritage, nor infringe upon any of the internal rights of the churches.

4. It shall be the duty of this association to give the churches the best advice in its power in difficult matters; to inquire into any difficulties that may exist between sister churches, and remove them if possible.

5. To admit any of the brethren of the ministry as assistants, but not give them the privilege of voting.

6. This association shall have power to withdraw from any church in the union which may be unsound in principle or immoral in practice, until reclaimed.

7. To appoint any person or persons, by and with their consent, to transact any business which the association may deem necessary.

8. The association shall have power to adjourn to any time or place they may think most proper.

9. The association shall be opened and closed with prayer.

[1819]. The second annual meeting was held with the Calvary Church [Bayou Chicot] November 6, 1819. Five churches were represented, aggregating a membership of 101, ten of whom were added by baptism during the year and six by letter. David Cooper, of Mississippi, as corresponding messenger, preached the introductory sermon. Three other visiting brethren were present—James Woodbury and Abraham Robinson, of whom I have no other information, and Henry Humble, who subsequently removed from Mississippi and settled on the Ouachita.

Joseph Willis was chosen Moderator and John Ogden, Clerk.

The following resolution shows that the association early accepted the missionary views of the Mississippi association, whose articles of faith had been adopted :

“Resolved, That we recommend to all the churches to raise collections and send them by the hands of

their delegates to our next annual meeting, for the purpose of raising an association fund."

[1823]. My file of minutes lacks the years 1820 1821 and 1822, and the minute which next occurs is without date, but is supposed to be the minute of 1823, as the association adjourned to meet with Pine Hills Church, which it did in 1824. At this session Bayou Salé Church and Pine Hills, both organized in 1821, were received. Besides these the churches represented were Beulah, Aimwell, Calvary and Vermillion. The names of Canaan and Debourn do not appear. The minute is equally silent about the place of meeting. Ezekiel O'Quinn was chosen Moderator and Nathan Holly, Clerk. Besides the Moderator, the following ministers were present and took seats: John Impson and James Brinson, who had settled in Ouachita Parish in 1820; and Baynard C. Robert and Peter W. Robert, who had been ordained by Father Willis the year before at Bayou Salé. Joseph Willis was also present. Notice is taken of the reception of a letter from the Board of Managers of the General Convention of the Baptist Denomination in the United States for Foreign Missions and other important objects relating to the Redeemer's Kingdom.

It was ordered by the association that the words: "In the imputation of Adam's sin to all his posterity," in Article 3 of the Confession of Faith be erased. The aggregate membership was reported to be 114.

[1824.] The association met with Pine Hills Church,

Ouachita Parish, September 24, 1824. The introductory was preached by Baynard C. Robert. James Brinson was chosen Moderator and Nathan Holly, Clerk. The following churches were admitted; Black Lake, Parish of Natchitoches [now Webster], and the church at Beaver Dam, St. Landry, called Zion Hill. The former church was located near Minden, Webster Parish, then a part of Natchitoches.

A query presented by Pine Hills Church the year before, whether it is necessary to reordain a deacon who is called to the ministry, was decided that he should be ordained again.

A committee was appointed to cite Calvary, Aimwell, Vermillionville and Bayou Salé Churches to account to the next association why they were not represented. This action is somewhat remarkable, if we consider that these churches were about two hundred miles distant from the place of meeting.

The ministers of the association are given as follows: James Brinson, Arthur McFarland and John Impson, Parish of Ouachita; Henry Humble, Parish of Catahoula; Isham Nettles, William Wilbourn and Joseph Willis, Parish of St. Landry; Peter W. Robert, Parish of St. Mary; R. S. T. de la Thule and Baynard C. Robert, Parish of Rapides.

The association notices the death of Ezekiel O'Quinn, which occurred April 13, 1823. The aggregate membership reported, 150.

[1825.] The association met at Cheneyville, on Bayou

Bœuf, September 24th, 1825. The introductory sermon was preached by Isham Nettles, who was afterwards elected Moderator, with Baynard C. Robert as Clerk. Nine churches were represented, including the Providence church, Natchitoches Parish. This church was located about four miles east of Mt. Lebanon, in the northern part of what is now Bienville Parish.

It was resolved unanimously that the association enter heartily into domestic missionary exertions, and P. W. Robert, John Impson, Isham Nettles, Nathan Holly and Hayward Alford were appointed a committee to receive and disburse funds and to contract with an itinerant missionary. The churches were earnestly recommended to appoint one or more agents to obtain funds for the above mission.

The association solemnly set apart Saturday before the First Lord's Day in January, April, July and October as days of fasting, humiliation and prayer, and desired the churches religiously to observe them.

The churches reported 23 baptisms and an aggregate membership of 152.

[1826.] The association met with Bayou Salé church in the Parish of St. Mary. Ten churches were represented, including the Catahoula, which was this year added. This church was constituted on the second Sunday in March, 1826, with seven members; but had received an accession of fifteen members. Elder Joseph Willis preached the introductory. Isham Nettles was elected Moderator and P. W. Robert, Clerk.

It was resolved to correspond with Little Rock Association, Arkansas Territory. The Bayou Salé church administered the Lord's Supper on Sabbath and invited the association and members of sister churches to commune with her, and the record says it was a precious season of remembrance of Him who gave himself for us.

The names and residences of the preaching brethren were given as follows: James Brinson and William Cook, Natchitoches Parish; Arthur McFarland and John Impson, Ouachita; Henry Humble, Catahoula; Joseph Willis, Isham Nettles and William Wilbourn, St. Landry; Baynard C. Robert and Peter W. Robert, St. Marys; Licentiates, Hayward Alford, Ouachita; Robert St. H. de la Thule, Rapides.

[1827.] The body met with Black Lake Church, near the present town of Minden, in what was then known as the Allen settlement, in what was then Natchitoches Parish. B. C. Robert preached the introductory, and James Brinson was elected Moderator.

It was resolved "that this association express their interest in the Little Rock Association. We cordially wish our brethren God speed. It is our desire to correspond with them, but not having received any information as to the time and place of their session, we are at a loss when and where to send. Our brethren of that association are affectionately invited to correspond with us, and brother Merrill is requested to send a copy of our minutes to some member of that body.

The following query from Vermillionville Church was considered: "Shall a person be received into a church that had been divorced and married another; or if being in the church, they marry again, shall their membership be continued. Unanimously agreed that except it be manifest that such separation was occasioned by the fornication of the opposite party, they should not be received. See Matt. 19:9.

Black Lake and Providence churches were dismissed to unite in the formation of a new association. Pine Hills applied for a letter for the same purpose, but was refused until she either exclude Lawrence Scarborough from her communion, or satisfy the church from which he was excluded in the State of Mississippi, with respect to her receiving said Scarborough into fellowship. This Scarborough had been a prominent minister in Southwest Mississippi. Having separated from his wife, he left Mississippi in company with another woman, to whom he was married in Louisiana. He was excluded by his church, but refused to surrender his credentials. He managed to get received into the Pine Hills Church. Subsequently the church became satisfied of his unworthiness and withdrew her fellowship, and thus gave satisfaction to the association. Scarborough removed to Southern Arkansas, where he lived a number of years and died, as I have learned, in connection with the anti-missionary Baptists.

The following action was taken: "We do recom-

mend to the churches of this association to have the Lord's Supper administered and the ordinance of Washing of Feet attended to during the session of the Association."

The name of William Cook disappears from the list of ministers. Haywood Alford had been ordained, and John Hill appears as a licentiate from Catahoula Parish.

Ten churches reported an aggregate of 220 members and twelve preachers.

[1828.] The next session was with Catahoula church, Catahoula Parish. Joseph Willis preached the introductory. Henry Humble was elected Moderator and James Curtis, Clerk. Only eight churches were represented, including Antioch, which was received. This church was situated on the Calcasieu, in the Parish of St. Landry. No business of importance was transacted.

[1829.] The session of 1829 was held with Zion Hill church, St. Landry Parish. The introductory was preached by Henry Humble; who also preached on Sabbath, perhaps the last sermon he ever preached, as he died on his way home from the association. He was also elected Moderator and Baynard C. Robert, Clerk. Amiable Church, Rapides, and Zion Hill, Natchitoches Parish, were admitted as members. The names of G. A. Irion, Rapides, and James Martin, Natchitoches, are added to the list of ministers. The following obituaries appear in the minutes:

“Bro. Isham Nettles has been called home. He departed this life on the 5th of May, 1829. In the death of this aged minister we are called to mourn the loss of a tender and faithful servant of our Lord. But we do not sorrow as those who have no hope. He seemed ripe for glory. We have a lively hope that he has only gone before us to the embraces of that dear Redeemer who has declared himself to be the resurrection and the life.

“Bro. William Cook, of Zion Hill Church, Parish of Natchitoches, has also been called home. As a minister of our Lord his character was irreproachable, and he lives in the recollections of those who knew him. He has left behind him to mourn their loss, a little church in the planting of which he was instrumental in the hands of the Lord. He took his flight on the 19th of September, 1829.”

Nine churches were represented, reporting a total membership of 183.

[1830]. The association of 1830 was held with the Antioch Church, Parish of St. Landry. Introductory by Joseph Willis, who was afterwards elected Moderator, with Joel Coe as Clerk. Eleven churches were represented, reporting an aggregate membership of 326.

Pine Hills Church having removed the obstacle to fellowship, her delegates were received and welcomed to seats. The Black Lake and Providence churches, which had taken letters in 1827 to unite in forming a new association, having failed to associate or represent themselves in this association for two years, a

committee was appointed to visit them and inquire into the cause. A suitable tribute was paid to the memory of Henry Humble, who died on his way home from the last association, October 23d, 1829. During the associational year Elder James Martin, a member of Zion Hill Church, Parish of Natchitoches, was called to his reward. As a minister his character was irreproachable. He died September 25th, 1829.

The Clerk (Joel Coe) was requested to write to the Baptist Missionary Society of New York, stating to them our destitute situation, and to request them if they can to send us a preacher of the Gospel to travel and preach within the bounds of the association for one year without any charge to the association.

[1831]. In 1831 the association met with the church at Zion in the parish of Natchitoches. Fourteen churches were represented, including Black Lake and Providence churches, and Bethel, a new church constituted in Catahoula Parish during the year. The introductory was preached by John Hill. G. A. Irion was elected Moderator, and Joel Coe, Clerk. The aggregate membership reported was 272.

It appears that in the exclusion of Lawrence Scarborough the year before some of the members of Pine Hills adhered to him. These were excluded by the church and the act commended by the association.

It was determined that the sittings of the association should be confined to the bounds of the churches

occupying a central position, owing to the distance from one extreme to the other. The justice of this action will be seen if we remember that the association occupied a territory 350 miles long and 125 miles broad.

Appropriate notice was taken of the death of James Brinson, September 5, 1831.

[1832]. In 1832 the association met with Beulah Church at Cheneyville. My minute for this year is imutilated and contains only the title page and "Rules for the Management of Auxiliary Associations for the support of Home Missions." From this it appears that a society had been organized, auxiliary to the Home Mission Society of New York, called the "Domestic Missionary Society of Louisiana." The rules were for the government of local societies to be formed, auxiliary to the State organization.

[1833.] The session of 1833 was held with Calvary Church, Parish of St. Landry. The introductory sermon was preached by Eld. B. C. Robert, who was afterward elected Moderator, with Robert L. Tanner as Clerk. Eld. Asa S. Mercer now first appears as a member of this body. Ten churches were represented, including Occupy Church, constituted this year in the Parish of Rapides. These reported 270 members, besides about fifty black persons who had been baptized in the Parish of St. Mary, too remote to unite with any church. Bethel and Catahoula churches were dismissed to unite with adjacent

churches in the formation of Concord Association. It was resolved to correspond by letter with Pine Hill Baptist Association, but it is not stated where this body was located. It is probable that reference is made to the contemplated association which included Pine Hill Church, but which took the name of Concord. This I infer from the fact that the corresponding letter was sent by Asa S. Mercer, who lived in the region embraced by the Concord Association.

The formation of the new association between the Ouachita and Red River reduced the boundaries of the mother association so much that it was voted to discontinue the location of the body so as to allow it to meet with any church of the association.

The list of ministers is given as follows: P. W. Robert and B. C. Robert, St. Marys; Joseph Willis Sr., and G. A. Irion, Rapides; W. B. Wilbourn and — Coward, St. Landry; — Brannon, Natchitoches; John Hill, Asa S. Mercer and Thomas Meredith, Catahoula.

[1834.] The Association met with Amiable church Rapides Parish, in 1834. The introductory was preached by Joseph Willis. Only four churches,—Calvary, St. Landry; Beulah, Occupy and Amiable, Rapides; and Zion Hill, Nachitoches,—were represented, aggregating 157 members. The names of ministers are reported as follows: Ordained, P. W. Robert, B. C. Robert, St. Marys; Joseph Willis, Sr., and Benjamin Garlington, Rapides; G. A. Irion, Avoyelles. Licentiate:

Wilson Clark and W. B. Wilbourn, St. Landry. Wilbourn has heretofore been reported among the ordained. The young Clerk must have been mistaken. Eld. G. A. Irion was elected Moderator, and W. P. Ford, Clerk. Eld. John Hill was received as a corresponding messenger from Concord Association, Eld. James B. Smith, afterwards prominent as a preacher and lawyer in Eastern Louisiana, was present as a Missionary of the Baptist Home Missionary Society.

The following resolutions indicate the spirit of the association:

Resolved, That this association most affectionately recommend to the churches to sustain the Louisiana Home Missionary Society, and thereby promote the preaching of the Gospel.

Resolved, That we earnestly recommend to the churches, that have not already done so, to organize themselves into Sabbath-schools."

Mr. Ford, the Clerk of this session, in his MS. "History of the Early Baptists of Louisiana," says:

"To the Methodists belongs the credit of introducing Sunday-schools in the bounds of this association. In 1829 Sunday-schools commenced in the different towns and neighborhoods where there was any probability of their being continued. But the Baptists stood aloof for several years, and in fact there was a general prejudice against them; consequently but little could be done, and after a year or two most of the schools were discontinued.

“About the same time societies were formed in different neighborhoods for the distribution of tracts, published by the Methodist denomination. These were opposed by the Baptists, while they made no effort to place other tracts in the hands of the people.

“About this time came two Cumberland Presbyterian ministers and commenced preaching. They soon formed small churches in several towns. They also advocated Sunday-schools, which gave a new impetus to the work.

“I would notice here as a circumstance that appeared to have a great moral bearing upon the neighborhood, the formation of a Temperance society in Cheneyville, in 1831. In this work the Methodists were foremost. This, I believe, was the first society of the kind in the South-Western district of the State, or perhaps in any part of the State.”

Mr Ford quotes from the report for 1834 of the Executive Committee of the Missionary Society:

“We should be encouraged to redouble our efforts in the cause under consideration from the existence of the fact that the Cheneyville Church, which has enjoyed the largest portion of the labors of the Missionary during the last eight months, has almost doubled its members, while its seasons of grace during this time are unprecedented in its history. And the benefits of missionary labor are not confined to this church alone in the bounds of this society. But other churches have reason to say that it is well for them to have contributed of their substance to the support of missions, although the accessions to their number are yet small.”

Of the action of the association this year on the subject of Sunday-schools, Mr. Ford remarks, "This is the first recommendation of Sunday-schools by the Baptists as a denomination, and unfortunately they did not even now generally engage in the work. But some individual members were alive to the subject and actively engaged in it." This remark of Mr. Ford applies only to the particular locality to which he refers, and not to the denomination generally.

At this time an address was delivered by Elder Joseph Willis on the difficulty of constituting and sustaining churches. Nearly all the churches now left in the association were gathered either directly or indirectly by the labors of Mr. Willis. Mr. Ford remarks of this effort: "It was truly affecting to hear him speak of them as his children; and with all the affection of a father allude to some schisms and divisions that had arisen in the past, and to warn them against the occurrence of anything of the kind in the future. But when he spoke of the fact that two or three of them had already become extinct, his voice failed and he was compelled to give utterance to his feelings by his tears; and surely the heart must have been hard that could not be melted by the manifestation of so much affection, for he wept not alone."

After the close of this meeting another subscription was circulated in the neighborhood of Cheneyville, and the citizens generally were again liberal in their contributions to the Missionary Society.

This was the last minute of the association printed until 1841, and I am indebted to Mr. Ford's labors to supply the facts in the interval.

[1835.] The meeting in September, 1835, was held with the Zion Hill Church, in the Parish of Natchitoches. The minutes of this meeting were prepared for the press, but the printer charged so exorbitantly for the printing that the Clerk who was charged with superintending their printing and distribution thought it best not to have them printed. So that we are left in the dark respecting the state of the churches at that time. But the thinness of the representation of the churches, and the small attendance of ministers at the meeting, indicate a fearful falling off and the diminution of zeal.

The Missionary Society also relaxed its exertions to sustain a missionary, and Mr. Smith, the missionary, was compelled to abandon the field. A temporary engagement was made with another, but his preaching did not seem to have much effect. Says Mr. Ford: "Individual members appeared to be growing careless of their standing in the churches and fast losing all enjoyment in religious exercises, and there were none inquiring what they must do to be saved. Thus the cloud of darkness seemed to hang over the future."

[1836.] In consequence of the minutes not having been published, it became necessary in the fall of 1836 to address letters to the different churches to let them

know the time and place of meeting of the association, and the reason why the minutes were not published. The writer of these letters, after stating that the next meeting was appointed by the association to be held with Beulah Church, at Cheneyville, on Saturday before second Lord's day in Oct., (one month later than usual), and urging the churches to send delegates in order that all the churches might be represented, and alluding to the fact that but two churches were represented at the last meeting, says, "Oh, with what awfully solemn feelings we should reflect upon our condition!—that each returning year, instead of bringing with it seasons of rejoicing on account of the conversion of sinners and the formation of new churches, and the revival of those already constituted, we should be called to mourn over the leanness and starving condition of sons and daughters of the household of faith, while our solemn feasts and holy convocations, in which we should delight, are treated as small matters."

Mr. Ford, who was an eye-witness of the spiritual condition which he laments, says, "The few who had erected the family altar forgot the time of the morning and evening sacrifice. Every one appeared to be resting in carnal security and indulging in ease in Zion."

During the four succeeding years there was no meeting of the association. Regular services were discontinued in most of the churches. Zion Hill,

Natchitoches Parish, seems to be the only church that kept up even the forms of worship and had regular preaching. During this time the only preachers in the association were Joseph Willis, G. A. Irion and B. C. Robert, all of whom resided in the Parish of Rapides, Benjamin Garlington, Natchitoches, and W. B. Wilbourn, St. Mary's.

[1841.] The revival, of which an account was given in a previous chapter, led to a called meeting of the association, which assembled with Aimwell Church in the Parish of Calcasieu, October 9th, 1841. Benjamin Garlington, of Zion Hill Church, was elected Moderator and L. F. Audrey was chosen Clerk. The following churches were represented: Calvary, Beulah, Aimwell, Zion Hill and Occupy, which reported an aggregate membership of 396, with a clear gain, during the year previous, of 243. Two new churches were received, Bayou Rouge, Avoyelles Parish, constituted July 25th, 1841, and Spring Hill, Rapides Parish, constituted August 7th, 1841.

The following record is made of the Sabbath proceedings: "This day, according to the arrangement of Saturday, an able sermon was delivered by brother A. J. Spencer, from the following passage of Scripture: 'Therefore being justified by faith we have peace with God through our Lord Jesus Christ.' Rom. 5: 1. Brother B. Garlington then followed and preached from John 15: 16. Brother Baynard C. Robert followed in order, and preached an able sermon from

Rev. 21: 17. Brother P. W. Robert then followed in an able discourse preparatory to opening the door of the church, which being done several persons came forward and were received for baptism. Their relations being heard, the congregation was invited to meet on the banks of the d'Arbonne at 11 o'clock A. M., the ensuing day, at which time and place twelve persons received the holy ordinance of baptism."

An earnest invitation was sent to the remaining churches to represent themselves at the next meeting of the association, and all the churches were urged to combine in an effort to employ one or more missionaries to itinerate and preach within the bounds of the association. To further this end a convention was called to meet at Cheneyville on the first Saturday in January following, and it was agreed that the sum of fifty dollars entitle each delegate to a seat in the convention. Mr. Ford informs us that this convention was accordingly held; a Missionary Society was formed and an Executive Committee appointed. The objects of the society were to promote preaching, Sabbath-schools and the distribution of the Bible. But after the society had been formed and about 500 dollars subscribed, the object of its foundation seems to have been forgotten. Mr. Ford gives the ordained ministers at this time: Joseph Willis, Benjamin Garlington, Baynard C. Robert, W. B. Wilbourn, Thomas Rand; licentiates: John O'Quinn and A. J. Spencer.

[1842.] The association met with Beulah Church, at Cheneyville, Oct. 7th, 1842. The introductory was preached by A. J. Spencer. Ten churches were represented, including Hammock Church, constituted in 1842, aggregating a membership of 597. Thomas Rand, Jr., was elected Moderator, and W. P. Ford, Clerk. Eld. L. Scofield, who was long a prominent minister in this association, was present, and took his seat as a minister. The names of Isaac Johnson and William S. Terrell, of Amiable Church, are printed in small capitals, to indicate that they were ordained ministers. Eld. F. Clarke, of New Orleans, was present as a corresponding messenger of the Mississippi River Association.

The Committee on Missionary Effort reported the following resolutions, which were adopted:

“Resolved, 1, That this association appoint an executive Missionary Board consisting of a President, Secretary and Treasurer.

“Resolved, 2, That it be the duty of this Board to employ one or more missionaries of unexceptionable character, Baptist ministers, and that said missionaries be the authorized agents of this association, to present its claims as a missionary body, both publicly and privately, and that they receive contributions for the support of the Missionary cause within the association.

“Resolved, 3, That the said missionaries be required to report quarterly to the Board and the Board annually to the Association.”

No doubt the Missionary Society formed the year before was abandoned for two reasons. First,—the work could be more conveniently conducted by the association itself, without the necessity of a second general meeting; and, secondly, the association could more effectually guard against the insidious operations of those ministers who in the character of Baptist ministers were more or less openly propagating Campbellism. The second resolution refers to this class of preachers, as does also the following preamble and resolution passed at this session:

“Whereas, there are certain persons going about through the State and the United States calling themselves Christians and practice immersion and frequently impose upon the community for Baptist preachers, but who do not hold to Baptist doctrines.

“Therefore be it resolved that all the Baptist churches in the State and United States are specially requested to record the names of their preaching brethren in good standing, in the minutes of their associations, and that they request their ministers to carry with them a copy of such minutes as the best evidence of their standing, and that we recommend to all the churches to watch with scrupulous care all ministers who may neglect or refuse to do so.”

It was also resolved “That this association recommend to the churches of which it is composed to take measures to aid, as effectually as may be, the American and Foreign Bible Society to give the whole Bible faithfully translated to the whole world.”

The Sabbath-school work was also commended to the churches. The subject of ministerial education and the support of the ministry also received the favorable consideration of the body.

A committee on the history of the association read for their report a History of the Baptists in the bounds of the association from their first efforts in this region to the present time. As Mr. Ford was one of that committee I presume the MS. from which I have so often quoted is the report referred to.

A query was presented by Bayou Rouge Church in regard to the laying on of hands in baptism, and it was decided not to be required by the law of Christ.

The minutes of this year contain the report of a committee on the state of the churches, giving a detailed account of the state of each, but my copy is too much mutilated to be of any service.

[1843.] The association met with Antioch Church, near Big Woods, in the Parish of Calcasieu, October 11, 1843. The introductory sermon was preached by B. C. Robert. Ten churches were represented: Calvary (1812), 66; Beulah (1816), 324; Aimwell (1817), 45; Zion Hill (1824), 18; Antioch (1828), 25; Amiable, (1829); 34; Occupy (1833), 56; Bayou Rouge (1841), 102; Spring Hill (1841), 51; Hammock (1842), 23; aggregate, 744.

The following are named as ministers: B. C. Robert, David D. Forman, Isaac Johnson, William S. Terrell, Joseph Willis, John O'Quinn, Thomas Rand, Jr., and A. J. Spencer.

R. L. Tanner was elected Moderator, and J. S. Wright, Clerk. The constitution was amended so that the Fifth article of the Powers of the Association should read as follows: "To admit any of the visiting brethren in the ministry as assistants but not to give them the privilege of voting."

The subject of ministerial education, Sabbath-schools, and missions all received favorable consideration. The Report on the State of the Churches presents the following facts:

Calvary, is at peace and in harmony. She has had an increase of eleven. Elder O'Quinn is pastor. She is silent about Sabbath-schools and other benevolent institutions.

Beulah, has had a season of severe trial. Her net increase is sixty-three. She hopes that her purgation is nearly complete. She reports a Sunday-school and Bible-class—no pastor.

Aimwell, is in harmony and love; has experienced the loss of one. She has no Sabbath-school—no pastor.

Zion Hill, is feeble but united, and all believe the same thing. Report neither pastor nor Sabbath-school. Has experienced the loss of three.

Antioch, has no pastor; has increased four in number; is in order; has no preacher; no Sabbath-school.

Occupy, is in good order; decidedly missionary, and has for pastor an old and well-beloved brother (Joseph Willis).

Bayou Rouge, has had an accession of forty-three, and appears to be in order. Her letter not having been brought, the report is necessarily incomplete.

Spring Hill, is a missionary body, ready for every good word and work, and deeply engaged in the spread of the good news. She has two preachers—no pastor—a good Sabbath-school.

Amiable, remained as she was—has two ordained preachers; no Sabbath-school.”

It was resolved that the messengers inform their constituents that it was their privilege to aid Elder Joseph Willis, who had now grown old and was needy.

[1844.] The meeting was appointed to be held at Occupy, on Ten Mile Creek, Parish of Rapides. My file lacks the minute of this year.

[1845.] The association met at Calvary Church, Bayou Chicot, St. Landry Parish, October 18th, 1845. Twelve churches were represented, including Cotile in Rapides, and Cæsarea, Calcasieu Parish, which were received the year before. Ordained ministers: B. C. Robert, G. A. Irion, D. D. Forman, W. B. Wilbourn, Isaac Johnson, William S. Terrell, Joseph Willis, John O'Quinn, Thomas Rand, Jr., J. D. Wright and A. J. Spencer. Licentiates, Peter Tanner and [J. D.?] Harper.

John O'Quinn preached the introductory sermon. Robert L. Tanner was elected Moderator, and Peter Tanner, Clerk.

B. C. Robert had been employed as a missionary

and did effective work during the year, and the same plan of operations was continued for the succeeding year.

I copy from the Report on the State of the Churches:

Calvary, is in peace; has preaching once a month by Eld. John O'Quinn; has a weekly prayer-meeting; no Sunday-school; is favorable to missionary effort. The members have erected a good meeting-house this season.

Beulah, affords good evidence of the peculiar favor of God; has a Bible-class, prayer-meeting and Sabbath-school; no bishop, though preaching regularly.

Amiable, has experienced trials; has no Sabbath-school; no bishop, but occasional preaching by D. D. Forman.

Antioch, is still visible; has had some additions and seems to promise some usefulness; reports no Sunday-school, no prayer-meeting and no Bible-class.

Occupy, enjoys peace and harmony. Elder Joseph Willis is still living; no Sabbath-school; has enjoyed the labors of Elder D. D. Forman occasionally.

Bayou Rouge, is in peace; some additions; enjoys the labors of Eld. John O'Quinn occasionally; reports no Sunday-school; no Bible-class.

Hammock, expresses feebleness, but humility, affording indication of better things; enjoys the labors of Eld. A. J. Spencer monthly; reports no Sunday-school, no prayer-meeting.

Ootile, not represented.

Cæsarea, is in peace and harmony; no bishop, no Sabbath-school; preaching occasionally by Eld. B. C. Robert; some additions.

Spring Hill.—This church is in peace and engaged in the benevolent operations of the day; reports weekly prayer-meeting and Sabbath-school, and has the pastoral care of Thomas Rand, Jr. This church has met with trials, among which is the loss of W. P. Ford by exclusion. He was a minister and was excluded on the following charges: [These proceedings are given in full in Chapter VII, and need not be repeated here].

Steps were taken to establish a Ministerial Library within the Association, and Thomas Rand, Jr., was appointed Librarian for one year.

Some discontent having arisen in regard to the Articles of Faith, the association recommended the churches to examine the Articles of Faith of the Mississippi River Association, and to send up delegates next year, instructed to vote upon the question of adopting them as a substitute for those heretofore adopted.

[1846.] The association met with Zion Hill Church, near Many, in Sabine Parish, formerly a part of Natchitoches Parish, Oct. 1st 1846. Ten churches were represented. Ordained ministers: B. C. Robert, G. A. Irion, D. D. Forman, Isaac Johnson, Joseph Willis, John O'Quinn, Thomas Rand, J. D. Wright and A. J. Spencer. Licentiates: Peter Tanner and E. A. Campbell.

The introductory was preached by Baynard C. Robert. Robert L. Tanner was elected Moderator, and Peter Tanner, Clerk.

The report of the Committee on the Abstract of Faith being in favor of one entirely in Bible language, B. C. Robert, Peter Tanner, J. J. Simmons and Basil Smith were appointed to draft a constitution for the inspection of the churches. This was no doubt done to hush the clamors of brethren of Campbellite tendencies; of brethren whose watch-word was: "No creed but the Bible." As Baptists have in all ages denied any authority but the Bible in matters of faith and practice, it was thought by some that an Abstract of Faith in any other than Scripture language was a departure from the ancient faith. The Campbellites took advantage of this, and urged that they were standing on original Baptist grounds, and that those who defended Creeds had departed from the old landmarks. This sophistry disturbed the minds of some, and to meet it this device was fallen upon. I give the report of the Committee as subsequently made, as a sample of what may be done in this line:

ABSTRACT OF FAITH.

The Being of God.

1. But to us there is but one God, the Father, of whom are all things and we by him. 1 Cor. 8: 6.
2. For there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one. 1 John 5: 7.

The Holy Scriptures.

1. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

2. No prophecy of Scripture is of any private interpretation, for the prophecy came not in olden time, by the will of man; but holy men of old wrote as they were moved by the Holy Ghost. 2 Pet. 1: 20, 21.

The Depravity of Man.

1. Therefore, as by one man sin entered into the world and death by sin, and so death passed upon all men for that all have sinned. Rom. 5: 12.

2. And you hath he quickened who were dead in trespasses and in sins, wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom we all had our conversation in times past, in the lusts of our flesh fulfilling the desires of the flesh and of the mind, and were children of wrath even as others. Eph. 2: 1-3.

3. Therefore by the deeds of the law shall no flesh be justified in his sight, for by the law is the knowledge of sin. Rom. 3: 20.

Election.

1. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and the sprinkling of the blood of Jesus Christ. 1 Peter 1: 2.

2. For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works lest any man should boast. For we are his

workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Eph. 2: 8-10.

Justification.

1. Being freely justified by his grace through the redemption that is Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past through the forbearance of God. Rom. 3: 24-25.

2. Therefore being justified by faith we have peace with God through our Lord Jesus Christ. Rom. 5: 1.

Sanctification.

1. Sanctify them through thy truth; thy word is truth. John 17: 17.

2. But we are bound to give thanks always unto God for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and the belief of the truth. 2 Thes. 2: 13.

The Safety of the Church.

1. My sheep hear my voice and I know them and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hands. My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand. John 10: 27-29.

2. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Rom. 8: 38, 39.

The Office of Christ.

1. For there is one God and one mediator between God and man, the man Christ Jesus. 1 Tim. 2: 5.

2. But now hath he attained unto a more excellent ministry by how much also he is the mediator of a better covenant which was established on better promises. Heb. 8: 6.

Good Works.

1. Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Matt. 2: 16-19.

Baptism.

1. And he commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch, and he baptized him. Acts 8: 38.

2. Let us draw near with a true heart in the full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Heb. 10: 22.

Church Discipline.

Moreover if thy brother trespass against thee, go and tell him his fault between thee and him alone; and if he shall hear thee thou hast gained thy brother, but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell it unto the church, but if he neglect to hear the church let him be unto thee as a heathen man and a publican. Matt. 18: 15-17.

In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the Spirit may be saved in the day of Jesus Christ 1 Cor. 5: 4, 5.

The Lord's Supper.

1. I have received of the Lord that which also I delivered unto you. That the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he broke it, and said, Take, eat: this is my body, which was broken for you, this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood. This do ye as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death until he come.

Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord. But let a man examine himself and so let him eat of that bread, and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 1 Cor. 11: 23-29.

Resurrection.

But now is Christ risen from the dead and become the first fruits of them that slept. But every man in his own order. Christ the first fruits, afterwards they that are Christ's at his coming. 1 Cor. 15: 20-23.

For if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with him. 1 Thess. 4: 14.

Judgment.

1. Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead. Acts 17: 31.

2. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. Rev. 20: 12, 13.

The following resolutions on pastoral labor look in the right direction:

“Resolved That we do most earnestly advise the brethren to take this matter into consideration and learn the will of the Master on the subject, and that each church seek to supply herself with a bishop, that the pattern given in God’s word may be followed in this as well as in other things.

“Resolved, That the usual method of monthly and occasional supply by ministers does not come up to the Gospel standard, nor does it meet the wants of the churches.”

The Report on the State of the Churches presents the following facts:

Calvary.—This church has increased in members during the year. Her letter shows a clear increase of

nineteen. She reports a Bible-class and enjoys the labors of Elder John O'Quinn and B. C. Robert, the former once a month and the latter twice a month.

Beulah, has no bishop; enjoys the labors of B. C. Robert and L. Scofield each once a month, and of P. Tanner, a licentiate, and one of her members. She reports two Bible-classes; has decreased nine.

Aimwell, is at peace but complains of a want of zeal; has no pastor, no Bible-class, no Sunday-school; but enjoys the labors of Elder Forman once a month and sometimes oftener, and has decreased one.

Antioch, has been cheered with the smiles of the Divine Parent, at least to some extent. She enjoys the labors of Elder Forman once a month, and has increased three.

Zion Hill, is at peace, and brotherly love abounds; enjoys the labors of brother E. A. Campbell, one of her own members and a licentiate, but complains of coldness; has increased three.

Occupy, complains of the want of zeal; but is sensible that the cause of that want is themselves. They enjoy the labors of Eld. D. D. Forman once a month, and the pastoral care of that aged brother, Elder Joseph Willis; has decreased three.

Amiable, has been favored with some seasons of precious enjoyment, and the Lord has added to her members. They enjoy peace and harmony, and are all walking in the truth; has a Bible-class and Sabbath-school; no pastor, but has enjoyed the occasional la-

bors of Elders Wright and Spencer; has increased two and is in favor of missionary effort.

Hammock, complains of coldness, which she laments; but is not willing as heretofore to bear all the blame, inasmuch as she is poor and lacks ministerial labors; and requests that all the brethren would pray the Lord of the harvest to send out more laborers into the harvest; has enjoyed the occasional labors of Elder Spencer and been visited by Elder Wright; has increased one.

Bayou Rouge has not sent up any delegate, but has forwarded a letter with the following information: She enjoys the pastoral labors of Elder O'Quinn statedly; is in peace and has had forty-five added to her members; clear increase two, having dismissed forty-one; and aids in conducting a Union Sunday-school.

Spring Hill, is diligently engaged in the Master's cause; enjoys His smiles and is blest with peace; has a Sabbath-school, Bible-class and weekly prayer-meeting, and comes together according to the Gospel every first day of the week, and being desirous to aid in spreading the Gospel, contributes to several benevolent institutions. Their pastor, Elder Rand, is in bad health; his labors are suspended. He has been a blessing to them. They have enjoyed the occasional labors of Elders Wright, Spencer and others.

Cotile and *Cæsarea* were not represented.

[1847.] The association met with Bayou Rouge Church, Avoyelles Parish, September 30, 1847. Thir-

teen churches were represented, including Bayou de Glaize Church, Avoyelles Parish, and Big Cane, St. Landry, which were received. The former was constituted in 1845, and the latter in 1846. The introductory was preached by John O'Quinn. J. D. Wright was elected Moderator, and Peter Tanner, Clerk.

The Report on the State of the Churches indicates a general prosperity; total membership, 894.

The Abstract of Faith presented last year was rejected, and the original articles amended by the alteration of the 3d and 4th articles so as to read thus:

“3d. We believe in the fall of Adam and the inheritance of his sin by all his posterity; in the total depravity of human nature and man's inability to restore himself to the favor of God.”

“4th. We believe in the everlasting love of God to his people, that he chose them in Christ, before the world began.”

These changes were adopted subject to the approval of the churches. In the third article I suppose they use the term sin, not to mean the personal guilt of Adam, but only his sinful nature.

A communication was received from Salem Church, at Duncan Woods, in the State of Texas, containing the following queries:

1st. “Is it right for a lay-member or deacon to baptize by order of the church?”

2d. “Is it right for a deacon to administer the Lord's Supper in the absence of the minister.”

These questions were answered in the negative, for the reason that "when officers are designated to perform certain duties, none who are not so designated ought to perform such duties." But if the ordinances belong to the church, may she not authorize any of her members to perform them? The ordination of a minister is only the public recognition of the authority conferred by the church, to authenticate his acts abroad. It has, therefore, usually been held, that in the absence of an ordained minister, the church may authorize any suitable layman or deacon to administer the ordinances.

The ordained ministers of the body are given as follows: Joseph Willis, Sr., Lorenzo Schofield, Wm. A. Robert, J. D. Wright, G. A. Irion, A. J. Spencer, Thomas Rand, Jr., John O'Quinn, B. C. Robert, E. A. Campbell and H. D. F. Roberts.

[1848.] The association met with the Beulah Church, at Cheneyville, September 30, 1848. Seven churches were represented, aggregating a membership of six hundred and eighty-five. The introductory was preached by A. J. Spencer. J. D. Wright was elected Moderator, and Peter Tanner, Clerk.

The state of the churches was the subject of the following report:

Calvary, has had severe trials during the past year; a decrease of ten members during the year; enjoys the labors of Elder B. C. Robert twice a month, and is engaged in a Union Sunday-school.

Beulah, at Cheneyville, is in peace; has a Bible-class and Sunday-school. Elder A. J. Spencer is her bishop. Her increase since last year is twenty-two.

Antioch, at Big Wood, reports little improvement; has no Sunday-school, no Bible class; but enjoys the stated labors of Elder D. D. Forman. Increase last year, five members.

Amiable, at Big Spring, is grateful for past service; is in peace and enjoys the labors of Elder B. C. Robert, monthly; has a prayer-meeting and a Bible-class.

Bayou Rouge, at Bayou Rouge, has a prayer-meeting—no Sunday-school or bishop; decrease twenty-five.

Spring Hill, at Spring Hill, has experienced some trials; has a weekly prayer-meeting and has decreased thirteen; enjoys the labors of Elder B. C. Robert.

Big Cane, at Big Cane, has had many and severe trials; increase during the year, two; has the monthly labors of John O'Quinn.

Hammock, Casarea, Cotile, Occupy, and Bayou de Glaize were not represented.

In answer to a query from Spring Hill Church, it was "*Resolved*, That the 14th verse of the 18th chapter of Leviticus is a part of the civil law of the Hebrews, and is not of moral obligation upon the Gentiles or binding upon the Christian Church; and that the marriage of a deceased uncle's wife is not forbidden in Scripture; and that we advise the church in this case to be governed by the State law."

The aged brother Willis was remembered in the contributions of the delegates.

[1849.] The association met with Bayou Rouge Church, October 4th, 1849. Introductory by B. C. Robert. Elder John O'Quinn was elected Moderator, and R. H. Jackson, Clerk. All the churches having approved the amendments to the Articles of Faith, they were adopted by the association.

The following is the Report on the State of the Churches:

"We deem it unnecessary to enter into details upon this subject, as the letters from the different churches show a lamentable uniformity in their present condition. There prevails throughout the association a want of interest distressing to think of. All energy, devotion and zeal seem to have departed altogether, or to have been merged into the avocations of life. While our ears occasionally are greeted by the tidings of the extension of the Redeemer's kingdom in other portions of "Sunny South," there reigns within the bounds of our association the inactivity of death. True, some two or three churches report a small increase, but the number baptized in the churches represented, during the associational year, is so small, that it is sufficient to arouse every church and every member from their lethargy and awaken the dread apprehension that the candle-sticks may be removed.

B. C. ROBERT, Chairman."

There was no change in the list of ordained ministers—Daniel Willis is reported as a licentiate. He is a grand-son of Joseph Willis. He has long been an

effective minister of this association. For some years past he has been entirely blind.

[1850.] The session of 1850 was held with Antioch Church, in the Parish of Calcasieu, and met on the 3d of October. The introductory was preached by Elder D. D. Forman. John O'Quinn was elected Moderator, and J. R. McBride, Clerk. The aggregate membership reported was 737. No business of importance beyond the ordinary routine was transacted.

[1851.] The session of 1851 was held with Big Cane Church, in the Parish of St. Landry. Twelve churches were represented, with an aggregate membership of 815, being a net gain of thirty during the year. Most of this gain was in one church, Spring Hill. The introductory was preached by L. Scofield, who was afterward elected Moderator, with R. L. Tanner, Clerk.

A feature of the Louisiana Association was the accumulation of a library for the use of her ministers. The report of this year shows twenty volumes in the library, which had been judiciously selected.

[1852.] The association met with Bayou Rouge Church, Parish of Avoyelles, October 1st, 1852. The introductory was preached by H. J. Spencer, who was afterward elected Moderator, with John O'Quinn, Clerk. Elder N. H. Bray was present as a messenger of Sabine Association, and Elder Z. Worley, as a visitor. Twelve churches were represented, aggregating a membership of 849, a net gain during the year of 22.

The following extract shows the state of the churches :

Calvary, complains of coldness, but has an interesting Union Sabbath-school, presided over by Mr. Cushman ; has the pastoral care of B. C. Robert.

Beulah, complains of lukewarmness ; has an interesting Union Sabbath-school and has the labor of A. J. Spencer ; has decreased, and although the largest church in the association, is composed mostly of colored members.

Antioch—not represented. Their letter came to hand by Elder Willis, apprising us of the delicate health of their pastor, D. D. Forman, asking for the prayers of the brethren in his behalf.

Amiable, has no pastor, but has a prayer-meeting and a Sunday-school.

Bayou Rouge, has no stated preaching.

Springfield, has no pastor, but shows an increase of 24 colored members from missionary labors ; has only twenty-six white members, who are much scattered.

Occupy, shows a small increase ; enjoys the preaching of Elder D. H. Willis.

Big Cane, has no pastor, but has preaching by Elder John O'Quinn occasionally ; has a Union Sunday-school ; complains of the loss of her deacons by exclusion.

Bayou de Glaize—not represented.

Aimwell—not represented.

Cæsarea, enjoys the labors of Elder D. H. Willis; has had a refreshing season, with an increase.

Cotele—not represented.

The association seconds the movement of the State Convention to establish a school of high grade, in the following preamble and resolutions :

“ *Whereas*, our brethren of sister association in the northern part of our State are agitating the propriety and practicability of establishing an academy or college of high order, to be under the supervision of the Baptists, having for its object not only the education of the children and youth of the State, but also to embrace a department where young men of promising abilities may pursue a course of study as preparatory to the ministry. And, *whereas*, our brethren of other States are setting us landable examples in the establishing such literary institutions as enable them to educate their children and supply their churches with an intelligent ministry. Therefore :

“ *Resolved*, that the subject of this report is worthy of our most serious consideration as a means of extending our usefulness as a denomination, and demands our liberal support. .

“ *Resolved*, that a committee be appointed to ascertain the desires of our brethren in the northern part of our State upon the subject of a convention, and report to the next annual meeting of this association.”

Among those who filled the pulpit during the meeting was the venerable Father Willis, said to be ninety-four years old.

[1853.] The association met in 1853 with the church called Occupy, on Ten Mile Creek. The introductory was preached by Elder John O'Quinn. R. L. Tanner was chosen Moderator, and H. Butler, Clerk. The table of statistics shows a decrease during the year. The following extract shows the state of the churches :

“From the tenor of the letters from the several churches, the painful fact is too obvious that dearth and coldness prevail * * * *. From reading the letters your committee observe that the pastoral office is a thing almost unknown among us. Not a single preacher is fully sustained, so as to devote his time wholly to ministration of the word. Only four churches mention their Sunday-schools. Only two have preaching oftener than once a month.

“In view of the deplorable condition of the churches the association recommends the brethren ‘to meet regularly on the Lord’s day at their respective places of worship, whether they have preaching or not, for the reading of the Scriptures, for prayer and praise ; that they labor to obtain pastors, and contribute to their support in whole or in part as the Lord may prosper them.’”

The ordained ministers are given as follows: B. C. Robert, D. D. Forman, Joseph Willis, Sr., John O'Quinn, D. C. McCalley, William A. Robert and Daniel H. Willis.

[1854.] The association met in 1854 with the mother church, Calvary, Bayou Chicot, in the Parish of St. Landry. The introductory was preached by

D. D. Forman, who was afterwards chosen Moderator, and Thomas Rand, jr., Clerk. The Bayou Clear Church was received, and Elder Mason Harper was recognized as one of her delegates. The report on the state of the churches shows a somewhat improved state of things, though much is still to deplore. The name of Elder W. H. Richards occurs for the first time in connection with Occupy Church. The association paid a suitable tribute to the memory of Joseph Willis, who died September 14th, 1854, at the advanced age of ninety-two.

[1855.] The next meeting was held with Antioch Church, at D'Arbonne, October 4th, 1855. B. C. Robert preached the introductory. Fifteen churches were represented, including Mount Pleasant and Grand Chenier, which were constituted this year. With the last named church was also received a valuable accession to the ministry. Elder E. B. Carter, who had been an active pioneer preacher in Arkansas, and one of the founders of the Saline Association in that State, had settled the year before on Bayou Jaques, and the Grand Chenier Church was gathered by his labors. R. L. Tanner was elected Moderator and Thomas Rand, jr., Clerk. A few of the churches had enjoyed a revival, but most of them were but little improved and some had retrograded. The Committee on Obituaries noticed the following ministers as having died since 1847: George A. Irion, J. D. Wright and P. W. Robert. From the re-

port on missions it appears that W. A. Robert did efficient service as a missionary this year.

[1856.] The meeting of 1856 was with Big Cane Church, Parish of St. Landry. D. D. Forman preached the introductory. Fifteen churches were represented, reporting 668 members, a decrease of one hundred and one during the year. This was due to the large number dropped. Beulah Church alone dropped two hundred and thirty-four. These were chiefly colored members, who had perhaps changed owners and could not be accounted for.

[1857.] The association met with Amiable Church, on Big Spring Creek, in the Parish of Rapides, October 1st, 1857. The report on the churches shows an increase of fifty-six members. John O'Quinn preached the introductory. D. D. Forman was chosen Moderator, and Thomas Rand, Clerk. Some of the churches had been revived. This was especially true of Bayou de Glaize Church, which had during the year erected a handsome church edifice and settled W. A. Robert as pastor. I quote from the printed manual of this church the following facts in regard to that church: "The Baptist church on Bayou de Glaize was constituted August the 9th, 1845, with twenty members. She then enjoyed the labors of brother Lorenzo Schofield. Since 1846, having no house of worship and only casual preaching, the church retrograded. In 1856 the members, with the assistance of a liberal community, erected a

suitable house of worship. In 1857 they employed William A. Robert as pastor, under whose care they have been signally blest." Among the names of its members I recognize the leading persons of that section, and among them the Hon. William F. Griffin, who was at one time President of the Senate of Louisiana.

It was resolved by the association "that we heartily approve of the efforts and objects of the Louisiana Baptist State Convention, and that we send messengers to their next session."

[1858.] The meeting of the association was held in 1858 with the Bayou de Glaize Church, but I have no minute of this session.

[1859.] The association met in 1859 with Aimwell Church, Parish of Calcasieu. D. H. Willis preached the introductory. R. L. Tanner was elected Moderator, and E. K. Branch, Clerk. Eighteen churches were represented, with an aggregate membership of 904, being an increase during the year of 96. Among the additions to the ministry of this section I note the names of W. W. Crawford, who had removed from Minden and become pastor at Bayou Rouge, also Basil Smith, who had been recently ordained. The churches generally were in a healthy condition.

[1860.] The association met this year with the Bayou Rouge Church but I have no minute of this meeting.

[1861.] The association met with Antioch Church

Calcasieu Parish. The introductory was preached by W. C. Boone. W. W. Crawford was elected Moderator, and W. C. Boone, Clerk. Twenty churches were represented, reporting ninety baptisms and 1090 members.

CHAPTER IX.

LOUISIANA ASSOCIATION—CONTINUED.

This brings us to the period of the war, when the field of this association was traversed by opposed armies. Most of the members of the churches were large slave-holders, and refuged with their slaves to Texas. Thus most of the churches were for a time broken up. There were regular meetings of the association, but the minutes were not published from 1862 until 1866.

[1863.] I have the MS. minutes of 1863, furnished by the Clerk, Elder W. C. Boone. This year the meeting was held at Cheneyville. The introductory was preached by W. M. Fancher. W. J. Morris was elected Moderator and W. C. Boone, Clerk. Five churches only were represented—Calvary, Beulah, Bayou Rouge, Mt. Olivet and Pine Grove. The followings is the Report on the State of the Churches:

“Owing to the distracted state of our country your committee can make only a very partial report, only four letters having been received.”

Calvary, seems to be in rather a lukewarm state; has the monthly labors of Elder B. C. Robert, and has decreased one. Total 60.

Beulah, seems to be deeply afflicted by the recent death of one of her most faithful members, but is

doing well otherwise. She still has the regular pastoral labors of Elder T. Lansdell. Increase 4; total 115.

Bayou Rouge, appears prosperous. She has the ministerial labors of Elder W. W. Crawford twice a month, and those of brethren O'Quinn and Boone occasionally. Her increase is sixteen—total 122.

Mt. Olivet, is prosperous. She has the ministerial labors of Elder W. M. Fancher. Has increased sixteen; total 40.

Most of the session of the body was taken up in a wrangle over the conduct of Pine Grove Church in receiving an excluded member of Antioch Church. The following is given as the list of ordained ministers of that year: B. C. Robert, Bayou Chicot; John O'Quinn, Evergreen; W. W. Crawford, Evergreen; W. C. Boone, Evergreen; E. B. Carter, Big Cane; L. Schofield, Cheneyville; T. Lansdell, Cheneyville; W. A. Robert, Cotele; D. H. Willis, Lucky Hit; W. S. Terrell, Hineston; D. D. Forman, Ballou's Ferry; W. M. Fancher, Big Cane; W. Manning, Abbeville; W. B. Knight, Abbeville.

[1864.] The body adjourned to meet with Bayou Rouge Church, Avoyelles Parish, on Saturday before the first Lord's day in October, but I have no minute of this session.

[1866.] My next minute is for the year 1866. This year the Association met with Amiable Church, Rapides Parish. The introductory was preached by

Elder W. W. Crawford. B. L. Tanner was elected Moderator and Elder Thomas Lansdell, Clerk. Eight churches were represented—Calvary, Beulah, Occupy, Amiable, Bayou Rouge, Bayou de Glaize, Big Cane and Mt. Olivet—reporting a membership of 520. The Report on the State of the Churches says:

“The churches of this Association, with few exceptions, are in a deplorable condition. We have the names of twenty-two churches on our minutes; of that number there are ten which have visibility and twelve are extinct.”

Calvary, is doing well and reports an increase of members. Elder W. M. Fancher has ministered to them during the past year.

Beulah, is prospering under the faithful labors of Elder Thomas Lansdell.

Amiable, is doing well under the care of Elder D. H. Willis.

Antioch, is going forward under the guidance of Elder D. D. Forman.

Occupy, is barely alive, without preaching, prayer-meeting or Sabbath-school.

Mt. Olivet, is doing well, but at present without a pastor.

Bayou Rouge, is still enjoying the pastoral care of Elder W. W. Crawford, and is doing well.

Big Cane, is doing well, and is supplied by Elder W. W. Crawford.

Bayou de Glaize, is in a prosperous condition, and has employed Elder W. M. Fancher as pastor.

Holly Grove, is without preaching at present.

Good Hope—has no preaching and holds no conference meetings.

Cotele, Cæsarea, Bayou Clear, Pine Grove, Union, Johnson's Bayou, Lower Vermillion and Alexandria, have all dissolved and are extinct. *Elm Bayou* intends to dissolve and return to Calvary Church.

After the war, freedmen came under the influence of political adventurers from the northern States. Their religious meetings were little more than political gatherings, and their churches were converted into political clubs. In many of them, not to belong to the Republican party was considered a good cause of exclusion. Under these circumstances many churches and brethren, in a spirit of resentment, favored the abandonment of the colored population to their new masters. But the association wisely recommended "that each church should, as in former years, instruct the colored population in spiritual matters, according to its own discretion. As to the policy of organizing separate African churches, we would not presume to advise; but that each church be the judge of the best policy to be pursued."

I note the following changes in the ministry. J. G. Lothrop had settled at Big Cane, and R. F. Fancher at Ballou's Ferry. The former came from New Orleans, the latter from Claiborne Parish. Thomas

Rand had returned. W. A. Robert had refuged to Texas and died there. D. D. Forman also went to Texas. The names of Terrell, Manning and Knight disappear, but I do not know what became of them. W. W. Crawford and John O'Quinn remained at Evergreen, Thomas Lansdell at Cheneyville, and W. M. Fancher, after laboring successfully as an evangelist for some time, settled as pastor at Bayou de Glaize. W. Q. Boone became professor of languages in Mt. Lebanon University, and removed thither.

[1867.] The association met in 1867 with the church at Bayou de Glaize, in the Parish of Avoyelles. Thomas Lansdell preached the introductory. Dr. B. W. Blakewood was chosen Moderator, and Elder Thomas Lansdell, Clerk. The committee on the State of the Churches says: "We deeply regret the sad state of many of our churches, manifested by the absence of their messengers. Two of the churches have ceased to exist, and several others have failed to meet with us by delegates or by letter. These things tell us plainly their condition. A few, however, are up and doing.

Calvary, is holding her stated meetings twice a month; has had no revival; has a membership of 76—a decrease of eight since last year. Elder John O'Quinn is her supply.

Beulah, is in order, with a well-conducted Sabbath-school and a membership of fifty-three. She reports additions but no revival. Elder Thomas Lansdell is her pastor, preaching every Lord's day.

Antioch, is in order, with a Sabbath-school and prayer-meeting, but reports no additions. Elder R. F. Fancher is her pastor.

Amiable, is in order, with two Sabbath-schools, and reports seven baptized. Elder D. H. Willis is her supply.

Bayou de Glaize, is also in order, with a Sabbath-school and prayer-meeting. She reports seven baptized, with cheering prospects. Elder W. M. Fancher is her pastor, preaching every Lord's day and once a month to the colored members.

Spring Hill, has revived her conference meetings, and still wishes the fostering care of the association.

Antioch, was dismissed, and *Holly Grove* and *Aimwell* are reported extinct.

I make the following extract from the report on missions in reference to the field occupied by the association: "It extends from Alexandria to the Gulf of Mexico, 120 miles north and south. From east to west it extends from the Mississippi to the Calcasieu river, one hundred miles, including an area of nearly twelve thousand square miles, equal to more than one-fourth of the State. It includes twelve parishes, large portions of seven more, and contains according to the last census, a population of 210,000 souls. Situated in this large territory is our little association, numbering eleven churches, six ministers and about four hundred members; or one church to every twenty thousand souls; one minister to every

thirty-five thousand, and one member to every 525."

The six ministers were John O'Quinn, L. Schofield, Wm. M. Fancher, Thomas Lansdell, D. H. Willis and Thomas Rand.

[1868.] The association met with Amiable Church, Parish of Rapides, in 1868. John O'Quinn preached the introductory. B. W. Blakewood was elected Moderator, and E. K. Branch, Clerk. Six churches were represented, reporting two hundred members and six churches not represented. No change in the ministry.

[1869.] The association met with Bayou Rouge Church, in the Parish of Avoyelles, September 30th, 1869. The introductory sermon was preached by Elder W. M. Fancher. Dr. B. W. Blakewood was elected Moderator, and Elder Thomas Lansdell, Clerk. Seven churches were represented, reporting sixty-one baptisms and a total membership of 398.

The Report on the State of the Churches was as follows:

Bayou de Glaize, has the pastoral care of Elder W. M. Fancher; has two Sabbath-schools, reports an increase of twenty-seven and a revival feeling.

Beulah, is yet under the pastoral care of Elder Thomas Lansdell, and is in peace. Reports the death of our much-esteemed brother, Deacon R. L. Tanner, whose praise is in all the churches of this association. Nothing cheering. Has a Sunday-school.

Amiable, sends up cheering news. She has been

revived and quite a number has been added by baptism, and still a deep interest felt. Has two Sabbath-schools in operation, and six of the late conversions were from the pupils. Elder D. H. Willis, though *blind* and otherwise deeply afflicted, still preaches to this church as her supply.

Spring Hill, This little church has long been without preaching, holding no conference meetings. Of late, however, they have enjoyed a time of refreshing. The spark has had fuel added, and fanned by the Spirit of the Lord. They report an addition of twelve to their number. Have no pastor or stated supply, and only occasional visits from Elder Willis and Brother Smith. Report a flourishing Sabbath-school.

Bayou Rouge, reports nothing cheering. Has had neither pastoral care or conference meetings, until of late they are taking steps to supply the pulpit, and call as their pastor, Elder R. F. Fancher. Report a Union Sunday-school.

Calvary, has the services of Elder John O'Quinn once a month. Communicates nothing cheering and is at peace. Reports no Sabbath-school.

Mount Olivet, is yet alive, and though reduced in numbers by the loss of three of their most useful members by death, yet report a good state of feeling and are hopeful—are preparing to organize a Sabbath-school.

Big Cane—not represented.

[1870.] The fifty-second annual session was held with Beulah Church, at Cheneyville, September 29th until October 2d, 1870. The introductory was preached by Elder E. K. Branch. Dr. B. W. Blake-wood was elected Moderator, and R. S. Jackson, Clerk. Ten churches were represented, including Bethel and Pilgrim's Rest, which were received. They report 127 baptisms and 600 members. Bethel was situated in Rapides Parish. It was gathered by E. K. Branch, the missionary of the State Con-vention, and constituted September 21st, 1870. Pil-grim's Rest was organized March 11th, 1870, by Elders W. M. Fancher and E. K. Branch. It enjoyed the labors of Elder Wiley G. Stanton as pastor until his death, July 3d, 1870. Bellone church was organized June 22d, 1867, by Elders Rand and Lansdell.

The association pays a fitting tribute to Elders Thomas Rand, Wiley G. Stanton and Deacon R. L. Tanner, a notice of whom appears in the sketches in this work. The ministers of the association are given as follows: ordained L. Calloway, Cheneyville; John O'Quinn, Evergreen; D. H. Willis, Alexandria; R. F. Fancher, Evergreen, Thomas Lansdell, Cheney-ville; W. M. Fancher, Big Bend. Licentiates: R. S. Jackson, Cheneyville; U. W. Jarrell, Alexandria; Basil Smith, Alexandria; W. O. Godwin, Alexan-dria.

[1871.] The association met with Mt. Olive Church, Parish of St. Landry, September 28, 1871. Intro-

ductory was preached by Elder John O'Quinn. B. M. Blakewood was elected Moderator, and Thomas Lansdell, Clerk. Eleven churches were represented, reporting 32 baptisms and 549 members. Pine Grove, Rapides Parish, organized in 1870, and Bayou Clear, reorganized in 1871, were received into the association.

The following report shows the state of the churches :

Calvary, continues to enjoy the voluntary labors of Elder John O'Quinn once a month. Reports one baptism and a Sabbath-school.

Beulah, is yet, as formerly, eleven years, under the pastoral care of Elder Thomas Lansdell. Has had an increase of six by baptism and letter; is enjoying a moderate degree of prosperity; has one Sabbath-school, with a good library.

Amiable, has been supplied once a month by D. H. Willis until recently. Now has the monthly labors of Elder E. W. More; has added seven to her number; notwithstanding, she reports a heavy decrease, having dismissed nineteen to assist in the organization of two new churches. Reports a prosperous Sabbath-school.

Evergreen, reports occasional preaching by Elders Lansdell and O'Quinn, and she enjoys the labors of Elder Thomas E. Muse once a month; has a large and prosperous Union Sabbath-school.

Bayou de Glaize, has no pastor; has recently enjoyed a refreshing season from the presence of the Lord; has added three to her number, and reports a flourishing Sabbath-school.

Spring Hill, not represented.

Mt. Olivet, has no pastor, but a prayer-meeting twice a month; reports fifteen additions and a good Sabbath-school.

Bethel, enjoys the labors of Elder W. D. Godwin as a supply once a month, and reports two added.

Pilgrim's Rest, reports preaching twice a month by Elder R. F. Fancher; nothing cheering.

Bellevue, enjoys the labors of Elder R. F. Fancher twice a month; reports a revival with twenty-six additions.

Bayou Clear, reorganized on the 15th of July, 1871, by Elder D. H. Willis, with four original members; reports an increase of eleven since; is now enjoying the labors of Elder D. H. Willis once a month.

Pine Grove, organized October 26th, 1870, by Elder D. H. Willis, with eleven members; is now supplied with preaching once a month by Elder W. D. Godwin, and reports six additions and a flourishing Sabbath-school.

During this year the cause received a terrible shock in the fall of Wm. M. Fancher, a talented and influential minister of this association, who was at the time pastor at Bayou de Glaize, and who abandoned his family and fled the country, in company

with the daughter of a deceased Baptist preacher, whom he had seduced.

[1872.] Met October 3, 1872, with Bayou de Glaize Church, Avoyelles Parish. Introductory was preached by Elder Thomas Lansdell. Dr. B. W. Blackwood was chosen Moderator, and Thomas Lansdell, Clerk. Fourteen churches were represented, reporting 119 baptisms and 684 members. The Coulee Croche Church at Grand Coteau, organized in 1872, with A. J. Terry as pastor, was received. The churches generally report a growing condition, and some had enjoyed precious revivals. The following ministers had been recently added to the list: Thos. E. Muse, at Evergreen, who labored in this region several years and then removed to Texas; A. J. Terry, who began his labors at Grand Coteau, who has since labored successfully at Bayou de Glaize; E. W. More, W. D. Godwin, M. H. Lynch, U. W. Jarrell, all of whom were recently ordained and labored in the region about Alexandria; and Adolphe Stagg, an intelligent Creole recently ordained, who has since done a noble work among the Creoles. Besides these there were several licentiates, as H. M. Branson, R. J. Rush, G. Smith and F. M. Chaney.

[1873.] Met with Amiable Church, Rapides Parish, October 2, 1873. Introductory by Elder A. J. Terry. John O'Quinn was elected Moderator, and Thomas Lansdell, Clerk. Fifteen churches were represented, including Fairview Church, Point Coupee Parish,

organized 1873, under the labors of Elder Thomas E. Muse. These churches reported 160 baptisms and 889 members. About this time Elder Kingsbury settled at Red River Landing, and has since labored occasionally in this region.

[1874.] Met with Bayou Rouge Church, Avoyelles Parish, October 1, 1874. Introductory was preached by E. K. Branch. Elder John O'Quinn was elected Moderator, and Thomas Lansdell, Clerk. Thirteen churches were represented, reporting 138 baptisms and 966 members. New Hope Church, Rapides Parish, was received this year. Some of these churches had enjoyed precious revivals, and others had decreased in numbers. Elder Adolphe Stagghad done good work as a Missionary and Colporteur.

[1875.] Met with Calvary Church, Bayou Chicot, St. Landry Parish, September 30, 1875. Introductory by Elder John O'Quinn. B. W. Blakewood was elected Moderator, and U. W. Jarrell, Clerk. Sixteen churches were represented, reporting 72 baptisms and a total membership of 883. Eden Church, near Ville Platte, St. Landry Parish, was admitted. Most of the churches reported a decrease. The Missionary, Stagghad, reports the baptism of several Catholics.

[1876.] Fairview Church, Simsport, Avoyelles Parish, September 28, 1876. Elder Henry Bennett preached the introductory. Deacon B. F. Miles was elected Moderator, and Elder A. J. Terry, Clerk. Fourteen churches reported 75 baptisms and a total

membership of 936, including three churches not represented. The names of Henry Bennett at Simsport, and G. W. Smith, near Alexandria, are added to the list of ordained ministers.

[1877.] Met with Big Cane Church, St. Landry Parish, October 4, 1877. Introductory by Elder A. J. Terry, of Bayou de Glaize. Elder Henry Bennett was chosen Moderator, and A. J. Terry, Clerk. Sixteen churches report 66 baptisms and 834 members.

I quote from the report on Queries :

“1. Has a church the right to restore an excluded member from another church without a letter of recommendation? Answer, Yes.

“2. Should a minister of the Gospel be permitted to preach who has used such unchristian and malicious conduct toward his wife, as to cause a separation? Answer, No.

“3. Should a minister of the Gospel be permitted to hold his credentials, who voluntarily separated from his wife against her will, and the wife in full fellowship with the church? Answer No.

“4. Is it proper for a church to grant a letter of dismission to a member without said member giving a reason for so doing? Answer, No.”

The statistics show 7 Sabbath-schools, with 30 officers and teachers, 184 scholars, and 845 volumes in library. Rev. D. H. Willis, the Missionary, reports labors from Feb. 1st to Sept. 30th, 1877: travelled 1263 miles; preached 49 sermons; visited 67 families; reorganized 1 church; baptized 14, and ordained 2 deacons.

Calvary, Beulah, Fair View, and New Hope were without pastors; Amiable was supplied by J. E. Duff, who formerly labored in Eastern Louisiana; Bayou Rouge, by Henry Bennett; Spring Hill, Pine Grove and Aimwill by D. H. Willis; Bayou de Glaize, by A. J. Terry; Big Cane, by John O'Quinn; Mt. Olivet, by H. M. Brunson; Bellevue, Pilgrim's Rest, Conlee Croche and Eden, by Adolphe Stagg. Dr. B. W. Blakewood had been ordained and was doing active service in the waste places. L. Callaway and E. W. More labored occasionally in the country about Cheneyville; W. D. Godwin about Alexandria; R. J. Rush in Avoyelles Parish, and G. C. Wolf at Chicot, St. Landry Parish.

[1878.] The minutes of this year show eighteen churches, with an aggregate membership of 935. The active ministers were distributed as follows: H. M. Brunson, Bayou Chicot; T. Kingsbury, Cheneyville; B. W. Blakewood, Babb's Bridge; Henry Bennett and John O'Quinn, Evergreen; D. H. Willis, Babb's Bridge; A. J. Terry, Big Bend; Adolphe Stagg, Whitesville; J. F. Duff, Kanomime; R. D. Truman, Opelousas; E. K. Branch, Simsport, and W. Hamilton, Hineston.

[1879.] Met with New Hope Church, Rapides Parish, Oct. 2d, 1879. Introductory by H. M. Brunson. Adolphe Stagg was chosen Moderator, and A. J. Terry, Clerk. 17 churches report 80 baptisms and a total membership of 972. The association notices

the death of Elder L. Callaway and Deacon Jesse Ford, at Beulah Church; at Eden Church, Deacon Alcide Soillieu. The following brethren labored in charge of churches: H. M. Brunson, H. Bennett, A. J. Terry, W. D. Godwin, B. W. Blakewood, S. P. Lynch, E. K. Branch, W. Hamilton, A. Stagg, E. W. More and J. H. Rush.

The Coulee Croche Church had been consolidated with the Bellevue Church.

Providence Church, Rapides Parish, and Latana-tche Church, Point Coupee Parish, the former constituted in 1877, and the latter in 1879, were received into membership.

[1880.] Met with Mt. Olivet Church, Parish of Rapides, Sep. 30, 1880. Introductory by Elder Henry Bennett. Elder Adolphe Stagg was chosen Moderator, and A. J. Terry, Clerk. 17 churches represented, reporting 62 baptisms and 963 members. In reply to a query from Amiable Church, it was answered that a church should withdraw her fellowship from any member who wilfully neglects or refuses to contribute to the support of the ministry. Bethlehem Church was received as a member. Notice is taken of the death of Deacon C. C. Rush, who had been an active member of Bayou de Glaize Church for thirty years, also of Deacon Basil Smith, of Amiable Church. He was a native of Georgia; was sixty-five years in the service of the Master, and many years deacon of Amiable Church. He was

also a licentiate. The ministers of this body are given as follows:

B. W. Blakewood, Big Grove, St. Landry Parish; Henry Bennett, Evergreen, Avoyelles Parish; E. K. Branch, Bordelonville, Avoyelles Parish; H. M. Brunson, Prudhomme P. O., St Landry Parish; W. D. Godwin, Babb's Bridge, Rapides Parish; S. P. Lynch, Science Hill, St. Landry Parish; T. Kingsbury, Red River Landing, Point Coupee Parish; E. W. More, Babb's Bridge, Rapides Parish; John O'Quinn, Evergreen, Avoyelles Parish; R. I. Rush, Big Bend, Avoyelles Parish; J. H. Rush, Pineville, Rapides Parish; Adolphe Stagg, Whiteville, St. Landry Parish; A. J. Terry, Big Bend, Avoyelles Parish; D. H. Willis, Babb's Bridge, Rapides Parish.

This closes the history of this mother association, which I have followed through a period of sixty-two years. Of the five churches which united to form the association, only two, Calvary and Beulah, have survived. Calvary, the mother church, now numbers sixty-two. Beulah, once numbering over two hundred, is reduced to fifteen and is without a pastor. The Aimwell, or as it was sometimes called the Derbourn Church, organized at Hickory Flat, became extinct; but in 1877 it was reorganized and again became a member of the body.

CHAPTER X.

THE OUACHITA REGION.

In this division of the State I embrace all the territory lying between the Ouachita River on the east; the State of Arkansas on the north, and Red River on the south and west. In this region are now located eight Associations: *Concord*, situated in Union Parish chiefly, and embracing churches in the northwestern part of Ouachita Parish, most of those in Lincoln, and those situated in the eastern part of Claiborne; *Ouachita*, situated along the river which gives it name, south of Monroe. The churches are chiefly located west of the river, in Catahoula and Caldwell Parishes. West of the Ouachita Association lies the *Palestine*, in the western part of Caldwell, and embracing churches in Jackson, Winn and Grant. West of the Palestine lies the *Bethlehem* Association, composed of churches dismissed from Red River and Concord Associations. They lie in the northwestern part of Bienville and the adjoining parts of Lincoln and Claiborne. *Big Creek* Association lies between Little River and Red River, principally in the Parish of Grant. *Central* Association is situated on Red River above the last named body, chiefly in the Parish of Winn. *Red River* Association is now mainly confined to Bienville Parish, including a few churches situated in the adjoining

parishes. *North Louisiana* Association embraces most of the churches in Bossier, Webster and the western part of Claiborne Parish. A few churches in this region belong to associations in the neighboring State of Arkansas.

I will give some account of pioneer labors before proceeding with the history of Associations.

In 1820 James Brinson, an ordained minister from Tennessee, settled not far from the present town of Vienna, at a place called Upper Pine Hills. In the same company came his son-in-law, Arthur McFarland, who afterwards became a preacher, Christopher Koonce and James Whitson, and his brother-in-law, A. F. Nelson, with their wives. Most of these were Baptists, and in 1821 constituted the Pine Hills Church, which joined Louisiana Association in 1822. About the same time, but a little later, Elder John Impson settled in the same neighborhood, and a preacher named Head, from Mississippi, gathered a church at Lower Pine Hills, near the present town of Downsville; but for some doctrinal peculiarity it was not recognized as a regular Baptist Church, and soon came to nought.

James Brinson and John Impson extended their labors westward into the northern part of what was then Natchitoches Parish. Near the present town of Minden they found a few Baptists, among whom were John Murrell and Newitt Drew, the father of Governor Drew of Arkansas, and of Judge Richard

M. Drew, and Judge Harrison A. Drew. Here they gathered a small church in 1823, called Black Lake, from a bayou of that name, near which it was located.

In 1824 they gathered another church about four miles East of Mt. Lebanon, called Providence, where some of Brinson's company had settled. This church was afterwards removed to Athens, and re-organized under the name of New Hope.

In 1826 Brinson was joined by Haywood Alfred, who was ordained about this time. He was a zealous and popular preacher, whose praise was in all the churches, if we may judge from the number of persons in that part of the State who bear his name. He was a successful evangelist. He went to Arkansas, where he died. Brinson died in 1831, and Impson not long after.

In 1822 Elder Henry Humble emigrated from Mississippi and settled on the Ouachita River, in the parish of Catahoula, about fifteen miles above Harrisonburg. He was among the first settlers of that region. The few citizens, scattered over a large district of country, gave themselves up to that half-savage life that belongs to the frontier. Under such circumstances it required strong faith in Jesus, and a fervent love of souls, to undertake to plant the standard of Christianity in this then wilderness, into which were flowing the enterprising from the older States. Henry Humble, although

at an advanced age, being born in 1765, began to gather his scattered neighbors together, and with the aid of John Hill, a licentiate, preached to them the Gospel of Peace; and in March, 1826, the Catahoula Church was constituted by Henry Humble and John Impson, with seven members. Shortly afterward this church enjoyed a revival season, and twenty were added by baptism. The same year this church united with the Louisiana Association. Out of this Mother Church sprung most of the churches of this region, of which a more particular account will be given hereafter, in connection with the history of Concord Association.

Henry Humble was succeeded in the field, in 1831, by Asa S. Mercer, an able minister from Mississippi, who long and efficiently labored in this region. Somewhat later he was aided by Thomas Meredith, a veteran of the cross, who still survives, and his brother James J. Meredith, both able preachers. Henry Humble bequeathed to the church four grandsons, who became ministers; Nathan M. Davis, who began to preach soon after his grandfather's death, and continued his useful labors until called to his reward, in May, 1880; his brother, A. B. Davis, who began to preach soon after, and died in 1881; Thomas J. Humble, long Clerk, and often Moderator of Ouachita Association, who began to preach in 1860; and his brother, J. N. Humble, about the same time; both of whom still survive to continue the

work begun by their grandfather in 1822. Thus, though he is dead, he yet speaketh through his descendants.

T. A. Routon also began to preach in this region in 1843, and is still an efficient minister. After the death of Henry Humble, John Hill was ordained and became pastor of Catahoula Church. He continued to labor in this region a number of years, until he removed to Union County, Arkansas, where he probably died.

Another important center is Mt. Lebanon, in Bienville Parish. In 1837 a colony of emigrants removed from Edgefield District, South Carolina, including the Canfields, the Prothros, the Drakes, the Logans, the Keys, the Thurmons, the Burnetts, the Hardys, the Gibbs, Mathias Ardis, and others, and settled at Mt. Lebanon, in the present parish of Bienville, but then a part of Natchitoches. Most of these were Baptists, and July 8th, 1837, were recognized as a Baptist Church by John Hill and Henry Adams, who constituted the presbytery. Mr. Hill has already been mentioned in connection with the Catahoula Church. Mr. Adams was a colored man, a free-born mulatto, who accompanied the party from South Carolina. He was a man of education and ability. He was chosen pastor of the church thus formed, and continued to labor here very acceptably for two years. He was very much respected. He went to Kentucky, and became pastor of the First African

Baptist Church, Louisville, where he died a few years ago, after a successful pastorate of about twenty-five years. The ministers of the city attended his funeral, and great respect was shown to his memory.

Mr. Adams was succeeded at Mt. Lebanon by Elder B. M. Ware, who continued but a short time. About 1845 George W. Bains settled in this pastorate. He was a man of great ability and did much to indoctrinate the people. In 1847 he was joined by his brother-in-law, Elder James E. Paxton, who followed him from Arkansas. About the same time also John Q. Burnett began to preach. These two young preachers were full of zeal, and, under the guiding wisdom of Bains, laid the foundation of many churches in the parishes of Bienville, Jackson, Claiborne, Bossier and Natchitoches. Flourishing churches were planted at Minden, Sparta, Saline, Vernon, Arcadia, Homer and at Mt. Zion in Bossier Parish, and at other places, mainly through the labors of these active laborers. Mr. Bains moved to Texas in 1849 and founded the "Texas Baptist." A few years later Paxton and Burnett followed him to Texas.

In 1849 A. E. Clemmons, an eloquent minister, was called to this field. After two years he removed to Minden, where he continued as pastor until 1855. In 1853 Dr. F. Courtney removed from Eldorado, Arkansas, to Mt. Lebanon, where he continues to the present, most of the time preaching to this church. Besides, this place and the surrounding country have

enjoyed the labors of Jesse Hartwell, D. D., John Q. Prescott, W. C. Crane, D. D., W. C. Boone, A. S. Worrell, D. D., W. H. Bayless, W. E. Paxton and others. The leading ministers of this region at present are the venerable Dr. Courtney, at Mt. Lebanon; W. H. McGee, at Minden; D. H. Bent, W. C. Moreland and D. H. Head, at Arcadia; T. J. Fouts, at Sparta; J. A. Harrell at Saline; J. A. Walker, near Minden; the venerable John Dupree, near Springville; and John Hinson, James Fuller and L. P. Lowry, also near Minden.

About 1850 Robert Martin settled in the northwestern part of Bossier Parish, and as missionary of the State Convention planted two churches west of the Bodcan and two between Bodcan and Dorchete. He was aided in his work by Elder A. Winham, who settled in the same region about the same time. He was joined somewhat later by Moses McDonald, from Union Parish, who was an efficient co-laborer.

The first settlers in Union Parish were principally from Alabama and Georgia. The earliest ministers in this region were S. J. Larkin, W. B. Larkin, Sampson B. Thomas, Asa Lee, Elias George, Jesse Tubb and George Everett. I regret that my scanty material does not enable me to give the details of their labors further than is mentioned in connection with Concord Association.

The first churches constituted in this parish were Good Hope in 1839, and Concord in 1842, and somewhat later in the same year, Mt. Zion Church.

CHAPTER XI.

CONCORD ASSOCIATION.

The old Louisiana Association occupied so much territory that it was difficult for the churches in the northern part of the State to attend, and the subject of a new association began early to be agitated. There were now between the Ouachita and Red Rivers eight churches and six ministers, and four of these met on the third day of November, 1832, with the Black Lake Church, Claiborne (now Webster) Parish, not far from Minden. The following churches were represented: "Pine Hills—Elders John Impson, Haywood Alford, and Arthur McFarland, and Mills Farmer, John Hancock, and William Honeycut; 52 members. Providence—Alexander F. Nelson, Thaddeus Byas and Samuel Leatherman; 30 members. Black Lake—Robert Byas, Newitt Drew, Jesse Millions and William Barry; 12 members. Bayou Bartholomew—Jonathan Newman (a licentiate) and Philip Mason; 34 members."

After an introductory sermon by Arthur McFarland, Elder John Impson was chosen Moderator, and Alexander F. Nelson, Clerk. They adopted the following:

ARTICLES OF FAITH.

1. We believe in one only true and living God, and that he has revealed himself unto men under the characters of Father, Son and Holy Ghost.

2. We believe the Scriptures of the Old and New Testaments were given by inspiration of God and are of divine authority and the only rule of faith and practice.

3. We believe in the fall of Adam, in the total depravity of human nature, and in man's inability to restore himself to the favor of God.

4. We believe in the everlasting love of God to his people, in the doctrine of election, and the perseverance of the saints in grace.

5. We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ, which is unto all and upon all who believe.

6. We believe that there is one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time, and in becoming an offering for sin hath perfected forever them that are sanctified.

7. We believe that good works are the fruits of faith and follow after justification, are evidences of a gracious state, and are performed by believers from a principle of love.

8. We believe in the resurrection of the dead and a general judgment, and that the happiness of the righteous and the punishment of the wicked will be eternal.

GOSPEL ORDER.

1. We believe that the visible church is a congregation of faithful persons, who have given themselves to the Lord and to one another, by the will of God, and have covenanted to keep up a godly discipline agreeable to the rules of the Gospel.

2. We believe that Jesus Christ is the head of the church and the only law-giver; that the government

is with the body of the church and is equally the right and privilege of each member thereof.

3. We believe that Baptism, the Lord's Supper and Washing the Saints' Feet are Gospel ordinances appointed by Jesus Christ to be continued in the church until his second coming.

4. We believe that believers are the only proper subjects; and immersion the only Scriptural action of baptism; and the only legal administrators of the ordinance are the regularly ordained ministers of the gospel in full fellowship in and with the United Baptists.

5. We believe that none but regularly baptized church members have a right to partake of the Lord's Supper.

The convention in a committee of the whole considered and adopted these articles, article by article, with entire unanimity, and the body was declared to be organized under the name of the *Concord Missionary Baptist Association*.

The practice of Feet-Washing, here recognized as an ordinance of the Gospel, gradually fell into disuse, and was dropped from the Articles of Faith. The name *Missionary* was also dropped from the name as unnecessary.

[1833.] The association met with Pine Hills Church on Saturday before the first Lord's day in November, 1833. The introductory was preached by Elder Haywood Alford. Arthur McFarland was elected Moderator and Haywood Alford, Clerk. Bethel, Union and Catahoula churches were received upon

letters from the Louisiana Association. The churches report seventeen baptisms and 104 members.

I have already given an account of the planting of the Catahoula, Black Lake, Providence and Pine Hills churches. The Black Lake and Pine Hills ceased to have a visible existence in a few years, and their numbers were absorbed in later organizations. Providence was recognized at Athens under the name of New Hope, and still exists. I will now give a brief sketch of some other of the older churches of this body.

The Catahoula Church, the mother body of the Ouachita region, as we have already seen, was constituted March 11th, 1826, by Elder John Impson, P. W. Robert and Henry Humble, with seven members in fellowship, viz: Henry Humble, sr., and his wife, Alice Humble, John Hill, sr., Elizabeth Hawthorne, Jonathan Newman, Anne Newman and Henry Humble, jr. Henry Humble, sr., was called to the pastorate. She experienced some revivals and remained prosperous and in a healthy condition until 1829, when she lost her venerable pastor, who died on his return from the association, July 11th, 1830. John Hill, sr., was ordained and called to the care of the church. This brother was present and participated in the business of the second meeting of the Concord Association. He aided in the organization of the church at Mt. Lebanon, and afterwards removed to Union County, Arkansas. Here he became a

member of the Saline Association, but in 1841 withdrew from that body with other anti-missionaries. On the very day of Hill's ordination, Nathan M. Davis, long pastor of this old body, was baptized. This church began to decline from this time by the dismissal of members to form other churches, and finally became extinct. A church, like a bee-hive, may swarm itself to death, and this was an instance of it. This old body was reorganized in 1850 and continues to the present.

February 12th, 1381, seven members were dismissed by letter to constitute the Bethel Church. The church fell into a cold state, and in 1834 the church was much distracted by a difficulty among the members. This was partially settled the following year, but only for a short time, when the troubles were renewed and several members were excluded, and Hill was compelled to give up the pastorate. Asa S. Mercer was called in 1837, and the same year four members were dismissed to constitute Jerusalem Church.

In August, 1839, six members were dismissed to constitute Aimwell Church, which reduced the number to thirteen members; seven whites and six blacks. The Concord Association met with this old body in 1839, and in November following four members were added by experience and one by letter. Among those baptized was T. A. Ronton, who afterward became a prominent minister in this region.

The hearts of the people were made glad to think the Lord had visited this, the mother church of this part of the State, and for a time the prospects brightened. Nathan M. Davis, whose biography is given elsewhere, was ordained March 14th, 1841, and called to the care of the church. On the same day Elijah Nix was chosen deacon and joined the church by letter the following day, being ordained before he joined. The church now enjoyed a short revival season, in which numbers were added at different times. In November, 1841, T. A. Routon was ordained, and February 10th, 1847, Samuel H. Sherwood was ordained a deacon, in place of T. A. Routon, who was ordained an elder on the 12th of April, 1843.

In the spring of this year there was a Sunday-school commenced, and it was well attended by the youths of the neighborhood. In 1843 the church numbered about fifty-three members. Some farther account of this old body is given in the history of the Ouachita Association.

The oldest daughter of the old Catahoula was Bethel, which was constituted in the Parish of Caldwell, April 25, 1831, with six members. The constituting presbytery consisted of John Impson, Haywood Alfred, and John Hill. In the winter of this year Asa S. Mercer moved here from Amite county, Mississippi, and was called to the pastoral care of this church. On the 27th of April, 1833, Bowen Hill was chosen Deacon. February 22, 1834, Thos.

Meredith was ordained as Elder, by request of the church, by John Hill, Haywood Alfred and Asa S. Mercer. This brother is mentioned more fully in connection with the Anti-mission movement. I cannot refrain from calling attention to the bearing of these facts upon the origin of the Anti-mission churches in Louisiana and Arkansas. The Mississippi Association was an active missionary body from its organization, in 1808. The old Catahoula Church was gathered by the labors of Henry Humble, a missionary of that body. John Hill was ordained at the request of this missionary church, by a missionary presbytery. Bethel came out of the old Catahoula, was a missionary body, and ordained Thomas Meredith; Asa S. Mercer and Haywood Alford, of the ordaining presbytery, being active missionaries. Yet Thomas Meredith headed the Anti-mission separation in Louisiana, and John Hill joined in the Anti-mission revolt from Saline Association, in Arkansas, claiming to be Primitive Baptists, and denying the validity of the ordinances of the missionary Baptists. Mr. Meredith seems to have felt the force of this state of facts, and in 1879 returned to our connection, and at present (1881) is pastor of four missionary churches.

Two churches were constituted out of the Bethel Church, viz: Zion Hill, in July, 1842, and Palestine, in September, 1842.

Jerusalem Church was formed from Catahoula

Church in 1837, with four or five members. The church was constituted by a single minister, Elder Asa S. Mercer, owing to the scarcity of ministerial help. This, however, did not affect the validity of the constitution, which depends upon the voluntary association of qualified members. The only office of the Presbytery is to recognize the existence of the church, and they introduce it to the sisterhood of churches.

In 1842 Nathan M. Davis became pastor, after which there were a number of additions. In 1843 five or six members were dismissed to constitute a church in the town of Harrisonburg, which took place February 18, 1843. This church was called Shiloh.

The church called Salem was constituted June 10, 1843, out of members dismissed from Jerusalem. Upon his ordination, T. A. Routon took charge of this church.

The Aimwell Church was formed from the Catahoula, August 31, 1839; presbytery, A. S. Mercer and Thomas Meredith. At first there were present three members, John Squires, William Francis and his wife, Annie Francis. Though beginning with so small a membership, they were signally blessed. Nathan M. Davis became pastor, and during the years 1842 and 1843, quite a number were baptized, until in November, 1843, the church numbered sixty-four.

Liberty Church was constituted August, 1841, by Asa A. Mercer and N. M. Davis, with seven members, viz: William Kirkland and wife, Jacob Odom, Henry Howard, A. B. Davis, Sarah Spinks and Anna Brooks. A. M. Davis was the first pastor. These churches were in Catahoula and Caldwell Parishes.

Zion Hill, as we have already stated, was constituted out of members dismissed from Bethel. Thos. Meredith became pastor.

Palestine was constituted November, 1842, by Asa L. Mercer and Thomas Meredith.

Bayou Bartholomew Church was located in Ouachita Parish, not far from the present town of Trenton. It has long since been dissolved, and some of its members united with the church at Trenton. It was constituted some time about 1830, or 1831, and Hayward Alford, under whose labors it was gathered, was chosen pastor. When Jonathan Newman was ordained he became its pastor, and continued so many years.

Antioch, also situated in Ouachita Parish, was constituted in the year 1838. It was for some years without regular preaching. In 1843 it experienced quite a revival, under the labors of Peter S. Goyle, of Memphis, Tenn., who was spending some time that year in Monroe, with his married daughter. About twenty were added.

Mount Ærial, situated in the western part of Ouachita Parish, which afterwards became Jackson

Parish, was constituted about 1833. It maintained a feeble existence until about 1850, when it ceased to exist.

Mount Vernon was situated in Ouachita Parish. It was constituted in 1839, by Asa S. Mercer and Jonathan Newman. It was without a pastor for years.

Concord Church, Union Parish, was constituted some time in 1842, with a considerable number of members, chiefly from the State of Alabama. Among the number were Elders Samuel J. Larkin and Sampson B. Thomas, who became supplies,

Mount Zion, Union Parish, was constituted on Saturday before the first Sunday in September, 1842, with eight members. They had no pastor until 1843, when Asa Lee was ordained as pastor,

Good Hope, Union Parish, was constituted in the year 1839.

Of Rehoboth (Mt. Lebanon), Providence, and Black Lake Churches, I have already given some account.

My file of the minutes of this body is incomplete, but sufficient to enable me to connect events.

[1837.] The Association met with Mount Ærial Church, Ouachita Parish, October 6, 1837. The introductory was preached by Asa S. Mercer, who was afterwards chosen Moderator, with A. F. Nelson, Clerk. The following churches were represented: Mt. Ærial, Union, Bethel, Catahoula, Bayou Bartholomew, Providence, and Jerusalem, representing

an aggregate membership of 142. The last named church was received at this session.

The following action is rather noticeable, when we take into consideration the subsequent attitude of John Hill, who was present, participating in the meeting.

“ *Whereas*, Brother John Hill, having traveled and preached last year, on motion,

“ *Resolved*, That the Treasurer is hereby directed to present him with twenty dollars.”

It was also, “ *Resolved*, That we recommend our ministering brethren to try to double their diligence in traveling and preaching amongst the remote and destitute parts of our association, and make collections and receive donations for the furtherance of the Gospels.”

A correspondence was opened with the Saline Association, Arkansas. This correspondence was returned.

[1841.] Met with Antioch Church, Ouachita Parish, October 7th, 1841. Introductory by Elder Arthur McFarland. Elder A. S. Mercer was chosen Moderator, and Samuel Quarles, Clerk. Twelve churches were represented, reporting forty-three baptisms, twenty-four received by letter, and 314 members.

[1845.] Met with Rehoboth Church, at Mount Lebanon, October 10th, 1845. Introductory by Elder William J. Larkin. This minister was a brother of Dr. Samuel J. Larkin, and probably came to the coun-

try with him or soon after. S. J. Larkin was elected Moderator, and Elder George W. Bains, Clerk. Seventeen churches were represented, reporting 180 baptisms, 98 received by letter, and 703 members. The following were the churches represented: Mt. Ærial and Mt. Zion, Jackson Parish; Bartholomew, Antioch and Mt. Vernon, Ouachita Parish; Concord, Zion Hill, Pleasant Hill and Montgomery, Union Parish; Rehoboth, Saline, Gilgal, Ebenezer, Holly Grove and Walnut Creek, Claiborne Parish, and Salem, Bossier Parish. The ordained ministers mentioned at this time are Jonathan Newman, Ouachita Parish; Asa Lee, W. J. Larkin, S. J. Larkin and W. Milburn, Union Parish; George W. Bains, R. A. Hargis and Arthur McFarland, Claiborne Parish, and Moses McDonald, Bossier Parish.

The churches in the Southern Division had been dismissed to form Ouachita Association.

[1847.] Met with Walnut Creek Church, Claiborne Parish, in October, 1847. The introductory was preached by Elder S. B. Thomas. S. J. Larkin was elected Moderator, and George W. Bains, Clerk. Twenty-three churches report ninety baptisms, eighty received by letter, and 933 members. Bethel, Castor and Flat Lick, in Claiborne, and Caney Creek and Mt. Zion, Bossier Parish, were received at this meeting. The ministers named are S. J. Larkin, W. B. Larkin, John Hickman, Asa Lee and S. B. Thomas, Union Parish; Jonathan Newman and Lewis L. Squires in

Ouachita; James Scarborough in Jackson; G. W. Bains, Allen Morris, J. Q. Burnett and Arthur McFarland, in Claiborne, and Allen Winham and M. S. McDonald in Bossier.

[1848.] Met with the Saline in the then newly created parish of Bienville, October 7th, 1848. The introductory was preached by Elder L. L. Squires. George W. Bains was elected Moderator, and J. H. Cunningham, Clerk. Twenty-five churches reported 139 baptisms, 141 received by letter and an aggregate membership of 1122.

The following preamble and resolutions were adopted:

“Whereas, it is believed by this association that her territory is now too large for the churches, all to represent themselves conveniently in this body:

“Resolved, therefore, that the association be divided; and that the line of division be that dividing Union and Claiborne, and Jackson and Bienville, allowing all the churches to belong to the old or new association as they may choose.

“Resolved, further, that the churches east of the line described shall retain the present name, constitution, records, etc.

“Resolved, that the churches west of this line of division be requested to meet by delegation on Friday before the fourth Lord's day in November next with the Mt. Zion Church, Bossier Parish, to organize the new association.

“Resolved, that the treasurer of this association pay to the treasurer of the new association contemplated

in the above resolutions one half of the money that shall remain in his hands of the funds of this body, after defraying the expenses of this session."

[1849.] Met with Bartholomew Church, Ouachita Parish, October 3d, 1849. The introductory was preached by Elder J. Newman. Elder S. J. Larkin was elected Moderator, and Elder W. B. Larkin, Clerk. Thirteen churches were represented, reporting 124 baptisms, 127 received by letter and 679 members. Fellowship Church No. 1, Fellowship Church No. 2, and Shiloh, in Union Parish, and Morehouse Church, in Morehouse Parish, were received at this session.

Resolutions looking to the better support of the ministry were adopted.

[1850.] Met with the Farmerville Church, Union Parish, Friday before the second Sabbath in October, 1850. The introductory was preached by Elder R. F. Fancher. Elder Williamson Milburne was chosen Moderator, and W. C. Carr, Clerk.

Fifteen churches report 153 baptisms and 78 additions by letter, with 858 members. The churches were supplied with preaching as follows: S. J. Larkin, Concord, Union Parish; Elias George, Farmersville and Liberty in Union Parish; S. T. Cobb, Fellowship No. 2, in Union Parish; George Everett, Zion Hill in Union Parish; Arthur McFarland, Walnut Creek, Bienville Parish; R. McDonald, Montgomery, in Jackson, and Providence, in Union; Jonathan

Newman, Bartholomew and Mt. Vernon, in Ouachita; Jesse Tubbs, Shiloh and Fellowship No. 1, in Union and Rocky Springs, in Claiborne; John Hickman, Liberty, in Onachita. Besides these, W. Milburn and S. B. Thomas preached occasionally, and John L. Mays labored with great zeal in the western part of Union and the adjoining parts of Claiborne. The Morehouse Church seems to have been without regular preaching. The association opened a correspondence with the convention, then but recently organized. At eleven o'clock on Sabbath, Elder Geo. Everett preached a forcible and instructive discourse on missions, and a good collection was taken for the purpose.

[1851] Met with the Concord Church, Union Parish, October 11th, 1851. The introductory by Elder Jesse Tubbs, who was also elected Moderator, with W. C. Carr, Clerk. Twenty-six churches were represented, reporting 118 baptisms and 988 members. Four churches were received, Pleasant Grove, Pisgah and Bethesada, in Union Parish, and Bastrop, in Morehouse. The ministerial work was distributed as follows: S. J. Larkin supplied Concord, in Union, and labored in Morehouse Parish as a missionary of the association. Elias George supplied Farmersville and Egypt churches, in Union Parish; S. T. Cobb, Fellowship No. 2, Union Parish; Jesse Tubb, Zion Hill, Shiloh, Fellowship No. 1 and Union, in Union Parish; R. McDonald, Montgomery, Onach-

ita and Providence, in Union Parish; W. B. Larkin, Walnut Creek, in Bienville Parish, and Bastrop in Morehouse; James Scarborough, Bartholomew, in Ouachita; Johnathan Newman, Ouachita Church, in Monroe, La., and Ouachita Church at Forksville; R. F. Fancher, Rocky Springs, in Claiborne; John L. Mays, Pleasant Grove and Bethesda, in Jackson Parish, besides laboring in the northwestern part of Jackson and southwestern part of Union as a missionary of the association.

The following queries were considered and answered.

1. Is a church member deprived of any of the church privileges so soon as a letter is granted, if the letter reads dismissed from us when joined to another of the same faith and order? Ans. Entitled to communion only.

2. Is it consistent with the principles of the Gospel for one member to go to law with another without first bringing it before the church? Ans. There are cases in which it is consistent.

[1852.] Met with Walnut Creek Church, Bienville Parish, October 8th, 1852. The introductory was preached by Elder S. J. Fuller. Elder Jesse Tubb was chosen Moderator, and Hardy Jackson, Clerk. Sixteen churches report 27 baptisms, and (including last year's report of four churches not represented) the number of members aggregated 896.

The ministerial labors were distributed as follows :

S. J. Larkin, Concord, in Union Parish ; Joel Heath, Bethel, in Union ; Jesse Tubb, Zion Hill, Shiloh and Fellowship, in Union ; J. L. Mays, Union, Pisgah and Pleasant Grove churches, in Union Parish ; J. N. Martin, Union, in Jackson, Walnut Creek, in Bienville, and Bartholomew, in Ouachita ; J. Newman, Mt. Vernon, Liberty (Ouachita) ; George Everett, Liberty (Union) ; R. F. Fancher, Rocky Springs, in Claiborne ; Thomas D. Armstrong, at Bastrop, and S. J. Fuller at Friendship. Bethesda, Egypt and Hebron appear to be without regular preaching. Union, Hebron and Friendship churches were received (the two named last in Claiborne Parish and the first in Ouachita).

A letter of dismissal was granted to Bastrop Church to unite with Bartholomew Association in Arkansas.

The Committee on the State of the Churches, report a general declension and lethargy among the churches.

[1853.] Met with Shiloh Church, Union Parish, October 8, 1853. The introductory was preached by R. F. Fancher. Samuel J. Larkin was chosen Moderator, and Reuben Ellis, Clerk. Sixteen churches report 74 baptisms. These were mainly confined to three churches, Concord, Shiloh and Farmersville. The whole number of members aggregated 902.

Bethel No. 2 was received from Liberty Association, Arkansas.

A committee was appointed to memorialize the Legislature on the subject of Temperance. But little was done beside the usual routine. The minutes furnish but little information on the subject of ministerial labor.

[1854.] Met with Union Church, in Union Parish, Saturday before the second Sabbath in October, 1854. The introductory was preached by Elder Jesse Tubb, who was also elected Moderator, with W. C. Carr as Clerk. Seventeen churches were represented (three not represented). The number of baptisms reported was 162, and 111 received by letter, aggregating 1,301 members, which shows a decided improvement. Three churches were received: Hope-well, Claiborne Parish; Mt. Pleasant and Saline, in Union Parish. The churches were recommended to establish Sunday-schools and report to this body. The following query was answered:

“What is the duty of a deacon when a member refuses to take a seat at the communion table? Answer: It is the duty of the deacon to make inquiry of the member or members, the cause of this neglect of duty, and if not satisfactorily answered, the deacon should report the same to the church.”

Elder James N. Martin labored eight months as a missionary of the association. The pastoral work was distributed as follows; S. J. Larkin, Concord Church; Elias George, Farmersville and Liberty (Union); John L. Mays, Union Church, Pleasant

Grove and Saline Churches; S. B. Thomas, Zion Hill; Jesse Tubb, Shiloh; Jonathan Newman, Mt. Vernon and Liberty (Ouachita); R. F. Fancher, Rocky Springs; Joel Heath, Fellowship and Mt. Pleasant; S. J. Fuller, Friendship and Hebron; R. L. Wheless, Hopewell; Bethel No. 1, Bethel No. 2; Walnut Creek and Bethesda were without regular preaching.

[1855.] Met with Concord Church, Union Parish, October 13, 1855. The introductory was preached by Elder R. L. Wheless. Jesse Tubb was chosen Moderator, and W. C. Carr, Clerk. Thirty churches were represented, including the new churches: Mt. Pisgah, in Union Parish; New Hope, in Ouachita; Mt. Moriah, Jackson; Saints' Rest, Ouachita; Antioch and Sardis, in Union Parish. They report 240 baptisms, 128 received by letter, and 1,462 members. The following statement shows the field of ministerial labor: S. J. Larkin, Concord; Elias George, Farmersville, Egypt and Liberty (Union); J. N. Martin, Bethel No. 1; S. B. Thomas, Zion Hill and Mount Pisgah; S. T. Cobb, at Fellowship No. 2; J. L. Mays, at Bethesda, Pleasant Grove, Saline and Antioch; A. J. Peddy, New Hope; U. Vaughn (licentiate), Mt. Moriah; Joel Heath, Saints' Rest, Walnut Creek, and Mt. Pleasant; Jesse Tubb, Shiloh and Pisgah; A. C. A. Simmons, Rock Springs; S. J. Fuller, Friendship and Hebron; R. L. Wheless, Hopewell; J. Newman, Liberty (Ouachita); John A. McGuire,

Mouroe; J. A. Martin, Mt. Vernon; he had also labored as missionary of the association, and preached three hundred sermons, baptized 27, and constituted two churches.

The following query was considered: "Is it consistent with the principles of the Gospel, for Baptist churches to receive members from the Campbellite societies, without rebeing baptized? Answer: It is not,"

Strong resolutions were adopted in regard to the use of intoxicating liquors:

"*Resolved*, That as a Christian body we denounce its use as a beverage, and advise the churches composing this association to denounce it in like manner, and to pass resolutions in their several bodies requesting their members to adopt the teetotal abstinence principles.

"*Resolved*, That the ministers of our body be requested to withhold their aid from the constitution of churches, except they adopt the total abstinence principles.

"*Resolved*, That they be requested to put hands on no man, to ordain him as a minister or deacon of our order, who will not pledge himself to abstain from all intoxicating drinks, as a beverage."

Several tracts on Temperance were printed and distributed by the association, in connection with the minutes.

[1856.] Met with Bethesda Church, Jackson Parish, October 11, 1856. The introductory was preached

by Elder S. J. Fuller. Elder Jesse Tubb was chosen Moderator, and W. U. Carr, Clerk. Thirty churches were represented, reporting 247 baptisms, 91 additions by letter, and 1,645 members.

Ministerial labor was distributed as follows: S. J. Larkin, at Concord; Elias George, at Liberty (Union), Egypt and Farmersville; J. P. Everett, at Bethel No. 1 and Bethel No. 2; B. Black, at Zion Hill; S. B. Thomas, at Mount Pisgah; W. S. Modgling, at Spearsville; J. L. Mays, at Bethsha, Pleasant Grove, Mount Moriah and Union; A. J. Peddy, at New Hope, Liberty (Ouachita), and Sardis; Joel Heath, at Saint's Rest and Mount Pleasant; H. M. Cook, at Walnut Creek; Jesse Tubb, at Shiloh and Pisgah; R. L. Wheless, at Rocky Spring and Hopewell; J. A. McGuire, at Monroe; M. Haggard, at Saline; B. Haggard, at Antioch, and J. N. Martin, at Mount Vernon.

The association adopted, after much discussion pro and con, the following preamble and resolutions:

“Whereas, the temperance resolutions adopted at our last annual session are calculated to bring strife, and they have already brought divisions in some of the churches, and as it is our deliberate conviction that it is impossible and wrong for this body to legislate or pass resolutions in relation to temperance so as to affect fellowship; therefore,

“1. *Resolved*, that we rescind the temperance resolutions of our last annual session.

“2. *Resolved*, that we are as ever deeply impressed

with the baneful influence and demoralizing stendencie of intemperance; therefore, we recommend and advise the churches to use all persuasive means in their power to foster and encourage temperance; that we advise and recommend individnal members to abstain from the use of ardent spirits as a beverage, teaching others to do likewise.

“3. *Resolved*, that while we recommend and advise as above, we also recommend and advise the churches not to legislate, passing stringent prohibitory and condemnatory laws touching the question of temperance, so as to affect fellowship.

“We believe the temperance cause is prosperous and onward, and we hope soon to see the time when drunkenness will be unknown among us.”

It must be confessed that while the resolutions of 1855 were extreme and injudicious in some respects those of 1856 show a surprising tenderness towards whisky-loving members. The truth is no legislation at all is necessary. The law of Christ is full and clear, and needs only to be enforced, to put the evil sought to be remedied outside of the church. And no complaisance towards offenders should keep the church from faithfully enforcing a proper discipline, even at the risk of disturbing fellowship. To tolerate the offence is to have fellowship with the unfruitful works of darkness, and the sooner that sort of fellowship is broken the better.

The association having settled with Elder J. N. Martin, the missionary of 1855, Elder Joel Heath

was employed for the coming year at a salary of five hundred dollars.

[1857.] Met with Hebron Church, Claiborne Parish, October 10th, 1857. The introductory was preached by Elder Jesse Tubb, who was afterwards chosen Moderator, with S. C. Lee as Clerk. Thirty churches were represented, reporting 128 baptisms, 105 received by letter, and 1601 members. The following is the list of ordained ministers, given with their respective localities: Jesse Tubb, R. D. Black and A. Wade at Shiloh; Washington Hunt, at Spearsville; S. J. Larkin and Elias George, at Marion; Ansel Kitchens, at Cherry Ridge; W. L. Rivers, Joel Heath, S. J. Fuller, A. C. A. Simmons and R. L. Wheless, at Lisbon; S. B. Thomas, Spring Hill; J. L. Mays, A. J. Peddy and J. N. Martin, at Vienna. Most of these had churches in the association, and Joab Pratt and S. T. Cobb, of Arkansas, W. J. Ledford, J. M. Scarborough and B. F. Fancher, of Red River association, and J. A. McGuire and B. Haggard, of Ouachita Association, supplied churches in this connection. There were also four licentiates.

The following query was discussed and answered:

“Is it Baptist usage for a Presbytery to refuse to ordain a deacon because he believes in the doctrine of apostacy. Ans.—It is Baptist usage and Bible usage to refuse in the ordination of deacons whom they conceive to be heterodox, and apostacy is heterodoxy with Baptists from time immemorial.”

Elder Joel Heath had labored during the year as missionary of the association.

[1858.] Met with Mt. Vernon Church, Ouachita Parish, October 9th, 1858. The introductory was preached by Elder A. C. A. Simmons, who was afterward chosen Moderator, with S. C. Lee as Clerk. Twenty-four churches were represented, reporting 93 baptisms, 108 received by letter and 1419 members. Six churches were not represented. The Monroe Church was admitted.

During the year, S. B. Thomas supplied Concord Church; Joab Pratt, Zion Hill and Hebron; A. Kitchens, Mt. Pisgah and Bethel No. 1; W. J. Ledford, Bethesda; J. L. Mays, Pleasant Grove, Friendship and Union; J. N. Martin, Liberty (Ouachita); S. T. Cobb, Spearsville and Bethel No. 1; A. J. Peddy, New Hope; R. F. Fancher, Saints' Rest and Rocky Spring; R. D. Black, Pisgah; S. J. Fuller, Shiloh; A. C. A. Simmons, Hopewell; J. A. McGuire, Monroe; Joel Heath, Salem; J. G. Taylor, Mt. Vernon; Elias George, Liberty (Union).

Pleasant Grove, Union, Liberty (Ouachita), Mt. Vernon, Bartholomew, Salem and Bethesda were dismissed to form a new association, but the association advised the churches to continue with the Concord longer, and expressed the opinion that the formation of a new association would be injudicious at the present time. This advice was taken and the movement was abandoned.

[1859.] Met with Zion Hill Church, Union Parish, October 8th, 1859. The introductory was preached by Elder S. J. Fuller. A. C. A. Simmons was elected Moderator, and S. C. Lee, Clerk. Thirty churches reported 126 baptisms and 1589 members. Bethlehem Church, Ouachita Parish, was admitted.

A few churches reported flourishing Sabbath-schools, but the greater part were without. A committee on the subject of ministerial support made report :

“We believe from reading the Scriptures that the churches are very remiss in their duty to the ministry. The Scriptures clearly to our mind inculcate the doctrine that they who preach the gospel should live of the gospel. See I Cor. 9:7-14; II Cor. 10:13-16.”

“Therefore we recommend the churches where they call a pastor to accompany the call with the amount they are willing to give him for his services and we would say to the ministering brethren we believe that unless churches thus act it is their privilege to accept or refuse the call.”

[1860.] Met with Saints' Rest Church, Claiborne Parish, October 13th, 1860. The introductory was preached by Elder J. M. Scarborough. Elder A. C. A. Simmons was chosen Moderator, and S. C. Lee, Clerk. Twenty-four churches reported 268 baptisms, 135 received by letter, and 1519 members. Six churches were not represented. Two churches were received: Shady Grove, Jackson Parish, and Mount Pleasant,

Claiborne Parish. Nothing beyond mere routine was done.

[1861.] Met with Fellowship, Union Parish, October 12th, 1861. The introductory was preached by Elder A. J. Peddy. Elder A. C. A. Simmons was elected Moderator, and W. G. Coleman, Clerk. Twenty-seven churches reported 59 baptisms, 93 received by letter and a membership of 1634. Three churches were not represented. Rechab Church was received. This church was gathered by the labors of S. J. Fuller, and was situated near Scottsville, Claiborne Parish. Active steps were taken to supply the soldiers in the Confederate army from North Louisiana with the Scriptures and a considerable fund was raised for this purpose.

[1864.] Met with Rocky Spring Church, Claiborne Parish, October 8th, 1864. The introductory was preached by Elder S. C. Lee. Elder S. J. Fuller was chosen Moderator, and Elder Henry Parnell, Clerk. Twenty-two churches were represented, reporting 244 baptisms, 66 received by letter, and a total membership of 1618. Bethlehem, Jackson Parish, was received. The following ministers are reported as belonging to churches in this connection: S. C. Lee, J. P. Kelly, Wm. Samford, Joab Pratt, W. Hunt, J. C. Jones, J. L. Mays, A. C. A. Simmons, S. J. Fuller, J. T. Griffin, J. M. Hart, D. D. Swindall, D. L. Hicks, A. J. Peddy and H. Parnell.

Notice is taken of the death of Eld. S. B. Thomas,

of Concord Church, one of the earliest ministers of this Parish, but neither the date of his death, nor any other fact in his history is given. His labors deserved a better notice, and I regret that I have not been able to obtain elsewhere the materials to write a sketch of him.

[1866] Met with Union Church, at Downsville, Union Parish, Oct. 13, 1866. The introductory was preached by Eld. D. L. Hicks. S. J. Fuller was elected Moderator, and E. P. Bolton, Clerk. Twenty-eight churches reported 175 baptized, 92 received by letter, and 2005 members. Of the latter 278 were blacks. Pleasant Hill Church was received. The following ordained ministers are named as members of churches in this body. S. C. Lee, J. P. Kelly, U. W. Lunsford, W. Hunt, Joseph Milburn, J. C. Jones, J. L. Mays, J. M. Scarborough, A. Kitchens, Q. A. Byron, A. C. A. Simmons, S. J. Fuller, J. M. Hart, J. S. Thomas, Wm. J. Hood, J. Milner, H. M. Cook and D. L. Hicks. Besides these the following supplied churches in this body: G. B. Talbert, A. Harris, J. M. Scarborough and W. C. Moreland.

[1867.] Met with Spearsville Church, Union Parish, Oct. 2, 1867. The introductory was preached by Eld. A. J. Peddy. Eld. A. Harris was elected Moderator, and Eld. A. J. Peddy, Clerk. Twenty-five churches reported 89 baptisms; 98 received by letter, and a total membership of 1711. In addition to names of ministers already referred to, I find those of B. F. Robin-

son, W. B. Talifero and J. S. Shirty. Notice is taken of the death during the year of Elders John L. Mays and A. C. A. Simmons, but no facts are given in either case. A sketch of Mays appears in this volume from data gathered elsewhere. Of Mr. Simmons, I only know that he was a man of education and ability, and came from Alabama about 1860, and settled in Claiborne Parish, and preached to churches in his vicinity with great acceptance.

[1868.] Met with Mineral Spring Church, Lincoln Parish, Saturday before second Lord's day in October, 1868. The introductory was preached by Elder A. Harris. Elder S. T. Cobb was elected Moderator, and Elder A. Harris, Clerk. Twenty-six churches report 60 baptisms; 102 received by letter, and total membership of 1654. Mount Ararat was received. Elder S. C. Lee was placed in the field as a missionary.

[1871.] Met with New Hope Church, Saturday before third Sabbath in September, 1871. The introductory was preached by Elder J. Milner. Elder S. T. Cobb was chosen Moderator, and C. J. Cargile, Clerk. Twenty-six churches report only 23 baptisms and 1427 members. During the year D. L. Hicks labored as a missionary.

[1873.] Met with Hebron Church, Saturday before the third Sabbath in September, 1873. The introductory was preached by Elder W. P. Smith. Elder S. T. Cobb was elected Modertor, and C. J. Cargile, Clerk. Thirty churches were represented, but the

statistical table in my copy of the minutes is so dimly printed that I am unable to give the number of baptisms, or the aggregate membership. Mount Olive and Antioch churches were received. Ministerial labor was distributed as follows: J. P. Everett at Meridian Church, L. B. Abbott at Camp Creek, Zion Hill, Canaan and Bethel; S. F. Cobb at Farmerville and Spearsville; D. D. Booth at Pleasant Hill; W. P. Smith at Shiloh, Fellowship and Pisgah, assisted by A. Kitchens; J. W. Melton at Sharon; A. Harris at Rocky Spring; Henry Britt at Mt. Pleasant; A. Kitchens at Mt. Olive; D. H. Bart at Saints Rest; J. Lolly at New Prospect, Walnut Creek and Vienna; J. C. Jones at Pleasant Grove and New Hope; S. P. Leggett at Sardis; D. L. Hicks at Mineral Spring, Liberty (Ouachita), Mt. Ararat and Union.

[1874.] Met with Mineral Springs, Lincoln Parish, Saturday before the third Sabbath in September, 1874. The introductory was preached by D. L. Hicks. Elder S. F. Cobb was chosen Moderator, and C. J. Cargile, Clerk. Thirty churches reported 399 baptisms, and 2238 members. Three churches were not represented. Ministerial labor was distributed as follows: J. P. Everett at Meridian; A. Kitchens, Camp Creek, Pisgah and Mount Olive; S. C. Lee at Farmerville, Liberty (Union) and Concord; L. B. Abbott, Zion Hill, Bethel and Canaan; S. T. Cobb, Spearsville and Pleasant Hill; W. P. Smith, Shiloh and Fellowship; J. W. Melton, Sharon and Saints Rest; John Talbott, He-

bron; A. Harris, Rocky Spring and Arizona; Josiah Lolly, New Prospect and Antioch; J. C. Jones, Pleasant Grove, Mount Nebo and Mount Ararat; D. L. Hicks, Mineral Springs, Liberty (Onachita) and Union; W. J. Ledford, Walnut Creek and New Hope; and S. P. Leggett at Sardis.

[1875.] Met with the church at Shiloh, Union Parish, on Saturday before the fifth Sabbath in October, 1875. This was not the regular time of meeting, which was disappointed on account of continued rains and high waters. The introductory was preached by Elder J. C. Jones. Elder S. F. Cobb was elected Moderator, and C. J. Cargile, Clerk. Thirty-two churches, reporting 257 baptisms, and 2408 members. Mount Tabor and Hasley Churches were received. At this meeting was inaugurated the movement which resulted in the establishment of the "Concord Institute" at Shiloh. The ordained ministers, members of churches in this connection are given as follows: L. B. Abbott, S. C. Lee, S. T. Cobb, W. P. Smith, John Talbott, A. Kitchens, J. W. Melton, A. Harris, J. C. Jones, D. L. Hicks, J. A. Hicks, C. H. Bailey, Josiah Lolly and L. C. Kellis. Besides these, other ministers labored among the churches; as J. P. Everett, Wm. Hunt, S. P. Leggett and W. J. Ledford.

[1876.] Met with the Concord Church at Marion, Umon Parish, Friday before third Sabbath in September, 1876. The introductory was preached by Elder A. Kitchens. Elder S. C. Lee was chosen Moder-

ator and C. J. Cargile, Clerk. Thirty churches were represented, reporting 74 baptisms and 2255 members. The Monroe Church was received, W. C. Firley, pastor. Six churches report Sabbath-schools. The distribution of ministerial labor continued about as it was last year.

[1877.] Met with Sharon Church, Claiborne Parish, Saturday before the third Sabbath in September, 1877. Thirty-six churches report 202 baptisms and 2,402 members. Shady Grove, Providence, Mineral Springs (Ouachita), and Mt. Nebo, were received. The ordained ministers belonging to churches of this association are given as follows: S. T. Cobb, L. B. Abbott, Wm. Hunt, T. M. Post, Q. A. Byram, A. Harris, J. Melton, Ivan M. Wise, A. Kitchens, J. P. Everett, W. P. Smith, John Talbot, W. G. Simmons, D. L. Hicks, J. A. Hicks, C. H. Bailey, F. M. Burns, A. J. Calloway, S. P. Leggett, J. Lolly, and C. Jones. During the year a Sunday-school convention was held, and much good was done to promote this interest.

[1878.] Met with the Walnut Creek Church, Lincoln Parish. The introductory was preached by Eld. J. P. Everett. Elder J. C. Jones was chosen Moderator, and J. D. Hamilton, Clerk. Thirty-eight churches report 197 baptisms, and 2,270 members, not including Walnut Creek and Antioch, which were dismissed. Culbertson Church, Union Parish, was received.

[1879.] Met with Liberty Church, Ouachita Parish, September 20, 1879. The introductory sermon was preached by Elder W. A. Mason, of Monroe. Elder

J. C. Jones, Moderator, and J. D. Hamilton, Clerk. Thirty-six churches report 240 baptisms, and 2,599 members. Cuba and Vienna churches were received. The proceedings were of unusual interest, and a new impulse was given to Education, Sunday-schools, Missions and Temperance.

[1880.] Met with Farmersville Church, Union Parish, September 18th, 1880. The introductory was preached by Elder W. A. Mason. Judge W. R. Rutland was chosen Moderator, and J. D. Hamilton, Clerk. Thirty-six churches were represented, reporting 159 baptisms, and 1,923 members. The pastoral labors were distributed as follows: L. P. Abbott, at Concord and Zion Hill; J. R. Edwards, Liberty, Union, Pleasant Hill and Union; W. P. Smith, at Meridian, Bethel, Mt. Olive and Fellowship; F. M. Burns, at Shady Grove; S. C. Lee, at Farmersville and Mt. Tabor; C. B. Freeman, at Camp Creek; S. T. Cobb, at Canaan; A. Harris, at Rocky Springs and Antioch; J. W. Melton, at Hebron; A. Kitchens, at Sharon and Pisgah; J. P. Everett, at Shiloh and Vienna; J. Lolly, at Saint's Rest; P. Moore, at New Prospect; J. C. Jones, at Mineral Springs and New Hope; John Talbot, at Sardis; D. L. Hicks, at Culbertson, Liberty (Ouachita) and Mount Ararat; W. A. Mason, at Monroe; J. J. White, at Hasley (Trenton) and Cuba; J. A. Hicks, at Mount Nebo, and A. J. Calloway, at Providence.

This old body has an efficient Ministry, and is fully alive to all the enterprises of the denomination.

CHAPTER XII.

OUACHITA ASSOCIATION.

This body is chiefly situated in the Parish of the same name, and the Parishes of Caldwell, Catahoula and Franklin. It originally embraced all the churches south of Monroe, on both sides of the Ouachita River. I have already given an account of the planting of the early churches of this region. They were originally embraced in the Louisiana Association; then united in the formation of the Concord, in 1832. But the territory was so large and the number of churches so great, that in 1844 a new association was formed, called Ouachita. My file of minutes begins with the second anniversary.

This body was organized on Articles of Faith strongly Calvinistic in theology, if I may judge from the synopsis in the title page of the minutes, for several years, according to which it embraced the following points: 1. Three equal persons in the Godhead. 2. Eternal and personal election. 3. Original sin. 4. Particular redemption. 5. Free redemption by the righteousness of Christ imputed. 6. The absolute necessity of the Spirit's operation. 7. Efficacious grace in regeneration. 8. The obligation of believers to attend to all the precepts of the Scriptures. 9. The final perseverance of real believers. 10. The resurrection of the dead. 11. General judgment

at the last day. 12. The everlasting happiness of the righteous, and the everlasting misery of the impenitent. 13. The baptism of believers by immersion. 14. The independence of the churches.

My file of minutes is not complete, but I do not find a copy of the articles until 1868, from which I judge that they must have been somewhat modified. I will notice these admirable articles in the proper place.

[1845] The association held its second anniversary with Zion Hill Church, Caldwell Parish, beginning September 26, 1845. The introductory was preached by Elder Asa S. Mercer, who was afterwards elected Moderator, with A. D. Ratcliff, Clerk. The following churches composed the body: Shiloh, Catahoula Parish (16), constituted February 4, 1843, by H. M. Hodges and A. S. Mercer; Jerusalem, Catahoula Parish (21), constituted September 14, 1837, by Asa S. Mercer; Salem, Catahoula (16), constituted June 10, 1843, by N. M. Davis and T. A. Routon; First Baptist Church, on Black River, Catahoula (12), constituted August 9, 1845, by Allen Nix and T. A. Routon; First Baptist Church, on Little River, Catahoula, constituted August 4, 1845, by Allen Nix and T. A. Routon; Catahoula, Catahoula (55), constituted March 11, 1826, by Henry Humble and John Impson; Liberty, Caldwell (20), constituted August 14, 1841, by A. S. Mercer and N. M. Davis; Aimwell, Catahoula (52), constituted August 31, 1839, by A. S.

Mercer and Thomas Meredith; Bethel, Caldwell (30), constituted April 25, 1831, by H. Alford, John Impson and John Hill; Zion Hill, Caldwell (35), constituted July 2, 1842, by N. M. Davis and Thomas Meredith; Mt. Pleasant, Caldwell (33), constituted March 9, 1844, by A. S. Mercer and N. M. Davis; Palestine, Caldwell (21), constituted September, 1842, by A. S. Mercer and Thomas Meredith; Hebron, Caldwell (11), constituted January 25, 1845, by N. M. Davis and Thomas Meredith. Total membership, 316. The ordained ministers were as follows: Asa S. Mercer, Thomas Meredith, Allen Morris, Nathan M. Davis, Talbot A. Routon, Joshua S. Vann, Allen Nix and Andrew B. Davis. One church reports a successful Sunday-school in operation.

In reply to queries from Black River Church the following answers were returned :

“1. The duty of a deacon is to attend to the temporal necessities of the church and ministers, to poor widows and saints, serving the Lord’s table, supplying the wants of the ministry and endeavoring to keep the house of the Lord in order in all things.

“2. The duty of a bishop is to minister to the church in spiritual things, both in word and doctrine, stand as a mouth for the Lord, speaking the things that become sound doctrine, not for filthy lucre, but of a ready mind, according to the divine word of God.

“3. The faith once delivered to the saints, for which we should earnestly contend, consists in the everlasting word of God given by inspiration. which is

calculated, through grace, to produce faith in every child of God, and make them wise unto salvation."

An able circular letter on the subject of Repentance, prepared by Thomas Meredith, appears in the minutes. The churches were invited to unite in a season of fasting, humiliation and prayer. The meeting of the association was attended by a revival spirit. Thirteen willing converts were baptized by Thomas Meredith.

[1846.] Met with the Black River Church, Catahoula Parish, September 25, 1846. The introductory was preached by Elder T. A. Ronton. A. S. Mercer was chosen Moderator, and Allen D. Ratcliffe, Clerk. Fifteen churches were represented, reporting 57 baptisms and 384 members. Two new churches were received: Good Hope, Caldwell Parish, numbering eight members, constituted August 22, 1846, by A. S. Mercer and N. M. Davis; and Mount Vernon, in the same parish, numbering sixteen members, constituted July 1, 1846, by Thomas Meredith and W. H. Holland.

It was "*Resolved*, That each church composing this body, be requested to send up contributions to the next association, to support one or more ministering brethren to preach in the destitute parts of our section of the country."

Instead of the usual circular letter, a committee presented as a substitute the following summary view of the condition of the churches, which I copy for its historical value :

"*Shiloh Church*, is in Harrisonburg ; constituted in

1843, with eight members, including our beloved brother Hodges, who was pastor until his death, which occurred in the fall of the same year. This little church has had many difficulties to encounter in its infant state. During the year she has lost one of her deacons, and is now without a pastor, or regular preaching, and is in a cold and declining state. Still, there are a few determined to persevere in the discharge of duty, assisted by Divine power. She has a flourishing Sabbath-school, which we trust will be a nursery to the church.

Jerusalem Church, is situated eight or ten miles south-west of Harrisonburg; was constituted in 1837, and although she now numbers nineteen, she has had many additions, a part of whom now compose other churches constituted in her neighborhood. Peace and harmony reign in her midst, and she exerts a good influence; is supplied with monthly preaching by Elder T. A. Ronton, and keeps up a prayer-meeting.

Salem Church, is situated about twenty miles south-west of Harrisonburg; was constituted in 1843. She has had some additions, but is still small; brotherly love dwells with them, and they pray for an increase of such as shall be saved.

Black River Church, is situated about fifteen miles south of Trinity, in Catahoula Parish. This church was constituted in 1845, in a populous neighborhood, and is in a prosperous state, although few have been added; brethren A. Nix, pastor, and Samuel Jackson, supply.

Little River Church, situated about ten miles west of Trinity, is yet in its infancy, but has had some additions in the last year. Being in a flourishing neighborhood, we trust many more will be added to it. Brother Allen Nix, pastor.

“*Catahoula Church*, situated twelve miles northwest of Harrisonburg, is the oldest church in the association; constituted in 1826; has ordained four or five ministers, members of her body, and has been the nursery of all the churches within the bounds of the association. She is well entitled to the term ‘mother church.’ Brother N. M. Davis is pastor.

“*Liberty Church*, in Copenhagen, Caldwell Parish, is supplied by brother N. M. Davis, and she is in a cold state.

“*Aimwell Church*, situated about twenty miles west of Harrisonburg; constituted in 1839, with three members; now numbers fifty-six. She has enjoyed a refreshing season during the past year, but now has some little difficulty; supplied by brother N. M. Davis.

“*Bethel Church*, Caldwell Parish, situated ten miles south-west of Columbia; constituted in 1831; is now in a cold state; supplied by A. S. Mercer.

“*Zion Hill Church*, situated eighteen miles west of Columbia; constituted in 1842, with eight members, and now numbers forty-five. This church has enjoyed a refreshing season during the past year, and is still in a prosperous state; brother Thomas Meredith, pastor.

“*Mount Pleasant Church*, situated ten miles northwest of Columbia; constituted in 1844, with sixteen members, now numbers fifty-four. She has been much revived the past year, and is now in peace and harmony, and union among themselves. They have set apart two of their members to the work of the ministry; brother Thomas Meredith, pastor.

“*Palestine Church*, situated twenty-five miles west of Columbia; constituted in 1842; supplied by brother A. S. Mercer. She mourns a languid state.

“*Hebron Church*, situated twenty-five miles west of Columbia; constituted in 1845, with seven members, and now numbers twenty. She has been much blessed and is in a flourishing state; Brother Thomas Meredith, supply.

“*Good Hope Church*, situated twelve or fifteen miles south-west of Copenhagen; constituted in 1846; Bro N. M. Davis, supply.

“*Mount Vernon Church*, situated about thirty miles south of Columbia; a new church, constituted in 1846, and is supplied by Brother Holland.”

Elder Asa S. Mercer had been appointed by the association the year before to visit all the churches. I make the following extract from his interesting report:

“In compliance with your request of last association, I have visited all the churches in its bounds, and trust that whilst I have dispensed the Gospel to others in my feeble manner, my own soul has been fed with manna from Heaven. I am happy to say that I have, with some slight exceptions, found the churches in peace, though in a lukewarm condition. Notwithstanding, I have had many pleasant meetings, where the power of the Lord was manifest among the people. Christians have been comforted, while sinners have been made to tremble and cry for mercy. My prayer is that it may prove as bread cast upon the waters, that shall be gathered many days hence. I have been kindly received and hospitably entertained during the time, and often entreated to return and break the bread of life anew to the hungry, starving souls.
* * * I have spent four days with the First Church

on Black River; four days with the First Church on Little River; five days with Shiloh Church; six days with James River Church; six days with Jerusalem Church; six days with Salem Church; eleven days with the Catahoula Church; seven days with the Liberty Church; nine days with the Aimwell Church; ten days with the Bethel Church; eleven days with the Zion Hill Church; eight days with the Mount Pleasant Church; fourteen days with the Palestine Church; and six days with the Hebron Church; being an aggregate of one hundred and fifty-five days; traveled two thousand, three hundred miles, and preached one hundred and fifty-seven sermons. This closes my labors for the past associational year, in the thirty-fourth year of my ministry, and the fifty-sixth year of my age."

[1847.] Met with Aimwell Church, Catahoula Parish, October 23, 1847. The Introductory was preached by Elder W. H. Holland. A. S. Mercer was chosen Moderator, and A. D. Ratcliff, Clerk. Fifteen churches were represented, reporting 32 baptisms and 403 members.

The attempt to carry out the resolutions of last year, requesting the churches to send up contributions to support a minister in the destitute parts of the association, roused the anti-missionary feeling in some of the churches, and at this session a resolution was passed declaring that in order to preserve peace and union among the churches, the request could not be complied with. The churches were counselled to exercise due caution with regard to licensing young

gifts, and ordaining ministers without a plurality of ordained and orthodox ministers.

Although the beginning of the session was interrupted by a violent storm, the meeting proved to be an interesting and profitable one.

“Sabbath morning a large and respectable audience assembled at an early hour. Brethren Turnage, Holland, Grant and Thomas Meredith occupied the stand. In the closing address by Brother Meredith, he made a touching allusion to the present state of this section of country, compared with a few years back, when he and our present Moderator first visited it, then a wilderness with a few scattering inhabitants. Our venerable brethren, Hill and Humble, who pioneered the way, stood alone upon the threshold, whose voices are now hushed in death, and whose bodies sleep in the silent tomb. But we trust their prayers are heard and answered. Already have the hills become vocal with the praises of the living God, and prayer, like incense, ascends to the throne of heaven. Not only do we see a church here in the wilderness, but an association composed of those whom we trust will soon mingle their voices around the throne of God, in praise to Him to whom be all the glory. Every heart was moved, and when he came down from the stand and offered his hand in prayer, the aged and young, the gay and sad, crowded alike to mingle their sympathies and prayers. Brother Haggard led in prayer, closing the exercises of a day that will long be cherished in the hearts of those who were present.

“On Monday the stand was occupied by brethren H. Mecom, A. B. Davis, J. J. Meredith, and T. A. Routon. The congregation was large, attentive and

solemn. Tears of penitential sorrow were mingled with those of gratitude and love to the Saviour of mankind. Much feeling was manifested, and a spirit of piety breathed through the congregation generally."

[1848.] Met with Hebron Church, Catahoula Parish, October 19, 1848. The Introductory was preached by Thomas Meredith. A. S. Mercer was elected Moderator, and Elder J. J. Meredith, Clerk. Seventeen churches were represented, reporting 29 baptisms and 406 members. Two new churches were received: Pisgah, constituted by Martin Haggard in Natchitoches Parish, October, 1848, with eight members, and Bœuff River, constituted by L. L. Squires and F. Aubrey, Franklin Parish, with four members, January 9, 1848.

The following resolution was intended to allay the spirit of division on the subject of Missions:

"It shall be the inalienable right of each convocation of the association, of each church composing her body, and every member of the same, to contribute for benevolent purposes, or withhold, according to their several views, and this right shall never be challenged in this association. Any motion to the contrary shall be ruled out of order by the Moderator as being unconstitutional."

This session of the body was held under circumstances most favorable. The weather was fine and the attendance large. The proceedings were conducted in the most fraternal spirit. The congrega-

tions were favored by a revival spirit, and at the close the church received twelve accessions.

[1850.] Met with Catahoula Church, Catahoula Parish, October 24, 1850. The introductory was preached by Elder Thomas Meredith. Elder N. M. Davis was chosen Moderator, and Francis Bryan, Clerk. Seventeen churches were represented, reporting 72 baptisms, with 436 members.

The anti-missionary spirit which had been brewing culminated at this session. The Mount Pleasant Church asked for a letter of dismission, and after some objections and much debate the application was laid upon the table until next meeting, whereupon Elder T. Meredith announced to the association in behalf of that church that she was no longer a member of Ouachita Association. A committee was appointed to labor with the church and if possible bring about a reconciliation, but nothing was accomplished. Under the lead of Elder Thomas Meredith a convention met at Pilgrim's Rest, an unassociated church, September 11, 1851, for the purpose of forming an association of the anti-missionary order. Ten churches met in convention, viz: Hepzibah, Zion Hill, Mt. Pleasant, New Bethel, Pilgrim's Rest, Hopewell, d'Arbonne, New Providence, Mount Olive and Bethel, of which only Zion Hill and Mount Pleasant appear to have been from the Ouachita Association. The rest were no doubt of this order. Great as was Meredith's talent, and much as he was beloved, I do not find that a sin-

gle minister, not excepting his brother, John J. Meredith, followed him. The ministers who united with him, so far as I can ascertain, were all of the Anti-mission order before. These were Z. Thomas, J. L. McGinty, J. Taylor and C. B. Landers, The last named lived in Arkansas and was present as a visitor. The Abstract of Faith adopted would be accepted by most Missionary Baptist churches, except the article in regard to Feet-Washing. Article Fourth of their Constitution is the only ground of separation between them. "This association disclaims all connection whatever with any modern missionary or society, whatsoever name called, which without any authority of Scriptures, claims to be auxiliary to the church of God; nor will it knowingly correspond with or receive correspondence from any association that holds such things in fellowship."

[1853.] Met with Aimwell Church, Catahoula Parish, October 13, 1853. The introductory was preached by Elder N. M. Davis, who was afterwards elected Moderator, with Francis Bryan, Clerk. Eighteen churches were represented, reporting 35 baptisms and 403 members. Mount Lebanon Church, Catahoula Parish, was admitted to membership, with ten members. The pastors named are T. A. Routon, W. J. Lacy, N. M. Davis and D. B. Thomas. H. Mecom, Simon Thomas, J. P. Blake, J. J. Meredith and A. B. Davis, seem to have been without a charge, and M. Haggard was laboring as a missionary in the country

The report on the State of Religion says: "There is a general complaint of coldness throughout the bounds of the association, and great destitution of preaching exists."

A correspondence was opened with the Louisiana Baptist State Convention.

[1857.] Met with Fellowship, Caldwell Parish, October 15, 1857. The introductory was preached by Elder N. M. Davis, who was afterward elected Moderator, with T. J. Humble as Clerk. Twenty-seven churches were represented, reporting 120 baptisms and 604 members; of these Harmony Grove, Mount Parnassus, Bethlehem, First Colored Church on the Onachita, Caldwell Parish; Big Spring, in Union Parish, and Pleasant Hill, in Jackson Parish, were received at this session.

The Clerk remarks: "There has been a marked improvement in the missionary cause, since our last annual session, as the amount sent up to the Louisiana Baptist State Convention, and the freeness with which each delegate contributed, gives evidence of greater improvement in the future."

N. M. Davis, who had been appointed to visit the churches which failed to represent themselves, made a report from which extract:

"*The First Concordia Church* we found in a healthy condition, but had no pastor, and from this fact did not propose to represent themselves.

"*The Shiloh Church* is in a good condition.

“*The Jerusalem Church* we found very-much scattered, consequently we were unable to effect anything. We think the members are in need of advice, as in its present condition it is impossible to effect a full attendance.

“*The Catahoula Church* we found in such an unsettled state that its members desired to be dissolved, and of those present there was a unanimous voice given for its dissolution. Therefore in council with them we dissolved it.

“*The Mount Vernon Church* we did not visit, but have it from reliable sources that they have adopted resolutions that caused the division of this association in 1850.

“*Bayou River* we did not visit.

“*The New Bethel Church* we found, much to our sorrow in a very bad condition. Half of the members were in disorder. The others seemed anxious for church privileges. Therefore we recommend you to pass resolutions for their relief.”

Two missionaries labored during the year, N. M. Davis and M. Haggard.

[1858.] Met with Trout Creek Church, Catahoula Parish, October 14, 1858. The introductory was preached by Elder T. A. Routon. Elder N. M. Davis was chosen Moderator, and T. J. Humble, Clerk. Twenty-nine churches report 211 baptisms and 845 members. The pastors reported are, D. D. Swindall, J. P. Blake, T. A. Routon, M. Haggard, W. J. Lacy, T. C. Bradford, A. B. Davis, D. O'Quinn, D. Odom, L. S. Markman and H. M. Cook. J. J. Meredith, N. M. Davis and T. A. Routon rode as missionaries.

Catahoula and Pine Grove Churches, in Catahoula Parish, were admitted. The former seems to have been reconstituted.

The following query was answered unanimously in the negative: "Shall a member of the Baptist Church who is in the habit of dealing in spirituous liquors for the sake of gain be retained as a member of the church?"

Five accessions to the church was a part of the fruits of the meeting.

The Clerk remarks: "Religion in the bounds of our association is in a more flourishing condition at this time than perhaps at any time since its organization. Most of the churches have been revived and enjoyed accessions to their numbers. There seems to be a general interest in every church for the life and spirit of our Holy Religion. All of our churches are, I think, supplied with a preached word; while the colored population are totally neglected."

[1859.] Met with Catahoula Church, Catahoula Parish, October 13, 1859. The introductory was preached by Elder D. D. Swindall. Elder T. A. Rounton was chosen Moderator, and T. J. Humble, Clerk. Thirty-two churches were represented, reporting 173 baptisms and 1021 members. The following churches were received: Ebenezer, in Catahoula Parish, and Little Creek, Rapides Parish; also three colored churches: First African, in Roguely, Rapides Parish; First African Church on Little River, Catahoula Par-

ish; and the First African Church on Tensas River, in Concordia Parish. All these churches were constituted in 1859.

Steps were taken to aid young men preparing for the ministry, and \$446 were subscribed to the object. Able reports were read on Temperance, Sabbath Schools, Education, and the State of Religion among the Blacks. Two missionaries had been employed part of the time.

[1860.] Met with Harmony Grove Church, Caldwell Parish, October 20, 1860. The introductory was preached by Elder N. M. Davis, who was afterward elected Moderator, and T. J. Humble, Clerk. Thirty-three churches were represented, reporting 206 baptisms and 1,317 members. Of these the following were received at this session, viz: Concord, Caldwell Parish, fifty members; Bethesda, Catahoula Parish, eleven members; Pine Hill, Catahoula Parish, eleven members; Bœuff Prairie, Franklin Parish, twenty-one members; Pope's Creek, Winn Parish, nineteen members; Hudson's Creek, Rapides Parish, nine members. All these were constituted in 1860.

The pastors reported are D. Odom, at Jerusalem, Mt. Nebo, Pine Grove and Ebenezer; J. Heath, at Salem; T. A. Ronton, at Little River and Bethesda; A. B. Davis, at Aimwell and Catahoula; N. M. Davis, at Good Hope, Mount Parnassus, First Ouachita, Bethel and Bœuff Prairie; J. P. Blake, at Bethlehem; J. J. Meredith, at Fellowship; L. S. Markham, at Pal-

estine and First Colored Church at Ouachita; A. J. West, at Union (Colored); A. Harris, at Harmony Grove; H. M. Cook, at Hebron, and Z. Cox, at Pleasant Hill.

Shiloh, First Black River, New Liberty, Little Creek, Pine Hill, Pope's Creek, Hudson's Creek, First Colored on Ouachita, and First Colored on Tensas, were without pastors.

Representatives were present from the State Convention, and Dr. B. Egan was permitted to address the body on the several objects of the Convention, which he did very ably and in a brief manner, and a collection was taken to aid ministerial students at Mount Lebanon University.

The churches had prospered during the year, and many revivals had occurred. D. B. Thomas had traveled as colporteur, and had sold over five hundred books.

[1861.] Met with Black River Church, Catahoula Parish, October 19, 1861. The introductory was preached by Elder Martin Haggard. Elder N. M. Davis was elected Moderator, and T. J. Humble, Clerk. Thirty-one churches were represented, reporting 52 baptisms and an aggregate membership of 1281, of which Little Star, Caldwell Parish, 25 members, and Liberty, Rapides Parish, were received.

In consequence of bad weather and muddy roads, and the existence of the war, the attendance was very small, and the business transacted was unimportant.

The ministers continued to labor in about the same fields, with the addition of J. N. Humble, who had been ordained as pastor of Pine Hill Church, Catahoula Parish.

[1864.] Met with Aimwell Church, Catahoula Parish, October 14, 1864. The introductory was preached by T. A. Routon. N. M. Davis was chosen Moderator, and J. N. Humble, Clerk. Twenty-five churches were represented, reporting 64 baptisms, and a total membership of 506, being a decrease of more than one-half. The same ministers occupied about the same fields, except that T. J. Humble appears as pastor at Harmony Grove and Pine Hill, and the names of A. Harris, J. Heath, J. J. Meredith, L. S. Markham, A. J. West, H. M. Cook and Z. Cox disappear. A missionary had been appointed, but he did not accept, and nothing more was done. Owing to the unsettled state of things in the country the attendance was small, but the business was transacted in a fraternal and orderly manner.

After the missionary sermon on Sunday, the sum of \$400 in Confederate money was taken, which at the depreciated state of currency at the time amounted to but little. Nothing was done beyond the usual routine of appointing committees and reading reports—*papyrus et preterea nihil*.

[1867.] Met with Fellowship Church, Caldwell Parish, October 18, 1867. The introductory was preached by Elder N M Davis, who was afterward elected

Moderator, and T. J. Humble, Clerk. Seventeen churches were represented, reporting 84 baptisms and a total membership of 812.

The First Colored Church on Ouachita River was admitted to membership. A general improvement appears in the churches. Although the attendance was small on account of prevailing sickness, the business was transacted in a fraternal spirit. The weather was fine and the congregations solemn and attentive.

The following is given as the list of ordained ministers: T. A. Routon, Harrisonburg; W. J. Lacy, Hemp's Creek; J. P. Blake, Columbia; M. W. Lilly, Columbia; N. M. Davis, Columbia; W. L. Cain, Copenhagen; T. C. Bradford, Copenhagen; J. A. Grant, Copenhagen; A. A. B. Davis, Harrisonburg; T. J. Humble, Columbia; J. N. Humble, Columbia; D. B. Thomas, Columbia; J. J. Meredith, Columbia.

[1868.] Met with Salem Church, Catahoula Parish. October 16, 1868. The introductory was preached by Elder T. J. Humble, who was afterwards elected Moderator, with Elder R. L. Brooks as Clerk. Nineteen churches report 64 baptisms, and a total membership of 624, a decrease of nearly 200, owing no doubt to removal, and the purgation of the churches. Though some of the churches had prospered during the year, most of them are reported as cold and lifeless.

In this minute is found printed the Articles of Faith, which are copied from the New Hampshire Confession. The list of ordained ministers, with

their address, is given as follows: T. A. Routon, Harrisonburg; N. J. Lacy, Hemp's Creek; R. L. Brooks, Hemp's Creek; W. J. Atwood, Alexandria; J. P. Blake, Funny Louis; M. M. Lilly, Columbia; N. M. Davis, Columbia; T. J. Humble, Columbia; J. N. Humble, Columbia; D. B. Thomas, Columbia; J. J. Meredith, Columbia; W. L. Cain, Copenhagen; J. C. Bradford, Copenhagen; J.-A. Grant, Copenhagen.

[1870.] Met with Bethel Church, Caldwell Parish, October 14, 1870. The introductory was preached by Elder R. L. Brooks. T. J. Humble was chosen Moderator, and C. P. Kees, Clerk. Twenty-one churches report 79 baptisms and 811 members. Four new churches were received. The ordained ministers are reported as follows: A. B. Davis, F. Snow, N. M. Davis, J. A. Grant, J. N. Humble, M. W. Lilly, T. J. Humble, T. A. Routon, D. Stay, J. P. Blake and R. L. Brooks. A fitting tribute was paid to Elders J. J. Meredith and T. C. Bradford, who had departed this life since the last meeting.

The 12th Article of Faith was so amended as to read, "that baptism is the immersion of a believer in water by a legal administrator."

[1878.] Met with Catahóula Church, Catahoula Parish, November 15, 1878. The introductory was preached by Elder T. J. Humble. Elder A. B. Davis was chosen Moderator, and J. N. Humble, Clerk. Thirty-three churches report sixteen ordained ministers, 84 baptisms and 1,232 members. Hebron

Church was received. The ministers not before mentioned were: W. A. J. Odom, J. T. Bailey, W. C. Blackman, T. J. Pentecost, W. D. Ford, S. A. Lilly, W. N. Cooper, R. W. Crews and four licentiates. The churches are represented to be generally in a prosperous condition, and enjoying regular monthly preaching. The Spring Ridge Church was admonished for dismissing two of her members to join the Methodist Church, which was declared not to be in good order and according to the usage of the denomination. It was also declared, in answer to a query from Beech Creek Church, that it is not Gospel order for a church to withdraw fellowship from an offending brother, without having given him previous notice of the same.

Steps were taken to further the design heretofore expressed, to locate and establish a High school at Jena, Catahoula Parish. A committee was appointed to compile and publish in a neatly bound book the annual minutes of the association from the beginning. A colporteur was appointed to distribute sound Baptist literature in the bounds of the association.

[1879.] Met with New Bethel Church, Caldwell Parish, October 17, 1879. The introductory was preached by Elder W. D. Ford. Elder N. M. Davis was chosen Moderator, and J. N. Humble, Clerk. Thirty-three churches report twenty ordained ministers, 85 baptisms, and a total membership of 1294.

The following queries were received, discussed answered :

“Query from Little Creek Church: If a man put away his wife for fornication, four years afterwards marries again, then joins the church by experience and baptism, then takes his letter out of the church and moves to another State and is received into the church on the face of the letter, remains a member five years, and is then removed as an adulterer, for putting away his first wife; has another church the right according to Scripture to receive him into fellowship believing him to be a Christian? Answer. No person is held responsible for acts done previous to his confession of faith and baptism, and uniting with the church.

“Query from Pleasant Ridge Church: Is it Christian like to withdraw fellowship from a member who is guilty of conduct thought to be un-Christian like, if they cannot show Scripture condemning the act? Answer. No.”

The project to establish a High School was abandoned.

[1880.] Met with Salem Church, Catahoula Parish, October 14, 1880. Elder T. A. Routon preached the introductory, and was afterwards elected Moderator, with J. N. Humble, Clerk. Thirty-four churches report 17 ordained ministers, 68 baptisms and 1249 members. Two churches were received, Christian Hope and Columbia. A fitting tribute is paid to the venerable Nathan M. Davis, who died May 17, 1780, and also to S. J. Beck, a recently ordained brother who died June 5, 1880.

The Clerk remarks, that “This session of Ouachita

Association was one long to be remembered by all the delegates. Their Moderator, since the last session, had been taken from them, and other ministering brethren usually seen, were missing. But with all this the churches were well represented and the business was conducted in the spirit of love and peace. Union and harmony characterized all their work. The session was well entertained by Salem Church, and the friends of the neighborhood. The weather was pleasant and the congregations large and attentive, and we trust that much good was done. Collected on Sabbath, sixty-one dollars."

The ordained ministers are given as follows: T. A. Routon, Harrisburg; T. I. Bailey, Jena; W. A. J. Odom, Jena; T. J. Pentecost, Jena; R. W. Crews, Jena; C. R. Blackman, Manifest; A. B. Davis, Enterprise; John Brooks, Enterprise; E. M. Bryan, Enterprise; J. P. Blake, Sr., Davis; W. D. Ford, Davis; S. A. Lilly, Columbia; J. N. Humble, Columbia; M. W. Lillie, Flat Creek; F. Snow, Castor Sulphur Springs; Joseph Chapman, Funny Louis; Robert Chapman, Funny Louis; H. M. Hutson, Big Creek. Six licentiates are also reported. Of the earlier ministers of this gion only J. N. Humble, T. J. Humble, T. A. Routon, and the venerable Thomas Meredith remain. Of these Routon and Meredith began to preach before the organization of the association.

CHAPTER XIII.

RED RIVER ASSOCIATION.

At the session of the Concord Association held with the Saline Church, Bienville Parish, in October, 1848, believing that the territory was too large for all the churches to represent themselves conveniently, and that there were enough churches to form two associations, it was resolved that the body be divided by the line separating the Parishes of Claiborne and Union, and Bienville and Jackson. The portion east of this line was to retain the old name, and the churches west of this line to form a new association, the churches to unite with which ever body they saw proper. This was the last business of the session, and to show the kind and brotherly feeling with which the separation took place, I quote from the valedictory remarks of the Moderator, George W. Bains, a report of which has happily been preserved by the Clerk :

“ He spoke in a touching manner of the Christian harmony and brotherly love that had marked every action of the body, and characterized the language and deportment of every brother while they had been together. With deep emotion he alluded to the resolution of division, expressing great thankfulness that this was not the effect of divided sentiment or sundered affection, but alone the result of divine

favor by which the churches have become so numerous and spread over so vast a territory, that it is now expedient to divide for convenience. He wept with a mixture of joy and sorrow while he bade Concord Association an affectionate farewell. He told the brethren he never expected to be a member of that body again; yet he felt that the Christian tie that bound them together was stronger than death, and could not be severed by time or distance; that when separated in body they would sweetly remember each other until they should meet in the great association above."

A fervent prayer was then offered by the Moderator, a parting song was sung, and the right hand of charity given with deep emotion by the assembly, manifested by sobbing and tears.

Before the division Concord had 25 churches, with 1120 communicants, scattered over the Parishes of Union, Claiborne, Bossier, Bienville, Jackson and Ouachita, and these Parishes then embraced the greater part of the territory between the Ouachita and Red Rivers.

In pursuance of the resolution of separation, a convention met with Mount Zion Church in Bossier Parish, November 24, 1848, for the purpose of organizing the new association. The following churches sent delegates: Bethel (Arcadia), Rehoboth (Mt. Lebanon), Saline, Castor and Fellowship in Bienville Parish; Ebenezer (Homer), Gilgal, Minden and Flat Lick in Claiborne Parish; and Society Hill, near the

line of Jackson and Bienville, and Mt. Zion, Salem and Caney Creek, Bossier Parish.

The introductory was preached by Elder George W. Bains, who was afterwards chosen Moderator, with R. H. Burnett as Clerk, for organization. A Constitution, Rules of Decorum and Abstract of Faith were adopted, and the convention resolved itself into "Red River Association," of which Elder George W. Bains was elected Moderator, and Elder J. Q. Burnett, Clerk.

The history of the church is but an account of the progress of principles, and the history of this and any other religious body would be incomplete without presenting the fundamental doctrines that formed the basis of union. I will content myself with giving the substance of the creed, referring the curious reader to the minutes of the body, where the Abstract of Faith is frequently reprinted. It embraces the following points in fourteen articles: 1. The inspiration of the Holy Scriptures. 2. The Bible, the only rule of faith and practice. 3. The Trinity. 4. Man's total depravity. 5. Salvation by Christ alone. 6. The atonement is universal, but restricted in its application to believers. 7. Particular election. 8. Final perseverance of the Saints. 9. The resurrection of the dead. 10. A final judgment, when the wicked will be punished and the righteous rewarded. 11. A Christian church, an organized congregation of baptized believers. 12. Baptism a

positive ordinance—immersion the only action, and is only validly given to a believer by an authorized administrator in good standing with an orderly church. 13. The Lord's Supper, a positive institution, and restricted to baptized believers, members of an orderly church in fellowship with each other. 14. The first day of the week is the Christian Sabbath.

To these might be added five others deduced from the action of the association: 1. The religious training of the young in Sabbath-schools. 2. The obligation of the churches to support their pastors. 3. The obligation of Christians to supply the Gospel to the destitute. 4. The importance of education as an auxiliary to the ministry. 5. The manufacture, sale and use of spirituous liquors as a beverage inconsistent with Christian character. These principles are not peculiar to this body, but are common to all the churches and associations of the denomination in the State.

The ministers participating in the organization were George W. Bains, John Q. Burnett, J. E. Paxton, Asa Lee, A. Winham and M. S. McDonald. The churches composing this primary meeting represented a membership of 307. They were divided into three districts.

[1849.] Met with Rehoboth Church, Mt. Lebanon, September 22, 1849. The introductory was preached by Elder J. E. Paxton. Elder George W. Bains was

chosen Moderator, and Elder John Q. Burnett, Clerk. Eighteen churches were represented, aggregating a membership of 758, an increase of 451 during the year. Among the additions were two ministers, James Scarborough, who afterward labored extensively as a missionary in the Red River region, and Dr. R. M. Stell, who located at Vernon. He was a very able minister, who labored there many years as a preacher in connection with the practice of medicine. He subsequently removed to Texas, where he died since the war. Bethlehem and Black Lake Churches, Bienville Parish, and Red River Church, Bossier Parish, were admitted. This Black Lake is a different church from the church of the same name, organized near Minden, which had become extinct. Although no account is given of their reception, Mt. Zion, Vernon and Mt. Aerial Churches, Jackson Parish, were recognized as members, and were added to the fourth district.

But little was done at this meeting besides the usual routine of receiving and reading the letters from the churches, and the appointment of a few unimportant committees.

The reports of the district meetings show that much good has been effected through their instrumentality. The first meeting was held with Castor Church, Bienville Parish, but owing to the want of ministerial aid but little was accomplished. The second meeting was held at Minden, and resulted in

a revival among the members, and the addition of several persons to the church. The third meeting was held with Salem, Bossier Parish; the church was much revived, and good fruit continued to be gathered.

The churches were requested to appoint seasons of fasting, humiliation and prayer.

A special committee reported in favor of establishing Sabbath-schools wherever it can be done, in order to train up the young in the nurture and admonition of the Lord.

But by far the most part of the session was the able circular letter prepared by Elder George W. Bains on the subject of personal piety. My space does not allow me to make extracts from this valuable document, but I cannot dismiss the subject without remarking that it is written in a plain, forcible style, and bears the marks of the practical, which is so strongly impressed upon all the author said or did.

[1850.] Met with Ebenezer Church, at Homer, September 21, 1850. The introductory was preached by Elder R. M. Stell, who was afterward elected Moderator, with Elder John Q. Burnett, Clerk. Twenty-two churches were represented, aggregating 921 members. There were present eight ministers and two licentiates. We miss the father of this body, Elder George W. Bains, who had removed to Texas since the last meeting, but we note the addition of

A. E. Clemmons, A. J. Rutherford and W. H. Bayless, distinguished ministers, of whose labors an account may be found among the "Personal Sketches" in this volume. I also notice the presence of Elders James Buys and J. H. Cunningham. The former had settled at Minden in the practice of medicine, the latter in Homer. Ebenezer, Mt. Pleasant and Salem, Jackson Parish; Sparta Church, Bienville, and Dorchete, Bossier, were admitted at this session.

The following action is worthy of particular notice:

"In answer to the request of the Mt. Zion and Saline Churches, we reply that we have cordially opened a correspondence with the Baptist State Convention, and for the present deem this sufficient, *and cannot yet unanimously agree to become a component member of said convention.*"

At first this apparently paradoxical position appeared to me to be inexplicable. The body had been organized at least nominally as an association of Missionary Baptists. The Convention was organized about the same time expressly for Missionary purposes, and the association was not engaged in any missions of its own. But upon further examination I found what appears to be an explanation of the matter:

It was resolved, "that whereas many brethren among us desire that this association shall operate in the cause of Missions, we advise the churches

composing this body to express their sentiments on the subject, and to communicate them at our next meeting."

Thus it appears that many of the brethren thought that the association ought to engage in missionary operations on its own account, and while they heartily approved the efforts of the Convention, and gave it their sympathy and prayers, they opposed any connection with it that might interfere with work of the association separately in the same field. Thus, as is usual with men, the two parties differing about the *best way* to do the same thing, nothing was done. There were also, no doubt, a few who were inclined to anti-missionary sentiments.

No other business of importance was transacted at this session.

From the reports of the district meetings and the committee on the state of the churches, we learn that there had been revivals and considerable additions to many of the churches.

[1851.] Met with Caney Creek Church, Bossier Parish, September 27th, 1851. The introductory was preached by Elder John Q. Burnett, who was afterwards elected Moderator, with Elder M. S. McDonald as Clerk. Twenty-five churches were represented, aggregating 1094 members; an increase of 173. Six ordained ministers were present, and one licentiate. I notice an addition to the ministry of the association, of L. L. Squires, who had been

ordained in Jackson Parish, and Samuel Harris, a venerable brother, who had settled near the Arkansas line, and was for some time pastor at Homer. Liberty, Winn Parish, Liberty Hill and Friendship, Bienville Parish, were added to the body.

The subject of the association's becoming a member of the Convention again came up. The matter was referred to a select committee, who recommended the association to continue the correspondence; but thought it best not to become a member. At the same time they recommended the churches to become members, and requested the ministers to preach suitable sermons to their flocks on the subject of missions. They also urged the reading of the *Missionary Journal*, *Christian Index*, and other papers, as the best means of gaining correct missionary information. In this report the association concurred. A collection for missionary purposes was taken on Sunday, and the sum raised, with other funds sent up by the churches for the same purpose, was ordered to be paid to the proper officer of the Convention. At the same time it was resolved that, in the opinion of the association, brethren ought not to allow an honest difference of opinion on benevolent operations to mar Christian love or church fellowship; but that each member has the undoubted right to his individual opinion, and none should think of lording over God's heritage or his brethren. This last resolution discloses the existence of an anti-mission-

ary feeling in the association, which arrayed itself against the wishes of the majority, and it was, no doubt, through fear of wounding this small minority, that the association hesitated to become a member of the Convention, hoping that time would remove their prejudices. This proved to be a wise course; for many of those who, at the beginning, stood aloof from the Convention, became warm friends and liberal contributors to the funds of that body.

A very indefinite report informs us that there was "a very great effort being made to circulate among us wrong publications containing grave errors, which might have an evil influence upon the minds of the uninformed," and recommends the churches to take up collections immediately for the purpose of purchasing books calculated to counteract their baneful effects. What those publications were, we are not informed, nor what errors were thus propagated; but the association deemed it of sufficient importance to take up a special collection for this purpose.

From the reports of the district meetings we learn that the meeting with the Mount Zion (Jackson) Church resulted in the addition of thirty-four by baptism to that church.

From the remarks of the clerk at the close of the minutes we learn that the preaching during the session made a deep impression upon the people.

[1852.] Met with Mount Zion Church, Jackson Parish, September 25th, 1852. The introductory was

preached by Elder J. E. Paxton. Elder J. Q. Burnett was chosen Moderator, and J. E. Paxton, Clerk. Thirty churches were represented, aggregating 1266 members. There were present nine ordained ministers and two licentiates. We note the addition to the ministry of James Fuller, who came from Georgia and settled four miles from Minden, in Claiborne Parish. He took charge of Fellowship, Gilgal and Antioch churches. Some account of his labors may be found in the appropriate place. Elder L. S. Markham also settled in Jackson Parish, and Elder Alex. Southerland appears in the same parish.

The following churches were added to the association: Dugdemona, (afterwards called Pleasant Hill), and Bethlehem, in Jackson Parish; Antioch and Union, in Claiborne Parish; Shiloh, in Bossier, and Pisgah, in Winn Parish (formerly a member of Ouachita Association.)

The missionary collection taken on Sunday, and the surplus funds remaining in the treasury, were ordered to be paid to the treasurer of the Convention, the former to be applied to domestic missions, the latter to purchase denominational books.

The following preamble and resolutions were unanimously adopted:

“Whereas, Red River Association at its last session in 1851 recommended the churches composing it to unite with the Baptist State Convention: therefore,

Resolved, 1. That we are pleased to find so many of the churches of our body united with the Convention at its last session.

Resolved, 2. That we recommend all churches and associations in North Louisiana, either as churches or in their associate capacity, to unite with the Convention, as one of its main objects is to unite the influence and pious intelligence of Louisiana and thereby facilitate their union and co-operation.

Resolved, 3. That we approve the effort of the Convention, now being made, to establish a college of high literary grade, with a theological department, and having a female institute connected therewith, under the control and direction of the Convention.

Resolved, 4. That we cordially commend the institution now in progress of establishment at Mt. Lebanon, to the favorable consideration and support of the denomination, because we view it as our best policy to rear up and establish such an institution for the Baptists of our country."

Whatever may have been the opposition to the Convention hitherto, it seems to have retired into the background, as the unanimous adoption of these resolutions shows. The Clerk, who had been a member of the association from the beginning, confirms this by remarking at the close of his record that this was one of the most harmonious sessions of the body since its organization.

[1853.] Met with Saline Church, Bienville Parish, September 24, 1853. The introductory was preached by Elder L. S. Markham. Elder J. Q. Burnett was chosen Moderator, and Elder J. E. Paxton, Clerk.

Twenty-nine churches represented an aggregate membership of 1385. Nine ordained ministers present, and one licentiate. Elder J. Q. Prescott and F. Courtney, at Mt. Lebanon; W. J. Ledford, Jackson Parish; L. Boydston, Winn Parish; J. A. David, recently ordained, Claiborne Parish, and Robert Martin, of Bossier, were added to the ministry of the association; while W. H. Bayless and A. J. Rutherford had removed.

Black Lake and Bethlehem Churches, Bienville, and Liberty Hill, Jackson, were reported dissolved, while Jerusalem, Winn Parish; Mt. Gilead, Jackson, and Constatta, Natchitoches (formerly a member of Saline Association), were added.

At the instance of Vernon Church, a systematic organization of Sabbath-schools and a Sunday-school Convention were recommended to the churches. All approved the plan in theory, but very few put it into practice. A Sunday-school Convention was appointed with the Vernon Church, in May, 1864, but so far as I can learn, it never existed longer than its first primary meeting.

The second district meeting, held with Gilgal Church, Claiborne Parish, lasted ten days, and the account states: "Christians were revived, sinners convicted and mourners converted, and quite a number added to the church."

The churches were earnestly urged to exert themselves in raising the funds for the theological department of Mt. Lebanon University.

The policy previously adopted in regard to the Convention was tacitly pursued. The usual missionary collections were taken on the Sabbath, which, with the surplus funds in the treasury, were ordered to be paid to the treasurer of the Convention.

Salem Church, Bossier Parish, was granted a letter of dismission.

[1854.] Met with Minden Church, September 23, 1854. The introductory sermon was preached by Elder Hanson Lee. Elder J. Q. Burnett was chosen Moderator, and Elder J. E. Paxton, Clerk. Twenty-eight churches were represented, with an aggregate of 1517. Thirteen ordained ministers were present, among them Elder Hanson Lee, who had settled at Mt. Lebanon, and taken charge of the Mt. Lebanon Female College; Elder W. B. Tippett, in the western part of Bienville; A. Bradley, ordained in the eastern part of Bienville; E. Strickland, who had settled in Claiborne Parish, near Minden; R. F. Fancher, near Homer, and J. L. Mays, in the eastern part of Union Parish. The following churches were added to the association: Hopewell, Ringgold, Mt. Olivet and Friendship, all in Bienville Parish.

At this session the association, feeling that the time had arrived, resolved to become a member of the Convention, and sent fourteen messengers. The order of business was twice suspended, once to give Elder A. E. Clemmons, agent of the Convention, an opportunity to address the association on the subject.

of his agency, and a second time to present the books for subscriptions to the endowment funds of Mt. Lebanon University. I present these facts to show the final and complete triumph of a great principle which had been struggling in the association ever since its organization. In fact the same principle, deep rooted in the churches, had struggled for years in the old Concord Association against a stubborn and determined opposition, until at length it resulted in the organization of the Convention in order to find an outlet for those benevolent feelings that prompted many of the brethren to aid in sending the Gospel to the destitute.

The fourth district meeting, held with Vernon Church, resulted in the addition of many to the churches.

The churches were recommended to adopt a system of church visitation by messengers, especially on communion seasons. The following resolution deserves notice:

“Resolved, that we regard the sale and use of intoxicating liquors, except for sacramental, mechanical and medicinal purposes, contrary to the genius of Christianity, and injurious to the cause of Christ.”

Letters of dismissal were granted to Salem Church, Jackson, and Dorchete Church, Bossier Parish.

[1855.] Met with Mount Zion Church, Bossier Parish, Sept. 23, 1855. The introductory was preached

by Elder W. J. Ledford. Elder J. Q. Burnett was chosen Moderator, and Elder J. E. Paxton, Clerk. Twenty-nine churches were represented, with a total membership of 1601. There were present 12 ordained ministers and two licentiates.

Castor and Liberty Churches were reported dissolved. Bethlehem and Salem, in Bossier Parish, and Mount Calm, Bienville, were added.

From the report of the district meetings we learn that much good was the favorable result.

A special committee was appointed on the Revision of the English version of the Scriptures. The committee expressed the opinion (in which the association concurred), that it was desirable to have a version of the Holy Scriptures as perfect as human means can make it. They believed that the common version will be greatly improved by the efforts being made by the Revision Association, auxiliary to the American Bible Union. But they did not think the present version so defective as to divert our slender means from the cause of education and missions at home to aid in the cause of Revision.

Three of the churches having expressed the desire that the association should engage as a body in missionary operations, the subject was taken under consideration, and after mature deliberation it was thought it would be inexpedient to adopt any plan of operations independent of the Convention, and that it could effect more good through the Convention ;

that by withdrawing its funds from that body it would cripple its operations and render it less effective for good throughout the whole State.

[1856.] Met with the Vernon Church, Parish of Jackson, September 27, 1856. The introductory was preached by H. Lee. Elder B. M. Stall was elected Moderator, and Elder J. E. Paxton, Clerk. Twenty-nine churches were represented, having a membership of 1836. John A. Harrell, in Bienville, and Mathias Scarborough, in Jackson, both efficient ministers were added to the ministry.

Ramah, in Natchitoches Parish, and Siloam, Jackson Parish, were added to the association. A letter of dismissal was granted to Union Church, Bienville, to join the Columbia Association, Arkansas.

I find but little of interest in the transactions of this session. An effort was made to adopt a form of church letter for the guidance of churches in making their reports to the association, but there was a great difference of opinion, and after much discussion the matter was laid on the table.

A warm debate grew out of the subject of Temperance. I quote the resolutions appended to the report as embodying the substance, that my readers may see the grounds of debate.

“*Resolved*, That we believe dram-drinking to be evil in its tendency, if not in its nature. Therefore we would recommend our brethren to abstain from its unnecessary use.

“*Resolved*, That we do not believe any church should undertake to prohibit its moderate use by discipline, or any other way that will affect fellowship.”

The report with the resolutions were adopted.

The district meetings had been accompanied by a revival spirit.

[1857.] Met with the Bethel Church at Arcadia, September 25, 1857. The introductory sermon was preached by Elder E. Strickland. Elder B. M. Stall was chosen Moderator, and Elder H. Lee, Clerk. Twenty-five churches were represented, with a membership of 1638. This apparent decrease was due to the large number of churches not represented.

The Liberty Hill Church sent up the following query: “Is it the duty of Baptists to wash each others’ feet while assembled in church state?”

The query was returned to the church unanswered, because it is not made to appear that *as a church* she has tried in vain to settle it as the Constitution requires. However the association appointed a committee on Feet-Washing to report at the next meeting.

A committee was appointed to memorialize the Legislature in behalf of Mount Lebanon University.

The recent action of the American Tract Society, on the subject of slavery, was brought before the association, and resolutions were passed condemning the course of that Society, and advising the people no longer to contribute to its funds.

The project of forming a joint stock company, for the purpose of establishing a Baptist Publishing House and Book Depository in New Orleans, met the hearty approval of the association.

The following resolution deserves special notice :

Resolved, That it is not in good order and in accordance with the usages and customs of the Baptist denomination for our ministers with a few members of the church to hear experiences and administer the ordinance of baptism outside of church capacity, and giving certificates of such facts for membership in the church, except when done by authority of some church, or in sections of the country remote from any church; and that the churches composing this association are recommended to disapprove such practice."

I will close my notice of this session by an extract from the judicious Report on Temperance.

"We believe the churches ought not to tolerate moderate drinking in their membership, and that members of the church ought not to visit places of drinking or be seen there without particular and necessary business.

"We think the churches have sufficient laws in the New Testament for their government and protection from this evil, without any laws of their own making."

[1858.] Met with the church at Homer, September 25, 1858. The introductory sermon was preached by Elder W. W. Crawford. Elder Jesse Hartwell was

three churches were represented, reporting a total membership of 2040, with 207 baptisms. Two new churches, Mars Hill and Gum Spring, were received. The question of feet-washing having been agitated to some extent among the churches, an able committee was appointed, of which Hanson Lee was chairman, to prepare a report upon the subject, whose report was adopted unanimously by the association, expressing the opinion that "it does not appear that washing one another's feet was intended by our Saviour to be observed as a perpetual and positive ordinance by the church."

The following query from Homer Church, after consideration, was unanimously answered in the affirmative.

"Ought a Baptist Church to receive those persons who have been immersed by an ordained Baptist minister upon a profession of faith and an experience of grace prior to those ministers' exclusion or their avowal of the doctrines of Alexander Campbell, or not?"

[1859.] Met with Salem Church, Bossier Parish, September 24, 1859. The introductory was preached by Elder N. P. Moore, of Minden. Judge T. W. Bledsoe was elected Moderator, and Elder H. Lee, Clerk. Twenty-eight churches were represented, reporting 2070 members, with five churches not represented.

The following is given as the list of ordained ministers:

J. Q. Prescott, F. Courbury, M. D., G. A. Matthews, M. D., H. Lee, Mount Lebanon; J. A. Harrell, Sparta; W. B. Tippett, Ringgold; E. Rush, Mud Branch; A. Bradley, Brush Valley; N. P. Moore, J. A. David, E. Strickland, James Fuller, Minden; R. F. Fancher, J. H. Cunningham, Homer; A. McFarland, Athens; W. J. Ledford, Vernon; R. Martin, A. Winham, Rocky Mount; C. J. Crew, Montgomery; D. O'Quin, A. E. Hardin, James Buys, M. D., Wheeling; James Matthews, Winnfield; A. G. Collier, Louisville.

The body paid a fitting tribute to the good and great Jesse Hartwell, who died September 16th of this year, while discharging the duties of President of Mount Lebanon University.

At this session, New Hope Church at Athens was received. This was only a revival of the old Providence Church, which had been in operation for years, but was now re-organized.

On Sabbath, Elders N. P. Moore and H. Lee preached at the appointed hour to a large, orderly and attentive audience. After the missionary sermon by Elder Moore, a public collection was taken up for missions within the bounds of this association, amounting to \$116.20.

Elder J. Q. Burnett of Arkansas, concluded the exercises with an exhortation and prayer. Some interest was manifested, and a few came forward for prayer.

Pledges were also taken for missions to the amount of \$500. Most of the churches were reported in a

prosperous condition. Some had been blessed with gracious seasons.

There were fewer baptisms than the year before, but more members received by letter. The churches in Winn Parish were granted letters of dismission to unite in forming a new association.

[1861.] Met with Liberty Church, Bienville Parish, September 21, 1861. The introductory was preached by Elder R. Martin. Elder W. Carey Crane was chosen Moderator, and W. F. Wells, Clerk. Thirty-eight churches were represented, including Mount Carmel, Mount Gilead and Pleasant Grove, received at this meeting. New Bethel, Shady Grove, Salem and Caney Creek were dismissed to unite in the formation of a new association in the north-eastern part of the territory occupied by the association. Committees were appointed to visit Ringgold and Mount Olivet Churches, and report their condition at the next session.

The following preamble and resolution offered by Elder Robert Martin were adopted :

“Whereas, our beloved country is involved in a defensive civil war with the Lincoln Government of the North, for the protection of our property, our families, our liberties and our honor, and that the present dark and alarming clouds that have settled over us threaten that this war will be continued until a struggle still more bloody shall ensue than has hitherto been known to America, and perhaps not surpassed in the bloody history of any nation.

Resolved, that the Red River Association (La.) now session memorialize Jefferson Davis, the President of the Southern Confederacy, to appoint a day to be observed by the whole South as a day of humiliation, fasting and prayer to God for our country, government and rulers, and for the safety, protection and success of our army in the defense of our common good, and further request our President that drilling and all labor be dispensed with in our army on the Sabbath, except in cases of necessity."

The report on the state of the churches states that of all the churches represented, only four, Antioch, Caney Creek, Fellowship and Mount Lebanon reported revivals.

The following statement will exhibit the field of labor by each minister in charge of the churches: J. A. Harrell, at Bethel, Sparta and Ramah; W. C. Crane, at Saline and Minden; W. B. Tippet, Liberty Hill; B. S. Sweat, at Hopewell and Friendship; G. W. Hartsfield, at Fellowship and Mount Gilead; James Fuller, at Gilgal; John Short, at Antioch; R. Martin, at Shady Grove; W. J. Ledford, at Mount Zion (Jackson); A. Winham, at Caney Creek; W. S. Leggett, at Salem and New Bethel; L. S. Markham, at Ebenezer, Jackson Parish; J. M. Scarborough, at Pleasant Hill; A. Harris, at Siloam; John Dupree, at Pleasant Grove and Mt. Carmel. Ringgold, Mount Olivet, Mars Hill, Homer, New Hope, Red River, Shiloh (Fillmore), Bethlehem, Mt. Zion (Bossier), Vernon, Mt. Calm, Macedonia, Mt. Pleasant and Damascus are all reported without pastors.

[1863.] Met with Minden Church, September 26th, 1863. The introductory was preached by Elder W. H. Bayless, who was afterward elected Moderator, with Elder A. Harris as Clerk. Seventeen churches report 1029 members and 44 baptisms. The churches were all, with the exception of two or three, cold and declining. No business of any importance was transacted.

[1864.] Met with Arcadia Church, September 24th, 1864. The introductory was preached by Elder A. Harris. Judge T. W. Bledsoe was chosen Moderator, and W. F. Wells, Clerk. Twenty-four churches were represented, with an aggregate membership of 1433. Two hundred and forty-nine baptisms took place in connection with these churches, showing a general revival spirit. Pleasant Grove, New Hope, Social Spring, Antioch, Fellowship, Siloam, Liberty, Mt. Gilead, Hopewell, Liberty Hill, Arcadia, Ramah, Sparta, Friendship, Gilgal and Mt. Lebanon all report revivals. Among the new ministers who had come into this region may be noted John Dupree, A. Parnell, B. S. Sweat and G. W. Hartsfield in Bienville; J. Short and Austin Harris, in Claiborne; T. J. Baton, in Winn, and Wm. McBride, in Jackson. W. E. Paxton, who had been engaged in the practice of law at Sparta since 1853, entered the ministry and preached his first sermon during the session of this body.

[1866.] Met with Saline Church, Bienville Parish,

September 22d, 1866. The introductory was preached by Elder G. W. Hartsfield. Elder J. A. Harrell was chosen Moderator, and W. F. Wells, Clerk. Twenty-three churches were represented, with a total membership of 1247 members. Among the new ministers may be noted A. S. Worrell, who had been made president of Mt. Lebanon University, and W. C. Boone, who occupied a professorship in the same institution; W. E. Paxton, who had been ordained and settled as pastor at Minden; E. N. Kirtley, who had settled as pastor at Ringgold, and W. C. Moreland, an able minister, who came to us from the Methodists and had been ordained the year before.

The subjects of most interest before the association were the Orphans of Deceased Soldiers, and the Colored Population. Steps were taken to aid in the education of the indigent orphans of those who had fallen in the war for Southern independence. In reference to the blacks, the question was whether they should be organized as independent churches or constituted as subordinate congregations under the watchcare of the white churches. These poor, ignorant creatures had been suddenly elevated into the rights of citizenship; but unused to self-government, they were being made dupes of by designing white men whose interest was to alienate them from the Southern white people. Thus a prejudice was created against them, and many were in favor of

cutting loose from them entirely and leaving them to take care of themselves. The wiser and more far-seeing perceived that the whites were interested in retaining an influence over them for good, and in improving them morally, mentally and socially. A report on the subject recommended the churches to organize them into separate bodies under the friendly supervision of the pastors and churches of the whites. This was violently assailed, and a warm discussion ensued. A proposition was made to substitute a resolution recommending the churches to act in this matter according to their own best judgment in reference to the peculiar circumstances by which each church was surrounded. This was wise, and just what the churches had a right to do. But it was opposed with equal violence, and finally the whole subject was tabled. The churches pursued this course. Some awaited a call for letters, which were granted to such as were orderly, and excluded the unworthy. Some did nothing at all, except after a time, dropped the names of their colored members from their rolls; while others took an active interest in the religious condition of the freedmen. This was particularly the case at Minden, Sparta and Mount Lebanon. At Minden separate services were begun for the blacks. The colored members were encouraged to withdraw and form an organization of their own. They were aided in purchasing a lot and erecting a house of worship. The pastor preached

to them regularly, instructed them in the management of their affairs, supplied them with about three hundred copies of the New Testament; encouraged them to employ a teacher and learn to read. They were organized into a church, about sixty taking letters for the purpose. A few, distrusting themselves, still retained membership with the whites. The pastor continued to preach to them regularly, instructed them in discipline and the practical matters pertaining to the church. He organized them into a Sunday-school, and supplied them with the necessary books. A few could read. These were selected as teachers and instructed how to conduct the school, and a large number of children and adults were thus weekly instructed in the knowledge of God's word. A discreet, pious and intelligent colored man, named William Newman, who had long been a deacon in the service of the colored members at Mount Lebanon, was set apart to the Gospel ministry, and was chosen as pastor. The church became and continues to be as orderly and well disciplined as most of the white churches, and the relations between them and the whites have always been cordial and pleasant.

A somewhat similar course was pursued at the other places; and wherever it was done, the same results were manifest.

[1867.] Met with Siloam Church, Winn Parish, September 21st, 1867. The introductory was preached by Elder W. E. Paxton. Deacon R. H. Burnett

was chosen Moderator, and W. F. Wells, Clerk. Twenty-two churches were represented, with a membership of 1334. I copy the Report on the State of the Churches:

“*Mt. Lebanon*, seems to be in a pleasant condition, with a weekly prayer-meeting and also a monthly concert of prayer for missions, usually well-attended. She has a Sabbath-school of about seventy students. She has had a protracted meeting of some interest, and has preaching twice a month by Elder W. C. Boone, and once a month by Dr. F. Courtney and Elder A. Parnell, alternately.

“*Arcadia*, under the pastorate of Elder J. M. Scarborough, has a Bible class and has had a protracted meeting. She is at peace.

“*Fellowship*, under the care of Elder James Fuller, is at peace but a ruinous peace, as she complains of coldness and has nothing of interest to report.

“*Macedonia*, under the care of Elder J. M. Scarborough, says: ‘We have nothing of interest to write.’

“*Social Spring*, under the pastorate of Elder E. N. Kirtley, reports having had a very precious meeting of three days, when the members were revived and weeping sinners inquired the way of life; but the meeting was reluctantly closed because of the pastor’s ill-health, as there was no other ministerial aid.

“*Mt. Zion (Jackson)*, under the care of W. J. Ledford, sends nothing but what is in the statistical table. [6 received by letter, 5 dismissed, 4 excluded — 1 restored; total 34.]

“*Liberty Hill*, calls on the association to rejoice, with her over her late precious revival, when the

members were blessed and many sinners sought and found Jesus precious to their souls. This is, indeed, good news, and we do rejoice with her. Elder A. Bradly is her pastor.

“*Ringgold*, under the care of Elder E. N. Kirtley has no good news to send us.

“*Hopewell*, under the care of A. Parnell, is at peace, but complains of a spirit of coldness.

“*Saline*, under charge of Elder J. A. Harrell, reports herself in a tolerably prosperous condition.

“*Pleasant Grove*, is at peace and in harmony, under the care of Elder John Dupree.

“*Siloam*, has had preaching during a portion of the past year by Elder W. J. Ledford.

“*Mt. Gilead*, under the pastorate of Elder W. C. Boone, is at peace. She has had a meeting of several days, during which the members were somewhat revived and some sinners were led to seek the right way. She looks for the gathering of the bread after many days. She has her monthly prayer-meeting, but her Sabbath-school failed.

“*Sparta*, complains of coldness, but thanks God for peace and harmony. She has made a feeble effort to have a Sabbath-school. Elder J. A. Harrell is her pastor.

“*Ramah*, under the pastorate of J. A. Harrell, is at peace, and is looking forward to the time when the Lord will visit them with showers of his grace.

“*Liberty*, is in a cold condition, but hopes that the word spoken by her pastor, Elder J. Dupree, will sooner or later have its desired effect.

“*Gilgal*, laments her great coldness and the waywardness of sinners, but at a called conference adds a postscript of joy over a precious revival and the

hopeful conversion of sinners. Elder James Fuller is her pastor.

“*Bethel*, under the care of Elder J. Dupree, says nothing more than appears in the statistics [received by letter 1; died 1; total 15].

“*Minden*, has the faithful ministration of Elder W. E. Paxton, and trusts in God that his example and teachings may bring many to believe in God. She has a Sabbath-school of about thirty students.

“*Vernon*, has had no regular preaching since the close of the war, till last Spring, since which time Elder William McBride has preached for her one Sabbath in each month.

“*Athens* or *New Hope*, under the care of Elder J. Fuller, complains of being in rather a lukewarm condition, but adds a postscript of joy over several conversions and a precious revival.

“*Carolina*, received at this session from Central Association. Makes no statements.

“*Friendship*, *New Ebenezer* and *Homer* are not reported this year.”

[1868.] Met at Athens, September 26th, 1868. The introductory was preached by Elder F. Courtney. R. H. Burnett was chosen Moderator, and W. F. Wells, Clerk. Thirty churches were represented, reporting 72 baptisms and a membership of 1416. I note the following new ministers: Elders John Barron, Natchitoches Parish; D. Franks, Bienville Parish; John F. Hinson, near Minden, and P. E. Collins, at Mt. Lebanon. The latter was in charge of the school at Mt. Lebanon, and was a man of fine preaching abilities.

The churches generally are reported to be in good condition.

A letter was presented and read by Elder Strickland, from the Mt. Olivet (colored) Church, asking advice in regard to the colored churches forming themselves into an association. The association responded by the following resolution :

“Resolved, That in reply to the communication of Mt. Olive (colored) Church, asking advice, we say that we do not think it advisable for our colored brethren to go beyond the formation of separate churches; that in these they can enjoy all the freedom of the Gospel, and this, we think, is all they need or are capable of for the present.”

On motion it was resolved that the clerk be instructed to communicate to said church this expression of the opinion of this body in reply to their letter of inquiry.

It will be observed that wiser counsels had begun to prevail on this subject. Beyond the usual routine little else was done.

[1869.] Met with Mount Gilead Church, Bienville Parish, September 25, 1869. The introductory was preached by Elder Wm. McBride. R. H. Burnett was elected Moderator, and W. F. Wells, Clerk. Twenty-nine churches were represented, reporting 1365 members. Pleasant Hill and Coushatta churches were received. An able and practical report on missions was presented by Dr. Courtney, and the speech-

es on the subject reported in the minutes partake of the right spirit.

A fraternal feeling having sprung up between some of the leading brethren of the association and some of the preachers of the anti-mission brethren, and a desire existing to remove the barriers to fellowship, a meeting had been proposed to confer about the basis upon which we could draw closer together. It was hoped that as our *formulae* of faith substantially agreed, that we might draw nearer in fraternal intercourse. To this end a committee, consisting of Elders E. Strickland, W. J. Ledford, F. Courtney, J. A. Walker, W. E. Paxton and Dr. W. C. Patterson and W. Pearce, was appointed to confer with a like committee on the part of the anti-missionaries. But the injudicious zeal of some of the committee spoiled the whole matter, and it was dropped.

[1871.] Met with Carolina Church, Bienville Parish, September 23, 1871. The introductory was preached by Elder J. A. Harrell. R. H. Burnett was chosen Moderator, and Elder W. E. Paxton, Clerk. Thirty-two churches were represented, reporting 1555 members and 118 baptisms. Among the names of ministers not heretofore mentioned I note Hilary Phillips at Athens; J. Lally, Arcadia; W. H. Chandler, Saline; R. J. Mayrant, Brush Valley; T. J. Fouts, Sparta; A. J. Peddy, Vernon; with nine licentiates. I copy from the Report on Missions:

“Although there is yet much destitution within our bounds, the labors of our missionaries have been much blessed during the past two years; so that where the people sat in darkness they have Gospel light. Eld. J. Dupree constituted a church near Campto recently with seven members, afterward baptized four, and the little church was received as a member of this body at this session. He has also recently baptized about twenty four persons near Buckhorn (P. O.), who united with Bistenean Church, a very small and feeble band before this occasion. Brother John Dupree is supplying about twelve churches and as many stations with regular preaching, where there would be none but for his labors. According to the best information, Bro. John Dupree and Brother Branch are baptizing from forty to fifty yearly. Elder W. E. Paxton, as missionary of the Domestic Board of the Southern Baptist Convention, will constitute a church at Bellevue soon, with a rapidly increasing interest, where, until he visited the place, scarce a trace of Baptist interest could be found. The travel of Brothers Dupree and Branch is estimated at from two to three thousand miles each yearly. They preach from two to three hundred sermons each, and the Lord is abundantly blessing their labors. * * * Brother J. M. Williamson (a licentiate), near Minden, has done some labor among the colored people, instructing them, and especially their ministers, which they receive kindly.”

The association raised and disbursed about four hundred dollars.

The following resolutions, presented by Elder W.

E. Paxton and unanimously adopted; deserve to be noticed :

“ *Resolved*, that in the opinion of this association, a properly qualified administrator is essential to scriptural baptism.

“ *Resolved*, that the authority of an orderly Baptist church is an essential qualification to authorize one to administer baptism.

“ *Resolved*, That immersions performed by administrators not authorized by such a church should not be received by Baptists.”

[1874.] Met with Saline Baptist Church, Bienville Parish, September 26, 1874. The introductory was preached by Elder W. J. Ledford. R. H. Burnett was re-elected Moderator, and W. C. Moreland, Clerk. Thirty-six churches were represented, representing 1661 members and 170 baptisms.

[1878.] Met with Saline Church, Bienville Parish, September 21, 1878. The introductory was preached by Elder W. H. McGee, of Minden. Elder H. Z. Ardis was chosen Moderator, and D. F. Head, Clerk. Twenty-nine churches were represented, reporting a membership 1783.

The association noticed approvingly the work of the Convention and adopted the usual reports. The death of the veteran Arthur McFarland, and W. J. Ledford, was noticed, but no account of their labors given.

The general state of the churches was not very encouraging.

[1879.] Met with Pleasant Grove Church, Bienville Parish, September 27, 1879. The introductory was preached by Elder J. A. Harrell. R. H. Burnett was chosen Moderator, and D. F. Head, Clerk. Twenty-seven churches were represented, reporting 1660 members and 256 baptisms. The business consisted chiefly in the routine and the usual reports. The sum of \$298.75 was expended for various purposes.

[1880.] Met with Liberty Hill Church, Bienville Parish, September 25, 1880. The introductory was preached by Elder Wm. McBride, of Jackson Parish. R. H. Burnett was re-elected Moderator, and Elder D. F. Head, Clerk. Twenty-four churches were represented, reporting 1642 members and 111 baptisms.

The excellent practice of printing in the minutes the names and addresses of the ordained ministers, has been neglected by the clerks for some years past; but the following list I give from the minutes and from personal recollection: John Dupree, J. F. Hinson, Wm. McBride, N. W. Warren. W. H. McGee, G. W. Singleton, J. W. Carswell, T. J. Fouts, W. H. Chandler, J. A. Walker, L. P. Lowry, J. A. Harrell, W. C. Moreland and F. Courtney. •

[1881.] During the present year the venerable James Fuller and Henry Z. Ardis passed to their maker. Elder J. C. Carter has located at Athens, to supply the field made vacant by the death of Elder

Ardis. Ambrose N. Walker has been licensed at Fellowship, and Thomas Geren and Thomas B. Harrell, two licentiates of this body, are pursuing a course of preparatory studies at Mississippi College.

CHAPTER XIV.

BAYOU MACON, CENTRAL, NORTH LOUISIANA, PALESTINE, BIG CREEK, AND BETHLEHEM ASSOCIATIONS.

I group together in a single chapter the remaining associations of this section of the State. As my files are incomplete, I will not be able to give their history in detail.

BAYOU MACON ASSOCIATION.

This body occupies the field between the Ouachita and Mississippi Rivers, along the stream from which it takes its name. The earliest churches were planted in Franklin Parish, by the labors of Nathan M. Davis, J. P. Blake and other missionaries of the Ouachita Association. The first churches were organized in the southern part of the territory, at Bœuff Prairie, and one or more in Concordia Parish. Churches were subsequently organized at Hurricane and Deer Creek, in Franklin Parish; Bayou Macon, Deerfield and New Hope, in Carroll, Queens and Madison Parishes. But at what dates and by whose labors, I have not been able to ascertain. D. D. Swindall labored some time in this region, and perhaps some of these were organized by him. In 1855 the churches which I have named met by delegates, November 29th, with the Deerfield Church, Carroll Parish, and proceeded to

organize the Bayou Macon Association. The six churches numbered 184 members. At this time there appear to be but four ministers, M. Rainwater, G. E. Nash, L. R. Capers and Joseph V. Leake. I once met the latter in the State Convention. He was a man of more than ordinary ability and great zeal. It was through his influence that the association was formed. He had come into this region some time before, and perhaps by his labors some of these churches were organized.

Joseph V. Leake was elected first Moderator, and Josiah L. Stovall, Clerk. Articles of Faith were adopted, strongly Calvinistic, and embracing the following points: 1. The inspiration and sufficiency of the Holy Scriptures. 2. The fall of man and his inability in his natural state to recover himself. 3. The atonement. 4. Redemption through Christ alone. 5. Election. 6. Resurrection. 7. A church—a congregation of baptized believers. 8. Baptism the immersion of a believer by a qualified administrator, duly authorized by an orderly church. 9. The Lord's Supper, commemorative and restricted to baptized believers in fellowship with each other. 10. The independence of the churches. 11. The first day of the week, the Christian Sabbath.

A Board of Missions was established, and a sum raised for this object. At the close of the exercises two persons were baptized.

The second session met with Hurricane Church,

Franklin Parish, October 31, 1856. Eight churches represented, reporting 41 baptisms and 180 members. Two churches were added: Pine Grove, Ouachita Parish, from Bartholomew Association, Arkansas, and Macedonia, a newly-constituted church in Franklin Parish, with D. L. Grant as pastor. Elder J. V. Leake was elected Moderator, and J. L. Stovall, Clerk.

The construction of the railroad from Vicksburg to Monroe attracted attention to this fertile country, and there was a large influx of population. The churches established were largely increased, and new ones gathered. But the Baptists of this region suffered a great loss in the death of Elder J. V. Leake, who was the guiding hand in the affairs of the association.

In 1859 the association met with Macedonia Church, Carroll Parish. At this time there appear to have been thirteen churches in this connection, but as the statistics are incomplete I cannot ascertain their aggregate membership. Six of them report 611 members. The following are the names of the churches: Antioch, Bayou Macon, Deerfield, Macedonia, and Ebenezer, in Carroll Parish; Deer Creek, Hurricane, Providence and Turkey Creek, in Franklin Parish; Pine Grove in Ouachita; New Hope, Oak Ridge and Harmony, in Morehouse. The pastors given are: L. R. Capers, W. Phillips, J. S. Wood and C. W. Kinard.

During the war the greater part of the population of this region refugeeed. Churches were broken up

and the association ceased to meet. Being between the two lines of the hostile armies, it was alternately plundered by both parties. The levees were cut on the Mississippi, and the whole country, except the Bayou Macon hills, exposed to inundation. At the close of the war the country presented a wide scene of desolation and ruin. A large part of the population never returned to their desolate homes. Those who did were devoted to the recovery of their lost fortunes. A few Baptists came back, whose hearts longed for the sure word of God. A few feeble churches were reorganized, and at length the association was again called together, a feeble, badly-organized body, without efficient ministers; but with hearts burdened on account of the state of the country, and a willingness to work for the Master.

George B. Eager, a Clinton student, was induced to come and labor for awhile. God blessed him and he continued his labors. Churches were revived. New associations sprung up, and a general awakening was the result. Efficient service was also rendered by Elders James Christian, W. W. Nash and N. F. McGraw.

In 1870 the association met with Deer Creek Church, Franklin Parish. The following churches were represented: Bayou Macon, Macedonia and Oak Grove, Carroll Parish; Delhi, Providence and Bayville, Richland Parish; Deer Creek and Hurricane, Franklin Parish; Harmony and Oak Ridge, Morehouse and

Siloam, Caldwell Parish. Two hundred and nineteen baptisms were reported, and 513 members. The pastors were J. S. Shepherd, N. F. McGraw, W. W. Nash, and James Christian.

In 1871 the association met with Oak Ridge Church. Ten churches reported 585 members.

The names of the following ordained ministers are given: James Christian, Bastrop; N. F. McGraw and J. A. McGuire, Monroe; J. S. Shepherd, Floyd; W. M. Riese and W. W. Nash, Warsaw; C. McRimmon, W. H. Faulkner and J. M. Randolph, Alto; George B. Eager, Lake Village, Arkansas; R. S. Jackson and S. J. Larkin, near Port Jefferson; E. B. Reynolds, Floyd.

Through the labors of Eager and Jackson, this body had become actively missionary. Both of these brethren settled as pastors in this region.

In 1872 eight churches reported 574 members.

After the departure of Eager and Jackson, and the removal of Riese and other ministers, there was a rapid and sensible decline until 1878. A committee reports: "The spiritual condition of a large number of the churches composing our association is anything but encouraging. Only a few years ago there were eighteen churches within the bounds of this association, and most of them in a flourishing condition * * But alas! What a sad change in a few years. The light of nearly half of these churches has ceased to burn and the golden candlestick has been removed

from before the altars. Their condition is truly deplorable. They are without regular preaching. Their membership is scattered and woefully dispirited, and their dissolution seems almost inevitable." Only six churches were this year represented and as no statistics are given I have no means of ascertaining their numerical strength.

A short time before this, Elder L. C. Kellis, who had served the church at Trenton, began to labor in this region particularly at Oak Ridge, Wynn Island and Bastrop. W. W. Nash also returned and labored in the region about Alto, and a better state of things began to dawn. From that time to the present, the condition of the churches has steadily improved. This region was visited by Elder W. C. Friley, State Evangelist, who was cordially received and his labors blessed with revivals. The labors of Kellis have also resulted in gracious revivals in his churches, and large numbers have been added.

The last session of this body was held with Providence Church, at Alto, Richland Parish, beginning October 8, 1880. The introductory was preached by Elder J. J. White. H. F. Vickers was chosen Moderator, and T. J. Mangham, Clerk. Fifteen churches report 34 baptisms, and a total membership of 741. Elder J. M. Joiner, employed as an evangelist by the State Mission Board, labored in the northern part of the association and did a good work, and since the

last meeting J. W. Lumbly has done very efficient work in this region.

CENTRAL ASSOCIATION.

This body embraces churches in Winn Parish and the neighboring parts of the adjoining parishes. It was organized at Mars Hill, Winn Parish, October 21, 1859, out of churches dismissed from Ouachita and Red River Associations. The following churches participated: Big Spring, Jerusalem, Mars Hill, Pisgah, Pleasant Hill, Shady Grove, Union and Zion Hill, aggregating 157 members. The ordained ministers were reported as follows: James Buys, M. D., M. Brady and D. O'Quin, at Wheeling; C. J. Crew, at Montgomery; J. S. Matthews, Winnfield; H. Mecom, at Bertrand Prairie. The Abstract of Faith adopted is the same as that of Bayou Macon Association. I have but few minutes of this body.

In 1864, the association met with Union Church, Caldwell Parish. The introductory was preached by Elder Z. Cox. Elder L. S. Markham was chosen Moderator, and L. Harvy, Clerk. Ten churches were represented, reporting 79 baptisms and 446 members. There were other churches not represented, whose names are not given. The pastors reported are: D. O'Quin, at Mars Hill, Pisgah and Sardis; A. J. West, at Union and Hebron; L. S. Markham, at Pleasant Hill; Wm. McBride, at Ebenezer; T. J. Baten, at Jerusalem; E. Adams, at Damascus; and A. Bradley,

at Concord. A contribution of \$171 was made on Sabbath, besides something sent up by the churches for missions, and Elder D. O'Quin was appointed to labor as a missionary.

In 1866, met with Jerusalem Church, Winn Parish. Introductory by Elder Wm. McBride. Elder A. Bradley, Moderator, and R. W. Wood, Clerk. Seventeen churches report 78 baptisms and 576 members. A committee reported that there was no Sabbath-school within the bounds of the association. The use of intoxicating liquors as a beverage was condemned. Peace and harmony prevailed among the churches, and some of them had refreshings from the Lord and ingatherings among them.

In 1867, met with Pisgah Church, Winn Parish. Introductory by H. M. Cook; Elder A. Bradly, Moderator, and R. W. Woods, Clerk. Sixteen churches report 90 baptisms and 677 members.

In 1868, met with Mount Vernon Church, Ouachita Parish. Introductory, by L. L. Bissett; Elder H. M. Cook, Moderator, and R. W. Woods, Clerk. Sixteen churches report 79 baptisms and 450 members. Coldness prevailed among the churches. Some, however, had enjoyed happy seasons of grace, and considerable ingatherings. New Liberty Church, in Caldwell Parish, reported a Sunday-school organized this year, and in a good condition. Pleasant Hill was charged with holding in her fellowship a minister who held to human perfection and final apostacy, and the church

was admonished to purge herself from this scandal. Elder W. M. Raymond was employed to ride as missionary in the bounds of the association for six months.

In 1869, met with Shiloh Church, Winn Parish, October 2d, 1869. Introductory was preached by Elder W. S. Leggett. Elder H. M. Cook, Moderator, and R. W. Wood, Clerk. Nineteen churches report 122 baptisms and 684 members.

The association met with New Salem Church, Winn Parish, September 27th, 1879. The introductory was preached by Elder J. S. Payne, who was afterward elected Moderator, with J. D. Williams, Clerk. Nineteen churches reported 106 baptisms and 705 members. The pastors given are: D. B. Williams, O. E. Dre-witt, H. F. Miller, T. M. Womack, A. J. O'Quin, J. S. Payne; A. J. Hartley, M. W. Lilly, W. D. Smith, S. L. Dean and W. G. Sanders. The other ministers reported are: T. J. Smith, C. V. Terrell, C. J. Crew, P. McManns, J. T. Wallace. The churches generally were reported to be in a good condition. Elder A. J. Hartley had labored as a missionary for most of the year. His labors were attended with success. He reports 91 baptized, 25 received by letter and 11 by restoration. Under his labors a new church was organized at St. Maurice. This body seems to have entered upon a new career.

NORTH LOUISIANA ASSOCIATION.

This body is composed of churches situated chiefly

in the northern part of Bossier and Webster Parishes, and a few in the western part of Claiborne. It was organized in 1860, out of churches dismissed from Red River Association. My first minute is for the year 1864. This year the body met with Caney Creek Church, Bossier Parish. The introductory was preached by Elder John Short. Elder W. S. Leggett was elected Moderator, and Elder R. Martin, Clerk. The churches represented were Caney Creek (115), Chalybeate Springs (52), Bethel (39), Pilgrim's Rest (103), New Bethel (18), Salem (81), New Friendship (93), Shady Grove (28), Union (54), Gum Springs (40), Bethel No. 2 (74), Red River (85), State Line (41), New Hope (45), aggregating 868 members, and reporting 82 baptisms.

The ministers at this time were A. Winham, J. Short, R. Martin, L. J. Ford, D. Wise, L. P. Lowry, and T. Gibson. The Articles of Faith given in the minutes are the same as those of Bayou Macon and Central Associations. Notice is taken of the death of Elder L. J. Ford, who had died during the past year. He was a useful and efficient Gospel minister, of deep and essential piety, and every way worthy of the important trust. He labored in the country west of Lake Bisteneau.

The field of ministerial labor was as follows: Elder A. Winham labored with Red River Church east of the Bodcan Lake; Robert Martin's field extended from Rocky Mount across the northern part of Bos-

sier, into what is now the northern part of Webster; W. S. Leggett lived in Bossier Parish, but labored as a missionary to the soldiers camped in Bossier Point and about Shreveport; J. Short's field was about Haynesville; D. Wise, about Wiseville, and L. P. Lowry in the country about Minden.

[1866.] Met with New Bethel Church, Bossier Parish, Saturday before first Sabbath in October, 1866. Introductory by Elder T. Gibson. Elder A. Winham, Moderator, and W. S. Copeland, Clerk. Sixteen churches were represented, reporting 65 baptisms and 856 members.

Holly Springs, Double Springs and Antioch Churches, recently constituted in Webster Parish, were received.

[1867.] Met with Union Church, Claiborne Parish, October 5, 1867. Introductory by Elder E. Strickland. Elder W. S. Leggett, Moderator, and W. S. Copeland, Clerk. Sixteen churches were represented, reporting 135 baptisms and 857 members. Most of the churches had enjoyed refreshing seasons.

[1868.] Met with Chalybeate Springs Church, Bossier Parish, October 3, 1868. Introductory by Elder R. Martin. G. L. Sandidge was elected Moderator, and W. S. Copeland, Clerk. Sixteen churches represented, reporting 103 baptisms and 822 members. It was determined, after defraying the expenses of the Association, to appropriate the remaining funds

to the purchase of religious books, to be disposed of in the bounds of the association. This plan proved very successful, and in this way a large amount of religious literature has been distributed, without any material diminution of the funds appropriated for this object. The churches were urged to follow the example of the first churches, and lay by in store on the first day of the week, as the Lord hath blessed them, that funds may not be wanting to support pastors and missionaries.

[1871.] Met with New Friendship Church, September 30, 1871. Introductory by Elder L. P. Lowry. R. Martin was chosen Moderator, and W. S. Copeland, Clerk. Sixteen churches were represented, reporting 75 baptisms and 852 members.

Beech Spring, Webster Parish, was received as a member. The ministers connected with churches of this body are reported as follows: G. G. Wise, J. W. Melton, L. P. Lowry, J. F. Hinson, R. Martin, O. M. Bigbee, A. Winham, H. Philips and James Fuller.

The exercises on Sabbath were varied by the ordination, at the request of New Friendship, of B. R. Neel to the Gospel ministry. Elder W. E. Paxton, of Minden, preached the ordination sermon.

The report of the board appointed to buy and sell books, make a gratifying exhibit of their success. The stock of books on hand amount to \$151.75, besides cash, \$108.75, amounting to \$260.50 employed in this work. An appropriation, \$62.50, to Elders

John Dupree and W. E. Paxton each, for missionary labors in the association. An able report on foreign missions accompanies the minutes. The association notices the death of G. M. Sandidge, a former Moderator of this body, a prominent layman, the father of Hon. John M. Sandidge, formerly member of Congress from this district.

[1878.] Met with Red River Church, Bossier Parish, October 5th, 1878. Introductory by E. N. Kirtley, who was afterward elected Moderator, with W. S. Copeland, Clerk. Seventeen churches were represented, reporting 70 baptisms and 919 members. The committee on obituaries notice the death this year of Deacons P. R. Lansford and James Ingram. I remember old Father Ingram well; he was especially gifted in prayer; I have heard few men who could get so near the throne of grace.

This is the latest minute I have of this body. I close my notice with a statement of the ministry and their fields: Austin Harris at New Friendship; J. W. Melton at Cold Spring and Homer; B. R. Neel at Pilgrim's Rest; W. H. McGee at Shady Grove; E. N. Kirtley at Salem, New Bethel, Red River and Chalybeate Springs; J. W. Eidson at Crystal Springs; R. Martin at New Hope and Sarepta; A. Winham at Caney Creek, and J. F. Hinson at Antioch, Beech Springs and Holly Springs.

This is an active and efficient body.

PAELSTINE ASSOCIATION.

This body occupies the territory immediately west of the Ouachita Association, in the western part of Caldwell and Ouachita Parishes, in the Castor and Dugdemona region. It was organized in 1869, by churches dismissed from Ouachita and Central Associations. I have received the minutes of this body only for the years 1877, 1878 and 1880.

[1877.] Met with Union Church, Catahoula Parish, October 13th, 1877. Introductory by Elder R. F. Mitchell. Elder Thomas Meredith was chosen Moderator, and B. F. Thomas, Clerk. The following churches were represented, viz.: Union, Pleasant Hill, Palestine, Antioch, Harmony Grove, Fellowship, Cypress Creek, Mt. Vernon, Friendship and Mt. Pleasant, reporting 229 members. The pastors were R. F. Mitchell, at Palestine, Union and Fellowship; J. W. Wise, at Pleasant Hill; B. R. Erwin, at Antioch and Cypress Creek; T. J. Humble, at Mt. Vernon; W. B. Lucas, at Newport, and Thomas Meredith, at Mt. Pleasant. This is the venerable Thomas Meredith, long prominent in this region as the leader of the Anti-Missionary Baptists of this section. The church to which he belonged, after the dissolution of the Anti-Missionary association, applied for membership in this body, accepted the Articles of Faith, and were received with their pastor,

[1878.] Met with Antioch Church, Ouachita Parish October 4th, 1878. Introductory by B. R. Erwin

Elder B. F. Mitchell was chosen Moderator, and Elder B. R. Erwin, Clerk. Nine churches report 39 baptisms, and 308 members. J. F. Taylor is reported as pastor at Memphis Church, Jackson Parish. The churches were at peace, but many of them cold and indifferent.

[1880.] Met at Fellowship Church, Winn Parish, October 1st, 1880. Introductory by R. F. Mitchell, who was afterward chosen Moderator, with B. F. Thomas, Clerk. Thirteen churches were represented, reporting 39 baptisms and 462 members. The following is given as the list of ordained ministers of this body: W. B. Lewis, B. W. Taylor, I. R. Hatten, J. L. Hatten, John W. Wise and George A. Kelley, at Gaar's Mills; Thomas J. Humble and Ben R. Erwin, near Monroe; J. F. Taylor and C. W. Peters, at Hood's Mills; R. F. Mitchell and Thomas Meredith, at Columbia.

There are reports on Temperance and Sabbath-schools, and the association sent delegates to the State Convention.

BIG CREEK ASSOCIATION.

This is a small body located between Little River and Red River, south of Central Association. The churches are chiefly located in Grant Parish.

[1871.] By previous agreement, a number of churches through their delegates met with Big Creek Church, Grant Parish, December 29, 1871, to

organize a new association. The following churches were represented in this meeting: Bethel, Philadelphia, Big Creek, Prospect, Iat and Simmons' Chapel. The latter church was situated in Avoyelles Parish. The introductory was preached by Elder Daniel Slay. W. J. Lacy was chosen Moderator, and G. W. Scarborough, Clerk. The following ministers participated in the meeting: Daniel Slay, B. F. Brian, W. J. Lacy and J. C. Hale.

The convention adopted the Articles of Faith of the Ouachita Association as the basis of union, and took the name of *Big Creek Association*.

[1872.] Met with Prospect Church, Grant Parish, September 13, 1872. Introductory sermon by Elder B. F. Brian. Elder W. J. Lacy was elected Moderator, and G. W. Scarborough, Clerk. Eight churches were represented, including two received, Pleasant Hill and New Zion. No statistics are given, but the churches were all feeble. The Philadelphia Chapel put the following query, which sounds oddly: "Will the association suffer her members to practice Infant Sprinkling?" Answered, No.

[1873.] Met with Iat Church, Grant Parish, November 1, 1873. Introductory by Elder W. J. Lacy, who was elected Moderator, with M. D. Andrews, Clerk. Ten churches represented, two of which, Hebron and Little Creek, newly constituted churches, were received. Big Creek was supplied by Eld. W. J. Lacy; Iat and Hebron by Elder J. C. Hale; Simmons'

Chapel and Philadelphia, by Elder D. Slay; Bethel by M. D. Young; New Zion by Elder J. B. Lewis; and Little Creek by B. F. Brian. Prospect and Pleasant Hill were without pastors.

The committee on the State of Religion reported: "That a majority of the churches have been revived by showers of Divine grace. New-born souls are continually being added to our number."

[1874.] Met with Simmons' Chapel, Avoyelles Parish, October 9, 1874. Introductory by Elder B. F. Brian. Elder Daniel Slay, Moderator, and M. D. Andrews, Clerk. Nine churches were represented, reporting 64 baptisms and an aggregate membership of 262. Several well organized Sunday-schools were reported. M. D. Young supplied Big Creek, Prospect, Pleasant Hill and Bethel; B. F. Brian, Little Creek; D. Slay, Simmons' Chapel and Philadelphia; J. C. Hale, Hebron and Iat.

[1875.] Met with Little Creek Church, Grant Parish, October 8, 1875. Introductory sermon was preached by Elder M. D. Young. Elder J. C. Hale, Moderator, and M. D. Andrews, Clerk. Nine churches represented, reporting 31 baptisms and 314 members. Friendship presented a letter of dismissal from Ouachita Association, and was received. A considerable sum was raised to put a missionary in the field. The committee on the State of Religion, reviewing the past, say that six years ago only one church existed in the large territory occupied by the

association. Now eight growing churches occupy the field, with four ordained ministers and three licentiate.

[1876.] Met with Pleasant Hill Church, Grant Parish, October 6, 1876. Introductory by Elder B. F. Brian. Elder J. C. Hale, Moderator, and M. D. Andrews, Clerk. Two churches, Bethlehem and Union Chapel, were added. Eleven churches were represented, reporting 11 baptisms and 340 members.

[1877.] Met with Iat Church, Grant Parish, October 12, 1877. Introductory by Elder J. C. Hale, who was afterwards elected Moderator, and M. D. Andrews, Clerk. Eight churches were represented, reporting only 2 baptisms and 259 members. The pastors reported were M. D. Young, J. C. Hale, E. M. Gates and B. F. Brian. Little Creek was granted a letter of dismissal.

[1878.] Met with Big Creek Church, Grant Parish, October 12, 1878. Introductory by Elder J. C. Hale, who was elected Moderator, with M. D. Andrews, Clerk. Corinth Church was received a member. Eight churches represented, reporting 32 baptisms and a total membership of 292.

The question of consolidation with Central Association was fully discussed, and it was finally determined to maintain the organization intact. The condition of the churches was considerably improved. The pastors were E. M. Gates, M. D. Young and B. F. Brian.

[1879] Met with Philadelphia Church, Grant Parish, October 11, 1879. Introductory by Elder N. L. Robertson. Elder J. C. Hale, Moderator, and M. D. Andrews, Clerk. Seven churches represented, reporting 29 baptisms and 324 members,

[1880.] Met with Hebron Baptist Church, Grant Parish, October 9, 1880. Introductory by Elder J. C. Hale, who was afterwards elected Moderator, with M. D. Andrews, Clerk. Eight churches were represented, reporting 13 baptisms and 350 members. M. D. Young supplied Big Creek, Philadelphia, Friendship and Prospect; J. C. Hale, Iat; E. M. Gates, Hebron; B. F. Brian, Pleasant Hill; and J. H. Rush, Mount Pleasant.

BETHLEHEM ASSOCIATION.

I have seen some account of this body, but have not been able to obtain a minute. It was organized about 1879 or 1880. It is located in the northeastern part of Bienville Parish, the southeastern part of Claiborne, the western part of Lincoln Parish, and perhaps the northwestern part of Jackson. It embraces the church at Arcadia.

CHAPTER XV.

GRAND CANE ASSOCIATION.

This body is situated in the flourishing Parishes of Caddo and DeSoto, and is one of the most efficient bodies in the State.

Although this region is contiguous to Natchitoches, the oldest settlement in the State, it has been settled within the last fifty years.

In May, 1700, Bienville, a French officer, ascended Red River to Natchitoches, and founded a flourishing colony, seventeen years before the settlement of New Orleans. His further progress upward was, no doubt, intercepted by the Great Raft, the lower end of which was then in the neighborhood of Natchitoches, or perhaps far below, for the Rigolet de Bon Dieu, a consequence of the raft, was not then formed, and the water passed by the old channel. I learn from an old manuscript in my possession relative to the raft, written in 1827 by Dr. Joseph Paxton, an early explorer of the Red River region, that it was there "within the memory of the oldest inhabitants about Natchitoches, when the lower end of the raft was still opposite that place, and that the then governor ordered out the troops under his command to break down and cause to float off, all the decayed part at that time below that place." This fact he states on the authority of Dr. Sibley,

then a resident of Natchitoches Parish. He places this event sixty or seventy years before he wrote, or about 1757. As the raft gradually ascended the river, which it is known to have done, the rich valleys above became accessible; but as the French are a contented people, and rarely ever, if undisturbed, change their habitation, it is not likely that they pushed their settlements much beyond the limits of their first location, for they would thus deprive themselves of those social enjoyments which constitute the life of a Frenchman. But when Louisiana came under the dominion of the more migratory Anglo-American race, who combine in their character a high degree of civilization with the wandering life of the nomad, this part of the State began to settle up slowly. About fifty years ago the attention of Congress was directed to the removal of the raft. Then the beauty and fertility of this region became known. Captain Shreve, who was shortly afterward appointed by the government to remove the obstructions in Red River, founded Shreveport, now the most considerable town in north Louisiana, at the head of free navigation.

At this time the Mexican government was offering large inducements in the way of land grants to settlers in the Province of Texas, and from the tide of emigration into that territory, it was easy to foresee the importance Shreveport was likely to assume; and this, with the natural advantages of the sur-

rounding country, induced a rapid settlement. Among the emigrants to these parishes were a few Baptists, but they were widely scattered, and without a minister.

In 1843, Elder John Bryce, an eminent Baptist minister, was sent to Shreveport as collector of customs on imports from the republic of Texas. This devoted brother was distinguished in Virginia, and afterward in Kentucky, both as a lawyer and a preacher. The author remembers to have heard him preach in Georgetown, Ky., a short time before he left for Louisiana. He was in great favor with the people, and crowds flocked to hear him. The impression left upon my mind is very favorable to his abilities as a pulpit orator. His mind was of a high order, and his delivery energetic and impassioned, while his private life was characterized by a deep toned piety and an ardent zeal for the master's cause.

When he arrived at Shreveport, he found the whole country west of Red River destitute of Baptist preaching, and whilst attending assiduously to the duties of his office, he found leisure to devote much of his time to the work of the Gospel in Shreveport and surrounding country. As the fruit of his ministry the First Baptist Church of Shreveport was constituted with seven members, March 18, 1845. This is the oldest organization of our order within the bounds of the Grand Cane Association.

Immediately after the constitution, they chose for pastor Elder John Bryce, whose labors the congregation enjoyed until his return to Kentucky in 1850.

Elder John Bryce continued to labor alone in this region for several years, earnestly praying the Lord to send more laborers into his vineyard, and passing from place to place, cheered and consoled his scattered flock. In 1845, the duties of his office as collector of customs expired by the annexation of Texas to the United States, and he devoted himself entirely to the duties of the ministry.

In 1847, the prayers of Elder Bryce and his devoted brethren were answered. During this year Elders A. W. Jackson and Jesse Lee, both efficient ministers, immigrated from Alabama and settled, the former in DeSoto Parish, near Mansfield, and the latter in Caddo Parish, near Summer Grove. They at once entered actively upon the duties of their calling. The united labors of these devout men were soon felt, and during the next two years four churches were constituted, one in DeSoto, the rest in Caddo Parish.

There were now five churches, with an aggregate membership of one hundred and ninety-five; and for the purpose of more intimate intercourse they met by messengers at Summer Grove Church, December 21st, 1849, and organized Grand Cane Association. They adopted the New Hampshire Confession of Faith as the basis of union.

In 1850 Elder Bryce returned to Kentucky, where he continued to labor for some years. There is probably no period of his long and useful life in which he accomplished so much good in the same length of time as during the seven years he remained in Louisiana.

In 1851 this association received a valuable accession of ministers. The year before, Elder A. J. Rutherford, an able minister, came to Louisiana, and after remaining a year at Mount Lebanon, he eventually settled in the western part of Caddo Parish, near the Texas line, where he continued to labor until the time of his death in 1863.

About the same time Elder Obadiah Dobson made his appearance in this region. He was a man of limited talents, but of great zeal and energy, and effected much more good than many men of greater ability. He was originally from Tennessee. In 1848 he assisted in the organization of the Louisiana Baptist Convention, and the following year acted as its missionary, after which he settled in Caddo Parish, where he died in 1854. He was pastor of Pleasant Grove Church at the time of his death, and was much loved by his people.

About 1852 a remarkable man arose in this region who professed to be powerfully converted while teaching at Summer Grove, in Caddo Parish. He at first connected himself with the Protestant Methodists, and was licensed to preach. But he did not re-

main long in that connection. After conferring a great deal with brethren of our order, he professed to renounce his pedobaptist errors, joined the Baptist Church, and in quick succession became a licentiate and an ordained minister. Being gifted with extraordinary preaching talents, he created a great sensation. Wherever he went crowds hailed him as a second Apollos, and hung with beathless interest upon his ministry. But if his rise was rapid, his descent was equally so. He shot up like a blazing meteor and rapidly reached the zenith, but his light went suddenly out. His career of usefulness was soon run. He declined rapidly in the confidence of the brethren, and to add to his calamities domestic misfortunes overtook him. His companion sickened and died, and his child soon followed its mother to the grave. Finally came a letter from his native State, New York, bringing the shameful tale of a wife, basely deserted there. He confessed his guilt and fled from the State in disgrace, and his name is covered with infamy. Be not mine the task to snatch it from oblivion.

Elder William Ivans moved from Alabama in 1854, and was employed as a missionary of the executive Board of the Association for the year 1855. He afterward settled in the northern part of Caddo Parish, where he preached several years to a number of congregations. A church was constituted near Mooringsport which existed a few years, but was

for a long time inoperative, until reorganized, a few years ago, at Mooringsport.

During the year 1854, L. Scarborough and E. N. Kirtley were set apart to the Gospel ministry. The latter was ordained during the session of the Association of that year. He had been a licentiate of the Methodist denomination, but having carefully read Pendleton's "Three Reasons," he became convinced of the truth of Baptist sentiments and united with us. He was several years missionary of the association, and rendered efficient service in building up the waste places of our Zion.

Cotemporary with the oldest churches in Grand Cane Association there were two others of the Anti-Missionary School of Baptists, Boggy Bayou and Grand Cane. Imbibing more correct views of Christian duty in 1855, they petitioned for membership in the association and were cordially received, bringing with them Elders G. W. Rogers, R. B. Fortson and Moses C. Williams.

In 1856 Elder J. H. Tucker, who had previously held the chair of mathematics in Mt. Lebanon University, a young man of great promise of usefulness, was called to the pastorate at Shreveport and ordained by Elders W. H. Stokes, George Tucker, Jesse Lee and A. J. Rutherford. On the same day, by the same presbytery, John Jones, a colored man was set aside to minister the word and the ordinances of the Gospel to the colored people. This brother

possessed wonderful gifts, and he frequently, by request, preached to large congregations of whites. He organized the First African Church in Shreveport, of which he continued pastor until the time of his death in 1877. He exercised great influence over his race, and did more to preserve order among them than all the police of the city. He was a free-man, and during the war fell under the operation of a law requiring all free persons of color, not natives the State, to leave the State under heavy penalties. He therefore went north for a season, but it was found that the influence of his example was so essential in preserving order among the blacks that the Legislature then sitting in Shreveport, passed a special act recalling him. He was consequently sent for, and gladly returned to his home and people. During the days after the war, when bad men sought to array the blacks against the whites, John did all he could to allay the bitterness of the strife and to harmonize the races.

In the Winter of 1856 Elder D. R. W. McIver emigrated from Alabama and took charge of the Mansfield, Evergreen (Kingston) and Union Churches. He was an able man, and labored in this field until his death in 1863.

A short sketch of the principal churches of this body will perhaps be as acceptable to my readers as a detailed account of the meetings of the association.

The First Baptist Church in Shreveport, the oldest in

this connection, as already stated, was constituted March 18, 1845, with seven members, and chose Eld. John Brice for pastor, who retained this relation until his return to Kentucky in 1856. At that time the church had increased to about thirty-five members. He was succeeded in the pastorate in 1851 by Elder Jesse Lee, who labored here one year. In 1852 they reported forty-two members, with J. Bell as pastor. He was succeeded in 1854 by Jesse Lee, who labored here three years, during which time the membership had increased to seventy-one. He was succeeded by Elder J. H. Tucker, who was ordained to the pastorate, and held it until called to the presidency of Keachi Female College in 1859. At the session of the association of this year, the church reports one hundred and eight members, with Joseph Hay as pastor. Hay continued a little over one year, and in 1861 George Tucker became pastor, until 1864, when he entered the Confederate service. This year the church reports one hundred and forty-five members. During the war the church was without a regular pastor, and was supplied with occasional preaching by army chaplains and passing ministers. For several years this body was not represented in the association. But in 1866, Elder W. H. Bayless accepted the pastorate and labored here one year, when he resigned and returned to Tennessee. He was succeeded by W. W. Guinn. At this time the church reports only seventy members. Mr. Guinn remained

two years, during which time there was some increase. In 1870, Elder A. E. Clemmons began a successful pastorate, which lasted five years, and the church grew to number near two hundred numbers. In 1873, the city of Shreveport was desolated by a terrible epidemic, and a large number of the members of this church fell victims to yellow fever. In 1875, Elder W. W. Landrum, an eloquent and popular young man, was chosen to succeed Dr. Clemmons, who declined re-election. But Mr. Landrum continued less than two years, and was succeeded by Edward Lewis. He was a Jew, and did not enjoy the confidence and co-operation of the church, and in a little while left in disgust and united with the Episcopalians. After a short interval the church called Elder J. A. Hackett, of Mississippi, who entered upon the pastorate in 1877, and continues up to the present. During that time the church has grown in spirituality and numbers, and has erected at a cost of over \$12,000, the most beautiful church edifice in the city.

Friendship Church, DeSoto Parish, was constituted June 6, 1847, with twenty members, and united in the organization of the association. It was gathered by the labors of Elder A. Wycher Jackson, who became the first pastor. In 1855, they enjoyed a gracious revival, and fifty-four were added, and they reported this year 147 members. The church then declined for ten years, and in 1865 reported only 93

members. But the following year they had a revival and an increase of 24 by baptism. In 1867, they requested the ministers attending the association then in session with them, to ordain to the ministry Dr. M. O. Stribling, one of her members, which was done. During this year they had also enjoyed a further increase of fourteen by baptism. In 1868 they report a decrease of eighty-eight. This was no doubt owing to the withdrawal of the colored members to constitute separate churches. In 1879 they lost their old pastor, who had served them faithfully from the beginning. Elder A. W. Jackson removed to Texas, where he continued preaching occasionally, as his age and infirmities permitted. He died a few years ago, at about eighty years of age. He was succeeded in the pastorate at Friendship by Elder Moses C. Williams, in 1870, and the church this year reported thirteen baptisms and an aggregate membership of sixty-two. For some cause the church declined, and in 1876 reports only thirty-three members, with F. W. Ebetloft as pastor. During the following year there was a revival, and the net increase was twenty-one, of whom fourteen were baptized. In 1878, there was a decrease of three. In 1880, Elder Ebetloft, on account of bad health, resigned, at which time the number reported was forty-eight.

Summer Grove, nine miles from Shreveport, was one of the largest churches in the association. It was constituted in 1849, with fifteen members, and

chose John Bryce pastor. He continued for one year, and was succeeded by Elder Jesse Lee, who continued to labor there until disabled by disease, and even after he was no longer able to preach, this affectionate people refused to choose another pastor. He died in 1872, and Elder W. E. Paxton, President of Shreveport University, was chosen to succeed him. Owing to depletions by death, and removals after the roll of members was revised, and some disorders removed, only about forty were left of this large church. But they had a mind to work. In 1873 they resolved to have service twice a month, instead of monthly as heretofore, and the year following began to have service weekly. A regular weekly prayer-meeting and an interesting Sunday-school was kept up. The church steadily grew in spirituality and numbers. This pastorate closed with the year 1876, during which the membership was doubled. C. W. Tompkies, a gifted young man, who had been teaching in connection with the Shreveport University, and afterwards as principal of Keachi Male Academy, was ordained in 1877 to take charge of this church. Under his ministry the church has continued to increase in numbers and efficiency.

Boggy Bayou Church, one of the largest in the association, is situated in Caddo Parish, southwest of Shreveport, not far from the Texas line. It was constituted as an Anti-Missionary Baptist Church about 1849, and continued in that connection until 1855, at

which time it was visited by a gracious revival, during which fifty-eight persons were baptized into its fellowship. It is not surprising that such a display of Divine Grace should have filled their hearts with a desire to communicate to others the blessings of the Gospel. This they evinced, by the same year joining the association, which was pre-eminently missionary in its character. They continued to be blessed of God, and the next year they received fifty-three by baptism. In 1857 they numbered one hundred and fifty-nine. G. W. Rogers sustained the relation of pastor at the time they united with the association, which he held until 1858. In 1859 E. R. Fortson was reported pastor, with two hundred and sixty-four members. Jesse Lee succeeded him, and in 1862 they report two hundred and twelve members. Elder Lee, on account of declining health, gave up the church in 1865, and Elder William McCullough, who lived in the adjoining county in Texas, succeeded. Mr. McCullough was a man of fine attainments, and a profound theologian. This church, like all the rest, suffered by the war, and in 1866 reported one hundred and four, and the year following only seventy-five. McCullough labored here until 1869, when Jesse Lee, having improved a little in health, again took charge for a short time, but was compelled this year to desist from preaching entirely. In 1870 it reports eighty-four members. About this

time E. R. Fortson, a member of this church, was ordained, and became pastor. In 1876 it reports one hundred and twelve members, with E. B. Aikin as pastor. Elder Aikin lived in Texas. The next two years, Elder G. W. Butler, also living in Texas, supplied the church. Since then, it has enjoyed the labors of Elder C. W. Tompkies. In 1880 it reports sixty-one members.

Providence Church was constituted in 1849, with fourteen members, and chose Jesse Lee as pastor, He was succeeded in 1852 by Elder A. J. Rutherford, at which time they report one hundred and four members, forty-five having been baptized during the year. In 1853 this church passed through scenes of trials and afflictions, yet the Lord in his mercy delivered them. In 1855 they again enjoyed a season of refreshing, and thirty-two were added by baptism. In 1856 they report eight baptisms and one hundred and six members. In 1863 they lost their able pastor by death, and Jesse Lee succeeded him, and during the next associational year received by baptism eighteen. The following year Elder J. H. Tucker was chosen pastor, who was succeeded in 1866 by Elder George Tucker. In 1867, the church enjoyed a gracious revival, and twenty-five were baptized. The total membership reported that year was one hundred and thirty-nine, and Elder Thomas D. Armstrong was pastor. In 1868 Elder R. S. Hall became pastor. This year there was considerable decrease

by dismissal and exclusion. The death of Elder Hall left them again without a pastor. Elder E. R. Fortson is reported as pastor in 1876. During this year they had enjoyed a revival, and sixteen were baptized. At this time the church numbered eighty-nine. In 1877 the church was again visited by an outpouring of God's spirit, and fourteen were baptized. In 1878 the church decreased by dismissal, exclusion and death. In 1879 the church reports a good meeting, in which one of the evangelists of the association and others labored, and the church contributed liberally to missions. Elder E. R. Fortson continues pastor of this old community, and in 1880 it reports thirteen additions by baptism, and an aggregate membership of eighty-eight.

Bethel Church, was constituted in 1849, and was situated in Caddo Parish, not far from the present town of Mooringsport. Jesse Lee, the first pastor, held the pastorate until 1856, when he was succeeded by Elder William Ivins, who held the office one year, and was succeeded by George W. Rogers. In 1859 they report 8 baptisms and a membership of 80, and Wm. McCullough, pastor. After this they declined, and ceased to represent in the association, and from thence became virtually extinct. About 1868 those who composed it removed to Mooringsport and reorganized. In 1870 they report the church in a cold state, without a house of worship and without a pastor. At this time they report a total membership of

32, and were dismissed to unite with the Soda Lake Association, with which it has since been connected. In 1874 Elder J. M. Russell became pastor, and J. W. Erwin, a member of this church, was shortly after ordained. Under the pastorate of Elder J. M. Russell the church increased in membership and built a very comfortable house of worship. I do not know the present condition of this old community.

Grand Cane Church, situated in DeSoto Parish, like Boggy Bayou, was constituted on anti-missionary principles. When it is joined the association in 1855, it reported 100 members, with R. B. Fortson as pastor. They declined somewhat until 1857, when they enjoyed a revival, and report 7 baptisms, with a membership of 69. In 1859 they were decreased by the dismissal of 25, and at this time numbered 40 members. About this time Elder Fortson died, the church ceased to represent in the association, and gradually declined until it became extinct.

Hazelwood Church, was gathered in 1850, under the labors of A. W. Jackson, with 11 members, and Elder Jackson became pastor. The following year 18 were received by letter. In 1852 the labors of Elder Jackson were again blessed, and 30 were added by letter and baptism, and the church numbered 67. In 1853 there were 10 baptisms and 6 received by letter, and the church was characterized by brotherly love and Christian affection. In 1854 they report a further increase, with a Sabbath-school and

Bible-class in operation, both of which were promising, with preaching twice a month by A. W. Jackson. In 1866 they were again revived and 12 were added by baptism; and the year following, 7 more. Elder R. H. Scott succeeded to this pastorate in 1859, at which time the membership is given at 114. Elder Scott continued in this pastorate until 1871. In 1866 there was a gracious revival, and 29 were received by baptism and 12 by letter. The year following they enjoyed another blessing, and 32 were added by baptism and 13 by letter. Elder J. H. Tucker became pastor in 1871, and continued in that relation several years.

At that time the church had declined until it numbered only 55. Elder G. W. Hartsfield is reported as pastor in 1876. In 1877, 5 were baptized and 6 added by letter. In 1879 Elder Hartsfield left this pastorate to engage in the work as State Evangelist, and the church was left without a pastor, but in 1880 he resumed this relation and the church reports 9 baptisms and 55 members.

Mansfield Church, was constituted in 1850 or 1851, under the labors of A. W. Jackson, who became pastor. It was received by the association in 1851, with 16 members. Elder Jackson continued to labor successfully with this church until 1853. In 1852, 28 were received by baptism and 18 by letter. In 1853, Elder J. P. Buckner is reported as pastor. In 1855, A. W. Jackson resumed the pastorate for a short

while, and was succeeded the following year by D. R. W. McIver. This year they were greatly blessed. Twenty-eight were baptized and 11 received otherwise. In 1857 eight more were baptized. In 1859 eighteen were baptized, and the aggregate membership was 128. Upon the death of Elder McIver, Elder J. H. Tucker became, for a time, pastor. In 1864 they report 23 baptisms and 161 members. In 1866 Elder G. W. Hartsfield began a successful pastorate at this place, which continued ten years. His first year was signalized by a gracious visitation. Forty-one were baptized and thirteen added by letter. The year 1867 was also a prosperous year, spiritually, for the church. Thirty-two were baptized and thirteen received by letter. The aggregate membership reported was 223. Of these 157 were blacks. In 1868 fourteen were baptized and ten received by letter. In 1870 seventy were baptized, and the aggregate membership had increased to 314, of whom 248 were blacks. The following year 154 blacks were dismissed and organized into a separate church. Seventy-five blacks preferred to retain their connection with their white brethren. At this time the church had a successful prayer-meeting and Sunday-school. In 1876 Elder Hartsfield was succeeded in his pastorate by Elder T. W. Ebeltoft, a native of Alabama, who had held the pastorate of the St. Francis Street Church, Mobile. He was a graduate of the Theological Seminary. In 1879 he was compelled to resign by

reason of bad health, and was succeeded in 1880 by Elder C. W. Tompkies. In 1875 there was a further reduction by the dismissal of the remaining colored members, and in 1876 they report eighty-two, nearly all whites. In 1880 they report eighty-three members. In 1881 G. W. Hartsfield was recalled to this pastorate.

Coushatta Church. The struggles of this little body deserve more than a passing notice. It was gathered by the labors of J. E. Paxton, about 1850, and took its name from the Coushatta Chute, near which the members lived. A substantial meeting-house was built on public land, about three miles from the present town of Coushatta, on the road to Coushatta. They united with the Sabine Association until 1852, when they were dismissed. They united with Red River Association in 1853, but being remote and feeble, they were seldom represented in that body. For many years they were without preaching, except when visited by some missionary. About the beginning of the war they lost their house of worship. The circumstances deserve to be put upon record. It was built upon public land, as already stated; but as the land was worthless for cultivation, this gave them no concern. The house was a good one, and a Methodist preacher named Read, who was a lazy tramp, conceived the idea that it would be much easier to enter into the labors of others than to undergo the labor of building himself a house; and learning the condition

of the title, entered the land and moved his family into the church. Thus, by one shrewd movement, he secured a shelter for himself, and at the same time crippled the hated Baptists.

Although greatly discouraged by this event, they did not yield their colors. About 1861 Elder E. N. Kirtley came from DeSoto Parish and settled at Springville, a village in the piney woods, about a mile and a half from Coushatta. He took charge of the academy here, and built up a fine school. The little church moved their place of meeting into the town, and held their meetings in the academy, and in 1861 the church represented herself in the Grand Cane Association. They soon received an increase by letter, and in 1862 they report twenty-seven members. In 1864 they received seven by baptism and eight by letter. They purchased the academy, which was offered for sale, and once more had a house of worship.

Red River Parish was formed, and Coushatta was made the Parish site, soon after the war. Hither removed a number of Baptists from Sparta and other parts of the hill country, and the question was agitated of removing the church to Coushatta, but the political troubles through which they passed, delayed the consummation of an end so desirable. It was last represented in Grand Cane Association in 1865. About this time Elder Kirtley removed to Ringgold, and like too many other churches, when the pastor cannot at-

tend the association, it neglected to represent. Without any formal withdrawal, so far as I can ascertain, they returned to their old connection with the Red River Association. Elder John Barron succeeded Kirtley, and in 1869 they report thirty members. Subsequently, G. W. Singleton, a member of this church, was ordained and became pastor.

State Evangelist Friley visited the town of Coushatta, and by his earnest labors succeeded in raising funds enough to build a beautiful church, which has been recently completed. A number of valuable additions were made to the church, and a sum raised sufficient to engage the services of an efficient pastor, Elder J. W. Carswell, under whose labors the Baptist cause is steadily advancing.

Patience Church, was gathered about 1850, under the labors of A. W. Jackson, who became their pastor. It numbered nine members, and was situated in the south-western part of DeSoto Parish. It ceased to be represented after its admission, and probably became extinct. In 1875 a church of the same name was admitted to the association, with Elder J. B. More as pastor. He continued in that relation until the present time (1880), with the exception of a single year, when W. Y. Craddock was pastor. In 1876 they report twenty-five baptisms and a membership of 74. They were also greatly blessed the following year, and twenty-one more were baptized. At present they number 109.

Union Church, DeSoto Parish, was constituted under

the labors of Elder A. W. Jackson, about 1851, with nine members. Elder Jackson became pastor, and continued in this relation until 1855. In 1853 they received a slight addition, and in the year following were increased by the addition of sixteen members. Elder Jackson was succeeded in 1855 by E. N. Kirtley, recently ordained, who labored here two years, and then resigned to become missionary of the association. In 1857 Elder D. R. W. McIver became pastor, During this year they enjoyed a gracious revival, and twenty-two were baptized. In 1859 they received a further increase of seven. Elder McIver continued as pastor until his death, in 1863, and was succeeded by Elder Moses C. Williams. At this time they report 74 members. In 1867 Elder G. W. Hartsfield became pastor. During this year they were greatly revived, and seventeen were added by baptism. In 1870 Eld. M. C. Williams is reported as pastor. In 1875 they report a gracious revival interest, and a meeting of six days, in which sixteen were added to the church by experience and baptism. The following year they report seven baptisms and 72 members, with G. W. Hartsfield as pastor. He continued in this relation until 1879. At this time they had an interesting meeting, in which Elders Tucker and George M. Harrell participated. After one year Elder Hartsfield returned to the pastorate, and in 1880 they report 86 members.

Keachi Church, formerly called Good Hope, was

constituted in 1852, and received into the association with eighteen members. They chose A. J. Rutherford for pastor, and continued in this relation until his death in 1863. In 1857 they report one hundred and forty-five members, and in 1864, one hundred and sixty-seven members, with J. H. Tucker as pastor. In 1867 Elder Peter Crawford, who succeeded Elder Tucker in the Presidency of Keachi Female College, was also called to the pastorate of the church. This relation he sustained for one year, when Elder J. H. Tucker again resumed his position in the college and church, which he sustained until his death in 1881, with the exception of the year 1870, when Elder Hartsfield was pastor for one year. The church reported in 1880 one hundred and one members.

Evergreen Church, situated near Kingston, in De Soto Parish, was constituted April 20th, 1852, with twelve members. It appears to have been without a pastor for several years, enjoying only the occasional labors of visiting ministers until 1856, when they received the valuable services of Elder D. R. W. McIver, under whose ministry they were greatly blessed. In 1857 they report 132 members. In 1863 they sustained an irreparable loss in the death of their pastor. Moses C. Williams succeeded in the pastorate for one year, during which eighty-two were added by baptism, and the following year, thirty-two. R. H. Scott, a member of this church, was then ordained to this pastorate, and continued in this relation until 1876,

enjoying the fullest confidence of the church and denomination ; but at this time he was charged with a scandalous sin, which he confessed, and was deposed from the ministry and excluded from the church. The Baptists were greatly scandalized and the whole country was shocked. Gladly would I draw a veil over these events, for I loved him dearly ; but faithfulness becomes the historian, and the standing of the man and the publicity given at the time would render the absence of any notice as conspicuous as the record I have made. It is due to the facts of history to state that Scott has so far regained the confidence of his brethren as to be restored to the membership of the church by a recent action. Elder G. W. Hartsfield then held the pastorate for one year, but the troubles in the church made its pastorate unpleasant and he declined to continue. Elder E. B. Ebeltoft was then called. He filled the position but a short time, and C. W. Tomkies, who was ordained about this time, has since supplied the church.

Bethany Church was constituted in March, 1852, and A. J. Rutherford chosen pastor.

The history of this church deserves more than a passing notice. Bethany is an inconsiderable village just on the line between Louisiana and Texas, and was once noted for every species of immorality. The place is better known to fame by the not very euphonious title of "Lick the Skillet," given to it by the rowdies themselves to commemorate an exploit of one of their

own heroes. It was located on the line of the two States for the convenience of rowdyism. By a singular coincidence the law of Louisiana allowed almost every species of gambling and even encouraged horse-racing, but prohibited the retailing of spirituous liquors without license, while, on the other hand, the law of Texas allowed the latter but punished the former. To accommodate this state of things a caterer to the public tastes fitted up an establishment just on the line, with the drinking department on the Texas side and the gambling saloon on the Louisiana side, so that his customers could enjoy both the luxury of mean whiskey and the pleasant excitement of a game of "old sledge," without the fear of the law, "that terror to evil-doers."

In this temple the orgies of vice were celebrated day and night with as true a devotion as ever Greek or Roman paid to Bacchus, and not unfrequently a human victim was sacrificed to the Moloch of gambling and intemperance. This citadel of iniquity was a terror to the people of God in its neighborhood; but who would dare to attack it? It indeed required more than mortal courage.

But at length God put it into the hearts of his people to try the effect of the Gospel on this stronghold of Satan. Accordingly a meeting was appointed in December, 1851, and was attended by Elders O. Dodson, E. B. Reynolds, Jesse Lee and A. J. Rutherford, who preached the word faithfully. In a place less

wicked, the effort might have been attended with consequences more disastrous to the preachers. But here, where sin had undisputed sway, the attempt seemed so bold that its votaries were awed into respect and silent astonishment. They attended the meeting, anxiously waiting to see what would be attempted next. Gradually they became unconsciously interested in what was going on, and to use the language of an eye-witness, "the word of God had the desired effect, and before the meeting closed many of those who had been the ringleaders in vice, became happy converts to the Christian religion."

Under the culture of A. J. Rutherford and G. W. Rogers, the seed thus sown grew into a church of 56 members. The character of the village was entirely changed, and it became a living example of the power of the Gospel. "The temple of vice" was standing a few years ago, a dilapidated ruin, the roof decayed and falling, the gables and doors broken in; and as the wind sighed through the unchinked logs, one could imagine that he almost heard the echoes of the midnight revel which once re-echoed from the under-rafters.

The subsequent history of this church presents but little of interest. A. J. Rutherford, the first pastor, continued until 1855. Then there was no pastor one year, and in 1857 G. W. Rogers is reported as in charge. Soon after this it ceased to maintain a separate existence, and its members were absorbed into

the neighboring churches of Providence and Boggy Bayou.

New Hope, DeSoto Parish, was received into the association in 1852, with 10 members, and L. Scarborough as pastor. Under the labors of L. Scarborough and O. Dodson they enjoyed a gracious season in 1853, and fourteen were baptized on a profession of faith. The church for several years alternately declined and increased in a small way until 1857, when they were again blessed, and ten were baptized. Then it disappears from the minutes of the association, and probably became extinct.

Longstreet, formerly called Pleasant Grove, was constituted in 1853, and received into the association with five members, and no pastor. The next year nine were added by letter, but it only had the occasional labors of passing ministers. In 1855 W. J. Canterbury is reported as pastor, and L. Scarborough in 1856, when it ceased to be represented for a number of years. In 1866 it reports twenty-three members, and G. W. Joiner as pastor. In 1870 J. B. More is reported as pastor. In 1875 they report a long season of darkness, with some indications of a revival spirit. M. O. Stribling is reported as pastor in 1876, but no change in its spiritual condition. In 1878 C. W. Tomkies was reported as pastor, with sixteen members. It has since failed to be represented.

Emmaus Church was constituted in 1854, near the town of Pleasant Hill, DeSoto Parish, with J. P

Backus as pastor, with forty-five members. E. T. Kirtley succeeded as pastor in 1845. After this it was no more represented. It either became extinct or changed its name.

Mt. Zion Church was received in 1837, with twenty-five members, E. N. Kirtley, pastor. In 1859 they report an increase of thirteen by baptism. For several years it disappears, but in 1867 it reappears, with A. W. Jackson as pastor. It then disappears entirely.

Antioch Church, not far from Mansfield, in DeSoto Parish, was gathered in 1857 by Elder M. C. Williams, who became the first pastor. It reports to the association that year, fifteen members. In 1859 they enjoyed a revival, and twelve were added by baptism and letter. It failed to represent in the association for five or six years, but in 1870 this church reappears with M. C. Williams as pastor, and fifty members. In 1873 they report a revival and a Sabbath-school, and the following year they also report a season of rejoicing, a revival spirit and a number of accessions, and a regular prayer-meeting and Sabbath-school. After the death of M. C. Williams, Elder G. W. Hartsfield became pastor.

In 1876 they were visited by a precious revival under the labors of the pastor, Hartsfield, and others, and received twenty by baptism, making a total membership of one hundred and twenty, and eighty-three receiving instructions in the Sabbath-school. In 1878 the colored members were dismissed to organize a

separate church, which reduced the total membership to ninety. In 1879 Elder Hartsfield left this pastorate to engage in mission work, and they remained a short time without an undershepherd. In 1880 they report Elder G. M. Harrell as pastor, twenty-four baptisms and one hundred and eighteen members.

Forest Grove Church, DeSoto Parish, was received in 1859 with 21 members, R. R. Fortson, pastor. Upon the death of Elder Fortson, Elder M. C. Williams became pastor.

In 1864 they enjoyed a revival. Eight were baptized. At this time they numbered 38. After the death of Elder Williams, John Howell is reported as supply, who was succeeded in 1867 by Elder Dugan. I find no further notice of this body. It either became extinct, or informally withdrew.

Grove Hill, DeSoto Parish, was constituted in 1859 by Elder M. C. Williams, who was then laboring as a missionary of the association, aided by B. F. Robinson, with 8 members, and it came into the association with 32, M. C. Williams, pastor. Like most of the churches during the war, this church declined. In 1864 it reports a slight increase, with a total membership of 31, and E. N. Kirtley as pastor. Kirtley gave place, after one year, to the old pastor by whose labors the church had been gathered; who labored without any material change until 1870, when the seed sown during these years ripened into an abundant harvest. Twenty-eight were added by baptism.

The church now numbered 66. Upon the death of Williams, R. H. Scott succeeded to the pastorate, and in 1876 they report 14 baptisms and 98 members. Mathias Scarborough became pastor in 1877. In 1880 B. F. Brown is reported as pastor, with 70 members.

Salem, DeSoto Parish, situated between Kingston and Summer Grove, was gathered in 1870 under the labors of Elder R. H. Scott, and was admitted into the association in that year with 22 members, 19 of whom had been baptized. In 1871 they report a farther increase, by baptism, of 13, and 14 by letter. This body gradually grew until 1877, when they report a gracious revival with 28 baptisms. About this time Elder J. H. Tucker succeeded Scott in the pastorate, and has since held that position until his death in 1881. It reported 74 members in 1880. It has a successful Sunday-school and contributes liberally to missionary purposes.

The remaining churches of this association are a few situated in Texas, and the following: Bethsaida, DeSoto Parish, 38 members, B. F. Brown, pastor; Gum Springs, near Logansport, 34 members, W. Y. Craddock, pastor; Logansport, 19 members, M. O. Stribling, pastor; Spring Ridge, Caddo Parish, 46 members, C. W. Tomkies, pastor.

The Grand Cane Association is the most efficient and active body of Baptists in the State. It has contributed liberally to support all the benevolent work of the denomination. The Keachi Female College is

a monument of their liberality in the cause of female education. It was under the fostering care of the association that the movement to establish the Shreveport University was inaugurated, and the unfortunate termination of that enterprise was from causes no human foresight could have anticipated, and no human wisdom averted. The work of missions has largely engaged the attention of the association. It has seldom been without one or more missionaries in the field, and often some of her ablest men devoting their whole time to the work. In connection with the association is a Sunday-school Convention which has done much to promote the Sunday-school work of this section. Almost every church in this association has a Sunday-school in good working order. The following facts, taken from the minutes of 1880, show only a part of what was done by the churches :

“Contributed to church building purposes, \$12,758; for pastoral services (partial report), \$4,077.17; associational purposes, \$59.15; ministerial education, \$58.65; Sunday-school literature, \$258.65; Foreign missions, \$247.00; State and Indian missions, \$557.25; incidental purposes, \$220.60, making an aggregate of \$18,141.22.”

Having devoted so large a space to the history of the churches, I cannot go into further details of the transactions of the association.

CHAPTER XVI.

THE SABINE ASSOCIATION, CALCASIEU ASSOCIATION, VERNON ASSOCIATION.

The carelessness of our people in preserving the materials for their history, renders it often very difficult to trace their labors. This is particularly true of the Sabine region. Before the organization of the Sabine Association, but little is known. Rev. N. H. Bray has done much to preserve the records of the association. but his MS., which I procured at great trouble, contains little besides copies of the minutes. It is greatly to be regretted that he did not commit his recollections to paper. I copy from the introduction to his work the following facts in regard to the early history of the Baptists of this region :

“I am informed that in the year 1824 (in the early part) Elder William Cook, of Mississippi, moved here and settled on the Negrete Bayou, then in Natchitoches Parish, with his family. Elder Cook certainly preached the first Baptist sermon in this part of the country. He kept up regular preaching at the houses of his neighbors, and baptized sister L. Montgomery, and shortly afterwards her husband, J. P. Montgomery. These were the first baptized in that part of the State. Father J. P. Montgomery is still (1863) living, and states that, although he has no date to his birth, he thinks he is 106 years old. He retains his mental faculties remarkably well.

“Some time in the year 1825, the Negrete, or Zion Hill Church, was constituted by Elder W. Cook and P. W. Robert, then a missionary of the Louisiana Association, with the following members: Sister L. Montgomery, J. P. Montgomery, Nancy Norris, John Thompson and wife, Elder James Martin and wife, together with William Cook and wife, making nine members in all. Elder James Martin had moved here about this time. [He died in 1830.]

“The church was soon increased by letters and baptism, but the church records having been accidentally destroyed by fire, much valuable information was thus lost. Elder W. Cook was called to the care of the church, and continued so until his death, [September 19, 1829.] At an early date [1829] the church became a member of the Louisiana Association.

“Elder Joseph Willis, who was much beloved by all who knew him, labored well and faithfully for his Master. He was confined to his bed for many long years, but was always ready to defend his Master’s cause and warn sinners whenever they came about him.

“After the death of William Cook, Elder Benjamin Garlington, the first Baptist preacher the writer ever heard in America, was called to the care of the church, and remained until about 1841 or 1842, when a very unpleasant trouble took place, resulting in the division of the church, the pastor leaving with some of its members, a small majority. At the association the minority was declared in order, and declared to be the church proper, about 1842 or 1843.

“Elders B. O. Roberts and [A. J.] Spencer were sent out as missionaries by the Louisiana Baptist Association. Brother E. A. Campbell, a licensed preacher,

moved in from the eastern part of the State [in 1845], and preached to Zion Hill Church. Elder A. Phillips also came from Mississippi, and in a short time Elder D. C. McCorley, by whose labors the following churches were built up: Mount Pleasant, Pleasant Hill, Many, Liberty (now called Pisgah), and Bethel. W. L. Sibley came as an ordained preacher in 1847 from Livingston Parish. Campbell was ordained in 1846, and N. H. Bray licensed in 1847. About the same time W. C. Southwell was licensed. I also find the name of J. L. Ritter, but of his labors I have no account.

[1847.] Agreeably to previous arrangement, a convention met with Many Church, Sabine Parish, October 22, 1847, and after examining the Articles of Faith of the churches, and finding them orthodox, adopted a constitution, resolved themselves into an association to be called the Sabine Association, and adjourned to meet with Zion Hill Church the following year. Only a short abstract of this meeting is published in the minutes of 1847, and no account given of the churches represented or the date of their constitution. The Articles of Faith adopted embrace the following particulars. 1. The Trinity. 2. The Inspiration and Sufficiency of the Holy Scriptures. 3. The fall of Adam; the imputation of his sin to his posterity, the total depravity of human nature, and man's inability to recover himself. 4. The election of a definite number; efficient calling, and justification through the imputed righteousness of Christ, and the final perseverance of the saints. 5. Christ the one Mediator by

whom the elect were redeemed. 6. The absolute and eternal purpose of God does not set aside the necessity of secondary causes, but the means are a part of his decrees. These are made effectual through the agency of the Holy Spirit. 7. Good works the fruits and evidence of faith. 8. The resurrection of the dead; the eternal happiness of the righteous, and the everlasting misery of the wicked.

GOSPEL ORDER.

1. Christ the head and only law-giver of the church; the government with the body, the church. 2. The ordinances, baptism and the Lord's Supper, are to be continued until his second coming. 3. The action of baptism is immersion; the subject a professed believer in Christ. 4. The Supper restricted to the regular baptized members of the church. 5. Baptism the duty and privilege of all believers. 6. The duty of the church to exclude from her fellowship disorderly members and heretics.

POWERS OF THE ASSOCIATION.

1. The churches are independent and the association merely advisory, but may withdraw fellowship from disorderly or heretical churches. 2. The duty of the association to preserve union and harmony among the churches, and to diffuse the Gospel. 3. It is the privilege of all to contribute of their means to benevolent uses, but giving or not giving shall be no bar to fellowship.

[1848.] The association met with Zion Hill Church, Sabine Parish, October 6, 1848. The introductory was preached by Elder Alanson Phillips. Elder E. A. Campbell was chosen Moderator, and N. P. Smart, Cleck. The following churches composed this body : Zion Hill, constituted 1824, 22 members, E. A. Campbell pastor ; Mt. Zion, constituted 1846, 11 members, Elder A. Phillips pastor ; Pleasant Hill, constituted 1847, 27 members, D. C. McCorley pastor ; Liberty, constituted 1847, 9 members, D. C. McCorley supply ; Many, constituted 1847, 16 members, D. C. McCorley pastor ; Mt. Pleasant, constituted in 1847, 18 members, A. Phillips pastor ; Toro, constituted 1848, W. L. Sibley pastor ; Bethel, constituted in 1847, 9 members, D. C. McCorley pastor ; and Little Flock, 16 members, J. L. Ritter pastor. The last named was situated in Newton county, Texas. Mt. Pleasant was situated in Rapides Parish, and Bethel in Natchitoches Parish. The rest were located in Sabine Parish. In 1847 they report 15 baptisms and an aggregate membership of 129.

[1849.] Met with Mt. Pleasant Church, Rapides Parish, October 9, 1849. The introductory was preached by Elder E. A. Campbell. Elder Calvin Magee was elected Moderator, and Elder E. A. Campbell, Clerk. Seven churches were represented, reporting 20 baptisms and 111 members. Calvin Magee was added to the ministers of this region. He came from Mississippi, on the lower Pearl river.

[1850.] Met with Pleasant Hill Church, Sabine Parish, October 18, 1850. The introductory was preached by W. L. Sibley, who was afterward elected Moderator, with E. A. Campbell, Clerk. Nine churches were represented, reporting 15 baptisms and 172 members. Mt. Zion, DeSoto Parish, established in 1846, was received. This is a different church from that which aided in the formation of the association, which appears to have become extinct. This year Elder N. H. Bray, who had been laboring two years as a licentiate, appears as an ordained minister, and began that career of usefulness which distinguished his labors in this region. Little Flock was dismissed to unite in forming an association in Eastern Texas. On Lord's Day, Elders Vining, Campbell, Miller and Sibley preached. The congregations were large and very attentive. The meeting was continued until the next Sabbath, and the happiest results were experienced. The church, which at the commencement of the meeting was in a state of dissolution, was greatly revived. Her divisions were healed, and seven were added by baptism and four by letter.

[1851.] Met with Toro Church, Sabine Parish, October 17, 1851. The introductory was preached by Elder D. C. McCorley. W. L. Sibley was chosen Moderator, and E. Campbell, Clerk. Eleven churches were represented, reporting 64 baptisms and 237 members. Three new churches were received: Little Flock, Mt. Carmel and Coushatta, all constituted this year

The following queries were considered and answered :

“1. Where a disagreement exists between two members of different churches, both claiming to be right, what course should be pursued ; and if each church should maintain that its member is right and refuse or neglect to bring him to account, what course should then be pursued ? Answer. Two churches thus situated should immediately resort to some expedient most likely to promote a reconciliation between the two brothers at enmity with each other. This done, the churches will be relieved from further difficulty. To effect this desirable end, we recommend the following expedient : Let the two churches in their own capacity select two brethren each, from the nearest sister churches. The selection should be made with care and caution, making choice of brethren of experience, mild in disposition, and stable in character. Then place before these brethren all the facts connected with the difficulty, omitting nothing calculated to guide them in their deliberations, granting them the privilege of choosing an umpire in case of a tie between them. Then the brethren between whom the difficulty exists should be required to commit themselves fully to abide their brethren’s decision.

“2. Would it not promote the good health of Zion and stability of our ministers, for each church to state in her associational letter, the amount annually paid her pastor ? Answer : Yes.

“3. Would it not greatly promote the cause of Zion in this association, for the churches and ministers to labor conjointly in protracted meetings ? Answer : This association not only recommends that the church-

es labor in that way, but promote by every possible means in their power, protracted meetings.

“ 4. Is it right because a church is poor and not able to do much, that they should do nothing at all, pecuniarily? Answer: No, it is not right, but we recommend the churches carefully to consult the pecuniary condition of their pastor.”

The name of N. W. Hall was added to the list of ministers.

[1852.] Met with Mount Zion Church, DeSoto Parish, October 14, 1852. The introductory was preached by Elder E. A. Campbell. Elder W. L. Sibley was chosen Moderator, and E. A. Campbell, Clerk. Fourteen churches were represented, reporting 34 baptisms and 260 members.

Cedron Church, constituted in 1852, was received this year. Messengers were appointed to the State Convention, and a resolution passed approving the efforts of the Convention.

A dismission was granted the Coushatta Church to unite with Red River Association. W. C. Southwell was ordained by request of his church. The ministers present participated. The meeting was continued and resulted in the addition of six to the church.

Notice is taken of the death of Alanson Phillips during the year. He was pastor of Mount Pleasant Church, but no account is given of his life and labors.

[1853.] Met with Many Church, Saline Parish, October 14, 1853. The introductory was preached by

Elder W. C. Southwell. Elder N. H. Bray was elected Moderator, and Elder E. A. Campbell, Clerk. Thirteen churches were represented, reporting 54 baptisms and a total membership of 304. Psalmist Church, Natchitoches Parish, constituted in 1853, and Big Sandy Creek Church, Saline County, Texas, were admitted. The name of D. C. McCarthy disappears from the list of ministers, and that of Isham N. McAlister is added.

The following resolution was adopted :

“ *Resolved*, That this association is fully convinced of the moral and religious influence of Sabbath-schools, and therefore recommend that every church within its bounds establish as soon as possible such school or schools, as one of the best and readiest methods of elevating, moralizing and Christianizing the youth of our country.”

Elder N. H. Bray was appointed general agent for Sabbath-schools for the association, with power to appoint as many sub-agents as he may deem necessary.

The following query was considered :

“Is it according to Gospel order to receive Campbellites into the full fellowship of a Baptist Church without rebaptism. Ans. As we have been acquainted with those known as Campbeilites or Christian Baptists, who deny the operation of the Holy Spirit on man in the regeneration ; that there is no such thing as Christian experience, as held by the Baptists, and that without Baptism it is impossible for any to be saved ; and who were in the habit of baptizing all who would

consent, without evidence that they professed the truth as it is in Christ.

“Therefore we do not believe it would be in Gospel order to receive Campbellites into the membership of a Baptist Church in any other than the ordinary way of receiving members, viz: by experience and baptism.”

It was also *resolved*: “That the Abstract of Faith known as the Union Articles be adopted as our Articles.”

These Articles are as follows:

ARTICLES OF FAITH.

“ARTICLE 1. We believe in one Triune God, the Father, Son and Holy Ghost, the same in essence, equal in power and glory.

“ART. 2. We believe the Scriptures of the Old and New Testament were given by the inspiration of God, and are the only rule of faith and practice.

“ART. 3. We believe in the fall of Adam from his original rectitude, in the imputation of his sin to all his posterity; the total depravity of human nature, and in man’s inability to restore himself to the favor of God.

“ART. 4. We believe that God has loved his people with an everlasting love; that he chose them in Christ before the foundation of the world; that he calleth them with a holy and effectual calling, and being justified through the righteousness of Christ imputed to them, they are kept by the power of God through faith unto salvation.

“ART. 5. We believe there is one mediator between God and man, the man Christ Jesus, who by the sat-

isfaction he made to the law and to justice in becoming an offering for sin, hath by his most precious blood redeemed the elect from the curse of the law, that they might be holy and without blame before him in love.

“ART. 6. We believe that good works are the fruits of faith and follow after justification, and are evidences of a gracious state, and that all believers are bound to obey every command of God from a principle of love.

“ART. 7. We believe in the resurrection of the dead and a general judgment; that the happiness of the righteous and the punishment of the wicked will be everlasting.”

[1854.] Met with Zion Hill Church, Sabine Parish, October 12, 1854. The introductory was preached by Elder N. H. Bray, who was afterward elected Moderator, with Elder W. C. Southwell, Clerk. Sixteen churches reported 83 baptisms and 304 members. Ten of these report Sunday-schools in active operation, aggregating 416 scholars, 57 teachers and 19 conversions in connection with their labors. The following churches were received: Oak Grove, Natchitoches Parish; Good Hope, Sardis and Shiloh, Sabine Parish, all constituted in 1864. The following ordained ministers are reported: W. L. Sibley, N. H. Bray, James Scarborough, W. H. Richards, E. A. Campbell, Samuel Lacy, J. N. McAlister.

The following queries were considered:

“1. *From Bethel Church:* Would it be a violation of

Baptist order, to receive the testimony of worldlings for or against a church-member, where no other can be had? and if admitted, how should it be taken? Your committee would respectfully state, that after carefully meditating on the above query, they are of opinion that it would not be Gospel order, or Baptist custom. Hence, as a precedent, it would result in much evil to our churches.

“2. *From Big Sandy Creek Church:* Would it be legal for one of your churches to receive a member into fellowship, who had been baptized by Peter Eldridge (now of Texas) or his followers, without rebaptism? Your committee, in regard to the above query, would respectfully state that it would not be in order, for we do not consider such to be really baptized, one essential element of baptism being wanting, viz: a legal administrator. And we have reliable evidence both from Georgia and Alabama, that he left those States in bad disorder. Besides oral testimony of his having acknowledged it in this country, and he never having been restored.”

In regard to the first answer, it is certainly the usage of the Baptist Churches, so far as my information goes, to receive the testimony of credible persons of the world in church trials. The church should judge in such cases as to the weight to be given to the testimony. As to the second query, it is to be regretted that the facts are not given with greater fullness, to enable us to form an intelligent opinion as to its correctness. Our best authorities agree that the fact of his being an impostor and an excluded person,

would not necessarily invalidate his acts if authorized by an orderly church.

Nineteen churches report Sunday-schools in operation during the year. They were organized on the Union plan, and although in connection with Baptist Churches, were not strictly Baptist schools. N. H. Bray was continued as general agent. Four hundred and thirty-five dollars was expended in this work.

During the year, N. H. Bray, James Scarborough and Isham N. McAlister labored in the employment of the Convention, but within the bounds of this association.

[1855.] Met with Bethel Church, Natchitoches Parish, October 20th, 1855. The introductory was preached by Elder W. C. Southwell. Elder N. H. Bray was chosen Moderator, and W. C. Southwell, Clerk. Smyrna, Salem, New Hope, Union and Anococo were received. The pastors were distributed as follows: E. A. Campbell at Zion Hill; N. H. Bray at Pisgah, Many, Mt. Pleasant and Bethel; I. N. McAlister, Pleasant Hill and Good Hope; W. L. Sibley at Toro and Cedron; S. Lacy at Mt. Zion, Sardis and Shiloh; W. C. Southwell at Little Flock and Big Sandy Creek; James Scarborough at Psalmist. Oak Grove dissolved.

[1856.] Met with Mt. Pisgah Church, Sabine Parish, October 17, 1856. The introductory by James Scarborough. N. H. Bray was re-elected Moderator, and W. C. Southwell, Clerk. Twenty churches were

represented, reporting 79 baptisms and 612 members. The churches were supplied as follows: E. A. Campbell, Zion Hill, Sabine Parish; Isham N. McAlister, Pleasant Hill (Sabine), Good Hope (Sabine), and New Hope (Sabine); James Scarborough, Pisgah (Sabine) and Bethel (Natchitoches); N. H. Bray, Mt. Pleasant (Rapides), Smyrna (Sabine), Salem (Sabine) and Anococo (Sabine); W. L. Sibley, Toro (Sabine) and Cedron (Natchitoches); W. C. Southwell, Little Flock (Sabine), Big Sandy Creek (Sabine); S. Lacy, Psalmist (Natchitoches). Many (Sabine), Sardis (Sabine), Shiloh (Sabine) and Mt. Zion, in Natchitoches, are reported without pastors.

During the session of the body, Y. I. Prewitt was ordained by a chosen Presbytery, composed of N. H. Bray, E. A. Campbell and W. C. Southwell.

Most of the churches in this connection had more or less prospered during the year. Two missionaries, N. H. Bray and I. N. McAllister, had labored during the year in the employ of the Domestic Mission Boards of the Southern Baptist Convention and State Convention.

The report on Temperance states that there had been progress in this cause. Two neighborhoods were infested with groceries. Most of those still kept up are declining.

The following query and answer shows the state of religious sentiment in reference to dram-drinking:

“Query. Should a church member be held in full fellowship who is in the habit of dram-drinking in groceries, and if not, what steps should be taken by the church of which he is a member? Answer. We think such members are in disorder, and not fit subjects for communion, and therefore recommend the church to which such members belong, to admonish them, and if they do not quit the evil, expel them.”

[1857.] Met with Mt. Pleasant Church, Rapides Parish, September 18, 1857. The introductory was preached by Elder N. H. Bray, who was afterward re-elected Moderator, with Mark McAlpin as Clerk. Twenty churches report twenty-six baptisms, 45 accessions by letter, and a total membership of 612. W. L. Sibley supplied Toro and Middle Creek; N. H. Bray, Anococo, Mt. Pleasant and Good Hope; James Scarborough, Pisgah, Psalmist and Bethel; I. N. McAlister, Pleasant Hill, New Hope and Little Flock; Y. I. Prewitt, Salem; Saw Lacy, Cedron; W. C. Southwell, Big Sandy Creek.

Many, Zion Hill, Union, Mt. Zion, Smyrna and Sardis appear to have been without regular preaching.

N. H. Bray had labored during the year as a missionary under the appointment of the Domestic Mission Board of the Southern Baptist Convention, and Isham N. McAlister, under appointment of the State Convention. Their labors were greatly blessed. The ordained ministers mentioned are: W. L. Sibley, James Scarborough, N. H. Bray, I. N. McAlister, Sam. Lacy, Y. I. Prewett and Eldred Forshee.

The following queries received attention :

“1. What should be done with a church that does hold a member in fellowship, who keeps a grogshop? Ans. Any professor keeping a grogshop is openly violating the word of God, (Heb. 3:15, and other passages), and if any church knowingly allows such a member to continue the practice and still hold membership, she should be kindly reproved; and should she still tolerate such gross conduct, the association is bound by the Bible to withdraw her fellowship from such church. (See Powers of Association, Art. 1, also Gospel Order, Art. 6). And we do hope that all such churches will receive this in all kindness.

“2. What course ought a church to pursue with a member who is in the habit of going to public places and getting drunk, quarreling, and swearing, and then comes to the church and begs pardon, the church forgives him, and this member continues to do the same from time to time? Answer. In the Scriptures the drunkard and the swearer are classed with the vilest of the vile. See Cor. 5:11, 6:9-10., Gal. 5:19-21, with any other passages of Scripture in which we are taught not to keep company with such. We, therefore, regard all such professors as public offenders against the laws of Christ's Church. They should be expelled. And farther, that it does not require that a church should take the same course of discipline with men committing flagrant crimes as in private offenses, as laid down in the 18th chapter of Matthew. We, therefore, do hope that the churches of this association will receive this as a friendly admonition.”

The association sent out an address to the churches on the subject of missions, prepared by Elder N. H.

Bray, which puts the question of duty very pointedly ; from which I make this extract : “ I would ask my brethren, Who is to do this work ? Will the followers of Thomas Paine, Voltaire, Hume and Owens, or the world, lead in this great work ? No ; the church must, and we have many kind friends, who will follow the example. Brethren, I would kindly invite your attention to the minutes of the association, and there you will see that twenty churches send up sixty-seven dollars and twenty-five cents. This is the contribution of six hundred and twelve professing Christians ; about ten cents each. Can we expect God to bless us when we live in neglect of a duty so plainly taught in His word ? Resolution after resolution has been spread upon the minutes, but little has been effected. We need system, and that system properly carried out.”

Elder E. A. Campbell (a sketch of whose labors may be found elsewhere) departed this life this year, and the association pays him a proper tribute of respect.

The minutes of the Sabine Sunday-School Union are printed with the minutes of the association, but the facts given are too meager to glean farther than the expenditure of \$146.47. The general agent, Elder N. H. Bray, says in his report : “ I am sorry to say that owing to two causes I have not accomplished as much good as I had wished. I have met with opposition from some from whom I expected aid. My field

as a missionary is in part a new one and very large. The schools now in operation are doing well, and others waiting to be organized. I am not at all discouraged by our little success this year."

[1858] Met with Little Flock Church, Sabine Parish. The introductory was preached by Elder James Scarborough. N. H. Bray was chosen Moderator, and J. A. Weeks, Clerk. Nineteen churches were represented, reporting 56 baptisms and 622 members. I. N. McAlister supplied Zion Hill, Pleasant Hill, Little Flock and New Hope; S. Lacy, Pisgah, Psalmist and Union; N. H. Bray, Many, Mt. Pleasant, Smyrna and Anococo; W. L. Sibley, Toro; Y. I. Prewett, Cedrou, Good Hope and Salem; W. C. Southwell, Big Sandy (Texas), and J. Scarborough, Bethel. Middle Creek was without a pastor. The Big Sandy Church (Texas) was granted a letter of dismission.

During the year Elder N. H. Bray had labored as a missionary under the appointment of the Domestic Mission Board; Y. I. Prewett, as a Bible Colporteur in the employ of the Bible and Tract Society, and Bro. White, as Tract Colporteur.

The following query was presented and answered:

"Would it be in accordance with the teachings of the Bible, or with Baptist usage, for a portion of the members of the church to draw their letters for the purpose of constituting another church within a short distance of the same, say three miles. Ans. It would not be in gospel order, nor according to Bap-

tist usage for a few members of a regular Baptist church to draw letters of dismission and constitute another church of the same faith and order in the same neighborhood, especially when it affects the peace of the church. And if such a church should be constituted, the association should not receive them into their union."

This decision had reference to a thinly-populated district, and not to a city.

[1859.] Met with Anococo Church, Sabine Parish, October 7, 1859. The introductory was preached by Mathias Scarborough. N. H. Bray was chosen Moderator, and J. A. Weeks, Clerk. Providence, Macedonia and Pleasant Grove churches were admitted as members. The churches were supplied as follows: I. N. McAlister, Zion Hill, Pleasant Hill, Little Flock and Good Hope; N. H. Bray, Many, Mt. Pleasant, Anococo and Pleasant Grove; J. Scarborough, Bethel; W. L. Sibley, Toro; Young I. Prewett, Cedron, Good Hope, Smyrna and Salem; B. F. Robinson, Union; H. Simmons, Middle Creek; Samuel Harper, Macedonia; Providence was without a pastor.

The ordained ministers residing in the bounds of this association were: W. L. Sibley, I. N. McAlister, N. H. Bray, H. Simmons, Y. I. Prewett, S. Harper and E. Forshee.

[1860.] Met with Toro Church, Sabine Parish, October 19, 1860. The introductory was preached by Elder H. Simmons. N. H. Bray was again elected

Moderator, and N. McAlpin, Clerk. Twenty-two churches report 76 baptisms and 709 members. Mt. Zion is reported as dissolved. Antioch, Rapides Parish, was admitted, and Union Church was granted a letter of dismission to unite with the Grand Cane Association. A committee was appointed to wait on New Hope Church and ascertain why she was not represented in the association; and a like committee to visit Sardis and Psalmist Churches. The association heartily approved of the efforts being made by the brethren and friends generally for the education of Y. I. Prewett, and recommended the churches to contribute for said purpose. Only about two months' missionary labor was performed during the year, which was rendered by Elder James Scarborough under appointment of the Southern Board of Domestic Missions. A committee to whom the subject of missions was referred, were of the opinion that the present plan could not be made a success. It was recommended that the Executive Board be dispensed with and a Missionary Board be appointed upon a monied basis, allowing five dollars for membership of churches and two dollars for individuals, and that public collections shall be taken up at each meeting of the Board for missionary purposes, and that all monies thus collected, and also by membership, be appropriated to the payment of missionaries appointed by the Board, and who shall report at the quarterly meetings of the Board. The Board consisted of M.

Scarborough, Joseph Scarborough, James Martin, W. L. Sibley, Mark McAlpin, Phillip Koonce and R. M. Cox.

[1861.] Met with Cedron Church, Natchitoches Parish, October 18, 1861. The introductory was preached by Elder Henry Simmons, who was afterward elected Moderator, with J. C. Sibley, Clerk. Nineteen churches report 96 baptism and 671 members. Central Church, Natchitoches Parish, and Ebenezer, Rapides, were received as members.

The Missionary Board which was appointed at the last meeting, held one meeting, collected sixteen dollars and met no more; and consequently no missionary was put into the field. The Board was, however, continued with a slight alteration, the name of John H. Elzey being substituted for that of W. L. Sibley.

[1862.] Met with Pleasant Hill Church, Sabine Parish, October 17, 1862. The introductory was preached by Elder M. Scarborough. N. H. Bray was chosen Moderator, and Phillip Koonce, Clerk. Twenty-three churches reported 100 baptisms and 805 members, including Clemantine Church, Rapides Parish, and Friendship, Calcasieu Parish, which were received at this meeting. The churches were supplied as follows: I. N. McAlister, Zion Hill, Little Flock, Good Hope and Clemantine; Henry Simmons, Pleasant Hill; M. Scarborough, Many, Pisgah, Bethel, Cedron and Central; N. H. Bray, Mt. Pleasant, Toro, Anococo and New Hope; S. Harper, Smyrna and

Psalmist; Y. I. Prewett, Antioch; E. Forshee, Friendship.

The association published an obituary of Elder W. L. Sibley, who died October 4, 1861, of whom notice is taken elsewhere.

James Scarborough had removed to Texas, where he abandoned the faith and became a Campbellite preacher.

The Missionary Board having held no meeting, nothing had been done in the work. The association, therefore, took the matter in hand and appointed Samuel Harper and Young I. Prewett as missionaries. Quite a number of the churches had enjoyed revivals.

[1863.] Met with Zion Hill Church, Sabine, October 17, 1863. The introductory was preached by Elder S. Harper. Elder N. H. Bray was chosen Moderator, and N. P. Smart Clerk. Seventeen churches report 59 baptisms and 582 members. A large number of churches were not represented, no doubt owing to the civil war which was then pending.

The two missionaries appointed at the last meeting, made cheering reports. The churches had sent up \$340.75, which was increased by the Sabbath collection to \$583.45, for missionary purposes. The pastors of the association were I. N. McAlister at Zion Hill, Pleasant Hill and Little Flock; M. Scarborough at Many, Bethel, Cedron and Central; N.

H. Bray at Mt. Pleasant, Toro, Anococo and New Hope; Y. I. Prewitt at Good Hope, Model Creek and Pleasant Grove; S. Harper at Providence and Macedonia; E. Forshee at Friendship. Printed in these minutes is an excellent missionary sermon preached by Elder N. H. Bray the year before.

[1864.] Met with Bethel Church, Natchitoches Parish, October 15, 1864. The introductory sermon was preached by Y. I. Prewett. N. H. Bray was elected Moderator, and N. P. Smart, Clerk. Sixteen churches report 80 baptisms and 571 members. Seven churches were not represented. No missionaries were at work during the year, and the sum of \$1,500 (Confederate money) had accumulated in the treasury. The executive board were authorized to employ missionaries, and have a care for evangelical work among the soldiers.

[1865.] Met with Anococo Church, Sabine Parish, October 14, 1865. The introductory was preached by Elder I. N. McAlister. N. H. Bray was re-elected Moderator, and M. McAlpin, Clerk. Nineteen churches were represented, reporting 123 baptisms and 864 members. Providence (Rapides) is reported as dissolved; also New Hope (Sabine), Shiloh (Calcasieu), and Comrade (Rapides) were received.

The committee on obituaries note the death of Elder Henry Simmons, from which I glean the following facts: "Bro. Simmons was born March 8, 1805, and died March 20, 1865. He was converted

in 1826, and joined Salem Baptist Church in 1827, and was baptized by Elder James Cone. He was licensed to preach by Bogue Chitto Church, December 25, 1837; was ordained by Jesse Crawford, Zachariah Reeves, Willis McGee and Wm. Fortenburg." Such is the brief and indefinite record. Where he was born does not appear, but as the preachers mentioned belonged to that part of Mississippi adjoining Livingston Parish, it is probable that he was from that part of Mississippi.

The ordained ministers were: N. H. Bray, Anococo; I. N. McAlister, Many; Samuel Harper, Sugar Town; M. Scarborough, Natchitoches; Y. I. Prewett, Anococo. Prewett and McAlister labored in the Confederate army while stationed at Alexandria, under the appointment of the executive board of the association.

[1866.] Met with Good Hope Church, Sabine Parish, October 17, 1866. The introductory was preached by Y. I. Prewett. Elder N. H. Bray was again chosen Moderator, and T. Koonce, Clerk. Twenty-one churches, 53 baptisms and 880 members were reported. Friendship and Pleasant Grove were not represented. Ebenezer, Macedonia and Smyrna are reported dissolved, and Antioch excluded. Calcasieu Church, Rapides Parish, 12 members; Bethsaida, Rapides, 34 members; Palestine, Rapides, 19 members, and Mt. Zion, Calcasieu Parish, 11 members, were received into membership.

The following queries came up for consideration :

“1. What shall be done with church members who attend and participate in what are commonly called play [card playing] and dancing parties? Answer. We recommend that all those Baptists who participate in these wordly amusements, should be excluded if they do not desist after being duly admonished.

“Question. What course should the churches pursue in regard to our colored members? Answer. We would recommend the churches to arrange their rules of decorum so as to keep the government of the churches in the hands of the white members, and treat the colored members as they have hitherto done, until the churches in their wisdom deem it proper to devise some other plan.”

It will certainly strike every intelligent reader at this date that such an action was wholly unnecessary, and a violation of the Baptist theory of church government; but it may be urged as an apology for these brethren that the colored people of this section of the State were under very bad influences, and the white brethren had reason to anticipate trouble in the church from this source.

The names of B. J. Ford, A. Wright, E. Duggan, J. E. Melton and J. H. Cunningham are added to the list of ordained ministers.

[1867.] Met with Little Flock Church, Sabine Parish, October 19, 1867. The introductory was preached by Elder E. Duggan. Elder N. H. Bray was re-

elected Moderator, and M. H. Stanley, Clerk. Twenty churches report 23 baptisms and 801 members. Five churches were not represented. Beulah, Sabine County, Texas, and Castor Church, Rapides Parish, were received.

A number of queries were answered, but only the following deserves attention:

“Has a deacon the right, according to the Scriptures, to administer the ordinances of the church, viz: baptism and the Lord’s Supper. Ans. He has not, and the church which allowed it, together with the deacon who may practice it, are both in disorder.”

In consequence of this decision the delegate of Palestine Church offered an apology for the church for having permitted her deacon to administer the Lord’s Supper.

I think many intelligent brethren will question the correctness of this decision. These ordinances belong to the church, and she may select her own agents to perform these functions. The ordination of a minister is only the public recognition of the church’s authority. It will be recollected that the first church in New Orleans authorized J. C. Carpenter, a layman, to baptize her converts during the war, and I have never heard the validity of these baptisms questioned, because done by the authority of the church.

[1868.] Met with Central Church, Sabine Parish, October 17, 1868. The introductory was preached

by Elder N. H. Bray, who was afterwards elected Moderator, with M. H. Stanley, Clerk. Twenty-two churches report 164 baptisms, with 1,028 members.

Five churches were not represented. Two new churches were received, viz: Union, Nachitoches Parish, 17 members; Kessatchie, Nachitoches Parish, 21 members.

Friendship, Shiloh, Palestine and Mt. Zion were dismissed for the purpose of forming Calca-sieu Association. A number of important queries were answered. But little else beyond the usual routine was transacted. The reports show an unusual prosperity of the churches and a large increase of members.

[1869.] Met with Anococo Church, Sabine Parish, October 16, 1869. The introductory was preached by Elder J. H. Cunningham. N. H. Bray was continued as Moderator, and M. H. Stanley, Clerk. Twenty churches report 64 baptisms and 905 members, with six churches not represented. The following churches were received, viz: Beulah, 15 members; Smyrna, 12 members, both in Sabine Parish, and Elam, Rapides Parish, 10 members. Elder M. Scarborough was employed to labor as a missionary within the bounds of the association. From these minutes it appears that N. H. Bray had prepared a history of the association, and steps were taken looking to its publication. I have seen the MS. of Brother Gray. It consisted chiefly in a transcript

of the file of the minutes of the association. It was never printed. I obtained it from Rev. W. M. Reese, Hemphill, Texas, to whom I returned it.

The following preamble and resolutions offered by Elder E. Duggan, were adopted :

“ *Whereas*, Certain men calling themselves Christian ministers, or who are commonly known as Campbellites, are going through some parts of the association and drawing some of our members into the belief that there is no material difference in their doctrines and those of the Missionary Baptists, thereby creating confusion.

“ *Resolved*, That this association recommend all our churches and ministers to refuse to recognize them or their followers as Baptists, and cannot be Baptists, since they deny essential truths of the Bible, and consider they are regenerated in the act of baptism in water of any who say: ‘I believe that Jesus the Nazarine is the Messiah,’ and that they are otherwise unsound in the faith.”

In answer to the query: “How often ought a church to commune?” Ans. “As the Scriptures are silent on this subject, we recommend that they commune quarterly.”

“Should a church neglect to commune because they have no deacon?” Ans. “They should not. If they cannot obtain a deacon from a sister church, their pastor should administer this ordinance.”

The report on the state of the churches shows that a serious difficulty existed between the Anococo and New Hope churches.

About five hundred dollars were pledged to put a missionary in the field.

[1870.] Met with Toro, Sabine Parish, October 15, 1870. The introductory was preached by Elder E. Duggan. N. H. Bray was re-elected Moderator, and M. H. Stanley, Clerk. Twenty-three churches report 102 baptisms and 889 members. Comrade (Calcasieu), Bethesda and Clamantine were not represented, and Mt. Pleasant and Pisgah, Beulah (Texas), were reported dissolved. Prewett's Chapel, Sabine Parish, 30 members, and Harmony, Natchitoches Parish, 17 members, were admitted. The churches were supplied as follows: Zion Hill, Pleasant Hill, Little Flock and Good Hope, by I. N. McAlister; Many, Toro, Anococo and Castor, by N. H. Bray; Bethel, Union and Sardis, by M. Scarborough; Cedron, Middle Creek and Central, by E. Duggan; Mt. Carmel, Kissatchie and Prewett's Chapel, by Z. Corley; Elam, Smyrna and Walnut Hill, by J. Belton, and Harmony, by J. H. Cunningham. Besides these were Y. I. Prewett and G. W. Stringer (ordained), and G. W. Whitfield, who preached occasionally. Elder M. Scarborough labored under appointment as missionary, 263 days, "preached 231 sermons, 150 exhortations, received by experience and baptism, 65; received by experience, not baptized, 4; received by letter and restoration, 45; Sabbath-schools organized and in progress, 5; miles traveled, 2,438; families visited, 542;

prayers offered, 400." The association determined to pursue the same plan of operation during the ensuing year, and Elder N. H. Bray was appointed to solicit means for the support of the missionaries. The churches generally were reported to be in a prosperous condition. Two churches had been organized during the year, and a third re-organized.

The following queries received attention :

"1. Is it in keeping with Baptist usage and the word of God for church members to attend dancing parties? Answer. We answer unhesitatingly, No. They are worldly amusements and we are commanded to abstain from evil and the appearance of evil.

"2. What course should a church pursue toward an applicant, who presents experience and demands baptism after having once been baptized into the Baptist church? Answer. We think great care should be used to ascertain the grounds upon which the second baptism is demanded, for on this the action must depend. If the applicant was baptized into a Baptist church, we suppose it was done by a properly authorized administrator, and the act so far as the form is concerned must be legal. Unless there was some defect in the faith of the subject, not made manifest at the time and afterwards coming to the light, we think the church should not baptize the applicant.

"3. Would a member do right to object to the admission of a negro into the church on account of the moral, social and political status, now sought to be forced upon the negro by a certain political party. Answer. There is no authority in God's word for

refusing admission on any such grounds. We think it best that the negroes have churches of their own under the supervision of white ministers.

“4. How often should a church forgive a member for drinking or other public offenses? Answer. We think the second well-developed case of drunkenness a sufficient cause for exclusion, and that for other offenses of a public nature in which there might be extenuating circumstances we think the church should be ruled by the evidence shown of the penitence of the offender.

“5. What course should a church pursue with an applicant for baptism, who dates his experience back six months, who, two years before that time, had married a woman who had left her husband, and he has not been heard of during that time and does not know whether he is dead or alive. Answer. We advise the church to baptize the applicant.

“6. Is it right for a member of a Baptist church to take the benefit of the bankrupt law for the purpose of avoiding the payment of his just debts, and if not what should be done with such a member. Answer. It is not right, and should a member be guilty of such an act the church to which he belongs should deal with him.”

A circular letter on Church Sovereignty, prepared by Elder N. H. Bray, was adopted as the sentiment of the body. The doctrine of the essay is that each church is sovereign and independent in subjection to the law of Christ, accountable to God alone for its acts, and not to any pope, bishop, priest or other body of human invention on earth. But as each

church is equally sovereign and independent, one church is not bound by the acts of another contrary to the law of Christ. A number of these sovereign churches may unite for their common good, and to co-operate in the work of evangelization. But the association is not a court of appeals, nor has any authority over a church; but by mutual consent of all parties may act as a council in cases of trouble. If, however, any church belonging to the association departs from the faith or becomes disorderly, the association may withdraw fellowship by refusing to associate with her.

[1876.] Met with Central Church, Natchitoches Parish, October 14th, 1876. The introductory was preached by Elder M. Scarborough, who was afterward elected Moderator, with D. W. Self as Clerk. Forty-two baptisms, seventy received by letter, and a total membership of 808 were reported, Shady Grove, DeSoto Parish; New Hope, Natchitoches, and Allen, Natchitoches, were received. The churches were supplied as follows: G. W. Stringer, Zion Hill; J. H. Peddy, Pleasant Hill and Good Hope; A. Murry, Bethel; M. Scarborough, Toro, Shady Grove, New Hope and Allen; N. C. Southwell, Little Flock; E. Duggan, Middle Creek, Central, Mt. Carmel and Antioch; B. F. Brown, Sardis; J. T. Wilkinson, Harmony; A. J. Weldon, Prewett's Chapel. Many, Cedron, Beulah, and Kissatchie without preaching, and Z. Corley and C. Hardin without churches.

The association had no missionary in its employ, but Elders George Tucker and J. H. Peddy and H. M. Brunson, missionaries of the State Convention, paid the churches occasional visits.

[1877.] Met with Pleasant Hill Church, Sabine Parish, October 21st, 1877. The introductory was preached by Elder B. F. Brown. Mr. Scarborough was re-elected Moderator, and D. W. Self, Clerk. Seventeen churches were represented, reporting 36 baptisms, 50 received by letter, and a total membership of 863. Three churches were not represented. The churches generally were reported to be in a good condition, and Shady Grove, Sardis, New Hope and Allen had all enjoyed precious revivals. The following query was considered :

“When a church excludes one of her deacons and restores him to fellowship again, there being nothing said about his deaconship, is he restored to his office of deacon? Answer. No; not without some action of the church restoring him to the office of deacon.”

[1880.] Met with New Hope, Vernon Parish, Oct. 15, 1880. The introductory was preached by Elder Daniel Slay, who was afterward elected Moderator, with D. W. Self as Clerk. The statistics of twenty-four churches showed 88 baptisms, 65 admitted by letter, and a total membership of 1,007. The churches were supplied with preaching as follows: Daniel Slay supplied Antioch, Little Flock, Mt. Carmel, Zion Hill and Ford; M. Scarborough, Bethel, Harmony

and Friendship; A. J. Peddy, Beulah; E. Duggan, Central and Cedron; J. Sorrels, Good Hope; W. J. Atwood, Kissatchie and Middle Creek; A. J. Watson, Prewett's Chapel; G. W. Harrell, Sardis, Spring Ridge and Union; C. McRimmon, Shady Grove; B. F. Brown, Wallace. New Hope appears to be without a supply. Besides these ministers there were also Z. Corley, G. W. Stringer and Calvin Hardin, who preached occasionally. A. J. Peddy, J. Sorrels, W. J. Atwood and A. J. Weldon, lived in Texas.

The association recognized and approved the work of the State Convention in the following resolution:

Resolved, That we hail with pleasure the present plan of missionary work of the State Convention, which is already meeting with good success, and that we hereby pledge the board our hearty sympathy and co-operation, and that Elder G. W. Hartsfield, the present evangelist and financial agent of the board, who is present with us, be cordially invited to present the claims of the board on Sunday, at 11 A. M."

The following queries were considered and answered:

"1. Is it right for Baptist ministers to preach the Gospel on funeral occasions? Answer. It is right for ministers to preach the Gospel on funeral occasions, but not right to depart from the Gospel on any occasion.

"2. Is foot-washing a Christian duty, to be performed in church capacity? Answer. We believe

foot-washing to be a Christian duty, but not a church ordinance; to be performed as often as it suits the feelings, or convenience of the brethren.

“3. How often should a church commune? Ans. As often as they deem proper.”

An excellent sermon on temperance, by Elder G. W. Harrell, appears in the minutes.

THE CALCASIEU ASSOCIATION.

This body is situated chiefly in the Parish from which it takes its name. The earlier churches in this connection were gathered by ministers of the old Louisiana Association, to which they belonged. Others belonged to the Sabine Association. Their remote situation from the usual meetings of these bodies, made it inconvenient to attend them, and although the churches were few and feeble, they considered it best to unite into an association of their own. This took place in 1860. They were formed on the New Hampshire confession of faith. My first minute of this body is of 1872.

[1872.] Met with Occupy Church, Rapides Parish, September 16, 1872. The Introductory was preached by Elder S. Harper. Elder W. M. White was elected Moderator, and J. M. C. Martin, Clerk. Seventeen churches report 46 baptisms and 332 members. The following is the report on the state of the churches: Shiloh has enjoyed the services of Elder S. Harper, and is in a revival condition; Mt. Zion, not repre-

sented, is in a languishing condition; Antioch, has no supply, and is in peace; Lake Charles, not represented; Mt. Olive, is at peace and supplied by J. Hamilton; Smyrna, is at peace and supplied by B. J. Ford; Good Hope, supplied by S. Harper, is in peace; Holly Springs, is at peace, supplied by J. Sorrell; Occupy, is supplied by J. Hamilton; Laurel Hill, is supplied by S. Harper, at peace; Big Hammock, supplied by E. W. Moore, is in peace; Providence, supplied by S. Sorrell; Joppa, supplied by B. J. Ford, is at peace; Magnolia and Hepzibah, supplied by Z. S. Patterson; Union, supplied by S. Kone. Only one church reports a Sabbath-school.

[1873.] Met with Smyrna Church, Rapides Parish, September 20, 1873. The introductory was preached by Elder S. Hamilton. Elder B. J. Ford was elected Moderator, and J. L. Martin, Clerk. Sixteen churches report 41 baptisms and 417 members. Three churches were not represented. Friendship, Vernon Parish, and Bagdad, Calcasieu Parish, were received. Bethel Church, in Calcasieu Parish, applied for admission. The Clerk states that the application was rejected, but the committee on the state of the churches says it was received, and it appears in the statistical table.

Ministerial labor was distributed as follows: S. Harper supplied Shiloh, Friendship No. 1 and Friendship No. 2; Elder J. Sorrell, Magnolia, Joppa and Providence; B. J. Ford, Smyrna; J. Hamilton, Mt.

Olive, Occupy and Palestine; Z. S. Patterson, Hepzibah, Union and Good Hope; U. W. Jarrett, Bagdad; and Jno. R. Allen, Bethel.

[1876.] Met with Shiloh, Calcasieu Parish, September 23d, 1876. The introductory was preached by Elder Isaac Hamilton, who was afterwards elected Moderator, with J. M. Dear as Clerk.

The following churches were represented: Smyrna, Elder B. J. Ford, supply; Palestine, Elder Isaac Hamilton, supply; Occupy, J. E. Duffy, supply; Friendship, J. E. Duffy, supply; Magnolia, James Sorrells; Brushy Creek, Z. S. Patterson; Shiloh, Warren Hamilton; Antioch, B. B. Saxon; Union, S. Harper; Big Hammock, J. E. Duff; Providence, Warren Hamilton; Good Hope, Z. S. Patterson; Chapel, Z. S. Patterson; Bethel, W. Hamilton; Bagdad, R. F. Fancher; Grand Chenier, R. F. Fancher; Hepzibah and Mount Olive, not represented, and Friendship No. 1 reported dissolved. These churches report 87 baptisms and an aggregate membership of 516. Reports were adopted, approving missions, Sabbath-schools and temperance. Four churches, Smyrna, Union, Good Hope and Bagdad, maintained successful Sabbath-schools. Elder R. F. Fancher was employed as a missionary.

[1877.] Met with Providence Church, Vernon Parish, October 20th, 1877. The introductory was preached by Elder John R. Allen. Elder Z. S. Patterson was elected Moderator, and J. M. Dear, Clerk.

Fourteen churches report 70 baptisms and 538 members. I quote from the Report on the State of the Churches: "The churches of Calcasieu Association are supplied, with few exceptions. Providence is supplied by Elder W. Hamilton; Shiloh is at peace, and supplied, by Elder W. Hamilton; Brushy Creek is at peace and supplied by Elder S. Harper; Good Hope is at peace and supplied by Elder Z. S. Patterson, and had a Sabbath-school six months; Palestine is at peace and supplied by Elder Isaac Hamilton; Mt. Olive is at peace and supplied by Elder I. Hamilton; Bethel No. 1 is at peace and supplied by Elder W. Hamilton; Union is at peace and supplied by Elder S. Harper; Hepzibah is at peace and supplied by Elder B. B. Saxon; Occupy is at peace and supplied by Elder J. E. Duff; Johnson Bayou, Bethel, from Louisiana Association, and Pleasant Hill request admittance into our body. They being found orthodox were received. Friendship No. 2 dissolved. Magnolia, Chapel, Antioch, Grand Chenier and Bagdad not represented."

[1878.] Met with Brushy Creek Church, Calcasieu Parish, September 24th, 1878. The introductory was preached by Elder I. Hamilton. Elder Z. S. Patterson was elected Moderator, and J. M. Dear, Clerk. Twelve churches report 31 baptisms and 443 members. I notice the presence at this meeting of Elder A. J. Peddy, who had recently moved into this region.

[1879.] Met with Palestine Church, Calcasieu Parish, October 18th, 1879. The introductory was preached by Elder Isaac Hamilton. J. M. Dear was elected Moderator, and M. V. Johnson, Clerk. Nineteen churches report 45 baptisms and 507 members. I copy the report on the state of the churches: "Good Hope and Hepzibah are supplied by Z. S. Patterson; Occupy reports a Sabbath-school in successful operation; Bethel No. 1 is at peace and reports a Sabbath-school and prayer-meeting, both supplied by Elder W. Hamilton; Bethel No. 2 is at peace and is supplied by Elder [W. D.] Godwin; Magnolia, supplied by Elder J. Sorrells; Brushy Creek, Pleasant Hill and Smyrna, supplied by S. Harper; Palestine, at peace, and supplied by Elder Isaac Hamilton; Providence is in a prosperous condition, supplied by Elder B. J. Ford; Sugar Town, just added to the association, supplied by B. J. Ford, is in a prosperous condition; Johnson's Bayou, Mt. Olive, Shiloh and Union, not supplied.

[1880.] Met with Mt. Olive Church, Vernon Parish, October 16th, 1880. The introductory was preached by Elder Warren Hamilton. Elder B. J. Ford was elected Moderator, and J. M. Dear, Clerk. Twenty churches reported 74 baptisms and 668 members. The churches were supplied as follows: Isaac Hamilton supplied Palestine and Mt. Olive; Warren Hamilton, Occupy and Bethel No. 1; James Sorrells, Shiloh, Chapel, Magnolia, Pleasant Hill and Mt. Car-

mel; Z. S. Patterson, Hepzibah; J. Bennett, Johnson's Bayou, S. Harper, Good Hope; B. J. Ford, Smyrna, Providence and Sugar Town; S. Lynch, [S. Smith is mentioned elsewhere in this connection]; A. P. Schofield, Lake Charles; S. Mallet, Union.

Elder D. H. Willis has labored as a missionary of the body, and his labors were greatly blessed. Says the report: "Under the providence of God he has largely increased the interest of the association and has labored faithfully and fraternally with our churches. But the field has been so large, and circumstances so difficult that there are some fields he has been unable to reach. We deplore the want of system in the association, in the management of her mission work."

There being felt the want of educational facilities, a committee was formed to report to the next association the expediency of attempting to establish a high school within the association, and if the thought expedient to report plans and details for action.

VERNON ASSOCIATION.

This body is situated chiefly in the Parish of Vernon. I have received no minutes of this association, but I learn otherwise that it was established in the year 1871, and Elder N. H. Bray became Moderator, and continued in this capacity until his death in 1875. I have no means to ascertain the present state of the body.

I have also received a minute of the first meeting of *Calcasieu Union Missionary Baptist Association*, which met with Mt. Zion Church, Choates Prairie, Calcasieu Parish, September 16th, 1880. This is an association of colored Baptists, representing six churches, four ministers and one hundred and sixty-nine members.

CHAPTER XVII.

STATE CONVENTION.

Feeling the necessity for more united action on the part of the churches and individuals in the great cause of education and missions, an informal meeting was held in Mt. Lebanon in 1847, of which no minutes were kept. But the following year a number of brethren, principally belonging to Concord and Red River Associations, according to appointment, met for deliberation in the town of Mt. Lebanon on the first Saturday in December, 1848. After an appropriate sermon, the meeting was organized by calling Elder James Scarborough to the chair, and appointing W. W. Crawford Secretary. Resolutions were passed expressing the views of those present as to the necessity for union and co-operation in the great work of sending the Gospel to the destitute. A constitution and rules of order were adopted, and the body permanently organized under the name of the "Baptist State Convention of North Louisiana." This awkward name of the body continued until 1853, when the word *North* was stricken out by a resolution of the Convention. Rev. James Scarborough was chosen President, Rev. Obadiah Dodson and J. Q. Burnett, Vice-Presidents; W. W. Crawford, Recording Secretary; W. B. Prothro, Corresponding Secretary, and M. Ardis, Treasurer. It may be a●

matter of interest to the denomination to know the names of that noble band of brethren who laid the foundation of what has since grown to be a large and efficient organization. The following persons appear from the minutes to have composed the body: George W. Bains, Jas. Scarborough, A. Dodson, J. Q. Burnett, M. Ardis, W. D. B. Edins, E. Hardy, T. D. Pitts, Jeremiah Burnett, B. Egan, W. B. Prothro, James Canfield and Wm. W. Crawford. After appointing an Executive Board, the Convention adjourned to meet at Minden on the 13th of June, 1849.

The Executive Board met on the 6th of December, organized and took steps for raising funds.

[1849.] At a subsequent meeting of the Board at the house of Irvin Scarborough, in Jackson Parish, March 17, 1849, Elder Obadiah Dodson was appointed to labor as a missionary within the bounds of the Convention. Elder G. W. Bains was appointed as a delegate to represent the Convention in the Triennial Baptist Convention, which met that year in Nashville, Tenn. Thus early did these devoted brethren show their faith by their works.

On the 13th of June, 1849, the Convention met with the church at Minden, with a considerable increase of membership; but it does not appear that any church was represented, and only one missionary society. There were eleven ministers present. Rev. G. W. Bains was elected President, and W. W. Crawford, Recording Secretary. A financial state-

ment shows that the Convention had received \$333.80, leaving a balance of \$180.80 in the hands of the Treasurer after paying all the liabilities of the Convention. The reports on Foreign and Domestic Missions, and on Education, manifest a deep interest in those subjects, particularly in Domestic Missions and Ministerial Education, to which the efforts of the Convention were principally directed. They resolved to put into the field as many missionaries as the liberality of the brethren would from time to time allow. In regard to agencies, it was thought best to employ only local agents, to be assisted in their labors by the pastors of various churches. They thought it inexpedient for the missionaries to solicit funds, lest they might neglect the more important work of preaching the Gospel. Rev. Obadiah Dodson labored six months during the year as a missionary, principally in the parishes of Bossier, Claiborne and Bienville. He visited 136 families and delivered 95 sermons and lectures. He collected for the Convention \$122.60. I suppose this was the occasion of the resolution declaring it inexpedient for the missionaries to labor to collect funds for the Convention. I can see no good reason why missionaries ought not, prudently, and on proper occasions, to present the claims of missions and receive such sums as the people may see proper to give. Of course they ought not to make themselves unpleasant visitors by pressing their solicitations in-

judiciously. From the facts before us it appears that Mr. Dodson more than supported himself on the field of labor, besides, no doubt, doing much good as a missionary. And there is scarcely a missionary region in the State, but would do something to sustain their missionary, to whom they feel under obligations for the word of life, provided they knew it would accrue to his benefit. Thus a spirit of giving would be developed in each field, and it would sooner become self-sustaining.

[1850.] The Convention met with Mount Zion Church, Jackson Parish, June 15th, 1850. The Introductory was preached by Elder William B. Larkin, of Union Parish. Rev. R. M. Stell was chosen President, and J. O. Morris, Recording Secretary. J. J. Meredith had been employed as general agent for three months. James Scarborough, J. Q. Burnett, M. S. McDonald, James E. Paxton and J. Newman were appointed missionaries for a limited time. H. L. Pettus was also appointed as a general agent, and R. M. Stell, agent, to procure denominational books. If these brethren performed any service under this appointment of the Board, no reports are published in the minutes.

[1851.] The third annual session was held with Bartholemew Church, Ouachita Parish, July 19, 1851. At this meeting there was only five churches, one missionary society and one association represented. The rest of the Convention was composed

of individual members. Rev. R. M. Stell was chosen President, and W. W. Crawford, Recording Secretary. From the report of the executive board, I learn that they had in the field a part of the time, James Scarborough, James E. Paxton and W. H. Wyatt, as missionaries, but I cannot learn from the minutes the particular district within which they labored. The board had made some efforts to obtain the services of an efficient agent, but without effect, and it appears that the attention of the Convention was directed to the same object. The committee on Agencies strongly urged the importance of having in the field an able and energetic man, who should lay before the people the plans and purposes of the Convention. The committee on Domestic Missions recommended that all the funds in the treasury be applied to this purpose. Several strong resolutions were passed to the same effect. The financial report showed that the funds received from all sources amounted only to the meager sum of \$192.55. No wonder they felt the need of an agent to explain the objects of the Convention, and arouse the brethren to their duty.

[1852.] The Convention assembled with the Church at Mt. Lebanon, July 16th, 1852. Seventeen churches, three associations and twenty-two individual members composed the body. The Mississippi State Convention was also represented. Rev. W. H. Bayless was elected President, and W. W. Crawford, Recording Secretary.

It appears that up to this time Elder James Scarborough had labored as a missionary in the Parishes of Bienville, Jackson and Winn; A. J. Rutherford in the Parishes of Caddo and DeSoto; J. E. Paxton in the region between Black Lake Bayou and Red River, and M. S. McDonald in the western part of Winn Parish.

Immediately after the adjournment of the Convention in 1851, the Executive Board appointed Rev. W. B. Larkin agent of the Convention in the field of his labors, within the bounds of Concord Association; and at a subsequent meeting Rev. J. Q. Burnett was appointed general agent. Rev. Alexander Sutherland was employed as a colporteur, and many useful denominational books were distributed among the people. All these active causes no doubt contributed greatly to securing a larger attendance than usual.

This session of the Convention was one of more than usual interest.

The committee on Foreign Missions thought that the most effective way to promote this branch of missionary labor, would be to spread a knowledge of the truth among the churches at home, and that by raising the standard of piety at home, it would manifest itself by diffusing its sacred principles throughout the whole world. The committee on Domestic Missions urged the necessity for more vigorous exertions in order to supply the great destitution of

the State. The committee on Agencies recommended that an active agent be continued in the field.

The attention of the Convention was directed to the religious condition of the colored population, and the pastors of churches were earnestly requested to give a portion of each Sabbath to expounding the word to the blacks.

The report of the general agent shows that he had labored in that capacity eighty days; that he had travelled 1557 miles, preached sixty-three sermons, delivered eighteen public lectures, and collected \$300 for the use of the Convention. This amount is really very small, but it must be remembered that as yet the purposes of the Convention were but little understood by the people, and even looked upon with suspicion by many; besides, the brethren were but little used to systematic effort in the promotion of missions.

The report of the colporteur is not sufficiently definite to enable us to ascertain the number and kind of books distributed, except fifty copies of the Pious Instructor, donated to the Convention by the author, Rev. R. M. Stell. The importance of this branch of evangelical labor was duly considered, and the Convention resolved to keep a colporteur in the field. It is to be regretted that the Convention, for several years past, has lost sight of this effective means of dispensing Gospel light. Books are uncomplaining teachers of godliness, who never

weary in well doing, They go forth upon their quiet mission of truth; they enter the low-roofed cabins of the humble. and the proud mansions of the great, without respect of persons. Without the shock of aversion on the one had, or the bow of obsequiousness on the other, they are quietly installed as the pastors and teachers of the domestic circle. Their companionship is sought in the hour of contemplation, and they plant the seeds of truth deep in the heart.

At this session of the Convention the foundation of important educational interests were laid. The Convention deeply felt the want of an educated ministry, and in order to afford young ministers the necessary facilities at home, it was resolved to establish, under the patronage of the Convention, a school of high order, with a theological department, and as auxilliary to that object, a female college. After some discussion as to the location of the school, Mt. Lebanon was agreed upon. Its healthiness and accessibility, as well as the high state of social and moral culture among its citizens, eminently fitted it for the purpose.

The Executive Board, to whom was referred the details of the plan, met and elected a Board of thirteen Trustees, and appointed Rev. W. H. Bayless, agent, to solicit donations to the institution.

As I design to devote a separate chapter to Education, although the history of Mt. Lebanon Univer-

sity is largely the history of the Convention, I will confine my history of the Convention chiefly to the work of missionaries.

The proposed publication of the *New Orleans Baptist Chronicle*, was the subject of an able report, which strongly recommended the enterprise, and urged the denomination to sustain it. The financial report shows that during the conventional year the Treasurer had received \$629.63, of which \$215 remained in the Treasurer's hands.

[1853.] Although the Convention had adjourned to meet at Minden, the Executive Board thought the interests of the University would be best promoted by changing the meeting to Mount Lebanon, and by the advice and concurrence of the Minden Church, the change was accordingly made.

The Convention met on the 15th of July, composed of delegates from twenty-six churches, and four associations, with forty individual members. Rev. W. H. Bayless was chosen President, and W. E. Paxton, Recording Secretary.

The unusually large attendance at this session was, no doubt, owing to the indefatigable labors of Rev. J. Q. Prescott, whose services as general agent had been secured by the Board. At this session the name of the Convention was changed. It had been organized as *The Baptist State Convention of North Louisiana*. But this title seemed to limit its operation to a particular portion of the State, and hence the change.

Up to this meeting of the Convention there had been two missionaries in the field: Robert Martin, in the northern portion of Bossier Parish, and James Scarborough, who labored chiefly in Winn and that part of Natchitoches lying between Old River and the Rigolet de Bon Dieu. Their reports show that they had planted three churches, which were regularly supplied with preaching, and they had baptized 69 persons.

Rev. J. Q. Prescott, the General Agent, with untiring industry, had traversed all the Parishes of North Louisiana, vindicating the claims of the Convention in public and private. He traveled about four thousand miles, collected in cash the sum of \$347.35, and obtained subscriptions to the amount of \$3,200, to be paid in four equal annual instalments.

The Agent of the University, Rev. W. H. Bayless, believing his appointment premature, had done very little in his department, but during the meeting of the Convention books were opened for subscriptions to the Theological Endowment fund; and although it was late in the session, when many of the delegates and friends had left for home, the sum of \$5,280 was promptly subscribed by those present, and a deep interest was manifested in the cause of ministerial education. A. B. George was appointed agent of the University, subject to be discontinued at the end of three months, if deemed advisable by the Executive Board.

The report of the Treasurer shows a disbursement during the conventional year of \$1,508.13.

During the year the foundations of the Mt. Lebanon Female College were laid, under the management of Mrs. M. D. Lee.

Immediately after the adjournment of the Convention, the Board appointed Rev. Thomas Armstrong General Agent of the Convention, for six months, but as I find no report from him, I presume he never accepted. The following missionaries were appointed: N. H. Bray, within the bounds of Sabine Association; James Scarborough and Robert Martin, in the bounds of Red River Association, and R. F. Fancher, in the bounds of Concord Association.

[1854.] The Convention met in the city of Shreveport, on July 11th, 1854, with delegates from twenty churches and five associations, and with twenty-six individual members. Rev. F. Courtney was elected President, and Rev. H. Lee, Recording Secretary. With that devotion to religious liberty which has ever characterized the Baptists, the Convention appointed a committee to memorialize the Senate and Executive of the United States, praying them to use their best efforts to secure, by treaty with foreign nations, the right of free and uninterrupted worship to our citizens sojourning abroad. The memorial was respectfully received, and we have reason to believe that, in connection with addresses from other Baptist bodies, it has had its influence in estab-

lishing the settled policy of our Government to preserve, as far as possible, religious freedom to our citizens in foreign countries.

Two missionaries were put in the field: James Scarborough, in the Parishes of Union and Natchitoches, and I. N. McAlister, in the Parishes of Sabine, Rapides and Calcasieu.

• The results of missionary labors during the year, were very satisfactory. They report 82 baptisms, five churches, nine Sunday-schools and a temperance society organized, and three houses erected for Baptist worship.

From the colporteur's report we learn that about \$400 worth of denominational books had been distributed. Upwards of \$1,500 had been expended in the missionary work of the Convention, including the colportage.

[1855.] The Convention met with the Mt. Zion Church, Jackson Parish, July 13, 1855. It was composed of missionaries from 34 churches and four associations, and 46 individual members. Deacon F. W. Bledsoe was chosen President, and Rev. H. Lee, Recording Secretary.

Although it appears there was a colporteur in the field, in whose hands the book agent had placed all the books on hand, he made no report, and I have no means of knowing the amount of books distributed by him. A few books had been deposited with the Mt. Lebanon Book Association, and a part of

them sold. The report of the book agent is too indefinite to form any idea of the condition of this department. But it is sufficiently evident that the Convention had not paid that attention to this branch of evangelical labor which its importance demands. The book agent resigned, and no new appointment was made. After distributing the amount of books in the colporteur's hands, no effort has since been made by the Convention, to supply the crying wants of the people for religious books. But this lack of service has been partly supplied by private enterprise.

The reports of the missionaries were not published in the minutes, so that I cannot learn the result of their labors, but the committee on Domestic Missions, who had examined them, state that James Scarborough, I. N. McAlister and Samuel Lacy had labored in a very destitute region, between Red and Sabine Rivers.

The subject of Bible revision received the attention of the body. The principle that the Bible ought to be faithfully translated into all languages was recognized, and the efforts of the American Bible Union to secure a purer version of the English Scriptures, were strongly commended.

The Treasurer's report shows the receipts of the conventional year to have been only \$502.78.

[1856.] On the 31st of October, 1856, the Convention met with the Evergreen Church, DeSoto Parish,

composed of missionaries from 20 churches and three associations, with five individual members.

Deacon T. W. Bledsoe was re-elected President, and H. Lee as Recording Secretary.

Elder W. R. Tippett had labored as missionary in the region between Black Lake Bayou and Red River 231 days, baptized 17, left three candidates for baptism, and constituted two churches. After the constitution of those churches three persons were baptized into one of them, and seven into the other.

I. N. McAlister labored 93 days in the country west of the Red River, baptized 10, and received nine by letter.

The amount of contributions for missionary purposes, from all sources, amounted to \$1,285.98.

[1857.] The Convention met at Mt. Lebanon, July 3, 1857. There were present missionaries from 30 churches and one missionary society, with nine individual members.

Up to the meeting of the Convention there had been two missionaries in the field: I. N. McAlister, in the Parish of Sabine, and N. M. Davis, in the Ouachita country. They report 4 baptisms, one received for baptism, one received by letter, and one ordination to the ministry.

It appears from the Treasurer's report that \$402.77 had been expended for missionary purposes, leaving a balance in the hands of the Treasurer of \$1,082.82.

[1858.] The Tenth Annual Session met with the

Bayou DeGlaize Church, Avoyelles Parish, beginning July 2, 1858. Twenty-three churches, five associations, and one missionary society, were represented. Rev. Jesse Hartwell, D. D., was chosen President, and W. E. Paxton, Recording Secretary. A committee was appointed to report upon the state of the Baptist cause in New Orleans. From their able report I have elsewhere quoted extensively. A like committee reported upon the state of the Attakapas country, which shows a very great destitution. Encouragement was given to the movement to establish in New Orleans a Baptist Book and Publication Society. Able reports were presented on Education, Missionaries and Sunday-schools. The following missionaries were employed by the Board: I. N. McAlister, in the bounds of the Sabine Association; N. M. Davis, in the Onachita region, and William Phillips, in the bounds of the Bayou Macon Association. Of these only the labors of N. M. Davis are reported. During the year he baptized 38, constituted four churches, and assisted in the ordination of one minister and four deacons. The Treasurer's report shows the receipts for the conventional year \$1,768.55, and disbursements \$1,168.96; balance, \$599.59.

[1859.] The Convention met at Cheneyville, July 1, 1859. Sixteen churches and three associations were represented, with two individual members. Rev. Jesse Hartwell, D. D., was chosen President, and Rev. John Q. Prescott, Recording Secretary.

A special committee was appointed to report some plan for raising the funds necessary to carry on the missionary work of the Convention. The committee presented the following resolutions, which were adopted:

“*Resolved*, That in accordance with the resolution reported by the committee on Domestic Missions, submitted to us, we appoint, through the Executive Board, an agent or agents, to operate on the five-year plan, as adopted last year.

“2. That such agent or agents be instructed, as far as possible, to visit the associations and the churches of the State and present these claims, and ask the privilege of taking collections for that purpose.

“3. That we recommend that each church, represented in this Convention, appoint as an agent any of its members to urge the claims at home, and collect and forward to the treasurer or by the hands of the Convention agent.

“4. That we recommend the adoption of family mission boxes, to be urged by some local agent, or the elders of the church.”

The committee on Foreign Missions recommend that a Secretary of Foreign Missions be appointed to exercise a general supervision over the work in the State, and that the churches be recommended to observe the monthly concert of prayer for Foreign Missions.

The Treasurer's report shows disbursements,

\$677.34, and a balance of \$216.85 unexpended. N. M. Davis and Wm. Phillips continued to labor in the same field which they occupied last year.

[1860.] The Convention met at Mt. Lebanon, June 29th, 1860. The introductory was preached by Dr. F. Courtney. Rev. W. Carey Crane, D. D., was chosen President, and Rev. J. Q. Prescott, Recording Secretary. Twenty-five churches, two associations and one missionary society were represented, with fifteen individual members. The subject of Foreign Missions received due attention. The Treasurer's report shows that \$171.20 had been sent to the Foreign Mission Board of the Southern Baptist Convention, and during the session, and sent up by the churches, the sum of \$215.65 was added. The subject of Indian Missions was considered, but no contributions were made. Sabbath-schools were made the subject of a report—"only this and nothing more."

At the request of W. E. Paxton, the Convention took a recess for the purpose of allowing the formation of a Baptist Historical Society, with a view to preserving the history of the denomination in the State. Dr. Crane was elected President; Dr. Courtney, Vice-President; W. E. Paxton, Corresponding Secretary; Rev. John Q. Prescott, Recording Secretary, and Prof. J. A. Simmons, Librarian.

In the field of Domestic Missions considerable activity was manifested. Rev. N. H. Bray had been

appointed general agent, who engaged in the work with his usual zeal and energy. Although interrupted somewhat by sickness in his family, he made a thorough canvass of Grand Cane Association, and the Parishes of Rapides, Avoyelles, St. Landry and Calcasieu. He also visited New Orleans, Baton Rouge and Alexandria. He was in the field seven months, travelled 3,000 miles, and raised in cash and subscriptions the sum of \$6,563.50. Wm. Phillips continued to labor in the Bayou Macon country. F. W. Glodfelt also labored as missionary and colporteur, to the German population in New Orleans.

W. H. F. Edwards was appointed missionary for the Attakapas country, but owing to sickness in his family he was compelled to decline, and no suitable man could be obtained to take the place. The labors of Wm. Phillips were attended with considerable success.

During the session Rev. W. C. Crane, D. D., delivered an address on the "Life and Character of Rev. Jesse Hartwell, D. D., late President of Mount Lebanon University.

[1861.] The Convention met with Bayou Rouge Church, Avoyelles Parish, July 5th, 1861. The introductory was preached by Rev. N. H. Bray. Twelve churches and five associations were represented, with three individual members. Rev. W. C. Crane, D. D., was chosen President, and John Q. Prescott, Recording Secretary.

The disturbance of the country on account of the civil war, greatly retarded the work of the Convention. The General Agent continued in the field only two months. During this time he took subscriptions amounting to \$2,060. But little cash was collected, even on the last year's subscriptions, and the country became so disturbed that the greater part of the subscriptions taken were lost.

The Convention interested itself in Colportage, especially in reference to the Confederate army; and a fund of six or seven hundred dollars was subscribed as a basis of the work.

A liberal subscription was also made for the benefit of the young ministers studying in Mt. Lebanon University.

The Treasurer's report shows the following receipts for the conventional year, which does not embrace the meeting of the Convention: Domestic Missions, \$1,448.14; Foreign Missions, \$436.80; Ministerial Education, \$119.15. The Finance Report shows receipts during the Convention for various purposes, \$369.50.

The Convention had three missionaries in the field during the year; one in Bayou Macon Association; one in New Orleans, and one in Monroe. Carroll Clark labored in Bayou Macon Association. He reports an increased religious feeling and a fair prospect of future good results in this field—a disposition to erect more suitable houses of worship—more

general attendance upon public worship, but few it any accessions to the church. Rev. F. W. Glodfelt, of New Orleans, had been zealously engaged distributing religious books and tracts. He aided in maintaining two Sabbath-schools, visited numerous families, talked and prayed with them, endeavoring to impress religious truths. He represents his field as a rough one, and he has had few seals to his ministry. Rev. John A. McGuire, of Ouachita, was eminently blessed in his labors through the year. He reports many accessions to the church, and an increased interest in the subject of religion. "The small sum of one hundred dollars," remarks the Corresponding Secretary, "appropriated to his support, could not, it seems, have been more profitably expended."

[1862.] The Convention met at Mt. Lebanon, July 4, 1862. Twelve churches and three associations were represented, with one individual member. The introductory was preached by Rev. W. Carey Crane, D. D., who was afterward elected President, with J. N. Shepherd, Recording Secretary.

The great and absorbing theme that engaged the public mind, was the existing war. The Convention participated in the general feeling, and a committee on the State of the Country, of which Dr. Courtney was chairman, made the following report:

"The experience of the past year has served only to fasten the conviction, that the cause for which the

Confederate States is struggling is just; that the existence of civil and religious liberty, and the perpetuation of institutions established by God himself, depends upon our success.

“Conjectures have given way to startling realities, and probabilities have been lost in the fearful facts which have crowded upon us. Our sons have been slain, our fathers and brothers have been impoverished, our ministers have been threatened and silenced, and our mothers, wives, sisters and daughters, have been most brutally insulted.

“In humble dependence on our God, we, the Louisiana Baptist State Convention, do resolve:

“1. That the cause for which our country is battling is just; that we contend as well for religious as for civil freedom, and we therefore confidently approach the Throne of Grace, seeking the aid of our God in our struggle.

“2. That we have unaltered and unalterable confidence in the final success of the South.

“3. That our want of proper dependence on God, as well as our actual sins against Him, have occasioned the reverses which have, from time to time, come upon us.

“4. That we offer to God the gratitude of our hearts for the victories with which he has blessed us, and will continue our prayers to him for his guidance, and for his interposition in our behalf.

“5. That we recognize the chastening rod of a kind Father in our reverses, and will bow ourselves under the mighty hand of God.

“6. That we will strive against the bitter and unhallowed spirit, which the unheard of cruelties of our enemies are so well calculated to engender.

“7. That we will tender the hand of relief as well as the word of comfort, to the wounded and sick in our army, and contribute in every way in our power to the succor and comfort of the fugitives among our friends and brethren from the hands of the oppressor.”

The report on Domestic Missions says :

“The prostrate condition of the finances of our country, the interruption to the various channels of communication—the necessities of our armies engaged in fighting for our liberties—and the occupation of a large portion of our territory by the enemy, have all forbidden operations in domestic missions * * * We are pleased to learn that some associations have been able to maintain a missionary, and among them is the Louisiana Association, which sustains an efficient missionary in the person of Elder W. M. Fancher.”

[1863.] Met with Mt. Zion Church, Bossier Parish, July 3, 1863. The introductory was preached by Rev. W. N. Crawford. Fourteen churches and one association, with two individual members. Rev. W. H. Bayless was elected President, and J. N. Shepherd, Recording Secretary. The usual formal reports were made. The education of the indigent children of deceased Confederate soldiers excited considerable interest, and a committee was appointed to devise a plan for carrying out this benevolent purpose.

The distribution of religious literature among the

soldiers had engaged the attention of the Convention for two years, and a considerable fund had accumulated in the treasury for this purpose. But there was great difficulty in obtaining books and tracts. A committee recommended that steps be taken to have tracts published, and brethren were called upon to write tracts for this purpose. But printing material had become too scarce to render this practicable, and nothing was done.

The committee on Domestic Missions were of opinion that the efforts in that respect should be directed to the army, and steps were taken to raise funds to send missionaries among the soldiers.

[1864.] The Convention met with Evergreen Church, DeSoto Parish, July 1, 1864. The introductory was preached by Rev. W. N. Crawford. Fourteen churches were represented, and one association, with one individual member. Judge T. W. Bledsoe was chosen President, and W. F. Wells, Recording Secretary. Rev. W. H. Bayless was appointed and labored some time as a missionary in the army, but resigned and removed to Texas. It was resolved that this Convention co-operate with the Eastern Texas General Association in sustaining a missionary to labor in conjunction with Bro. H. F. Buckner, among the Creek Indians, but nothing more was done.

The committee appointed in 1863 to devise a plan to provide for the education of indigent orphans of

deceased soldiers, reported that nothing had been done in consequence of the disturbed state of the country.

[1865.] The Convention met with the Fellowship Church, Bienville Parish, September 1, 1865. The introductory was preached by Elder G. W. Hartsfield. Twelve churches and two associations were represented, with two individual members. Judge T. W. Bledsoe was re-elected President, and W. F. Wells, Recording Secretary. Immediately after the adjournment of the Convention in 1864, the board appointed Rev. W. M. Fancher and Rev. G. W. Hartsfield to labor as missionaries among the soldiers in the Trans-Mississippi department. The latter declined, but the former entered upon his duties and labored for some time, but made no report of the results. The Rev. H. F. Buckner, missionary among the Creek Indians, was authorized to employ one of several brethren then in the Indian Territory, to assist him, at the expense of the board.

At a subsequent meeting of the board, Rev. H. Parnell was appointed a missionary to the army in the place of Bro. Hartsfield. This brother entered zealously upon this work, and labored several months very efficiently.

At a meeting held August 24, 1864, the board were met by Rev. E. L. Compere, agent of the Domestic Mission Board, Marion, Ala., tendering liberal assistance to this board; but owing to the difficulties at-

tending the transportation of all articles across the Mississippi, this proffered assistance was never received. S. C. Lee was also appointed as a missionary to the army, but declined.

March 29, 1865, the board was visited by Rev. J. B. Link, agent of the Domestic and Indian Mission Board, at Marion, Ala., for the Trans-Mississippi department, who proposed to act in conjunction with the board, in the collection and disbursement of funds entrusted to him, and in securing and appointing missionaries. This proposition was accepted, but owing to the speedy collapse of the Confederate cause, nothing was done.

The Convention took appropriate notice of the recent death of Daniel O'Quin and Baynard C. Robert. Of the latter a sketch appears in the proper place.

Elder Daniel O'Quin died at his residence in Winn Parish, February 8, 1865, aged 65 years. He was baptized into the fellowship of Union Baptist Church, Pike County, Miss., about the year 1827. He was ordained a deacon soon after, an office he filled until he was ordained to the ministry. He preached his last sermon the third Sabbath in January, 1865.

The altered condition of the blacks was a source of solicitude to the Convention. Some favored their immediate evangelization, the establishment of Sunday-schools among, and an earnest effort to improve their spiritual condition. Others were not prepared

for this, and a report on the subject recommending this policy was strongly opposed. The chairman finally withdrew the report, and offered the following, which was adopted.

“Your committee on the instruction of the colored population, respectfully submit the following resolution for adoption:

“*Resolved*, That in view of the present and prospective condition of the colored population, we recommend that special attention be paid to preaching the Gospel to them.”

[1866.] Met with Mt. Lebanon Church, Bienville Parish, June 29, 1866. The introductory was preached by Elder F. Courtney. Fifteen churches and two associations, with two individual members. Judge T. W. Bledsoe was elected President, and W. F. Wells, Recording Secretary.

The education of the indigent orphans of deceased soldiers came again before the body. The obligation to provide for them was strongly expressed, and an able committee presented an excellent plan, but the energies of the people were so completely paralyzed by the results of the war, that nothing was done. Two subjects principally engrossed the attention of the Convention: the reorganization of Mt. Lebanon University and the evangelization of the blacks. The first will be noticed when I take up the history of the University. The latter subject came up in connection with the report on Domestic Missions, in which occurs the following language.

“Christianity and humanity both demand that we should not follow the dictates of unhallowed prejudice, but that we should calmly and in the spirit of Christianity, study the interests of the colored population. Your committee believe, unhesitatingly, that it is our duty, as Baptists, to assist them in acquiring a correct knowledge of the Bible, in order that their notions of human depravity, of salvation by grace, of the ordinances of the New Testament, church government and all scriptural truths, may be correct. While we are conscious that they are not equal in intellect to our race, we feel that it is our duty to do all we can to enlighten them, to improve the standard of morals among them, believing that in all this we will be conferring a benefit upon them and upon ourselves.

“Noticing that a few of the churches have established Sabbath-schools for them, we feel encouraged to urge the churches generally to do likewise, believing that it is a move in the right direction.”

The discussion arose in connection with that part of the report which I have put in italics, which was presented as an amendment to the original report. The Secretary has preserved the substance of the remarks of the leading speakers, which I copy here as a part of the history of the matter.

“Bro. Hartsfield advocated the adoption of this amendment in a few warm and feeling remarks. He urged the importance of instructing the negroes. They were in our midst, and would come in contact with our children, and would have an influence, either good or bad. They are said to be an ignorant,

lying, thieving race, and that it is degrading to teach them. If so vile, the more important that they should be taught. That it is degrading, he did not stop to consider; Christ did not command him simply to preach the Gospel to the white man only, or the red man, or the black man, but 'go ye into all the world and preach the Gospel to every creature.' The negroes look for this Convention to do something for them. And what shall be the effect when we return to them and tell them this Convention has voted down this recommendation? So far as he was concerned, he expected to do all he could for them anyway. He felt it to be his duty, and God helping him, he would perform it.

"Elder F. Courtney said: The remarks of Bro. Hartsfield were appropriate. The moral character of the negro was considered bad, and so long as it remained, so the idea that it is degrading to teach them, would continue. This prejudice ought to be removed.

"Elder W. E. Paxton said it cannot be denied that there is a prejudice existing in regard to this matter which ought to be removed. The negroes are in our midst, and in order to save our children from the degrading influence of their vices we must raise their standard of morality. We must instruct them and raise them up to us or they will drag us down to them. Many would engage in this work but for the prejudice that exists. He wanted the moral force of the Convention to encourage them, so that they may not be frowned down. The negroes now stand in a different relation. Once they could be controlled by physical force; but now only by moral restraint. No Christian can refuse to impart to them moral instruc-

tion. Dark thought they be, they have souls to suffer or rejoice. We cannot shrink from the responsibility.

“Elder A. S. Worrell said he was opposed to anything that smacks of political design, which he was afraid this recommendation would be construed to mean. He was not in favor of doing things prejudicial to the interests of our orphan children. They have first claims upon us. Yet, so far as he was concerned, he was not afraid to give religious instruction to the negro. He thought he would instruct a class every Sunday evening, if the pastor would give him the use of the church. He did not regard the prejudice that might exist, when it conflicted with anything which he felt to be his religious duty to perform. He hoped the amendment would be adopted.

“Elder J. M. Hart said the blacks looked for some action by the Convention towards their instruction in some way. He thought some steps should be taken in that direction.

“Bro. L. J. Phillips made a few remarks corroborative of the statement of brother Hart, and urged the adoption of the amendment.

“Elder W. W. Crawford said: We are not only under moral obligation to the blacks to instruct them, but we owe it to our children, with whom it is impossible to prevent contact daily. If we do not educate them, others from the North will, who will instill into them principles wholly different from our own, which will prove prejudicial to the interests of both of the blacks and the whites. We must occupy the ground or we will be crushed by these things. He thought the time had come when we ought to suppress prejudice.

“The Recording Secretary [W. F. Wells] remarked that those brethren who advocated with such zeal the adoption of the amendment seemed to assume the erroneous position, we were opposed to the religious instruction of the blacks. This was not the case. He did not suppose there was one member of the Convention, who was not in favor of it, and would not perform his duty in this respect. He was opposed to the amendment on the ground that he did not want the Convention to do anything which could be construed as pandering to the prejudices of our Northern friends. He feared that such would be the construction placed upon it, and upon the action in regard to the negro of all the religious denominations of the South, not only by the Radicals of the North, but by our own people. The adoption of the amendment would not force any one to adopt the suggestion, who was determined not, nor would its rejection prevent any one who was determined to do it. He was in favor of letting all act according to their own peculiar notions. Some had organized Sabbath-schools for them. Let others do so who liked. He preferred that we should go on quietly, and do our own work in our own way, and let those who wish to know what we are doing, take the trouble to inform themselves. But let us not in our zeal for the negro forget the interests of the poor orphans of our soldiers, who have the first claims upon all our means, talents and energy. But as the brethren urged as a reason for the adoption of the amendment, the prejudice that existed against those who were disposed to give religious instruction to the negro, the only feasible reason he had heard, and if this prejudice did exist to any serious

extent, and if the adoption of this amendment would remove it, with this view of the subject he would vote for it, but no other.

“ Bro. R. H. Burnett said he regretted that brethren would persist in making the impression that the majority of the Convention and those opposed to the amendment were opposed to the moral instruction of the negroes. Let brethren notice the language of the report. After lamenting the condition of our country and referring to the unfortunate situation of this class of beings among us, the committee urge that Christianity and humanity both demand that we should not follow the dictates of unhallowed prejudice, but that we should calmly and in the spirit of Christianity study the interests of the colored population. The committee further say unhesitatingly that they believe that it is our duty as Baptists to assist them in acquiring a knowledge of the Bible, in order that their notions of human depravity, of salvation by grace, of the ordinances of the New Testament, church government and all Scriptural truths, may be correct. And further, that while they are conscious that the blacks are not equal in intellect to our race, yet they feel it to be our duty to do all we can to enlighten them, to improve the standard of morals among them, believing that in doing this we will be conferring a benefit upon them and upon ourselves. This he thought was enough. Let each adopt his own plan by which this can be best accomplished. Many were already teaching the negroes. In some communities churches have been and are being erected for them and ministers secured to preach to them regularly, because they prefer it. Let the work of their moral instruc-

tion go on in the way that seems best to the different communities. This the committee heartily recommended, discountenancing any unhallowed prejudice against it that might exist. All the moral force which this Convention could bring to bear in favor of this object and in opposition to the prejudice that might exist, was embraced in this report. He hoped the amendment would be rejected and the report adopted as it now reads.

“Bro. Head said he had just come in and did not understand the merits of the question, but he thought that before the negroes could be much benefited by Sabbath-schools they would have to be first taught to read. He inquired if the amendment which he had not heard did not pledge us to educate them.

“Bro. A. B. George replied that it did not pledge us to educate them. He did not think it necessary even for them to know the alphabet to be taught the Scriptures. The amendment did not propose to expend money on them. It merely proposed the expenditure of a little energy, a little Christian zeal. And, ‘brethren,’ said he, ‘if it does the poor negro no good, it will do us good. It is a matter of very great importance. No action would more affect us politically and religiously. Some seemed to have forgotten the relation the negroes sustain to us. There appear to be prejudices; and are we to show to the Radicals they are right, by refusing to educate them? No: we must interest ourselves in them. They have been our servants and friends; they have stood by us in our sorest trials and are not responsible for our disasters. Prejudice must give way. There is no disgrace even in teaching the negro.’

He would rejoice to see it, and would take by the hand the young man who would engage in this work."

The vote being taken the amendment was adopted. But the discussion was continued some time in the columns of the Louisiana Baptist.

[1867.] The Convention met with Keachi Church, DeSoto Parish, July 5th, 1867. The introductory was preached by Elder W. C. Boone. Eleven churches and two associations were represented, with five individual members. Judge T. W. Bledsoe was re-elected President, and W. F. Wells, Recording Secretary.

The attendance upon the Convention since the war had been very meager, and it was thought by many judicious brethren that the monied basis of representation in the body operated to prevent a large attendance in the distressed and bankrupt condition of the people in the years succeeding the war. It was felt that in order to re-animate the denomination it was desirable to get together as many of the leading brethren as possible. To accomplish this, it was proposed to change the basis of representation. The matter was fully discussed in the columns of the Louisiana Baptist before the meeting of the Convention; and accordingly, on the first day of the session, Rev. W. E. Paxton introduced a number of amendments to the constitution, which were adopted, fixing representation in the Convention on the basis of

numbers, without regard to the amount contributed to the funds of the body.

A report on Indian Missions was read, and Rev. W. C. Boone presented the needy condition of Bro. J. S. Murrow, who is now laboring as a missionary among the Indians, and a contribution of \$30 was made for his relief, and by a collection on Sabbath this amount was increased to \$55.40.

The sum of \$73.43 had been contributed by Mt. Lebanon church to Foreign Missions, and the treasurer's report shows a balance of \$301.80 for Domestic Missions. These amounts were increased during the Convention by contributions to various objects, over \$300.

[1868.] The Convention met in the city of Shreveport, July 3, 1868. The introductory was preached by Rev. R. H. Scott. Twelve churches and two associations were represented. Judge T. W. Bledsoe was elected President, and W. F. Wells, Recording Secretary.

The usual reports were read on Domestic, Indian and Foreign Missions, Sabbath-schools and Education. The finance report shows about the usual amount sent up by the churches. Efforts had been made to secure the services of missionaries to labor in the domestic field, but without effect.

[1869.] The convention met at Mansfield, July 2, 1869. The introductory was preached by Rev. W. M. Fancher. Twenty churches and five associations

were represented. Judge T. W. Bledsoe was re-elected President, and W. F. Wells, Recording Secretary.

Rev. Carroll Clark labored as a missionary in the Parishes of Caddo, DeSoto, Bossier and Claiborne.

The attendance upon the Convention was good, and the spirit of Christ was manifest. Including the amount in the treasurer's hands, the finance report showed a total fund of \$1,224.50.

During the year a Sabbath-school Convention had been organized. This Convention held its first session with the church at Mt. Lebanon, April 24, 1869. Dr. B. W. Blakewood was chosen Moderator, and W. F. Wells, Recording Secretary; and after transacting much important business pertaining to the permanent organization and the future work of the Convention, the body adjourned to meet with the State Convention at Mansfield in July. The second meeting was held during the Convention. A depository was established at Shreveport, and other practical work was performed.

During the year the State Board of the Convention had secured the services of the Rev. John Dupree and Rev. E. K. Branch, to labor as missionaries; the former east of Red River, and the latter, west.

[1870.] The Convention met with the church at Minden, July 1, 1870. The introductory was preached by Rev. J. C. Carpenter, of New Orleans. Thirty-two churches and two associations were rep-

resented. Judge T. W. Bledsoe was elected President, and W. F. Wells as Recording Secretary. The attendance was unusually large, and the proceedings interesting. Among the distinguished visitors from abroad were: Rev. J. B. Searcy and Rev. W. M. Lea, of Arkansas; Rev. J. R. Graves and Rev. T. C. Teasdale, of Memphis, Tenn., and Rev. James Nelson, of Mississippi.

It was resolved to co-operate with the Domestic Mission Board of the Southern Baptist Convention.

On motion of Rev. W. E. Paxton, the following resolutions were unanimously adopted:

“ *Whereas*, In the opinion of many good brethren, it is desirable to effect a closer union and a freer co-operation among the Baptists of the United States, we declare the following to be our sentiments upon the subject:

“1. We readily agree that there should be no rivalry among brethren of the same household, except that noble emulation as to who can best advance the Kingdom of Christ, and promote peace and good will among men. Hence we deprecate the rancor and bitterness of sectional feeling which tend to perpetuate the alienations of the past.

“2. We think harmony and good feeling between the North and the South can best be promoted by maintaining our own organizations in all their boards and operations intact. Hence, we heartily approve the action of the Southern Baptist Convention at its late session, in declining any organic co-operation with northern societies, which would destroy its independence or cripple any of its boards.

“3. We believe that the Boards of the Southern Baptist Convention and the Boards of the several State Conventions and District Associations, being located in the midst of the domestic field to be supplied, are better prepared to judge of its wants, and to superintend and direct the work, than any board could be, located beyond our limits, unacquainted with the wants of the people, and whose movements would be regarded by many with jealousy and suspicion, and whose agents would encounter all the prejudice and ill-feeling of the people. We cannot afford to enter the field in competition with other denominations, and carry unnecessary weight. If, therefore, our brethren of the North desire to aid us in supplying the destitution at the South, they can most effectually do so *through* our organizations.

“4. Whilst, as a subjugated people, we could not, without further humiliation, however great our necessity, ask aid from our conquerors, it would be no humiliation in them to offer it; and should such aid be tendered to our boards, we believe it would be their duty to accept, accounting to the donors, as to other donors, by making a clear and faithful exhibit of the use of their contributions.”

The Corresponding Secretary presented a full report, embodying all the information he could obtain in regard to the destitution in the State, and the condition and resources of the denomination, but my limited space will not allow me to copy it. The board had sustained, on fair salaries, John Dupree, east of Red River, and E. K. Branch in the southwestern part of the State, each twelve months, and

J. B. More in the southwestern part of DeSoto Parish, three months.

Important matters were considered in relation to publications and education, which will be noticed in the next chapter.

A meeting of the Sunday-school Convention was held at a suitable hour, and the session was unusually interesting.

[1871.] The Convention met with the church at Oak Ridge, Morehouse Parish, June 30, 1871. The introductory was preached by Rev. W. E. Paxton, of Minden. Sixteen churches and two associations had sent delegates, but very few attended; indeed, it was the smallest meeting of the body since its organization.

Dr. F. Courtney was chosen President; Elder J. M. Lewis, of New Orleans, was chosen Recording Secretary. The treasurer's report shows the amount received and expended during the year. Three missionaries were employed: John Dupree, east of Red River; E. K. Branch, west of the lower Red River, and J. B. More along the Sabine River, in DeSoto Parish. The session of the body was mainly taken up in considering important educational and publication interests, which will be noticed in their proper places.

Among the distinguished visitors were: Rev. J. R. Graves, D. D., of Memphis, representing the Southern Baptist Publication Society; Rev. T. C.

Teasdale, D. D., Corresponding Secretary of the Sunday-school Board; Rev. T. H. Morgan, District Secretary of S. S. Board, and Rev. E. C. Eager, District Secretary of the Domestic Mission Board, Southern Baptist Convention.

[1872.] The Convention met at Mt. Lebanon July 12, 1872. The conventional sermon was preached by Rev. G. W. Hartsfield. Delegates from thirty-four churches and five associations assembled. Dr. F. Courtney was chosen President, and Rev. W. E. Paxton, Recording Secretary. The Corresponding Secretary says: "We entered upon the work with a debt of \$1,219.18, bequeathed us by the Convention, of which \$1,219.18 was due to the missionaries of the Convention. The additional labors of the missionaries increased this amount to the sum of \$2,019.18. By the operations of the board, the details of which may be seen in the accounts of the missionaries included in this report, and the report of the treasurer of the board, which is appended, this sum has been reduced to \$860.95. In other words, the board has met its own engagements, and reduced the debt with which it started, over \$400. In this work we have not had the sympathy and co-operation of the brethren generally. Appeal after appeal has been sent out in vain. We have felt the need of an efficient missionary agent to enter the field and rouse the churches to their duty, but so far we have not been able to secure the services of a brother to undertake the work."

At the close of the year the board, unwilling to contract further without the means to pay, discontinued the services of the missionaries.

Rev. M. T. Sumner, D. D., Corresponding Secretary Domestic Mission Board, Southern Baptist Convention, was present, and received a contribution of about \$60 for his Board, and a plan of co-operation with the board by the Convention, upon conference with the Secretary, was agreed upon.

The principal interest of the Convention was taken up in educational matters.

[1873.] The Convention met with the church at Keachi, July 11, 1873. The conventional sermon was preached by Rev. R. S. Jackson, of Bastrop. Thirty-two churches and three associations were represented. Rev. J. H. Tucker was chosen President, and Rev. W. E. Paxton, Recording Secretary. The board had employed T. J. Humble, L. P. Lowry and M. Scarborough, each one month; John Dupree, two months; and E. K. Branch, ten weeks. W. H. F. Edwards was also employed as missionary and financial agent, and labored seven months. The report shows the board to be in debt to its missionaries a considerable amount. The Convention expressed the opinion that "it is not the policy of this Convention to burden itself with debts through the action of its boards." The action of the board in creating this additional indebtedness was based upon pledges made at the last Convention, many of which were never redeemed.

An interesting Sunday-school institute was held in lieu of the Sunday-school Convention, which had been permitted to go by default for several years. As at the last two meetings, the educational interests engaged the principal attention of the Convention.

[1874.] The Convention met in Shreveport, July 10, 1874. Rev. J. A. Walker, of Minden, preached the conventional sermon. Eighteen churches and three associations were represented. Rev. J. H. Tucker was re-elected President, and Rev. W. E. Paxton, Recording Secretary. Among the distinguished visitors I note the names of Rev. W. D. Mayfield, Corresponding Secretary Southern Baptist Publication Society, and Rev. M. T. Sumner, Corresponding Secretary Domestic Mission Board, Southern Baptist Convention. The proceedings were of considerable interest, but I cannot enter into details without copying long reports, for which I have not room.

[1875.] The Convention met with the Hasley Baptist Church at Trenton, July 9, 1875. The conventional sermon was preached by Rev. George B. Eager, of Bastrop. Rev. J. H. Tucker was re-elected President, and Rev. W. E. Paxton, Recording Secretary. Twenty-nine churches and six associations were represented. The State Board, encumbered with debt, was very much embarrassed in their labors. They, however, appointed Rev. George Tucker as financial missionary, who labored two and a half months in the Sabine Association, but on account of his age and

infirmities, was compelled to desist. Rev. W. E. Tyner was also appointed financial missionary for Eastern Louisiana, who labored three months with some success. Eastern Louisiana is geographically separated from that territory in which the Convention has operated. Several efforts have been made to induce them to co-operate, but the inconvenience has always been so great that they have never done so. At this session the Convention offered to organize an adjunct board to be located in Eastern Louisiana, and invited the churches to co-operate on this basis. But this part of the State, including New Orleans, is geographically a part of the territory of the Mississippi Convention, and has very naturally become actually so. The Centennial movement received the attention of the Convention, and though but little was accomplished pecuniarily, it afforded the occasion to disseminate much information in relation to the denomination.

Dr. Courtney had been appointed agent of Foreign Missions, and reports \$360.05 sent to the Foreign Mission Board through his agency.

[1876.] The Convention met with the First Baptist Church, Shreveport, July 7, 1876. The conventional sermon was preached by Rev. W. E. Paxton, of Shreveport. Thirty churches and three associations were represented. Rev. J. H. Tucker was chosen President, and Rev. W. E. Paxton, Recording Secretary.

At this session the Convention abandoned the numerical basis of representation, and returned to the monied basis.

The State Mission Board had labored to rouse the churches to the importance of this work, and several "financial missionaries" labored a short while, but with little success. The agent for Foreign Missions received for this work \$186.15.

The Centennial committee reported cash contributed to Theological Seminary, \$5; to Keachi Female College; \$365, and to Mississippi College, \$950.75.

[1878.] The Convention met with the Shiloh Church July 12, 1878. The conventional sermon was preached by Rev. W. H. McGee, of Minden. Forty-one churches and five associations were represented. Rev. George Tucker was chosen Moderator, and Rev. W. H. McGee, Secretary. This session was unusually large, and much enthusiasm was manifested. It had been the cherished desire of the State Board for years to secure an efficient agent to take the field, and rouse the churches. At this meeting the Convention was fortunate in securing the services of Rev. W. C. Friley as State Evangelist. He was admirably adapted to the work. Full of zeal and industry, a good speaker, genial in his manners, and withal having the gift of singing well, he has won his way to the hearts of the people, and has revolutionized the State. The Convention, no longer a lifeless body, has caught his enthusiasm, and has become one of the most earnest bodies of Christian workers in the South.

The duty of State Evangelist, as defined by the report on State Missions, was "to canvass the State, visit all the churches and associations, preach and collect funds for the support of our mission work in the State; and that the Executive Board shall select and employ the man, and supervise the work, and that out of the funds collected by such agent, he shall receive his pay. In order to secure such an agent, we also recommend that whatever funds are in hand be pledged for his support." Upon the adoption of this report, the sum of \$495.50 was raised, in cash and pledges, to pay the salary of the agent thus to be appointed. The brethren of the Convention also made a voluntary contribution to Elder John Dupree, an old minister, and former missionary in the State, amounting to \$58.15 cash.

The claims of Rome Chapel were presented, and the sum of \$63.21 raised in cash, and something besides in pledges.

[1880.] The Convention met at Keachi, July 9th, 1880. The conventional sermon was preached by Rev. S. C. Lee, of Farmersville. Sixty-four churches and eight associations were represented.

I copy the report of the State Board, to show the work done :

"Encouraged by the success of past years, the board entered upon the work, hopeful of the future. We are truly gratified to be able to report some progress, and an increased interest in State Missions.

“Bro. Friley was again employed as State Evangelist, at a salary of \$1,200 per annum, with an additional amount of \$100 to help pay for an outfit.

“Success has again crowned his labors. He has visited and preached in some destitute fields. He held a meeting with Bro. Cunningham, at Natchitoches, and preached a week at Opelousas, with encouraging results at both those important commercial centers.

“We also employed Bro. Hartsfield to engage in the same work in a different part of State for four months, beginning September 1st, at a salary of \$100 a month. At the expiration of this time he was continued in the work at half pay, devoting only one-half his time, commencing the first of February.

“It is gratifying to us that success has also attended the labors of Bro. Hartsfield. Many have been added to the churches, a missionary spirit has been aroused, destitute fields have been occupied and a church organized.

“Through the agency of these evangelists the following missionaries have been employed: viz. Bro. N. W. Warren for one fourth of his time, at a salary of \$150 per year, from the date of his employment, in October, to this time; and his field of labor was the southern part of Jackson and the eastern portion of Bienville.

“Bro. George Tucker was also employed as a missionary for one-half his time, at a salary of \$25 per month, to labor at Longwood, Mooringsport and the surrounding country, in Caddo Parish. This work Bro. Tucker was forced to abandon, owing to ill-health, after two months.

“Bro. E. R. Fortson was then employed to continue

Bro. Tucker's services, at a like salary, and his labors, although of short duration, have done substantial good.

“ Bro. Cunningham began his work in Natchitoches with the promise of needed aid from this Board, should the work give promise of permanency. On the 3d Sabbath in October, a church was constituted with seventeen members, in that city, and in December we pledged him \$200 for his services, and subsequently we appropriated \$250 to aid in the erection of a house of worship there. Bro. Cunningham has made great sacrifices for the cause in Natchitoches, giving up all his own private means, and not only depriving himself of the luxuries of life, but many of its necessities. But God's blessings have attended his work, and thirteen useful members have been added to the original membership, and it now numbers thirty members.

“ The Board has also agreed to help the church constituted at Lake Charles, by contributing \$100 towards paying for the erection of a house of worship in that growing young city. This we were willing to do for the following reasons: Lake Charles is one of the most flourishing towns in South-western Louisiana, and with a rapidly increasing population, and Bro. A. P. Scofield is an able, active and consecrated minister, who organized the church there, and who has its pastoral care, and the Board believes gives great promise of success, in organizing a permanent and a useful church in the center of a large field of destitution. The sum of \$100 that church has agreed to return to the Board, to be expended in missionary work in the destitute field around Lake Charles, which we hope will ultimately be a grand center of influence in the coast country of our State.

“Bro. Joiner, a student of Mississippi College, from Louisiana, has also been employed to labor during the three months of his vacation, in Bayou Macon Association, with the churches formerly served by Bro. Rhymes, under the employment of this Board, and the Board has agreed to pay him \$50 per month for his services.

“Bro. John Dupree, who was employed by the last Convention to engage in the missionary work, has been doing efficient work in his allotted field, and we must say his report shows faithful service and much good done.

“In obedience to a resolution of this body, at its last session, the Board, at its meeting in February, requested brethren over the State to organize institutes of lecturers for colored people, and Baptist ministers in particular, which request was promptly responded to by brethren McGee and Courtney. One of these institutes was organized at Farmersville, with satisfactory results, and it has held a subsequent meeting, and promises much good. Bro. Hartsfield, while acting as evangelist, has also lectured for them, and preached for them, as also did Brother Dupree.”

“We are happy to report this class of our population as eager for instruction in the great truths of the Bible, and as being remarkably apt to learn.

“In conclusion, we submit that brethren Friley and Hartsfield have each given about one-third of their time to labor in fields of destitution.

“We submit the following summary of work done by our evangelists and missionaries, during the past conventional year:

“Miles traveled, 8,633 ; sermons and lectures delivered, 507 ; prayer-meetings conducted, 179 ; families

visited for religious service, 280 ; churches organized, 2 ; added to the churches, 267."

In connection with the report, Brother Everett, the Chairman of the Executive Board, remarked that more men would have been appointed if suitable ones could have been found. "We do not want to make mistakes. There is greater demand for three evangelists than there was for one, two years ago."

In addition to meeting the expenses of the State work, the sum of \$889.60 was contributed to Foreign Missions.

[1881.] The Convention met July 8, 1881, in the old city of Natchitoches, in the midst of a grand work accomplished by the Convention. The beautiful church, in which the meeting was held, was a monument well calculated to stimulate the Convention to renewed efforts. The conventional sermon was preached by Rev. J. A. Hackett, of Shreveport. Ten associations and sixty-two churches were represented. This was the grandest meeting of the body since its organization. My space will not allow me to go into details, further than to state some general results. The Board had in its employ two evangelists and nine missionaries during the year.

The Board of Education had assisted six young ministers at Mississippi College from this State, to the amount of \$563 60, and during the session the sum of \$1,008.15 was raised in cash and subscriptions for this purpose.

For State Missions the sum of \$1,408.00 was raised in cash and pledges. During the year \$614 had been contributed to Foreign Missions, and the sum of \$313.70 was raised in cash and pledges during the session. The sum of \$617 was pledged to support a Sunday-school Evangelist, and subsequently M. E. Shaddock was employed by the Sunday-school Board for this important service. Mr. Shaddock is a layman, but has proven himself very efficient in this field.

Col. William H. Jack, an eminent lawyer of Natchitoches, presided over the body, and Rev. G. W. Hartsfield was the Secretary.

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CHAPTER XVIII.

EDUCATION AND LITERATURE.

The early Baptists in Louisiana were scattered over so large a territory and had so little intercourse with each other, except in their annual meetings, that they could not well co-operate in building up schools and establishing periodicals to advocate their views. They sent their sons and daughters abroad to be educated, very often to the schools of other denominations, and they subscribed for the newspapers published in the localities from which they had removed. Those who came from Georgia and South Carolina subscribed for the *Index*. The *Tennessee Baptist* was also very popular with a large number. The *Religious Herald* and the *Baptist Banner and Pioneer* (now the *Western Recorder*) also had their friends. Of the Baptist colleges most patronized were Mercer College, Penfield, Georgia; Howard College, Marion, Alabama, and Georgetown College, Georgetown, Kentucky. Of the female schools, the Judson and Georgetown Female Seminaries were most generally patronized.

But when the Baptists became more numerous, and their intercourse more frequent, the need of schools and papers at home was more keenly felt, and efforts were made to establish them.

EDUCATION.

There were some local, private schools in different parts of the State, controlled by Baptists, but they

were not denominational, and no effort was made to concentrate patronage upon them.

Mt. Lebanon University.—The first organized effort was made at Mt. Lebanon, in the northern part of the State. In 1847, Dr. B. Egan, a finely educated Baptist, and a distinguished physician, who had recently settled at Mt. Lebanon, began to agitate the subject of education, and proposed to his Baptist brethren to unite in establishing a school of high grade at that place. His efforts were warmly seconded by Rev. George W. Bains, the pastor of the church. In 1847 a preliminary meeting was held and it was resolved to organize a Convention, the object of which should be to promote education. But the matter did not take a definite, practical shape until 1852, when the Committee on Education reported that, in their opinion, the time had evidently come when the Convention should adopt some measures to meet the crying want of our denomination in North Louisiana for an educated ministry, and when its members should unite zealously in sustaining a school of high character, to give instruction to our common country. They therefore recommended the establishment at Mt. Lebanon, Bienville Parish, under the immediate patronage of the Convention, of an institution of such an order, with a Theological department to be connected therewith, as soon as practicable, and as auxiliary to the object, a Female Seminary.

The matter, after the adoption of the report, was

referred to the Executive Board to perfect the details. The Board met and appointed Rev. W. H. Bayless as General Agent, and a Board of Trustees, with the usual powers and duties. The Board at once organized and went vigorously to work. They soon obtained the sum of \$1768.12, principally contributed by the citizens of Mt. Lebanon and its immediate vicinity. They purchased a lot and contracted for the construction of a college building large enough to accomodate about two hundred students. They determined to open the preparatory department as soon as a competent principal could be obtained; and that nothing might be left undone, they became personally responsible for the salaries of the teachers. After repeated efforts to obtain a suitable teacher, William E. Paxton, A. M., was prevailed upon to accept the position for the time being, and the school opened on the second Monday in March, 1853, with about twenty-five students.

The agent of the University, Rev. W. H. Bayless, believing his appointment to be premature, did very little in his department; but during the meeting of the Convention in July, books were opened for subscriptions to the Theological Endowment Fund, and although it was late in the session, when many of the delegates and friends had gone home, the sum of \$5280 was promptly subscribed by those present, and a deep interest was manifested in ministerial education. A. B. George, Esq., was appointed agent of the

University, subject to be discontinued by the Board at the end of three months, if deemed advisable.

In 1854 the report of the Board of Trustees shows a deep devotion to the cause of education. During the recess of the Convention they had adopted a charter which was approved by that body. The extreme and protracted illness of A. B. George, the agent of the University, had greatly disappointed their expectations. However, he was enabled to labor two months, during which, the sum of \$3,325 was added to the Theological Fund. They had been unremitting in their efforts to secure an efficient and eminent divine to take charge of the theological professorship, but without effect. The preparatory department was in full and successful operation, with from 60 to 70 students, under the charge of Rev. J. Q. Prescott, assisted by A. B. George, A. M. The range of studies was such as to prepare students for the Junior Class when the Collegiate Department should be organized.

The collegiate department of the University was organized in the early part of the year 1856, with the following faculty: Bartholomew Egan, M. D., President and Professor of Moral and Mental Science; Rev. F. Courtney, M. D., Professor of Theology; Rev. J. Q. Prescott, A. M., Professor of Mathematics and Associate Professor Ancient Languages; Rev. J. H. Tucker, A. M., Professor Natural Science, and Lewis M. Cormick, Professor Ancient and Modern Languages. The President and Professor of Theology per-

formed their labors gratuitously, whilst the other professors labored in the preparatory department. At the close of the collegiate year there were 94 students in attendance. An agent was in the field a short time, and the amount added to the endowment was inconsiderable. The nucleus of a college library had been formed, and the Convention authorized the Board of Trustees to expend a sum not exceeding five hundred dollars, from the unappropriated interest of the endowment fund, in the purchase of theological books.

During the year 1857, Rev. J. E. Paxton acted as agent of the university for five months, and obtained over \$10,000 for the theological fund, making in all over \$25,000. A question arose as to the proper disposition of the interest of this fund. It was finally referred to the decision of competent lawyers friendly to the institution, and their opinion was accepted by all. Rev. J. B. Hartwell, since Missionary to China, filled a chair in the faculty at this time.

The following year the Board of Trustees were fortunate in securing the services of Rev. Jesse Hartwell, D. D., as President and Professor of Theology. Prof. J. B. Hartwell having accepted an appointment as missionary, was succeeded by W. T. H. Scott. The attendance was greatly improved, and everything betokened prosperity.

In 1859 the matriculates had increased to 114, many of whom were preparing for the ministry. Dr. Hart-

well continued in the department of Theology. Dr. Egan filled the chair of Belles Lettres; George A. Mathews filled the chair of Ancient Languages, vacated by the resignation of Prof. Prescott; James A. Simmons was Professor of Mathematics and Experimental Philosophy, and Thomas B. Tompkins, tutor.

The Convention had memorialized the legislature, and received a donation of \$10,000 from the State. This enabled the Board of Trustees to fit up a boarding department and build a president's house, and make other needed improvements.

In the death of Rev. Jesse Hartwell, D. D., President, the university sustained a great loss. Rev. W. Carey Crane was secured as his successor. The catalogue for 1860 shows the number of matriculates 117. Important additions were made to the apparatus and library, and still further additions were made to the wants of the institution. Mr. C. S. Yearwood had taken the place of T. B. Tompkins as tutor.

The collegiate year of 1861 closed with fair prospects, and 127 matriculates. Prof. Mathews resigned, and J. N. Shepherd, A. M., was appointed in his stead. Mr. W. W. Womack was made Principal of the Preparatory Department.

This was the period of the beginning of the civil war, and a large number of the students volunteered in the Confederate army. The Board of Trustees seriously considered whether they would suspend the exercises, but finally reduced the teaching force, and

continued. The university opened in September, 1861, with sixty pupils, under the auspices of Dr. W. C. Crane, J. N. Shepherd and W. W. Womack.

In 1863 the school was opened by Prof. Shepherd as an academy, but in September the university building was impressed by the Confederate authorities as a hospital, and the school was suspended, and continued so until the close of the war, when the property was again restored to the Board of Trustees. The university was opened September, 1865, under the charge of the following faculty: Rev. A. S. Worrell, A. M., President; Rev. J. Q. Prescott, A. M., Professor of Mathematics; Rev. W. C. Boone, B. D., Professor of Languages; J. Courtney, A. B., tutor. The endowment fund, so far as collected, having been invested in Confederate bonds, was all swept away. The uncollected subscriptions proved worthless, and the professors were compelled to rely upon tuition for their salaries. Although the distracted state of the country affected the school, the matriculates in the year 1866-'67, reached the number 81. At the end of the year Professor Worrell resigned. The session of 1867-68, opened very inauspiciously, on account of the failure of the cotton crop, and the first term was conducted under the auspices of Prof. Boone. At the beginning of the next term, Rev. P. E. Collins became President, but he soon became discouraged and resigned.

From this time the institution began to decline. It was conducted for several years as a High School,

but in 1873 the Convention turned the property over to the Board of Trustees, to make the most of it.

Mt. Lebanon Female College.—Simultaneously with the establishment of Mt. Lebanon University, a movement was also made in behalf of female education. In 1853 the Mt. Lebanon Female College was organized, and the accomplished wife of Rev. Hanson Lee was secured as Principal, aided by Mr. Lee. This school greatly flourished until Mr Lee's declining health compelled him to give it up. In 1860 Rev. J. Q. Prescott became Principal. At this time the school numbered 106. In 1863 Mr. Prescott dissolved his connection with the school. A private school was conducted for a while in the building by Mrs. M. B. Hay; but Mr. Prescott resumed his duties in March following, with seventy-five pupils.

The following year the buildings were sold to the State for a Laboratory, and continued to be used for that purpose until the close of the war, not long after which the buildings were destroyed by fire. About the close of the war, Dr. B. Egan, for a short while, conducted the school at his private residence, and after the war, J. Q. Prescott resumed for a short while, and was succeeded by W. C. Crane. The school has been extinct since about 1867.

Keachi Female College.—This institution is under the patronage of the Grand Cane Association. It was chartered in 1857, with a capital stock of \$18,000, and with buildings donated by Thomas M. Gatlin. Esq.,

which cost \$4,500. The school opened in 1858, under Dr. J. S. Bacon, who resigned in a short time, and Rev. J. H. Tucker succeeded him. Under his administration the school prospered, and at the beginning of the war there were 125 young ladies in attendance. During the latter part of the war the exercises of the Institution were suspended, and the building used as a Confederate Hospital.

After the war the college was reorganized under Rev. Peter Crawford, who held the position until 1871, when he resigned, and Rev. J. H. Tucker was again called to the Presidency. President Tucker applied himself with his usual energy to the work of restoring the institution to its former prosperity. He had many difficulties to encounter, but the school gradually improved under his administration.

In 1879 the Keachi Male Academy was united with the College under the same management and the same faculty, but in separate buildings and distinct classes.

The year 1880 was a disastrous one for the College. The chair of Languages was twice vacated by death, and a fearful cyclone did much injury to the buildings, besides killing one of the professors referred to, and doing much injury to President Tucker and other members of his family. The injury to the buildings was soon repaired by the liberality of the friends of the institution. But the cup of her misfortunes was not yet full. The health of President Tucker, always delicate, began seriously to decline after his injuries

in the cyclone. Rest and travel proved unavailing, and May 31st, 1881, he passed to his reward.

Rev. T. N. Coleman, B. D., was chosen as the successor of the lamented Tucker, and the College opened at the usual time in September, with a full corps of teachers and a liberal patronage; and this noble institution continues its career of usefulness unabated by the disasters through which it has passed.

Shreveport University.—In 1870 an association of gentlemen at Shreveport purchased the Helm school property, with seventy acres in the suburbs of the city, intending to develop the value of the property and devote the proceeds to the establishment of a university. An arrangement was made with the Southern Life Insurance Company by which policies were to be taken in favor of the university, and the Insurance Company advanced the money to put up the building. A company was organized to build a street-railroad out to the property. The school was opened in 1871 in the old Helm building, under Rev. M. S. Shirk, who continued until the close of the term in the summer of 1872. Rev. W. E. Paxton, A. M., was elected President, and entered upon his duties in September, 1872. The winter of 1872-3 was one of unprecedented low water in Red River, and the city had yet no railroad connections completed. Some trouble about the right-of-way delayed the work on the street-railway until the river became past navigation and the material could not be had. For

the same reason, although the brick were burnt, the contractor was compelled to delay the commencement of the building. As soon as navigation opened in the spring the work on the building was commenced and pushed forward vigorously, with the view of having it ready for the fall term. It was eighty by a hundred feet, and two stories high. During the early summer the railroad company was reorganized, and steps were being taken to let out the work. But every species of business was suspended by the fearful epidemic which ravaged the city in the summer and fall of 1873. The yellow fever was succeeded by the money panic of 1874. Business was prostrated. The Insurance Company suffered so greatly from the ravages of the fever at Memphis and Shreveport, where most of its policies were held, that it failed, the university property depreciated, and there was a collapse. The mechanic's lien and the mortgage for the money borrowed swept away the property, and the enterprise was abandoned.

Concord Institute was organized in 1876, under the patronage of Concord Association, with a capital of \$14,000. It was located at Shiloh, in Union Parish, and has since been in successful operation. It is situated in the midst of an intelligent and enterprising population; and under the management of Rev. C. B. Freeman, the Principal, it has attained a high standing and a gratifying success.

Mississippi College.—In 1870 overtures were made

by the friends of Mississippi College, to unite with that State in building the College at Clinton. A committee of conference was appointed by the Mississippi Convention, which met with a similar committee appointed by the Louisiana Convention. The terms of co-operation proposed to invest the Louisiana Convention with chartered rights in the college, proportioned to the number of white Baptists in the State, as compared with the number of Baptists in the States co-operating.

The Convention, upon the recommendation of the committee, adopted the following resolutions :

“*Resolved*, That we cordially accept the terms of co-operation, as offered in the plan submitted by the Mississippi Baptist State Convention.

“2. That a committee of five be appointed by this Convention, to represent its interests at the next session of the Mississippi Baptist State Convention, and that they be fully authorized to consummate the proposed co-operation.

“3. That we earnestly commend Mississippi College to the patronage and support of the Baptists of Louisiana, as capable of supplying in every respect the great necessities we experience of Christian and ministerial education.

“4. That in consideration of the great benefits offered in this co operation, we accept the invitation of the Mississippi Baptist State Convention, to aid in relieving the present embarassment of the college, and for this purpose we do hereby welcome to the State their agent, Rev. A. A. Lomax, to solicit contributions to this object.”

In 1872, the terms were fully accepted, and trustees on behalf of Louisiana were appointed, and the arrangement fully consummated. The agent of the college was invited to canvass the State with a view to obtaining the proportionate share of the endowment fund, under the new organization of the college. Subsequently the Convention declared that this arrangement was not intended to supersede any educational enterprise within the State. This co-operation has continued to the present, much to the advantage of the State, and it will, no doubt, be long before it will be superseded by any State movement. Quite a number of young men from the State have been, and are being educated at Clinton, and the spirit of Christian work, which the students of that institution imbibe, is being transplanted to Louisiana soil.

Leland University, New Orleans, La.—This institution, founded by the munificence of Holbrook Chamberlain, under the direction of the Home Mission Society, is devoted to the education of freedmen. Mr. Chamberlain first gave \$12,500 to found this school, and the amount was duplicated by contributors to the society. He then gave \$5,000 more toward the buildings. He and his wife not only gave money to this noble object, but also their hearty personal effort. This school has now been in successful operation several years, and has the hearty sympathy of the Baptists of the city, and, indeed, of the Southwest. It is an important factor in the evangelization of the freedmen of the South.

LITERATURE.

While, perhaps, the great mass of the Baptists of the State have not been a reading people, a large number have felt the importance of circulating religious literature among the people. From time to time colporteurs were sent out to distribute books, and individual ministers have done a great deal to supply reading matter for the masses. The Louisiana Association kept a library for the use of her ministers. The Grand Cane and North Louisiana Associations have each had a book depository for several years, and have been successful in disposing of our leading denominational books.

The importance of a well-conducted newspaper, as a factor in the evangelization of the State, was early felt, and efforts were made to establish papers in the State.

Southwestern Baptist Chronicle.—In 1847 Rev. W. C. Duncan began in New Orleans the publication of the "*Southwestern Baptist Chronicle*," and the denomination in the State hailed its appearance by resolutions of approval and liberal subscriptions. But on account of failing health, Dr. Duncan was compelled to discontinue it in 1850. It was ably conducted and was very creditable to the publishers.

New Orleans Baptist Chronicle.—In 1852, Dr. Duncan's brother, L. Alex. Duncan, started the *New Orleans Baptist Chronicle*, which circulated exten-

sively in Louisiana, Mississippi and Arkansas; but after five years experiment it was discontinued.

Louisiana Baptist.—In 1855, Rev. Hanson Lee began the publication of the *Louisiana Baptist*, at Mt. Lebanon, and conducted it with such ability that it soon ranked among the ablest religious papers of the South. In 1863 Mr. Lee died, and the paper was continued by W. F. Wells, with Dr. Courtney as associate editor, and afterwards as part owner. The publication of the paper was continued during the war.

After the war Rev. A. S. Worrell bought the paper, but after a brief connection resold to W. F. Wells, and Dr. Courtney became editor, and W. E. Paxton, associate. About the close of the war, Mr. Wells also began the publication of the *Children of the West*, a monthly Sunday-school paper, which was discontinued in 1869. About the same time he sold the subscription list of the *Louisiana Baptist* to Rev. J. R. Graves of the *Memphis Baptist*, and discontinued the publication. A Louisiana Department was opened in the *Baptist* and edited by Dr. Courtney and W. E. Paxton. Not long after, the State Convention adopted the *Baptist* as its organ, and W. E. Paxton was selected as editorial contributor. This arrangement continued until 1877.

Southern Messenger.—In 1876 J. L. Furman started, in New Orleans, a semi-monthly called the *Southern Messenger*, but for want of sufficient patronage it was soon discontinued.

Louisiana Baptist Messenger.—In 1879 Rev. S. C. Lee began a new paper at Farmersville, called the *Baptist Messenger*. It at once attained an unexpected popularity, and the subscription soon reached twelve hundred. For some time the difficulty was to secure a practical printer interested in its publication. This was secured in 1881. The paper was moved to Arcadia, on the Vicksburg, Shrevesport and Texas Railroad. J. D. Head became the publisher, and Rev. D. F. Head, Associate Editor. Under the new arrangement the paper has greatly improved in its mechanical appearance and its literary character, and its subscription has largely increased.

PART II.

BIOGRAPHICAL SKETCHES.

BIOGRAPHICAL SKETCHES.

ELDER THOMAS RAND, JR.—The subject of this sketch was born in West Springfield, Mass., July 10th, 1813. His father, Thomas Rand, Sr., was also a Baptist preacher, and had an academy at West Springfield, where many men afterwards distinguished received the rudiments of learning. The son was brought up in a literary atmosphere, and imbibed an ardent thirst for knowledge. He improved the opportunities he enjoyed, and became a ripe scholar. At an early age he became the subject of divine grace; and in 1836 he was licensed to preach. That he might the better qualify himself for the sacred calling, he entered Hamilton Theological Seminary, where he graduated in 1838. Not long afterwards he came to Louisiana and engaged in teaching, in St. Landry Parish. He was ordained in 1841. He devoted his life to preaching and teaching; and both by precept and example encouraged a higher standard of ministerial attainments. The fact that the Louisiana Association fostered ministerial education was largely due to his influence. He encouraged the Association to raise a library fund and purchase books for the use of her ministers. A valuable library was thus accumulated, to which all her ministers had access and by which they were greatly benefitted. He was for some time missionary of the Association, and enjoyed the confidence of the Creole population among whom he labored; and was instrumental in bringing many to the light of the Gospel. He died at Lake Charles, in the Parish of Calcasieu, July 1st, 1869.

ELDER JOHN J. MEREDITH—Was an intelligent minister of Ouachita Association. He was born October 27th, 1810, and died in Caldwell Parish, June 27th, 1870. He was ordained in 1846, and served churches in the parishes of Catahoula and Caldwell, near his residence. His brother, Thomas Meredith, separated from the Ouachita Association and formed an Anti-Missionary body; but he adhered to the parent body, and rendered efficient aid to the cause of truth.

ELDER NATHAN H. BRAY—"The Apostle of the Sabine"—was born in Peterborough, Eng., April 29th, 1809. In 1840 he emigrated to the United States and landed at New Orleans. Providence directed his steps to Sabine Parish. At this time he made no profession of religion. Not long after, however, he joined the Baptists, and in 1847 he was licensed to preach. Although a man of limited education, he developed rare gifts as a preacher. Laboring under the appointment of the Domestic Mission Board of the Southern Baptist Convention, and of the Louisiana Baptist Convention, he became the father of the Sabine Association; and at a later day of the Calcasieu and Vernon Associations, which have sprung from it. He was Moderator of the Sabine Association from its organization up to 1871. He was an active Mason, and was often elected to important offices in the Grand Lodge of Louisiana. After the war he filled the office of Parish Judge for several years. His labors were incessant, and he traversed that immense region lying between the Calcasieu and Sabine Rivers and extending north as far as Spanish Lake and the southern parts of DeSoto Parish. Few men in the State have exerted a wider influence and left such visible results

of their labors. He died at his home, near Leesville, February 18th, 1875.

DEACON THOMAS W. BLEDSOE—Was born in Green County, Georgia, April 11th, 1811, and was brought up in the house of his uncle, Thomas Stocks, of Tolberton, Georgia. His uncle was one of the most prominent men in his part of the State. He presided over the Senate of Georgia twenty-six years, and succeeded Jesse Mercer as President of the Georgia Baptist Convention. In the house of his uncle young Bledsoe enjoyed frequent association with the Mercers, the Lumpkins and others, the most pious and gifted of the Georgia Baptist fathers. He was baptized by Jack Lumpkin in 1829. He was for several years Presiding Judge of Tolbert County, Georgia. He came to Louisiana in 1848, and settled near Fillmore, in Bossier Parish, where he at once identified himself with the Baptists of the State, aiding in the formation of the church at Fillmore, of which he was long a deacon. He presided four years as Moderator of Red River Association, and in 1855 was elected President of the Louisiana Baptist Convention. He was re-elected in 1864, and continued in the position until the time of his death, January 10th, 1871. Judge Bledsoe was a man of strong convictions, and abounded in labors, both public and private, for the Master.

DEACON ROBERT LYNN TANNER, a prominent layman, who long lived at Cheneyville, in Rapides Parish, was born in Beaufort District, S. C., in 1793, and removed with his father, Robert Tanner, also a Baptist, to Rapides Parish in 1813. He was baptized in 1826, and soon after united with Beulah Church at Cheneyville, and was made a deacon of that church.

He was a man of large means, and contributed liberally to the service of God. For many years he bore almost alone the salary of his pastor. He frequently acted as Clerk and many years presided as Moderator of the Louisiana Association, and on several occasions acted as Vice-President of the Baptist State Convention. He died in 1870.

ELDER. A. J. RUTHERFORD—Was born in 1815, in the State of Vermont. Upon attaining his majority he left his native State to seek his fortune in the South. In 1837 he settled in Alabama, and engaged in teaching. It was here that he was led to consider the claims of God upon him, and after mature consideration he adopted the doctrinal tenets of the Baptists, with whom he united. In 1843 he removed to Arkansas and engaged in the practice of law at Camden. He rose rapidly in his profession, and was soon elected to the office of Probate Judge, a responsible position, which he filled with faithfulness and ability. In 1846 Judge Rutherford laid aside the ermine and was ordained to the Gospel ministry. He carried into the ministry the same tact and energy which he displayed at the bar. His influence was felt far and near, in the region where he lived. In 1851 he removed to Louisiana, and after remaining a year at Mt. Lebanon, where he taught and preached, he settled west of Red River, in Caddo Parish, about twenty miles from Shreveport. Here he became the co-laborer of Jesse Lee and A. Wyche Jackson, in the bounds of Grand Cane Association. At the time he located in this region religion was scoffed at, and immorality generally prevailed. Near his home was Bethany, built on the confines of two States, for the convenience of

the lawless and dissipated. Here they met, drank whiskey, gambled and fought. Saturdays and Sundays were the principal days for their orgies. A man of less courage than Rutherford would have hesitated to assault such a stronghold of Satan. But he gave place to the Devil—no, not for a moment. When he made his first appointment and appeared among them, they stood amazed at the audacity of the man. But this feeling soon gave way to resentment, and they made demonstrations of violence. Nothing daunted, he began a protracted meeting. Those who came to scoff and disturb the services were arrested by the bold utterance of the fearless man of God, and they became at first silent listeners, then humble penitents, crying for mercy. The result was a revival, and a strong church was organized in the neighborhood, of which he continued the honored pastor until his death. From being the resort of rowdies, Bethany became a civil and law-abiding place.

The churches at Providence, Boggy Bayou and Spring Ridge received his regular ministrations, and his influence was largely felt in the Grand Cane Association and in the State Convention. He was many years Moderator of Grand Cane Association. He died very much regretted, in June, 1863.

Rutherford was of the genuine "Green Mountain" type, tall, lank, awkward and wiry; his eyes set somewhat awry; but with a massive, intellectual forehead. He was a close reasoner and a fluent speaker, but convinced rather by inexorable logic than by impassioned delivery. As the writer can testify, few men could handle him in debate. He enjoyed a reputation for the most solid honor and integrity.

ELDER JOHN Q. PRESCOTT—Was born in New Hampshire, February 28, 1820. He was mainly self-educated. His parents were very poor, but he was born with that sort of pluck that knows no discouragement, and that iron will which succumbs to no obstacle. To obtain some academical advantages, he lived a long time on bread and water, earning an occasional penny by blacking the shoes and doing other little chores for the richer students. This fact I have from his own lips.

By his diligence and perseverance, before he had attained his majority, he had acquired a fair English education, and some knowledge of the elements of Latin. With this mental capital he removed to Alabama in 1840, and engaged in teaching; at the same time continuing his studies.

Mr. Prescott was reared under Pedobaptist influence; but while pursuing the study of Greek, his attention was drawn to the subject of baptism. The result was, he finally adopted the views of the Baptists and united with the church; and he was shortly afterward licensed to preach. Giving evidence of ministerial ability, one of the churches to which he administered called for his ordination, and he was consequently fully set apart to the Gospel work in 1845. He soon after removed to the adjoining parts of Mississippi, and continued for six years at the head of a large school at Macon. He also engaged in preaching in the surrounding country.

In 1852 he removed to Louisiana and became financial agent of the Baptist State Convention, laboring very successfully in this field. In 1853 he accepted the chair of Mathematics in the Mt. Lebanon University, which he held for six years. During this time

the University of Alabama conferred upon him the degree of A. M., a distinction which his scholarship richly deserved.

In 1859 he became President of Mt. Lebanon Female College, which continued in successful operation until interrupted by the events of the civil war. During the war he acted for a time as Chaplain in a Confederate regiment. But returning home, he took a male school at Sparta, where he taught about a year. He then went back to Mt. Lebanon, and resumed the exercises of the Female College. But he met with discouragements of such an annoying character that he resigned, removed to Avoyelles Parish, and took charge of the Evergreen Academy and church. In 1867 he was called to preside over the school at Prattville, Ala., and was on the eve of removal when he received an accidental injury, from which he died July 22, 1867.

The fate of the family was a sad one. Removing to Shreveport, they were residing there during the yellow-fever epidemic in 1873. Henry Prescott, a very promising young man, fell first; then Annie; then Mrs. Prescott, and finally little Hartwell—all but Howard, who was the only survivor. I attended them in that dark time, and ministered as I had ability.

ELDER W. L. SIBLEY.—A pioneer preacher in Louisiana. He was born in Bullock County, Ga., Jan. 31, 1795. He became a Baptist in 1825, about which time he settled in Washington Parish, La. He began to preach in 1841. In 1847 he removed to Sabine Parish, and became a co-laborer with Father Bray, whose confidence and esteem he long enjoyed. He was instrumental in building up many churches, both in

Eastern and Western Louisiana. He died October 21, 1861.

ELDER J. GARFTON LOTHROP,—A brilliant young minister, who began to preach in New Orleans about 1861. After laboring here some time in the bounds of Louisiana Association, he went into Eastern Louisiana. He died at Greensburg, January 16, 1868.

ELDER JAMES BUYS, M. D.—Like many others he combined the practice of medicine with the ministry. He was born in Georgia in 1800. He was baptized in his eighteenth year, and began to preach in 1822. I regret that the facts in my possession are so meager that I cannot do justice to this brother. He came to Louisiana about 1848. He was a man full of zeal, and did much to strengthen the churches in North Louisiana. When I first formed his acquaintance he was residing in Minden. Afterwards he removed to Arcadia, where he remained until a few years before the war. He then settled in Winn Parish, about eight miles from Montgomery, where he died October 26, 1867.

ELDER JOHN L. MAYS.—Of this good man it may be said that, though he is dead, he yet speaketh. The scene of his labors was the western part of Union Parish and eastern part of Claiborne. Most of the churches in this region were either gathered or strengthened by his labors. He was born in 1814. He came from Arkansas, as an ordained minister, in the year 1845, and settled in Union Parish, where he began his successful labors. He was exceedingly zealous, and often expressed the wish that he might die in the pulpit. This desire was fulfilled.

While preaching with unusual fervor, Nov. 18, 1866, he was seized with heart disease, and expired in a few minutes, before he could be removed to the house of a friend.

ELDER W. H. BAYLESS—Was an earnest and eloquent man. He was born at Columbia, Georgia, May, 1806. He spent the first years of his life in the practice of law in West Tennessee, where his talents gained him distinction. It was while thus engaged that he was enabled to do great service to his country. A company of land-pirates, headed by the notorious John A. Morrell, carried on their operations in Tennessee and the adjoining States. The clan was bound by terrible oaths, and was dispersed throughout the field of their operations for the convenience of their nefarious business. Horse-stealing, negro-stealing, highway-robbery and murder were among their common crimes. Their business was so systematized that when one was accused an accomplice was always at hand to prove an *alibi*, and thus the members of the band long went “unwhipped of justice.” But the day of retribution was at hand. Virgil A. Stewart, a sufferer by their depredations, pursued the thief into West Tennessee, where he lost all trace of him. Here he became acquainted with Bayless, and they together laid a plan by which the leader was entrapped and convicted, and the confederacy broken up. During the Indian wars in 1836 he took an active part, and acquired the title of “Col. Bayless,” an honorable designation which he bore till his death. In early life Col. Bayless was somewhat reckless and dissipated, but it pleased God to convert him, and in 1841 he began to preach. His eloquence soon attracted atten-

tion, and he was in succession called to important pastorates. He was especially a favorite at Lebanon, Tenn. In 1846 he settled as pastor at Tulip, in what is now Dallas County, Arkansas, one of the most influential churches in the southern part of the State; and exerted a wide influence in the Saline Association and in the Arkansas State Convention, which he aided in forming, and was among its first presidents. At some he occupied for a short while a pastorate in St. Louis, but I have not the means of knowing whether before or after he came to Arkansas. He served the Arkansas State Convention two years as financial agent, and presided three years as Moderator of Saline Association. In 1850 he removed to Mt. Lebanon, La. I first met him at the Convention in 1853, at Mount Lebanon. He was General Agent of the University. He was chosen President of the Convention, and I was elected Secretary. This gave me a good opportunity to observe the fine proportions of the man, both mentally and physically. When the subject of the University came up, he vacated his seat and made one of the most thrilling appeals I ever heard. The Convention was enthused; and although not a large delegation was present, \$5,200 was added to the Theological Endowment fund. In 1854 Elder Bayless severed his relations to the Baptists of Louisiana for a time, receiving the highest commendations of the State Convention in a complimentary resolution prepared by the venerable Dr. Egan; and returned to Tennessee, where he was successively pastor at Lebanon, Murfreesboro, and the First Church, Nashville.

In 1861 he returned to Louisiana, and became pastor at Minden, and at the same time preached to the

soldiers camped in the neighborhood, until 1864, when he became pastor at Marshall, Texas. The year following he was pastor at Shreveport. In 1866 he was called to supply the Coliseum Place Baptist Church in New Orleans, where he continued to labor until the time of his death, June 13th, 1867.

Col. Bayless was just the material out of which to make an orator. A fine physique, a musical voice and an impassioned soul, joined to an earnest conviction of the truth and importance of his message. His sanguine and impulsive nature unfitted him for steady and persistent effort, but he was admirably adapted to rouse men to action whose judgments were convinced. Altogether he was a man the like of whom we will not soon see again.

ELDER BAYNARD C. ROBERT.—Among the most intelligent and efficient of the pioneer ministers, who planted the Baptist cause in Louisiana, may be mentioned Baynard C. Robert. He was born in South Carolina in 1800. He came to Louisiana in 1818, and settled in Rapides Parish. He subsequently removed to St. Mary's Parish, and in 1820 united in the formation of the Bayou Salé Church. The year following he and his brother, Peter W. Robert, at the request of Bayou Salé Church, were ordained to the Gospel ministry. The Presbytery appointed for this purpose consisted of Isham Nettles and Joseph Willis. Nettles having failed to attend, Willis proceeded with the ordination alone. Baynard C. Robert at once entered upon that active career in the ministry which he had come to regard as his great life-work. From his residence in St. Mary's Parish, he travelled far and near. In 1824 he was chosen Clerk of the Association, to

which position he was frequently re-elected, and even when others were chosen he was often requested to aid in preparing the minutes for the press. He was usually appointed to write the circular letter, regarded as the most important work of the association. In 1832, as chairman of a committee, he reported a plan for the support of Domestic Missions, through which the association operated effectively for years. In 1833 he was Moderator of the association. In 1842 he was elected Chairman of the Executive Board, a position to which he was frequently re-elected.

When the Campbellite troubles came, while his brother wavered, he stood firm and battled for the old landmarks. The Articles of Faith, which were copied from the Mississippi Association, were of the extreme Calvinistic type, and were the especial object of attack. The Baptists labored under the difficulty that many of the articles were clumsily expressed and could not be defended, while many of the older members opposed any change. Under these circumstances Elder Baynard C. Robert was called upon, and produced an Abstract of Faith expressed in Scripture language. The manner in which he executed the work shows his familiarity with the Scriptures. But it was felt that this was a mere evasion of the real issue, and the following year he produced another Abstract to which general assent was given. In 1845 he accepted the position of Evangelist, and traversed the whole region from Alexandria to the Gulf, and laid the foundation of many new churches and revived some that were nearly extinct. Thus, sometimes as supply for local churches of this region, sometimes as Evangelist, he labored, chiefly at his own charges, always the advocate of Sunday-schools, Missions and Temperance.

The war swept away his property and he was reduced to poverty, but his labors never abated and his zeal never cooled. He died in 1865, full of years and good works, ripe for the rewards above.

ELDER JESSE LEE—Was the second Baptist Minister in Caddo Parish. He was born in Simpson County, N. C., August 12, 1803. He became a Baptist in Alabama in 1822, and was made a deacon in 1828; licensed to preach in 1837, and ordained, in Lowndes Co., Alabama, in 1842. He emigrated to Caddo Parish, La., and settled about ten miles from Shreveport, where he immediately began to preach. Through his labors, most of the early churches in Caddo Parish were either founded or strengthened. Near his residence he planted the Summer Grove Church; which, under his faithful ministry, grew to be the largest in the State. He was also pastor in Shreveport from 1854 to 1857. Although disabled by years and sickness for several years before his death, and unable to preach, his devoted brethren were unwilling to call another to fill his place so long as he lived. I visited him in his last illness, and found him tenderly watched by his affectionate people. His mind was clear and calm, and he looked forward to his approaching dissolution with joy and hope. He died of dropsy October 9, 1872. He was a man of strong mind, a fair speaker, and enjoyed the confidence of those among whom he labored, as is manifest in the success of his labors.

ELDER PETER CRAWFORD—Was born in Louisa County, Va., February 1, 1809, and died at Keachi, La., April 25, 1873. He professed religion in 1831, and soon after began to preach. He received a liberal

education in what has since become Richmond College; and, possessing a rare faculty for imparting instruction, he devoted his life principally to teaching, although he preached regularly. In 1835 he removed to Marion, Ala., and became the founder of the now justly famed Judson Female Institute. Subsequently he removed to Mississippi, and took charge of the Central Female College, at Clinton. In 1866 he removed to Louisiana and became president of Keachi Female College. A single incident will illustrate the character of the man. He kept a diary from his youth. One day, looking over this, he found that, years before, he had promised to donate \$25 to Randolph Macon College. Having no recollection of having paid it, he carefully scanned the intervening years, but finding no evidence of the payment, he at once remitted principal and interest to the president of the college. What an example to those who make pledges at conventions and associations!

He lost an only son, a very promising youth, in the war, and he never recovered from the effect of it. This event, no doubt, hastened his death.

ELDER R. S. JACKSON—Was a native of Louisiana. He was born near the mouth of Red River, September 12, 1844. He was educated at Mt. Lebanon University and at the State Seminary, at Alexandria, then under charge of the now famous Gen. W. T. Sherman. Young Jackson left the Seminary to enlist in the Confederate service, and rose to the rank of Captain. About the close of the war, he married Viola, eldest daughter of William Roscoe, Esq., of Bossier Parish, a lady of fine literary attainments, who has since distinguished herself in Southern liter-

ature. After the war he engaged for a time in teaching, at first as assistant in Minden Male Academy, and subsequently as president of Homer Female College. He then returned to his plantation in Avoyelles Parish, and engaged for a time in planting. He was baptized in 1869, and shortly after began to preach. His first labors were among the Creoles, whom he addressed in their vernacular. When the Louisiana Baptist Convention agreed to co-operate with Mississippi in building up the college at Clinton, he became Secretary of the Board of Ministerial Education. He was two years tutor in Mississippi College, and for a time missionary of Bayou Macon Association. Finally he located as pastor at Bastrop. But, panting for higher usefulness, in 1873 he went to the theological seminary at Greenville, S. C. While at the seminary he supplied several churches in the surrounding country. He applied himself with diligence, and made rapid progress in his theological studies. In the meantime he had won an enviable reputation as a denominational writer, by contributing to most of our Southern Baptist periodicals, but especially to *The Baptist*, for which wrote much. But in the midst of the most brilliant prospects he fell a victim to an old army wound, and died at the seminary, September 10, 1874. I never knew a young man to develop more rapidly; and had he lived he would have attained the highest rank.

ELDER JAMES F. BLACKMAN—Was a prominent preacher of the Ouachita region. He was born in West Feliciana Parish, January 7, 1828. He learned the printer's trade at Clinton, La., and at an early age became editor of the *Clinton Democrat*, and was a

popular writer and speaker. He joined the Baptist church in his eighteenth year. He removed to Catahoula Parish in 1872, and in 1874 was ordained. He preached sometimes, as a licentiate, but only survived his ordination a few months. He died December 11, 1874. Although his career as a minister was brief, he left his impress, and many souls were blest by his ministry.

ELDER D. B. THOMAS.—Among the minor prophets whose memory deserves to be preserved, stands the name of D. B. Thomas, an efficient minister of the Ouachita region. He was born in Hickman County, Tenn., in 1804. He was ordained in 1850, and was sometime a missionary of Ouachita Association. He was a good preacher, and very useful in his region. He died January 22, 1872.

ELDER ROBERT S. HALL.—Was born in the county of Caven, Ireland, November 25, 1825, of Presbyterian parents, who devoted much care to his religious and mental culture. Being designed for the ministry, he was placed at an early age in Queen's College, Belfast under the patronage of the General Assembly of Ireland. He continued four years, and received his degree. But when about to enter the theological department, the fearful thought occurred to his mind that he was destitute of grace. He felt that a change of heart was necessary to qualify him for the sacred office of the ministry, and to enter upon it without this change would be desecration. But not to do so would be a sad disappointment to the hopes of his father. To avoid the dilemma, and escape the reproaches of his father, he fled the college and his country. He arrived at New Orleans in 1846, and proceeded up the

Mississippi River to Dubuque, Ia., where he remained six years. During this time he was converted, and after a careful investigation of the subject of baptism, he united with the Baptists. In 1852 he came to Caddo Parish, La., and engaged in teaching at Summit Grove. He became at once prominent in the general meetings of the denomination. In 1867 he was ordained to the ministry, and entered zealously upon the work. His abilities and education soon placed him in the front rank. But his health soon failed, and he fell a victim to consumption, at his home near Spring Ridge, December 28, 1873, much regretted.

ELDER MOSES C. WILLIAMS—Was long identified with Grand Cane Association, La., as one of its most prominent and devoted ministers. He was born in Georgia in 1804; removed to Mississippi in early life, and thence to Louisiana. He settled near Mansfield, DeSoto Parish, about 1852. He was ordained in 1854, and traveled one year as missionary of Grand Cane Association. He supplied many churches near his home. He was strongly Calvinistic in his views, and loved to dwell upon the doctrines of grace. He was a rigid Baptist, and his influence will long be felt in that part of the State west of Red River. He died February 13th, 1874.

ELDER N. F. McCRAW—Was born in Tennessee in 1828. He united with the Methodist church when he was twelve years old, and became a minister in that connection when he was thirty-eight years old. In 1858 he came to Louisiana, and for some years pursued the practice of dentistry and preached as a local Methodist preacher. In 1867, after a long and conscientious investigation,

he was led to renounce the faith of the Methodists and was baptized into the First Baptist Church, at Bastrop, Louisiana, by P. E. Collins. He was an able and effective minister, and did much to build up the Baptist cause in that part of the State between the Ouachita and Mississippi rivers. He was pastor at Delhi at the time of his death, which occurred January 11th, 1874, at Hazlehurst, Miss., whether he had gone in search of health.

ELDER JAMES EDWARDS PAXTON—Was born in Woodford county, Kentucky, October 5th, 1820, but removed with his father to Arkansas in 1824, and was brought up on a farm near Washington, in Hempstead County. He received the elements of an English education in the academy at Washington, then under the charge of Rev. J. M. Hogue, a Presbyterian minister. He became a Baptist in 1844, and was licensed soon after. He was ordained in 1845, and not long after removed to Louisiana and settled at Mt. Lebanon, and pursued his theological studies under the direction of George W. Bains. He engaged actively and zealously in the ministry, and a large number of the churches in the surrounding country were the fruit of his evangelical labors. He aided in the organization of Red River Association and the Baptist State Convention, of which bodies he was long Secretary. He was financial agent of Mt. Lebanon University, and was successful in obtaining most of the endowment of that institution. He removed to Texas in 1858, and settled first at Anderson. He subsequently became pastor at Washington, the old capital of the State, where he continued to labor until 1873, when he was disabled by a stroke of paralysis, from over-work in

the ministry. In this condition he continued until his death, which occurred in Williamson County Tex., May 9th, 1876. During his ministry he baptized about fifteen hundred persons.

ELDER CONSTANT S. McCLOUD—Was born in Plainfield, Vermont, October 18th, 1818. He united with the Baptist church when he was fifteen years of age; and in 1839 he emigrated to Kentucky. In 1846 he graduated at Georgetown College, Kentucky, then under the presidency of Howard Malcom, D. D. After his graduation he married Mary Jarvis, daughter of William Jarvis, Esq., of Shelbyville, Ky., and settled as pastor at Starkville, Miss. In 1853 he became pastor at Vicksburg. Having lost his first wife, he married Miss Anne Covington, near Raymond, Miss., whither he removed, and engaged in planting; but continued to labor in the Gospel with great zeal and success in the surrounding country, until after the close of the Civil War. In 1867 he became pastor at Jefferson, Texas, where he continued until October 3, 1871;—and by his indefatigable labors increased the church from a mere handful to about two hundred, and built one of the handsomest church edifices in the State, and a comfortable pastor's home. After his resignation he returned to Mississippi and became, for a short while, agent of the Sunday-school Convention. Thence in a few months he removed to Paris, Ky.; but not realizing his expectations, in the fall of 1872 he accepted work as a missionary of Grand Cane Association, Louisiana, and labored in this capacity until 1873. Just before the terrible epidemic which ravaged Shreveport in 1873, he removed his family to that city and went to seek a pastorate in Texas. This he

found at Navasota, and returned to Shreveport for his family. But before he could get away, quarantine was established and he was compelled to remain. Not long after his own family was taken with the yellow fever, himself among the number. The loss of his children, two of whom died, fell with crushing weight upon him at the crisis of the fever, and he died October 17th, 1873. His remains repose in the cemetery beside his children, at Shreveport, among the hundreds who fell victims to the plague.

JESSE HARTWELL, D. D.—The soil of Louisiana contains no more sacred dust than that of Jesse Hartwell, the father of J. Boardman Hartwell, D. D., the distinguished China missionary. He was born in Buckland, Hampshire (now Franklin) County, Mass., May 2d, 1795. His father, Jesse Hartwell, was also an eminent Baptist minister, and survived his son. He was prepared for college in an academy taught by Rev. Thomas Rand, at West Springfield, Mass., and entered Brown University, where he graduated in 1816, being a classmate of Horace Mann and a roommate with Rufus Babcock, Jr., D. D. While at the academy he made a profession of religion. He was baptized by his father at Sandisfield, Berkshire County, Mass., September 13th, 1815, and the following year he was licensed to preach. He was ordained in the First Baptist Church, Providence, R. I., July 16th, 1821. In 1819 he was invited to supply the Second Baptist Church, Providence, the care of which he resigned in 1822, on account of failing health, and went to Charleston, S. C. Not long after, he took charge of the High Hills of Santee and Sumpterville churches, and at the same time taught a large female

school. In 1828 the Furman Theological Institution, under the direction of the Baptist State Convention of South Carolina, was located at High Hills of Santee, in Sumpter District, and Jesse Hartwell was associated with Samuel Furman as professor. Here he labored six years, and some of the most distinguished ministers in the South were his pupils at this time. Out of the institution thus begun has grown the Furman University. Here too was sown the seed that produced the Southern Baptist Theological Seminary. In 1836 he went to Alabama as agent of the Foreign Mission Board of the old Triennial Convention. In 1837 he became pastor of Curlowville Church, Dallas County, Ala; also preaching occasionally at Montgomery. About this time he was elected Moderator of the Alabama Baptist Convention. In 1839, as Chairman of the Committee on Education, he originated a movement that resulted in the establishment of Howard College. At the same time he was an active promoter of the *Alabama Baptist*, which was started about this time.

In 1844 he removed to Marion and assumed the duties of Professor of Theology in Howard College. The University of Alabama conferred upon him the well-earned degree of D. D. in 1845.

Dr. Hartwell was an active participator in the events which led to the formation of the Southern Baptist Convention, and was one of its first Secretaries. He remained in Marion, discharging the duties of his professorship, and at the same time acting as President of the State Convention, and also of the Domestic Mission Board of the Southern Baptist Convention, until 1848, when he removed to Arkansas. He settled at Camden, and established the Camden

Female Institute, but preached regularly in the surrounding country. He was an active promoter of the Arkansas Baptist State Convention, and was often chosen as Moderator.

In 1857 he was induced to remove to Mt. Lebanon, La., and became President and Professor of Theology in the Mt. Lebanon University. While occupying this position he passed away, September 16, 1859. During his long and laborious life he was an active promoter of Foreign Missions, and gladly gave up to this work his gifted son, J. Boardman Hartwell, D. D., late missionary to Tung Chow, China, and now laboring with the Chinese in California. The impress of Dr. Hartwell's consecrated life is felt throughout the entire South. In 1860 the Louisiana Baptist Convention published a "Memorial Address on the Life and Character of Jesse Hartwell, D. D., by Rev. Wm. Carey Crane, D. D.," from which most of these facts have been drawn.

ELDER EZRA COURTNEY.—So much space has been given to the labors of this pioneer preacher in the body of the work, that only a short sketch is needed here. According to his son, D. H. Courtney, from whom I derived many of my facts, Ezra Courtney was born in South Carolina in 1771; but Benedict, in his history, says he was a native of Pennsylvania. As Mr. Courtney was Benedict's principal correspondent for Eastern Louisiana, I am unable to account for the discrepancy, but it is certain he came from South Carolina. In 1802 he settled in Amite County, Miss., near the Louisiana line. At that time Eastern Louisiana was under the dominion of Spain. Many of his South Carolina

friends, among whom were some Baptists, were attracted into the Felicianas. These Courtney frequently visited, and, by request, preached to them; and by making a friend of the Alcalde, who was an American, he escaped the fury of the Catholics. In passing he made the house of the Alcalde his stopping place. He organized a church, called Hepzibah, not far from the present town of Clinton, in East Feliciana Parish, in 1814, whither he soon removed. He was an efficient and popular minister, and continued to labor in this region until disabled by age. He was often Moderator of the Mississippi Association. He died February 22, 1855.

ELDER JAMES BRINSON.—I have been unable to obtain many details of this Baptist father in Louisiana, who has already been mentioned in a previous page. He was born in Tennessee, and came to Louisiana in 1821, and settled not far from the present town of Vienna; and being a Baptist minister, he gathered a church, called Pine Hills, in 1822, made up at first chiefly of members of his own family, who accompanied him from Tennessee. So far as I have been able to ascertain, he is the first Baptist preacher who labored in the region between the Ouachita River and the Dorchete. He gathered a few churches. He died in what is now Claiborne Parish, September 5, 1831.

ELDER JOSEPH WILLIS.—The history of Louisiana Baptists could not be written without the mention of this brother, whose name occurs so often in connection with the oldest churches in Louisiana Association. He was probably a native of South Carolina, and was born in 1762. He was a mulatto, but

perhaps free-born, as he had acquired a fair English education. He first appears in Southwest Mississippi in 1798. In 1804 he came into the Attakapas country, and preached a few times. The following year he settled in Bayou Chicot, where he gathered the first Baptist church west of the Mississippi in this State.

He was ordained in 1812, by Moses Hadley and Lawrence Scarborough, who had been sent over by the Mississippi Association for this purpose. I have already detailed his labors in this region. He subsequently removed to Ten Mile Creek, in Rapides Parish, where he died September 14, 1854. His grandson, D. H. Willis, is one of the most respected ministers in the Louisiana Association.

ELDER SOLOMON S. RELYEA—Was born at Clintondale, Ulster County, N. Y., February 7, 1822. He entered Waterville College, Maine, about 1842, and continued in that institution two years, when he entered New York City University, where he graduated in 1846. He then entered Hamilton Theological Seminary, where he graduated in 1849. He professed conversion while at Waterville, and was licensed to preach in 1846, by the First Baptist Church, New York, of which Spencer H. Cone was pastor. Here he was also ordained in 1849. His first pastorate was the First Baptist Church, Harlem, N. Y. Here he labored three years, and then accepted Kingston Baptist Church, Ulster County, N. Y. After four years he removed to Skaneateles, and served the church there two years. In 1857 he removed to Amite County, Miss., and engaged in teaching and preaching. Two years afterward he removed to

Clinton, La., and in 1859 took charge of the Silliman Institute, where he continued to labor until 1867. In 1868 he organized Woodland Institute, East Feliciana Parish. In 1876 he again removed to Mississippi, and became connected with a school at McComb City. At the time of his death, which occurred June 4, 1877, he was associate editor of the *Southern Baptist*, published at Meridian, Miss. He occupied a high rank as an educator, a preacher and a writer. He left in MS. a work on church polity, which surviving friends are moving to bring before the public.

ELDER PETER WILLIAM ROBERT—Was distinguished among the early evangelists who labored in Southern Louisiana. He was a brother of Baynard C. Robert, and was born in South Carolina in 1798, and removed to Louisiana in 1818, and settled in St. Mary's Parish, where he was converted under the preaching of Joseph Willis. He was licensed by Bayou Salé Church and ordained by Joseph Willis in 1821. Elder Robert was by trade a brick-mason, and in 1833 removed to Jefferson, a suburb of New Orleans, where he remained eight years, engaged at his trade and preaching as best he could as opportunity presented itself. In 1837 he aided in the re-organization of the First African Baptist Church, and ordained two colored ministers, Sanders and Satterfield. In 1841 John O'Quin and others, residing in St. Landry Parish, desired to receive baptism, and P. W. Robert was sent for to perform the ordinance, there being no more convenient administrator. Mr. Robert came, and continuing some days preaching, he gathered the church on Bayou Rouge (now Avoyelles Parish). Encouraged by his success, he con-

tinned two years or more to labor as an evangelist in the bounds of Louisiana Association, during which, as the fruit of his labors, four hundred and six were added to the churches. He then returned to Jefferson, where he continued a few years, but again returned to the Red River region, broken down in health, and settled in Rapides Parish, where he died about 1847. Of this brother, Elder John O'Quin, who knew him long and intimately says: "He had a good estate to begin life with, but was much engaged in preaching, and without any provision being made for a support, together with his great kindness of heart in giving away good books and helping the poor, he was much reduced in property at his death. He was a man greatly beloved, very catholic in spirit, but sound in faith. I have heard many great men, but never listened to a better one as a teacher of Christianity. He was a natural orator. Under his ministry Elder D. D. Forman and Elder D. H. Willis, and many others, the most useful members of our churches, were brought in. The wife of Bro. W. R. Hargrove, of Sugar Town, Rapides Parish, is his only surviving child. In doctrine he was not very 'hard-shelled', and by some he was called a 'Campbellite,' but he died a Baptist."

Mr. Ford claims that he endorsed the doctrine of McCall, the Campbellite evangelist. But as he continued with the Baptists until his death, it is probable that he differed from his brethren in that he opposed the hyper-Calvinistic and Antinomian views of many of his brethren, without adopting the peculiar errors of Campbellism.

ELDER WILLIAM A. ROBERT—Was the son of Daniel Robert, and was a native of Rapides Parish

He was converted while attending college at Georgetown, Ky., and was licensed to preach. It was in collége with him that my acquaintance once began, in 1843. He was a good student, a fine speaker, and graduated in 1846, in a large class, many members of which have since distinguished themselves. He was ordained shortly after his return from college, by H. D. F. Roberts, John O'Quin and Samuel Harper. He entered at once upon a career of great usefulness, sometimes as supply of some of the weaker churches in Rapides Parish, sometimes as an evangelist of the Louisiana Association. But his greatest work was at Bayou de Glaize, where he founded one of the most efficient churches in the association. Under his ministry the church erected a beautiful edifice, established regular weekly service, with a well-organized Sunday-school, and entered largely into missionary work. And so well did he impress his spirit upon the people, that the church continues to the present time the leading and most influential church in this part of the State. After the close of his pastorate here he retired to his plantation on Cottle Bayou, preaching in the surrounding country. When the Federal army invaded this part of the State he refugeed with his slaves to Texas, where he died in 1863. He was never married.

ELDER D. D. FORMAN—Long a prominent minister in Louisiana Association, was born in St. Landry Parish in 1812, and was converted under the ministry of P. W. Robert in 1843. He was quite illiterate when he began to preach, but by dint of application made himself a fair English scholar, and especially familiar with the Bible. He was a logical reasoner,

a good speaker and a very spiritual man. He did much to strengthen the churches in the bounds of the Louisiana Association. He removed to Texas after the war, where he is still (1880) actively engaged in the ministry.

ELDER GEORGE A. IRION—Was a native of Virginia, where he was ordained to the ministry. He first settled in Wilkinson County, Miss., and in 1825 came to Louisiana, and became pastor at Cheneyville. John O'Quin says of him that "he was a very logical and zealous preacher. He was paralyzed for many years and unable to preach. He possessed great versatility of talent. He was an apothecary, and very active in business." He ceased to preach about 1840, and spent some time in West Tennessee. He then returned to Louisiana, and died at the residence of his son, Robert R. Irion, in Avoyelles Parish.

ELDER SAMUEL A. HAYDEN—Was born in Washington, (Tangipahoa) Parish, La., April 7th, 1839. After spending three years at the Floridiana Male Academy, at Greensburg, he entered Georgetown College, Ky., in 1857, where he continued until the breaking out of the Civil War. The class that year did not graduate. He served as a Captain in the 16th La. Reg. Infantry, Confederate Army. Captain Hayden was baptized in 1856. He was licensed to preach in 1866. During this year he edited the *Greensburg State Journal*. He was ordained in 1867. After preaching a year at Greensburg, La., he became pastor at Clinton, La. Here he built one of the finest church edifices in the State. In 1873 he became pastor of the First Baptist Church, New Or-

leans. After laboring here two years, in 1875 he went to Paris, Texas, where his labors were greatly blest. In 1877 he became pastor at Jefferson, Texas, and in 1879 removed to the Broadway Church, Galveston, Texas; where he still labors (1880).

JAMES BUSSY, ESQ.—Among the effective laymen who have labored to build up the Baptist cause in Louisiana, none deserve more honorable mention than Judge Bussy, of Bastrop, Morehouse Parish. He was born in Edenton, Putnam county, Georgia, December 15, 1830. When in his thirteenth year he received an injury from which he became a hopeless paralytic. But by almost superhuman energy he overcame the disadvantages of his condition, and from almost utter helplessness, he learned to balance himself on crutches, and has led as active a life as most men with sound limbs. He came to Bastrop, La., in 1849, from Arkansas, and began the study of law. He was soon admitted to the bar; but was offered the lucrative position of Clerk of the District Court, which he held by successive elections until 1868, when he was elected Parish Judge. In 1872 he resumed the practice of the law. Judge Bussy has been an active Baptist since 1848. For years he has been Moderator of the Bayou Macon Association, and has several times been elected Vice-President of the Baptist State Convention. He has been an active promoter of Sunday-schools and missions. It has long been a rule with him to contribute to the Lord one-tenth of his gross income, and in so doing he has been greatly blessed, having acquired a comfortable fortune. Instead of becoming a burden to his family, he became the support of his aged and be-

loved parents, and has brought up in his house a number of orphan children of his sisters.

ELDER E. A. CAMPBELL.—An efficient minister who labored in the Red River Valley. He was born in North Carolina, April 15, 1818. He came to Louisiana very young, and settled in East Baton Rouge Parish, where he was licensed to preach in 1841. He settled west of Red River in 1845, and was ordained in 1846. He labored earnestly and efficiently in this part of the State, until his death, May 7, 1847.

ELDER OBADIAH DODSON.—Was born in North Carolina, or Tennessee, where his labors as a minister began. He was an active missionary, and seeking a new field about 1847, removed to Arkansas and thence to Louisiana, and became a missionary in the employ of the Louisiana Baptist Convention. He was the author of an excellent work called "Fifteen Reasons for the Proper Training of Children." He died in DeSoto Parish in 1854.

ELDER ISHAM N. MCALISTER.—Was an active minister of the Sabine Association, La. He was born in Mississippi, April 27, 1813; baptized in 1841; began to preach in 1850; ordained in 1853. Soon after, he removed to Louisiana and settled in Sabine Parish. He was employed as a missionary of the State Convention in 1855. He did good service. He labored extensively between Natchitoches and the Sabine River. He died January 27, 1874.

ELDER ALLEN NIX.—Was an able pioneer preacher, in the bounds of the Ouachita Association, La. He died in Catahoula Parish, La., June 9, 1847. At the

time of his death he was pastor of the First Baptist Church on Little River.

DEACON D. R. GAUDY - An eminent Baptist layman, in the Sabine Association, La. He was for many years Sheriff of Sabine Parish, and served one term in the legislature in 1853. He took an active interest in the Baptist cause. He was born in Georgia in 1811, and died in Sabine Parish, May 12, 1867.

DEACON ROBERT H. BURNETT—A prominent layman, whose membership is at Gilgal, Claiborne Parish. He was born in Edgefield District, South Carolina, May 28, 1812, and was baptized in his sixteenth year. He came to Louisiana in 1836, and was one of the constituent members of the church at Mt. Lebanon, in 1837. Deacon Burnett has been an active worker, and has long filled the chair of Moderator of Red River Association, and succeeded Judge Bledsoe as President of the State Convention. He held these positions until age and declining health have prevented his attending these general meetings.

ELDER GREEN W. HARTSFIELD—A prominent minister of Grand Cane Association, residing at Mansfield, La. He was born in Muscogee County, Ga., December 14, 1833. He came with his father to Louisiana in 1849, and settled in Caddo Parish. He made a profession of religion and was baptized Dec. 3, 1851, by Jesse Lee. He spent three years at Mt. Lebanon University, under the presidency of Dr. W. C. Crane. In September, 1860, he was ordained to the ministry; presbytery, Jesse Lee, A. J. Rutherford, J. H. Tucker and William McCullough. He

married Unice Brown, a daughter of George W. Brown, of Bienville Parish, and a great-granddaughter of James Brinson, the pioneer preacher in North Louisiana.

For five years he preached with great acceptance to churches in Bienville Parish. In 1865 he was called to the church at Mansfield, where he continued as pastor for ten years. Subsequently he served churches in the surrounding country. For the years 1879-'80 he was engaged in evangelistic labors, under appointment of the State Convention. In the fall of 1881 he was recalled to the pastorate at Mansfield. He has devoted much time to the colored population, preaching to them, holding ministers' institutes, and aiding in the reorganization of the North-western Louisiana (colored) Association, of which he became Secretary. He has been an active promoter of temperance, and for more than five years was President of the Grand Cane Sunday-school Convention. He is an earnest and forcible speaker, and wields a wide influence in the State. With the courage to maintain his convictions, he has often suffered from his faithfulness to the truth, but he has accounted it his glory to suffer for Christ.

ELDER WILLIAM C. FRILEY—Since 1878 the successful and efficient State Evangelist and Corresponding Secretary of the Louisiana Baptist Convention. He was born in Yazoo county, Miss., July 12, 1845, and became a Baptist when he was fourteen years of age. He began to preach in 1866. He graduated at Mississippi College in 1871, and shortly after was ordained and became pastor of the Baptist church in Yazoo City. Here he labored suc-

cessfully three years. In 1876 he became pastor at Trenton, La., and in the Summer following organized a church in Monroe, on the opposite side of the Ouachita river, with eighteen members. He continued to labor in connection with these two churches until the meeting of the Convention, in 1878, when he accepted the position of State Evangelist. He is a young man of great promise, and his labors have been greatly blest.

PHINETTA B. HASLEY.—Among the noble women whose names deserve to be preserved, none rank higher for consecration to the Master's service than Mrs. P. B. Hasley. She was born in Green county, Ga., in 1800, and died near Trenton, La., July 14, 1878. She was twice married; the first time to Elder Jonathan Newman, who preached for many years in Ouachita Parish, west of the river. After his death she married Mr. Hasley, of Trenton, who died in a few years, and left her again a widow. She never had children. The churches at Trenton and Monroe, erected entirely at her own expense, the latter one of the most beautiful church edifices in the State, are monuments to her memory.

ELDER FRANKLIN COURTNEY, M. D.—This distinguished brother was born in King and Queen's county, Va., June 4, 1812. His parents were Baptists, and in his early years he sat under the ministry of Robert B. Semple, Andrew Broadus, Sr., William Todd and the Montagues. After receiving a good academical education, he began the study of medicine, and graduated at the University of Pennsylvania, in March, 1833. In November, 1835, he was married to Miss Adaline Pendleton, of Virginia, and

in the Spring following removed to Gainesville, Sumter county, Ala. Here, in the Summer of 1838, he and his wife were converted under the preaching of Rev Daniel Parker, D. D., an eminent Presbyterian minister, and united with the Baptist church at Gainesville. The church being without a pastor, he was led to take an active part in the services of the church, but declined to be recognized as a preacher for about six years afterward.

In 1845, at the call of Providence Church, Sumter County, Ala., he consented to ordination. The presbytery consisted of B. Manly, Sr., D. D., Daniel P. Bestor, D. D., James Barnes, Lewis Barnes, William M. Farrer, A. E. Clemmons and S. S. Lattimore. In the fall of 1845 he removed to Eldorado, Ark., and engaged in the practice of medicine, at the same time preaching regularly to the church in Eldorado and the surrounding country.

In 1850 he removed to Mt. Lebanon, in Bienville Parish, and continued the practice of his profession. Here he has since resided, and most of the time has supplied the church as pastor. He has often been elected Moderator of Red River Association, and President of the State Convention. He also filled the Chair of Theology in Mt. Lebanon University temporarily. When the *Louisiana Baptist* was started by Rev. Hanson Lee, Dr. Courtney became a regular contributor. When Lee retired on account of failing health, Dr. Courtney became editor, and subsequently part owner of the paper. In 1870 he sold his interest, but continued to edit the paper in connection with Rev. W. E. Paxton. When the *Louisiana Baptist* was sold to the *Memphis Baptist*, he was placed upon the editorial staff of that paper, a posi-

tion he filled for some time. Dr. Courtney is a forcible speaker, and a terse writer; strong in his convictions and fearless in their utterance, he has exercised a wide influence in the State. Strongly Calvinistic in his views, he has done perhaps more than any other man—not even excepting Bain—to indoctrinate the churches in his part of the State. When he came to Louisiana a large part of the Baptists were little more than baptized Methodists, and many of the ministers were openly Arminian in doctrine. But this leaven of false doctrine has been pretty thoroughly purged out.

He has long been an active pioneer of Foreign Missions, and is one of the most earnest and efficient Sunday-school workers in the State.

ELDER WILLIAM H. MCGEE.—Mississippi has contributed largely to the ministry of Louisiana. The subject of this sketch was born in Noxubee county, Miss., November 1, 1846. He united with the New Hope Baptist Church, Winston county, Miss., October 10, 1864. He was licensed by Shuqualak Church, July, 1871. After undergoing a course of preparatory studies in the Summerville Institute, taught by Thomas S. Gathright, he entered Mississippi College in 1872, and graduated in 1876. He was ordained December 20, 1874; presbytery, Edwin Pace, G. Gay, Jesse H. Buck and J. M. Nicholson. This was done at the instance of Mt. Pisgah Church, which had been organized as the fruit of his labors while in college. He continued to labor in the region about Clinton until he graduated. Shortly afterwards, January, 1877, he accepted the call of the church at Minden, La., where he has

since labored acceptably in connection with the churches at Homer and Mt. Lebanon. Under his care the churches have been largely developed. He has also done much evangelistic work in the surrounding country. Mr. McGee's talent is of that order which is useful rather than ornate, and what his sermons lack in brilliancy they make up in the practical. He aims to reach the heart rather than to please the fancy. His workmanship is solid masonry that will endure the ravages of time.

He married November 15, 1877, Miss Alice Martin, of Copiah county, Miss., who has proved to be a worthy helpmeet in the Lord.

Mr. McGee has been Secretary of the State Convention, and held important positions in the boards of that body. At present he is the efficient Sunday-school Secretary.

L. ALEXANDER DUNCAN—Was long a prominent layman in the State. He was born in the City of New York, February 16, 1829. His parents moved to Alabama while he was yet an infant. In 1838 the family removed to Grenada, Miss. His father was for many years a teacher, having charge of high-schools, but later in life he was devoted to religious work. Under such influences and the training of a pious mother, young Duncan early conceived a disposition to labor for the young. He received a mercantile education. He went to New Orleans in 1847, and became associated with his brother, Rev. W. C. Duncan, D. D., in the publication of the *South Western Baptist Chronicle*.

The death of his mother, May 27, 1847, made a deep impression upon his mind, and in October fol-

lowing he was baptized by Rev. J. K. Clinton, and united with Richland Baptist Church, Holmes county, Miss. He never attended a Baptist Sunday-school except for a year or two in New York City, in the old Amity Street Church, of which Rev. W. R. Williams, D. D., was pastor. His first labors were in connection with the First Baptist Church, New Orleans, in 1848. Subsequently he labored in a mission Sunday-school; and after 1853 with the Coliseum Place Church, of which he was clerk. He was also assistant superintendent of the Sunday-school, and was highly esteemed for his efficiency.

In 1852 he established the *New Orleans Baptist Chronicle*, which was the means of awakening a new interest in the Baptist cause, not only in New Orleans, but throughout the State. It was discontinued in 1855.

In 1856 he married a daughter of Edward C. Payne, Esq.

From 1855 to 1861 he was Superintendent of the American Tract Society's work in the South-west, a position of great trust and responsibility, there being from sixty to ninety colporteurs constantly employed. The operations of the Tract Society were interrupted in the South by the Civil War, and Mr. Duncan's labors in that line closed. With fine executive abilities, he gave eminent satisfaction as Superintendent.

In 1863 he located at Meridian, Miss. There was then but a small Baptist church in that city, and no Sunday-school at all. He began at once to agitate the matter, but it was May, 1865, before he was able to commence operations. The war had closed, and all was confusion. A start was made with only three

teachers and four scholars, and during the year the enrolments were only thirty-five. But the Meridian Sunday-school became an institution, numbering in seven years, 650 in its membership; equal to all others in the city combined. He was elected Recording Secretary of the Mississippi Baptist Convention, in 1868. In 1878 he removed to Memphis, Tenn., and began the publication of *The Bible Student*, a monthly periodical. He was also connected with the Sunday-school of the Central Baptist Church (Dr. Landrum's). But the fearful epidemic that ravaged that city in 1878, caused him to change his residence and business; and he removed to Jackson, Tenn., in the interest of the Ministerial Education Board. Subsequently he returned to Meridian, Miss., where he still resides.

His services to the Baptist cause in this State entitle him to the space which I have given him in this work.

WILLIAM CECIL DUNCAN, D. D., was born in New York City, January 22, 1824. His parents removed to North Alabama in 1830, and first settled at Courtland, where his father, William Duncan, established a female school. In 1836 the family removed to Athens, on the north side of the Tennessee river; but two years later emigrated to Grenada, Miss., where his father engaged in mercantile business. Young Duncan assisted his father as clerk. But he showed a dislike for business, and craved a thorough education and a professional life.

About the year 1840 he went to New York to pursue his studies. So well had he been instructed in the private schools of the South, he had to attend a high

school only one year, when he entered the Sophomore class at Columbia College, where he graduated in 1844. Among his classmates were George Payne Quackenbos, LL. D., the distinguished author of a number of useful school-books, and several others who have become Episcopal ministers.

Returning to his home in Grenada, Miss., he began the study of law under Gen. I. N. Waul, now of Texas. Before applying for a license he visited relations in East Mississippi, and while attending a meeting in Kemper county, made a profession of religion. The same fall he was baptized by Rev. S. S. Parr, then pastor of the Grenada Church. He soon felt a conviction that it was his duty to preach the Gospel, Arrangements were made, and he entered Madison University, Hamilton, N. Y. The climate at Hamilton proved too severe, and he was compelled to seek rest, after having contracted a pulmonary complaint which followed him through life. He nevertheless graduated with his class, married a daughter of Lyman Cobb, Esq., and returned to Grenada in 1846. In January of the following year he went to New Orleans, and on the 13th of March, 1847, issued the first number of the *South-Western Baptist Chronicle*. His health at that time did not permit him to engage much in preaching. During the summer of 1847 he lost his wife, and at a later day was attacked by yellow fever, being confined to his bed when Rev. Isaac Taylor Hinton, pastor of the First Baptist Church, was stricken down and taken to his heavenly home. In 1848 he was again married, to a daughter of John Juden, Esq.

In 1850 he began teaching in connection with his editorial labors. His health failed, the *Chronicle* was

suspended, and he was advised to take a sea voyage. This he did, sailing to Marseilles, France, and back early in 1851. He was elected Professor of Ancient Languages and Literature in the University of Louisiana, upon his return; and held that position until called into the pastorate in 1853. In November of that year the Coliseum Place Baptist Church was organized, with nine members, and he was chosen pastor. Meanwhile he had been preaching under appointment of the Domestic Mission Board, to a mission in a hall over the Carrollton Depot, to full congregations.

As pastor of the Coliseum Church, he met with remarkable success. But his health again failed, and he was compelled to ask leave of absence. A movement being made to change pastors in the meantime, for the sake of avoiding dissension he resigned. Subsequently he accepted the care of the First Baptist Church, of which he was pastor at the breaking out of the Civil War.

Though in feeling and interest politically with the South, his judgment was against secession. This finally led to his being advised to seek a home in Kentucky, as neutral ground. But he was evidently induced to go further north, where he remained until the fall of New Orleans. His family were with relations in Mississippi, until arrangements were made to join him at their old home. He never regained his strength, and was compelled to abandon the pulpit, yielding up his life, after a long illness, May 1, 1864, leaving a wife and six children.

He received the degree of D. D. from Columbia College, in 1854, at the early age of thirty. Dr. Duncan made valuable contributions to the literature

of our denomination, among which was a work on baptism. He also published a translation of Von Rhodin's "John the Baptist".

ELDER JOHN A. HARRELL—Was born in Twiggs County, Ga., in 1817. He removed with his parents to Jackson County, Fla., when he was very young. Here he grew up to manhood, and married. He came to Louisiana in 1848, and settled near Sparta, in Bienville Parish. Under the ministry of Elder James E. Paxton, he was led to Christ, and was baptized by him into Sparta Church. He was licensed to preach in 1854, and the year following ordained. The following churches have received the benefit of his earnest and efficient labors: Sparta, twelve years; Ringold, five years; Friendship, four years; Liberty Hill, one year; Ramah, eleven years, and Saline, twenty-one years. All these churches, except Ramah, are in Bienville Parish. He is still (1881) pastor at Saline. This faithful servant of the Lord is sound in doctrine, unwavering in his attachment to the principles of the Baptists, and consistent in his life. He has so lived as to enjoy the confidence of his neighbors, and has reared a large family; while constantly devoting himself to the ministry.

Two of his sons have entered the ministry: Geo. M. Harrell, of Pleasant Hill, DeSoto Parish, and Thomas B. Harrell, who is a student at Mississippi College. A long and intimate acquaintance with Elder Harrell has given me the highest respect for his character and his abilities as a minister.

ELDER JEREMIAH H. TUCKER—This well-known brother is the third in succession of a line of preachers. His grandfather, Jeremiah Tucker, was a pio-

neer preacher in North Alabama. His father, George Tucker, was distinguished in Alabama, Mississippi, Texas and Louisiana. Jeremiah H. Tucker was born near Athens, Limestone County, Alabama, November 14th, 1829. He was taught the rudiments of an English education at Columbus, Miss., during the pastorate of his father at that place. During the years 1848, 1849 and 1850 he studied Greek, Latin and higher mathematics at Union University, Tenn. He spent most of the year 1851, prospecting in Texas; taught school in Marshall County, Miss., in 1852 and a part of the year 1853. He removed to Marshall, Texas, in the latter part of 1853, and engaged in teaching, in connection with Prof. Petit, in the Marshall High School; and was Superintendent of the Baptist Sunday-school in 1854. He was licensed to preach by the Marshall Church the same year. In January, 1855, he was elected to the chair of Natural Science in Mt. Lebanon University, and entered upon the duties of the position in February. But in the winter of that year he received a call from the Shreveport church, and he resigned his professorship to accept it. He was ordained and installed pastor of the First Baptist Church, January, 1856. The presbytery consisted of A. J. Rutherford, W. A. Stokes, Jesse Lee and George Tucker. He labored here with great satisfaction to his congregation for three years. In 1858 he was married to Miss Anna M. Jenkins, of Shreveport, La. In September of the same year he accepted the Presidency of Keachi Female College, and entered immediately upon the duties of the position. There were only forty-five pupils in the school when he took charge in 1858. In 1859 the college opened with eighty

pupils and matriculated during the year one hundred and twenty-one, of whom sixty-five were boarders. His connection with the college continued until March, 1862, when he resigned his position to enter the Confederate Army, with the rank of Lieutenant. But his feeble physical constitution could not bear the rigors of camp life, and he returned home broken down in health. He was solicited by the Board of Trustees to resume his position as President of Keachi Female College, but declining to re-enter the school-room, he purchased a farm and began planting, hoping by an active life, with much exercise in the open air, to restore his shattered health.

Upon the death of A. J. Rutherford, pastor of Keachi Baptist Church, in 1863, Elder Tucker accepted the pastorate of that church. Having lost his first wife, he was married to Miss Mary B. Jenkins in May, 1866. He continued planting and preaching to Keachi Church, and a part of the time to Hazelwood, until 1871, when his health having been partially restored, he consented, upon the earnest solicitation of the Board of Trustees and the friends of Keachi Female College, to again take charge of that institution. He entered upon the duties of the Presidency, September, 1871, from which time to the present (1881) he has held that position; and preaching every Sabbath—one half his time at Keachi and twice a month to Hazelwood, and afterward to Salem. In the fearful cyclone which passed through Keachi in November, 1880, and partly destroyed the college, President Tucker was seriously injured. After his injuries his health rapidly declined. He tried rest and travel in vain, and he died at his home, May 31st, 1881.

He served as President of the Louisiana Baptist Convention three years, and as Moderator of Grand Cane Association for six years. He also had charge of the Depository of the Sunday-school Convention, and did much to aid in the dissemination of Sunday-school literature. President Tucker was a man of fine executive abilities. He had a clear head, a sound judgment and a kind heart. He was not a fluent speaker, but the subject-matter of his discourses was so superior that the hearer forgot his defective delivery, and was carried along by the force of his logic and the aptness of his illustrations. As a man he was noted for his unwavering integrity; as a teacher, for his excellent discipline, and the thoroughness of his instruction; and as a preacher, for his zeal and faithfulness.

NORVEL W. WILSON, D. D.—One of the most eloquent ministers of the South, late pastor of Coliseum Place Church, New Orleans, was born in Franklin, Pendleton County, Va., October 20th, 1834. He made a profession of religion when about fourteen years of age. His thoughts soon turned to the ministry. His parents were pious Methodists, but owing to what his youthful mind considered their inconsistency in the treatment of their infant membership, he discarded the doctrine of the Methodist Church and joined the Moravians, one of the leading denominations of the Valley.

He enjoyed the advantage of a first-class classical school until he was eighteen years of age, when he went into business that he might secure funds to complete his education. An extract from his diary will give some insight into his feelings at this time:

“At eighteen years of age, poor and inexperienced, I found myself two hundred miles from home in mid-winter, without a single acquaintance, attempting to establish business, which, should it fail, would leave me without the means to carry me back to home and friends. Everything was unpropitious, except that I had determined to succeed, and united with resolution, earnest prayer and continued effort. Amid many discouragements God owned and prospered my labors. But while bearing away the spoils my heart was set upon them, instead of becoming more devoted to the Giver. On, on, for four years I pursued the glittering, delusive wealth, waiting only to say: ‘Soul take thine ease’ * * * Like Jonah I ran from God until the billows ran over me. From the deep of distress he heard my cry and entrusted me once again with a message to my dying fellow-men. It was to say: ‘Who is sufficient for these things?’ It availed nought to plead: ‘I am a man of unclean lips’ or ‘stammering tongue.’ From the caverns of my own heart the answer was always ready. Sometimes it strikes me sadly as an echo from the grave: ‘Woe! woe is me! if I preach not the Gospel.’”

In the autumn of 1857 his heart was retouched, and in studying to know “the way of the Lord more perfectly,” he was led, in spite of his early prejudices, to become a Baptist. He then knew but little of the people with whom he had cast his lot. He had heard but one preach in his early life. But with his convictions of duty drawn from the Bible, he could become nothing else. In alluding to his baptism, a correspondent of the *Religious Herald* wrote: “I have met with few young men superior to him in intellect. He is a good scholar, a finished orator, and

if he enters the ministry, will take a high stand in this or any other State."

He felt called to preach; not back to school. After preaching and traveling as a colporteur for nearly a year, he was ordained in Pittsylvania County, Va., August 11, 1858. He immediately took charge of two or three country churches, which he served very successfully till January, 1861, when he accepted a call to the Baptist church at Chapel Hill, N. C., the seat of the university. In the following June he was married to Miss Betts, of Virginia. Speaking of his pastorate in Chapel Hill, a recent correspondent of *The Observer* (Raleigh, N. C.) says: "Dr. Wilson first became known as a preacher of rare excellence in North Carolina at Chapel Hill. * * * The late President (Ex-Governor) Swain used to say that he was a man of extraordinary power." His labors in Chapel Hill were greatly blessed, and he made a fine impression for the Baptist denomination, not only on the community, but among professors and students who attended very regularly upon his ministry.

In August, 1867, he felt it to be his duty to accept a call which had been extended him from the Baptist church at Farmdale, Va. Here he had two years of sunshine and success. A loving, united church, ready for every good word and work, helped him in a glorious work for the Master. But he was not allowed to remain here long. A wider field was opened. In April, 1870, he was called to the Grace Street Baptist Church, Richmond, Va., as the successor of the venerable and distinguished Dr. J. B. Jeter, who had filled the pulpit seventeen years. In this new field his labors were wonderfully blessed. Among some resolutions published on the occasion

of his resignation, after a pastorate of nearly five years, this appears :

“In thus consenting to sever the relation which for nearly five years has bound us together as pastor and people, we feel it due, alike to him, to ourselves and to the cause, to testify that he has proven an able, faithful and laborious preacher, as attested by the fact that very large and interested congregations have listened to the 386 sermons and 139 lectures, which he has delivered from our pulpit; that his labors have been greatly blessed, as proven by the fact that he has baptized 162, and that 100 others have professed conversion in connection with his ministry; that during his pastorate the church has contributed in the aggregate about \$40,000 to church and benevolent objects, and that progress has been made in every department of our work.”

Dr. Feter, in editorially noticing his resignation in the *Religious Herald*, said: “We have rarely known a pastorate attended with more manifest tokens of the divine approbation; or a ministry more acceptable to the crowds who attended it. Dr. Wilson is a preacher of rare endowments. * * * The freshness, originality and vivacity of his sermons, we have never known excelled. He never repeats his own thoughts, or runs in old ruts, or ever crosses his tracks without reminding his hearers of it. His preaching is eminently Scriptural. All his discourses are drawn from the word of God. * * * We have heard him preach almost constantly for several years, and we never listened to him without interest and instruction.”

About the same time a correspondent of the *Index and Baptist* wrote: “A preacher is rarely so much

loved and admired as Dr. Wilson has been in Richmond, throughout his pastorate. He has probably the largest congregations in the city, which is easily understood by those who are acquainted with the style and power of his preaching. * * * He speaks with the utmost naturalness and earnestness, goes right to the heart of his subject, is always fresh and vigorous in thought, has a fine voice and manner, is sometimes grandly eloquent, always evangelical, and thoroughly a Baptist, and last, next for first, he knows when to stop."

In the fall of 1875, he accepted a call to the Coliseum Place Baptist Church, New Orleans. He knew the difficulties of this field, but he felt that God was leading him, and to Him he trusted all his way. His labors in this pastorate, though perhaps not as manifest in results as at Richmond, were not without good fruit. He accomplished all that any man could accomplish under the difficulties that surrounded him. While his efforts were especially directed at building up the cause in New Orleans, his work was not confined here. He lent a helping hand to the mission work, which was conducted under the labors of Rev. J. B. Hamberlin, along the line of the New Orleans and Mobile Railroad. He led the Coliseum Church to unite in the Coast Association, composed of the churches in the railroad towns and the cities of New Orleans and Mobile. In May, 1878, he was elected Moderator of the Coast Association, and filled the office well.

With that true heroism, which recognizes the principle that no man liveth for himself, when the terrible scourge that ravaged the South in 1878, fell upon the city of his home, although he had a large family

wholly dependent upon his labors for support, to whom his life was everything in a temporal point of view, he hesitated not to lay his life as sacrifice upon the altar of humanity. Up to the time he was stricken down, he was incessant in his ministrations to the suffering. He yielded up his valuable life, a victim to yellow fever, September 6, 1878, in the 44th year of his age.

The Southwestern Presbyterian (New Orleans), September 12, speaks of his death as "the first break in the ranks of the Protestant ministry in New Orleans," and adds, "During his three years' stay in New Orleans, he had endeared himself to his congregation, and won the respect of his brethren of all evangelical denominations. He was a man of learning and ability, genial in temper, kind and affectionate, but an unobtrusive and spiritual-minded Christian."

In an editorial notice in the *Biblical Recorder*, Dr. Pritchard, a personal friend, says: "He was a discriminating, accurate and bold thinker; his style was almost a model in its clearness, vigor and nervous energy; and he was beyond question a great preacher."

His funeral was largely attended, the celebrated Dr. Palmer leading the memorial services, and other Protestant ministers participating. A memorial service was also held in the Grace Street Church (Richmond), his former charge, in which many of the leading ministers in Virginia took part.

S. M. NORRIS—An active Sunday-school worker, residing at Kingston, La. He was born in Edgefield District, S. C., November, 1813. He removed to

Alabama in 1831, and to Louisiana in 1853. He was baptized by his father, a Baptist preacher, in South Carolina, in the seventeenth year of his age. While in Alabama he acted gratuitously as a colporteur in the service of the American Sunday-school Union. From 1876 to 1879 he acted as colporteur and agent of the Grand Cane Sunday-school Convention, an organization that grew up largely by his influence. During eighteen months of his connection with the Sunday-school Convention, he sold and distributed 300 Bibles and Testaments, and 2,700 volumes of hymn books and Sunday-school literature, besides thousands of pages of tracts. The Sunday-schools largely increased. From 300 teachers and scholars at first, the numbers grew to 1,000. Besides this, he has supplied and aided in organizing into Sunday-schools about 600 colored children. He also aided Rev. G. W. Hartsfield in holding institutes for colored ministers.

ELDER IVY F. THOMPSON—Was born in Amite County, Miss., January 15, 1820. In 1841 he graduated at Oakland College, Miss., and subsequently at Judge Shattuck's Law School, at Brandon. In 1844 he was married to Miss Lucinda F. Firth, Amite County, Miss., and during the same year was admitted to the bar at Liberty. In September, 1848, he was baptized by Elder H. Knight into the fellowship of the Baptist Church at Liberty, Miss., and in the following year he was licensed to preach. On the 21st of December, 1851, he was ordained at Greensburg, La.; presbytery, Elders H. Knight and Calvin McGee. Possessing a clear logical mind, a heart burning with zeal for the extension of the Master's

Kingdom and the salvation of souls, he was an earnest, eloquent and effectual preacher of the kingdom of righteousness.

During the ten years of his ministry, he labored at Greensburg, Tangipahoa and Hepzibah. He was for four years Moderator of the Mississippi River Association, which position he held at the time of his death, which occurred at the residence of C. D. Strickland, in the Parish of St. Helena, July 28, 1860.

ELDER ALEX. SOUTHERLAND—Was a native of Scotland. I have no means of ascertaining when he came to this country, or when he became a Baptist and began to preach. He first appears prominently as a missionary and colporteur of the Baptist State Convention, a work he began March 15th, 1852. His field of labor was principally between the Dugdemonia and Red Rivers, in Jackson, Winn, Caldwell and Catahoula Parishes. In 1860 he appears at Covington, La., and he continued to preach with great acceptance in Eastern Louisiana until his death, which occurred in the Parish of East Baton Rouge, August 31, 1865.

ELDER JAMES NELSON,—Although a Mississippian by birth and residence, rendered such valuable service to the cause in Louisiana as to deserve a place in this volume. He was born in Grenada, Miss., January 16, 1841, and died at Clinton, Miss., January 21, 1876. He belonged to a Presbyterian family, and was being educated at Center College, Danville, Ky. when he became a Baptist. This act severed him from his family. He was disinherited by his father. But he was made of heroic stuff. His great work was in connection with the Board of Ministerial Edu-

cation of Mississippi College. His field was Arkansas, Mississippi and Louisiana, where his name is still affectionately remembered. Mainly through his instrumentality, some of the most efficient workers in Arkansas, Mississippi and Louisiana were provided with the means to pursue their studies at Clinton. Besides his work in the particular line of his agency, he did a great deal of evangelical work, and many souls rejoice in Christ through instrumentality. It was through his influence that Mrs. Hasley, at Trenton, consecrated her property to the cause of Christ, and the beautiful churches at Trenton and Monroe are the result. For about six months he supplied the Coliseum Place Church, New Orleans, very acceptably. But the pastorate was not his forte. He sighed to return to his work in behalf of young ministers. Being invited by the Board of Ministerial Education of the Louisiana Baptist Convention, he again resumed his agency work. But Providence had ordered otherwise, and he soon fell a victim to swamp fever, which he contracted in the swamps of Louisiana. Nowhere was he more regretted than in this State, where he bestowed so much of his labors.

ELDER SEABORN J. FULLER—A pioneer in Claiborne and Union Parishes, was born in Green County, Georgia, May 20, 1816. His father subsequently moved to Alabama, where he grew to manhood. In 1849 he removed to Louisiana and settled in Claiborne Parish. Elder Fuller had united with the church in Alabama, and had been licensed to preach, but had exercised but little previous to his coming to Louisiana. He settled near a small church which was without a pastor and without preaching.

But not long afterwards Elder Jesse Tuff, of Union Parish, was called to the care of the church. Through his influence Fuller began to exercise, and in 1850 was ordained. For seventeen years he labored in this section of the State. His first pastorate was at Friendship Church, ten miles north of Homer Church, where he labored five years, and in that time baptized one hundred. At other churches he was equally successful, often baptizing forty or more at a single meeting. At one of his meetings he baptized between sixty and seventy. He was Moderator of Concord Association at the time he left the State, in 1866. He removed to Columbia County, Arkansas, where he labored three years, and then removed to Logan county, where he engaged actively in missionary labor. Here he was instrumental in gathering an association, which was named Concord, after the body over which he presided in Louisiana, and of which he became Moderator. He visited the State Convention in 1878. To use his own language, he "still lingers in the border land of eternity," (1880), but still hale and actively engaged in the ministry. It is by such men that the Gospel is planted in new countries.

ELDER W. W. CRAWFORD, was born in Pennsylvania in 1816. He came to Louisiana some time previous to 1845, and settled at Mt. Lebanon, where he was baptized in 1845 by George W. Baines, and in the following year was married to Permelia Thurmond. He moved to Minden in 1849, and united with the church at that place. He was licensed to preach in 1853, and continued to preach in the surrounding country for several years as a licentiate.

He gathered the material out of which was constituted Shady Grove Church, about seven miles north of Minden, and preached two years to the church at Fillmore, by the request of which church he was ordained, June 29, 1856, at Minden, by Elders F. Courtney, H. Lee, James E. Paxton, James Fuller and John Q. Prescott. In 1859 he moved to Avoyelles Parish, and took charge of Evergreen and Big Cane Churches. Both these churches were at the time very much reduced, Evergreen having only about twenty members, and Big Cane only ten. His labors were greatly blessed in this field, and for two years Big Cane was in a continual state of revival. Its membership was largely increased, and two churches were formed from its membership. During the five years of his pastorate he baptized over one hundred and fifty into its membership, and renovated the church house at considerable outlay. Evergreen grew more slowly, but of better material. He served them nine years, during which time they built a beautiful church edifice, and one hundred and twenty-five were added to its membership. His pastorate embraced the trying period of the war, and as hostile armies marched and countermarched through this part of the State, he endured, with his brethren, much suffering, but still remained at his post, sharing the trials and perils of his brethren. At Chicot he also baptized about fifty. Two years after the war he removed to Caddo Parish, and settled near Summer Grove, where he aided the aged Jesse Lee for two years. He then removed to Gilmer, Texas, where he preached one year. He was then called to Dardanelle, Arkansas. Here he found a small body of twenty-five members, without a house of worship.

During the first year they built a good house, and in the three years he was pastor the membership increased to eighty-four, forty by baptism.

Since that time Elder Crawford has given up the pastorate, preaching occasionally, while conducting a small farm near Dardanelles. He was one of the founders of the Louisiana Baptist Convention, and its first Secretary.

ELDER LEWIS C. KELLIS, is a native of Kemper County, Mississippi, where he lived until 1871, except the time he was absent at Summerville Institute and Mississippi College. His early opportunities were not good; his parents were poor, and he was compelled to labor on the farm until he was grown, to aid in the support of the family. From boyhood he craved an education, and has always been a close student. He professed faith in Christ at the age of sixteen, and was baptized into the fellowship of Salem Church, Noxubee County, which was afterward consolidated with Mount Vernon, in Kemper County. He left Mississippi College in 1871, and soon after began to teach in Noxubee County, where he also engaged in pastoral work. He remained here, preaching and teaching, two years. He married on the 29th of July, 1873, and in January following removed to Alto, La., and took charge of Providence Church. In the fall of that year he was called to the pastorate of Trenton and Delhi churches, and in January following to Rayville, on the Vicksburg, Shreveport and Texas Railroad. The latter church he has supplied ever since. It has built up and developed wonderfully under his foster-care. Since 1876 he has supplied the church at

Wynne Island; and since 1878 he has preached for the churches at Bastrop and Oak Ridge. Bastrop and Wynne Island haven early doubled their membership during his pastorate, and Oak Ridge has received additional strength. He has also supplied, a part of the time, New Hope and Hurricane churches. Mr. Kellis resides in Monroe, and to reach his appointments he has traveled monthly over two hundred miles, preaching from twelve to twenty sermons in his circuit. At the beginning of the present year (1881), he has wisely concentrated his labors on the First Church in Bastrop. This is an important field. Mr. Kellis is yet young, about 35, and gives promise of many days of useful labor.

ELDER WILLIAM C. MORELAND—Was born in Clark County, Georgia, September 30th, 1824. At the age of twelve years he was hopefully converted and united with the Methodists. He was early impressed with a call to the ministry, but for a number of years concealed his impressions, until, constrained by the convictions of his mind, he at last began to exercise in the Methodist connection. In 1845 he joined the Georgia Conference, and travelled three years, until ill-health and removal to Louisiana severed the connection. He settled near Homer, where I first met him in 1853. He was there one of the most efficient and beloved local preachers among the Methodists. Some time after this, his attention was arrested by Eph. 4: 5, and his views of the church and its ordinances underwent an entire change. In 1864 he was baptized into the Antioch Baptist Church, and was at once called to ordination by that church. He was immediately called to the care of

the Antioch, Homer and Rock Spring churches in Claiborne Parish. Here he labored acceptably until 1870, when he removed to Bienville Parish. Since then he has served several churches. The church at Arcadia has enjoyed his labors for ten years.

His style of sermonizing is expository, and his presentation of truth clear and forcible. His manner is earnest and attractive. His early educational advantages were limited, but by assiduous attention to self-culture he has acquired much useful practical knowledge, which places him in the front rank among Louisiana ministers. When he preaches he always attracts respectful attention. He has enjoyed the confidence of the people, and his labors have been greatly blessed in building up and strengthening the churches of his charge. He lives on a farm between Mount Lebanon and Arcadia, and his improved health gives promise of many years of usefulness.

DR. BARTHOLOMEW EGAN.—The founder of Mt. Lebanon University, La., was born in Killarney, Ireland, December 10th, 1795. His father, James Constantine Egan, descended from a long line of ancestry, was distinguished in the South of Ireland for the excellence of his classical learning. D'Alton, the celebrated archæologist, says in his sketch of the Egan family in King James's army list: "They were generally distinguished for learning and hospitality." Under the careful training of his father, Dr. Egan became well versed in classical literature. After spending some time in Killarney College, he went to Dublin, and in due time graduated at the university. Shortly after his graduation he married

Eliza Cormick, the accomplished daughter of John Cormick; who, having participated in the Irish rebellion of '98, in which Robert Emmett sacrificed his noble life, was expatriated. Choosing America as his home, he settled in Augusta, Georgia. Soon after his marriage Dr. Egan emigrated to America and settled in Dinwiddie County, Va., where he became principal of the Dinwiddie Academy, and was celebrated for his classical attainments. Afterwards he bought a farm in Mecklenburg, adjoining Christiansville, and took charge of a flourishing academy. It was during his stay here that he materially aided in the education of a youth, who might not otherwise have emerged from the poverty and obscurity in which he was born. I allude to Rev. James B. Taylor, late Corresponding Secretary of Foreign Missions of the Southern Baptist Convention. During a residence here of three years Dr. Egan frequently attended services of the Baptist church under the care of old Father Richards. At this time he made no profession of religion, but living among this people and seeing the effect of their religious belief on their habits and character, he could but respect them. In a private letter to the writer he says: "I was often much moved by the simple, earnest preaching of Mr. Richards; but though I had great respect for the Christian religion, and no tincture of infidelity, I felt that I was unprepared to connect myself with any church. I determined, however, if I could feel authorized at any time to do so, I should give the subject a thorough examination before I made a selection."

His reputation, especially as a classical scholar, spread throughout the State, and he began to be

plied with repeated applications to settle elsewhere. When Governor Giles, who had been thirty years in the United States Senate, retired to private life, he conceived the idea of establishing at his own home in Amelia County a school of high grade, partly as a preparatory school for the University of Virginia, and partly to afford facilities to those who had not the means to take a course at the university. To the head of this institution Dr. Egan was called. After some time, from the difficulty of obtaining boarding facilities, he removed his school to Charlottesville, which was near by. During these years he taught many young men, who afterwards distinguished themselves in Virginia and other States.

Whilst teaching he had assiduously applied himself to the study of medicine. His residence at Charlottesville gave him an opportunity to attend the medical lectures in the university. At this time Dr. Dunglinson, distinguished in Europe and America for his works on physiology and medical jurisprudence, and others but little less celebrated, were connected with this school.

After obtaining his degree he engaged in the regular practice of his profession, and settled in Henry County, at Martinsville. He afterwards removed to Danville and engaged in an extensive practice. Here, in 1841, Bishop Johns, Episcopal Bishop of Virginia, held a series of meetings. His preaching was pungent and evangelistic, and Dr. Egan was led to consider the subject of religion as he had never done before; and he was enabled to exercise an abiding trust in the efficacy of Christ's cleansing blood, that was long his stay and comfort in many trying vicissitudes in after life.

After the departure of Bishop Johns, a protracted meeting was continued by Rev. J. H. Pritchard, afterward of Wilmington, N. C., under whose preaching his impressions were deepened, and he came to realize the witness of the Spirit. The question of duty now presented itself; and, after a thorough examination of the subject in the original Scriptures, he felt constrained to unite with the Baptist Church, which he accordingly did.

In 1847 he removed to Louisiana. Induced by the glowing descriptions of Judge Bry, of the vine-clad hills of North Louisiana, which he read in DeBow's Review, and having learned that there was a colony of wealthy and intelligent Baptists from South Carolina settled at Mt. Lebanon, he came directly to that point. The pastor of the Baptist church at that time was George W. Baines, a sensible and prudent man, with more education than was common with Baptist ministers of that section at that day. Baines was also a man of great zeal and piety. Dr. Egan often conferred with Baines, and they mutually felt the need of an educated ministry and the great want of a high-school for the home education of the youth of North Louisiana. Finally they matured a plan to carry out their cherished design, and taking the leading brethren in Mt. Lebanon and the surrounding country into their councils, they called a Baptist convention. Thus began the Louisiana Baptist State Convention, the leading object of which was educational and missionary work. A movement was inaugurated to establish at Mt. Lebanon a school of high order.

From that time forward, Dr. Egan became so closely identified with the University, that the history of one is the history of the other.

Dr. Egan continued to reside at Mt. Lebanon until the death of his wife, in 1871. This estimable lady had the faculty of winning all hearts, and as Dr. Courtney beautifully said on the occasion of her funeral, "She never made an enemy and she never lost a friend." With her he lived very happily for fifty-three years. On the occasion of their golden wedding he addressed to her the following beautiful lines, which are preserved both for intrinsic merit and as a deserved tribute to her memory :

"How swiftly passed the time since first,
 Just fifty years ago,
 Each pledged to each with earnest trust,
 To share or weal or woe!

We've had our joys; we've had our cares;
 For such must mortals know,
 As midst the golden grain, some tares
 In richest harvest grow.

Yet, hand in hand we've climbed the hill
 Whence we can see that shore,
 Where sickness, sorrow, pain, nor ill
 Can reach us evermore.

'Tis well adown that hill to glance,
 See shadows dwarf'd in light,
 And let the retrospect enhance
 The joys that still are bright.

Blessed in our children's tender care,
 Contented with our state,
 Let's down the hill together move,
 And calm the summons wait." "

Dr. Egan has filled several important public stations during his residence in Louisiana, such as Presidential Elector, Surgeon General of Louisiana,

Superintendent of the State Laboratory, and one of the Board of Supervisors of the State Seminary.

After the death of Mrs. Egan he resided in Shreveport, with his son, Hon. W. B. Egan, late Associate Justice of the Supreme Court of Louisiana. He died in 1879, at the residence of his son, Dr. James C. Egan, an eminent physician, who has filled the office of State Senator since the war, and won the distinction of being the incorruptible in a body noted for its venality and corruption.

ELDER HENRY HUMBLE—One of the pioneer preachers of Louisiana, was born in the State of South Carolina, about 1765. He removed and settled in Amite County, Miss., about 1811; and about 1822 removed to Catahoula Parish, La., and settled on the Ouachita River, about fifteen miles above Harrisonburg. He was among the first settlers in that region. The few citizens, scattered over a large district of country, gave themselves up to the half-savage life that belongs to the frontier. Under such circumstances it required strong faith in Jesus and a strong love for souls to undertake to plant the standard of Christianity in this, then, wilderness, into which were flowing the enterprising from the Eastern States, who came actuated chiefly by the desire to acquire fortune. Henry Humble, although at an advanced age, began to gather his scattered neighbors together, and with the aid of John Hill, a licentiate, preached to them the Gospel of peace; and in March, 1826, the Catahoula church was constituted by Henry Humble and John Impson, with seven members; but shortly afterward they enjoyed a revival and twenty more were added. This body

united with the Louisiana Association in 1826. In 1828 the association met with Catahoula church, and Henry Humble was elected Moderator. In 1829 the association met at Zion Hill, St. Landry, and although, in his sixty-ninth year, he attended, preached the introductory sermon, and was re-elected Moderator. But the fatigue of such a journey was too great for him; he was taken sick on the road home; died and was buried among strangers, October 23, 1829. Four of his grandsons became ministers, viz: T. J. Humble, J. N. Humble, N. M. Davis and A. B. Davis.

ELDER THOMAS J. HUMBLE, a grandson of Henry Humble, the leading minister of the Ouachita Association, and long Clerk of that body, was born in Caldwell Parish, Louisiana, in 1829, the very year his grandfather died. His father, James Humble, was a Baptist, and died when Thomas was only three years old. Eight years afterward he lost the tender care of his pious mother. His religious convictions extend back to his childhood. In his fifteenth year he was enabled to put his trust in Jesus. He received a good common-school education in an academy near Columbia. About this time (1845), the duty to profess Christ openly and unite with the church, pressed upon him. Just at this time, however, the churches of this region were distracted over the question of missions and pastoral support. A large anti-mission element was in all the churches. Indeed, it was the prevailing sentiment of this region. Nearly all the ministers were of this way of thinking, and the churches were not instructed; consequently, his first impressions and prejudices were in keeping with the prevailing opinions. This question

ran so high that in 1857 a division took place, and a new association was formed, under the lead of Elder Thomas Meredith, at that time one of the ablest ministers in the association. Thomas J. Humble was sorely exercised over the schism; and not having yet united with the church, he was led to examine the subject thoroughly, by the light of God's word, and in spite of his preconceived opinions, he adopted the scriptural view of the subject, and in 1850 united with a Missionary Baptist church.

During the period from 1850 to 1860, he was engaged in teaching, and on Sundays he gathered the children of his neighborhood into Sunday-schools, and instructed them. In 1855 he was elected Clerk of Ouachita Association, and served in that capacity for thirteen or fourteen years in succession; while at the same time acting as a member and Corresponding Secretary of the Domestic Mission Board of the Association.

In 1860 he was licensed to preach by his church, and in 1861 was ordained to the work of the ministry. Impressed with the great neglect of duty to their pastors by the churches of this section, he at once began to impress upon them their duty to support their pastors, though long meeting with great opposition.

In 1868 he was elected Moderator of Ouachita Association, and served in that capacity three or four years. But his efficiency as Clerk made him indispensable in that position; so that he was re-elected to his old office, which he has ever since filled by successive elections. He at present (1880) resides at Columbia, Caldwell Parish, where he still labors efficiently for the Master.

ELDER ASA S. MERCER belonged to a family of preachers. He was a nephew of the celebrated Jesse Mercer. His father, Thomas Mercer, the author of a popular collection of hymns, came from Georgia to South-west Mississippi in 1802, where he died in 1818, while absent from home on a tour of preaching. His son, Asa, was born in Georgia in 1790, and came to South-west Mississippi with his father when he was twelve years old. He began to preach in 1824. This is in accordance with his own statement in the minutes of the Ouachita Association for 1846; although he does not seem to have taken an active part in the work until some years afterwards. In 1816 he began to appear more prominently, but not until 1820 did he become very prominent. In 1823 he appears in the Mississippi Association as a delegate from the St. Francisville Church, West Feliciana Parish, and it is probable he had settled near that place. He continued to labor in Eastern Louisiana until about 1831, a part of the time as missionary of the association. Shortly afterwards he settled on the Ouachita and became pastor of Bethel Church, Catahoula Parish, in 1832. He at once took rank as a prominent and active minister of this region. The Concord Association was formed this year, with which he united the following year, and at once took a leading part in all its proceedings. He was frequently called to preside over this body.

In 1844 he aided in the formation of the Ouachita Association, out of churches dismissed from the Concord. In this body was a strong anti-missionary element, and in the contests that followed he strongly opposed Thomas Meredith, the leader of the

anti-mission party. These, finding that they could not control the strong zeal of the missionaries, finally, in 1850, withdrew and formed an association of their own. Mercer was often elected Moderator of the Ouachita Association, and exercised a wide influence. He removed to Texas in 1850, and shortly after died.

ELDER NATHAN M. DAVIS, long an efficient minister of the Ouachita region, was a grandson of Henry Humble, the pioneer preacher of the Ouachita. He was born in Amite County, Mississippi, October 15, 1809. Here he received such limited education as was afforded by the country schools. He removed with his father to Catahoula Parish, in 1829. It was during this year he was deeply convicted of sin, and in the following year he made a profession of faith in Christ. He was received into the old Catahoula Church, but as Henry Humble had died the year before, there, was no ordained minister within seventy miles, to baptize him. But in July following, John Hill, who had been preaching several years as a licentiate, was ordained, and the same day Davis was baptized. He began to preach occasionally as early as 1832. He continued to exercise with more or less frequency in the parishes of Ouachita, Catahoula and Caldwell, but did not consent to be ordained until March 13, 1841. For two or three years before this time he had been preaching very acceptably to three or four churches, calling in the aid of Asa S. Mercer and Thomas Meredith, to administer the ordinance of baptism. His churches immediately prospered, and during the two years succeeding he baptized over one hundred persons. The three churches which had received his labors,

the old Catahoula, Jerusalem and Aimwell, from being weak bodies, grew to be strong churches, and in 1842-'43 other churches, partly as the fruit of his labors, were organized, and a number of young ministers were raised up to occupy the field.

In 1837 Elder Davis was visited by severe affliction, being called to give up his wife, and a son and daughter, in rapid succession.

In 1850 he was elected Moderator of the Ouachita Association. This was a stormy session, and resulted in the withdrawal of the Anti-Missionaries, under the lead of Thomas Meredith; but during the angry debates Davis presided with such impartiality as to receive the commendation of both parties. He has frequently presided over this body since, and always with satisfaction to his brethren.

In 1857 he was appointed missionary of this association, and by his labors in the destitute places, laid the foundation for future churches.

During the years 1858 and 1859, he rode as a missionary of the Baptist State Convention in the bounds of the Ouachita Association, constituted four or five churches, and baptized many persons. In 1860 he rode as a missionary at his own charge, and baptized ninety-four persons, and received ten others who were not baptized until the year following. During the war he preached regularly every Sunday, and generally on Saturday before, while conducting a tannery, a business he had learned in his youth, and which was very useful to his neighbors.

The result of the war stripped him of the greater part of his property, and deprived him of that independence which enabled him to devote himself largely to evangelistic labors without compensation.

But while now compelled to labor with his own hands for the support of his family, he was not idle in the Lord's vineyard. Having long lived in a malarial region, he had learned, by experience and observation, the nature of diseases incident to this climate, and their proper treatment, and for many years had kept a stock of medicines which he administered to his neighbors, free of charge. After the war, at the earnest solicitation of his neighbors, he entered the practice regularly; and from that time until his death in 1880, he combined the practice of medicine with regular preaching. Elder Davis was interested in preserving the history of his chosen people, and contributed much valuable matter to Benedict's History of the Baptists, and also to this work

ELDER GEORGE TUCKER—Was born in Wilson County, Tenn., December 12, 1806, near Lebanon. His father, Elder Jeremiah Tucker, was a pioneer preacher in Tennessee and North Alabama. In 1818 the family moved to Limestone County, Ala., which was then a sparsely settled country. This circumstance, together with the limited means of his father, prevented his receiving more than the rudiments of an English education. At the age of fourteen he professed religion, and united with the Baptist church. In 1827, he was licensed to preach, and in the latter part of that year was married. He was ordained in 1829, and became pastor of the church called Round Island Baptist Church, and also, shortly afterward, of the Poplar Creek Church. He continued to labor for these churches until 1834, and under his ministry they grew to be large and flourishing bodies.

In 1835 he removed to Columbus, Miss. Here he found a few Baptists without any organization or house of worship. He procured the use of a vacant school-house in the suburbs, organized a church, and began to preach. Soon after, the congregations increased, until they were obliged to seek larger accommodations. For awhile they worshipped in the basement of the court-house. Subsequently they leased the basement of the Masonic Lodge, where they held their meetings for two years, during which time the church grew in numbers and strength sufficient to build a large house for their accommodation. He continued to labor in Columbus and the surrounding country from 1835 to 1840. The church at Columbus grew from 12 to 160. Besides, he baptized about 300 in the surrounding country.

In 1840 he removed and settled in Chulahoma, in Marshall County, Miss. He preached alternately to the Chulahoma and Hernando churches, during a period of nine years.

In 1850 he accepted the call of the church in Jackson, Tenn., where he continued for two years, after which he returned to Mississippi, and preached at Chulahoma and Holly Springs one year.

In 1853 he became pastor at Marshall, Texas, where he labored successfully until 1856. During this time he preached much in the surrounding country, especially with the Bethsaida and Gladespring churches. He also constituted the church at Jefferson, Texas.

In 1857 he was called to the church in Houston, Texas, where he continued until 1861, when he became pastor of the First Baptist Church, in Shreveport. Here he labored until March, 1862,

when he entered the Confederate Army, and served until the close of the war, with the rank of Major. For a time he also discharged the duties of Postmaster at Shreveport. After the war, Major Tucker settled for a time in New Orleans, as a commission merchant, occasionally preaching, His mercantile business having proved disastrous, he returned to Keachi, La., where he has since resided with his son, Elder Jeremiah Tucker. But although broken down in health and enfeebled by age, he could not long remain idle. For two years he rode as missionary and financial agent, with wonderful zeal and activity. The author remembers to have accompanied him upon one of his missionary tours, and was astonished at the old man's vigor and zeal. He has also served two years as missionary within the bounds of Grand Cane Association, and he still (1881) continues actively engaged in preaching.

During his ministry in Mississippi he was frequently elected Moderator of the association to which he belonged. He aided in the formation of the Columbus Association, and was Moderator for several years. He was also elected Moderator of Cold Water Association, for a number of years. He served one year as Moderator of the Mississippi Baptist Convention; and at the meeting of the Louisiana Baptist Convention, in 1878, presided over that body. During his ministry he has baptized about fourteen hundred persons.

PROFESSOR CHARLES EDGAR CRAWFORD—Was a prominent teacher and Sunday-school worker in North-western Louisiana. He was born in Perry County, Ala., November, 1838. He was left an

orphan at the age of eleven years, and was received into the family of his uncle, Peter Crawford, an eminent preacher and teacher, well known in Alabama, Mississippi and Louisiana. Under the direction of his uncle, he received his academic education. He entered Mississippi College in 1854, and graduated in 1858. He immediately afterward came to Louisiana, and engaged in preaching at Summer Grove, Caddo Parish. He subsequently became Principal of the Keachi Male Academy, which he held for a number of years; and was one of the most successful teachers in the State. He was one of the active movers in getting up the Grand Cane Sunday-school Convention, and gave a deep interest to its proceedings. He died in 1877, at San Antonio, Texas, whither he had gone in search of health.

HON. WILLIAM R. RUTLAND—A prominent lawyer, and an active Baptist at Farmersville, La. Judge Rutland was born in Graves County, Kentucky, April 28th, 1836. His father having died in 1840, his mother married Col. Hardy Jackson in 1843, and in 1846 the family settled in what was then Claiborne (now Bienville) Parish. Young Rutland labored on the farm of his step-father until 1854, at which time he was baptized into the church at Aurelia by Elder John Q. Burnett.

In the winter of 1854 he returned to Kentucky to go to school, and entered the Feliciana Academy. But on account of failing health he was compelled the following year to return South. After spending a short time at school at Arcadia, and in teaching a country school, he entered Mount Vernon University in 1856, where he took an

irregular course, and then engaged in teaching in Natchitoches Parish. He was married to Mrs. C. A. Montgomery, September 10th, 1858. In 1859 he began to study law in the office of Judge James G. Campbell. In 1861 he entered the Confederate Army as First Lieutenant in the Eleventh Louisiana Battalion, which was subsequently consolidated with the Crescent City Regiment. In the early part of 1865 he was discharged from the service on account of bad health, and returned home to begin life anew. He removed to the Gulf coast and began the practice of law at Lake Charles. During his stay at that place he organized a Sunday-school. At that time the population was composed chiefly of Catholics, lumber-men and sailors. This Sunday-school was for that country a novelty, but it proved a success. He also hunted up a few scattered Baptists, and with the aid of Elder M. Scarborough and Nathan Smart, they were organized into a church. Elder R. F. Fancher and other ministers moved into the Parish about the same time, and churches enough were soon gathered to form Calcasien Baptist Association.

By 1869 his health was restored, and he removed to Colfax, in Grant Parish, where he was soon appointed Judge.

This Parish was in the hands of the negroes, whose numbers largely predominated; and the instincts of self-preservation solidified the white people of the whole Red River Valley, into one political party. Judge Rutland was the recognized leader of the white man's party in his parish. It was a struggle of intelligence and property against ignorance, brutality and numbers. Under his leadership the whites succeeded in carrying the election in 1872. This so

incensed the negroes that under the instigation of a few bad men they organized a rebellion against the newly elected authorities, to put them down by force. They seized the town of Colfax, and drove out the white people, except Judge Rutland, whom they held as a prisoner, closely guarded in his house, where he remained an anxious watcher by the corpse of one of his children, who had just died. He was compelled to listen to the curses of the brutal wretches who held him as a prisoner, and who made several demonstrations of violence. However, during the confusion occasioned by a report that they were soon to be attacked by the whites, Judge Rutland left the house with his family, being compelled to leave the body of their child behind, and entering a skiff crossed to the opposite side of the river. Here he placed his family on board a steamboat and sent them up to Montgomery, a place of security above, and himself took refuge in the house of a friend. This, however, he was compelled to abandon before morning, being threatened by negroes. In a day or two the whites had collected sufficient forces, and in company with Judge Rutland, under the lead of the Sheriff, re-entered Colfax, and after a stubborn resistance, in which several negroes and one white man were killed, the negroes were compelled to retire. Judge Rutland found his house completely sacked, and his poor dead child hurled into the street by the brutal savages who had held him prisoner. Such is the true history of the Colfax Riot, or "The Colfax Massacre," as it was falsely termed by partizan newspapers at the North.

Judge Rutland was made the object of cruel persecution on the part of the corrupt radical leaders

and to escape it, retired to Texas. He settled at Fort Worth, and engaged in teaching. He aided in organizing the First Baptist Church of that city. He remained there until 1874, when he returned to Louisiana and resumed the practice of law at Farmer-ville, his present place of residence. He soon identified himself prominently with the movements of the Baptists.

In the fall of 1875 he was appointed one of the committee of fifteen by the Concord Association, with instructions to devise some plan for the establishment and maintenance of an institution of learning, within the bounds of the association. The result was the establishment of the Concord Institute, at Shiloh.

As chairman of the Executive Board of the State Convention, in 1877, he did much to arouse the leading brethren to renewed labors.

It was mainly through his influence that the present efficient evangelist was put in the field; and his suggestions have done much to give shape to the policy of the Board.

Judge Rutland is yet in the prime of life, is a decided Baptist, and exercises a wide influence in the affairs of the Baptists of his State.

ELDER A. J. TERRY—The efficient pastor at Bayou de Glaize, in Avoyelles Parish, was born in Copiah County, Miss., April 23, 1846. He was baptized by Elder E. R. Freeman, and received into the fellowship of the County Line Church, Copiah County, in April, 1863. He began to preach in 1866, and was ordained by the same church in 1869; Elders W. B. Gallman and Seth G. Mallins acting as presbytery. He re-

moved to Louisiana in 1871. He preached two years in St. Landry Parish. In November, 1873, he removed to Avoyelles Parish, and has since then devoted his whole time to his present charge, the Bayou de Glaise Church, which has greatly prospered under his ministry.

ELDER J. A. HACKETT—The present able pastor of the First Baptist Church, Shreveport, was born in Crawford County, Ills., October 13, 1832. His father was a non-professor, but his mother was a pious Methodist, and he was brought up in that faith. He was converted when about nineteen, and he began at once to investigate the doctrines of the Gospel, for himself. After many conflicts between truth and conscience on one side, and early prejudices and associations on the other, he yielded to the force of truth. Having in the meantime removed to Mississippi, he was immersed into the fellowship of Jerusalem Baptist Church, in Scott County, by Elder William Denson, in August, 1855, and began to preach shortly after. He received an elementary education in the schools of the neighborhood, and then took a brief course in Mississippi College. He was two years a soldier in the Confederate army, and for the remainder of the war was Chaplain of the Eighteenth Mississippi Regiment, serving in the Army of Virginia. He received a wound at Fredericksburg, Va., from which he has never fully recovered. He was ordained by the Canton Church, Miss., June, 1863, the presbytery being T. J. Drane, W. W. Keep and D. E. Burns. His first pastorate was in 1866, at Jerusalem, Scott County. He subsequently served churches in Yazoo County. He was at length called to the pastorate of

the Baptist Church at Jackson, the capital of the State. It was here that he first distinguished himself as a man of fine mental powers. He subsequently removed to Crystal Springs, preaching also at Hazelhurst and Clinton, the seat of Mississippi College. He was called to Shreveport, La., in 1877, and has since labored with great efficiency there. The church has been largely increased under his pastorate; the finest church edifice in the city has been built; a considerable interest started at Jewella, a suburb of Shreveport; and his influence has been felt in all the surrounding country, and in the Baptist councils of the State. He has done much to foster Foreign Missions. When he removed to Shreveport it was remarked, by one who knew whereof he affirmed, that Louisiana had captured one of Mississippi's best minds.

ELDER EZEKIEL O'QUIN—One of the earliest ministers of our denomination in the State, was born in the State of North Carolina, February 18th, 1781, and was married to Mary Brockton, on Beaufort Island, South Carolina. He first emigrated to Tennessee, and thence to Mississippi Territory, in 1810, and settled in Wilkinson County. Here he was ordained to the ministry in 1812; and, in 1815 removed to Rapides Parish, La. He was the second Baptist preacher who settled west of the Mississippi River, Joseph Willis being the first. He became pastor of the church at Cheneyville, which was constituted the year after his arrival. He took part in the formation of the Louisiana Association, and was its first Moderator. He was actively engaged in preaching up to a short time before his death, which occurred April 23d, 1823. He

took an active part in every religious effort. Although a man of limited education, he was noted for logical acumen, and is represented as a natural-born orator. His voice, though loud, was musical. He was very forcible in exhortation, and a thorough Baptist. Through his labors, aided by Father Willis and Isham Nettles, most of the early churches of this region were planted; and although he never demanded any compensation for his services, he was well supported by the freewill offerings of the people.

ELDER JOHN O'QUIN—Was the son of Ezekiel O'Quin, and was born in South Carolina, January 1st, 1808. He came to Louisiana with his father in 1815. His father having died when he was but sixteen years old, the care of his mother and her seven children devolved mainly upon him, and he was consequently deprived of the advantages of an education. But he managed to acquire the rudiments of an English education from men hired to labor on his farm. He became religiously impressed in early life. Subsequently, attempting to solve some of the deep mysteries of the Gospel, he became involved in skepticism. But upon a review of his conclusions he was drawn to admit the divine character of Christianity. After the death of his father, the Baptist influence waned in this region for several years, the years of his religious conflict. But the Methodists had become active and influential. He, therefore, united with the Methodists soon after his conversion, and in a short time was an exhorter, and applied to be ordained as a minister. But, pending the matter, he met with "Pengilly's Scripture Guide to Baptism"; and "Circumcision no Plea for Infant Baptism," by Archibald McClay; and he

became convinced that infant baptism is of men, without divine claim or support, and that the immersion of believers is the only baptism known to the New Testament. He therefore withdrew his application for ordination in the Methodist connection. At this time there was no Baptist minister in St. Landry Parish, where he was then living. Desiring to be baptized, he went to New Orleans to see P. W. Robert, who had removed to the city, for the purpose of receiving baptism. Failing to see Robert, he wrote to him, and he came up and baptized O'Quin, with two others; and continuing the meeting, there was a gracious revival, and a church constituted. He then rode two years as a missionary in the bounds of Louisiana Association, during which time he baptized about four hundred persons. O'Quin began to preach soon after he joined the church, and in June, 1841, he was regularly set apart to the Gospel ministry, Archibald McClay, D. D., Elihu Robinson and Thomas Rand, Jr., acting as the presbytery.

While preaching constantly as occasion offered, Elder O'Quin engaged successfully in planting, and amassed a large fortune. Since the war he has been led to engage in politics, and has filled with credit several terms in the State Legislature. He is a man of strong native ability, but somewhat eccentric.

ELDER S. C. LEE, formerly pastor at Farmersville, and editor of the *Baptist Messenger*, now published at Arcadia, was born in Wilcox County, Ala., September 2, 1826. His parents were anti-mission Baptists, his father being a deacon; and he was reared in that faith. He was converted and joined the church at the early age of thirteen, and was baptized into the Cedar

Creek Church by Robert Warner. In 1846 he removed with his father to Union Parish, La. He continued to hold membership with the anti-mission brethren until 1850. Having dissented from the extreme Calvinistic views and anti-mission tendencies of his brethren, and especially on the extent of the Atonement, he was arraigned and excluded for heresy. At the end of two years, during which time he gave the subject of the church a thorough examination, he came to the conclusion that the Church of Christ is with the Missionary Baptists. Accordingly, in 1853 he united with the church at Spearsville, and was soon after ordained a deacon.

From his boyhood he had been impressed with a call to the ministry; but unwilling to heed the call, he strove to cast off his impressions, and to drown the sense of duty, became to some extent disorderly. He became a habitual drinker, and turned politician. He was twice elected to the Legislature of Louisiana, and served in that capacity for four years; he also filled important parish offices.

In the fall of 1861, during a long sickness, when he was given up to die, the sense of neglected duty pressed hard upon him. He earnestly prayed God to spare his life, vowing to devote it to His service. His prayer was answered. While still prostrated, the Farmersville Church licensed him to preach. As soon as he had sufficiently recovered to be able to stand, he entered actively upon the work. In 1862, Liberty Church, being without a supply, called for his ordination, which was accordingly done at Farmersville, September 23, 1862; Elders J. P. Everett and A. W. Johnston acting as presbytery. He was at once called to the pastorate of Liberty Church, which he has

served once a month for sixteen years, consecutively. Concord Church, the mother church of the association, was next to call him, and he has continued that relation until the present time. Elder Elias George having removed to Eastern Louisiana, Elder Lee was called to fill his place at Farmersville in 1863, and he has filled the pulpit here most of the time since; recently but twice a month. He has also in the meantime occasionally supplied Shiloh, Zion Hill, Liberty Hill and Union churches, in Union Parish, and Spring Hill, in Arkansas. His labors have been signally blessed. During his ministry he has baptized about five hundred persons. Several ministers have sprung up under his ministry: John H. Quillen, G. W. Simmons, of Arkansas, Joseph Milburn and George Savage (now of Texas), are all his sons in the Gospel.

He has served the Concord Association both as Moderator and Clerk. In 1869 he traveled as missionary of the association, and preached in the destitute places within her bounds. He conceived the first idea of establishing an associational school within the bounds of the association. As the fruit of his labors in this direction, the "Concord Institute," an excellent school, was established at Shiloh. He traveled three months in the interest of the school, and obtained an endowment of \$10,000; sufficient to secure permanency to the academy.

In the year 1878 the call for a denominational paper induced him to begin the publication, at Farmersville, of the *Baptist Messenger*, at first every two weeks; but in two years it had attained a circulation of twelve hundred and was published weekly.

Elder Lee has always been a favorite with the young people, and has celebrated about two hundred mar-

riages. During his ministry he has performed an amazing amount of labor for one so feeble. His health continues feeble, but his zeal and energy compensate for the frailty of his physical organization. He has recently (1881), removed to Arcadia with his paper.

A. E. CLEMMONS, D. D.,—Was born in Shelbyville, Bedford County, Tennessee, September 14th, 1821. He professed religion when he was about seventeen years of age, and joined the Methodist Church. In this connection he was licensed to preach; but soon after underwent a change of views, and joined the Baptists, in his twenty-second year. He shortly afterwards moved to Noxubee County, Miss., where he was ordained as a Baptist minister. He travelled as a missionary of the Choctaw Association for three years, during which time he baptized a great many persons. He was also pastor at Macon, Miss., one year. In 1847 he removed to the southern part of Arkansas, where he lived one year, and then went into Texas. After two years he returned and settled as pastor at Mt. Lebanon, La. He was soon after also called to the Minden Church. Having removed to the latter place he devoted himself to that church until 1856. During his pastorate the church increased rapidly in numbers and influence. During this time he also preached in Homer, where he resided a short while.

As agent of Mt. Lebanon University, he raised during one summer, \$14,000. His labor in this line was gratuitous.

After leaving Minden, he took charge of the church at Marshall, Texas, where he continued sixteen years, except a portion of the time during the war, when he was Chaplain of a Confederate regiment. In 1869,

while still residing at Marshall, he was called to the pastorate at Shreveport. He held this position for five years, during which the church largely increased. Since then he has resided in Marshall, Texas, preaching at Long View and other places along the line of the Texas and Pacific Railroad.

In 1876 the Waco University honored him with the title of D. D. Dr. Clemmons is a man of great abilities. Keen logical powers, a fine memory, and an excellent command of language, contribute to make him a popular pulpit orator.

ELDER HENRY Z. ARDIS—Was born in Edgefield District, S. C., August 8, 1811. The family came from Zell Canton, Switzerland, about the middle of the last century, and settled where the subject of this sketch was born. They were of the Presbyterian faith. His maternal grand-uncle planted Presbyterianism in Georgia.

He received a good academic education, the best his widowed mother could afford. He professed faith in Christ in his sixteenth year, and united, with others (mostly kindred), in the constitution of the Presbyterian Church on Beech Island, S. C., in August, 1827. He was married in 1832, and in the year following his first child (a daughter), was born. This was the turning point in his religious faith. He was urged to comply with the requirement of his church and have the infant baptized. In order that he might act intelligently, he undertook to investigate the subject of infant baptism in the light of the Scriptures. The result of his researches was, that he was overwhelmingly convinced that the New Testament knows nothing of such practice. He embraced the Baptist faith

and was baptized September 26, 1834. To him it was a fiery ordeal to leave wife, mother, mother-in-law, brother and sisters. He began early to speak for the Master; in fact immediately after his conversion he began to conduct prayer-meetings, and to exhort sinners to come to Christ. Before he was twenty-one, three persons dated their impressions from words uttered by him in conversations and exhortation. Of this he says in a letter to me: "Those three gave me more joy than any in my subsequent ministry." The persons consisted of his mother, his aged aunt, and John Gill Shorter, afterwards distinguished in Alabama.

On the third Lord's day in January, 1835, he was ordained, by request of Union Church, Barnwell District, S. C., by Elders J. L. Brooks, E. Estes, Samuel Gibson and John Broome. He served this church as pastor nine years. He also filled the pulpit of the following churches in South Carolina: Steel Creek and Matlock, in Barnwell District, and Beach Island, Edgefield District.

In 1845, on account of ill-health, he removed to Madison County, Florida, and took charge of the church at Madison C. H., January, 1846. He remained in this pastorate twenty-one years, and the church in the meantime grew from a few to be a strong body. In 1850 he baptized his wife, who, up to this time, had continued in the Presbyterian Church. He supplied various churches in this county during this time. He also supplied, a part of the time, Monticello Church, Jefferson County, and Bellville Church, Hamilton County. His labors were greatly blessed, and he baptized a great many persons, both in South Carolina and Florida. In 1870 he lost his wife, who had been the mother of ten children.

In 1871 he removed to Louisiana, whither his brother Mathias had preceded him, being one of the South Carolina colony who settled in Mt. Lebanon in 1837. He became pastor at Mt. Lebanon. He subsequently served the church at Homer, and also at Minden, having succeeded the writer in the latter pastorate. He resided in Claiborne Parish, not far from Homer, and continued actively engaged in the ministry in the surrounding country until his death, July 11, 1881. Shortly after he came to Louisiana he was married to Miss Cooksey, an excellent lady, with whom he lived very happily. He was forty-five years in the ministry.

ELDER D. R. W. McIVER—Was born in Charleston, S C., December 8, 1794. His mother, Mrs. Mary Ann McIver, was baptized and united with the First Baptist Church of that city when only fourteen years of age, and was remarkable for consistent piety. On the death of her husband, which occurred when the subject of this sketch was only eighteen months old, she removed to Society Hill, in the same State, where she resided with her brother, Gen. D. R. Williams. Relieved of all domestic care, she devoted herself to the education and religious training of her children; an influence greatly blessed in forming their characters for future usefulness. Mr. McIver was a graduate of the South Carolina University, at Columbia, after which he became a planter, near Society Hill, on the Peedee river; and in early life married Miss Caroline Wilds, of that place.

He was often brought under deep religious influences, but it was not until his fortieth year that he made a profession of religion by putting on Christ publicly, in the ordinance of baptism. He united

with the Welsh Neck Church, at Society Hill. From this time he became an earnest advocate of the cause of the Redeemer. His labors at first were confined to the colored people, among whom he organized a Sabbath-school. It soon became evident, from his exhortations and his zeal for the conversion of sinners, that the Master was preparing him for a more extended field of usefulness.

The duty to preach was urged upon him by his faithful pastor, Rev. J. C. Furman, and the deacons of the church; but he hesitated because of his want of theological training. About this time he was called to bear the loss of his wife, who was a devoted Christian, leaving six children to the care of the father. This only seemed to deepen his consecration. Not long after this affliction, he had the satisfaction to witness the profession of two of his children.

In 1838 he was married to Miss Martha E. Grant, of Georgetown, S. C., and in 1843 carried out a long cherished purpose by removing to Carlowville, Dallas County, Ala. He there became a member of the Center Ridge Church, under the care of Rev. Jesse Hartwell. By the untiring labors and faithful ministry of this great and good man, a large and working church had been established. In the course of a few months Dr. Hartwell resigned the care of the church, to become President of Howard College, at Marion, Ala. After this the church was supplied twice a month by Rev. Platt Stout, who had recently moved to the neighborhood from Mobile. Mr. McIver continued to labor here for the benefit of the colored people, assisted by the deacons of the church. In 1844 the church called him to ordination, which took place in September of that year, the presbytery consisting of Jesse

Hartwell, Platt Stout, Wm. Kerwin, James Devotie, ——— Sessions and ——— Hawthorn. He was at once elected pastor of the church, but this he declined, consenting, however, to preach twice a month, in connection with Mr. Stout.

In December, 1845, he was again called as pastor, and entered upon his duties January, 1846, and continued to labor with signal success until 1850. He was then called to the care of the Wetumpka and Prattville churches. He accepted, and removed to Wetumpka in February, 1850. Here he labored with great success, and in a short time the churches doubled their membership.

Many friends having removed from South Carolina and Alabama, and settled in DeSoto Parish, La., his mind was turned in that direction. He received a call to Mansfield and Evergreen churches, and in February, 1856, removed to Kingston, DeSoto Parish. Here he labored with great success until 1862, when his health had so declined that he was compelled to resign. It was hoped that rest would restore his shattered health, but in vain. After suffering for some time from acute rheumatism, he was taken to his reward in the triumphs of a living faith. He died February 10th, 1863.

ELDER J. O'B. LOWRY—Was born in Louisville, Ga., January 10, 1851, but reared in South Carolina. He took a literary course at Erskine College, the Presbyterian college in South Carolina, and a theological course at the Southern Baptist Theological Seminary. He also spent some time in study abroad, at Leipzig, Germany, where the influence of Delitzsch and others stimulated the aims engendered by such

teachers at home as Dr. Broadus. Upon his return he was called to the pastorate of the St. Francis Street Church, Mobile, where he labored acceptably for five years. Here he acquired such a reputation as an eloquent and attractive preacher, that in December, 1879, he was called to fill the place of the eloquent Wilson, at the Coliseum Place Church, New Orleans. During the past year he has fully sustained the reputation he had previously acquired. During the present year (1881) Mr. Lowry resigned.

ELDER AUSTIN HARRIS—Was born in Pike County, Ga., July 17, 1835. His father died when he was four years old, and he was left under a guardian, who was a devout Methodist and an exceedingly pious man. Naturally enough, young Harris adopted the sentiments of the family in which he was reared, and which were commended by the piety of his guardian. At an early age he became a member of the Methodist church. At the age of eighteen he became concerned about his spiritual condition, and after a severe conflict was enabled to trust hopefully in Jesus.

When about twenty years, whilst reading the New Testament, he was struck with the expression, "buried in baptism," and it occurred to him that if Paul's baptism was a *burial*, he had never been baptized. The struggle then began in his mind. He tried to satisfy himself by reading Methodist books on the subject. The result of his investigation was the adoption of Baptist views, and he was baptized in his twentieth year. About this time he married the youngest daughter of Elder John H. Milner, a missionary Baptist minister in Georgia. He soon began to preach, and was ordained in 1858, and the follow-

ing year moved to Louisiana and settled, first in Caldwell Parish, where he labored several years; then removed to Claiborne Parish.

He had received a fair academical education in Georgia, and when he reached Louisiana he engaged successfully in teaching, in Caldwell Parish; in the meantime preaching regularly to the churches in his vicinity. He afterward established an academy at Arizona, in Claiborne Parish, where he thoroughly educated hundreds of pupils in the surrounding country and the adjacent parts of Arkansas.

Elder Harris was an easy and graceful speaker, a clear reasoner and a sound theologian. In 1880 he supplied four churches. He died in 1881.

ELDER JOHN PINKNEY EVERETT—Was born in Dallas County, Ala., March 20, 1826, and removed to Perry County the same year, where the family resided until 1847. In October of this year his mother died, and in a short time afterward his father, George Everett, with his eight children, moved west and settled in Union Parish, La., near the present town of Oakland, near the Arkansas line. George Everett was a preacher. He died from home, whither he had gone to fill an appointment, June, 1855. John was the eldest of thirteen children, and the care of the family devolved mainly upon him, in the absence of his father from home, and he was thus deprived of educational advantages; the extent of his opportunities being seven months in school, when he was sixteen years old. But good natural abilities and industrious self-culture have to some extent overcome these early disadvantages.

He was converted very early, under the quiet influences of his father's pious home, but did not make a

public profession until he was nineteen years old. In September, 1845, he was baptized by his father. In 1846 he volunteered and served twelve months in the war with Mexico. Here he learned much of the depravity of the human heart, and the corrupting influences of camp life. In December, 1851, he was married to Miss Buckley, from Tennessee, by whom he has had ten children, one of whom fell a victim to yellow fever in Memphis, in 1878.

In 1849 the Baptist church at Spring Hill was constituted, with nineteen members. Among this number were his father, younger brother, two sisters and himself. This church his father served until his death in 1855. In 1853, John P. Everett was ordained deacon in this church. Having purchased a good degree and much boldness in the faith as a deacon, he was licensed by the church in 1854 to exercise in public.

In September, 1855, he was ordained to the ministry, and thus the mantle of the sainted father, who had died a short time before, he fell upon a worthy successor in the Gospel. The following presbytery officiated in his ordination, viz: S. J. Larkin, Elias George, S. B. Thomas, S. T. Cobb and S. J. Fuller. The meeting was protracted, and at the close he baptized eighteen persons. After the death of George Everett, Elder S. J. Larkin was called to fill out the year. But in October he was called to the vacancy. Distrusting himself, he declined, and Dr. Larkin continued to supply the church, with his assistance.

In October, 1856, he was regularly installed as pastor of this church, and continued in this relation until October, 1876, during which time he baptized about five hundred into its fellowship. From this church

was dismissed the material to aid in the constitution of three other churches, two of which he served as pastor. He preached to the church at New London, Ark., for several years, and baptized over one hundred into the fellowship, one of whom, Dr. G. Norsworthy, became an able minister. He also preached to the churches at Hillsboro and Eldorado, in the same State. When he took charge of the church at Hillsboro, which was immediately after the war, there were only about ten or twelve members, and the village was one of the wickedest places in South Arkansas. During the three years of his pastorate here he baptized between sixty and seventy persons, and the morals of the place had so improved that some of the business houses closed during the Saturday's meetings.

The church at Spring Hill having united with the Liberty (Arkansas) Association, Elder Everett became a member of that body, and presided over it from 1867 to 1876.

In December, 1876, he was called to the church at Shiloh, La., and removed with his family to that place. To this church he has given half his time; the rest has been divided between Zion Hill and Vienna. His ministry at these places has greatly prospered. For several years he has been the efficient President of the Executive Board of the State Convention.

Elder Everett has made frequent contributions to our periodical literature, and is the author of an extended work on "Bible Types," which has been commended by some of the most judicious brethren in the South.

ELDER W. B. ALLEN—One of the most useful ministers in Eastern Louisiana, was born in Marion Dis-

trict, S. C., July 6, 1809. He was ordained in Oct., 1827. He settled in Livingston Parish, La., when about twenty-one years old, where he has resided ever since, preaching to from one to four churches. In October, 1841, the Amite Baptist Church was constituted, and he was called to the pastorate, and has served them ever since. The church has prospered, and is now the largest and most active church in the Eastern Louisiana Association. He also served Hebron Church in this association thirty years. He aided in the organization of the Eastern Louisiana Association, and has presided over that body twenty-seven years,—the best commendation of his character. He was deprived of the benefits of a collegiate education, but by dint of application has made himself an interesting and instructive preacher. He has given one son to the ministry, Rev. Henry B. Allen, of Ringgold, La., whom he has afforded better opportunities than he enjoyed.

ELDER ROBERT MARTIN—Was born in Spartansburg District, S. C., December 29, 1814. His father's name was James Martin, and his mother was Hester Bogan, of Union District. His father was not religious, but his mother was a pious member of the Baptist church from her early youth. She lived to be old, but never wavered in her faith. She raised nine children, all of whom became Baptists. Five of her sons, Isaac, Robert, John, Crawford and Charles, became preachers. When Robert was quite young, the family moved into Jasper County, Ga., and thence into Randolph County, in the same State, where he grew to manhood, and February 19, 1839, was married to Indiana Dillard. In October of the same year he

and his wife united with the church, and were baptized by Elder John Raspberry into the fellowship of New Bethel Church, now a member of the Bethel Baptist Association. This church had been constituted with his mother, five of her children and another lady, in the spring of 1839. It became a strong and influential body in the Baptist brotherhood, and has sent out over nine preachers.

Robert Martin began to preach, after a hard struggle, in 1841, and in 1843 was ordained by Elder T. J. Bowen (afterwards missionary to Africa) and his brother Isaac Martin. This was at the time the schism took place in the denomination in Georgia, on the subject of missions. Robert belonged to the missionaries, but the outcry against a hireling ministry deterred him from enforcing upon his churches the duty of ministerial support; and while supplying three or four churches, he carefully avoided any allusion to money. This was, of course, popular, and his praises abounded among his penurious brethren, and he received more calls than he could supply. But as might be expected, not a dollar was contributed toward his support. He was enabled, however, to support himself by labor on his farm. This state of things continued for three years. But it was not according to the Lord's plan, and Providence interfered to break it up. At the close of the third year his gin-house and fixtures, with his entire cotton crop for the year, were destroyed by fire, leaving him largely in debt, and without means to make another crop. In this emergency it would have been highly proper that those who had been made partakers of his spiritual things should come to his relief in temporal things. But the only encouragement he received was profuse general

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promises, that he should be supported next year if he would continue to preach to them. Upon these he relied, and continued his labors another year, which were so far blessed of the Lord that seventy-five were baptized into his churches. At the close of the year, seeing nothing being done to relieve his temporal wants, he announced to them that unless they did something to help him he would be obliged to remove to his mother-in-law's to make a crop. To use his own quaint language when describing the result: "They sorrowed much when I preached to them and said farewell. They wept aloud, and met me on the floor, and while taking the parting hand, prayers were going up that God would open the way for me to preach to them again. I received many warm hugs and many a "God bless you, brother Bob!" One brother put a double handful of wet sugar in my saddlebags, and old Sister Davil (who walked two miles on her staff to hear me preach, God bless her!) gave me a nice pair of woolen socks; that was all I received from my churches."

The removal to the house of his mother-in-law proved every way advantageous. He made a fine crop, supported his family, paid his debts, and had \$400 in cash left, and supplies enough for the next year. But with this outward prosperity was great inward discomfort. He felt: "Wo is me if I preach not the Gospel"; and to add to his distress of mind his health became impaired.

He determined to seek a new home; and, under the direction of God, in 1852 he moved to Bossier Parish, La. He had gone to labor in the State under appointment of the Domestic Mission Board of the Southern Baptist Convention. But before he entered

upon his labors he received an appointment from the Baptist State Convention. It was in this capacity he was laboring when I first met him at the Convention in 1853. I was impressed with his earnestness and faithfulness, but his frail physical appearance indicated a man in the last stages of consumption. But that frail man, with iron will, continues to the present, and during all those years no one has been more abundant in labors than he.

While missionary, he founded and built strong churches west of Bodcan and in the northern part of Bossier. To these he has ministered, and also to churches east of Dorchete, in Webster, particularly Shady Grove, five or six miles north of Minden. In 1879 he was serving four churches, Salem, New Hope, Sarepta and Spring Branch, all in the North Louisiana Association. He has done a great work, also, by the distribution of denominational literature. He is a strict Baptist, with strong Calvinistic views of doctrine.

ELDER V. G. CUNNINGHAM—The indefatigable young pastor at Natchitoches, deserves a notice in these pages.

Virgil Gilbert Cunningham was born in Caddo Parish, La., October 10th, 1844. He received his early education at Homer, La. He served in the Confederate army, and was made a prisoner at Vicksburg in 1864; and during the same year, while on parole, was baptized by Elder M. Scarborough, into Bethel Church, on Spanish Lake. After attending two terms at Mt. Lebanon University, and being licensed by the church at that place, he began to preach near Trenton, in 1867. During the same year he took charge of

the church at Caldwell, Texas, at the request of which church he was ordained in 1868, the presbytery consisting of B. H. Carroll, D. D., J. S. Allen, J. G. Thomas, M. Cole and J. H. Cunningham. He was married, in March of the same year, to Miss Mary Pilgrim, daughter of Hon. Thomas J. Pilgrim, of Gonzales, a life-long Baptist and a zealous Sunday-school Superintendent, having organized the first Sunday-school in Texas.

During his pastorate of one year and a half at Caldwell, the church grew in the various elements of strength, prominent among which was the collection of subscriptions for erecting the house of worship, which is a great ornament of the town.

Natchitoches is an old French town, the oldest in the State, long the seat of a cathedral and an episcopal residence, and of a convent for the education of young ladies. Previous to the war it seemed crystallized in sin and Catholicism, and it appeared impregnable to the feeble efforts of Baptists and Protestants. After the war there was an influx of American population, and among them a few Baptists, but no organization was attempted, and only occasional preaching to small congregations, by passing ministers. The heart of young Cunningham yearned for this field. He came here and surveyed the ground. But what could he do; young, poor, and as yet only partially educated? He took in all the difficulties, but nothing daunted, he returned to Texas, and in 1870 entered Waco University, his heroic young wife bearing a large part of the burden of expense by teaching in the college. He graduated in 1871, and for a time accepted the pastorate in East Waco and at Bosqueville. But resigning his Texas work, he determined to link his

fortunes with the little band of unorganized brethren at Natchitoches. He met with but little encouragement until, the summer of 1879, the city was visited by State evangelist Friley and J. Q. Haskell, who assisted in constituting a church, of which Mr. Cunningham became pastor, the State Board assisting in his support. In 1880 a gracious revival encouraged the heart of this faithful servant, and a number were added to the little company. At this time was witnessed a strange spectacle. Thousands of persons were assembled on the banks of Old Red River in front of the city, to witness the ordinance of immersion. Many old persons were present, who had never witnessed such a sight before. A profound impression was made, and the city press commented upon the solemnity.

Mr. Cunningham, whom nothing could discourage, set about raising the means to build a house of worship, and at the beginning of the year 1881 they were enabled to worship in a neat church, all their own.

The Baptists of the city now occupy a commanding social position, there being found among the members of this little body some of the leading lawyers, merchants and other business men of the city.

The State Convention met here in 1881, and greatly strengthened Mr. Cunningham's work. He has since baptized quite a number, some of whom were Catholics.

ELDER B. W. BLAKEWOOD—Is now (1881), about 50 years of age. He was born in Beaufort District, S. C. He received a literary course in Georgia and South Carolina. He studied medicine in Philadelphia and New York, and was afterwards offered the chair of

Surgery in the Oglethorpe Medical College, which he declined. For some reason he changed his mind as to his profession, and took a course in law at Harvard University, and was admitted to the practice of law in the State of Maine.

Dr. Blakewood united with the Baptists in 1849, and was baptized into the fellowship of the church at Waynesville, Ga., by Dr. Royall. Shortly afterwards he removed to Louisiana and became a citizen of Avoyelles Parish. He was mainly instrumental in building the church at Bayou de Glaize, to which he contributed largely of his own means. Indeed, few men in the State have contributed more liberally to the cause of Christ than Dr. Blakewood, and his zeal in stimulating his tardy brethren to duty often pushed him beyond the bounds of discretion, and sometimes gave offense to the brethren. The example of Bayou de Glaize Church had a happy effect upon the surrounding country, and previous to the war there was a great advance in this section of the State.

During the war Dr. Blakewood represented the Parish of Avoyelles in the State Legislature, and displayed the same zeal and activity in matters of State he has always done in the affairs of the Church.

Dr. Blakewood was an active promoter of Sunday-schools, and was appropriately elected the first President of the State Sabbath-school Convention, a position he held during the existence of that body. He was frequently elected Vice-President of the Baptist State Convention, and Moderator of the Louisiana Association, to which he belonged. He was also often sent to represent the State in the Southern Baptist Convention.

After the war, returning to his desolated home, he

did much to rally and encourage his dispirited brethren of the Louisiana Association, and the present activity and prosperity of that body is largely due to his zeal.

My acquaintance with Dr. Blakewood began soon after I came to the State. He was always ready to speak for Christ, and he spoke fluently and well. His brethren often solicited him to consent to ordination, and enter regularly upon the ministry; but not until a few years ago did he consent, when he was set apart. Since then he has been active in the ministry, preaching mainly to the poor. He has some eccentricities of doctrine, but in the main is in harmony with his brethren, a staunch Land-mark Baptist; and though his health is somewhat impaired, he promises yet many years of usefulness.

In addition to the title of M. D., Dr. Blakewood also received the literary degree of LL. D.

ELDER W. H. TUCKER.—The materials at my command for a sketch of this brother are too meagre to do justice to either to his abilities or his labors.

He was born in 1840. At the time the Confederate war began he was living in Eastern Louisiana. He became a soldier and was in the Army of Virginia. He was baptized in the First Baptist Church, Richmond, Va., by Rev. J. L. Burrows, April 10th, 1864, and licensed to preach by the church in the summer of 1865, when he began to preach at his home in Ponchatoula, La. After laboring in this part of the State for three years, he removed to Magnolia, Miss., where he was ordained pastor December 27th, 1868; the ordaining presbytery being J. R. Graves, T. J. Drane and E. C. Eager. Subsequently he served Crawford-

ville, Bethesda and Sharon churches, in the Columbus Association. He also labored in connection with the Lauderdale Orphan Asylum, and edited the *Orphan's Friend*, and while here he baptized sixty-five of the inmates. He was also for two years pastor of Sardis and Batesville churches. His health failing, he returned to Louisiana. After the death of Dr. Wilson, he supplied the Coliseum Church for a time, and has for some time labored as a city missionary, under appointment of the Board of the Mississippi Convention.

THOMAS JACKSON.—Among the many prominent Baptist laymen who laid the foundation of the denomination in Louisiana, none were more conspicuous than the subject of this sketch; whose descendants have also filled prominent places in the denomination. From him descended the Jacksons in East Feliciana Parish, conspicuously among them his grandson, J. R. Jackson, long a prominent layman in Mississippi Association, and also those of Rapides Parish, from whom sprung the gifted R. S. Jackson, mentioned in these pages. Thomas Jackson was born in South Carolina, where he acted a prominent part during the Revolutionary War, as one of Marion's men. He was a faithful soldier, and accompanied the old "Swamp Fox" throughout the entire campaign. Those who have read the life of Marion will remember the incident of a visit of British officers under a flag truce to Marion; his hospitable entertainment on the best in camp—roasted sweetpotatoes—and his declaration that it was impossible to conquer men who fought for liberty and were content to live on roots. Thomas Jackson was the man who roasted that lot of potatoes.

After the Revolutionary War he moved first into Tennessee, and in 1806 he settled not far from the present town of Clinton, in East Feliciana Parish, La. This was then Spanish territory. Here in 1813 he united in the formation of Hepzibah Church, of which he was long a prominent member. He died in 1844.

J. R. JACKSON.—I was promised full data for a sketch of this prominent brother, in the absence of which I substitute this meager notice.

J. R. Jackson is the grandson of Thomas Jackson, heretofore noticed. He was born in East Feliciana Parish, in 1821. He united with the Hepzibah Church in October, 1838, in his seventeenth year. He first appears in the Mississippi River Association in 1847; in whose affairs he ever afterward took a prominent part, seldom missing one of its meetings. He has often served as clerk and also Moderator of this old body. He was a man of large means, which he freely bestowed upon the Lord's cause. After the war, like thousands of others, attempting to raise cotton with the labors of freedmen, he became pecuniarily involved; and although giving up all his property to satisfy his creditors, his faithfulness was called in question, and influences brought to bear by which he was excluded from the Clinton Church, of which he was then a member. In consequence of this action the cause has greatly suffered in Eastern Louisiana. Having removed to McComb City, where he resides, the church at that place instituted an inquiry into the subject, and reaching the conclusion that flagrant injustice had been done him, they received him as a member.

I am indebted to Mr. Jackson for the use of his

bound copy of the minutes of the Mississippi River Association in the preparation of this History.

ELDER HENRY ADAMS—Was a distinguished colored Baptist minister, who labored awhile in this State and deserves a place for his labors, which are gratefully remembered by many old brethren and sisters, who esteemed him much for his work's sake. He was born in Franklin County, Ga., December 17th, 1802. He was converted at the age of eighteen years, and the same year was licensed to preach in the bounds of his church. In 1823 his license was extended without limits, and in 1825 he was ordained. After laboring some time in his native State, he extended his labors into South Carolina. Here he became acquainted with a number of Baptist families, who were preparing to emigrate to Louisiana, and he was induced to join them. They settled at Mt. Lebanon, where Adams aided in the constitution of the church and became its first pastor. He continued here two years, and in 1839 he was settled as pastor of the First Colored Baptist Church in Louisville, Ky. Here he spent the remainder of a long and eminently useful life. The church was small when he took charge of it, and was the only colored Baptist church in the city. At his death it numbered over 1000 members, and was the parent of six other churches, with a total membership of 4000.

Mr. Adams was free-born, and received a liberal education. He always exercised a salutary influence over the colored population, and after their emancipation he was solicitous for their improvement. He died in Louisville, November 3d, 1872, and his funeral was attended by the most eminent clergymen of the city, and a funeral procession such as honors few men.

ELDER THOMAS ADAMS—Was a prominent member of the Mississippi River Association. He was born in South Carolina in 1804. He entered the ministry about 1830, and received a regular theological education at the Furman Institution, in Sumter District; after which he entered upon the active duties of the ministry, with a zeal befitting an earnest follower of the meek and lowly Jesus.

The salvation of souls seemed to be the great desire of his heart. About the year 1836 he was called to the care of the Congaree and Beulah churches, in Richland District, where he labored faithfully and successfully until the year 1853, when he emigrated to Louisiana and settled at Clinton, in East Feliciana Parish, where he became pastor until 1858, when his declining health compelled him to resign. He was called to his reward July 20, 1857.

ELDER M. W. STAMBAUGH—Was a useful minister in Eastern Louisiana. He came from Mississippi in 1859, and labored with the Jackson Church until 1864, when he became pastor of Plains Church, where he remained until his death, in 1863. He is said to have been a man of great energy and perseverance in the ministry; of more than ordinary ability, and his labors were greatly blessed. I can obtain no other particulars of his life.

ELDER J. B. SMITH—Was long a prominent minister and lawyer at Clinton, La. He was born in 1806, but in what place I have not been able to ascertain. He came to Mississippi in 1834; thence he came into Louisiana, and labored about a year and a half as a missionary, within the bounds of the Louisiana Asso-

ciation. In 1836 he settled at Clinton, East Feliciana Parish, and assisted in the constitution of the church in that place. He engaged successfully in the practice of law, at the same time preaching regularly to churches in the surrounding country. He rose in his profession, and became Judge of his district. He fell a victim to yellow fever, which ravaged Clinton in 1868.

ELDER JOHN DUPREE—The veteran missionary, was born in Georgia in 1806. He entered the ministry in 1841, and labored successfully in his native State until his removal to Louisiana, in 1862. He settled between Black Lake and Grand Bayou, in what is now Red River Parish. Here he soon gathered a church, and greatly improved the condition, morally and socially, of a neighborhood regarded the worst in the country. It is now thrifty and orderly, and the worthless population have either reformed or moved away. He also extended his labors across Black Lake, and gathered a church called New Ebenezer, in a destitute neighborhood in Bienville Parish. After the war he was appointed to labor as a missionary in the bounds of Red River Association. His field extended up Grand and Black Lake bayous, and along Lake Bisteneau on both sides. He was instrumental in gathering Bisteneau Church, and greatly strengthened other feeble churches in his field. The amount of labor he performed, as shown by the reports of the Corresponding Secretary of the Convention, is almost incredible for a man of his age.

Although of limited education, he was a man of strong native intellect, and was an excellent preacher. He neglected his personal appearance, and his efforts

always created surprise. His antagonists were often thus deceived, to their sorrow. I remember one incident. He was supplying a little church called Gum Spring, west of Dorchete, and began to make inroads upon the Methodist flock who who worshipped in the same school-house. This determined Sam Scott, the presiding elder, to run him off. So he appointed his services on Dupree's day. But Dupree, nothing daunted, filled his saddle-bags full of books, which he well knew how to use, and confronted the elder at the appointed time. After that, Scott concluded that he had undertaken a rough job, and let him alone. The result was, the church was so strengthened that they moved out on the public road, built a good house of worship, and are now a strong and active body.

I met the old man at the Convention at Shiloh in 1878. He had rode on horseback nearly a hundred miles to be present. We were taking a collection for State Missions. The old man rose and said he would gladly give, but he had worn himself out in the service, and was now old and poor, and could do no more; and he gave way to a flood of tears. At that instant some one threw a silver dollar upon the table—another followed, and another, until in a very few minutes he looked up to find himself in possession of nearly fifty dollars.

Annually since, the Convention has taken up a collection for his benefit.

I met him last at Natchitoches in 1881, still full of zeal for the Master.

ABSALOM COLE—Died August 22, 1859, at the residence of his son, in Hickory Flat, Calcasieu Parish, Absalom Cole, Sr., aged 72 years and 10 months. He

had been an active member of the Baptist church for forty-three years. He was born in the State of Mississippi. His father, James Cole, was one of the first settlers in the Mississippi Valley, when it was under the Spanish Government, and one of the founders of the first Baptist church in that State. His mother was Jemima Curtis, daughter of Elder Richard Curtis, the first Baptist minister that ever came into that State. James Cole moved with his family and settled at Plaquemine Brulé, before Absalom was grown. Here he grew to manhood, and in 1826 united with the church. He often represented the Hickory Flat Church in the Louisiana Association.

ELDER MOSES S. McDONALD—Was born in Mississippi in 1814. He removed to Claiborne Parish, La., where he united with the Baptist church, and was baptized by Arthur McFarland. Shortly after his baptism he was licensed by Ebenezer Church, and in a few years was ordained, the presbytery consisting of Williamson Milburn, Nathan M. Davis and John Meek. He subsequently removed to Bossier Parish, where he was laboring at the time of his death. He was an acceptable preacher, and during his ministry many were brought to Christ.

GENERAL W. F. GRIFFIN—Was a resident of Avoyelles Parish, and a prominent and active member of the Baptist church. He was a man of rare talents, and was very prominent as a politician. He was long a member of the State Senate, and presided over that body many years. He died February 8th, 1865, aged fifty-four years.

ELDER CHARLES W. TOMKIES—Was born in Hanover County, Va., October 18th, 1848. He was educated at Randolph Macon College, which was situated near his father's. After leaving college he engaged in teaching, for which his accurate scholarship admirably fitted him. He taught in the Evergreen Academy, at Kingston, La., from 1871 to 1873, and also in Shreveport University from 1874 to 1875. He then returned to Kingston for one year, after which he again taught in Shreveport University. In 1876 he was elected to the presidency of Keachi Male Academy, where he remained two years.

He was baptized at Salem Church, DeSoto Parish, by R. H. Scott in 1872, and was licensed by Evergreen Church in 1873. But he made no effort to preach, from excessive modesty, for several years. In 1878 the destitution of laborers in Caddo and DeSoto Parishes was such that he could no longer resist the calls of duty. He was this year ordained by J. H. Tucker, George Tucker, T. W. Ebeltoft, J. A. Hackett and E. R. Fortson. He preached at Summer Grove from 1878 to 1881, during which time the church received 100 members and was improved generally. There had been a number of efforts to establish a church at Spring Ridge, in Caddo Parish. Mr. Tomkies took hold of this work in 1879; reorganized the church with six members. It now numbers 56 members, and he is still pastor. He has been pastor at Evergreen for one year. The church has been removed to Kingston and a new house built. He also served Boggy Bayou Church during 1879 and 1880. The interest grew, and the church increased in numbers. The present year (1881) his labors are confined to Summer Grove, Kingston (Evergreen) and Spring Ridge.

ELDER A. B. DAVIS—Was the grandson of Henry Humble and the brother of N. M. Davis. He was born in Amite County, Miss., in the year 1817, and came to Louisiana in 1832. He was baptized into the fellowship of Bethel Church, Catahoula Parish, in 1840. He soon began to exercise in public, and developed such gifts in the ministry that he was regularly ordained in 1843. From that time he devoted himself assiduously to the work in the immediate vicinity of his home, seldom going abroad. That his labors were faithful and acceptable is proven by the fact that for twenty-five consecutive years he supplied the old Catahoula Church, the mother church of this region, which had been gathered in 1826 under the labors of his grandfather.

Without ostentation he pursued the even tenor of his way, more concerned for the salvation of the souls about him than to make himself a name. Many men of less gifts have pushed themselves into wider notice; but his modest work was greatly blessed of God, and many souls will shine in the crown of his glory. For three years and a half he was a painful sufferer from cancer, and for some time before his death he was deprived of speech. He died on the 28th of May, 1881, full of years and good works.

ELDER THOMAS MEREDITH—Was born in Mississippi about 1802, and followed Henry Humble into the wilderness of the Ouachita. I am not informed when he became a Baptist, but he was among the first members of Bethel Church in the parish of Caldwell, at the request of which church he was ordained to the work of the ministry February 22d, 1834. The ordaining presbytery consisted of John Hill, Haywood Alford

and Asa S. Mercer. He was a man of great native strength of mind, and possessed of great pulpit powers. He often wrote the circular letters. These show vigor of mind and depth of thought. He was strongly Calvinistic in his views, and zealous in his labors. Many of the churches in this region were strengthened under his dispensation of the word.

Unfortunately he became prejudiced against missionary operations; and, after vainly endeavoring to bring the association over to his views, in 1850 he withdrew from the Ouachita Association and formed an Anti-Missionary Association. This movement did not prosper, and the association he formed finally became extinct. He returned to the Missionaries in 1879, by applying with his church for membership in the Palestine Association and accepting the Articles of Faith of that body. He is now (1881) pastor of four missionary churches, Bethel, Mt. Pleasant, Union and Harmony Grove; and although in his 79th year, he preaches with much of his former fervor and effect.

ELDER J. N. HUMBLE—Was born in Natchitoches Parish, near Lewisville (now Winn Parish), January 22d, 1823. He was baptized at Bethel Church by Thomas Meredith in 1841. He was ordained in 1863, by T. C. Bradford, M. W. Lilly and T. J. Humble. He is a brother of Thomas J. Humble and a grandson of Henry Humble. He has served Good Hope, Concord, Little Star and New Liberty, in Caldwell Parish, and Pleasant Ridge, in Catahoula. I met him at the Convention at Natchitoches in 1881. He appears yet full of vigor, and promises many years of usefulness.

ELDER T. A. ROUNTON—Was born in Jasper County, Georgia, November 4th, 1816. He removed to Louisiana in 1839, and settled in Catahoula Parish. The same year he was baptized into the Catahoula Church by Asa S. Mercer. He was ordained in 1842 by Elders N. M. Davis and W. H. Hodges. He has served the following churches in the region where he has lived: Catahoula, Shiloh, Jerusalem, Aimwell, Oak Grove, Salem, First Baptist Church on Little River, and First Church on Black River. He was Moderator of the Ouachita Association in 1849, 1859 and 1880. He was Parish Superintendent of Public Education from 1847 to 1852. He was a member of the State Legislature in 1877 and 1878. He is still vigorous, and has stamina enough left to work many years to come for the Master.

ELDER W. M. REESE—Was born in Warren County, Georgia, December 16th, 1847. He was educated at Mercer University until 1866, when he left without graduating. He was baptized at Penfield, Ga., in 1864, while attending college, by V. A. Bell. He was ordained at the call of Sardis Church, Cobb County, Ga., in December, 1868: presbytery, W. L. Mansfield and D. B. Hamilton. He removed to Louisiana in November, 1870, and settled near Hurricane Church, in Franklin Parish. Here he labored one year, and then removed to Texas, where he has since resided. For some time he edited a Baptist paper at Jasper, Texas, which had considerable circulation in Sabine Association. He is at present located at Hemphill, Texas, and is President of Sabine Valley University, not far from the Louisiana line. He has labored

much across the line, as a missionary in the bounds of of the Sabine Association.

Mr. Reese is said to be a fine preacher.

ELDER A. J. PEDDY—Was born in Jones County, Georgia, June 17th, 1830. He came to Louisiana in 1849, and settled in Jackson Parish. He was baptized in September, 1844, by Dr. Moodie, of Alabama. He was licensed to preach by Bethesda Church, Jackson Parish, in 1853. He was ordained in 1855, by John L. Mays and Jonathan Newman. He labored chiefly in Union, Jackson and Ouachita parishes, until 1872, when he first removed to Arkansas and thence to Texas. He now resides in Sabine County. He has done much missionary labor across the line in Sabine Association. He has charge of Beulah Church in Louisiana.

ELDER A. WYCHE JACKSON—Was born in Green County, Ala., March 27th, 1805. He came as an ordained minister to Louisiana in 1847, and settled near Mansfield, in DeSoto Parish, and the same year he gathered the Friendship Church, DeSoto Parish, of which he continued as pastor until 1878. In 1849 he aided in the formation of Grand Cane Association. In 1850 he was instrumental in gathering Hazelwood Church. Here he labored until 1856. About 1851 he gathered the church in Mansfield, and he was pastor here for two years. About 1851 he also constituted the Union Church, and became pastor until 1855. The Patrice Church was gathered about the same time, and Mr. Jackson became the first supply; though it does not appear that he supplied them long. While abounding in labors throughout the region where he

lived, his regular ministrations were more devoted to Friendship, Hazelwood and Mansfield churches. He often served as Moderator of Grand Cane Association, and presided with dignity and impartiality.

He removed to Texas in 1868, and died in Coryell County, in that State, on March 3d, 1878. On account of age and infirmities he preached but little in the last years of his life.

ELDER CALVIN HARDIN—Was born in Alabama in 1831. He came to Louisiana about 1859, and settled in Jackson Parish. He was baptized at Shiloh, Union Parish, by Elder W. P. Smith, in 1874. He was ordained in 1875. He afterwards removed to Sabine Parish, where most of his labors were spent. He was an efficient minister. From failing health he went for relief to the Eureka Springs, Arkansas; but too late, as he died shortly after reaching there, May, 1880.

ELDER E. K. BRANCH—Was born in Moulton, Ala., June 13th, 1828. He came to Louisiana in 1850, and settled in Avoyelles Parish. Mr. Branch was reared by Presbyterian parents, but in his new home he was brought in contact with the Baptists and led to examine their views. The result was that in 1857 he became a Baptist, uniting with Bayou de Glaize Church, under the pastorate of W. A. Robert. He was licensed to preach in 1867, and was ordained, to take the mission field of the State Convention, in the same year, by W. M. Fancher and Thomas Lansdell. His field of labor was west of Red River, and he has labored all the way from Mansfield to the mouth of Red River, and down the Calcasieu River nearly to

Lake Charles. He has talents peculiarly adapted to the work in which he is engaged. He has supplied Bayou de Glaize, Big Cane, Mount Olivet, Fairview and Latenatchie.

ELDER HENRY BENNETT—Was born in Boston, Mass., of Irish parents, September 7, 1847. His father having died when he was a very small child, his mother married again, and not long after the family removed to Alabama. As is often the case, Henry grew accustomed to be called by the name of his stepfather. When he went into the world he adopted the name to which he had been accustomed in his childhood. Under great disadvantages, Mr. Bennett has contrived to obtain a good English education. He came to Louisiana in 1871, and settled in St. Landry Parish. Here he was brought under religious influences and became a Baptist. He was baptized into Pilgrim's Rest Church, St. Landry Parish, by Eld. R. F. Fancher, in 1872. He began to preach in 1873, and was ordained the same year by Elders A. J. Terry and H. M. Brunson. He has supplied Pilgrim's Rest, Coulie Croche, Cheneyville and Fairview. He is now (1881), the acceptable pastor at Bayou Rouge (Evergreen), Avoyelles Parish.

ELDER MATHIAS SCARBOROUGH—Was born in Lawrence County, Miss., December 5, 1822. He came to Louisiana in 1840, and settled in Jackson Parish. He was baptized at Mt. Zion Church, near Vernon, in 1843, by Elder Peter S. Gayle, of Memphis, Tenn., who, during a visit to his daughter at Monroe, made many preaching excursions into the country. He began to preach in 1853, and was ordained by request

of the church at Mt. Lebanon in 1854, by Elders J. E. Paxton, F. Courtney, H. Lee and J. Q. Prescott.

He was educated at Mt. Lebanon University, and during the time supplied several churches in Bienville Parish. In 1859 he settled on Spanish Lake, in Natchitoches Parish, and established an academy near Bethel Church. The academy was afterwards burned, but Mr. Scarborough continued to labor here as a minister until 1867, when he went to Lake Charles, where he gathered a church and aided in the organization of Calcasieu Association. For two years he rode as a missionary of Sabine Association. He was then called to Beaumont, Texas, where he preached for several years. In 1875 he returned to Louisiana and settled near Fort Jesup, in Sabine Parish, where he still resides, preaching successfully to churches in the surrounding country.

ELDER W. P. SMITH—Was born in Henry County, Georgia, January 20, 1827. He was baptized in 1851, by Eld. William Stevens, into the fellowship of Indian Church. He came to Louisiana in 1856, and settled in Union Parish. He began to preach in 1869, and was ordained in 1870, by Elders D. L. Hicks and J. Milner. He has supplied the following churches: Pisgah, Shiloh, Mount Olive and Bethel, in Union Parish; Mineral Springs and Fellowship, Lincoln Parish, and Hebron, in Claiborne Parish. He is an acceptable preacher and enjoys the confidence of his brethren in the fullest degree. He resides near Shiloh, Union Parish.

ELDER JOAB B. PRATT.—This brother properly belongs to the State of Arkansas, but as he did

effective service in this State, in the country north of Farmersville. I have determined to give him a short notice. He was born in North Carolina in 1798; thence he removed with his father to Bledsoe County, Tenn., in 1819. In 1820 he was married to Frances Pierson, and the same year moved to Bibb County, Ala. Soon afterwards he united with the Baptist church at Enon. He soon began to preach, and was ordained a few years later. He labored very successfully in this part of Alabama for about sixteen years. In 1841 he removed to Saline County, Ark. After laboring in that and the adjoining counties, he settled in Union County, where he continued to labor until his death, shortly after the war. For five or six years he preached to churches in Union Parish, La. He was a man of ability, and deserves to be remembered.

ELDER L. P. LOWREY—Was born in Bibb County, Ala., November 11th, 1830. He professed faith in Christ, and joined Shultz Creek Baptist Church, in that county. He was baptized by Elder Willis Burns. In 1855 he was licensed to preach, and the year following was married to Mary A. Smith; and not long afterwards moved to Butler County, Ala., where he was ordained to the ministry in December, 1857, by Elders Robert Keith and L. H. Oswald. He continued to preach successfully in this part of the State until 1860, when he removed to Louisiana and settled at Minden, where he has ever since continued to reside. He was soon called to Gum Spring Church, now Antioch, where he was pastor twelve years. In 1864 and 1865 he served the Mount Zion and Fillmore churches, in Bossier Parish. He also served Shady Grove Church, near Minden, in 1865. In 1871 he was called to Union

Church, Webster Parish, and in 1872 organized the Evergreen church, Webster Parish. Since 1872 he has served no church, but has bestowed his labors in destitute places where there was prospect of doing good.

ELDER JULIUS C. JONES—Was born in Iredell County, North Carolina, February 4, 1832. He came to Louisiana in 1858, and settled in what is now Lincoln Parish in 1862. He was baptized into the fellowship of Liberty Church, Arkansas, in 1851, by Elder C. W. Kinnard, and was licensed to preach by the same church in 1858. He was ordained at the request of Mt. Olive Church, Union Parish, La., in 1860; Elders A. W. Johnson, Ansel Kitchens and W. Hunt being the presbytery. He has supplied the following churches: New Hope, Lincoln Parish, ten years; Mount Ararat, Union Parish, nine years; Pleasant Grove, Lincoln Parish, eight years; Antioch Church, in the same parish, five years; Walnut Creek Church, Lincoln Parish, four years; Mineral Springs Church, Lincoln Parish, three years. The present year, 1881, he supplies the New Hope and Mineral Springs churches.

He was Moderator of Concord Association three years. During his ministry he has baptized about four hundred persons, and has greatly strengthened the churches under his charge. He resides near Douglas.

ELDER JAMES FULLER—Was born in Hancock County, Georgia, May 8, 1801. He was baptized in 1828, by Elder B. M. Sanders, into Bethlehem Church, Warren County, Ga. He removed to Harris County, in the same state, and began to preach in 1830, as an

evangelist, but would not consent to be ordained until 1840. The presbytery consisted of Elders Sam. Harris, George Key, John Cooper and James Kendrick. He labored in Harris and the adjoining counties for twenty years. About 1834 he went into the tenth district of Merriweather County, at that time very destitute of the Gospel. There was but one little church, which had divided on Missions, and the door of the house was shut against the Missionaries. But he appointed to preach under an arbor which the people promised to build. When he reached the place and was getting off his horse, he was met by a man who ordered him to go home. Nothing daunted, however, he began his meeting, which continued day and night for ten days; and 37 were baptized and others admitted by letter. It may also be added that they recovered their church. On one occasion he was sent for to go into the neighboring part of Alabama to aid in a meeting in Chambers County, held in a church of which Elder Thornton was pastor. He was again warned to leave by a Whitsite preacher, who attempted to disturb the meeting, but he continued until the following Sabbath, and there were about forty conversions.

Soon after he began to preach, he held a meeting of twelve days and nights, in a school-house in Harris County, which resulted in 102 conversions. On one occasion a man waylaid him with a stick, to beat him for baptizing his wife and daughter, but was prevented by the interference of a man named Sterling. On another occasion he was set upon by a crowd of rowdies, but he was defended, and the meeting continued with good results. Once he had an appointment at an academy in Upson County; after he had

attended a few times he was assaulted by a man who had been excluded from the church for drunkenness, and who threatened to shoot him if he ever returned. This threat he perhaps would have executed, but Elder Fuller was warned by Sister Catherine Sholars, and avoided him. Not long after, the man was fearfully beaten by his own sons for abusing their mother.

During the twenty years he labored in Georgia, after his ordination, he baptized over a thousand; and besides there was a large number of conversions, in connection with his labors, whom he did not baptize. The Union Church near Whiteville, where he preached, had 200 conversions. Besides his work in Georgia, he preached and constituted a number of churches in the neighboring parts of Alabama.

He came to Louisiana in 1859, and settled in what was then Claiborne Parish (now Webster), about four miles from Minden. By his labors Antioch, near Homer, was gathered; also Ringgold, Antioch (Bossier), Gum Spring, Shady Grove and Beech Springs. Fellowship, Sparta and Gilgal churches all increased under his labors. In all these churches he baptized about 300. He was called to his reward September 9, 1881.

I visited him at his home about a month before he died. He loved to talk of Jesus; and he enjoyed, like an old soldier, fighting over the battles for the Cross in which he had participated. He continued to preach to the little church near him, with all the fire of his youth, up to the time of his death.

ELDER HANSON LEE—Was born in Sampson County, N. C., December 27, 1815. His parents, Media and Joel Lee, removed to Burnt Corn, Conecuh

County, Ala., in 1816, where his venerable father, a man of ninety years, survived him. Two of Hanson's brothers became Baptist preachers, and distinguished themselves. At the age of eighteen, having acquired a good English education, he began to teach, devoting his leisure hours to the study of the Latin language. He shortly afterward went to Carlöwville, in Ala., to study with Rev. Jesse Hartwell, D. D. He afterwards went to East Tennessee and became a student in the Southwestern Theological Seminary, at Maryville, where he finished his collegiate studies.

His mind was of a superior order, well cultivated; his memory extraordinarily retentive; he seemed never to lose anything once acquired. As a teacher he was very successful, and very much loved and honored, as hundreds of his former pupils can attest. As a minister in the pulpit he was modest, yet dignified in manners. His style as a preacher and writer was concise, with no affectation of ornament. His thoughts flowed seemingly without an effort, and were expressed in an easy, natural manner. He spoke extemporaneously from brief notes. I was surprised after his death, upon inquiry of Mrs. Lee, in regard to his literay remains, to find that he left no written sermons.

He was ordained in January, 1844, and was immediately chosen pastor of the church of which he was a member. Here he remained until January, 1847, when he removed to Brooklyn, Ala. He was pastor at Brooklyn six years. In 1853, he was chosen president of Mossy Creek College, East Tenn., but finding the climate unsuited to his health he returned south. In July, 1854, he came to Mt. Lebanon, La., where as editor he acquired great reputation, the *Louisiana Baptist*

ranking with the best Southern religious newspapers. In April, 1860, his failing health compelled him to give up the paper. He gradually sank under the disease—consumption. For months before his death his voice was lost in a whisper. He often spoke of death, and said: “If I am saved, it is all of grace; a sinner saved by grace.” His sickness seemed to purify and fit him for the immortality which his spirit now enjoys. He was so gentle, so affectionate, so submissive to the will of God. The day before he died his wife ask him how he felt about dying. “Oh!” said he, “I am willing to die. Life is sweet, but if it is God’s will that I should die, I am perfectly willing to die.” When his wife wept, he said: “Don’t weep, darling; look above to our glorious hope.” He was perfectly conscious until nine o’clock Wednesday evening, May 7, 1862, when he said: “I am dying!” and in a very few moments breathed out his spirit, calmly and peacefully.

In connection with his intelligent wife, he founded Mount Lebanon Female College.

ELDER THOMAS C. BRADFORD = Was born in Georgia, June 22, 1818; was united with the church in the year 1842; ordained in 1853. He lived in Caldwell Parish, on the Ouachita River, where he died January, 1870. He was an earnest and faithful minister. His ministerial life was spent in this region.

ELDER E. N. KIRTLEY—Was born in Virginia, and received a good academic education. He came to Louisiana about 1850, and settled in DeSoto Parish. He united with the Methodists and began to preach in that connection. Having met with Pendleton’s “Three

Reasons," he gave the subject a careful examination, which resulted in a thorough change of views. He united with the Baptist church, and was soon after licensed to preach. In 1854, during the session of the Grand Cane Association, he was set apart to the Gospel ministry by the ministers present. From this until the war he labored in the bounds of this association, sometimes as missionary and at others as pastor of churches. During the war he moved across Red River and located at Springville, now in Red River Parish. Here he taught a school and preached. The church at this place was greatly strengthened and built up by his ministrations. He extended his labors into Bienville Parish, and gathered a church not far from Black Lake, called Social Spring. His labors about the close of the war, and for several years afterward, were blessed, and several feeble churches in this region were greatly strengthened. He subsequently moved to Ringgold, in Bienville Parish, where he taught a number of years, preaching to the church there, and to others in the neighborhood.

Upon the removal of W. E. Paxton to Shreveport, Elder Kirtley was called to succeed him in the pastorate at Minden. Here he continued one year, and in 1874 removed to Red Land, in Bossier Parish, to take charge of the academy at that place. In this field he has since successfully labored, supplying churches in the surrounding country. Elder Kirtley is now (1881) about sixty years of age.

ELDER JOHN Q. BURNETT—Was born in Edgefield District, S. C., December 19, 1815. He was baptized into the fellowship of Gilgal Baptist Church, in that district, by Elder N. W. Hodges, in September, 1828.

He removed with the rest of the family to Louisiana in 1837, and was one of the colony of Baptists who located at Mt. Lebanon and formed the Rehoboth Church. He was ordained to the ministry March 22, 1846: presbytery, George W. Bains, R. A. Hargis and Arthur McFarland. He entered at once actively and zealously upon the work, and rendered efficient aid to his co-laborers, George W. Bains and J. E. Paxton, in planting and watering many of the early churches in Claiborne and Bienville parishes. He labored in this region about ten or twelve years. He served as clerk of Red River Association in 1849 and 1856, and as Moderator from 1851 to 1856.

After this he removed to Columbia County, Ark., where he continued to labor with his accustomed zeal and efficiency until after the war, when he removed to Tarrant County, Texas. Here he preached for several years, but for some time past he has been compelled, from declining health, to desist from his labors. He still (1881) resides there, preaching occasionally, as his health permits.

ELDER GEORGE EVERETT.—The subject of this sketch was born in Rockingham County, N. C., June 25, 1797. In early life he moved to Oak Grove, Perry County, Ala. In 1827 he made a public profession of religion and united with the Ocmulgee Baptist Church, and September 30, in the year 1831, he was ordained to the ministry. He labored with the churches in the vicinity with encouraging success, until his removal to Louisiana, Union Parish, in 1858. He united at first with the Concord Church, in May, 1849. Under his labors the Spring Hill Church, near his residence, was organized in 1849, with 19 members. With this church he continued

to labor until his death, which occurred in 1855. During this time the church had increased to 156, most of whom he had baptized and counted as his spiritual children, who loved him as a father and friend. During his last year he rode upwards of a thousand miles and delivered 84 sermons, besides a number of exhortations. His last sermon was at Gilgal Church, Union County, Ark., which he was serving as pastor. His last words were to his son, J. P. Everett, who had just entered the ministry: "Be faithful!"—and the mantle of the father fell upon the son.

ELDER DANIEL H. WILLIS.—The labors of this excellent brother have been noticed in connection with the history of the Louisiana and Calcasieu associations. I have received a few additional facts just as I am closing this volume, which I embody in this short sketch.

Daniel H. Willis was born on Bayou Bœuff, in Rapides Parish, December 28, 1817. His father's name was Agerton Willis, the eldest son of the pioneer, Joseph Willis, who removed with his family from South Carolina, where he was born, and married Sophia Story, to whom Daniel was born. At eleven years he removed with his father's family and settled on the Calcasieu River, in St. Landry Parish, in a wilderness country, eight miles from the nearest white settlement. Nine years of his life was spent in this wilderness. He attended school five months, between the age of eight and ten. When seventeen years of age he went to an academy twenty miles from home, but remained but one month. This was the extent of his educational advan-

tages, but by diligence and application he acquired a fair knowledge of the use of correct English. He married March 15, 1838. Two years afterward he made a profession of faith and was baptized into the fellowship of Occupy Church, then a member of the Louisiana Association. He began to preach in 1847, and was ordained in 1849, by Elders Joseph Willis, B. C. Robert and John O'Quin, at the residence of Elder Joseph Willis, on Spring Creek, Rapides Parish. With all his disadvantages, Mr. Willis has been a useful man in his section, and enjoys the confidence and respect of his brethren. For some years past he has been totally blind, but he has not ceased his labors in the ministry on that account.

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