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Address by J. M. Pulcher, J. B. Shepherd, H. A. Bagby,  
A. P. Dunaway, J. P. Deans, J. G. Jones.

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# THE CENTENNIAL.

SOUTHEASTERN BAPTIST  
OCT 29 1891  
SEMINARY LIBRARY

## Virginia

## Portsmouth Baptist

## Association.

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FIFTY - THIRD

*Annual Report*

OF THE

**Sunday School and Bible Board.**

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Experience has proven the necessity of confining our work strictly to colportage. Notwithstanding some discussions in district Associations, our experience assures us it is best to preserve our own lines of work and not intrude upon the field of any other Board.

One General Superintendent and thirty-two colporters labored 6,186 days, traveled 56,053 miles, visited 27,034 families, prayed or conversed on the subject of religion with 8,980 families, found 2,306 persons habitually neglecting the preaching of the gospel, 1,268 families destitute of the Bible, 2,332 families destitute of all other religious literature, preached 689 sermons, delivered 743 addresses, 406 Sunday-school addresses, held 399 prayer meetings, organized 51 Sunday-schools and 6 churches, held 4 Sunday-school conventions, baptized 50 persons, and held meetings in which 445 others professed conversion.

They sold 2,952 Bibles for \$2,962.30; 4,310 Testaments for \$945.61; 9,537 books for \$3,830.92; 262,475 pages of tracts for \$181.79; Total sales, \$7,920.62.

They gave away 383 Bibles, valued at \$106.94; 686 Testaments, valued at \$83.65; 1,071 books, valued at \$230.44; 114,157 pages of tracts, valued at \$67.69. Total donations, \$488.72. Total sales and donations, \$8,409.34.

There is a gratifying increase in every item of this report, over last year's report, except in the number of sermons preached, (a larger number of laymen having been employed) and in the amount of donations.

We have also distributed considerable advertising literature of the Foreign Mission Board, the Home Mission Board, the Sunday-school Board, of the Southern Baptist Convention and of Richmond College, thus directly serving these important interests, while by our colportage work we are indirectly helping them all.

Each colporter is authorized to act as agent for the *Religious Herald*.

In the Accomac Association J. J. Savage labors acceptably and says: "The work is as interesting as ever. I found three persons very much concerned about the interest of their souls. I hope I was able to instruct them in the right way. One of the tracts was given to a young lady and it led her to believe in Christ. She is to be baptized to-day. I am so glad to be able to report two conversions."

J. W. Johnson, in the Albemarle Association, says of last March: "The mud is deep and it is now raining. I have just returned from the Blue Ridge mountains. Where I was, the snow fell sixteen inches deep. I had two appointments for prayer meetings up there, at different places on Sunday, and had very good congregations at each place, notwithstanding the weather. I received a letter from a Baptist lady, with a request from a Methodist preacher to go to Amherst. He wishes to introduce me to all his churches



and invite me to the houses of all his people, so that I may distribute among them more religious literature."

B. B. Wills, in the Appomattox Association, says: "I find, in Appomattox county, a great many Baptist people who are living away from their churches, and virtually have no church membership. In two days I found twelve of this kind, and the only reason they gave for not joining some church near them was that they loved the old church, although they have not been to the old church for many years. Others were satisfied to hear other denominations preach. I find many Baptists who believe in open communion, and on the other hand I find many Methodists and some Presbyterians who are Baptists except on the question of communion."

F. A. Byerly, of the Augusta Association, says: "I found the people in Brock's Gap afraid to buy books. One man, to whose family I gave a Bible, called on a Baptist the next day and said if he were required to pay taxes on the Bible, he would return it. The gentleman told him he need have no fears on that point, and if he should wear the Bible out reading it, he would give him another. That poor fellow has ever since been attending on our ministry."

Rev. J. Lee Taylor, in the Blue Ridge Association, says: "During November I worked among our 'Hardshell' brethren, and heard them preach on two occasions. It is sad to hear them denounce all missionary and benevolent work. One of them said: 'The names of all the elect were written in God's book before the world began and the number so definitely fixed that all the devils in hell could not diminish it and the combined efforts and influence of all the preachers on earth could not add one to it.' The other, after abusing the Sunday-school and colportage work and the book agent, said: 'Any man who would leave his home and native land to go to preach in heathen lands, did not deserve to have a wife, a sister or a mother.'"

Notwithstanding the efforts of the preachers, I occasionally influence the members to buy a book, and I am hoping and praying that under God my labors among them may not be in vain.

Of December he says: "The snow, which fell on the 16th and 17th to the depth of eighteen inches, found me twenty miles from home, and for more than half the month I travelled through ice and snow almost impassable. I visited a family composed of an old grandmother, father, mother and five children, one professor of religion in the family. When I urged upon them the importance of seeking salvation through Christ, they seemed to be much surprised and said they were all believers in the old Baptists. They had no Bible or other religious books.

I visited an old gentleman who, for many years, had been a violent opposer of Christianity. I found him quite feeble and willing to be instructed in the way of life. His neighbors and friends having come in at night I preached a short sermon and left him



rejoicing in hope of eternal life. On next Sunday I am to baptize a most excellent lady, who has been led to a joyful reception of Christ through the influence of a little book, *The Blood of Jesus*, which I sold to her niece some time ago, and the young lady herself told me when last I saw her that she, too, was trusting in Jesus. I am profoundly grateful for some tokens of God's favor upon my work.

The outlook for a church building at Ridgeway, in Henry county, on the Roanoke & Southern railroad, is very encouraging. On Saturday before the second Sunday in October I visited the place, in company with several brethren, whom I had requested to co-operate with me. We secured a good building lot and two one hundred dollar subscriptions from citizens of the place, who are not members of any church, besides several smaller sums. A brother from Leaksville, N. C., pledged himself to give \$20 for each and every \$100 that shall be secured within the corporate limits of the place. We appointed a good building committee, and on the following Monday I went to Martinsville and secured the appointment of trustees by the circuit court.

I held a meeting in Franklin county this week, which resulted, up to last night (October 30th), in twenty conversions."

This long sketch of Bro. Taylor's work shows how varied and important is the work of an intelligent, industrious colporter. His sales amounted to \$621.55. We must now give briefer extracts.

Rev. R. N. Plank, in the Clinch Valley Association, says: "I sold a Bible to a family, not one of whom could read, but they said they would get some one to read for them."

G. L. Simmons, also in the Clinch Valley Association, says: "Wise county is sadly in need of preaching and teaching; is filled with poor and ignorant people."

Rev. T. H. Petty, also in the Clinch Valley Association, says: "I lost four days from my book sales last week; I was at Duffield, and the people insisted on my preaching a few days. Some of the people said they had not heard a gospel sermon for two years. I gave them ten sermons. I am trying to do all the good I can. I am losing no time. I found one man who had not been to preaching for 28 years, and not sick or afflicted either. I could have sold more books in August if I had not been detained in a meeting, but I think the time was well spent. We had 24 conversions; I baptized the wife of a Baptist preacher. She had been in another denomination seventeen years."

W. T. Stone, in the Concord Association, says: "I found among the people of Dinwiddie the greatest ignorance in regard to the doctrines and practice of the Baptists. Methodism prevails. We are working up an interest near the Court-house, where we are conducting weekly prayer meetings. I have found a territory in Dinwiddie county, in which there are about forty-five children large enough to attend Sunday-school, who have never attended church, Sunday-school or any other religious meeting. These are



white children. I am going right ahead to organize a Sunday-school and hold public worship in this district."

Rev. G. W. Tomkies, in the Dover Association, is an indefatigable canvasser, and in eight and a half months has sold nearly \$600 worth of books.

In the Goshen Association J. P. Cowherd labored a short time, J. M. Beadles about eight months, and J. M. Wash is now earnestly at work.

W. J. Sadler, in the James River Association, says: "One day I visited seven families in Fluvanna county and found only one Bible."

In the Middle District Association, R. H. Rudd labored zealously among the destitute, and was of great service to Arbor church.

In the New Lebanon Association, Rev. W. J. Peters labored nine months and now Rev. J. T. Thornhill is at work. He says: "There is more destitution here than any where else in the State. Of this I am satisfied. I find any number of church members without a Bible."

Rev. W. J. Satterfield, in the New River Association, says: "I meet with great opposition to my books from the Antimissionary Baptists. I can only sell them Bibles and Testaments, occasionally a book.

W. T. Carney, in the Portsmouth Association, says: "I find about 24 Baptists and 30 children in the community of Bennett's Pasture (or Driver's), between Churchland and Suffolk. I will, D. V., organize a Baptist Sunday-school. They seem to be glad and even anxious for the movement, and I believe they will become the leading congregation and school in a short time. They have commenced raising money for building a church and have \$400 from the immediate neighborhood." Nansemond church was organized there September 13th, 1891. "I am anxious to start a Sunday-school in Park View, a new suburb of Portsmouth, where there are 33 grown up Baptists and 28 children and two Episcopal families without a child large enough to attend. I organized a school at Gilmerton, August 9th. The people are very much elated and the school bids fair to be a success." In October he says: "I was glad I went to Gilmerton. The Sunday-school I organized was all aglow. The citizens had been holding prayer meetings on Wednesday and Sunday nights, and they felt that they wanted to do more. So they started a meeting for a week, which resulted in the conversion of seven souls. Five of them are grown people and the leading citizens. It seems that the Holy Spirit is pervading the hearts of the entire community."

He has aroused Mulberry church, and says: "I think they will soon re-organize and get Bro. Baylor to preach for them two Sunday afternoons. The Sunday-school is doing well."

W. S. Jackson, in the Potomac Association, says: "I found great destitution. Christians of every name received the word gladly, and many sinners seemed to be deeply concerned. With contin-



uous work and the distribution of Baptist literature, there is reason to believe there will be in lower Stafford, at White Oak, a strong Baptist church. I met a man, 71 years old, who lives within three-fourths of a mile of two churches; has been a resident of the community forty-one years; has not attended any religious service for thirty-six years; can read and write, and is in good health. He had no Bible. I gave him one."

Rev. W. L. Maget, in the Rappahannock Association, says: "I have been received kindly and my visits seem to be appreciated. The sick families that I prayed with enjoyed the service very much. I have conversed with a gentleman who lives about a mile from a Baptist church, is seventy-five years old and has not heard a sermon since the war; another who is about as old and will not attend church."

W. B. Duling, also in the Rappahannock Association, says: "This report is not as good as I would like to make, in the sales especially, but I think I can say with a clear conscience the work has been glorious spiritually. I have not met with a single repulse. The people received me, it seems, with real pleasure, and in many families I have had evidence of God's presence. I have found families within a mile of a Baptist church who were destitute of the Bible."

J. T. Haley, in the Roanoke Association, says: "Last June I organized a Sunday-school near Trelow, Pittsylvania county, and now I have a church there—Bethlehem church, organized April 20th, and am building a house 30x40 feet. I can see the fruits of my labors; there are people holding family worship that did not have it before. I held a meeting in a school-house and had nine converts. Fourteen persons have joined the church I organized."

W. B. Brown, in the Shenandoah Association, labored only four months, but sold many books and did good service.

John H. Johnson, in the Shiloh Association, says: "I am at work in the mountains, where no other colporter has been. I think they need my services more than those out of the mountains do. They do not treat me very well, but I think I am doing the Lord's work and I do not care."

Silas M. Bruce, also in the Shiloh Association, labored faithfully and cheerfully.

C. W. Welch, in the Strawberry Association, says: "If I have given away too much please inform me. I gave to persons who were too poor or unwilling to buy, and by giving them some tracts and talking to them I induced them to buy Bibles. I have visited a good many families that are very poor, among them one of fourteen members. There was only one little boy that could begin to read. Some of them were about grown. The mother is a professor of religion, but cannot read a word. She wept sorely over the condition of her husband and her children. She did not have a book of any description, and promised, if I would leave any tracts, she would have them read by her relatives as they come to see her."



Rev. G. W. Thomison, in the Valley Association, was succeeded by James M. Moore, who is laboring in very destitute communities.

These details indicate the character of the work of our devoted laborers and the distressing destitution that exists in all parts of our State.

Our receipts from the Treasurer of the General Association show an increase of \$528.52 and amount to nearly \$7,000.

Children's Day was more generally observed than ever before, and we hope to receive at least \$10,000 this year.

BOOK ACCOUNT.

On hand November 1st, 1890, . . . . .		\$ 3,042 22
Purchases, . . . . .	\$9,246 74	
P. and L., . . . . .	10 73	9,257 47
		<hr/>
		12,299 69
Sales, . . . . .	7,920 62	
Donations, . . . . .	488 72	8,409 34
		<hr/>
On hand October 31, 1891, . . . . .		3,890 35

CASH ACCOUNT.

Balance on hand November 1st, 1890, . . . . .		60 13
Received—From Norvell Ryland, Treasurer, . . . . .	6,973 60	
From Sales, . . . . .	7,920 62	
From Churches, for supplying, . . . . .	47 50	14,941 72
		<hr/>
		15,001 85
Paid—Books, . . . . .	7,001 09	
Salaries, . . . . .	7,048 14	
Expense Account, . . . . .	491 18	
Freight, . . . . .	315 34	14,855 75
		<hr/>
Balance—In hands of Colporters, . . . . .	33 45	
In hands of Board, . . . . .	112 65	146 10
		<hr/>

ASSETS AND LIABILITIES.

Assets—Books, . . . . .	3,890 35	
Cash, . . . . .	146 10	
		<hr/>
		4,036 45
Liabilities—For Books, . . . . .	972 16	
To Colporters, . . . . .	31 16	1,003 32
		<hr/>
Excess of Assets, . . . . .		3,033 12

For the Board:

J. M. PILCHER,  
*General Superintendent.*

PETERSBURG, VA., November 11, 1891.



## LETTER TO OUR REPRESENTATIVE.

PETERSBURG, VA., . . . . . 1892.

DEAR BRO. . . . .

I have kept, since I took charge of this work, as accurate a record as I could of the Contributions of each Church, during each District Associational year.

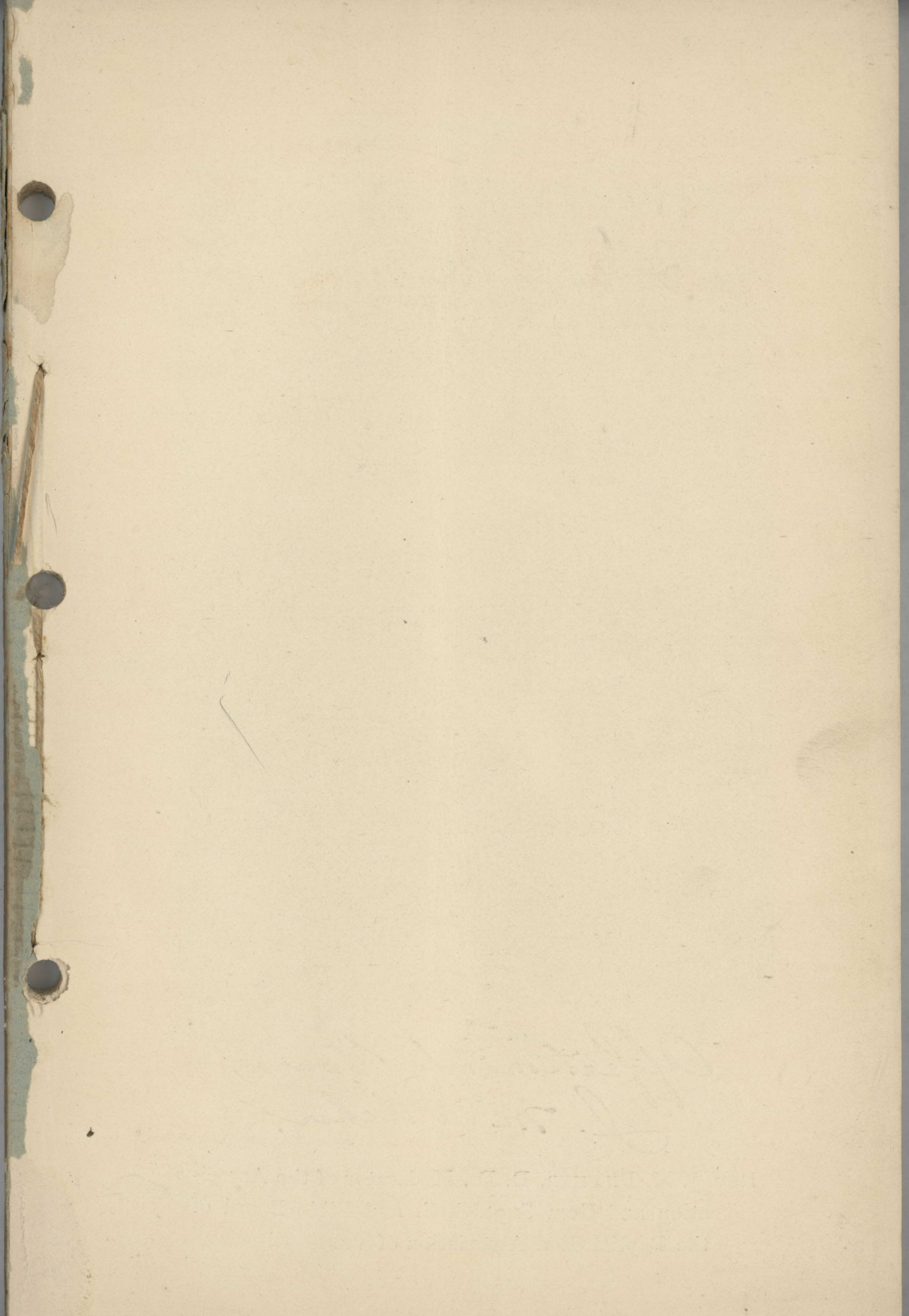
I hope it will be interesting to you as the representative of the Sunday School and Bible Board in the . . . . . Church of . . . . . Association, and to your Church, to have these figures in addition to the Report herewith sent you. I will be very grateful if you, or the Pastor, will read the *Report* and these figures to the Church and congregation. I am trying to secure a contribution from every member of every Baptist Church in the State.

The statement below shows what your Church has contributed to the Sunday School and Bible Board each year during the past five years, from one meeting of the District Association to the next—say from . . . . . to . . . . .

CHURCH.	1886-'7.	1887-'8.	1888-'9.	1889-'90	1890-'91

These figures, taken from the book of the Treasurer, are substantially correct. I hope this year, (1891-'2), for a large increase of contributions. We need \$10,000. What is your Church's part of it?









*Affectionately Yours,  
J. M. Pilcher.*

Rev. J. M. PILCHER, D. D., Moderator of the Association and Gen. Supt. S. S. and Bible Board of the Baptist Gen. Association of Va.



MINUTES  
OF THE  
ONE HUNDREDTH ANNUAL SESSION  
OF THE  
VIRGINIA  
Portsmouth Baptist Association,

HELD WITH  
THE COURT STREET CHURCH,  
PORTSMOUTH, VA.,  
*September 15th, 16th and 17th, 1891.*

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CONTAINING ALSO  
THE ADDRESSES DELIVERED AT THE CELEBRATION  
OF THE  
Centennial of the Association.

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OFFICERS OF THE ASSOCIATION.

MODERATOR, . . . . . J. M. PILCHER.  
VICE-MODERATOR, . . . . . J. M. CORBITT.  
HISTORIAN, . . . . . GEO. E. TRUETT.  
CLERK AND TREASURER, . . . . . HUGH C. SMITH.

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PETERSBURG, VA.:  
Fenn & Owen, Steam Printers and Book Binders.  
1891.



# Officers of the Association.

1891-'92.

## MODERATOR,

J. M. PILCHER, . . . . . Petersburg, Va.

## VICE-MODERATOR,

J. M. CORBITT, . . . . . Boykins, Va.

## HISTORIAN,

GEO. E. TRUETT, . . . . . Portsmouth, Va.

## CLERK AND TREASURER,

HUGH C. SMITH, . . . . . Boykins, Va.

## ORDAINED MINISTERS.

- |   |   |
|---|---|
| 1. R. R. Acree, Petersburg, Va.         | 22. James E. Jones, South Quay, Va.       |
| 2. H. H. Banks,* Norfolk, Va.           | 23. T. G. Jones, D. D., Norfolk, Va.      |
| 3. Geo. Baker,* Berkley, Va.            | 24. J. L. McCutcheon,* Franklin, Va.      |
| 4. H. A. Bagby, Suffolk, Va.            | 25. N. M. Munden, St. Bride, Va.          |
| 5. W. H. Baylor, Portsmouth, Va.        | 26. C. W. Mathews, Land of Promise, Va.   |
| 6. C. S. Blackwell, D. D., Norfolk, Va. | 27. A. E. Owen, D. D., Portsmouth, Va.    |
| 7. Jno. A. Barker, Petersburg, Va.      | 28. J. M. Pilcher, D. D., Petersburg, Va. |
| 8. Thos. B. Creath,* Jarratts, Va.      | 29. H. N. Quesenberry, Berkley, Va.       |
| 9. P. S. C. Davis, Fentress, Va.        | 30. W. L. Richards,* Bacon's Castle, Va.  |
| 10. Jos. F. Deans, Windsor, Va.         | 31. R. B. Sanford, Petersburg, Va.        |
| 11. C. N. Donaldson, Norfolk, Va.       | 32. T. B. Shepherd, Smithfield, Va.       |
| 12. A. B. Dunaway, Churchland, Va.      | 33. Hugh C. Smith, Boykins, Va.           |
| 13. J. W. Daugherty, Portsmouth, Va.    | 34. J. E. Stephenson,* Zuni, Va.          |
| 14. E. E. Dudley, Richmond, Va.         | 35. J. O. Sessoms, Lynnhaven, Va.         |
| 15. J. T. Eubank, Jarratts, Va.         | 36. Geo. E. Truett, Portsmouth, Va.       |
| 16. D. W. Gwin, D. D., Norfolk, Va.     | 37. Wm. B. Waff,* Reynoldson, N. C.       |
| 17. W. P. Gray,* Skippers, Va.          | 38. M. B. Wharton, D. D., Norfolk, Va.    |
| 18. J. W. Hart, Waverly, Va.            | 39. J. J. Wicker, Kempsville, Va.         |
| 19. T. A. Hall, Norfolk, Va.            | 40. J. W. Ward,* Spottsville, Va.         |
| 20. S. P. Huff, D. D., Petersburg, Va.  | 41. H. T. Williams, Seaboard, N. C.       |
| 21. V. I'Anson, Emporia, Va.            |   |

## LICENTIATES.

- |                                  |                                    |
|----------------------------------|------------------------------------|
| 1. R. H. Bowden,* Ivor, Va.      | 6. J. D. Hart, Carrsville, Va.     |
| 2. W. T. Creath, Jarratts, Va.   | 7. J. A. Johnson, Windsor, Va.     |
| 3. L. B. Cristy,* Norfolk, Va.   | 8. W. R. Keefe, Norfolk, Va.       |
| 4. C. W. Duke, Richmond College. | 9. J. S. Ryland,* Stony Creek, Va. |
| 5. R. W. Grizzard,* " "          | 10. T. P. Warren,* Norfolk, Va.    |

Those marked \* were not present at this meeting.



## Clerks and Post-Offices.

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1. Antioch—S. M. Cox, Yale, Sussex county.
2. Bacon Castle—W. P. Wilson, Bacon's Castle.
3. Beaver Dam—Gavin Rawls, Carrsville.
4. Berkley Avenue—L. B. Allen, Berkley.
5. Black Creek—R. M. Edwards, Bowers.
6. Black Water—J. W. Creekmore, Indian Creek.
7. Boykins—E. R. Bryant, Boykins.
8. Centreville—George E. Wood, Fentress.
9. Central Hill—W. E. Vellines, Isle of Wight C. H.
10. Churchland—John S. Wright, Churchland.
11. Colosse—F. L. Snipes, Zuni.
12. Deep Creek—J. L. Widgeon, Deep Creek.
13. Elam—O. J. Kitchen, Waverly.
14. Ettrick—Henry B. Sandford, Petersburg.
15. Fountain Grove—J. H. Murfee, Claesville.
16. Franklin—Littleton A. Gay, Franklin.
17. Great Fork—John T. Harrell, Whaleyville.
18. Hebron—Thomas R. Pond, Pinopolis.
19. Hicksford—E. L. Turner, Emporia.
20. High Hills—Samuel A. Bailey, Jarratts.
21. Holland Corner—B. J. Beale, Somerton.
22. Jerusalem—George W. Lawrence, Courtland.
23. Kempsville—A. M. Dozier, Kempsville.
24. Knott's Island—C. W. Gordon, Knott's Island, N. C.
25. Lake Drummond—J. C. Lynch, Wallaceton.
26. London Bridge—C. L. Ackiss, Oceana.
27. Magnolia—John Cartwright, Cartwright's Wharf.
28. Millfield—W. W. Wilkinson, Ivor.
29. Mill Swamp—J. O. Cofer, McClelland.
30. Moore Swamp—J. L. Crowder, Spottsville.
31. Mulberry—W. T. Carney, Portsmouth.
32. Nansmond—John Cartwright, Cartwright's Wharf.
33. Newsoms—George W. Prince, Newsoms.
34. Newville—A. F. Chappell, Disputanta.
35. North-west—W. T. Williams, Gertie.
36. Norfolk, First—Joseph B. Newman, Norfolk.
37. Norfolk, Freemason Street—Lawrence Royster, Norfolk.
38. Norfolk, Third—W. Swartwout, Norfolk.
39. Norfolk, Park Avenue—A. H. Ashburn, Norfolk.
40. Norfolk, Central Avenue—L. B. Montague, Norfolk.
41. Oak Grove—G. W. Gornto, Blossom Hill.
42. Old Shop—J. C. Fenn, Disputanta.
43. Petersburg, First—J. E. Whitehorne, Petersburg.
44. Petersburg, Second—E. W. Alley, Petersburg.
45. Petersburg, West End—R. W. Kruse, Petersburg.
46. Portsmouth, Court Street—C. R. Robertson, Portsmouth.
47. Portsmouth, Fourth Street—E. C. Lewis, Portsmouth.
48. Portsmouth, South Street—Geo. H. Ballance, Portsmouth.
49. Pleasant Grove—A. O. Lee, Bartee.
50. Readsville—J. H. Chappell, Lumberton.
51. Scottsville—W. H. Rodman, Portsmouth.
52. Surry C. H.—J. H. Deering, Surry C. H.
53. St. Johns—M. W. Kellam, Mapleton.
54. Salem—G. W. Cuthriell, Norfolk.
55. Sappony—H. A. Neaves, Stony Creek.
56. Shiloh—William B. Daniel, Templeton.
57. Smithfield—F. M. Barrett, Smithfield.
58. South Quay—William H. Jones, South Quay.
59. Suffolk—Donald McLeod, Suffolk.
60. Sycamore—I. C. Wills, Delaware.
61. Tucker Swamp—A. E. Bell, Zuni.
62. Wakefield—John L. White, Wakefield.
63. Waverly—G. B. Chappell, Waverly.
64. Western Branch—F. E. Stallings, Buckhorn.
65. Whitehead Grove—L. J. Crumpler, Longview.
66. Windsor—F. C. Johnson, Windsor.
67. Zion—George R. Crump, Skippers.



# CONSTITUTION.

## NAME.

ARTICLE 1. This body shall be known as THE VIRGINIA PORTSMOUTH BAPTIST ASSOCIATION.

## MEMBERSHIP.

ARTICLE 2. It shall be composed of white delegates, elected by the churches connected with this body, and all ordained ministers who are members of or laboring in connection with said churches. Each church of one hundred members and under shall be entitled to two delegates, and for every additional one hundred members an additional delegate; provided no church shall have more than four delegates.

## OBJECTS.

ARTICLE 3. The objects shall be to devise and recommend measures for increasing the harmony, the intelligence and spiritual power of the churches, and for developing and directing their energies, their resources and their gifts in advancing the Redeemer's kingdom in the earth.

## POWERS AND PREROGATIVES.

ARTICLE 4. The Association shall have no power to infringe upon the sovereignty or rights of the churches. It is neither an ecclesiastical legislature nor council, nor court of appeal. It may advise the churches, and recommend measures of usefulness for their adoption, but cannot bind them in any way. Yet in view of the combined wisdom, piety and intelligence of the body, it may justly claim for itself, for its objects, and for its recommendations the very highest consideration and regard.

ARTICLE 5. The Association may dissolve connection with any church that becomes heterodox in conduct or disorderly in practice, or that fails to represent itself, either by delegate or letter, more than two successive sessions, without sufficient reasons; or that treats with contempt its objects and requirements, or upon application of a church for its dismissal.

## RIGHTS OF THE CHURCH.

ARTICLE 6. Each individual church shall hold and exercise all the functions of an independent church of Jesus Christ. As constituent members of the Association the churches shall have the right to advice, when desired, in a case of difficulty, and to suggest plans of usefulness to be adopted. If at any time the Association shall assume unwarranted powers over the churches, they shall have the right to dissolve their connection with the body.

## DUTIES OF THE CHURCHES.

ARTICLE 7. It shall be the duty of the churches to appoint as delegates, as far as practicable, their most capable members, to require their attendance, and to send by them a contribution to the Association Fund to pay for the printing of the minutes and other necessary expenses.

ARTICLE 8. It shall be the duty of each church to send an annual letter to the Association, giving—1, Locality; 2, The names of the pastor and clerk, and their respective post-offices; 3, The Sabbaths of regular service; 4, The church statistics, including the number baptized, received by letter, restored, dismissed, deceased, expelled, and an aggregate membership, male and female; 5, Sabbath School statistics; 6, Amount contributed to benevolent objects and the Association Fund; 7, Names of the delegates and alternates; 8, Any other information deemed of special importance.

## ORGANIZATION.

ARTICLE 9. The Officers of the Association shall be a Moderator, Vice-Moderator, Historian, Clerk and Treasurer, who shall be elected at each annual session, after the names of the delegates are enrolled, and shall continue in office until the next annual election. As soon as the new officers shall have taken their seats the body shall be declared organized and prepared for business.



## DUTIES OF THE OFFICERS.

ARTICLE 10. It shall be the duty of the Moderator to open the meetings punctually at the time appointed; to enforce the rules; to preserve order, and to exercise all the prerogatives of a presiding officer, according to the principles of established parliamentary usage.

ARTICLE 11. It shall be the duty of the Vice-Moderator to discharge the duties of the Moderator in his absence.

ARTICLE 12. It shall be the duty of the Historian to prepare, during each session of the Association, a brief historical account of the meeting in such a manner as may seem best to him. It shall be read at the close of the session, and, if practicable, be published in the minutes or recorded in a book kept for that purpose.

ARTICLE 13. It shall be the duty of the Clerk to keep a faithful record of the proceedings of the body and superintend the printing and distribution of the same, and to keep on file the printed Minutes and other important documents belonging to the body. He may appoint an assistant when necessary.

ARTICLE 14. It shall be the duty of the Treasurer to receive and disburse the money contributed to the Association Fund, as directed by the body, and to make an annual report of the same.

ARTICLE 15. This Constitution may be altered at any annual session of the body by the votes of two-thirds of the members present.

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 RULES OF ORDER.

1st. The Association shall convene annually at the time and place of its own adjournment.

2d. During each annual session it shall meet and adjourn from day to day at the hours fixed upon by the body.

3d. All the meetings of the Association shall be opened and closed with religious exercises.

4th. A majority of the members present shall be a quorum for the transaction of business.

5th. No member shall absent himself *temporarily* without leave of the Moderator, nor *finally* without leave of the body.

6th. No member shall speak more than twice on the same subject without permission of the body.

7th. No member shall be allowed to talk, stand up, read or move about the house during business, except to gain or impart information on the subject under discussion.

8th. No committee shall be in session during the hours of business without permission from the body.

9th. The business of the Association shall be as follows: 1. Read and enroll names of delegates. 2. Organize. 3. Appoint Committee on Digest of Church Letters. 4. Introductory sermon. 5. Read the Constitution and Rules of Order. 6. Call the names of those churches that failed to represent themselves at the previous session or sessions, and enquire their reasons for such failure. 7. Receive new churches on their petition through letter and delegates. 8. Invite visiting brethren and corresponding messengers to seats. 9. Appoint Committees on Religious Exercises and Finance. 10. Receive reports of Missionary Committees. 11. Receive reports of Standing Committees. 12. Receive the reports of other Committees. 13. Appoint time and place for next meeting, and a preacher and alternate. 14. Appoint new Standing Committees. 15. Hear reports from corresponding messengers. 16. Miscellaneous business.

10th. All questions of order not herein provided for shall be decided by the rules of "Mell's Parliamentary Practice."

11th. This Constitution and these Rules of Order shall be read at the opening of each annual session of the Association.



# MINUTES.

PORTSMOUTH, VA., September 15th, 1891.

1. The Virginia Portsmouth Baptist Association met in its ONE HUNDRETH ANNUAL SESSION with the Court Street Baptist Church of the CITY OF PORTSMOUTH this day at 10:30 o'clock A. M., J. M. Pilcher, Moderator, in the chair.

2. The hymn, "Rescue the Perishing" was sung, the Moderator read Joshua III, and prayer was offered by M. B. Wharton.

3. The letters from the churches were presented, and the following delegates were found to be present:

ANTIOCH—Jos. H. Gilliam, J. L. Gilliam.

BACON CASTLE—J. F. Gray.

BEAVER DAM—J. F. Eley, J. D. Hart, John F. Rawls, Gavin Rawls.

BERKLEY AVENUE—E. J. West, L. B. Allen.

BLACK CREEK—M. Lankford, W. H. Bradshaw.

BLACK WATER—A. O. Baum, J. W. Creekmore.

BOYKINS—J. H. M. Sykes, J. R. Bryant, J. M. Corbitt, R. H. Powell.

CENTERVILLE—W. A. Jackson, W. J. Herring.

CENTRAL HILL—Not represented.

CHURCHLAND—Jos. Deans, Geo. Gwyn, J. V. Carney.

COLOSSE—J. A. Johnson, Joshua Bradshaw.

DEEP CREEK—N. M. Munden, John H. Cherry.

ELAM—J. W. Hart, W. R. Kitchen, J. Biddle.

ETTRICK—Letter only.

FOUNTAIN GROVE—R. F. Harris, Geo. E. Harris.

FRANKLIN—L. A. Gay, A. W. Norfleet.

GREAT FORK—Jas. M. Savage, E. W. Savage, Jas. H. Pierce.

HEBRON—B. F. Fox, T. R. Pond.

HICKSFORD—Letter only.

HIGH HILLS—W. T. Creath.

HOLLAND CORNER—B. J. Beale.

JERUSALEM—Letter only.

KEMPSVILLE—L. J. Pritchard, L. R. Chiles.

KNOTT'S ISLAND—C. W. Mathew.

LAKE DRUMMOND—D. A. Williams, George T. Charlton.

LONDON BRIDGE—William H. Ackiss, David Barnes.

MAGNOLIA—Not represented.

MILLFIELD—W. H. Stephenson, W. W. Wilkinson, W. D. Pond.

MILL SWAMP—Robert Bowden.

MOORE SWAMP—J. L. Crowder, T. H. Tynes.

MULBERRY—Not represented.

NANSEMOND—William T. Jordan, Jno. Cartwright.



- NEWSOMS—George W. Prince.  
 NEWVILLE—J. R. Moore, Clarence Niblett.  
 NORTHWEST—D. A. Cox.  
 NORFOLK, FIRST—John T. Williams.  
 NORFOLK, FREEMASON STREET—J. H. Cannon, T. J. Nottingham, J. B. Jenkins, B. F. Wright.  
 NORFOLK, THIRD—W. B. Sanderlin, T. N. Corson, W. R. Keefe.  
 NORFOLK, PARK AVENUE—A. B. Walker, L. Lankford, John W. Whitehurst.  
 NORFOLK, CENTRAL AVENUE—B. F. Western, W. F. Vaughan.  
 OAK GROVE—J. H. Munden, G. W. Gornto.  
 OLD SHOP—John Lee.  
 PETERSBURG, FIRST—J. E. Whitehorne, S. S. Bridgers, H. B. Pugh.  
 PETERSBURG, SECOND—S. P. Huff, R. L. Matthews.  
 PETERSBURG, WEST END—T. E. Waugh.  
 PORTSMOUTH, COURT STREET—Richard Cox, James T. Borum, Robert H. Barrett, R. A. Hutchins.  
 PORTSMOUTH, FOURTH STREET—M. W. Allen, Wm. Mehorney, Samuel B. Hutchins.  
 PORTSMOUTH, SOUTH STREET—B. F. Adams, George W. King, Wm. D. Robertson, Jesse T. Morris.  
 PLEASANT GROVE—Letter only.  
 READSVILLE—W. E. Chappell.  
 SCOTTSVILLE—W. P. Carney, W. H. Rodman.  
 SURRY C. H.—J. G. Rawlings.  
 ST. JOHNS—Wm. McK. Woodhouse, Griffin Hewett.  
 SALEM—Not represented.  
 SAPPONY—Letter only.  
 SHILOH—J. J. Slade, C. W. Duke.  
 SMITHFIELD—W. S. Grimes, J. J. Johnson.  
 SOUTH QUAY—Samuel Gardner, John W. Robertson, J. Frank Cutchin.  
 SUFFOLK—H. A. Bagby, J. E. Booker, C. O. Harrell, W. C. Harrell.  
 SYCAMORE—P. D. Camp, A. Cotton.  
 TUCKER SWAMP—A. E. Bell, A. J. Stephenson, P. S. Stephenson.  
 WAKEFIELD—John L. White.  
 WAVERLY—R. W. Chappell.  
 WESTERN BRANCH—T. A. McClenney, E. B. Harrell, C. T. King.  
 WHITEHEAD GROVE—L. J. Crumpler, L. C. Brock.  
 WINDSOR—Peter Whitley, C. N. Herrin, F. C. Johnson.  
 ZION—Letter only.

4. The pastor of the Court Street Church, on the part of the church, extended to the delegates and visitors a hearty welcome to the hospitality of the church and community. H. A. Bagby made a suitable reply on the part of the Association.

5. The officers were elected as follows:



J. M. PILCHER, Moderator.

J. M. CORBITT, Vice-Moderator.

GEORGE E. TRUETT, Historian.

HUGH C. SMITH, Clerk and Treasurer.

6. A. B. Dunaway, G. W. Prince and C. W. Duke were appointed a Committee on Digest of church letters.

7. The Introductory Sermon was preached by Hugh C. Smith. Text, Acts 17: 6—"These that have turned the world upside down are come hither also." M. B. Wharton, A. E. Owen and A. B. Dunaway assisted in the services of the pulpit.

8. It was, by A. E. Owen,

RESOLVED, That when we adjourn, we adjourn to meet at 3 P. M.

9. On motion of A. E. Owen, Foreign Missions was made the order of business for 8 P. M.

10. The Association adjourned. Prayer by N. M. Munden.

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#### AFTERNOON SESSION.

11. The Association re-assembled at 3 P. M. Religious exercises were conducted by M. L. Wood.

12. The Constitution and Rules of Order were read.

13. The clerk called the list of churches not represented at the last session, viz.: Atlantic City, Kempsville, Magnolia, Mulberry, Oak Grove and Salem.

14. W. T. Carney, committee appointed at last session to visit Mulberry, reported that he had organized a Sunday School, and had arranged to have a letter from the church to the Association.

15. J. J. Wicker reported that Salem Church was going to re-organize and begin work. He preaches for them every month.

16. A. E. Owen presented the application of the Nansemond Church for admission into the Association.

17. The chair appointed the following committee to examine the application: T. B. Shepherd, J. A. Barker, D. W. Gwin.

18. Visiting brethren were invited to seats and the following responded: C. N. Donaldson, of the West Chowan Association, N. C.; M. L. Wood, W. P. Hines, George Cooper and A. B. Woodfin, of the Dover Association; Wm. Ellyson, Corresponding Secretary State Mission Board; C. H. Ryland, Financial Secretary of Richmond College; A. E. Dickinson, of the *Religious Herald*; C. A. G. Thomas, Elizabeth City, N. C.; Geo. J. Hobday, Virginia Baptist Orphanage; Geo. W. Wray and J. C. Reid, of the Virginia Conference; L. R. McMurrin, of the Presbyterian Church; L. C. Brickhouse, of the Rappahannock Association; H. M. Wharton, of the *Baltimore Bap-*



list; J. B. Brewer, of the Chowan Baptist Female Institute, N. C.

19. The Chair announced the following committees:

RELIGIOUS EXERCISES—The pastor and delegates of the Court Street Church.

ORDER OF BUSINESS—A. B. Dunaway, J. F. Deans, S. P. Huff.

FINANCE—J. E. Whitehorne, J. J. Johnson, A. O. Baum, S. S. Bridgers.

20. Joseph F. Deans read

#### THE REPORT OF THE MIDDLE DISTRICT.

That portion of your territory embracing the churches of this district cover the counties of Isle of Wight and Surry, and portions of the counties of Nansemond, Southampton and Sussex. With the exception of the thriving towns of Suffolk, Smithfield and Franklin, our District is a rural one. Within our bounds, Burleigh Church, the oldest Baptist church in Virginia, was located. This highly favored section of country has been for a hundred years fruitful soil for Baptist growth. The numerical strength of our churches is larger than that of any other denomination in the same territory. The per cent. of population belonging to our churches is as large here as perhaps anywhere else in Virginia.

During the past year many of our churches have enjoyed precious revivals and large additions have been made to the churches. In this connection, we mention the following churches: Suffolk, Great Fork, South Quay, Sycamore, Central Hill, Black Creek, Whitehead Grove and Tucker Swamp.

Our churches, with a few exceptions, are in a hopeful and prosperous condition. In general denominational work they are developing and are occupying a higher plane of usefulness. Yet there is room for great improvement.

In our last report we deplored the great lack of pastors; now, we are happy to say, that nearly all our churches are supplied with pastors. With gladness we welcome back to our midst Rev. J. W. Ward, who, after an absence of a few years, has returned and settled as pastor of Moore Swamp and Surry C. H. churches. In connection with these churches, he is occupying two promising mission stations. We greet Rev. W. B. Waff, of North Carolina, who is now the pastor of Great Fork Church; brethren J. D. Hart, W. R. Keefe and R. H. Bowden, ministerial students of Richmond College, are rendering valuable services in supplying, respectively, Beaver Dam, Windsor and Western Branch Churches.

We mention, with great sorrow, the death of Rev. R. R. Owens, who fell at his post April 14th, 1891. This honored and useful minister of Christ was at the time of his death the beloved pastor of Western Branch and Colosse churches.

The Suffolk Church has started a successful mission station on the suburbs of their growing town. On September 15, 1891, the Nansemond Baptist Church was organized near Driver. This church will probably absorb our weak and feeble church at Magnolia.

J. F. DEANS, *Chairman.*

After remarks by J. W. Hart, the report was adopted.

21. V. P. Anson read, for J. T. Borum, Chairman,

#### THE REPORT OF THE LOWER DISTRICT.

During the past year the churches of this district have all been sup-



plied with preaching with the exception of Mulberry and Magnolia. Atlantic City, Berkley Avenue, Blackwater, Churchland, Kempsville, Knott's Island, London Bridge, North-west, Park Avenue, First Church of Norfolk, Oak Grove, Court Street, Fourth Street, South Street, Pleasant Grove, Scottsville and St. Johns have all held protracted meetings with good results. These churches are in good working condition, and their outlook is very hopeful. Centerville, Deep Creek, Lake Drummond, Freemason Street and Third Church are prospering.

The Freemason Street Church, under the leadership of Dr. M. B. Wharton, who succeeded Dr. J. L. Burrows in the pastorate, and Atlantic City, under the leadership of Rev. T. A. Hall, who succeeded Rev. W. P. Hines, are doing well.

Brethren Wicker and Sessoms will enter the Seminary this session, consequently Salem, Kempsville, London Bridge and St. Johns will be without pastors. Salem Church has not finished her house of worship. This church is in need of wise counsel and assistance, and we would recommend that a committee of pastors be appointed to look after it and render such counsel and help as they may deem wise. May the Lord of the harvest send to these destitute churches an under-shepherd.

Bro. H. N. Quesenberry succeeds Bro. Geo. J. Hobday at Berkley Avenue, and has been remarkably successful since he entered upon his pastorate, June 14th. They have recently enjoyed one of the best meetings ever held in the place. The meeting was held under a tent in the suburbs of the town.

Missionaries of the State Mission Board are Brethren Geo. E. Truett at Fourth Street, T. A. Hall, Atlantic City, and C. W. Mathews, Knott's Island. These brethren have been faithful and the money spent well invested.

On the 5th of July Rev. J. J. Wicker, and on the 12th of July Rev. C. S. Blackwell were ordained to the full work of the ministry. Rev. C. S. Blackwell has taken pastoral charge of the Third Church, Norfolk. The work is greatly prospering under his ministry.

Respectfully submitted,

J. T. BORUM, *Chairman.*

Remarks were made by Geo. E. Truett, V. F. Anson, W. McK. Woodhouse, C. W. Mathews and T. B. Shepherd, and the report was adopted.

22. The Chair announced as Committee on Time, Place and Preacher: J. E. Jones, T. A. Hall and J. J. Slade.

23. A. B. Dunaway made partial report on Order of Business:

#### REPORT OF COMMITTEE ON ORDER OF BUSINESS.

Tuesday, from 4 to 5—Home Missions.

Tuesday evening—Meet at 8 P. M. Foreign Missions. Adjourn at pleasure.

Wednesday morning—Meet at 9:30. Devotional services and miscellaneous business.

At 10 A. M.—State Missions to 11:30.

The report was adopted.

24. A. E. Owen, from the Centennial Committee, made the following report:

WEDNESDAY—11:30 A. M., Historical Address by T. G. Jones.

3:00 P. M., Addresses on the Baptist Outlook, by A. B. Dunaway, J. M. Pilcher, H. A. Bagby and T. B. Shepherd.

8:00 P. M., Address on Baptist Influences, by J. F. Deans.



The report was adopted.  
25. Geo. E. Truett read

#### THE REPORT ON HOME MISSIONS.

The work of the Home Mission Board is becoming each year more important and demands increased attention and enlarged support from the churches. In some of our Southern states the destitution is far too great for the State Boards to supply; and, strange though it may appear to the casual observer, there are elements operating to increase this destitution, both in numbers and character.

The character of the torrent of newcomers pouring into the South, in connection with the new mining and manufacturing industries, presents a serious problem for solution to our churches and the Home Mission Board; and already the Board has begun special work among what has become known even to Southerners as our "foreign population." This new work, though in some respects slow and uninviting, is of vital importance to the cause of Christ and of civilization as known among us.

Our contributions and interest in this work should be measured not so much by successes as by the destitution and its needs and dangers. Foreign Missions has no potent right to monopolize the great commission. Every reason for Foreign Missions also maintains for work in the home field. This fact is very properly emphasized by the union of the two Boards in the celebration of the centennial of modern missions.

At the convention in Birmingham, Ala., the Sunday School publications were given to the Sunday School Board created for that purpose, thus relieving the Home Mission Board of all responsibility.

During the last conventional year, 401 missionaries were employed by the Board; of these, 31 labored among the foreign population, including the Indians, 22 in Cuba, 51 among the negroes and 302 among the native whites; 5,349 baptisms; 244 churches constituted, and 143 houses of worship created, gives some idea of the stupendous work accomplished by this Board.

G. E. TRUETT.

After remarks by Geo. E. Truett, M. L. Wood, A. E. Owen, V. F'Anson, T. B. Shepherd and L. C. Brickhouse, the report was adopted.

26. The Association adjourned. Prayer by J. T. Eubank.

27. The Association was called to order at 8 P. M. by the Moderator. Prayer by H. N. Quesenberry.

28. A. E. Owen read

#### THE REPORT ON FOREIGN MISSIONS.

In the outset of this report attention is called to the fact that this is the centennial of modern missions. In May, 1792, William Carey, preached the famous sermon which is said to have done more than anything else to consummate the missionary enterprise. His text was Isaiah 54: 2-3, and the divisions were: 1st, Expect great things from God; 2nd, Attempt great things for God. This effort of the humble but enthusiastic cobbler of Leicester, was like a faint ripple upon the sea of religious thought, which, fanned by the Spirit of God, continued to increase in size and strength until now, like a mountain wave, it touches every shore.

On the 20th of March, 1793, William Carey and John Thomas were designated as missionaries in a meeting held at Leicester, and on the 13th of June they set sail from the shores of England for Bengal.



In order to celebrate the centennial of modern missions in a becoming manner, the Southern Baptist Convention recommends that one hundred new missionaries be put in the field, and that vigorous efforts be promptly made to increase the contributions to our boards to enable them to make these appointments. The Convention also recommends "That all District Associations and State Conventions be requested to provide, during their next session, for some presentation of the results of missions during the past hundred years, and of the obligations which the present state of the work imposes." The attention of this body is especially called to the above paragraph.

The amount of money contributed by churches of Virginia from the 1st of May, 1890, to the 30th of April, 1891, was \$17,163.28, the largest amount ever raised in the State, and a larger amount than that raised by any State connected with the Southern Baptist Convention.

Foreign missions have a warm and large place in the hearts of Virginia Baptists, but still the pastors and leading laymen of our churches should constantly impress upon the masses of our brethren the grandeur and importance of this work. The Convention Board has asked the Baptists of Virginia for *twenty-five thousand dollars* for this centennial year. If this amount is secured the contributions of our churches must be largely increased.

It is not within the range of this report to enlarge upon the work and workers of the Foreign Board. It is sufficient to say that we have missionaries in China, in Africa, in Italy, in Brazil, in Mexico and in Japan. In all these countries combined we have thirty-eight main stations, and one hundred and forty-seven out-stations. We have eighty-six missionaries and seventy-six native missionaries or helpers. Last year there were three hundred and sixty-one baptisms, and there are two thousand three hundred and seventy-seven church members in connection with our missions. The work of the Lord is prospering. The kingdom of Heaven is coming to the children of men.

A. E. OWEN, *Committee.*

The report was discussed by M. B. Wharton, C. N. Donaldson, A. E. Owen and Geo. Cooper and adopted.

29. Pending the adoption of the report, special prayer was offered by Geo. Cooper for the Foreign Mission Work and the Association sang, "All hail the power of Jesus' name!"

30. The Moderator read the following communication:

PORTSMOUTH, VA., September 15th, 1891.

Rev. J. M. Pilcher, D. D., Moderator Baptist Association.

DEAR SIR:—We are desirous of extending through you to the delegates and visitors to your great meeting, a cordial invitation to visit, while in the city, the rooms of the Young Men's Christian Association, on the corner of High and Middle Streets, and to make free use of the parlors, reading room and library, correspondence facilities and all other privileges of the Association as may be desired.

Very sincerely yours,

ALFRED B. PAUL,

General Secretary, for the Directors.

The thanks of the Association were returned to the Y. M. C. A. for the invitation.

31. The Association adjourned with prayer by W. H. Baylor.



## WEDNESDAY, SEPT. 16TH.—MORNING SESSION.

32. The Association re-assembled at 9:30 A. M., the Moderator in the chair. The religious exercises were conducted by E. E. Dudley.

33. H. A. Bagby read

## THE REPORT ON STATE MISSIONS.

It is the conclusion of your committee that, with the resources at the command of Virginia Baptists, our own State might and ought to be practically evangelized within the next decade. Beyond all dispute, the denominational complexion of our mountains and of the inexhaustible South-west is to be settled within that time. There is scarcely a religious sect in the State, Protestant or Catholic, that does not recognize this fact and the conclusion necessarily drawn from it. What may have been considered a liberal work for the State Mission Board five years ago would now be called, and justly called, parcimonious. We claim along these lines to be some wiser than then; there can be no question we are richer than then; and more weighty than either of these, the opportunity of the hour surpasses anything Virginia Baptists ever dreamed of. Think of it, men and brethren, it is within our power to make un-Christian Virginia Christian, and to determine of our own wills, of what type that Christianity shall be, and this, if done at all, must be done within the next ten or twelve years. "If ye know these things, happy are ye if ye do them." To fail in this great enterprise is to advertise before the world the excessive smallness of our confidence in God, or to make public confession of our own lack of faith in our own doctrines. We trust the hoary-headed Portsmouth Association is not ready to do either of these things.

We are glad to be able to report that the Board is making progress. Much has been permanently accomplished in the last year. The last report of the work shows sixty-eight missionaries in the employment of this Board. It is important to note that all of these men did not labor through the entire year. Only thirty of the number were paid for fifty-two weeks' service. And among this number are several whose salaries are only supplemented by the Board in pastorates well established, though not quite self-supporting. The average term of work for the sixty-eight was only thirty-six weeks. This is equal to the employment of forty-seven men for all of their time. We deem it very important to note that our missionaries have occupied as best they could through the year one hundred and eighty-one stations. They report, eight hundred and twelve baptisms, seventeen Sunday Schools organized, two churches organized. Why this number should be so small when eight hundred and twelve persons were baptised we do not understand. Eight houses of worship were built and fourteen houses, already begun, were completed. For the present year, instead of sixty-eight missionaries, eighty-five are at work for the Board. Still, notwithstanding this advance in the work, our contributions to the Board, up to September 1st, were \$1000 short of our contributions up to that time last year. The Board is in danger of closing the year with a debt.

For this work the Baptists of Virginia gave last year \$13,034.92. With this very meager sum the Board has done a great work. This year is big with opportunity and just as big with responsibility. The appeal of our Secretary for \$15,000 is only too modest; our State Mission work ought to be doubled this year, whether or not it shall be is with the pastors and their people.

Respectfully submitted,

H. A. BAGBY.

Remarks were made by Wm. Ellyson, J. W. Hart and A. E. Owen.



34. The chair announced the hour for the Centennial Historical Address, and T. G. Jones delivered the address which we find in the appendix.

35. After the address the Association adjourned. Prayer by A. E. Dickinson.

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### WEDNESDAY—AFTERNOON SESSION.

36. The Association met at 3 P. M., J. M. Corbitt, Vice-Moderator, in the chair.

37. After religious exercises the report on State Missions was again taken up; remarks were made by A. E. Owen and the report was adopted.

38. A. B. Dunaway made the following report on Order of Business:

Thursday morning meet at 9:30, devotional exercises.

10 A. M., Education.

11 A. M., Sunday School and Bible Board.

12 M., Obituaries.

3 P. M., Ministerial Support and Relief Fund.

4 P. M., Temperance.

8 P. M., Orphanage.

9 P. M., Reports of Committees, and Miscellaneous and Unfinished Business.

The report was adopted.

39. The Treasurer made his report. Referred to Committee on Finance.

40. The order of the day being addresses on the Baptist Outlook, the Association listened with marked attention to speeches from J. M. Pilcher, T. B. Shepherd, A. B. Dunaway and H. A. Bagby. See appendix.

41. T. B. Shepherd, from the Committee on Application of the Nansemond Church, made a report recommending the admission of the said church into the Association. The report was adopted.

42. The Association adjourned with prayer by Geo. J. Hobday.

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### WEDNESDAY—NIGHT SESSION.

43. The Association assembled at 8 P. M., the Moderator in the chair. Prayer by J. A. Barker.

44. J. F. Deans delivered an address on Baptist Influences. See appendix.

45. The Association adjourned with prayer by C. W. Duke.



THURSDAY, SEPT. 17<sup>TH</sup>—MORNING SESSION.

46. The Association met at 9:30 A. M., the Moderator in the chair. Religious exercises conducted by W. T. Creath.

47. The Moderator read a letter from Miss Lula M. Butt, of Suffolk, which contained the preamble and resolution adopted by the First Baptist Church of Suffolk, in regard to Ryland Institute, fully indorsing and commending it to the hearty support of the Association.

48. M. Lankford read

## THE REPORT ON EDUCATION.

In the agricultural field a few, and only a few, are pursuing the plan of *intensive* farming. And really there appears to be great need of more earnest effort in that direction.

God, in his kingdom, requires an intensive religion. He loathes a *lukewarm* Christian. The present age of booms and advancement is calling for a more intensive development of all our faculties. We can no longer permit our sons and daughters to leave school with a common, lukewarm education. They ought to be and must be thoroughly drilled and specially prepared for that employment to which they are to devote their lives. We must not only double our efforts, but must double our contributions to this Board. It is highly important that more attention should be devoted to the *quality* of the education.

The *number* of schools and colleges has wonderfully increased in the last decade. Have these schools and colleges turned out a corresponding number of thoroughly educated and well balanced men and women? Are our graduates competent to stand the test to which they will be subjected?

Laminated and Damascus steel, of which the best and finest gun barrels are manufactured, is comparatively scarce and hard to make; while the quantity of pig-iron coming daily and cheaply from the foundries is wonderful. We learn from the gun-makers also, that this steel, after being heated to a very high, white heat, undergoes the effect of a six-thousand-pound sledge hammer, and is then subjected to a powerful rolling process. After all this costly preparation, under the microscope, minute flaws are sometimes discovered, and the metal is rejected and again worked over for inferior guns.

And so it is with some of our most highly educated, polished scholars. They are profound thinkers, they begin to be *free-thinkers*, a flaw in their mental training becomes visible, they explode on some vital question, their teachings are rejected, and they fall back into third-rate skeptics.

Since the issue of the *Religious Herald* of August 6th last, there is no need to cumber our minutes with more statistics showing our progress in education. Open your eyes and read that paper. (What a pity that all of our people do not read it, but many are content to remain in ignorance of a large part of our work.) You will there be informed not only of the wonderful progress made in education in this Commonwealth, but you will see that our sister States, south and west of us, are wide awake, and are wisely and grandly planning for the higher education of their sons and daughters.

It is gratifying to the farmer to look over into his neighbor's field and see him producing one to two hundred bushels of corn per acre, but when he turns and finds that his own land will fall short of that quantity, if he has blood in him, he will rise before day and go to work. Virginians have blood—they boast of their blood—then let us redouble our energies and drive ignorance and illiteracy from our land.



We cannot close this report without calling special attention to some schools and institutions of learning in our own Association:

Ryland Institute, Suffolk, presided over by Miss Butt and a full corps of teachers, appeals to us for the education of our daughters. The well-known Windsor Male and Female Academy, Rev. Joseph F. Deans, Principal, opens its present session with increased numbers and bright prospects. This Academy, in addition to its literary teaching, in one sense may be called the Theological School of our Association. Nine young ministerials have been taught at this school, and some of them sent on to Richmond College, thence to the Seminary at Louisville, and four others are expected the present session.

The new Academy for boys at Franklin, Va., conducted by the Harrisons, will more than double its number over the last session. The Franklin Female Seminary, conducted by Mrs. Parker and assistants, is worthy of our patronage and an honor to the village.

The Carrsville Academy for males and females, Miss Tenie R. Eley, Principal, opens with bright prospects and is being well sustained, and is doing good work in that community.

The Education Board of the General Association of Virginia last session aided and supported 48 young men at Richmond College. And this college stands before us to-day with more inviting prospects than ever before.

Churchland Academy, almost within the sound of your bells, has long since established a high character for academic facilities, and is prosperous and well sustained.

M. LANKFORD.

The report was discussed by A. B. Dunaway, A. E. Owen, R. R. Acree and J. W. Hart and adopted.

49. Hugh C. Smith read

#### THE REPORT ON THE SUNDAY SCHOOL AND BIBLE BOARD.

Perhaps there is scarcely a subject which among the different denominations of Christians has excited more discussion than that of agencies. Some great object has to be accomplished; it is necessary to interest all the churches so that sympathy and help in various ways may be obtained. How shall this be done? Shall we have agents? Some years since this question was answered and it is no longer a mooted one with us. Facts have established theories and we are convinced that in order to send the Gospel to destitute portions of Virginia and organize Sunday Schools in such places and furnish them with Bibles and Testaments and good religious literature, it is absolutely necessary to have an Agency and just such a one as our own Sunday School and Bible Board with Dr. Pilcher at its head. The present healthful condition of the Board is a monument to his energy, consecration and faithfulness.

Since its organization in June, 1880, the colporteurs have organized 34 churches; baptized 794; aided in meetings in which there were 4,583 conversions; organized 388 Sunday Schools; held 2,884 prayer meetings, and found 13,935 families destitute of the Bible. They sold \$56,661.84 worth of Bibles, books and tracts and gave away \$4,664.94 worth.

For the seven months beginning with the 1st of last November, we find that the Superintendent had 25 colporteurs in the field and they report as follows:

They visited 13,789 families; found 1,205 habitually neglecting preaching; 798 destitute of the Bible; preached 341 sermons; organized 37 Sunday Schools and 4 churches. They sold \$4,292.61 worth of Bibles, books and tracts and gave away \$297.98 worth.

During the Associational year Bro. W. T. Carney has been laboring in our own Association. He visited 702 families; conversed with 446 on religion; found 61 habitually neglecting preaching and 8 families destitute of the Bible; made 46 addresses; held 23 prayer meetings and one Sun-



day School Convention and organized three Sunday Schools. He sold Bibles, books and tracts valued at \$259.95 and gave away about \$30.00 worth.

It is said that, "Guided by the Word of God, the preacher and the printed page are the mightiest human agencies for winning the world from evil and training men in the truth." The Sunday School and Bible Board furnishes both. Every colporteur is a preacher and he carries with him the printed page. They walk together and are twin-workers. The colporteur, as a preacher, may have a small audience, but his appeals are more personal and the application, in the form of a good book or tract, is more lasting,—its revelations ever the same and its lessons of wisdom unchangeable. There is no more important work connected with the General Association of Virginia than that done by our Sunday School and Bible Board. The colporteur, in selling and distributing good books and tracts, refutes error, promotes correct thinking, stimulates intellectual activity, pre-occupies the minds of the young, leads souls to Christ and extends the Redeemer's Kingdom. Many people in Virginia do not attend church,—the colporteurs of our Board have found over 15,000 habitually neglecting preaching,—and numbers of young and old are converted to Christ through the reading of Christian literature. Others, who are already Christians, are the better instructed in the faith and awakened to a sense of accountability and thereby inspired to new zeal in God's service and become liberal contributors to all our Boards. Our Board needs more money that they may send more men into the highways and hedges to put the Bible and religious literature into the hands of the people and to bring them to read it; then there will follow the hearing and the believing and the baptized disciple. The printed page is not dead and cold, but a Joan D'Arc, full of life and purpose, marching to a silent conquest. The Devil has his publication society. The suppression of his vile literature is good, but only a negative good. We must provide bright books and telling tracts and put them in the hands of the colporteurs to be carried to the people. We must drive out the bad by the expulsive power of the good.

Let this Board have your moral, financial, personal support and your prayers and it will leaven the masses in our commonwealth with sound Christian doctrine and prove a lever to elevate them and teach them to walk in the light of God and to worship Him who made the heavens and came down to earth to seek and to save the lost.

Respectfully submitted, HUGH C. SMITH.

After remarks by M. B. Wharton, A. E. Owen and R. R. Acree, the report was adopted.

50. J. E. Whitehorne, from Committee on Finance, made a report, which was adopted.

The Committee on Finance beg leave to report that having examined the Treasurer's report they find it correct and supported by proper vouchers and that he has a balance in his hands of \$3.13.

They would further report that they have received from the churches during this meeting \$213.15 for the Associational Fund.

J. E. WHITEHORNE,  
J. J. JOHNSON.

51. J. E. Jones offered the report of the Committee on Obituaries. See appendix. Remarks were made by A. E. Owen, V. F. Anson, Geo. E. Truett, J. E. Jones and C. W. Duke and the report was adopted.

52. Pending the adoption of the report the body sang, "In the sweet by and by."

53. It was, by V. F. Anson,



RESOLVED, That Geo. E. Truett be requested to write and furnish to the Clerk for publication the obituary of Deacon R. G. Staples.

54. R. R. Acree read

#### THE REPORT FROM THE UPPER DISTRICT.

At Zion, W. P. Gray is leading the flock. There have recently been twelve additions.

Hicksford is suffering for lack of a pastor. There are several awaiting the ordinance of baptism and several holding their letters, who will join the church when the pastor comes.

At the First Baptist Church, congregations and Sunday School are good. Church has recently enlarged and greatly beautified its Sunday School room at a cost of \$1,800. They are hoping to hold a meeting early in the fall.

Bro. Dudley reports a glorious revival at Waverly; 113 conversions and the town completely changed; church greatly revived and the future bright. The Sunday School is excellent. The "Cheerful Workers" have recently bought an organ and repaired the church.

At Millfield, all differences are healed, the Spirit of the Lord is upon the people and the general condition of the church is greatly improved.

Wakefield is promising, provided she can secure a house of worship.

Bro. Hart reports a gracious revival at Newville and the church and pastor quickened and encouraged.

At Old Shop, there has been a precious work of grace and the Lord has added to their numbers. The brethren there think that if the State Mission Board can help them this year, they will then be self-supporting.

Elam is weak, but is working hopefully on.

Rev. R. B. Sanford has resigned at Ettrick and the work there is suffering for want of a pastor. Some arrangements will be made to supply them with preaching till they can secure a pastor.

The Second Church, of Petersburg, having sold their house of worship, are now worshipping in the Mission Rooms on Halifax Street. Plans are on foot for building a house of worship in a more desirable location. The membership is united and hopeful, there is increasing interest in the Sunday School and the outlook for the church is brighter than for years.

Rev. C. W. Duke reports that, since the death of Bro. J. D. Brown, he has supplied Antioch with preaching. During the coming year, J. S. Ryland will preach for them once a month. During the summer, Bros. Duke, Dudley and Ryland held a meeting with the church that resulted in 59 conversions. The church seems to be doing well.

Shiloh is in a flourishing condition. During the summer they had preaching every Sunday, and during the coming year will have preaching twice a month. A meeting conducted by Bro. Deans resulted in several conversions and a gracious revival in the church.

R. R. ACREE.

R. R. Acree moved, as an amendment to the report; that a committee be appointed to apportion \$300 among the churches of the Association for the Wakefield Church. After remarks by R. R. Acree, A. B. Dunaway and Geo. E. Truett the report as amended was adopted.

55. In accordance with the above resolution, the chair appointed R. R. Acree, Geo. E. Truett and J. F. Deans as the committee.

56. It was by A. E. Owen

RESOLVED, That a collection be taken up to-night for the Nansemond Church.



57. The Moderator announced the standing committees.  
 58. The Association adjourned with prayer by J. B. Brewer.

#### THURSDAY—AFTERNOON SESSION.

59. The Association convened at 3 P. M., the Moderator in the chair.

60. J. E. Jones, Committee on Time, Place and Preacher, made the following report, which was adopted:

The committee reports Shiloh, Prince George county as the place and September 13th as the time. Preacher, A. B. Dunaway; alternate, H. A. Bagby.

J. J. SLADE,  
 T. A. HALL,  
 J. E. JONES.

61. Gavin Rawls read

#### THE REPORT ON MINISTERIAL SUPPORT AND RELIEF FUND.

A glance at the statistics of the Portsmouth Association reveals two facts which should receive our careful attention. First, those churches which pay the largest salaries to pastors give the most to missions; and second, those churches which have preaching oftenest give the most to all objects. Both facts are in keeping with the spirit of the gospel, and each harmonizes with the other. If the pastoral spirit of a church is at a low ebb, the missionary spirit will also languish, and the more we do for God the more we desire to do, and the more we are, through his help, enabled to do for him. The churches which have every Sunday service are, with a few exceptions, paying their pastors fairly well, while those having once a month service are paying meagre and insufficient salaries.

The fifteen churches which have every Sunday service pay an average salary of \$1014.66; those having twice a month service pay an average salary of \$272.13, and those having once a month service pay an average salary of \$119.81. Hence, the pastors of two churches receive an average salary of \$544.26, and the pastors of four churches receive an average salary of \$479.24. The churches seem to think five hundred dollars from two or four churches is more than one thousand dollars from one church. "They that preach the gospel should live of the gospel;" how is that possible on a salary of \$500? We cannot say the churches which have every Sunday service are the wealthiest, and therefore are more able to give.

The fifteen churches having every Sunday service with a membership of 3944, gave to all objects last year \$37,720.70, while the forty-four churches having preaching once or twice a month, with a membership of 6570, gave to all objects last year \$11,701.04. I have no doubt the census would show that those 6570 Baptists own vastly more real and personal property than the 3944 own.

We urge the churches to look earnestly into this matter of every Sunday service, and we urge pastors not to stand in the way, but to earnestly endeavor to bring the churches up to this. We need not so much more members as to develop and make useful those we have. Our churches grow in numbers but not in strength and usefulness. The chief way to develop these members is by a settled pastor for every church.

Will not some of the churches which have twice a month service move forward and have every Sunday service? With many it is not a question of ability, but of willingness to honor and serve God. Can we ex-



pect his continued blessings when we are such slothful and unprofitable servants?

Failure of the churches to appreciate their obligation to their pastors renders necessary the "Ministers' Relief Fund." This fund, which is to provide for broken-down or superannuated ministers, or the destitute families of deceased ministers, appeals to every generous sentiment of our hearts, and yet, sad to say, there was a falling off in last year's contributions to this fund of one hundred dollars, over half of which was in this Association. Thirty-one churches last year gave nothing to this object, and the total contributions of those which did contribute was less than \$250. "As we have opportunity let us do good unto all men, especially unto them who are of the household of faith."

Respectfully submitted, GAVIN RAWLS.

The report was discussed by J. E. Jones and H. A. Bagby and adopted.

62. A. B. Dunaway read

#### THE REPORT ON DIGEST OF CHURCH LETTERS.

There were 60 churches which reported; 6 which made no report. All the churches reported a contribution to some one of the Boards except two. All reported a Sunday School except one. Eight churches are pastorless. The additions by baptisms are 718; by letter, 353; by experience, 56; by restoration, 59; making the total increase, 1,186. The diminutions are 645; net gain, 541. The contributions of the churches to all the Boards was \$6,136.40; an increase over last year, \$1,081.32. Thirty-eight churches gave to all of the Boards; four to five Boards; six to four Boards; six to three Boards; three to two Boards; one to one Board and two to none. There were 14 churches that reported contributions to the Orphanage. The amount given is \$2,355.73. The total membership of all the Sunday Schools is 8,130; the number of conversions from the Schools, 523.

The report was adopted.

63. J. W. Hart read

#### THE REPORT ON TEMPERANCE.

Of all the evils with which this world is cursed, intemperance is the greatest. It was said by the Hon. Edward Everett, in the year 1857, that the use of alcoholic beverage had cost the United States directly, in ten years, twelve hundred millions of dollars; burnt or otherwise destroyed fifty millions more; destroyed three hundred thousand lives; sent one hundred and fifty thousand to our prisons, and one hundred thousand to poorhouses, and made one million of orphans. From the above date to the present time facts and figures show that intemperance is on the increase, notwithstanding all that is said and done against it. For it is said, that one hundred thousand died from the abuse of liquor last year, and a fourth of them women.

There are eighty millions of dollars spent annually for school purposes, and nine hundred millions for strong drink! More money is spent for that which mars the happiness of families and communities and sends men's souls to hell, than for schools, churches, missionaries and poorhouses.

It is strange that we who claim to be a Christian people should continue to vote for men to make our laws who permit money lovers to sell that which causes so much evil and suffering in the world, and sends so many souls to perdition. It is time for Christian people to look at what they have been doing and by their votes stop the liquor traffic. Our ministers should more frequently speak against this evil, and our



churches should not fellowship members who deal in liquor, and our ladies should use their influence to help on the great cause of temperance. With the aid of these and the help of God, we hope the time will soon come when temperance will triumph, and we will be a nation whose God is the Lord.

Respectfully submitted,

J. W. HART.

After discussion by C. N. Donaldson and H. M. Wharton, the report was adopted.

64. It was by A. E. Owen

RESOLVED, That the addresses of T. G. Jones, J. F. Deans, J. M. Pilcher, H. A. Bagby, T. B. Shepherd and A. B. Dunaway be printed in the minutes.

65. It was by V. P'Anson

RESOLVED, That the Clerk have printed as many copies of the minutes as the funds in his hands will permit, and distribute the same among the churches according to their contribution to this object; and that he be allowed the sum of \$35.00 for his services.

66. The Association adjourned with prayer by J. A. Johnson.

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#### THURSDAY—NIGHT SESSION.

67. The Association met at 8 P. M., the Moderator in the chair. Prayer by Rev. J. C. Reid, of the M. E. Church.

68. The order of the day, the Orphanage, was suspended, and A. E. Owen, in accordance with section 54, proceeded to take up a collection for the Nansemond Church, amounting to \$64.46.

69. V. P'Anson offered the following resolutions, which, after discussion by Geo. J. Hobday, A. W. Norfleet, A. E. Owen, R. R. Acree and J. E. Jones, were adopted:

Whereas, Appreciating the noble and generous efforts of our brethren in the establishment of the Baptist Orphanage at Salem, Va., the place unanimously agreed upon at the last meeting of the General Association; therefore, be it

RESOLVED, 1. That we most heartily approve of the Orphanage and hereby pledge it the support of our earnest prayers and cheerful contributions.

2. That we gladly endorse the selection of our brother, Rev. George J. Hobday, a former pastor in this Association, as the Superintendent, believing him to be peculiarly fitted for that position.

3. That we urge upon the churches and individuals the importance of this work and that they contribute liberally to its support in the erection of its buildings and in the proper care of those who may be sheltered there.

4. That the Clerk be instructed to arrange a column in the minutes and letters for contributions for the Orphanage.

70. Geo. E. Truett made his report as Historian. Ordered to be printed. See appendix.



## 71. It was by V. I'Anson

RESOLVED, That the thanks of this body are due and are hereby tendered to the members of this church and the people of this city for their generous hospitality extended to the delegates and visitors; and also to the various transportation lines and to the press for courtesies extended.

72. The Moderator vacated the chair in order to take a train for his home, on account of the extreme illness of one of his sons. The Vice-Moderator, J. M. Corbitt, took the chair. Special prayer was offered for the recovery of Mr. Pilcher.

## 73. It was by Geo. E. Truett

RESOLVED, That R. R. Acree represent this Association at the Southern Baptist Convention at its next session in Atlanta.

74. On motion, Geo. E. Truett was elected alternate.

75. A motion to adjourn was made. The body sang, "In the sweet by and by," D. W. Gwin led in prayer and the Association was declared adjourned, to meet with the Shiloh Baptist Church, on Tuesday after the second Sunday in September, 1892, at 10 o'clock A. M.

J. M. PILCHER, Moderator,  
Petersburg, Va.

HUGH C. SMITH, Clerk,  
Boykins, Va.



# APPENDIX.

## HISTORICAL SKETCH.

The Centennial session of the Association was auspiciously opened by a large attendance of delegates from the churches.

The confidence of the Association in its officers of the former session was accentuated by their unanimous re-election. The elegant and cordial address of welcome by the pastor of the Court Street Church was equalled only by the felicitous response of the bishop of Suffolk.

After the rendition of several sacred songs by some of Portsmouth's sweet singers, the annual sermon was preached by Rev. Hugh C. Smith to the great audience that had gathered to hear him. The text was Acts 17:6, "These that have turned the world upside down are come hither also." The thoughtful discourse, founded on the text, is a complete justification of the wisdom of his selection as preacher of the annual sermon.

The next thing in order came the ever-welcome intermission and dinner. What a charming experience it is to be welcomed to a Christian home as a guest! The cordial greetings and kindly interest often begins an acquaintance that ripens into lifetime friendships.

In the afternoon the interest of all gathered around the news from the churches, as contained in the reports of the missionary committees. It is a matter of congratulation that the reports are so beautifully colored by hopes and triumphs, and inspiring facts. Almost every church has had some happy experience during the year.

This historian read later on the report on Home Missions, which elicited a model discussion, in that it was characterized by a number of very spirited, short addresses.

The Association adjourned at 5:30 to the tea-tables of the hospitable citizens of the city of Portsmouth, assembling again at 8 o'clock at the church. After a service of song and prayer, Dr. Owen read the report on Foreign Missions. The rather remarkable complaint was made by the Doctor that he was obliged to make the same report every year in one respect, viz., that Virginia leads all the Southern States in the sum total of her contributions to the Foreign Mission Board. The discussion by Drs. Wharton, Owen, Cooper and Bro. Donaldson was of the highest order, indeed the speeches were far above the ordinary in ability and eloquence. Thus closed the best *first* day of any District Association your historian ever saw.

Wednesday morning glorious sunshine ushered in the Centennial day, and at an early hour the spacious church was filled with a vast throng eager for the feast, for a prince in Israel had been announced as the first speaker. The Centennial exercises were to begin at 11:30, and State Missions formed an appropriate preface. William Ellyson stepped upon the platform and addressed for the first time this Association, as Secretary of State Missions. It is enough to say the son is worthy of the father.

But the hour for the Centennial Historical Address is come. The man and the subject have met—the occasion and the audience are inspiring—what else need be said?



Brethren Pilcher, Dunaway, Shepherd and Bagby in the afternoon made addresses on the outlook for the Portsmouth Association. This arrangement upon the part of the Centennial Committee formed a golden link in the chain of delightful exercises. At night the great house was again filled to its utmost to hear the last Centennial address by Bro. Dean. The choir again prefaced the intellectual feast with a charming song service. The subject and the address were worthy the occasion, and together with the other addresses of the ever-to-be-remembered Centennial day of the old Portsmouth Association has added greatly to the valuable literature of the Baptists.

Thus, at a late hour, closed a day that has been the object of expectant hopes for years.

Thursday morning the report on Education was presented by Bro. M. Lankford and was discussed by Bro. Dunaway in a speech of great power.

Bro. Hugh C. Smith read the report on Sunday School and Bible Board, and it was discussed in an admirable speech by Dr. M. B. Wharton and a tender, moving address by Bro. Acree.

The report on Obituaries was read by Bro. James E. Jones. Two well-beloved pastors were called to their reward during the past year. Rev. R. R. Owens and Rev. J. D. Brown have gone to their rest and their voices are hushed in the silence of death. Tender and loving were the remarks of the brethren. A leading layman has also gone, but the heart of Deacon R. G. Staples is left behind in his many sweet songs.

In the afternoon the report on Ministers' Relief was read by Dr. Rawls and addresses were made by Bros. James E. Jones and Bagby. After which the report on Temperance was read by Bro. Hart, and Dr. H. M. Wharton made one of his characteristic addresses.

At night that new but persuasive interest, the Virginia Baptist Orphanage, formed the fitting close of what has been, in many respects, one of the most remarkable meetings in the history of the Association's one hundred years. The report was read by Bro. P'Anson, and Rev. Geo. J. Hobday, so well known and so well beloved by us all, the Superintendent of the Orphanage, addressed the Association in explanation of his work. His methodical speech was like the methods of his work and characteristics. The eternal fitness of things is manifest in his case. Bro. Acree then in tender pathos made the final address.

Now the end has come, or rather the beginning is begun. The parting hymn is sung, the farewells are said and we have entered upon our second century. What a wonderful past! How glorious is the promise of the future! Ere another Centennial shall come to the old Portsmouth Association every one of us shall have assembled in "the house not made with hands, eternal in the heavens."

GEORGE E. TRUETT.



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 IN MEMORIAM.
 

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## REV. REUBEN R. OWENS.

At the last session of the Portsmouth Association our esteemed brother, Reuben R. Owens, took part in its deliberations. At this session his name is on the roll of honor dead. He passed to his reward April 14th, 1891, in his 68th year. Bro. Owens was born in King George county, Va., was graduated from the Columbian College in 1851, and was ordained to the ministry of the gospel in his native county in 1852. His first pastorate was with Newville and Antioch churches in Sussex county, Va., and continued for a period of five years. About this time he married Miss Maria F. Simons, of Nansemond county, Va. His next field was in Missouri as a teacher in the Lexington Female College. Returning to his native State he made his home at Abingdon, Va., and for several years preached in South-west Virginia and Tennessee. In 1867 he settled in Nansemond county, Va., and until his death labored in the Portsmouth Association. In addition to the before-mentioned churches, he held successful pastorates with Tucker Swamp, Beaver Dam, Great Fork, Suffolk, Boykins and other churches, and closed his life as the honored pastor of Western Branch and Colosse. The fact that he spent several years with the above churches, and with some made long pastorates, is a striking evidence of the worth of the man. With the experience of school teaching added to his college course, he was highly qualified for the responsible work of the ministry. His sermons were always good, and many of them models of pulpit excellence. In his early ministry he was a successful preacher in our protracted meetings. For many years he had been in poor health that greatly hindered his activity. Commanding in his appearance, and bold to declare "all the counsel of God," his ministry could not be other than helpful to the cause of Christ. He was a brother of the lamented Putnam Owens, and like him, quiet and retiring in his disposition. But yet their work forms an important part of the history of the Portsmouth Association. Genuine worth may be shaded by modesty, but ere long it will burst forth with a radiant light. It is a happy thought, that to the faithful follower of Jesus Christ

"There is no death—the stars go down  
 To rise upon some fairer shore;  
 And bright in heaven's jewelled crown,  
 They shine forever more."

Funeral services by Rev. J. F. Deans were held in Western Branch church, with an immense congregation to pay their last honor to the faithful man of God.

D. W. GWIN,  
 JAMES E. JONES,  
 R. J. J. SPRATLEY.

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 REV. JAMES D. BROWN.

At the last session of this Association prayer was offered for the restoration to health of Bro. J. D. Brown, but "He that doeth all things well" soon called him up higher. He walked with God on earth amid its



trials, and He took him to share the glories of the eternal world. He was born in Greensville County, October 17th, 1846; educated at Washington and Lee University. He had the counsel and special regard of Gen. Robert E. Lee, and he often said the picture of Gen. Lee that hung in his room was an incitement to work, telling him to "Be earnest; don't trifle; time flies, serve your generation and your God." While at this University, in his room he made a profession of religion, and in June, 1869, he was baptized into the fellowship of High Hills Church. After leaving Washington and Lee University, he took the law course at the University of Virginia, but soon felt that he was not called to that profession. In 1869 he married Miss Lucy Jarratt. The next ten years of his life were spent in a happy and uneventful way on his farm with his loved ones. It was in this quiet retreat, while studying nature and nature's God, that he was impressed to preach the gospel, but with his extreme modesty and self-distrust he shrank from it as one unworthy of the work. What a lesson he has left as a check upon all who would hastily rush into this high calling. He served as General Secretary of the Y. M. C. A. of Petersburg, and a short while as colporter of the work of the ministry by a Bible Board. In 1882 he was ordained to the work of the ministry by a presbytery consisting of Rev. A. E. Owen, D. D., Rev. E. C. Dargan, D. D., and Rev. H. C. Smith. He then took pastoral charge of Antioch and Shiloh churches, and with them closed his life after a useful and brilliant career. He was a progressive citizen, and took a deep interest in all that tended to make the world better. His home life was as beautiful as his public life was impressive. He was a living evidence that a "Christian is the highest style of man." As a preacher he had few equals; as a pastor he seemed to have caught the spirit of him who came "not to be ministered unto but to minister," loving to be at the bedside of the sick and speak words of comfort to all in distress. Like Leigh Richmond and Robert McCheyne he died in the prime of life. "His sun went down while it was yet day." There is a volume in a consecrated life, however short. Out of the gloom comes brightness; though dead he yet speaketh, and we praise God for the life and example of James D. Brown.

D. W. GWIN,  
JAMES E. JONES,  
R. J. J. SPRATLEY.

The Association also mourns the death of Deacon R. G. Staples, of the Fourth Street Baptist Church, of Portsmouth. Bro. Staples was a distinguished author of many sacred songs and hymns, and published a large number of Sunday School song books, among which may be mentioned "The Golden Sheaf," "The Fount of Blessing," "Loving Vains," and "The Windows of Heaven." He was at one time the Vice-Moderator of this Association, and was always associated with the active work of the Association and of his church.

G. E. TRUETT.



## TREASURER'S REPORT.

### THE PORTSMOUTH ASSOCIATION

IN ACCOUNT WITH

HUGH C. SMITH, Treasurer.

1890.			
Sept. 18.	By balance as per last report, . . . . .		\$ 5 68
" 18.	By amount received from Finance Com., . . . . .		121 40
" 23.	To Expressage on Mss. to Printer, . . . . .	\$ 25	
" 23.	" " on Money to N. Ryland, . . . . .	45	
Oct'r 1.	" amount paid Clerk, . . . . .	25 00	
" 18.	" T. O. Wise & Son for Minutes, . . . . .	85 40	
" 25.	" Postage, . . . . .	10 20	
" 27.	" Freight on Minutes, . . . . .	1 65	
1891.			
Aug. 1.	" Mailing Blanks, . . . . .	1 00	
Sept. 15.	By balance in hand, . . . . .	3 13	
		\$127 08	\$127 08
	By Balance due the Association, . . . . .		\$ 3 13

Respectfully submitted,

HUGH C. SMITH, Treasurer.

NOTE.—The following amounts were received during the present session and forwarded to Norvell Ryland, Treasurer of General Association of Virginia, and distributed as the church letters directed :

Antioch, . . . . .	\$ 9 50
Bacon Castle, . . . . .	33 89
Boykins, . . . . .	62 00
Central Avenue, Norfolk, . . . . .	30 00
Fountain Grove, . . . . .	5 00
Hebron, . . . . .	41 00
Lake Drummond, . . . . .	7 00
Newsoms, . . . . .	63 40
North-West, . . . . .	36 81
Sappony, . . . . .	6 30
Wakefield, . . . . .	3 50
Waverly, . . . . .	25 10
Zion, . . . . .	10 15
	\$333 65
Total, . . . . .	\$333 65

TREASURER.



CHURCHES, LOCATION, PASTORS, VALUE OF PROPERTY AND DAYS OF PREACHING.

CHURCHES.	LOCATION.	Constituted.	PASTORS.	Value of Church Building and Lot.	Value of Pastorium and Lot.	Sundays of Preaching.
1 Antioch	Sussex	1772		\$ 1000 00		2d
2 Bacon Castle	Surry	1884	W. L. Richards	3000 00		1st & 3d
3 Beaver Dam	Isle of Wight	1828	J. D. Hart	1000 00		Every
4 Berkley Avenue	Norfolk	1873	H. N. Quesenberry	12000 00		Every
5 Black Creek	Southampton	1786	J. F. Deans	3000 00		2d & 4th
6 Black Water	Princess Anne	1774	C. W. Mathews	1300 00		1st & 3d
7 Boykins	Southampton	1872	Hugh C. Smith	3000 00		1st & 3d
8 Centerville	Norfolk	1872	P. S. C. Davis	1000 00		2d
9 Churchland	Isle of Wight	1885	W. T. Creath	2000 00	3000 00	Every
10 Colosse	Norfolk	1785	A. B. Dunaway	1000 00		2d & 4th
11 Deep Creek	Sussex	1871		1000 00		3d
12 Elam	Chesterfield	1869	N. M. Munden	800 00		4th
13 Ettrick	Greensville	1787	J. W. Hart	2000 03		Every
14 Fountain Grove	Southampton	1859		1000 00	2000 00	4th
15 Franklin	Nansemond	1875	H. T. Williams	3000 00		Every
16 Great Fork	Southampton	1871	J. L. McCutcheon	1000 00		2d
17 Hebron	Southampton	1833	W. B. Waff	2500 00		2d & 4th
18 Hicksford	Greensville	1786	J. I. Eubank	1500 00		2d & 4th
19 Holland Corner	Southampton	1839		2000 00	1000 00	1st
20 Jerusalem	Princess Anne	1787	J. T. Eubank	1500 00		4th
21 Kempsville	Currituck, N. C.	1880	J. E. Jones	1200 00		Every
22 Knott's Island	Norfolk	1845	J. E. Jones	1200 00		2d & 4th
23 Lake Drummond	Princess Anne	1814	J. J. Wicker	700 00		1st
24 London Bridge	Nansemond	1876	C. W. Mathews	1500 00		1st & 3d
25 Magnolia	Southampton	1850	N. M. Munden	1500 00		
26 Millfield	Isle of Wight	1774	T. B. Shepherd	2500 00	1500 00	1st & 3d
27 Moore Swamp	Surry	1818	J. W. Ward	2000 00		2d & 4th
28 Mulberry	Norfolk	1849		1000 00		2d
29 Nansemond	Nansemond	1891	H. A. Bagby	3500 00		2d & 4th
30 Newsons	Southampton	1883	Hugh C. Smith	1500 00		1st & 3d
31 Newville	Sussex	1836	J. W. Hart	1500 00		2d & 4th
32 Northwest	Norfolk	1782	P. S. C. Davis	20000 00		Every
33 Norf. First	Norfolk City	1816	T. G. Jones	25000 00	50 00	Every
34 Norf. Freemason St.	Norfolk City	1848	M. B. Wharton	2500 00	1500 00	Every
35 Norf. Third	Norfolk City	1884	C. S. Blackwell	10000 00	400 00	Every
36 Norf. Park Avenue	Norfolk City	1885	D. W. Gwin	4000 00		2d & 4th
37 Norf. Cent'l Avenue*	Norfolk City	1885	T. A. Hall	1000 00		2d
38 Oak Grove	Princess Anne	1762	C. W. Mathews	1500 00		Every
39 Old Shop	Dinwiddie	1792	J. W. Hart	25000 00		Every
40 Peb'g. First	Dinwiddie	1817	R. R. Acree	2500 00		Every
41 Peb'g. Second	Dinwiddie	1854	S. P. Huff	4000 00		Every
42 Ports. Court St.	Norfolk	1882	J. A. Barker	3550 00	4500 00	Every
43 Ports. Fourth St.	Norfolk	1879	A. E. Owen	11500 00	1000 00	Every
44 Ports. South St.	Norfolk	1889	George A. Truett	5040 00		2d & 4th
45 Pleasant Grove	Sussex	1889	Jno. W. Daugherty	1000 00		2d
46 Readville	Norfolk	1845	N. M. Munden			Every
47 Scottsville	Surry	1888	J. T. Eubank	2000 00		1st & 3d
48 Surry C. H.	Princess Anne	1889	W. H. Baylor	3000 00		2d & 4th
49 St. John's	Norfolk	1885	J. W. Ward	1500 00		
50 Salem	Sussex	1853	J. O. Sessoms			4th
51 Sappony	Prince George	1829		1000 00		1st & 3d
52 Shiloh	Isle of Wight	177	J. S. Ryland	1100 00		2d & 4th
53 Smithfield	Nansemond	1837	C. W. Duke	5000 00	2127 00	2d
54 South Quay	Nansemond	1830	T. B. Shepherd	2000 00		Every
55 Suffolk	Southampton	1878	J. E. Jones	12000 00		3d
56 Sycamore	Southampton	1807	J. F. Deans	1000 00		1st
57 Tucker Swamp	Sussex	1886	E. E. Dudley	600 00		2d & 4th
58 Wakefield	Sussex	1878	E. E. Dudley	2000 00		3d
59 Waverly	Nansemond	1879		1100 00		3d
60 Western Branch	Isle of Wight	1779		1800 00		3d
61 Whitehead Grove	Isle of Wight	1843	J. F. Deans	2000 00		3d
62 Windsor	Greensville	1879	W. R. Keefe	500 00		3d
63 Zion	Greensville	1869	W. P. Gray			3d
Total				\$269100 00	\$25627 00	

\* Formerly "Atlantic City." † Formerly "Byrne Street."



## STATISTICS OF THE CHURCHES.

CHURCHES.	ADDITIONS BY				DIMINUTIONS BY				PRESENT NUMBER,			
	Baptism.	Letter.	Experience.	Restoration.	Letter.	Exclusion.	Erase.	Death.	White Males.	White Females.	Colored.	Total.
1 Antioch.....	11		2	1				1	63	84		147
2 Bacon Castle .....	12	2	2		1			1	48	60		108
3 Beaver Dam .....	14	4		1	6	4	3	3	169	251	2	422
4 Berkeley Avenue .....	25	30	5	1	16	5		2	95	151		246
5 Black Creek .....	29	3		1	3	5	4	3	145	195		340
6 Black Water .....	8	1	7	1	2	2			57	99		156
7 Boykins .....	1	4			4	9	3	1	115	118		233
8 Centerville .....	9	11		1	1			1	40	40		80
9 Central Hill .....									60	59		119
10 Churchland .....	6	3			14		2	2	107	90		197
11 Colosse .....		1	2		2	5			89	114		203
12 Deep Creek .....					8			1	25	35		60
13 Elam .....								1	11	14		25
14 Ettrick .....			1					1	20	64		84
15 Fountain Grove .....							1		26	23		49
16 Franklia .....		4			7	4		3	73	77		150
17 Great Fork .....	23	6			16	1		2	96	125		221
18 Hebron .....	6	1			2	4			73	74		147
19 Hicksford .....								1	10	13		23
20 High Hills .....		4			8			5	59	106		165
21 Holland Corner .....	11	9			3	3	1	5	76	87		163
22 Jerusalem .....		1							25	42		67
23 Kempsville .....	8	7	1		3	1		1	50	70		120
24 Knott's Island .....	2	2					3		36	43		79
25 Lake Drummond .....		1			2			1	38	46		84
26 London Bridge .....	18	1	3			3			58	76		134
27 Magnolia .....									6	5		11
28 Millfield .....	8	2		1	5	5		7	73	140		213
29 Mill Swamp .....	12	1		7	2	3		3	150	217		367
30 Moore Swamp .....	22	3		4	6	5			127	147		274
31 Mulberry .....									5	7		12
32 Nansemond .....	13								8	5		13
33 Newson's .....	2	4	1	2	7	11	1	1	64	97		161
34 Newville .....	9	4					2	1	45	68		113
35 Northwest .....	22	4		4				2	101	119		220
36 Norfolk, First .....	16	4	2	2	7	20			86	135		221
37 Norfolk, Freemason Street .....	13	23	3	1	20		4	16	215	407		622
38 Norfolk, Third .....	12	29	3		4		3	5	84	123		207
39 Norfolk, Park Avenue .....	17	15		1	6			2	93	153		246
40 Norfolk, Central Avenue* .....	14	10			2		14		25	35		60
41 Oak Grove .....	18			1	6	16		3	92	160		252
42 Old Shop .....	11			2	7	1			22	32		54
43 Petersburg, First .....	5	16		4	19	6		11	200	367		567
44 Petersburg, Second† .....			3		5			1	53	165		158
45 Petersburg, West End .....	6	14	1	2	8	9	5		81	113		194
46 Portsmouth, Court Street .....	7	9	2	1	22		2	5	160	312		472
47 Portsmouth, Fourth Street .....	51	9	5	3	3	17		1	78	154		232
48 Portsmouth, South Street .....	66	17	4		1	9			84	112		196
49 Pleasant Grove .....	2				2	1	1	3	55	71		126
50 Readville .....					2	2			10	18		28
51 Scottsville .....	47	5	3	2	2	2	1	2	68	104		172
52 Surry C. H. .....			1						12	19		31
53 St. John's .....	4	5		1					13	20		33
54 Salem .....									15	30		45
55 Sappony .....	5				4			3	25	15	1	41
56 Shiloh .....	4	4	1					1	54	56		110
57 Smithfield .....	4	6			5			3	41	53		94
58 South Quay .....	32	1			5	8		3	110	146		256
59 Suffolk .....	48	51	2	1	28	2	1	3	116	189		305
60 Sycamore .....	10	1	1		3	2	1	1	59	73		132
61 Tucker Swamp .....	44	8		3	8	2	1		99	117		216
62 Wakefield .....		3					3		7	9		16
63 Waverly .....	4	1		7	1	2			30	38		68
64 Western Branch .....		5		1	16				95	146		241
65 Whitehead Grove .....	19	1	1	3	8	4		1	57	80		137
66 Windsor .....	1	1			9	1			16	19		35
67 Zion .....	2	1			1	2	1		22	46		68
Total .....	720	361	56	60	313	176	47	93	4420	6428	3	10851

\* Formerly "Atlantic City."

† Formerly "Byrne Street."



# CONTRIBUTIONS.

CHURCHES.	CHURCHES.										Total Amount Reported.	
	State Missions	S. S. and B. Board.	Education Board.	Foreign Missions.	Home Missions.	Ministers' Relief Fund.	Association Fund.	Pastors' Salaries.	Church Expenses.	Orphanage.		Miscellaneous.
1 Antioch	2 85	6 88	1 50	2 65	1 50	1 00	4 00	100 00	25 00	.....	145 00	144 88
2 Bacon Castle	11 29	.....	.....	11 29	11 31	.....	3 00	304 00	192 27	.....	17 90	675 16
3 Beaver Dam	38 45	26 00	5 00	10 00	10 00	5 00	6 00	800 00	150 00	.....	689 56	1068 25
4 Berkeley Avenue	32 42	30 04	23 98	25 34	20 51	19 08	4 00	300 00	192 43	215 29	.....	2162 45
5 Black Creek	8 63	48 00	13 00	20 76	10 10	.....	8 00	300 00	69 00	60 00	151 14	574 99
6 Black Water	32 00	10 00	18 00	30 00	30 00	10 00	6 00	200 00	15 00	.....	250 50	556 00
7 Boykinsville	30 00	10 00	5 00	25 00	10 00	5 00	2 50	400 00	20 00	.....	.....	793 00
8 Centerville	.....	.....	.....	200 00	200 00	84 76	8 00	1200 00	100 00	1725 00	400 00	3391 76
9 Central Hill	250 00	124 00	100 00	5 15	.....	.....	3 00	150 00	5 00	15 00	.....	23 09
10 Churchland	5 60	4 44	.....	.....	.....	.....	1 50	50 00	10 00	.....	.....	64 00
11 Colosse	10 00	4 00	.....	.....	.....	.....	1 50	125 00	40 50	.....	158 65	330 65
12 Deep Creek	2 00	1 50	.....	.....	.....	.....	1 00	50 00	3 50	.....	.....	59 50
13 Elank	5 00	.....	1 00	1 00	30 00	15 00	4 00	1000 00	205 00	.....	189 52	1539 12
14 Extramain Grove	30 00	21 00	13 00	31 00	10 00	5 00	3 05	150 00	36 00	235 00	10 00	241 00
15 Franklin	10 00	25 00	6 00	8 00	7 00	.....	2 50	250 00	12 00	.....	.....	586 05
16 Grant Fork	40 00	10 00	.....	.....	.....	.....	3 00	250 00	25 00	.....	.....	2 50
17 Hebron	.....	.....	3 05	19 30	13 80	4 30	2 50	150 00	15 00	.....	58 00	407 15
18 Hicksford	29 50	7 54	.....	14 00	2 35	3 00	3 00	150 00	25 00	.....	8 54	201 43
19 High Hills	7 00	.....	.....	3 00	3 00	1 50	3 00	162 50	25 00	.....	.....	214 00
20 Highland Corner	10 00	.....	.....	45 00	5 00	.....	5 00	500 00	.....	.....	181 50	757 50
21 Holsalem	.....	15 00	6 00	5 00	5 00	.....	1 25	150 00	11 30	66 40	.....	307 40
22 Kenpsville	.....	5 00	1 50	5 00	5 00	8 00	2 00	250 00	25 00	35 00	.....	485 29
23 Knott's Island	30 00	38 00	5 25	13 75	11 48	.....	4 00	300 00	75 00	.....	.....	430 00
24 Lake Drummond	10 15	29 06	.....	9 75	9 67	2 00	3 00	400 00	150 00	.....	.....	665 00
25 London Bridge	.....	.....	.....	25 00	5 00	5 00	3 00	300 00	60 00	.....	.....	448 12
26 Magnolia	18 31	25 00	5 00	31 00	15 00	.....	2 00	.....	.....	.....	.....	.....
27 Milfield	47 00	17 12	.....	.....	.....	.....	2 00	.....	.....	.....	.....	.....
28 Mill Swamp	22 00	.....	.....	.....	.....	.....	2 00	.....	.....	.....	.....	.....
29 Moore Swamp	.....	.....	.....	.....	.....	.....	2 00	208 00	30 00	.....	.....	210 00
30 Mulberry	.....	14 00	12 40	20 00	16 60	7 00	4 00	300 00	30 00	.....	.....	434 00
31 Nansmond	30 00	.....	.....	5 00	5 00	3 00	4 00	300 00	50 00	.....	.....	339 00
32 Newsoms	15 00	5 00	4 00	10 00	5 81	3 00	2 00	250 00	30 00	.....	11 61	503 60
33 Newville	5 00	10 00	3 00	58 00	25 00	10 00	4 00	400 00	500 00	31 18	.....	2044 00
34 Northwest	.....	15 00	15 00	.....	.....	.....	6 00	1250 00	.....	.....	150 00	.....
35 Norfolk	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
36 Norfolk, First	15 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....



CONTRIBUTIONS—Continued.

CHURCHES.	State Missions	S. S. and B. Board	Education	Foreign Missions.	Home Missions.	Ministers' Relief Fund.	Association Fund.	Pastor's Salaries.	Church Expenses.	Orphanage.	Miscellaneous.	Total Amount Reported.
37 Norfolk, Freemason street.....	155 00	40 00	70 00	200 00	140 00	22 96	6 00	3000 00	1309 52	.....	1711 54	6652 02
38 Norfolk, Third.....	25 00	.....	.....	59 00	25 00	.....	2 00	900 00	250 00	.....	.....	1250 00
39 Norfolk, Park Avenue.....	25 00	1 00	1 00	1 00	1 00	1 00	2 00	1250 00	400 00	.....	.....	1762 00
40 Norfolk, Central Avenue*.....	15 00	16 21	.....	15 26	3 00	.....	1 00	250 00	125 00	.....	15 00	172 00
41 Oak Grove.....	5 00	.....	1 25	3 00	.....	.....	1 15	10 00	137 00	12 07	10 00	451 54
42 Old Shop.....	152 00	142 55	70 56	142 23	155 43	57 22	10 00	2000 00	1067 39	.....	2276 00	253 00
43 Petersburg, first.....	6 60	10 25	.....	.....	.....	.....	4 00	800 00	.....	.....	.....	6058 38
44 Petersburg, econd†.....	36 56	12 87	16 51	24 05	14 92	10 80	5 00	700 00	866 00	.....	239 04	886 85
45 Petersburg, West End.....	229 50	60 00	77 60	150 00	66 45	20 00	10 00	2000 00	224 16	175 00	259 04	1403 91
46 Portsmouth, Court Street.....	25 00	7 00	7 00	17 00	12 00	5 00	3 00	800 00	140 33	.....	1966 70	3448 77
47 Portsmouth, Fourth Street.....	15 00	10 00	15 00	50 00	30 00	.....	3 00	900 00	.....	.....	.....	2995 03
48 Portsmouth, South Street.....	10 00	15 00	3 00	8 25	5 00	1 00	4 00	200 00	291 65	11 00	.....	1319 65
49 Pleasant Grove.....	2 50	2 50	10 00	25 00	15 00	5 00	1 00	100 00	123 50	50 00	197 48	1065 98
50 Scouts.....	20 00	15 00	10 00	3 00	1 00	1 00	1 00	600 00	25 00	.....	.....	99 00
51 Surry C. H. ....	13 70	3 30	1 00	3 00	1 00	1 00	1 50	130 00	30 00	25 00	10 73	238 45
52 St John's.....	10 22	8 54	2 25	7 00	2 20	1 00	.....	.....	.....	.....	.....	.....
53 Salem.....	1 30	1 00	.....	3 00	.....	1 00	1 50	115 50	.....	1 00	.....	220 00
54 Shipley.....	24 35	16 50	17 00	20 61	18 27	14 90	3 00	200 00	16 39	50 00	124 22	500 42
55 Smithfield.....	25 00	25 00	10 00	25 00	25 00	5 00	3 00	550 00	191 91	.....	2372 43	3232 33
56 South Quay.....	10 00	7 25	16 19	5 00	5 00	3 00	4 20	175 00	52 50	.....	.....	263 95
57 Suffolk.....	55 75	36 75	16 19	54 50	41 90	16 20	5 00	1037 50	825 28	82 79	1616 00	3237 84
58 Swamers.....	10 00	7 00	.....	8 00	7 00	5 00	4 00	150 00	59 50	.....	.....	250 50
59 Tucker Swamp.....	9 00	33 17	5 00	27 70	6 00	3 00	6 00	175 00	33 25	.....	158 30	646 12
60 Wakefield.....	50 50	50 50	.....	50 50	1 00	50 50	50 50	600 00	10 00	.....	600 00	674 00
61 Western Branch.....	5 38	6 21	2 85	20 05	7 87	2 79	4 00	240 00	130 00	30 00	572 62	1084 09
62 Western Branch.....	15 66	21 20	6 10	9 65	7 00	2 70	3 00	150 00	32 00	.....	190 00	438 31
63 Whitehead Grove.....	20 70	15 00	2 00	8 00	3 85	2 00	2 00	150 00	50 00	.....	.....	234 55
64 Windsor.....	11 21	.....	1 35	3 00	1 50	.....	2 00	100 00	40 00	.....	.....	167 71
67 Zion.....	2 50	2 50	.....	1 25	1 30	1 25	2 00	50 00	.....	.....	.....	62 15
.....	1056 83	1068 16	600 34	1530 83	1084 02	374 46	214 65	28332 00	7414 95	2946 76	15603 90	60726 87

\* Formerly "Atlantic City."  
† Formerly "Byrne Street."



## SUNDAY SCHOOL STATISTICS.

CHURCHES.	Superintendents and their Post Offices.	No. of Schools.	Officers and Teachers.	Scholars.	Baptisms.	Months Open.	Contributions for all objects.	
1 Antioch	Geo. W. Jackson, Yale, Va.	1	5	60	10	12	\$ 25 00	
2 Bacon Castle	W. H. Berryman, Bacon's Castle, Va.	1	20	59	7	12	60 25	
3 Beaver Dam	Gavin Rawls, Jno. Parker, Carrsville, Va.	2	24	315	11	12	24 00	
4 Berkley Avenue	L. B. Allen, Berkley, Va.	1	20	170	2	12	210 76	
5 Black Creek	{ W. T. Griffin, G. T. Whitfield, J. M. } { Luter, Bowers, Va. }	3	25	351	25	12	47 18	
6 Black Water	J. W. Creekmore, Indian Creek	1	15	90	9	12	12 00	
7 Boykins	C. C. Lewis, W. K. Stephenson, Boykins	2	24	125	12	12	85 00	
8 Centerville	Geo. E. Wood, Fentress, Va.	2	22	120	8	12	35 00	
9 Central Hill	E. E. Edwards, Isle of Wight C. H., Va.	1	15	130	2	12	165 65	
10 Churchland	J. T. Griffin, Portsmouth	1	20	100		8	10 00	
11 Colosse	J. A. Johnson, Windsor, Va.	1	15	70	9	12	18 00	
12 Deep Creek	{ J. L. Widgeon, Deep Creek, Va. } { Abner Berry, Gilmerton, Va. }	2	15	70	9	12	18 00	
13 Elam	R. C. West, Waverly, Va.	1	18	80		12	54 25	
14 Ettrick	W. H. Thayer, Petersburg, Va.	1	3	27	2	12	8 34	
15 Fountain Grove	R. F. Harris, Margarettsville, N. C.	1	9	145		12	70 53	
16 Franklin	A. L. Gardner, Franklin, Va.	1	12	52	19	12	11 34	
17 Great Fork	Wm. C. Simpson, Whaleyville, Va.	1	10	42		12	15 00	
18 Hebron	H. L. Smith, Branchville, Va.	1	7	50		12	25 00	
19 Hicksford	E. L. Turner, Emporia, Va.	1	11	40		12	15 00	
20 High Hills	R. R. Carney, Jarratts, Va.	1	9	71		9	15 00	
21 Holland Corner	Sol. W. Holland, Holland, Va.	1	8	35		6	25 00	
22 Jerusalem	J. O. Speight, Delaware, Va.	1	12	65	6	12	15 21	
23 Kempsville	A. M. Dozier, Kempsville, Va.	1	15	95	3	12	4 18	
24 Knott's Island	A. J. Ausell, Knott's Island, N. C.	1	7	55		12	55 00	
25 Lake Drummond	J. C. Lynch, Wallaceton, Va.	1	14	125	12	12	50 00	
26 London Bridge	W. J. Buskey, Lynnhaven, Va.	1	12	65	19	12	13 40	
27 Magnolia	No school reported	1	3	30	275	25	12	130 00
28 Millfield	C. S. Stephenson, Berlin, Va.	3	28	157	19	12	30 00	
29 Mill Swamp	A. H. White, Jos. N. White, McClelland	2	28	157	19	12	30 00	
30 Moore Swamp	P. O. Brock, J. L. Crowder, Spottsville	2	28	157	19	12	30 00	
31 Mulberry	No school reported	1	7	35		12	48 00	
32 Nansemond	William I. Jordan, Drivers, Va.	1	5	91	3	12	23 00	
33 Newsoms	R. E. Darden, Newsoms, Va.	1	5	91	3	6	38 00	
34 Newville	R. L. Dobie, Burts, Va.	1	8	47	3	6	38 00	
35 Northwest	{ W. C. Warren, Gertie, Va. } { Jas. A. Holt, Mayock, N. C. }	2	22	140	17	12	125 00	
36 Norf. First	H. J. Williamson, Norfolk, Va.	1	30	240	10	12	306 30	
37 Norf. Freemason St.	M. Winston, Norfolk, Va.	1	44	398		12	315 00	
38 Norf. Third	J. W. Gregory, Norfolk, Va.	1	26	156	2	12	30 00	
39 Norf. Park Avenue	Dennis Etheridge, Norfolk, Va.	1	16	190	4	12	80 00	
40 Norf. Cent'l Avenue*	C. O. Moore, Norfolk, Va.	1	12	60	7	12	40 00	
41 Oak Grove	James D. Fisher, Pleasant Ridge, Va.	1	12	159	18	12	30 00	
42 Old Shop	J. C. Fenn, Disputanta, Va.	1	10	27	15	12	15 78	
43 Peb'g. First	R. M. Dobie, Petersburg, Va.	1	36	275		12	383 19	
44 Peb'g. Second†	M. J. Bliak, Petersburg, Va.	1	19	115		12	90 95	
45 Peb'g. West End	G. L. Crowder, Petersburg, Va.	1	28	220	3	12	225 81	
46 Ports. Court St.	R. A. Hutchings, Portsmouth, Va.	1	36	250		12	170 11	
47 Ports. Fourth St.	M. W. Allen, Portsmouth, Va.	1	21	119	34	12	92 56	
48 Ports. South St.	Jno. W. Rutter, W. A. Snyder, Portsm'th	2	35	242	6	12	201 89	
49 Pleasant Grove	A. O. Lee, Bartec, Va.	1	10	83	1	12	16 00	
50 Readville	L. Parker, Lumberton, Va.	1	6	25		9	13 00	
51 Scottsville	B. F. Culpepper, Portsmouth, Va.	1	20	185	27	12	111 18	
52 Surry C. H.	J. G. Rawlings, Bacon's Castle, Va.	1	5	32		12	15 00	
53 St. John's	Wm. McK. Woodhouse, Pr. Anne C. H.	1	10	51		12	12 93	
54 Salem	No school reported	1	7	34	18	12	8 90	
55 Sappony	F. E. Harrison, Stony Creek, Va.	1	11	57	4	12	21 75	
56 Shiloh	Wm. B. Daniel, Templeton, Va.	1	18	82	4	12	43 00	
57 Smithfield	P. D. Gwaltney, Smithfield, Va.	1	17	101	14	12	20 00	
58 South Quay	Wm. H. Cutchin, Franklin, Va.	2	22	321	23	12	348 43	
59 Suffolk	J. E. Booker, Wm. Bladock, Suffolk, Va.	1	9	75	12	6	11 69	
60 Sycamore	I. C. Wills, Delaware, Va.	1	11	94	80	12	83 45	
61 Tucker Swamp	A. E. Bell, Zuni, Va.	1	11	94	80	12	83 45	
62 Wakefield	No school reported	1	17	117	16	12	70 31	
63 Waverly	R. W. Chappell, Waverly, Va.	1	14	125		12	10 00	
64 Western Branch	Stephen Archer, Myrtle, Va.	1	10	70	6	12	52 12	
65 Whitehead Cove	J. W. Owens, Long View, Va.	1	8	45		12	46 24	
66 Windsor	C. G. Nelms, Windsor, Va.	1	10	55	8	9	5 40	
67 Zion	J. W. Field, Skippers, Va.	1	10	55	8	9	5 40	
Total		74	992	7319	523	713	\$4343 43	

\* Formerly "Atlantic City."

† Formerly "Byrne Street."

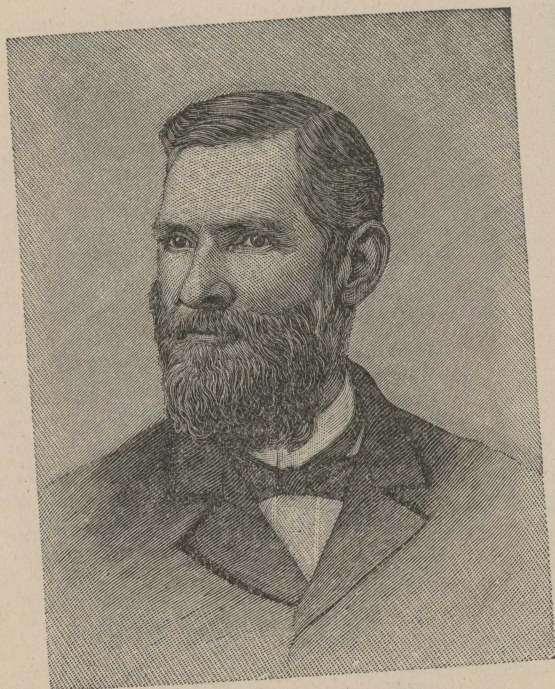


- The -

Centennial

Addresses.





*Affectionately*  
*A. E. Owen*  
" "

Rev. A. E. Owen, D. D., Pastor of Court Street Baptist Church and Ex-Moderator  
of the Association.



# The Centennial Addresses.

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## THE OUTLOOK

OF THE PORTSMOUTH ASSOCIATION.

BY REV. J. M. PILCHER, D. D.

A lookout, at the mast-head, scans the whole horizon. May I not do likewise and even choose one line of vision, leaving the other three quarters under heaven to the three brethren who will follow me?

"Watchman, what of the night? The morning cometh and also the night." The night, the morning and the noontide are all worthy of consideration. May I not examine awhile the foundations of our structure and then, ascending to the upper story, look about me a moment, and from the roof glance forward somewhat? I have no prophetic vision beyond that which is common to thoughtful men. Patrick Henry declared to the second Virginia Convention in 1775, that "he knew no way of judging the future but by the past." I venture to view this subject retrospectively as well as prospectively, giving the greater attention to the retrospect, because I have some rare and valuable historical material that no one else possesses. I shall refer to it at some length on this centennial occasion. *Forsan et haec olim meminisse juvabit.*

Looking back to the early part of this century, I see Robert B. Semple, the author of *Virginia Baptists*, closing a short sketch of the Portsmouth Association with evident regret that "not having a regular file of the minutes of the Association, a detail of their proceedings can not be exhibited."

Reuben Jones, in his recent history of this Association, says: "The first decade of the Association's existence, from 1791 to 1802, is enveloped in an impenetrable fog of ignorance with now and then a straggling ray of light. What the Association did during these years of immaturity, we have no record to guide us, except an occasional fragment. It might therefore, be called the misty period." He says again: "Of the four years from 1796 to 1801 inclusive, we have no records whatever. Over this period there hangs a cloud of ignorance unpenetrated by a single ray of information."

With real pleasure I stand here to-day to say that there is no longer a "misty period" of our history. I refer to a file of minutes, yellow and crumbling with age, including the last meeting of the whole Kehukee Association, in 1790, and the first twenty-one years of the Portsmouth



Association, from 1791 to 1811 inclusive. An old gentleman, in Greensville county, gave them to the late Rev. James D. Brown, and he, knowing my fondness for such records, gave them to me.

Having the original sources of information that Semple and Jones did not have, I take the privilege of looking backward as well as forward.

Rev. J. L. McCutcheon wrote me of his proposed visit to the mountains of West Virginia and said: "I hope you will have all the more time on 'The Outlook' and say enough for us both." Shall I add his ten minutes to mine, while I compare 1, The doctrines then and now; 2, Ministerial supply, talents and efficiency; 3, Numbers and the territory occupied; 4, Benevolent enterprises; 5, Piety, influence and aggressiveness, and then take a glance at the future?

The Virginia Portsmouth Baptist Association, organized on Saturday, May 21st, 1791, in this city, is the Virginia portion of the Kehukee Association, at first a body of Regular Baptists, and at the time of the division composed of Regulars and Separates, comprising churches in North Carolina and Virginia. The purpose to form the new association was declared at Davis' Meeting House, in Halifax county, North Carolina, on Monday, October 11th, 1790, when the Association comprised 61 churches, 42 in North Carolina, 19 in Virginia, and reported 5,017 members, 446 baptisms and £41 total cash handled; a time of great prosperity.

These were the proceedings: "On motion made by brother Lancaster and seconded by brother Barrow, *Resolved*, that the business of dividing the Association be now taken into consideration. After a long deliberation on the subject, it was *resolved*, that this Association be divided into two distinct associations and that the *State line* between Virginia and North Carolina be the dividing line between the two associations. On motion made and seconded, *resolved*, that each association shall be visited constantly by the other, by two delegates and a letter of correspondence. *Resolved*, that brother Burkitt and brother Read be appointed delegates to attend the association at Portsmouth in May next. *Resolved*, that after the necessary expenses of this association be paid, the Virginia Association shall receive her quota of the remaining fund."

On Saturday, May 21st, of the following year, twenty-one churches were enrolled at Portsmouth, Va., composed of 1355 members. Seventeen churches were represented by delegates and letters that report 38 baptisms and 4£ 18s. 7½d. contributed.

There were present nine ordained ministers, three "unordained ministers" and nineteen delegates. Jones falls into the error of classing the nineteen delegates with the ministers. Among the nine "ministers present from other Associations" were Silas Mercer and Jesse Mercer of Georgia, and Elijah Baker, of Accomac county, the greatest evangelist of that day.

Elder John Meglamre was the first Moderator and continued to serve, whenever his health would permit him to attend, until 1799. In the circular letter of the year 1800 allusion is made to his death and a footnote says: Brother Meglamre departed this life December 13th, 1799, about three o'clock in the afternoon, aged sixty-nine years, six months and six days. Taylor, in his Virginia Baptist Ministers, says that Anti-



och, Mill Swamp, Black Creek, Elam and High Hills churches "were brought into existence chiefly through his instrumentality." The first clerk, who was also appointed treasurer, was William Boyce, a member of Mill Swamp Church. He was in office three years and disappeared from view, Benjamin Bell having taken his place as representative of Mill Swamp Church in 1794.

The introductory sermon was preached by Elder David Barrow, pastor of Mill Swamp Church, from 1st Cor. XIII: 13, and, strange coincidence, the introductory sermon of the one hundredth session was preached last year by Elder D. W. Gwin, D. D., from the same text.

My treasured file of minutes has led me to indulge in these historical notes. Continuing to refer to them, I turn now to consider

### 1. THE DOCTRINES THEN AND NOW.

At the first meeting it was "Agreed that the Abstract of Principles, published by the Kehukee Association, at their meeting, October, 1789, be expressly adopted as a specimen of the Faith of this Association." I copy from the first minutes,

#### "AN ABSTRACT OF PRINCIPLES:

1. We believe in the one true and living God; and that there are three persons in the Godhead—the Father, the Son and the Holy Ghost.
  2. We believe that the Scriptures of the Old and New Testament are the Word of God and the only rule of faith and practice.
  3. We believe in the doctrine of eternal, particular election.
  4. We believe in the doctrine of original sin.
  5. We believe in man's impotency to recover himself from the fallen state he is in by nature, by his own free will ability.
  6. We believe that sinners are justified in the sight of God, only by the imputed righteousness of Jesus Christ.
  7. We believe that God's elect shall be called, converted, regenerated and sanctified by his Holy Spirit.
  8. We believe that the saints shall persevere in grace and never fall finally away.
  9. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are the subjects of the ordinances, and that the true mode of Baptism is by Immersion.
  10. We believe in the Resurrection of the Body and a General judgment.
  11. We believe the punishment of the wicked will be everlasting and the joys of the righteous will be eternal.
  12. We believe that no ministers have a right to the administration of the ordinances, only such as are regularly called and have come under Imposition of Hands by the Presbytery," &c., &c.
- These doctrines, excepting, possibly, the twelfth, are held by us to-day. Our people are not in sympathy with the "advanced thought" of some sections of the country. Our English brethren are having trouble because of "the loosening hold of many upon the truths of revelation," but Mr. Spurgeon and his friends are firm. The following clipping from the *Baptist Courier*, of Greenville, S. C., of August 27th, 1891, is one of the signs of the times:



## SPURGEON'S CREED.

It will be seen by the following statement that Mr. Spurgeon and many of his brethren have not forsaken the old paths.

Impelled by concern over increasing changes and defections among their brethren, and by the absence of any accepted formulas of belief in their denomination, the Rev. Charles H. Spurgeon and other leading Baptist ministers in England recently drew up and signed the following confession of their faith, which is being extensively circulated for signatures:

"We, the undersigned, banded together for fraternal union, observing with growing pain and sorrow the loosening hold of many upon the truths of revelation, are constrained to avow our firmest belief in the verbal inspiration of all Holy Scripture as originally given. To us the Bible does not merely contain the Word of God, but is the Word of God. From beginning to end we accept it, believe it and continue to preach it. To us the Old Testament is no less inspired than the New. The book is an organic whole. Reverence for the New Testament accompanied by scepticism as to the Old appears to us absurd. The two must stand or fall together. We accept Christ's own verdict concerning 'Moses and all the prophets' in preference to any of the supposed discoveries of so-called higher criticism.

"We hold and maintain the truths generally known as 'the doctrines of grace.' The electing love of God the Father, the propitiatory and substitutionary sacrifice of His Son Jesus Christ, regeneration by the Holy Ghost, the imputation of Christ's righteousness, the justification of the sinner (once for all) by faith, his walk in newness of life and growth in grace by the active indwelling of the Holy Ghost and the priestly intercession of our Lord Jesus, as also the hopeless perdition of all who reject the Saviour, according to the words of the Lord in Matthew 25:46, 'These shall go away into eternal punishment,' are, in our judgment, revealed and fundamental truths. Our hope is the personal, premillennial return of the Lord Jesus in glory.

C. H. SPURGEON,  
A. G. BROWN,  
J. DOUGLAS and others."

In addition to the Abstract of Principles, our fathers published their opinions on several questions doctrinal and practical, in answer to queries that were propounded at the first meeting of this association. Some of them they settle by skillfully evading them.

"Have Deacons a right, from the word of God, to administer Baptism and the Lord's Supper? *Answer.* Not by virtue of that office." This is rather evasive and the question comes up now in this form: Is it lawful and expedient for our churches, when they are pastorless, to authorize a deacon or any other member to administer the ordinances? I introduce another clipping from the paper referred to:

## WHO MAY ADMINISTER THE ORDINANCES.

*Editors Baptist Courier:* One of the Articles of Faith of an Association in this State is: "We believe that no person has a right to admin-



ister the ordinances of the Lord's house except such as are called of God, approved by the churches, and regularly ordained to the ministry." Do Baptists believe that no person has the right to administer the ordinance of Baptism except regularly ordained ministers? I have not been so taught.

DEACON.

The editor replies: "Baptists believe that in general it is best for no one to administer the ordinances except such as have been appointed to do so by a church. That no one but a regularly ordained minister may do so, does not seem to be supported by the Scriptures nor by usage. In emergencies, deacons or others appointed by the church may serve in this respect; and cases may occur when a man may be called of God to baptize without having been ordained. In a land of churches, however, it is best for brethren to act in harmony with a church, to abide by the usual custom, for anything else would produce disorder. As a practical rule, the article in question is a good one; but as a universal law, it is not true. We must not make too much of ordination, nor too little of acting in harmony with our brethren."

"Query.—At what time and in what manner is the duty of washing the Saints' Feet to be performed? *Answer.*—Let the time and manner of performing the duty of washing the Saints' Feet be regulated agreeable to the directions given in the word of God." Answered, it is true, but not satisfactorily. We have settled this question by dismissing all thought of *duty* and have a clearer comprehension of the passages of Scripture which mention washing of the feet, regarding the act as one of hospitality, peculiar to Eastern countries. This question came up again in 1800. It was referred to a committee, with instructions to report at the next meeting. They failed to present a report!

"Is it orderly for churches, not in communion with each other, to have seats in the Association? *Answered.*—*No!*"

"Query.—Is it consistent with the Word of God and the good of the churches for several distinct churches to depend on the same minister as pastor? *Answered.*—*No!* only in cases of absolute necessity." This is wisdom. Who can give a better answer, now, to this weighty and intensely practical question? In view of the large membership of some of our churches and the activity of, at least, two pedo-baptist denominations, ought we not conscientiously to consider the question of "absolute necessity?" Our fathers acted in the spirit of this opinion and the minutes of the first two decades do not show that any minister served more than one church. Now some of our large churches are content to employ a pastor "for one-fourth of his time." It is proper, however, to say that there has been great improvement during the past ten years, and it is better for a minister to serve four churches than to serve one and leave three hopelessly pastorless. This readily leads to

## II. MINISTERIAL SUPPLY, TALENTS AND EFFICIENCY.

At the first meeting of the Association, a plan of itinerant preaching was referred to the churches, with these statements: "1st, We still think itinerant preaching would be very useful; 2d, That we advise the churches to fall on some measures to encourage the same." The minis-



ters were all evangelists, in the true meaning of that term, and thus the ministerial supply was very satisfactory.

Of the talents of the ministers, Semple says: "There are some very valuable and able preachers in the Portsmouth Association; but it is the opinion of some who are intimately acquainted that in point of ministerial talents they have rather depreciated. A sanguine believer can, nevertheless, anticipate a day when God shall send them *judges as at the first, and counsellors as at the beginning*, when the watchman now upon the walls, aided by a new band, shall proclaim in Zion, '*Thy God reigneth.*'" He was deprecating the decadence which had occurred during two decades of our history. The day of which he had a sanguine vision has come, and we have a ministry distinguished for talent.

What shall I say of the efficiency of our ministry? By reason of education, general intelligence and talents, our ministers are more respectable and influential with the educated people, but it is not too much to say that they lack the efficiency of our itinerating, evangelical fathers. A "gospel tent" in Suffolk and Berkley seems to be solving the question in the cities and a resident pastor at Beaver Dam would contribute to the solution of the question in the country.

### III. NUMBERS AND THE TERRITORY OCCUPIED.

The twenty-one churches constituting the Association in 1791, were scattered over the whole of our present territory, excepting the city of Petersburg and the county of Surry, and included three or four other churches in the counties of Dinwiddie, Greensville and Brunswick. Our territory has been slightly contracted during the century and more closely built up. From 21 churches, 9 ministers and 1355 members in 1791, we have grown 66 churches, 36 ministers and 10,859 members in 1890.

### IV. BENEVOLENT ENTERPRISES.

Under this topic I shall present the order of business in 1796 and that followed at our last meeting.

Order of Business in 1896.—1. Appoint committee to revise circular letter. 2. Appoint another to receive the contributions from churches and make allowances for services done. 3. Fix on some person to prepare a letter of correspondence to the Kehukee Association. 4. Appoint persons to preach on the morrow. 5. To delegate messengers to the next Kehukee Association. 6. To enquire into the cause or causes of the present wretched and distressing times. 7. To call on our delegates to the last general committee. 8. To appoint a person to revise and see to the printing of our minutes. 9. To delegate a person or persons to attend the next general committee. 10. To fix on place of our next Association. 11. Choose a person to preach the introductory sermon. 12. Appoint some one to prepare the next circular letter.

Order of Business in 1890.—1. Read and enroll names of delegates. 2. Organize. 3. Appoint committee on digest of church letters. 4. Introductory sermon. 5. Read constitution and rules of order. 6. Call the names of those churches that failed to represent themselves at the previous session or sessions and enquire the reasons for such failure. 7. Receive new churches on their petition through letter and delegates. 8.



Invite visiting brethren and corresponding messengers to seats. 9. Appoint committees on religious exercises and finance. 10. Receive reports of missionary committees. 11. Receive reports of standing committees, viz.: State Missions, Home Missions, Foreign Missions, Education, Sunday School and Bible Board, Ministerial Support and Relief Fund, Temperance, Obituaries, Orphanage. 12. Receive reports of other committees. 13. Appoint place for next meeting and preacher and corresponding messengers. 14. Appoint new standing committees. 15. Hear reports of corresponding messengers. 16. Miscellaneous business.

This comparison shows that the associational business is very much the same as formerly. In general benevolence we have advanced to the support of seven great enterprises and are fostering ministerial support and temperance.

In 1791, our Association contributed 4£, 18s, 7½d, or \$16.45, for the expenses of the Association and the General Committee. Last year we contributed for all purposes \$49,925.51, of which \$121.40 were for the expenses of the Association and \$3,741.32 for the benevolent enterprises of the General Association. But let us not forget that this was seventeen months before even William Carey, at Kettering, in England, had put before the world the modern missionary enterprise.

In 1800 the expenditures were as follows:

To Bro. Grigg, for preparing the minutes for the press . . . . .	1£ 4s. 0d.
To Bro. Biggs, for getting them printed . . . . .	0£ 12s. 0d.
To printing the last year's minutes [300 copies] . . . . .	3£ 12s. 0d.
To Bro. Brame, by order of the Association . . . . .	3£ 12s. 0d.

Total expense . . . . .	9£ 0s. 0d.
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The last entry is thus explained: "This Association acknowledges with gratitude the receipt of a number of minutes of different Associations, by means of the respect paid her by that servant of the churches, brother William Brame, and feels grieved in hearing that sickness prevented his attendance. She begs his acceptance of twelve dollars (3£ 12s.) as a token of her affection for his labors of love in the cause of the Blessed Redeemer."

This is a new departure. Then follows another, which looks through colportage towards more general missionary work. "Brother Brown, from the General Conference, formerly known by the name of the General Committee, [the General Committee was dissolved on Monday, May 13th, 1799. I have the minutes of that meeting.] gave the Association satisfactory account of that meeting and that it is to be known, in the future, by the name of *The General Meeting of Correspondence of the United Baptists of Virginia*. The Association, therefore, appoints brethren Grigg and Wright to attend the next meeting, which is to be held in Powhatan county, Saturday before the third Lord's day in May, 1801, and by them we recommend to the attention of that meeting a book entitled 'Help to Zion's Travellers,' as we believe the reprinting of that work would be of singular service to the churches of God among us." The colporters of the Sunday School and Bible Board are now selling that book.



Until 1799, the Baptist churches of Virginia had been absorbed in the work of attaining religious freedom and now that the last obstacle, the ownership of the glebe lands by the Protestant Episcopal Church, had been removed, they began to look forth into other fields that were opening under peaceful skies.

The Association, however, settled back into the old routine until 1810. The subject of building a Baptist meeting house in Petersburg was then taken up and engaged the attention of the Association for six years. Then followed in rapid succession, the division of the territory of the Association into three districts, a move in favor of supporting the ministry, a circular letter from Luther Rice, agent of the Baptist Board of Foreign Missions, requesting the co-operation of the Association with his Board, and the resolution to hold a convention to form a Missionary Society. The Association was thus committed to Foreign Missions as early as 1816. I have the minutes of three sessions of the Baptist Philanthropic Missionary Society, held in North Carolina in 1810 and 1811.

#### V. PIETY, INFLUENCE AND AGGRESSIVENESS.

Our fathers were pious, but not more so than our people of to-day. They had about the same influence that we have among the people generally. They were more aggressive in holding frequent meetings for praise and prayer, it may be, but they had no Sunday Schools, few houses of worship, no religious press, and, at first, no plans for general benevolence. In our day the agencies of benevolence are all that we need, and our efficiency, much less than it ought to be, is capable of indefinite growth.

What is the outlook? If we have the Spirit of Christ, consecrate all we have and are to the service of God, give for the support of God as we ought, we shall grow greatly and rapidly. Two dangers confront us—covetousness and desire for popularity. We know our opportunity. We ought to meet it with our gifts. We are in danger of failure to be equal to the occasion. Expanding liberality is the need of this day for the extension of the kingdom committed to us and for our own development in holiness. There has been great improvement, there must be greater in the years to come.

The desire to be popular is causing some of our ministers to neglect to preach those doctrines that are the life of true religion and the break-water against the tide of error and worldliness. We are a peculiar people, as our fathers were. We must be true to the whole truth of God's Word.

The outlook is bright. The great need is ministerial self-denial, consecration and fidelity. Let us sing

"The morning light is breaking."



## THE OUTLOOK.

BY REV. T. B. SHEPHERD.

A hundred years ago the Baptists were few, poor and unlearned. The government oppressed them, forbade their meetings, fined, beat and imprisoned their ministers for preaching the gospel. Their peculiar doctrines were not only denounced, but despised.

But what a change! Fines and imprisonments for worshipping God no longer disgrace our statutes. Indictments for preaching the gospel are no more heard in the halls of justice. Baptist preachers are not jailed for teaching God's truth, but instead, the inalienable right of every man to worship God according to the dictates of his own conscience has been made the supreme law of the land.

This law, the brightest in all our code, boasts a Baptist birth. Every legal hindrance to our work has been swept away. In all the land there is not one to "molest or make us afraid." These priceless God-given blessings, which we enjoy, belong of right to every man, but some governments still maintain the union of church and state, and forbid soul-liberty and a free Bible. "Render unto Cæsar the things which be Cæsar's and unto God the things which be God's," is an injunction which some governments and denominations are slow to learn and still slower to practice. These inestimable rights our fathers secured to us, and we shall prove unworthy sons of such illustrious sires if we fail to seek them for others.

Glance at our resources. Our ministry was never so thoroughly equipped for their work. The press provides us with an abundance of the best religious literature. Our colleges and academies are fully equal to the demand, and our seminary is the glory of the South. Our churches and Sunday schools have spread all over the land, and our membership is the largest in the State. Such, in brief, is our present condition. What of the future? It is big with promise.

Baptist principles are in perfect harmony with the Bible. As there was "neither hammer nor ax nor any tool of iron heard in the house (the temple) while it was building," for the stone was made ready before it was brought thither, so in the Scriptures each particular piece must be in its particular place or the whole is marred. How clearly this truth is taught in the case of the leper's cleansing. He must first be sprinkled with blood and then bathe his body before he could enter the camp, so the sinner must first be sprinkled with atoning blood and then baptized before he can enter the Christian church. Not only is blood essential, but it ever precedes water, and without the blood the water is vain. Baptism is only for new-born souls. So with every Scripture truth, it has a co-ordinate relation to every other truth, and when removed out of its own place it ceases to be true. Baptism administered



to an impenitent sinner or to an unconscious babe is not baptism. Thus we see religion is a rational service which each must render to God for himself.

Baptist doctrines are in marvelous harmony with the Bible. Neither hammer nor ax is needed to make them fit. This is not to be wondered at, since it is our only text-book, our only rule of authority. As a result, there is no denomination freer from divisions and strife, none where brotherly love more strongly binds the entire host. Never before were our principles so highly esteemed by the people, or so generally understood, though many are still ignorant of them.

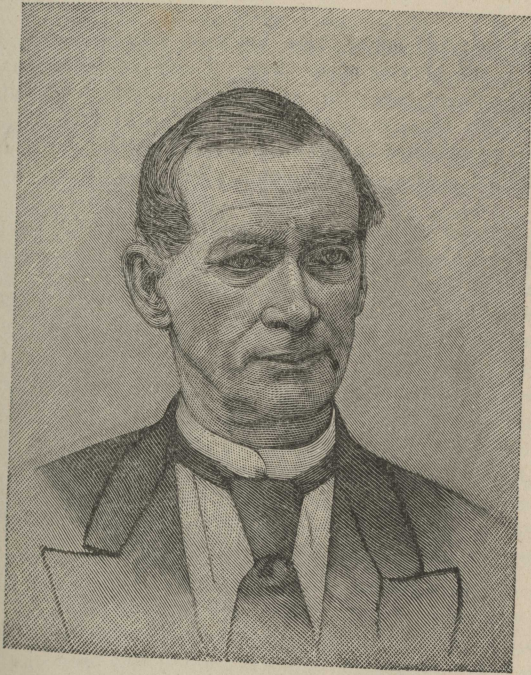
Thus equipped and united we stand ready for the Master's service, ready, provided we are divinely anointed and consecrated to his work.

Have we the devotion and zeal of our fathers? "Knowledge is power," but in religion *heart* is power, *soul* is power. With unflagging zeal and tireless energy and strong faith, let us "do with our might what our hands find to do."

But there are evils in our midst which mar our usefulness. In some places a worldly spirit prevails. The brandy camp-fires have not all burned out; true many of them are extinct, but we must lovingly press the work till none of our people are engaged in the business, but all shall live as kings and priests unto God.

Covetousness, which is idolatry, is among us—idolatry that God hates and punishes. This idol must be cast down and liberality cultivated, until each and every one of our people shall say "here am I, and that thou hast given me, all, all devoted to thee." Then the Lord's treasury shall be full, then the leaves of the gospel shall be borne on every breeze to every clime. Then the heralds of the gospel shall be heard in every tongue, and soon, very soon, the cry will rise to heaven, the kingdoms of this world have become the kingdoms of our Lord and His Christ. Amen and amen.





*Thomas Hume*

*Rev. Thomas Hume, D. D., for many years Moderator of the Association.*



## THE OUTLOOK.

BY REV. H. A. BAGBY.

I must certainly fall below these brethren who have preceded me, by as much as I am shorter than they. They are tall enough, having climbed to the top of the pyramid of the centuries, to see what is to be seen in the valley beyond; while Bro. Shepherd, with a lightning flash of humor has decapitated the pyramid, and I to speak at all must stand on this flattened surface and make a plain, unadulterated, flat-footed prophecy.

As I have listened to the eloquent unfolding of the buoyant philosophy that flowed like mellow water from the tongues of these watchmen on the high walls of Zion, an evil spirit whispered in my ear, "For whether there be prophecies they shall vanish away." Please do not think me pessimistical, brethren, when I prophesy that the smoke of our centennial sky-rockets will hardly have melted from out the sky, before with general consent we shall go home, to forget the soul-stirring appeals to which we have listened here, and to do things pretty much as we have been wont to do them for a hundred years. May the prophecy prove falsier than Jonas' to Ninevah!

The past of the Association is glorious, but it is not wholly glorious. It is freckled with omissions and blunders. We have done somewhat as the poet describes good Queen Ann to have done:

"And good Queen Ann, whom three realms obey,  
Does sometimes counsel take and sometimes tea."

Not infrequently have our talents shone in little things more than in great things. The progress of the Association has been like the coming in of the tide. I stood the other day at Virginia Beach and watched the rising of the tide. A wave would spend itself in the sand along the shore and run back into the ocean. But almost every succeeding wave came higher up on the shore than the one that had gone before it. It was not until after several hours that the waves were at their best and the high-water mark was reached. We have gained ground and sometimes lost ground. A hundred years have almost wrought miracles of progress, but our progress has certainly not been any swifter than it ought to have been. Many of our really noble and strong institutions, that every body praises, and still that most people know are not more than half what they might be, have never yet sufficiently felt the sting of lost opportunities. I wish that every Baptist on earth—many of them in heaven never did it, or the world would be more Christly and more Baptistic now—I say I wish every Baptist of this Association, and on earth, could be made to stand still for a year, and chew the cud of Tennyson's rebuking verse—



"Break, break, break,  
 At the foot of thy crags, O sea,  
 But the tender grace of a day that is dead,  
 Will never come back to me."

Some are afraid of spurious growth from artificial methods. But there is ten-fold more danger in other directions than in this. The mistletoe is more to be feared than the mushroom. Spurious growth is self-corrective; what comes in a night is apt, according to Jonah's testimony, to perish in a day. David speaks of a time when God gave his people their request, but sent "leanness into their souls." I might easily run through with what remains of my time in warning you of certain signs of leanness of soul that are to be seen among us, but I am not Baalamic enough to desire to speak ill of my people. What ear but can delight itself more in wedding chimes than a funeral dirge.

The future to be at all glorious, must be very glorious. To fall behind the record of the past one hundred years, is to become ignominiously inglorious in the eyes of unborn generations. In piety, in doctrine, and in beneficence, the century on which we enter to-day ought to outstrip the past farther than the past has ever outstripped its past. A smooth track is the first essential of rapid motion, and that the past has bequeathed the present.

Some one has it on his tongue's end to say, "We are growing less pious every day." He is a poor prophet indeed, who cannot foretell good in the presence of evil tokens. Yes, we are certainly losing in a certain stripe of piety. We are losing in the old Ana-Baptist kind, where, for want of wisdom, piety made itself a laughing-stock by riding stick horses to become as little children, and by actually preaching to the winds from the veritable housetops. The Mayflower kind, where excessive piety begot intolerance, certainly in Virginia, has about lost its prestige. A glad farewell to the Pharaasaical, angular-faced, self-conscious type, which is continually saying "I go, sir," but never goes. We have no tear of regret at parting company with the Jesuitical kind, which wears the face of a lamb but carries also the talons of the wolf, seeking not *you but yours*. When these types of piety in the abstract are dead and buried—and we trust it shall not be a hundred years first—we confidently expect the rapid growth of James' kind, generous and pure, (James 1:27), and a revival of old Samuel's ancient notion that "to obey is better than sacrifice and to hearken than the fat of rams." The most pious act any soul can, by any possibility commit, is to entirely do the exact will of God.

When this desideratum is attained unto we shall be ready to begin a new order of beneficence, based not on the crazy, lazy stream of private fortune and emotional, moody giving, but based rather on principles of love and obligation for both God and our fellowmen. I am persuaded that our churches never will give much more liberally than now until they are driven by a different motive power. They have yet to learn to put God before self and souls before dollars. They need to learn that the "heavens are higher than the earth," and therefore, that everything earthly must be subordinated to that which is heavenly. If we could learn that truth in a year, our contribution to the boards would triple in



a year. True, we are poor, but the Baptists of Virginia are able to give next year to Christ's cause ten times as much as they have given this year, and the celebration of another centennial of this Association will see them doing that and more, too.

Doctrinally, unlike Paul, "we count ourselves to have already apprehended." I do not believe that that part of our theology that pertains to the character and work of Christ will ever be altered by so much as a jot or a tittle. And yet theological truths may be discovered before this century is dead that shall outlive all the centuries. All New Testament doctrine is intended to be an expression of the life and desires of Christ, our Lord. The nearer we come to doing *what he wants*, the more indisputably orthodox we are without regard to majorities or minorities. A failure *to do the will* of God cannot be atoned for by boasted allegiance to the inexpensive and inoperative doctrines of the sluggard's creed. To be anti-missionary in spirit or in practice is a surer brand of heresy than the practice of sprinkling for baptism or of open communion. "Ye are my friends, *if ye do whatsoever I command you.*"

Brethren, the little boy of a century ago is to-day a mighty giant, and our task is proportionately larger and our responsibility proportionately greater. Let me exhort you in Uncle Remus' home-spun English—

"Hump yo'se'f to de load, en fergit de distress  
En dem w'at stands by to scoff,  
Fer de harder de pullin', de longer de res',  
En de bigger the feed in de troff."



## THE OUTLOOK

OF THE PORTSMOUTH ASSOCIATION.

BY REV. A. B. DUNAWAY.

We have been brought by the flight of years to the summit of the century's pyramid, and I am requested to look out and tell you within the space of ten minutes what I see, and what I think. That means I must condense. I must give my impressions of the outlook of the Association—to say what I think of the encouragements and prospects for the future.

If we may judge the future by the past, I am warranted in saying the outlook is

### HOPEFUL AND BRIGHT.

This will appear if we consider several things:

1. *Growth in numbers.* The Association started upon its career with 21 churches, and now it has 66, and one new church asking admission. Many of the churches have grown in numerical strength. Some of them are strong after sending out several colonies. Among these we may mention the First Church, Norfolk, Freemason Street, Norfolk, Court Street, Portsmouth, and First Church, Petersburg.

The membership of the Association to-day is about 11,000. Thirteen years ago it had 46 churches with a membership of 6,000. Nine years ago it had 54 churches with a membership of 7,000. In four years it gained 8 churches and 1,000 members. In the past nine years it has gained 12 churches and 4,000 members.

2. *Growth in wealth and beneficence.* The churches of our Association have much more wealth now than 100 years ago. In the absence of reliable data we can make no comparative statement as to wealth, but in beneficence there has been a marked and encouraging growth. Many of our churches give twice, and some of them treble as much, as they did ten or twelve years ago. Thirteen years ago with 46 churches and a total membership of 6,000, we gave to all the Boards of the General Association, not quite \$1,700. Nine years ago with 54 churches and a total membership of 7,000, we gave \$3,000, an increase of \$1,300 in four years. Last year (1890) with 66 churches and a total membership of 11,000, we gave \$5,000 to the Boards—an increase of \$2,000, nearly 50 per cent. in ten years.

At that rate, at the close of 19th century, we will have a membership of 22,000 and our contributions will reach \$10,000. Our growth in the grace of giving is seen not only in the increase of our contributions to the Boards, but in the better support of the pastors, in the building of parsonages and in the general improvement of church buildings.



3. *Growth in piety.* I have no sympathy with the spirit that gives the past a higher type of piety than the present. We may do some things that our fathers did not, but they did many things that we *would* not. They had more emotion and sentiment in their religion than we have, but we excel them in practical godliness. Their religion was more demonstrative than ours, but it lacked that robustness and symmetry and energy which characterize ours. They did many things which I sincerely wish we did; but in active labors, in practical obedience and self-denying consecration to Christ, I believe we surpass them.

4. *Growth in influence.* One hundred years ago the Portsmouth Association did not have as much influence in Virginia as it has to-day. It had on then its swaddling clothes, was rocked in the cradle, and was watched over and physiced.

When Martin Luther was a small boy at Mansfeldt, he had no influence, but after awhile he shook the world by his pen and tongue. When John Bunyan sat, the laughing, restless boy upon his father's knee, he had no influence beyond his own home, but when the latent forces of mind and soul were brought out, his influence was acknowledged as he cheered the Christian pilgrim marching from "Doubting Castle" up to the delectable mountain.

Our Association is no longer a child, but a man—a big, growing man—whose influence is felt from ocean to mountain, and even "in the regions beyond." Our possibilities have been at least partially developed, and we have not only an influence at home but abroad.

5. Another thing that makes the outlook bright is *Baptist principles are more intelligently apprehended and firmly held by our churches and more generally respected by the masses.*

Years ago our principles were not so well understood by, nor so thoroughly rooted in our people, nor so cordially respected by the masses as they are to-day. Of course, we have some slack-twisted sentimentalists in all the churches, who spend their days in mourning over the fact that the Lord did not have certain things to suit their feelings. But our churches, generally, are better indoctrinated, and the people outside who used to draft heavily upon Webster to express their contempt and scorn, have grown placid and civil—in fact, *semi-complimentary.*

This fact accounts in part for the rapid growth in numbers during the past decade or two.

I wanted to mention another fact which makes the outlook bright, and I can do no more than mention it.

6. *Our sustained orthodoxy.* We have held persistently and loyally to the doctrines of the Bible. We have not for a moment tolerated the invasion of heresies. We have stood for the truth, and *by* the truth. Advanced thought has not advanced. New theology has remained in the cold dark regions of its birth. If there is a body of Baptists anywhere in the world more loyal to evangelical truth, more sound in the faith than the Portsmouth Association I do not know it.

But as bright as this outlook is, there are some shadows which darken it. One thing that darkens it is, *the want of co-operation on the part of some of our churches with the General Association of Virginia.* The last

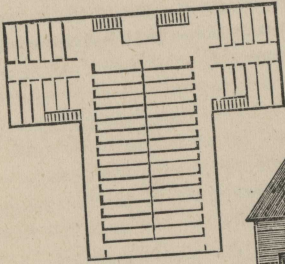


minutes report a number of churches that gave nothing to any of the Boards. I thought until a few days ago that the Portsmouth Association took second rank in the State as to contributions, but a study of the minutes of the last General Association convinced me that I was wrong. The Valley Association has 14 churches less than we have, and with a membership not quite one-half as large as ours gave \$1,300 more than we. We have Norfolk, Portsmouth, Petersburg, Berkley, Suffolk and Smithfield, besides other smaller towns, in our Association. Considering our numbers and resources, we ought to feel humbled at this exhibit. Another thing that puts a sombre back-ground to the picture is *a lack of aggressive spirit in some of the churches*. Twenty-four churches reported no baptisms last year and six no Sunday-schools.

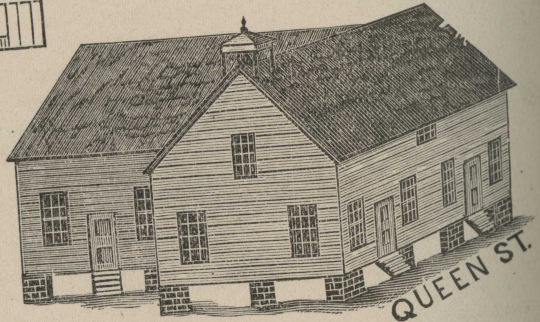
Let us take away these dark spots, that the brightness and beauty of our outlook may not be obscured or marred. But we have great reason for cheer and thanksgiving, and let us so toil, and pray, and give, that when those who are to follow us shall meet to celebrate the second centennial of the Portsmouth Association, they may bless God for the work of our hands which He has established upon us.



THE OLD CHURCH.



GROUND  
PLAN



COURT ST.

QUEEN ST.

*The Court Street Baptist Church in 1791, in which the Association was organized.*



## THE INFLUENCE OF THE BAPTISTS.

BY REV. J. F. DEANS.

*Brother Moderator and Brethren of the Virginia Portsmouth Baptist Association :*

It is suggestive and pertinent on such an epoch of our history as this occasion, that we should stop long enough, not only to review our authenticated history, but also to form a fair and just estimate of the weight of our influence. In the lapse of ages memorial monuments have been reared, either in granite or bronze, or still more frequently in imperishable truths and principles, to commemorate or perpetuate results evolved from the heated conflicts and throes of the past. On these results as pivotal bases other contestants have stood and striven to push forward to still more advanced thought and deed.

Important principles can scarcely be called the products of a day. They have been produced from the long and entangled labyrinths of thought and action. No more can the student of to-day who would learn how to utilize the benefits of steam in all its varied uses, appreciate without investigation, the struggles before present results and laws were reached, than can the Baptist of to-day who simply sweeps the field of vision with the telescope of truth, and sees at a glance our present attitude of thought, our numbers, our resources, our agencies, comprehend what it has cost to reach this vantage-ground. The Baptists, by the help of God, have not only made for themselves a history, but have produced important results. The character and extent of these results may be differently estimated. The attitude of friend or opponent may materially affect our ends reached. In estimating these, conclusions may be drawn not always based on mathematical precision or dogmatic propositions, but by links of established facts and legitimate inferences, equally as certain and clear. Sometimes in the fields of Polemics we have suffered by imprudently claiming too much, and thereby we have placed a weapon in the hands of a wary opponent which skillfully handled by him has turned to his advantage and our hurt. We should cautiously trace our way through authenticated premises to logical and fair conclusions. We should have Christian magnanimity and charity for all who honestly differ from us. In filling the position assigned me, I must necessarily deal with controverted points, but I shall seek to do so with Christian fairness and love to all.

I assume that Baptists are those who hold, that certain distinctive views or principles are taught in the Holy Scriptures, and that we are commanded to observe and teach the same,—such principles as are now commonly held and practiced by Baptist churches. While we do not affirm, nor do we wish to do so, that we can trace for ourselves or for those holding the same views, a distinct visible line of succession from



the apostles to ourselves, still we do believe that these principles have, in some form or other, and by some of God's people, been held and maintained through the ages. While we claim remote antiquity for churches of our faith and order, we are content to rest our authority and position upon the sanction of the Spirit, and the teachings of the New Testament. I have been requested to show

#### THE INFLUENCE OF THE BAPTISTS.

In humble faith, and love for Christ, Baptists have boldly and unflinchingly contended for the truth as they believed it. Their weapons have not been carnal. It has been their fortune to meet at almost every step some antagonist. This spiritual warfare for the truth has necessarily given them a prominence and a corresponding influence. It would be unkind even to presume, in this day of advanced thought and Christian progress, that any fair-minded opponent would assert that their influence has been a hurtful one. I shall content myself in considering Baptist Influence from the standpoint of good accomplished for humanity and for God.

In common with all evangelical Christians, Baptists have upheld and disseminated the principles of Christianity which they hold in accord with them. They have met and loved all those who loved Christ. Many great and precious truths are the common heritage of all true Christians. Baptists have antagonized none on these lines, but have rather been to them fellow-helpers to the truth. Baptists are uniting their forces with theirs to bring all men under the dominion of Christ. Whatever Christianity has done to bring salvation through Christ to men; whatever it has done to promote in them a holy living and a holy dying; whatever rays of moral light it has shed in a benighted world; whatever elevation it has given men individually, socially and nationally; in a word, whatever Christianity has been worth to the world in every aspect,—Baptists, with laudable pride, can safely claim that they have proportionately borne the heat and burden of the day. When Baptists glance over these fields of conquest for the Messiah, and behold the great results accomplished for humanity, in uplifting men, molding public sentiment, advancing science and mental culture, shaping the character and destinies of nations, above all in saving the souls of men, they rejoice at the inspiring view. They love all Christians for their work's sake, and ardently wish their success along these lines, in the world's great harvest field. But Baptist Influence means something more than this common heritage. It implies an influence distinctive and peculiar to them. There are lines of influence which the Baptists can truthfully claim as their own. In presenting these, I propose to consider, first the Sources of their Influence, and then to notice the Agencies of operation through which their influence has been exerted.

#### I. SOURCES OF BAPTIST INFLUENCE.

These sources are to be found in those distinctive views which characterize them as Baptists. It is true that some of these are partially held by others. In the lapse of time peculiarities formerly controverted are now largely conceded.



1. *Baptists have been closely identified with the struggles and triumphs in behalf of Religious Liberty.* I use this term as embracing the two kindred ideas of freedom of conscience and separation of church and state. They naturally and logically lead to each other. It is not my duty today to trace history, but only the productions of history. Baptist views would not permit them to be other than the advocates of perfect religious liberty. They claim that Christ plainly taught that religion is a matter of individual, voluntary responsibility. "My kingdom is not of this world." "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's." Christ "hath made us kings and priests unto God." Peter, before the Jewish Sanhedrim, said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we can but speak the things which we have seen and heard." These teachings of Christ and his apostles were new. They did not find a counterpart either in the theocracy of the Jews or in the Pagan systems of government and religion. It is not, therefore, strange that we should see early attempts to deny freedom of conscience and the rights of private judgment; and that when the opportunity was presented in the time of Constantine as Emperor of the Roman Empire, the union of church and state should be attempted. All such attempts to do violence to Christ's teachings met with bitter opposition. The annals of the early and middle centuries are filled with the records of the tortures of those who attested their devotion to their principles. The Donatists, Waldenses, Mennonites and others, who largely held on these points the views Baptists now hold, became the victims of untold sufferings for their principles. These persecutions were not confined to the corrupt church of Rome, but many among the leading Protestant sects as they came into power shared the same belief, that the state had a right to coerce in religious matters. Not even the great reformers Luther, Melancthon and Zwingle denied the right of religious compulsion. The pages of English history in more recent periods are crimsoned with the blood of Baptist martyrs. Their sentiments were resolutely maintained and defended. Dissenters invariably paid the price of their dissent with sacrifices and suffering.

The departure of the Puritans from the old country to gain freedom from persecution in the new, prepared the way for the transfer of the struggles for religious liberty to the shores of America. The Puritans themselves sought to force their own views and opinions upon others. The sufferings and banishment of Roger Williams at their hands for his religious opinions, are too well known to be detailed here. In the providence of God we find Williams at Providence, R. I., gathering around him a colony where perfect religious liberty and freedom of conscience are to be enjoyed. He clearly enunciated his views on soul-liberty when he wrote, "I desire not that liberty to myself which I would not freely and impartially weigh out to all the consciences of the world besides." Unquestionably is due to Roger Williams, this noble Baptist and Christian statesman, the formation of the first government where perfect religious freedom and independence of church and state were clearly recognized. His position was too far advanced to gain the willing assent



and support of Christians in general. Long, sharp and fierce was to be the final struggle in America before the end would be reached. All along the shores of the Atlantic blazed the fires of persecution. Nowhere, perhaps, were they more intense and bitter than in Virginia. It was here where, as Taylor states, "Baptist ministers were fined, pelted, beaten, imprisoned, poisoned and hunted by dogs." Their manly defence of their rights gained for them friends of position and ability. Patrick Henry and James Madison gave them their support and sympathy, and aided in paving the way for the final consummation of their desires. During this time, doubtless, Thomas Jefferson at his rural home was studying the principles and polity of his humble neighbors, the Baptists. Is it not legitimate to infer, apart from all other authority, that the author of the Declaration of Independence was influenced in its preparation by his knowledge of Baptist principles and polity?

Gradually these fires of persecution grew less and less, and finally ceased to burn. Nor did the friends of religious liberty relax their efforts until they secured the adoption of the first amendment to the Constitution of the United States, which finally settled in our country the impossibility of the establishment of any union of church and state. I wish it understood, that I do not claim that Baptists were the sole actors in these early struggles in America. Many noble and true men of other denominations were working in accord with them. Yet it can scarcely be denied that Baptists were the chief supporters in these movements. With the disappearance of the last vestige of religious persecution, it can be said for the Baptists, while they have often suffered persecution, they have never used carnal weapons to advance their principles or enforce their sentiments. They have always and everywhere resolutely defended religious liberty.

Has this new experiment of government been a failure? The question is fully answered after more than a hundred years of trial, as we witness the rapid growth of this great American Republic. Her States and Territories stretch from ocean to ocean, and from Canada and the Lakes to the Gulf. She stands to-day, unquestionably the mightiest and best government of the world, in so short a time. From her sun has gone out light to penetrate other lands. Crowds of emigrants from the Old world are constantly flocking to her shores to seek a home and protection. As they enter her metropolitan harbor they can gaze for the first time upon that noble statue of Liberty, whose spires catch the early rays of the morning sun.

What has been her influence upon the nations of the world? In the New world to-day, every independent government is a republic guaranteeing religious liberty. It has only been a short time since we saw in Brazil the fall of an empire and the rise of a republic in a day. In the Old world the same sentiments are growing. Where once the fires of persecution burned, religious toleration is secured among Protestants. France has her republic. Italy has overthrown the power of the Vatican. We yet behold union of church and State, but agencies are at work which may eventually accomplish great results. In England to-day, who can foretell the struggles of the great Gladstone and the Irish



party for home rule in Ireland? Many Mohammedan and Pagan lands are growing more tolerant in their views. To-day, while the Jews are suffering so intensely under the despotic power of Russia, the sympathies of the whole civilized world are aroused. So widely and deeply spreads this sentiment as embodied in our government. Every Protestant denomination accepts it; statesmen and jurists defend it. It is now a common heritage. The statue of Roger Williams in our National Capitol reflects the common sentiment of his countrymen. Wonderful and sublime are the results. Forget not that these are the products for which Baptists, in every age guided by their principles, have been struggling, and for which their efforts have been given. In the light of these accomplishments we may form some just appreciation of Baptist Influence.

2. *Baptists acknowledge no other source of authority except the Bible.*

I would not, in the least degree, imply that all true Christians do not love and reverence this Word. Baptists believe that God's revealed will to men is the rule and law of their practice, that God inspired holy men to write his will. "The Bible is throughout divine and human, all inspired by God, all written by men." As such it is perfect, pure and final. They resolutely resist any attempt from any source to reject any portion of that Word as simply a human production. They have no printed creeds and confessions of authority apart from this Word. They do not need to appeal to church history, the productions of fallible men. They seek no channel of authority through visible lines of ecclesiastical succession. It is sufficient for them that any truth or doctrine is taught in the Bible, to lead them to its acceptance, though it may have slumbered for ages. They draw from it their inspiration and power. Their appeals are based upon its teachings; and in proportion as it has been magnified, souls have been reached and saved. They adopt the language of Chillingworth: "The Bible, the Bible only, is the religion of Protestants." When the Romish church has presented the decrees of an infallible church as sufficient authority, they have stood at the other extreme and contended for the authority of God's infallible Word. They have rejected every ordinance or institution, however respectable its human authority, unless it has the clear sanction of God's Truth. They have thus kept down the flood gates which, if lifted, would have let in the corrupt practices and traditions of men. If temporary departures occur, it is easier to swing back to the Word of God, than through human productions. All Christians to-day profess loyalty and love to the Bible. The most successful battles for the truth will be waged when the hosts of God's children shall divest themselves of every other agency, and with the pure Word of God and the Spirit of the truth, they shall meet the enemies of the Lord. God hasten that day. Who will estimate the influence of Baptists in accomplishing this result?

3. *Baptists contend for a regenerated membership in the church of Christ.* Baptists hold that a New Testament church is a body of baptized believers. They admit only those who give evidence of faith in Christ. They have faithfully contended for this against all opposition. Infant Baptism and the union of church and State have almost from necessity



led to the admission of unregenerated persons into the church. At one time children of believing parents were considered members of the church. At some periods children of unbelieving parents were regarded as members of the visible church. In some countries containing an established religion, any subject who was baptized became a member of the church.

A great change has been wrought in these particulars. Sound evangelical appeals for justification by faith in Christ are now made from nearly all pulpits. How can we hope for a pure membership? Can unholy men clothed with unholy passions, inducted into the church, contribute to its purity? Can the Ordinance of Baptism administered by a man produce regeneration of soul? There is no power but God's grace that can accomplish it. Great have been the corruptions arising from the presence of an unregenerated membership. Baptists have contended for a simple child-like faith in Christ as essential to such a union with the church. As the smoke of battle clears away, they see with gratitude to God wonderful progress in the correction of this abuse. Union of church and State is waning, and Infant Baptism is growing less and less firm in the hands of those who practice it. Can we compute how much is due to Baptists for their persistent defense of the truth; or how far they have been instrumental in checking its abuses among those who are the supporters of these errors?

4. *Baptists hold distinctive views as to the ordinances of Baptism and the Lord's Supper.* Their views are well known. Immersion of the believer can only meet the scriptural requirements. Human authority or tradition, while often strong in confirmation of their belief, is liable to errors of ignorance and prejudice, and is only to be accepted when it conforms to the teachings of the Bible. Contented to believe that they are founded upon the impregnable rock of Scriptures, Baptists have contended for their faith. To-day, instead of finding themselves less secure in their fortresses, they are growing in numbers and power. In the Greek church they find a confirmation of their practice. There are many in all the different bodies of Christians who are in accord with them in belief. For their views of the Lord's Supper they have been more assailed than for any other tenet of their faith. They contend for the pure symbolical representation of its elements. They restrict the observance of the Lord's Supper to those who have previously observed this order. They believe the New Testament teaches this order. This is not a distinctive belief of theirs, for they share it in common with almost the entire Christian world. What has been accomplished by the Baptists in this direction? I reply, they themselves have grown and multiplied. They have upheld the Bible as they believed it. They have awakened the spirit of inquiry in many honest hearts which has led them to search for and find the truth. They have distinctly indicated the line into which they trust eventually all others will converge. If these things be true, Baptist influence has been of inestimable value.

5. *Baptists, in the constitution and government of their Churches, teach the individual responsibility of every member.* Theirs is a democratic form of government. Their churches are composed of those who volun-



tarily form these unions on New Testament principles, for the maintenance of his ordinances, for mutual improvement and for true Christian labor. The officers of the church—Bishops or Elders, and Deacons—are the servants of the church. They are not clothed with judicial or ecclesiastical powers. All human power is vested in the individual church of which every member is an equally responsible element. It is evident that on the one side, this position is a wholesome check to the dangerous usurpation of power by a corrupt ministry. Power vested without legitimate checks is a dangerous weapon either in civil or ecclesiastical government. Many have been the corruptions which have arisen from this cause. We see the consummation of this dangerous tendency in the decrees of the Romish church in clothing their Pope with human Infallibility. On the other hand, Baptists have no Pope, or King, or Priest to legislate for them, upon whom they can shift their personal responsibility, or who will authoritatively interpret God's Word for them; they are not exposed to the danger of losing sight of their personal responsibility and individual identity. They have no need of human confessors or sponsors. Their position leads them to shun the fearful tendencies of either extreme. They are safely shunning the dangers of the dreaded Scylla and equally as fearful Charybdis. It is evident that Baptists have had no small influence in constantly resisting these encroachments of evil.

6. *Baptists believe that the local or individual church is an independent body.* This position is closely related to the former one. Every church is separate and distinct from another. They interpret for themselves the laws of Christ, do their own work and are amenable to no power except that of Christ. They know no such body as The Baptist Church, forming one compact union, ruling and legislating for the local churches. While their opponents may consider this an element of weakness, they believe it to be an element of strength. The power of the Spirit and the Truth make them one in Christ. We trust that the Baptist idea of a true church of Christ will spread its leavening influence, and we shall eventually behold the disintegration of the mighty ecclesiastical hierarchies and powers, and all shall be brought back to the New Testament idea of a church.

Time will not permit me to continue longer this division of my subject.

## II. AGENCIES OF OPERATION THROUGH WHICH BAPTIST INFLUENCE HAS BEEN EXERTED.

1. *The personal labors of Baptist ministers in winning souls for Christ.* Baptists recognize no power to make men the true ministers of Jesus Christ, except the Divine Call through the Spirit. Men who have felt in their hearts that they must preach the gospel because they have been called of God, have ever constituted the ranks of that ministry which has done so much for the spread of their principles. To meet the Divine requirements they have not considered that a prescribed amount of intellectual training was essential. While they believe this to be the Scriptural plan, they have not under-estimated the value of an educated ministry. They have thus had men filled with the Holy Spirit, called often from the humble walks of life, taught of God, burning with zeal



for the salvation of souls, stopping not for positions and centres of influence, who have gone forth preaching the gospel to the masses, who have generally heard them gladly. The great success of such laborers attests the wisdom of the plan. While Baptists have been exposed to the criticisms of others, that they have thus had a ministry largely composed of uneducated and untrained men unable to reach the higher and more intelligent classes, I reply that their fields of success in the past have largely been among the middle classes of society. That many of their ministers have risen, by application and toil, to the front ranks of intellectual ability. They have also had among their ministers many men of the highest order of mental culture. Besides, their labors have not been unsuccessful among the learned and the cultured, for many of these desired not polished treatises and philippics, but the true gospel of Christ as food for their souls. Hence, they have heard with gladness these men of God with one book and one purpose. If Baptists have lost anything, which I doubt, they have more than regained it in augmented zeal and tender unction of the Spirit. The sun never shone upon a nobler band of ministers than those who along through the past have stood up so boldly in the defense and proclamation of the truth as they held it, sealing often their devotion to their principles with their blood and their lives. All honor to that long line of worthy ambassadors for Christ, to whose labors we owe our present position and influence, and which has given to Christ and the world such men as:—the cobbler, William Carey, who could rise to be the most learned of Oriental scholars; the tinker, John Bunyan, who, as the author of *Pilgrim's Progress*, has not only immortalized his own name, but has added undying influence to God's cause. Our hearts rise in gratitude to God for that long roll of Baptist ministers who in deeds of self-sacrifice and devotion preceded us. We would love to recall the names of our Virginia fathers, and in our hearts cherish anew their achievements for the Master's glory,—Harris, Ireland, Picket, the Craigs, Barrow, Waller, Webber, and later on in the Portsmouth Association in the memory of some here, Sherwood and Hume (names ever dear in this church), Gwaltney, Jeter, R. Jones and a host of others. God bless their memory and multiply their seed sown. May we now, with a better equipped ministry, possessing increased intellectual advantages, prove to be worthy sons of such fathers.

2. *Baptists have engaged with great success in Sunday School work.* They claim in this line nothing special and exclusive in their labors. Since the origin of the modern Sunday School enterprise there have been no more active supporters of Sunday Schools than the Baptists. They acknowledge their place and worth to the cause of Christ. Many of the earliest laborers in Sunday Schools were Baptists. The present prosperity of the American Baptist Publication Society, the Southern Sunday School Board, and the Sunday School and Bible Board of Virginia, show our appreciation of this enterprise. In the providence of God, Sunday Schools are destined to be one of the most important agencies for the dissemination of Baptist Influence.

3. *Baptists have been prominently connected with the growth and development of Modern Missions.* With our present views and surround-



ings, it seems strange that the great body of Christ's believing children was so long comparatively asleep in reference to Missions. Christ had set the example. He gave his Commission which was to meet the greatest extent of enterprise. The apostles scattered abroad by persecutions after the ascension of Christ, became largely Foreign Missionaries. The apostle Paul was pre-eminently a foreign missionary. Much of the "Acts of the Apostles" is a record of mission work. First and Second Thessalonians, which are probably the earliest inspired portions of the New Testament, are letters written to a foreign mission church. Yet with all these, of precept, example and success, we find comparatively no organized effort for foreign missions after the apostolic days, until the times of William Carey. It is true we have accounts of the individual efforts of a few men. It was reserved for Carey, a young man of limited education, a shoe-maker and a school teacher, who had been converted and had joined a Baptist church in England, to rekindle the lights of foreign missions, which were destined to blaze all along the modern mission lines. As he sat on his bench or taught his pupils geography, his heart burned for Pagan lands. No discouragements of his brethren turned him from his purpose. His memorable mission sermon, preached May 31, 1792, enkindled an interest which led his Baptist brethren to the formation of the first foreign missionary society of modern times, October 2, 1792, with a collection amounting to 13£ 2s. 6d. June 13, 1793, Carey and Thomas sailed for their foreign field. Thus began an enterprise destined to accomplish such grand results. For forty years Carey lived and toiled on heathen soil. Before his death the Bible had been translated into forty different languages—the native tongues of three hundred and thirty millions of the human race. Truly it may be said, that William Carey was the greatest missionary since the days of the apostle Paul. From the days of Carey till the present time more has been done for the evangelization of the world than had been done for 1500 years before. Baptists thus led the way where others were destined to follow. It was reserved for American Baptists under the leadership of Adoniram Judson to plant the first mission in Burmah in 1814. He translated the Bible into the Burmese language. The translations of the Bible by Carey and Judson have been of inestimable value in all subsequent efforts in this direction.

What has since been accomplished? This is not the place and time to answer this question in detail. The Bible has been translated into nearly every dialect and language. Mission stations dot almost every section of the globe. Millions of dollars have been expended. Missionaries are counted by the thousands, and converts to Christianity may be counted by the hundreds of thousands. Some countries have been evangelized. Other Pagan lands are removing their restrictions. Along with the white-winged messengers of commerce, the missionaries of Christ are seeking to push their entrance into every portion of the inhabitable globe.

Modern missions and the Portsmouth Association are nearly contemporaneous. As we are celebrating our Centennial, the friends of missions are preparing to observe next year their Centennial. We shall en-



ter upon the second century of each with more hopeful anticipations and greatly enlarged forces.

The re-actionary influence of missions has wonderfully developed the latent and dormant energies of the churches at home. It has been a period of unprecedented development of Home Missions and every kindred enterprise. The status of the missionary enterprise as we now see it, is unquestionably largely due to Baptist Influence and labors. Not only have they been the pioneers bidding others to follow, but in their successes among the heathen they have encouraged and aided others. It would be difficult to compute how much the world owes to-day in modern missions to the Baptists.

4. *Baptists are the friends and promoters of Education.* Let us not be disposed either to over-estimate or under-estimate what has been done by them in this direction. Formerly there were causes which militated somewhat against their early efforts in behalf of education. Their poverty, persecutions and lack often of national and state sympathy, frequently discouraged them. In the early settlement of America the peculiar surroundings incident to a new country naturally turned minds from literary pursuits to other claims. It is an error to suppose, because they opposed the claim of higher education as an essential to the gospel ministry that they were unfriendly to its promotion. The very principles of Baptists have made them the friends of education. They want every man able to read and understand the Bible for himself. Thus they have always, as opportunity presented itself, given it their fostering care. The era of modern missions developed a period of marked advancement in denominational enterprises for education, in this and other countries. During this century, in general education, Baptists have in every direction been displaying their interest. I shall confine my notice to this country. *Primary and public schools* for the masses have had no more active supporters than the Baptists. Some of their ablest and best men have signally displayed their devotion to such schools.

*In higher education*, Baptists have not been slow to act. In 1764 Rhode Island College, now Brown University, was established. Since that time colleges and universities have been multiplying in every direction, until to-day they have thirty-four colleges and universities for boys and young men. They have as many colleges or seminaries for female education. There is also a very large number of academies and seminaries for the intermediate training of both sexes. They have seven well equipped theological seminaries ready to train their young ministers in theological studies. There are also many efficient schools for the colored race.

All these institutions are liberally sustained and well patronized. They can point with pride to the large number of young men and young ladies who are preparing for the responsible positions of life. No more thorough schools in every department invite the patronage of the public. Their Colleges, Female Institutions and Theological Seminaries have a warm place in their hearts. With the growth and development of our country, Baptists have grown in financial ability. They have shown their interest in their schools by their liberal and munificent gifts to



them. Some of the best endowed institutions in this country are under Baptist control. While the Baptists have some men of large means and consecrated hearts who have given their thousands and millions of dollars—all honor to their names—still these endowments have come chiefly from the smaller gifts of the masses. Over five millions of dollars have been given for the cause of general education in the last three years, among the Baptists of America. Their school property to-day is worth over twenty millions. Their liberality in gifts is often bestowed upon schools not under their control. Let us cherish our institutions of learning, more richly endow them, and fill their halls with the youth of the land. Let us guard well our legal titles to them, that they may not eventually be lost to our control.

What does all this mean? I answer: If knowledge is power, Baptists are advancing to the front. They are utilizing this lever of influence. We find our ministry to-day is as well educated as that of any denomination. We have as profound scholars in and out of the ministry as are to be found anywhere. Our learned men are in the legislative halls and on the Bench. In all branches of business we have men of broad intellectual culture. Our churches and homes contain educated and refined women, who as mothers, wives and daughters, are capable of gracing any circle of society. As education spreads our Baptist influence will continue to increase.

5. *Baptists have extended their views through the circulation of the Bible and Baptist Literature.* The place which the Bible holds with them would naturally stimulate them to efforts to circulate it. Perhaps the very earliest conception of a modern Bible society belongs to a Baptist. They are friends to Bible societies.

*Nor have they underestimated the value of religious literature.* Baptist authors are not few. Their contributions to the files of moral, religious and denominational works are large in numbers and influence. They use every means to encourage the masses to read, think and act for themselves. By means of the printed tract and the larger book they strive to reach where otherwise they might be unable.

*To their Periodical Publications* they owe much of their influence. It is perhaps true, that next to the work of the active ministry more is due to the power of the religious press than any other agency in spreading the truths of God's Word. We can scarcely estimate the real worth of the weekly or monthly visits to the households of the land, of a religious and denominational paper. I state with pleasure that the men in charge of our denominational papers are in the main men of ability, deep piety and manifest loyalty to Christ's cause. In Virginia and our own Association, our *Religious Herald*, under the leadership of such men as Sands, Shaver, Jeter and others, for more than sixty years has contributed inestimable benefit to all our denominational enterprises. It still stands with its present able editors a tower of strength and usefulness, growing each year in efficiency and worth. When we reach the consummation of our desires, a Baptist paper in every Baptist family, we shall doubtless behold still higher intelligence, piety and zeal along our Baptist line.

I might suggest additional agencies of great usefulness; still I have



mentioned sufficient to lead to a reasonable and fair conception of the progress and development of Baptist influence. In tracing these sources and agencies I have led you along old and familiar paths. I have been able to present you nothing new. The same old grand truths reviewed by me have often been discussed by abler minds.

We have great cause for gratitude to God, for His favors which have led us to our present position. Depending on Christ as our Great Head, and accepting from Him certain great and imperishable truths and principles, as pure in themselves as the pure source from which they emanated, we have recognized in them the sources of our power and action. A people resting upon such principles ought to have a wide and extended influence. In proportion as we have appreciated and understood them, we have used our agencies. The march of the centuries has hewn its path of progress. The struggles and triumphs of the truth have cleared away many mists, and we behold a brighter sky. To-day we have an army of nearly four millions, mostly of Caucasian blood, steadily increasing in numbers, partially disciplined by the experience of the past, sanguine of future success, led by men of acknowledged ability and piety, with abundant resources at their command, and engaged in a holy and just cause; such an army should be invincible in the presence of any foe. In our forward movements we have seized and are now holding strategic points. On such an elevated plane we now stand and are throwing the rays of our influence in every direction.

*What shall the Baptist Influence of the future be?* This question, in some respects, is more easily asked than answered. I know no better way to judge the future than by the past. The lamp of experience is a safe guide. As it brings to our vision the glorious records of the past, it lights up the path of the future. Judging by the past, our future success largely depends upon the same principles and agencies.

We must maintain with increasing devotion our great principles as laid down in the Holy Scriptures. They are the great bulwarks of our position. They are impregnable to any assault. These grand old truths we love for what they are, for what they have done, and for what they shall do. Let us never relax our devotion to them. That they may have a wider influence, let us teach them in our families, in our schools and in our churches. If thus we are true to our God and ourselves, we may expect to win the victories of the future.

We must strengthen and enlarge all our agencies of operation. We have successfully tested them. They are sure avenues of success. They are yet comparatively undeveloped. Let us hold the inspiration of the past, and reach out our arms by means of our agencies to new and greater conquests for God.

We must guard against dangerous tendencies. Let us watch for the breakers. Every age of Christian progress is liable to some phase of error. Ours is not exempt. New and specious errors may arise as the range of human vision broadens, and human resources are developed. The old ship may be strained to part from her anchorage, but she will be held secure by the strong cable of divine truth.

Let us have no fears for the future; let us stand by our sources; let us



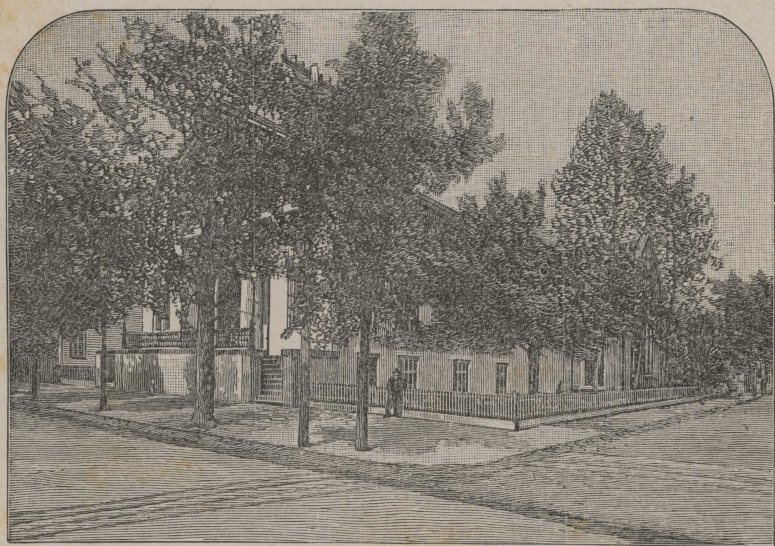
use our agencies. If so, like one that stands upon a promontory, we may scan the open sea of the future in the light of God's Truth and the lessons of the past. "Cast thy bread upon the waters; for thou shalt find it after many days." "Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

Magnificent possibilities await us. Never in the history of the world has there been a period of greater development in every department of human thought and human action, than the present. We, as Baptists, are moving forward in the same spirit and with the same impulse. With hearts beating with quicker emotions we await in expectancy the revelations of the future. In the coming triumphs of Christ's cause, our influence promises to be greater than it has ever been. May we not hope that our influence shall continue its good work until it shall bring the Christian world into one view of doctrine, if not into one organization?

Our successors a hundred years hence may gather in this place, but they will doubtless behold results beyond our present most sanguine anticipations.

Brethren of the Portsmouth Association: In the lapse of the century we have not only grown in numerical strength, but also in power and influence. In every portion of our territory our signal lights are burning with increasing intensity. We are large in numbers, strong in faith, and buoyant in hope. Let us do our work in humble dependence upon God, and with constant prayer for his guidance. Every breeze that sweeps over the habitations of sin brings to our ears the cries of the perishing, and the call of God to us, to come to their rescue. In the classic days of Rome, it was a proud distinction to be able to say, "I am a Roman citizen." With higher and purer motives, and with humble reliance upon God's grace, I claim each of us can to-day say, "I am a Christian, a Baptist." With an earnest appeal for greater consecration to Christ, and more faithful work for him, I close with the now more than classic words of the immortal William Carey: "Expect great things from God; attempt great things for God."





*The Court Street Baptist Church in 1891.*



## BAPTIST PRINCIPLES AND PEOPLE.

BY REV. TIBERIUS GRACCHUS JONES, D. D.

*Brother Moderator and Brethren of the Virginia Portsmouth Baptist Association:*

The large subject on which I am to speak to you on this centennial occasion, involving whatever is of most interest to us in BAPTIST PRINCIPLES AND PEOPLE, will not admit of my being so brief in my remarks as I could wish. I shall need your kind indulgence. You will not, I am sure, withhold it. You allow a little generous *scope* to an *annual* address, you will allow a little more to a *centennial*—considering how much longer are a hundred years than one.

The Virginia Portsmouth Baptist Association, whose hundredth anniversary we are assembled to celebrate, was formed under the auspices of the venerable church whose generous hospitality we are now enjoying. It was constituted in May, 1791, of twenty-one small churches, located in Virginia, and originally members of the Kehukee Baptist Association, which had been itself constituted in 1765, and embraced within its territory the eastern portion of North Carolina, as well as the southern part of our own State.

The Association commenced its career under some very propitious outward conditions. It was established in one of the most highly favored portions of Virginia, in a fertile and fruitful country, with no great river or mountain ranges intersecting it and making travel and intercommunication difficult; having the great Atlantic for its eastern boundary, the historic James and the Appomattox on the north and west, with the rich, rolling and level lands of North Carolina on the south; in a bland and balmy climate, whose atmosphere was always tempered by the benign influence of that great mysterious ocean-river, that Amazon of the sea, the Gulf Stream, bearing on its bosom the soft airs of the south; in the midst of a more cultivated and thickly-settled people than were to be found in most other parts of the State. Religious meetings could be held without discomfort in all seasons of the year, and attended without inconvenience, by all classes of a widely-extended community.

The battle in this country for civil and religious liberty had just been fought and won by our fathers and their noble allies. Their hearts were glad. Their spirits were bright and buoyant. After prolonged and bitter persecution for their faith, in some instances imprisonment and other shameful mal-treatment of their persons, as well as confiscation of their goods, vexatious embarrassments, hindrances, and even interdiction of their worship—they could now sit under their own vines and fig trees, and worship God according to the dictates of their own consciences, no man molesting them or making them afraid.



Religion, as they held it, and preached it, gave the largest liberty; liberty of private judgment, liberty of public speech, entire freedom from oppression by state or hierarchy, "soul-liberty" in its widest and noblest sense. For this liberty, the people had been bearing all the hardships and horrors, and braving all the privations and perils of a dreadful seven years' war. They loved it as the bridegroom loves the bride whom he has won from formidable rivals, and against the most determined opposition. And now that they had won it, they clasped it to their bosoms, and hugged it to their hearts, and were ready to do anything and everything that might testify their devotion. Its champions and defenders, so highly blessed of heaven, they thought should be the honored of the earth. The very foremost of these, by concession of all, were the Baptists. So God, thus giving them favor with the people, set before them an open door—open ears and open hearts. Men of all classes, among them prominent and influential citizens, and "honorable women, not a few," flocked to their standard.

These, certainly, were great advantages. And, by grace of God, our fathers improved them. They laid the foundations of the present prosperity, broad and deep and strong. And we are to-day standing, as it were, upon their shoulders, and thus attaining our commanding altitude.

But remissions and intermissions are incident to all human effort, obstructions and interruptions to all human progress. Whatever their advantages, the people of God in this world are never without disadvantages. In his dealings with them, God proceeds upon a system of checks and balances, of deprivations and compensations. The fiction of the fiery cross that appeared to Constantine is truth to them. By that sign they conquer and win their crown. But, divinely potent as is that glorious standard, its offence has never ceased. Always and everywhere are arrayed against it, against those who bear and those who follow it, all the forces of evil; the world, the flesh and the devil. The fathers and founders of the Association met with many difficulties, encountered many adversaries, suffered many reverses. They experienced seasons of dearth and decline. Often their hearts were heavy and their heads bowed. Sometimes, instead of going bravely forward, their standard seemed to go back. But, in the main, it was still onward.

From the first, the Association had noble spirits among its constituency; ministers, deacons and private members of the churches. None nobler. We wish we had time to name them and give them fitting eulogy.

Through the faith and patience, the long-sustained, self-denying and self-sacrificing endurance, the valiant and vigorous exertions of these men, manfully maintaining and bravely propagating their divine principles, in sunshine and in storm—the little one has become a thousand, the small one a strong nation, In numbers, efficiency and influence, the Portsmouth is the leading, or next to the leading, Association in the State. Only one other—if even that—the old Dover, of the Metropolitan District, can claim precedence of it in these respects. It has eleven thousand communicants, and more than fifty thousand adherents; almost equalling those of some whole populous States.



So large, indeed, has the body become, that some of our brethren have thought it unwieldy, and suggested a division of it. We, however, seeing how well the land lies for convenient gathering together of its people from all parts, proud, too, of its united strength and commanding influence, and appreciating the power of the great and the imposing, can hardly confess ourselves in sympathy with the suggestion.

Having thus touched, generally, upon some of its more striking and salient points, I shall not attempt any formal or detailed account of the Association, during the long time which has elapsed since its formation. That—were it possible in the limited space allowed me—is altogether unnecessary, inasmuch as interesting and valuable sketches of many of its chief constituents and most important transactions, have appeared in the periodical press, as well as in the minutes, and a complete history of the body been prepared and published only a few years since, by one of the ablest and most honored of its members, the late Rev. Dr. Reuben Jones.

Let me rather, then, *glance* at the wider history, of which that of the Association is a component part,—the history of its principles, their embodiment and incarnation in the noble army of witnesses, confessors and martyrs, who heroically held them in other ages and in other lands, under conditions not so propitious as our own; principles which have been the light and life of the Association—(as they are the light and life of the world)—and through which, under the divine blessing, all its most important work has been accomplished.

There are two religious bodies in the world—with many intermediate organizations, more or less closely inclining to the one or the other of them—both regarding themselves as Christian and Apostolic, and each claiming to have the essential elements of the true church of Christ. They are the antipodes of each other, opposite ecclesiastical and theological poles. One is the great overshadowing *Hierarchy of Rome*; courted, honored and worshipped by the wise ones of the world, the noble and the mighty, the kings and princes of the earth. The other is the little *Baptist Brotherhood*, having its outward expression and organic development in the local church or churches; everywhere spoken against, and like its Divine Founder, despised and rejected of men.

These two bodies are traditional and hereditary antagonists. For hundreds of years, whenever and wherever they have confronted each other, they have been in deadly conflict—the huge hierarchy always outwardly gaining the advantage; the little brotherhood always discomfited, retreating, fleeing, hiding itself, but *never subdued*.

With which of these bodies is the true church, the church of Christ in its essential elements, to be found? Not, certainly, with the Romish hierarchy. That has neither the form, nor the principles, nor the spirit of the church *as first formed by Christ and his apostles*. The church of Rome was, at the first, one of the local and visible churches of Christ; even, in our judgment, substantially a Baptist church. But it apostatized from the faith, and ceased to be a true church at all. It was revolutionized, turned into a synagogue of Satan, and into a tyrannic and oppressive hierarchy, which was essentially political even more than re-



ligious; having for its grand object universal conquest and dominion; subsidizing Christianity, with all its divine sanctions; corrupt human nature, with all its ignorance and weakness, superstition and sin; conscience, with the instinct of devotion and of worship; all the terrors of hell, and all the attractions and glories of heaven, for the accomplishment of its selfish and ambitious ends.

That is the true church which has and holds the truth, and is informed by its spirit. But, if the great fundamental truth of justification by faith without the deeds of the law, the essential spirituality of the church, baptized believers its only proper constituents, its great initiatory and symbolic ordinance of baptism, and that of the Lord's supper—ordinances embodying and enshrining essentially the whole gospel—the individual distinctness and independence of the local churches; the parity of all pastors, elders or bishops; the distinctness of the kingdom of Christ from that of Cæsar, and the consequent separateness of the church from the State; the absolute Priesthood and Mediatorship of Christ alone, with the qualified priesthood in connection with him, of all true believers; the right of private judgment, and the inviolability of conscience—if all these essential elements of the faith and of the church, were practically and actually lost by the church of Rome, as they were—whatever might be, in respect to some of them, the theoretic teachings and dead letter of its creeds—it is preposterous to speak of it as a church of Christ, monstrous to claim that it is the only Christian church.

Not to be found with the proud hierarchy, the church of Christ, we make no doubt, is to be found, in its essential elements, with the humble brotherhood, that "little flock" to whom Christ said it was his Father's good pleasure to give the kingdom.

It is this little brotherhood, its principles and its fortunes, that we shall have mainly in view in our present discussion. Little as it is, its career has been wonderful. It has played a most important part, however humble and obscure in the main, upon the theatre of the world, and is destined to play a vastly more important part still.

The history of this brotherhood, as we view it, in the first Christian or apostolic age, is sufficiently clear and complete. After that, for many centuries, it was involved in no little obscurity. And because of this, it has been neglected, disparaged, and by many, indeed, altogether discredited and discarded; and all serious attention to it discouraged, and even treated with contempt and derision.

There are those who deny the being of God, because they cannot make mathematical demonstration of it, or exhibit the Infinite Divine Spirit to the senses. But might they not have learned from divine revelation itself, and from the declarations inspired by Deity, that they would be necessarily subject to this disability? "Canst thou, by searching, find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven, what canst thou do? deeper than hell, what canst thou know?" In this high quest, man's philosophy is impotent, his science is dumb. "In the wisdom of God, the world, by wisdom, know not God."

And might not those audacious inquisitors, seeking to be wise above



what is written, have learned from reason the same lesson that revelation teaches? Does not even the unaided human understanding demonstrate the futility and absurdity of seeking the living among the dead, the immutable, immortal God, in ever-changing, perishable matter, the Infinite Spiritual Intelligence, in insensate and finite physical forms; and that poor, degraded, weak man, cannot be made acquainted with the supreme, all-glorious and awful Personality, without *self-introduction*, immediate *self-disclosure*, on the part of God.

And so there are those similarly absurd and preposterous in their pretensions, who deny the continued existence of the church, *as founded by Christ*, and concerning which He has said that the gates of hell shall not prevail against it, because they, forsooth, with "the feeble sparks of their own kindling," cannot light it up and make it manifest. But do not the Scriptures, in respect to this matter, also, furnish a satisfactory solution of the difficulty? Do they not teach that during a long, dark and disastrous period, God *hid His people* from their persecutors and destroyers? That her Divine Lord gave the protection of concealment in the wilderness, in "a place prepared" by Him for her, to "the woman," His spouse, His bride, His wife, the church, from the fury of the dragon—(the figurative embodiment and personification of earthly and infernal hate towards Himself and His cause)—the dragon that sought to destroy her? And if "the woman in the wilderness," the true church, was thus effectually concealed from the fierce-flaming eye of the dragon, burning and blazing about her, is it any wonder if weak-eyed and purblind men of a later day cannot very clearly discern her?—men who can walk neither by sight nor by faith—men biased and warped, paralyzed in their best powers, by an all-diffused, all-pervading materialistic scepticism, that rejects everything of which physical and sensible proof is not given—that will not believe in the identity of the real risen Jesus, even, his actual being and presence, however clearly demonstrated otherwise, except it shall see in his hands the print of the nails, and put its finger into the prints of the nails, and thrust its hand into his side!

The very *obscurity* of the true church, for more than a thousand years, is the best proof of her claims. The false church was glaringly conspicuous in her robes of scarlet and of crimson. The true church, clad in the plainest and humblest vestments, was veiled by the hand of her Divine Lord, from every "evil eye."

But, turning from figures of speech, however striking and sublime, and from illustrations, however just and pertinent, and proceeding from affirmation to argument, we inquire,—*When* did the history of the Baptist Brotherhood, and of their principles, *begin*? What has been its course? Has it had any serious breaks or interruptions? Or, has it run on in unceasing flow, and unbroken continuity?

These, surely, are no *trivial and insignificant* questions, as some have seemed to regard them, but questions of *the greatest interest* not only to the Baptists themselves, but to all earnest and philosophical inquirers, whatever their religious faith or ecclesiastical connections, and eminently worthy of their serious study and investigation. Able men have made learned and laborious investigation to determine the identity of the "Man in the Iron Mask," and that of the author of the "Letters of Junius," com-



paratively trifling and unimportant as these questions are; and everybody reads with interest, and even with avidity, their futile and unsatisfactory disquisitions. Others have sought, at the sacrifice of com-fort, health, and even life itself, to reach and penetrate the mysteries of the North Pole; to trace the course and ascertain the source of the Nile; and, by large expenditure of time and talent, and other resources, to explain by whom, and when, and for what purpose, the pyramids were built. Niebuhr has won immortal renown by long delving in the fields of Roman story, in order to eliminate the comparatively small quantum of truth from the immense masses of fiction, though the truth thus reached and freed, might be supposed to be of small account to later and but remotely connected peoples. Every denizen of this world is naturally desirous of knowing all that he may know of its origin, and of tracing the chain of its continued and checkered history. The geologist digs into the bowels of the earth, peers with steadfast gaze into its awful chasms and caverns, scrutinizes their rock-ribbed sides, and looks with curious eye upon the very stones and pebbles that lie along his way; the antiquarian excavates the soil, burrows into mounds, inspects rusty coins, medals, and other relics and memorials of by-gone ages, deciphers hieroglyphics, laboriously investigates almost effaced and illegible inscriptions upon ancient tombs, obelisks, pyramids, and other monuments of the past; the historian gathers together and deeply ponders long-forgotten facts, dimmed and obscured by the mists of time, collects and collates musty manuscripts and parchments, books, pamphlets, public records, private memoirs and memoranda, every form and class of annal and of chronicle, tradition, legend, myth, however widely scattered, and seemingly insignificant; the critical philologist studies the languages of the world, living and dead, pores over their literature, examines every dialect and word and root and curious character, by which men have sought to give expression to their thought and feeling, hopes, fears and aspirations, and to make enduring record and memorial of themselves and their deeds. The Egyptian, the Phœnician, the Chaldean, the Hebrew, the Greek, Roman, Briton, Gaul, German, American, all people, have felt the liveliest interest in their prior history and origin as nations. Every member of the human family, especially in these times of a confused and confusing scepticism, feels a profound interest in the question, which yet is no question, whether man is in very deed descended, without earlier or other ancestry, from "Adam, who was the son of God," as the evangelist Luke tells us, or whether, as certain famous so-called scientists have said, monkeys and apes, orang-outangs and chimpanzees, and other inferior disgusting creatures, were links in his ancestral chain. Men take a lively interest in genealogical trees, even, and in books of heraldry, by which they may trace the lineage, and learn something of the origin and past fortunes of their own particular families. Shall they not feel an equal interest in the means of tracing their higher spiritual pedigree, and of ascertaining the origin and fortunes in other times, of their ecclesiastical families and fraternities?

It is not to be believed, as we shall see, that the Baptists of the time of Luther, any more than those of our own day, were without an an-



cestry,—that they were a species of spiritual and ecclesiastical autochthones springing up suddenly and spontaneously from the soil on which they appeared. Nor yet that they were the product and result of a long and laborious “evolution.” But, if they were in either of these categories, surely it were a matter of great interest to inquire into the circumstances under which they came to birth and being, and to trace, in the latter case, the various and wondrous processes, to contemplate the different forms and phases, through which they passed; their tremendous conflicts and collisions, their dreadful struggles to maintain themselves, and to perpetuate existence, in “the survival of the fittest.”

In every view, the effort of the Baptists to solve the question of their origin and history, is natural, reasonable and right, worthy of their ablest and most learned men, and deserving the highest commendation and encouragement. It does not indicate, as has sometimes been insinuated, a tendency to narrowness and bigotry, or evince an unscholarly, unscientific, or unphilosophical cast of mind. It gives contrary indications. While manifesting a very becoming denominational self-respect, and a commendable *esprit de corps*, (which needs to be cultivated and developed, rather than discouraged and suppressed), and gratifying a very laudable desire to know all that may be known of those who have gone before them, traveling the same way, and having the same divine goal in view, such effort, earnestly and candidly made, cannot fail to prove eminently useful in other and more important respects.

Did, then, the history of the Baptist Brotherhood begin in the time of Christ and his apostles, as the great body of Baptists believe? Or, as many of their opponents, and a few of their friends, say, at the opening of the Lutheran Reformation? Or, is its beginning hidden, as Mosheim and many others affirm, in the remote depths of antiquity?

When Luther raised the standard of reform, men of Baptist principles, taking advantage of God's intervention on their behalf, rose up everywhere, welcomed it, and ran enthusiastically to its support. They were no autochthones, as we have said, suddenly springing up out of the earth, without any progenitors or forerunners at all. No. They were existing before. Hiding themselves from their cruel enemies, watching and waiting till their great calamities were overpast, they had been “biding their time,” awaiting their opportunity; and when it came, they embraced it with the utmost ardor and enthusiasm, “running and leaping and praising God.” They were, at first, the best and bravest co-adjutors that Luther and Melancthon had. And if those noble, but still frail and fallible—because human—leaders, had hearkened to their Baptist allies, and been as consistent as they, the Reformation would not so soon and so sorely have needed reforming.

That the Baptists antedate the Reformation, *longo intervallo*, is not only believed by distinguished scholars and writers among themselves, men like William Jones and Robert Robinson, Curtis, Cramp, Hague, J. Newton Brown, J. Wheaton Smith, the splendid Robert Hall, and the hardly less splendid William R. Williams, the massive John L. Waller, as well as the honest and venerable Benedict, and the much-disparaged Orchard; but also by many of the most eminent men of other communions,



such as Mosheim, Neander, Ypeij and Dermout, the learned authors of the History of the Reformed Church of the Netherlands, Cardinal Hosius, president of the later sessions of the famous Council of Trent, and many others.

President Edwards, certainly no narrow, unscholarly, and partizan zealot, blinded and misled by unreasonable prejudices and predilections, but one of the best balanced, broadest, most incisive and profound intellects of the world, after the widest and most searching inquiry, claims for the Waldenses and other witnesses for the truth, the highest antiquity. He says,—“In every age of this dark time [between the rise of Antichrist and the advent of Luther], there appeared particular persons in all parts of Christendom, who bore a testimony against the corruptions and tyranny of the church of Rome. There is no one age of Antichrist, even in the darkest times of all, but ecclesiastical historians mention a great many by name, who manifested an abhorrence of the Pope and his idolatrous worship, and plead for the ancient purity of doctrine and worship. God was pleased to maintain *an uninterrupted succession of witnesses*, through the whole time, in Germany, France, Britain and other countries, as historians demonstrate and mention them by name, and give an account of the testimony which they held. Many of them were private persons, and many of them ministers, and some magistrates, and persons of great distinction. And there were numbers in every age who were persecuted and put to death for this testimony.” (See Edwards’ Works, Vol. I, Hist. Red., p. 460.)

Speaking particularly of the Waldenses, in hiding from their enemies, Edwards says,—“It is supposed that they first betook themselves to this desert secret place among the mountains, to hide themselves from the severity of the heathen persecutions which were before Constantine the Great. And there their posterity continued from age to age afterward. And being, as it were, by natural walls, as well as by God’s grace, separated from the rest of the world, never partook of the overflowing corruption.” (Ib. p. 400.)

That many, if not the greater part of those “witnesses for the truth,” referred to by Edwards, were Baptists, in principle and in practice, has been shown, not by Baptist authors only, but by others of the highest note.

Robert Hall tells us that Whiston, whom he calls “the honest Whiston,” and who was Sir Isaac Newton’s successor in the chair of mathematics at Cambridge, says, in the Memoirs of his own Life, that the great philosopher, whose ecclesiastical investigations had been extensive and profound, “*frequently declared* to him his conviction that the Baptists were the *only Christians* who had not symbolized with the Church of Rome.” (Hall’s Works, Vol. I, p. 358—note.)

The Baptists have something of an instinct of identification with the first followers of Christ, analagous to that conviction of personal identity which every one possesses. And with this feeling of connection and kinship with the primitive Christians, there is a wide-spread, if not universal tradition of such connection and kinship, which is neither to be overlooked nor despised. “The American Baptists deny that they owe their origin to Roger Williams. The English Baptists will not grant



that John Smyth or Thomas Helwysse was their founder. The Welsh Baptists strenuously contend that they received their creed in the first century, from those who had obtained it direct from the apostles themselves. The Dutch Baptists trace their spiritual pedigree up to the same source. The German Baptists maintained that they were older than the Reformation, older than the corrupt hierarchy which it sought to reform. The Waldensian Baptists boasted an ancestry far older than Waldo, older than the most ancient of their predecessors in the vales of Piedmont. So, too, may we say of other ancient communities assimilated to the Baptists, that they claim an origin earlier than that of the men from whom, or the circumstances from which, they derived their particular appellations. If in any instance the stream of descent is lost to human eye, in "the remote depths of antiquity," they maintain that it ultimately re-appears and reveals its source in Christ and his apostles.

"Now we think that this remarkable unanimity of opinion among the Baptists of all countries and of all ages, respecting their common origin in apostolic and primitive times, a unanimity, the existence of which might easily be established by numerous citations from historians and other writers among them, is, of itself, a fact of no little value, as furnishing a presumptive argument of much force in support of the Baptist claim. In England and the United States, especially, the Baptists are now numerous, intelligent, and in every way as respectable as any denomination of Christian people. Among them are men not only of unimpeachable moral and Christian character, but of profound learning and extensive historical research. And these, as well as the humblest among them, believe that Baptists (whether with, or without the name, is a matter of indifference) have existed 'from the days of John the Baptist until now.'

"We readily concede that this mere opinion cannot, of itself, establish their claim to an apostolic origin. But to all unprejudiced minds it furnishes, as we have suggested, a strong presumption in favor of that claim. If, on the part of any numerous and widely-scattered race of men, there now existed, and for ages had existed, a tradition of a common origin, in some distant land, at a period remote, but fixed—a tradition which all held—the philosophic historian would certainly not feel himself at liberty to disregard it. On the contrary, such tradition would receive his profoundest respect and engage his most serious investigations. And if with the tradition were found numerous traces of similarity in language, manners and customs, complexion and general physiological character, between those holding it, and those from whom they professed to have sprung, still stronger would be the presumption in favor of its truth. Of the justness of this view, the Jews furnish a most remarkable illustration.

"And why should not a similar tradition, similarly held, by numerous widely-scattered, intelligent Christian communities, of the same spiritual race,—communities not at all given to boasting of men, or of any mere outward and worldly circumstances whatever; accompanied, too, by the clearest and strongest evidences of similarity, not to say identity, in all essential characteristics, between the ourselves and those from whom



they profess to have derived their origin, receive equal respect and consideration?" (See the Author's work, *The Baptists*, pp. 23-26).

"For many centuries, we have no connected and complete history of certain nations of marked peculiarities. Who doubts their continued existence throughout every hiatus in their history? For many ages, there was no written history of the human race. Yet who doubts the continued existence of the race? It existed as really and certainly during all the unrecorded centuries, as during the historic ages. Its existence was in no manner dependent either upon the knowledge or the ignorance of men unborn. The first man, Adam, stood at one end of the line; another man, *just like him*, stood at the other. Is it difficult to believe, however wide and dark the interval which separated them, that the latter was the true and proper successor of the former? So, the churches of the apostolic age stand at one end of the ecclesiastical line, the Baptists, *just like them*, stand at the other. Why doubt that the line has been continuous,—though we may, in the darkness, or because of our own defective vision, be unable to see its whole extent—and that those who stand at this end are, in the proper scriptural sense, the true descendants and successors of those who stand at that." (Ib. p. 38.)

Justly, as well as with great strength and felicity of expression, says one of our brethren, Rev. J. Wheaton Smith, in reply to Rev. Albert Barnes' taunt, against the Baptists, of *recency of origin*,—"If between us and the apostolic age there yawned a fathomless abyss, into whose silent darkness intervening history had fallen, with a Baptist church on this side and a New Testament on the other, we should boldly bridge the gulf and look for the record of our faith among the hills of Galilee." And, alluding to the unworthy charge, so often and so falsely brought, that the Baptists originated with the fanatics of Munster, the same brilliant writer, in his letter to Mr. Barnes, says,—“Munster was a German forest, where the Saxon savage chased the scarce wilder boar, when the Master and His disciples laid the foundation of our history. The blood of that Caesar, who drove Ariovistus to the Danube, was not yet extinct in the veins of Nero, when Baptists were clustering among the hills of Rome. The fading light of letters and of art still played in lingering beauty on the marble slopes of the Acropolis, when hundreds of Athenian and Corinthian believers were buried with Christ in baptism.”

The whole so-called Christian world, inclusive of both the Romish hierarchy and the Baptist brotherhood, as well as of all the intervening ecclesiastical bodies, is divided, we all know, into two strikingly different and sharply-defined classes, *Baptists* and *Pedobaptists*. To which of these classes were the primitive Christians *most closely assimilated*? Were they Baptists or Pedobaptists? To Baptists, the question is of easy solution; and, it would seem, should be so, too, to all others. If the primitive churches were composed of only converted, and professedly regenerate persons; if they were distinct and independent assemblies or societies; if their baptism was immersion only; if they administered it only to believers, and withheld it, therefore, from infants—all which the Scriptures, we think, make perfectly clear—they were, as all surely must see, Baptists. For the Baptists, and they only, are identical with them



in all these fundamental and essential respects. The *name* is nothing, does not enter into the essence or logic of the question at all. *Substance, principle, is everything.*

But, if the churches of Christ, as originally constituted, *were* substantially Baptist, *when, if ever, did they cease to be so?*

We know that there was early a partial and gradual defection; and, later, a rapid and general apostacy. There were, however, some faithful among the faithless. Their churches were persecuted, disintegrated and scattered. In their adversity, their scattered members would naturally sympathize with each other, gravitate together, and worship together. And thus would be preserved their ecclesiastical autonomy. For a church may consist of *few*, (the two or three, even, gathered together in Christ's name, and in whose midst he promises to be,) as well as of *many*; may meet *often*, or *seldom*; *privately* and *secretly*, as well as *publicly* and *openly*. But—to suppose an extreme case—even if not formally and strictly organized into visible churches, on account of the cruel espionage and persecution of their enemies—these witnesses for Christ were still, in principle and spirit, in the inner life, if not in outward form, rightful constituents of such churches. For Christ, as well as we, recognizes the universal principle, that “necessity knows no law”; and, though never destroying, weakening or dishonoring law, never makes it, grand and divine *means* though it be, *its own end*, enslaves his people, or sacrifices their essential interests, to it.

Nor is *tactical succession* of ministers or churches essential. The true churches of Christ are not, and were never, a hierarchy, or a compact, centralized ecclesiastical system. They are, and have always been, separate and independent Christian assemblies, congregations or communities, and might be originated, under stress of circumstances, and maintained apart from other similar communities, and yet be genuinely Christian and apostolic. We ourselves believe and maintain that the Christian and apostolic character of the Baptist churches and ministry of our day, the evangelic correctness and completeness of their doctrines, the soundness of their faith, and the validity of their ordinances, are in no wise dependent upon the existence of a continuous and uninterrupted ministerial or ecclesiastical line; in other words, that unbroken and tactical ministerial and ecclesiastical succession, is not at all requisite to the genuineness of the Christian and apostolic character of either ministers or churches. We agree with the illustrious Chillingworth, that “nothing but want of truth and holding error, can make or prove any man or church heretical; for, if he be a true Aristotelian, or Platonist, or Pyrrhonian, or Epicurean, who holds the doctrine of Aristotle, or Plato, or Pyrrho, or Epicurus, although he cannot assign any that held it before him, for many ages together; why should not I be made a true and orthodox Christian, by believing all the doctrine of Christ, though I cannot derive my descent from a perpetual succession that believed it before me? \* \* \*

What is more certain than that he may make a straight line, who hath a rule to make it by, though never man in the world had made any before? And why, then, may not he that believes the Scriptures to be the Word of God, and the rule of faith, regulate his faith by it and conse-



quently believe aright, without much regarding what other men either will do, or *have done*." (See Chillingworth's Works, *Charity Maintained by Catholics*, Vol. II, pp. 375, 376, 377.

If Baptist *principles* (apart from the Bible) did not perish from the earth, neither did Baptist *people*. CONTINUITY OF PRINCIPLES implies CONTINUITY OF PEOPLE holding those principles. Could anything be clearer or more certain than this? And if Baptist people, earnestly contending, even unto death, for the faith once for all delivered to the saints, have never ceased to exist in the world, since Christ and His apostles, neither have Baptist churches. Their members may, indeed, as individuals, have been separated by force of circumstances, scattered, and for a time kept apart; but they were still a church, or churches, virtually; having an essential affinity for each other, gravitating together, uniting and renewing the outward organization, whenever and wherever they were in condition to do so. A family scattered, in its individual members, is a family still. The Jews are scattered; but still are they the nation of Israel. The members of the church of Jerusalem, at a memorable period, were scattered; yet were they still a church, and the church of Jerusalem, too.

It is a poor plea, a ridiculous subterfuge, to say that the church founded by Christ still existed, inasmuch as its principles existed, while yet denying the actual outward existence, in any true and proper sense, of any such body. *Where* did those principles exist, and *how* were they held? Of course, it is not meant that they existed, were held and preserved, as mere abstract verbal truths, within the lids of the Bible. Continuity of principles, we have said, implies continuity of people holding them. Neither can it be meant that they were held and preserved by their enemies and destroyers. That were transparently and monstrously absurd. No! But by their scattered and isolated friends. If those great truths and principles, which are necessary to the integrity and very being of the church, (for that only is the church, the true church, which has and holds the truth), were lost, except as held by the scattered and isolated individual believers who maintained them, then, surely, those individual believers were the church, or else there was none on the earth; the church of Christ had been prevailed against by the gates of hell, and had perished. There is no escape from this dilemma. And if, to state it conversely, the true church (that, we have seen, being the true church which has and holds the truth), has not been prevailed against, then those individual believers, however scattered and isolated, who alone held the truths essential to the being and integrity of the church, were that unconquered and indestructible church. Neither is there escape from this form of the dilemma. And thus have we a double demonstration.

A church of Christ, we have seen, is a very simple thing. Its numbers may be very small, two or three met together where Christ always is. They may meet very seldom, and after long intervals. They may exist in obscurity or concealment. They may perform all church functions faithfully, according to the best of their ability, but still very imperfectly. Yet are they a church of Christ. Their necessary disabilities are



not counted against them. Christ never exacts impossibilities of His people.

The church of Christ is a divine institution, a permanent continuous institution, ever making itself visible in outward local organizations, each of which may, perhaps, but transiently exist, and be succeeded by others,—the particular outward or visible local organization, (through which it manifests itself,)—when it has served its special purpose, passing away (like those churches of Asia mentioned in the Apocalypse), and ceasing to be; another, or others, taking its place.

For the church of Christ is not a mere *abstraction*, a system of pure principles and pure spirit, only. It is a concrete entity. It has a body as well as a soul. Over this divine institution it is that its great Divine Founder said that all the forces of the adversary, the counsels and machinations of Satan, the powers of death and the grave, drawing into the maelstrom of hades, all other forms and forces of life and being, should never triumph. Its only proper constituents, in its outward organization and visible manifestation, are scripturally baptized believers. Wherever there is a body or class, *large* or *small*, of such believers, there is the church of Christ in its visibility, or outward manifestation, as an actual factor, a working and effective force in the world. If there ever has been a time when no such body or class of men existed, then the church of Christ, in its visibility,—the church, in its outward and actual being, as a recognized divine institution, a sensible, felt force among men, lapsed; for the time, at least, ceased to be. And what became of the declaration of Christ, *in its obvious import?* Did the gates of hell prevail against both it and the church? Dare any one say it? It were blasphemy, and the rankest treason to the King of Truth. It were to impeach the veracity and faithfulness, to question the power and wisdom, of our Divine Lord.

Thus are we forced to the conclusion, that there has always been, since He first established His church in the world, a body or class of baptized believers; in other words, a true scriptural church of Christ, whether we poor dim-eyed creatures can find it or not.

Divine truth has been given to the world, in two forms. The one is *the Bible*. The other is *the church*. The one is abstract and verbal. The other is concrete and incarnate. The church is as necessary to the world as the Bible. It is the pillar and ground of the truth. Christ declared that his people were the light of the world, and the salt of the earth. Without them, the world would sink into darkness and death; without them, the world would putresce and perish. The mere *verbal expression*, the simple *sign* of the divine idea, is not enough; there must be *substance*, an *embodiment* and impersonation of it. Hence, when Christ gave his glorious gospel to the world, he enshrined it in an organization, the church; and embodied its great vital principles, the substance, indeed, of the entire evangelic constitution, in the ordinances of Baptism and the Lord's Supper, significant and striking outward rites, of dramatic life and power, appealing to the senses and to the imagination, as well as to the understanding and to the conscience. Just as when Jehovah would make known to men his own Divine Being and



Personality, his wisdom and power and truth and love, he condensed and concentrated himself, as it were, and incarnated himself in Jesus, the all-glorious Logos, the Word, Reason, Substance, Life, of the Divinity.

And as God has watched over and preserved his truth, in the one form, the Bible, through so many ages of darkness and of violent vicissitudes, so that no dogma or doctrine, principle or precept, is believed to have been lost, or even seriously obscured; so, we are constrained to think, has He watched over and preserved His truth in the other form, the church. This the Baptists, as a people, unfalteringly believe, whatever may be the doubts and misgivings of a few nervously timid or latitudinarian leaders among them. And, although because of the great disadvantages under which they have labored, and still labor, their extant record is not so complete and clear as could be wished, they do not doubt that their Divine Leader and Lord will, by His providence, ultimately vindicate it, and make it bold and plain enough for him that runs to read.

Many of our ablest and most cultivated men give themselves, with enthusiasm, to the investigation and elucidation of the abstract verbal revelation, and would, with their brethren, expend thousands, aye, millions, to recover any essential portion of that revelation which might be supposed to have been lost. Would an equal sum and an equal degree of enthusiastic work be too much to expend in tracing the churches of Christ, and, by such tracing, to recover from the darkness of the past a similarly valuable portion of God's incarnate truth, that might have been long obscured, and, for a time, seemingly lost? One of our brethren, recently writing a commentary upon the first gospel, has won the highest applause by his investigation and elucidation of this portion of the verbal revelation, though no fundamental and essential part of it was supposed to be lost or seriously obscured. Were not an equally successful investigation and elucidation of a similar portion of the incarnate revelation, worthy of equal applause?

Investigation of this great subject, full of interest as it is important, prompted by deep and ineradicable principles in our nature, as well as by the leadings of Providence and the inspiration of God, cannot be stopped; though, by a really narrow and shallow, however pretentious scholarship, and a "science falsely so-called," it may sometimes be discouraged, and hindered, and checked. Nor will it, we think, fall short, ultimately, of rich reward. There is an *invincible presumption* that the facts to make this matter clearer somewhere exist. Records of great value in the elucidation of Baptist history, are probably contained in places heretofore and still inaccessible—in old libraries, dark alcoves, cloistral retreats, State archives of Italy, and Spain, and Germany, and the Low Countries, as well as of some other lands. Sooner or later shall the stronghold of Antichrist be stormed and taken; and then, like death and hell delivering up their dead, will the Vatican deliver up its secrets—secrets whose revelation will throw floods of light upon the thousand years of night, when "the Man of Sin" held high carnival, and "the Woman" wandered in the wilderness.

However rent and torn by persecution from without, and dissension within; however disintegrated, scattered and driven into the wilderness,



obscured and seemingly lost, the church of Christ, in its outward as well as inner being, in its body and substance, as well as principles and spirit, has still survived; and her bruised and mangled *membra disjecta*, coming together, as in the vision of the prophet, shall stand forth in *alto rilievo*, at the last, when Christ shall come to be "*glorified in his saints*," a living, symmetrical form, an imposing, majestic figure, divinely beautiful, "the Bride, the Lamb's Wife," emerging from the long night of darkness, returning from her dreary and disconsolate exile, coming up triumphantly from the waste howling wilderness, crowned with glory, and leaning upon the arm of her Beloved.

The term *Baptist*, at first was not broad enough to define the followers of Christ, as they believed in much more than baptism, and had done much more than simply been baptized; so they were called "Christians." But "Baptist" is of wider import now, and of far nobler significance. The Baptists are *the Baptizers*, and *the Baptized*, in contradistinction from those who have personally neglected or vitiated and invalidated the holy rite. Thus is their present name a title of *special honor*, conferred, in the Divine providence, upon them for *special service*. They kept the citadels of truth beleaguered and hard pressed by tremendous odds. In some respects the most important of those citadels was that of Christ's great symbolic ordinance of baptism, in the administration of which not only the great basal doctrine of the resurrection was constantly and most impressively exhibited, but substantially the whole gospel; and in submission to which the believer "put on Christ," assumed the badge of discipleship, openly proclaimed himself a Christian, took the first step, outwardly, in the new and divine life upon which he had entered, and qualified himself for initiation into the society and fellowship of the faithful, the visible church of Christ.

The student of church history is struck with the emphasis put by facts and events in both the individual and church life, upon the all-embracing influence of this simple and sublime rite. Almost all the more important departures from the truth and simplicity of the gospel, and from scriptural church order, whether theoretical or practical, whether by individuals or by larger parties, have been directly or indirectly connected with erroneous views of baptism. Witness the stupendous errors of baptismal regeneration, beginning with individuals, ever widening its circle, and ultimately overspreading and corrupting almost the whole Christian world; baptismal remission of sin; and so, baptismal salvation without personal faith, and apart from holy living; the consequent christening of infants; and, in process of time, the substitution of pouring and sprinkling for immersion; not to mention innumerable other errors, puerile and ridiculous practices, connected with the ritualism that crystalized about the sacred rite.

So, anciently, it has been so in later times. Witness the mane and vapid spiritualizings, dry and dreary, of Fox and his Quaker followers, respecting baptism; the cavillings and quibblings, vague and vexatious subtleties of Alexander Campbell, and of some of his extremer disciples; the puerilities of Conrad Beissel, with his Dunkard following; to say nothing of other baptismal complications and confusions worse confounded.



On the other hand, recovery from heresy and ecclesiastical disorder, return to evangelic faith and practice, have generally been coincident with recovery from erroneous views of the true nature and design of baptism. Of the truth of this statement, many striking instances might be adduced. We give, in passing, two remarkable ones, which occurred only a few years since: When the celebrated Baptist Noel, righted himself with respect to baptism, he righted himself, also, with respect to most other leading errors of the church of England. And so, when in our own country, the late distinguished Richard Fuller "became obedient to the faith" respecting Christ's great baptismal ordinance, he accepted the whole system of the Baptists, in all its breadth and fullness, plainness and simplicity, though it was, in many most important respects, almost antipodal to the system to which he had formerly adhered.

The conservation of this outwardly simple yet *transcendently important ordinance* of the Lord's house, was the great defensive work of the Baptists, the faithful few, in the times of wide-spread and almost universal defection. So their Divine King, in loving and gracious recognition of this high special service, by special providence conferred upon them special honor. If, without offence, we may so say, he created them an ecclesiastical "Legion of Honor," an order of Christian knighthood. His herald, the trumpet-tongued "Fame," the many-mouthed "*Vox Populi*," proclaimed them—the *Baptizers, the Baptized*—THE BAPTISTS!—highest style of Christian; not narrow, but broad; and inscribed upon their well-won escutcheon, their resplendant crest and coat-of-arms, the divine legend, from his sacred oracles—"ONE LORD, ONE FAITH, ONE BAPTISM!" expressive of his own sovereignty and unity, the unity and homogeneity of his glorious gospel, and the simplicity and unity of the primal outward action, by which adhesion and fidelity to Him and His cause are professed and proclaimed by his people, as well as expressive of their loving Christian brotherhood and unity among themselves, and their unflinching trust in Him.

Thus is the later name of this faithful fraternity of followers of Jesus, the little Baptist Brotherhood, so often unjustly and unkindly stigmatized as narrow and presumptuous, a God-given title, and one in no wise narrower or less honorable than that given them at Antioch, when they "were first call Christians."

If the Baptists of our own day, were not, in his judgment, theologically and ecclesiastically identical, substantially, with the first followers of Christ, for one, the present speaker would not want to be a Baptist; and *he would not be*. He would rather be right than Baptist. If the church of Christ was the Roman hierarchy, during the long dark ages which rolled their weary way while the continuity of Baptists, as is said, is not to be traced, and need not be traced, why is not that hierarchy, which, by common consent, is still essentially unchanged, the church of Christ now, as, with unlowered tone and emphasis, it still claims to be? No one can say!

*When, if ever, did the true church of Christ first metamorphose itself into the Romish hierarchy? And when did it recover itself from the*



metamorphosis, and cease to be that hierarchy, if it be not that hierarchy now? Again, we affirm, No one can say.

Deniers and decriers of Baptist continuity, must, we think, to be consistent, go over to Rome. We say it without meaning to be at all offensive or uncharitable. We are sure that mentally and morally constituted as we are, we should be constrained to do so, if we took their views and believed,—as those views seem to us logically to require,—that the hierarchy of Rome was, and is, the legitimate lineal successor, the real continuation of the church founded by Christ and his apostles. But *we do not believe it*. It has not, we have seen, even *the form* of a Christian church, much less its *principles* and its *spirit*. The real and original church of Rome, as Paul's letter to it, in connection with other portions of the New Testament, clearly shows, was, in our judgment substantially, a Baptist church, as we have said. For a considerable time it continued to be such. But, overwhelmed, especially in the time of Constantine, by the in-rush of unconverted pagans, it apostatized, as we have seen, ceased to be a Baptist or Christian church at all; and then, by dark and dire *processes of "evolution,"* grew into a great and over-shadowing hierarchy, proud, imperious and cruel. No more is it a Christian church, than Julian the apostate, Emperor of Rome, was a Christian man, after his defection from the faith which he once professed, whether sincerely or insincerely.

Baptist history has been not a little discredited by the over-statements and errors of a few Baptist writers, like the too sanguine and over-zealous Orchard, and perhaps we may add even the excellent and conscientious Benedict, with others, of less note. Some of these writers, however worthy in the main, have occasionally, with a zeal outrunning their knowledge, made statements which could not be readily sustained by adequate proof; and so, when they have stated well-established facts, they have not always been given the credit which they deserved. They have, too, sometimes evinced a lack of broad and liberal culture, as well as of critical thoroughness and accuracy of research; which, with the mistakes incidental to it, along with violations of taste and of courtesy towards the views of others, has raised a prejudice against them and their writings, similar to that excited in a court of justice, when a witness has told the truth in the main, but been found faulty in some of his details.

But a just cause, as is so often said, is not answerable for the mistakes of its injudicious advocates.

Moreover, where shall perfect accuracy, faultless taste, unflinching charity and courtesy, be found? Not, certainly, in any human being or human production.

And as for scholarship, and conformity to scientific modes and forms, they are nothing *absolute*, but *only comparative and relative*, mere matters of degree, in which one excels another and all are deficient. We should accept the truth wherever found, and by whomsoever and howsoever uttered, rejecting only manifest misstatements and inaccuracies.

The minds of men have been mystified and misled in respect to this whole matter, by almost all the leading ecclesiastical historians, who



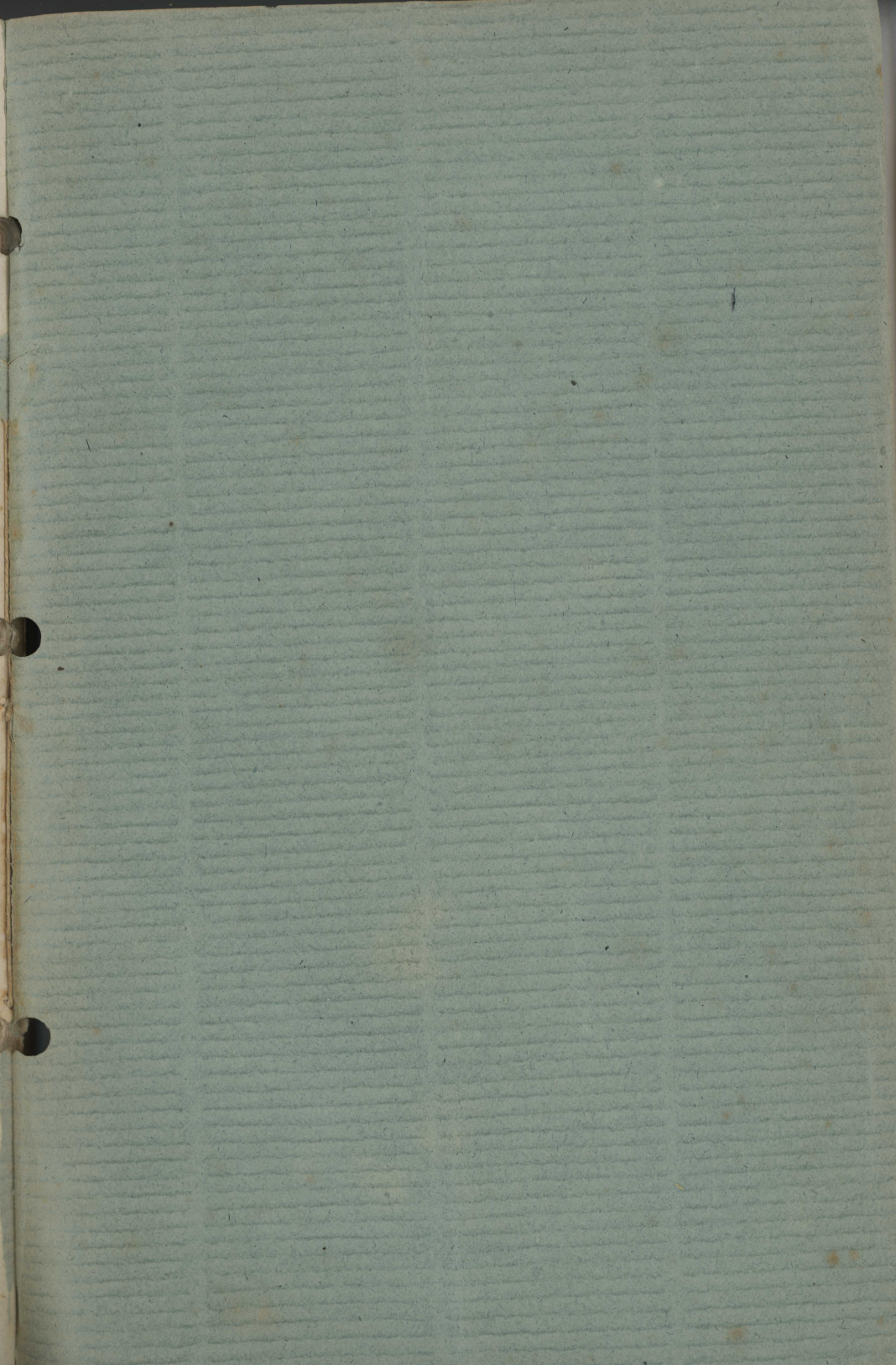
have written the history of the great anti-Christian hierarchy, and called it the history of the church of Christ. That history is yet to be written.

But, as cometh the night, so also cometh the morning. The night has been gloomy and long. The morning rising upon it, will be resplendent and glorious. And in the light of the advancing day, yet shall be seen, standing out in bright array, in their true character and just proportions, the figures of those heroic ones of whom the world was not worthy, who composed the martyr-churches of Jesus; and for whom, or some of whom, in their great tribulation, their grand brother of a later day, John Milton, in one of his immortal sonnets, poured forth the burning prayer :—

“Avenge, O Lord, thy slaughtered saints whose bones  
Lie scattered on the Alpine mountains cold;  
Even them who kept Thy truth so pure of old,  
When all our fathers worshipped stocks and stones,  
Forget not;”

thus carrying them up, in his conception, beyond the time when Austin first set up the out-posts of Rome on the shores of Britain, and thence, through their elder brethren, up to the time of Christ and His apostles.







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In the preparation of their reports, brethren will please write plainly with ink, and only on one side of the paper.

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