

MINUTES

OF THE
FORTY-SEVENTH
Fifty-Seventh Annual Session

OF THE

MOUNT MORIAH

Freewill Baptist Association,

HELD WITH

Mt. Moriah Church, Pickens County, Ala.

October 9-11, 1897.

OFFICERS:

Wm. C. HARDIN,

Moderator.

THOMAS ALEXANDER,

Clerk.

WESTERN FREE BAPTIST PUBLISHING SOCIETY,
MINNEAPOLIS, MINN.

Proceedings

The forty-seventh annual session of the Mt. Moriah Freewill Baptist Association was held with Holly Springs Church, Pickens county, Ala., Oct. 9th and 11th, 1897. The introductory sermon was preached by Eld. J. S. Hinton. His text was Rom. 12:11. After preaching, a recess of an hour and a half was taken for refreshments. At the expiration of this time the ministers and messengers repaired to the house. After reading the 112th Psalm and having singing and prayer, the association was called to order by Eld. J. E. Mathis, former moderator, the former clerk officiating until the body was organized, and the business was transacted in the following order:

First—Letters from the different churches were called for, handed in and read, and names of delegates enrolled as per statistical table.

Second—Proceeded to elect a moderator and clerk, whereupon Bro. Wm. E. Hardin was elected moderator and Thomas Alexander clerk.

Third—Opened the door for reception of new churches. Received none.

Fourth—Called for corresponding messengers from sister associations. None.

Fifth—Invited visiting brethren to seats with us.

Sixth—The following committees were appointed:

On Order Business—Elders W. H. McGee, Wood Springfield, J. E. Mathis, J. D. Byars and W. J. Coward.

On Devotional Service—Brothers Wiley McGee, M. L. Woods, and T. K. Duncan, with deacon of Holly Springs church.

On Temperance—Eld. J. S. Hinton, Bro. J. D. Stokes and Bro. C. A. Stucky.

On Finance—Brethren J. R. Logan and J. M. McAdams.

On Sabbath School—Brethren W. J. McAdams, W. B. Montgomery and J. A. Pool.

On Deceased—Brethren John H. Hannah, G. V. Clardy and Rev. J. M. Pinkerton.

On Resolutions—Eld. S. W. Williams, Bro. T. K. Duncan and Bro. Wiley McGee.

On Devotional Service

We, your committee, appoint Eld. L. K. Malone, of the M. E. church, to preach Saturday night; Eld. J. D. Byars to preach at 9 a. m. Sunday; Eld. W. H. McGee at 11 a. m., and Rev. J. M. Pinkerton at night, followed by Eld. J. E. Mathis.

Respectfully submitted,

Wiley McGee, Chairman.

On motion, the report was received and the committee discharged.

On motion, the association adjourned until Monday morning at 8 o'clock.

Eld. L. K. Malone preached Saturday night. His text was Matt. 24:35.

Service Sunday

Eld. J. D. Byars preached at 9 a. m. His text was Matth. 5:13-14. Eld. W. H. McGee preached at 11 a. m. His text was Heb. 12:1. Eld. J. E. Mathis preached at night. His text was John 19:30. The sermons were all delivered with Christian pathos and listened to by a large and orderly concourse of people.

Monday Morning, October 11.

The association met pursuant to adjournment. The minutes of Saturday were read and approved. Reports of committees were called for and presented as follows, viz:

On Order of Business

We, your committee, recommend: 1. That we adopt the Freewill Baptist Treatise as our standard guide, and that all disputes arising in the association or in any of its churches be settled by it, and that we practice so much of its contents as may suit our Southern churches.

2. That the next session of this association be held with Macedonia church, Pickens county, Ala., and that Eld. S. W. Williams preach the introductory sermon and W. J. Coward be his alternate.

3. Reading the essay by Bro. Thomas Alexander.

4. That each church cultivate her gifts. * * *

5. That Bro. Thomas Alexander be continued treasurer, and that he superintend the printing of the minutes and be allowed the sum of five dollars (\$5.00) for his service.

Respectfully submitted,

W. H. McGee, Chairman.

On motion, the report was received and the committee discharged. After which the whole was adopted.

On Temperance

We believe the use of intoxicating liquors to be the greatest evil to the present age, and that the moderate dram-drinker's influence is equally as hurtful, if not more so, in putting down the cause of Christ, as the influence wielded by the habitual drunkard. It is, indeed, a sad and lamentable fact that the illicit making and handling of spirits is a growing evil, and that many of our much beloved boys, the hope of church and state, as well as many of our kind-hearted and affectionate husbands and fathers, are falling within its fiendish deadly grasp. Therefore, we beg every minister and brother and sister who loves the cause of Christ, who loves the gentle

youths of our country—the hope of our church and state—to stand firm as a mighty bulwark.

We pray you against the making, selling and drinking of ardent spirits, the greatest device the devil has in decoying, ensnaring and destroying precious immortal souls. Preach against, talk against, work against, pray and vote against whisky, and let us save our precious boys from drunkards' graves and our darling girls from drunken husbands. Oh! brother, sister, let us rise up in the power and might of the Lord and save our church and state. Respectfully submitted,

John S. Hinton, Chairman.

On motion, the report was received and the committee discharged.

On Finance

We, your committee, find in the hands of the treasurer the sum of twenty-two dollars and five cents (\$22.05) for minute purposes.

Respectfully submitted, J. R. Logan, Chairman.

On motion, the report was received and the committee discharged.

On Sunday School

We, your committee, submit the following report, viz: We find no report from the various churches in our association of any Sabbath school. We are very much grieved to know that our brethren are so neglectful of this important duty. We pray God that every church may awake to this grand work.

Respectfully submitted,

W. J. McAdams, Chairman.

On motion, the report was received and the committee discharged.

On Deceased

We, your committee, find that our Heavenly Father has summoned nine of our faithful collaborators in Christ to their eternal home since our last session, to-wit: Bros. W. L. Beale, William Jones and Croff Flowshour, and sister N. J. McCaffery, of Macedonia church; Bro. John Sparks and sister Delma Taylor, of Mt. Moriah church; sister Mary J. Harton, of Antioch church; sister Emma Springer, of Mount Hermon church; sister Willie Burkhalter, of Holly Springs church. We bow in humble submission to the will of our Heavenly Father, knowing that he does all things well. We feel that our loss is their eternal gain. We recommend that we pay them a tribute of respect by appending this to our minutes.

Respectfully submitted, John H. Hannah, Chairman.

On motion, the report was received and the committee discharged.

On Resolutions

We recommend: 1. That this body extend to Holly Springs church

and citizens of the community a vote of thanks for their kind hospitality shown us during this session of our association.

2. That this body again request each minister to visit the various churches of the association as often as practicable.

3. That the pastors and deacons of the various churches make an earnest effort to organize and perpetuate weekly prayer meetings.

4. That the annual sessions of this association be held alternately with the various churches if asked for by such church.

Respectfully submitted, S. W. Williams, Chairman..

On motion, the report was received and the committee discharged.

After service by reading and song, the parting hand was taken and the association was adjourned to meet in next session with Macedonia church, Pickens county, Ala., on Saturday before the second Sabbath in October, 1898.

William E. Hardin, Moderator,

Thomas Alexander, Clerk.

Ordained Ministers and Their Postnffices

Eld. W. R. Latham, Koon, Pickens Co., Ala.

Eld. W. H. McGee, Koon, Pickens Co., Ala.

Eld. Wood Springfield, Stephens Mill, Pickens Co., Ala.

Eld. W. J. Coward, Beards, Pickens Co., Ala.

Eld. John S. Hinton, McConnell, Tuscaloosa Co., Ala.

Eld. J. E. Mathis, Millport, Lamar Co., Ala.

Eld. J. D. Byars, Millport, Lamar Co., Ala.

X Eld. S. W. Williams, Bostic, Pickens Co., Ala.

Eld. Abner Henderson, Providence, Pickens Co., Ala.

Union Meeting Proceedings

The union meeting of the Mount Moriah Freewill Baptist Association met in its eight annual session at Mount Hermon church, Tuscaloosa county, Ala., Sept. 4 and 6, 1897. The introductory sermon was preached by Rev. J. M. Pinkerton, followed by Eld. J. E. Mathis. His text was Acts 10:34. After religious exercises a recess of an hour and a half was taken for refreshments, when the ministers and delegates assembled in the house. After reading part of the 13th chapter of Matthew and having singing and prayer, the body was called to order by the former moderator, the former clerk officiating, and the business was conducted in the following manner:

First—Letters from the various churches were called for, handed in and read.

Second—Proceeded to elect moderator and clerk, whereupon Eld. J. E. Mathis was elected moderator, and Thomas Alexander, clerk.

Third—Opened the door for reception of new churches. Received none.

Fourth—Called for correspondence. None.

Fifth—Invited ministers and members of other churches to seats with us in council.

Sixth—The following committees were appointed:

On Order of Business—Elders Wood Springfield, W. H. McGee, J. S. Hinton, with moderator and clerk.

On Preaching—Brethren D. Pinkerton, J. E. Montgomery and W. J. Clayton, with deacons of Mt. Hermon church.

On Resolutions and Queries—Brethren John W. Wallis, E. G. Brooks, John C. Reynolds, Joe D. Springer and Elbert Hood.

On motion, the first query referred to this body, "What were the keys given to Peter to loose and bind in heaven and on earth?" was taken up, and after some exchanging ideas, on motion, this answer was adopted, "The Old and New Testaments."

Then the second query referred to this body, "Should members holding letters of dismission be held amenable to the church while holding letters?" After some discussion, on motion, it was decided that each church use its own discretion as to the form of letters of dismission.

Committee on preaching report: We, your committee, report that Rev. J. M. Pinkerton open service at 9 a. m. Sunday, followed by Eld. J. E. Mathis; Eld. W. H. McGee preach at 11 a. m.; Eld. J. S. Hinton preach at night, and Eld. Wood Springfield at 11 a. m. Monday.

On motion, the body was adjourned until 8 o'clock Monday morning.

Service Sunday

Rev. J. M. Pinkerton preached at 9 a. m., followed by Eld. J. E. Mathis. His text was John 20th, last clause 21st. Eld. W. H. McGee preached at 11 a. m. His text was Heb. 6:1. Eld. John S. Hinton preached at night. His text was Rom. 12:1-4. All the sermons were delivered with marked Christian pathos, and listened to by an orderly concourse of people.

Monday Morning, September 6.

The union meeting met pursuant to adjournment. After singing, prayer and reading a portion of God's word, the moderator called the body to order.

First—Roll called and delegates answered to their names.

Second—Minutes of Saturday read and approved.

Third—Called for reports of committees:

On Document and Order of Business: We, your committee, beg leave to recommend that we indefinitely suspend the union meeting of the Mount Moriah Freewill Baptist Association.

Respectfully submitted, Wood Springfield, Chairman.

On motion, the report was received and the committee discharged. The report was then taken up, and after considerable discussion, on motion, the body voted a continuance of the union meeting.

On Program: We, your committee on program, recommend:

1. That the next union meeting be held with Shiloh church, convening on Saturday before the third Sabbath in July, 1898, Eld. J. S. Hinton to preach the introductory sermon, J. M. Pinkerton alternate.

2. That Thomas Alexander lecture on "Sabbath Schools" at 9 a. m. Saturday; Eld. Wood Suringfield lecture on the subject of "Intemperance" at 11 a. m. Sunday.

3. That Eld. W. H. McGee preach on the subject of the "Ministry" at 11 a. m. Monday.

Respectfully submitted.

On motion, the report was received and the committee discharged.

On Resolutions and Queries: We, your committee, recommend: That we tender our thanks to Mt. Hermon church and the community for their kindness and hospitality shown us at this session of our union meeting.

Respectfully submitted, John W. Wallis, Chairman.

Query: Is it possible for a person to live a holiness life while in the flesh?

On motion, preaching was omitted and after reading the 4th chapter of Ephesians and worshiping in holy song, the parting hand was taken in union and love, and the union meeting was adjourned to meet with Shiloh church, Pickens county, Ala., on Saturday before the third Sunday in July, 1898.

Roll of Delegates Union Meeting

Mount Moriah.

Macedonia—Jerry Bradley, Isaiah Fields.

Shiloh—J. H. Hannah, E. G. Brooks, J. H. Pinkerton.

Tabernacle—J. P. Montgomery, J. W. E. Shelby, R. F. Barnett.

Holly Springs—C. A. Stucky, J. C. Reynolds, L. Y. Ledbetter.

Antioch—John W. Wallis.

Mt. Hermon—Wiley McGee, W. E. Hood, J. D. Springer.

Union—W. J. Clayton, T. M. Bailey, Shaden Springfield.

Rules of Decorum

Article 1. The Association shall be called to order by the moderator who presided at the last session. Former clerk also officiating until the body is fully organized.

2. The Association shall be opened and closed with singing and prayer.

3. The moderator and clerk shall be chosen by ballot at each session of the Association. A majority of votes by the delegates present elects.

4. The names of the delegates from the different churches shall be enrolled and called as often as necessary during the session.

5. A majority of delegates present shall rule in all cases, except in the reception of new churches, then it shall be unanimous.

6. The moderator shall not be entitled to vote, except in cases of a tie; and then he shall give the deciding vote. He shall be entitled to speak on any question after others have spoken, providing he appoint some one to the chair while he is speaking.

7. Only one person shall speak at the same time, who shall arise and address the moderator.

8. No brother shall be interrupted while speaking, unless he depart from the subject under discussion, or use words of personal reflection.

9. No person shall be allowed to speak more than twice on the same subject, without leave of the Association nor more than fifteen minutes at a time.

10. No member shall talk or laugh during the time the debates are going on.

11. No member shall absent himself from the Association without leave of the moderator.

12. The Moderator shall have power to call the Association together at any time upon a petition of two-thirds of the churches composing the Association over which he presides.

13. That the appointment of all committees by the Moderator be confined to the ministers and delegates composing the Association

Articles of Faith

Article 1. We believe there is one true and living God, who is the Supreme Ruler of heaven and earth, self-existent Creator of all things, and revealed under the personal distinctions of Father, Son and Holy Ghost, equal in every divine perfection and existing in distinct but harmonious office in the great work of redemption.

Art. 2. We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth for its matter; that it reveals the principles by which God will judge us, and therefore is, and shall remain to the end of this world, the center of Christian union, the supreme standard by which all human conduct, creed and opinions will be tried.

Art. 3. We believe that man was created holy, under the law of his maker, but from voluntary transgression fell from that happy state, in consequence of which, all mankind are depraved, and wholly unable of their own free will and ability to recover themselves from the fallen state, in which they are by nature.

Art. 4. We believe that God has not fixed the future state of mankind by an absolute and unalterable decree, but salvation is offered in the Gospel free to all, and if sinners are lost forever it will be their own fault.

Art. 5. We believe that Christ by his death and sufferings made an atonement for the sins of all mankind in general, and every individual in particular; however, that none but those who believe in Him can be partakers of the divine benefits.

Art. 6. We believe that true faith cannot proceed from the exercise of our natural faculties and powers, or from the force and operation of the free will, since man in consequence of his natural corruption is incapable either of thinking or doing anything spiritually good.

Art. 7. We believe in the general application of the grace of God to fallen man sufficient to enable him morally and actually to obey the requirements of the law of liberty. Jas. 1:25, this is to act saving faith. John 1:9. However, none but those who believe or acquiesce in Christ will be saved thereby.—Acts 17, 32; Rom. 2, 9; John 3, 19.

Art. 8. We believe in the free moral agency of man, by the grace of God, before and after conversion, that he is laid under no invincible necessity, by his Creator, to act in a given way, that if he lives after the flesh he shall die, but if he through the spirit, do mortify the deeds of the body he shall live, and, therefore, man is always a proper subject of admonition and exhortation. Heb. 11, 12-13; Rom. 12, 14; Mark 14, 12; Eze. 18, 24; Rev. 2 and 3c; Eze. 33, 13 and 28; 1st Tim. 4, 1; Heb. 3, 5; 1st Cor. 10, 12 and 22v.; 1st Peter 1, 10.

Art. 9. We believe that the visible church of Christ is a congregation

of believers, associated by covenant in the faith and fellowship of the Gospel, observing the ordinances of Christ governed by his laws, and exercise the gifts, rights and privileges invested in them by His word, that its only proper officers are bishops, pastors and deacons, whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

Art. 10. We believe that Christian baptism is immersion in water in the name of the Father, Son and Holy Ghost, and that believers are proper subjects.

Art. 11. We believe the Lord's Supper is of perpetual obligation, by which the members of the church in the use of bread and wine, are to commemorate together the dying love of Christ, preceded always by solemn self-examination.

Art. 12. We believe in the resurrection of the dead and the general judgment; that the joys of the righteous and the punishment of the wicked will be eternal upon principles of grace and justice.

Art. 13. We believe in open or mixed communion and the churches of our body are authorized, through their pastors, to invite Christians of all orthodox churches, who are in good standing in their respective churches to commune with us at the Lord's table.

Constitution

Article 1. This association shall be known as the Mt. Moriah Freewill Baptist Association of Alabama, and being composed of delegates from the different churches forming the same, each church being entitled to three delegates.

2. This body shall be considered an advisory counsel, but having no authority over the affairs of the churches.

3. Each church in this Association shall be considered an advisory body, and shall control its own internal affairs in matters of discipline, etc. It may, however, in exereime cases, call aid from sister churches.

4. All questions of doctrine and matters of general interest shall be settled by two-thirds vote of the Association, and the decision shall be final.

5. The officers of the Association shall be a Moderator, Clerk and Treasurer, who shall be chosen at each session by a majority of votes.

6. The Association shall meet annually at such time and place as may be agreed upon by the previous annual session and shall not adjourn finally until all the business is transacted.

7. Churches wishing to become members of this Association must adopt its Articles of Faith and conform to its usages.

8. We agree as churches of this Association to use our best influence to promote the interest of all moral and benevolent institutions, such as the temperance cause, Sabbath school, missionary work, etc.

Rise and Progress of the Freewill Baptists

In attempting to give you an outline of the rise and progress of the Freewill Baptists, we have found that the field of our subject is too large, and its real worth of too great magnitude to be crowded into the short space which we can reasonably assign. And we have truly realized the fact that to sit in calm judgment on the acts of such godly men as were the fathers of our denomination, to discard prejudice, and to do justice in all cases, is no easy task. But in order that you may be better able to understand the full mission, and more properly appreciate the assiduous labors of the Freewill Baptists, allow me to carry you back and acquaint you with the extreme intolerance, public spirit, and tyrannical and oppressive laws of those times, which were among the originating causes that ushered into life a new denomination, just at this time, when the Christian world seemed almost distracted with opposing sects. In making, as we wish to do, a true statement of the facts, we utterly disclaim any want of kindness and Christian sympathy towards those denominations from which our fathers felt themselves repelled. And we believe it is just and fair to make this admission, that if the softened doctrines, tolerant spirit, and approved piety, they manifest in our day, had characterized them in our fathers' day, the demand for the Freewill Baptist denomination would have been far less imperative.

The early settlers of New England were Puritans of the purest class. While seeking religious liberty for themselves and in exiling themselves upon our then uninviting shores, they never once dreamed of its being an asylum for all. They very unfortunately brought with them that old intolerant spirit of the East; hence they fell into two very grave errors: "The supposed necessity of uniformity in public worship and the connection of church and state." The first forbade religious toleration, and the second led to the defense and support of religion by legal means. They often exercised undue authority upon dissenters from the general faith and practice. Roger Williams, who organized the first Baptist church in America, was banished for the avowal of his religious convictions. Dunster, the first president of Harvard College, was indicted, tried and fined for the expression of Anabaptist opinions. The Quakers were used with still more severity. They were often whipped or mutilated, and some even suffered death upon the gallows. Men who publicly called in question the authority of magistrates in things of religion, who opposed infant sprinkling, or petitioned for civil or religious privileges, were either fined, imprisoned or banished. In fact, religious intolerance was one of the great evils of the age. Men were wanted whose free doctrines and liberal spirit would practically set the great love of God and the free principles of the gospel in vivid contrast with the narrow policy of sectarian men. This

was admitted by some, and even those who now deny that a mission of free people were necessary for the early completion of this work, will admit that our present privileges must be ascribed in no small degree to the zealous efforts of the Freewill Baptists.

This intolerant spirit was not an outgrowth of ignorance as we hear some say. The first ministers of New England were not only pious men, but they were also learned men, and with them were found most of the colonial literature. A classical education was considered of so much importance that candidates for ordination were examined in the "three learned languages" and some were rejected because of their inability to meet the required test. So much reliance was placed upon education that some, having this qualification, were inducted into the sacred office, though destitute of experimental piety. Thus the salary, learning and commanding influence of the ministry, induced many to look in that direction as the surest road to fame and affluence. They were not only pastors of the church, but ministers of the town, legally settled and sustained. The consequence was, a strong tendency to conform to a worldly policy. To meet and correct this evil was another part of the Freewill Baptist mission; and never did men insist more earnestly and determinedly on any point, than has the denomination on the unquestioned piety and high spiritual attainments of its ministry. Other qualifications might be wanting, but this, never.

It was, indeed, an error of the Pilgrim Fathers to rest the support of the gospel upon the same basis with that of the civil government and compel every citizen to share in the expense. Men who were thus compelled to build meeting houses they never entered and to support ministers they never heard, became prejudiced against religion itself. It was not until our denominational fathers had resisted the compulsory support of religion for thirty-nine years, that the "Toleration Act" swept from the statute books the last vestige of these obnoxious laws.

Thus you see that the first Freewill Baptists had occasion and were in duty required to oppose the principles of a "hireling" ministry. We may even now hear them reproached as being opposed to salaried ministers, and the effect of that opposition may still be felt in some of our churches, but, before we join with our traducers, let us remember the peculiar circumstances in which they were placed, and let us not, in an attempt to correct an evil, run into an opposite extreme perhaps equally as hurtful.

Prior to the rise of the Freewill Baptists the people were faithfully indoctrinated in the tenets of personal, unconditional election and reprobation—the absolute perseverance of the saints—and the dogma that "God ordains whatsoever comes to pass." These doctrines were presented in all their naked deformity, and urged over and over again upon those whose power of endurance enabled them to attend upon such occasions. At this

time infant baptism was perhaps at the very zenith of its glory. It was of almost universal practice in Congregational societies. In some towns almost the entire population had received baptism in infancy, so that not one in twenty received baptism or any substitute therefor at the time of admission to the church. The Baptists were right on this question, but over against it might be set their close communion. As you doubtless see a return to the landmarks of Bible truth, was now strongly demanded, and, in the doctrines of our fathers, we believe, the demand was fully met.

We should remember that God has never been unmindful of his creatures; and so deliverance came from an unexpected source, and in an eventful period of our country's history. The doubtful issue of the Revolution was then pending, and while the fires of freedom were burning on almost every hearth, there lived in the "hill country" of Maine and New Hampshire men of clear heads and warm hearts, who, without fear or doubting declared their belief in the freedom of the will, and the fullness of the gospel. And thanks be to Him who rules the destinies of men, for the people heard them gladly. They had been far more oppressed with the doctrines of ultra-Calvinism than by unjust British taxation. We are led to believe there was a providence in the entrance of those godly men into the gospel field. Those Freewill Baptist fathers who so early grasped those great and essential principles and have thus been instrumental in establishing for the world a larger view of God and a deeper sense of man's responsibility, we believe were led by an Omnipotent hand. We believe that God moves in a mysterious way his wonders to perform, that putting his spirit into their hearts and his word into their mouths, he sent them forth to preach a free and full salvation, unincumbered with the forms of worship or the doctrines of men.

Please do not listen to what the world claims are the doctrines of the Freewill Baptists, but search for yourselves that you may not be mistaken; hence, with pleasure, we invite you to a careful reading of their articles of faith, which are found in each issue of the minutes of their respective associations, and to a careful comparison with God's holy and divine word. The Freewill Baptist denomination was not, in any wise, organized by willful dissenters from other denominations or by those who had been excluded from other connections. Little, indeed, did Benjamin Randall and his collaborators once anticipate their being the fathers and founders of a new sect, when they were organizing that little church at New Durham on the 3th day of June, 1780. Yea, many of the denominational fathers passed from this arena of action into the land of their reward not knowing they were, or desiring to be, the founders of a new sect. More than twenty years of arduous labor had been endured; more than two thousand souls had been joined in this ennobling work, before this people accepted any name save that of Baptist. And now after one hundred and seventeen

years, we find that little vine, planted at New Durham, still holding fast the scriptural tenets of its illustrious founder, and while he did not seek to lead out a distinct people, he did seek to exalt our ever blessed Jesus, and to emphasize the great principles of a free gospel for all the lost, and a free Lord's table for all the saved.

Now (1897) that little vine is represented in almost every part of the American continent as well as in several foreign nations. It has as its outgrowth, here in America, a well organized and progressive denomination of nearly 100,000 members, with about 60,000 unorganized, making in this country alone an aggregate membership approximating 160,000, of whom about 40,000 or 45,000 are in the Southern states. Those in the South, we are loath to say, remain in unity, bound together by no tie save that of the harmony of their faith and practice, while those in the other sections are well organized, owning and controlling many colleges and seminaries of high repute, together with several large printing establishments, and having a Home and Foreign Mission Board doing a valuable and reputable work. The last twenty-five years has been a quiet progress, for this people, adding more than 1,000 souls to their list annually. Ere long may those in the South be united so they may be better known by the Christian world.

This little vine is growing fast,
It's climbed beyond the wall;
And God will ne'er its progress blast,
It bears free grace to all.

Its mission in three frees are told,
How free this glorious work;
Free will, free grace, free salvation,
To all the world proclaimed.

He willeth not the death of any,
But all may turn and live;
For Revelation is replete,
With this our Master's will.

Then trouble less about you soul,
And its eternal rest;
Free will is given by our God;
To every human breast.

Then exercise that faith you have,
In his eternal power;
And He will bless your troubled soul,
And save you in that hour.

Thomas Alexander.

STATISTICAL TABLE.

STATISTICAL TABLE.													
CHURCHES AND COUNTIES.	NAMES OF DELEGATES.	PASTOR	CLERKS AND THEIR POST OFFICES.	Baptised.	Rec'd by Letter.	Dis. by Letter.	Rec'd by Secession.	Restored.	Deceased.	Excluded.	Days Meeting.	Members.	For Minutes.
Mt. Moriah, Pickens Co.	W. E. Hardin, W. T. Hardin, M. L. Woods.....	Wood Springfield	F. L. Smith, Gore, Ala.	2					2		2	140	\$3.25
Macedonia, " "	J. M. McAdams, J. D. Stokes, W. J. McAdams	J. D. Byars.....	J. T. Hardin, Millport, "	4					3	5	2	124	3.00
Shiloh, " "	J. C. Hickman, John H. Hannah.....	J. E. Mathis.....	J. H. Hannah, Koon. "	3						2	3	38	1.00
Tabernacle, Tuscaloosa Co.	W. B. Montgomery, J. R. Logan, N. A. McGee...	Wood Springfield	N. A. McGee, McConnell "	5			4	1		2	1	80	3.00
Holly Springs, Pickens Co..	G. V. Clardy, E. P. Rhodes, O. A. Stucky..	Wood Springfield	G. V. Clardy, Bostic. "						1		4	96	3.35
Antioch, Fayette Co	Thomas Alexander, T. K. Duncan.....	J. E. Mathis.....	T. Alexander, Kennedy"	1	2				1		2	65	2.55
Mt. Herman, Tuscaloosa Co.	Wiley McGee.....	J. E. Mathis.....	J. D. Springer, Fox, "		1		1	1	1	1	1	35	3.15
Union, Pickens Co.....	J. A. Pool, A. O. Hamlin, J. K. Powell.....	Wood Springfield	W. J. Clayton, Pleasant Grove, Ala.....	2	1		4				3	72	3.25
												650	\$22.55