

TERMS, CASH, AS FOLLOWS:
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Write for specimen.

[For the Alabama Baptist.]
THE SCOURGE.

BY W. D. SNOW.

The angels at night went to ancient Gethsemane,
To watch the people of the impending horror
That only awaited the dawn of the morrow.
A few, believing, hurried away,
And at midnight in Egypt where the first-born
were slain.

The sad calamities of the ages long ago
Are not more appalling than the dark scenes
Of blood on the door-posts, a great cry of pain
Was raised the following day.

That today are causing bitter tears to flow—
Scenes that harrow the soul.
A pestilence walked, which, not only by
night,
But was a moon, and the moonlight bright,
And while the shades of eve are falling from
Still destroys both young and old.

In the scourge-stricken regions what wild
despair,
What wails of anguish rend the midnight air,
Coming up from hundreds who are perishing
there.

Unscarred and unblest!
The silent streets are all gloomy and drear,
No tolling of bells from the sick ones hear,
And no sound of music falls on the ear,
To disturb the suffering rest.

How sad in Memphis it is, whence some have
fled,
Leaving wives and dear ones alone with the
dead;
Where putrid bodies lie unburied, tis said,
Emitting a loathsome smell!
From such heart-rending scenes the bravest
start,
Even men who have stood with dauntless
heart.

The storm of battle, now in fear depart,
As from the fires of hell.

But all honor is due to Anderson's name,
Of kindest heart and self-sacrificing frame,
He has yielded his life, and seeking for fame,
Has from pure benevolent love,
And those noble ones, who like him have
stood,
Who have fallen as martyrs for their fellows' good,
Deserve the grand praise, "They did what
they could,"
And seek their reward above.

How nobly the generous all over this land
Respond to the appeals, as one common
band,
And are sending aid with liberal hand
To stop the suffering cry.
To clarify like this that soon will restore
Love and peace to our country once more,
That'll unite us on earth as we have been
before,
And after unite us on high.
Sonia, Ala.

COMMUNICATIONS.

Additional Thoughts on Foot-
Washing—What It Is.

[For offering the following, some-
what lengthy piece, I ought to ex-
plain, that I do so in deference to the
request of quite a number of judi-
cious brethren in different parts of
my field of labor. If there is some
repetition, etc., I will only say, none
only what I deem necessary.—W. W.]

1. It is one of several kindred acts.
2. These are acts of Christian hospi-
tality. 3. These acts are to be per-
formed only when needed. These
three points, I think, make up the
true definition of the law of foot-
washing. Are they Scriptural? Let
us take up one at a time and see.

1. Take the first point: footwash-
ing is one among several kindred acts.
Let me be understood: footwashing
is not the only act of a kindred nature
which Jesus designed to teach the
disciples when he washed their feet.
There are numbers of instances in
the Bible where one thing done or
said, or enjoined, does not confine
the thing done, or said, or imposed,
to a definite act, but to a scope of
duty. Among many such instances
may be mentioned the Lord's prayer.
In this prayer there is the most pos-
itive, definite, formal lesson, not only
to teach us the duty of prayer, but
the very words of prayer. Yet who
will say that the words or form of
prayer are limited by this lesson of
our Lord? And then, what about
kissing the brethren, a positive in-
junction, repeatedly urged. In this
case there is a thing said, enjoined
etc., which, itself even, is not to be
practiced; but only the family of af-
fectional duties which it would re-
present. Having thus shown that it is
a rule in the Bible that one thing
points out several other kindred
things, it is easy to show now, that
footwashing is one of these instances.

The narrative of footwashing, John
13th chapter, closes in the words of
Jesus: "If ye know these things, hap-
py are ye if ye do them." Here are
things, not a thing; things to be done,
not merely to be known. There is
no force in saying the plural number,
"things," refers to the spirit and per-
formance of the one act; for we can
not do the spirit of a duty or an act.
But we can see in the case before us,
there are things to be done; acts to be
performed; duties to be practiced.

The conclusion, therefore, is final, I think,
that what Jesus did and said in the
matter of washing the disciples' feet,
was intended to teach other kindred
duties with footwashing; each to be
done in its proper time and place,
and not out of its time and place,
as we shall see further on. Now add
to the above proof the fact, that Paul
places footwashing clearly and undeni-
ably as one among other kindred
duties, "good works," and I do think

the proof is heightened to demon-
stration. Read 1. Tim. 5:10.

2. Now, having thus shown that
Jesus, in washing his disciples' feet,
designed to teach, not that duty alone,
but other kindred duties with it, I
proceed to show that it is an act of
Christian hospitality, in common with
the other kindred acts which it re-
presents. And the reader will please
remember, that if I establish the
point that footwashing was intended
tended by the Lawgiver as an act of
Christian hospitality, then, the point
is established also, that he did not in-
tend it, in anywise, as a church act.

First. When and where did Jesus
wash the disciples' feet? Second. Can
Paul's allusion to footwashing, 1. Tim.
5:10, have any possible allusion to
the act in church capacity?

New in trying to answer these two
questions, let the reader keep the
main point in his mind.—The point is
this,—If Jesus did not wash feet on
the same night and at the same place
when and where he ate the passover
and instituted the communion, then
there can be no possible connection
or relationship between footwashing
and the Lord's Supper. And if there
is no connection between footwashing
and the Lord's Supper, then there
can be no plea for footwashing as a
church ordinance, or in any other
church act. But it is in nowise a
church act, it must be an act of Chris-
tian hospitality.

Take the two questions above, in
their order. First. When and where
did Jesus wash the disciples' feet? I
answer, not in the "large upper room"
where he ate the paschal feast and in-
stituted the holy supper; and not on
the same night. The footwashing was
not at the Lord's Supper. But it was
at some supper, somewhere. For
John says, 13:14, "He riseth from
supper," etc.

Now, what supper was this? I have
answered, not the Lord's Supper.
Some say it was. But what proof do
they bring? They bring only an in-
ference from what they suppose to be a
fact, that the interview between Je-
sus and his disciples at this supper is
the same as that related by the three
other evangelists at the Lord's Sup-
per. But this is a mistake, as I will
now proceed to show. (1.) Take the
question propounded to Jesus as to
who it was that should betray the
Lord. This question was propounded
at John's footwashing supper, se-
cretly, by the beloved disciple, to whom
Simon Peter beckoned, and not a word
was spoken audibly and openly, but
the whole thing carried on in solemn
silence, beginning with Simon Peter's
silent question; John 13:22-26. Christ's
answer, 26, was secretly given to the
beloved disciple leaning on his bosom;
and the answer was made known to them all by Jesus giving a
"sop" to Judas; whereas, at the pas-
chal feast and institution of the Lord's
Supper, this question was not pro-
pounded secretly, and by one disciple
alone, but by every disciple, audibly
speaking out for himself. See Matt.
26:22, Mark 14:19, Luke 22:23.

(2.) Take now the denial, the cock
crowing, etc. Is this not the same at
John's footwashing supper and the
paschal supper where the communion
was celebrated, as related by the
three other evangelists? I answer, no.
Let us see: At John's supper, Jesus
says to Peter, "The cock shall not
crow till thou hast denied me thrice."
John 13:38. At the paschal supper,
when the communion was instituted,
Jesus says to Peter, "That thou shalt
deny the cock, thou shalt deny me
thrice." Matt. 26:34. "This day,
even in this night, before the cock
crow twice, thou shalt deny me thrice."
Mark 14:30. "The cock shall not
crow till thou shalt deny me thrice."
Luke 22:34. I have italicized the
words in Matthew, Mark, and Luke,
which show where they differ from
John. Notice: John says, "The cock
shall not crow, till thou hast denied
me thrice." This is future time, in-
definite as to the point which limits it
by the occurrence. The three other
evangelists say, "The cock shall not
crow till night," etc. This, also, is
future time, but limited as to the
point when the thing spoken of should
occur. Christ's language by John
does not necessarily mean anything
more than to say, The cock shall
never crow again, till thou hast denied
me thrice. Therefore, Christ's lan-
guage by John does not show that the
denial by Peter and the crowing of
the cock took place on the same night
of the footwashing supper. And
hence, the argument for the identity
of the footwashing supper with the
Lord's Supper, from the supposed
identity of the interview between Je-
sus and the disciples, thus far, utterly
fails.

(3.) Take, finally, the sign point-
ing out the traitor. Was this not the
same at John's supper with that at the
supper alluded to by the three other

evangelists? I answer, no. Look at
it: The sign given by John at his
footwashing supper is in these words:
"He it is, to whom I shall give a sop,
when I have dipped it," etc. John 13:
26. The sign given by the other evan-
gelists is in these words: Matt. 26:23,
"He that dipeth his hand with me in
the dish," etc.; Mark 14:20, "It is one
of the twelve, that dipeth with me in
the dish;" Luke 22:21, Behold, the
hand of him that betrayeth me is with
me on the table." Here is perfect
agreement with Matthew, Mark and
Luke, that at the paschal supper
where the sacred communion was in-
stituted, the traitor was pointed out
by his act, dipping his own hand in
the dish; whereas, at the supper where
footwashing was performed, the traitor
was pointed out by the act of Je-
sus, dipping a sop in the dish and giv-
ing it to Judas.

Those, therefore, who connect foot-
washing with the Lord's Supper, hav-
ing no other reasons for so doing
than the three I have answered above,
do so by guess-work.

And now, having shown the futility
of the proof, relied on by those who
hold that this supper alluded to by
John is the same supper alluded to by
the three other evangelists, let me go
on to prove that the two are not the
same. (1st.) What John himself says.
He opens the very narrative of his
footwashing supper by dating the oc-
currence "before the feast of the pas-
saver," John 13:1. Well, you know
the Lord's Supper was instituted af-
ter the passover or paschal supper.
Hence, this supper where the feet
were washed was "before" the Lord's
Supper also. In corroboration of
what John says, see also Matt. 26:2,
Mark 14:1, and Luke 22:1. And if
additional confirmation were needed,
it would be clearly seen in the 20th v.
of this 13th chapter of John, where
the disciples not knowing what Jesus
meant by the words to Judas, "If
thou doest, do quickly," thought he
meant to tell Judas to buy such things
as they had need of against the feast.
This shows conclusively, as John de-
clares positively, and the other evan-
gelists corroborate clearly, that this
supper where the disciples' feet were
washed, was at a time previous to the
time of the paschal feast and the
Lord's Supper. And being at a pre-
vious time, it was at a different place
also, for Jesus never resorted to the
"large upper room" but once. Shall
I say more? Well, it was at this
supper in John 13th chapter, where the
devil entered into Judas v. 27, but it
was before the paschal supper when
Satan entered Judas, see Luke 22:3.
Therefore this supper where Satan
entered into the traitor was "before"
the paschal feast, and the Lord's Su-
per, as John declares it was. (2nd.)
Where positive, inspired proof is giv-
ing on a subject, there is the place to
stop. Yet, I want to say, no preach-
er could give the communion by any-
thing John says about this supper,
13th chapter. "He riseth from sup-
per," says John. Riseth from a sup-
per, not the supper. A supper indefi-
nite, not definite. An ordinary sup-
per, not extraordinary. A supper of
whose institution he says not a word.
He says nothing of its elements, na-
ture or design. Nothing of bread,
and nothing of wine; nothing of break-
ing and eating, or of pouring and
drinking; nothing of giving thanks
and nothing of singing a hymn. But
all these things were mentioned by the
other evangelists at the Lord's Supper
of which they speak.

Nor will it be said by any thought-
ful Baptist, or judicious exponent of
God's Word, that John took up the
subject where the three others left it
off. This would be a concession to
the infidel plea of collusion among
the disciples. But no! there was no
such agreement among them as that
one should supply what another had
omitted. They wrote irrespectively
as to each other. Each one wrote as
though he had not known the others
had written.

If, then, footwashing was not con-
nected by time or place with the
Lord's Supper, but with another, and
that other an ordinary supper of hospi-
tality, then it follows that it is an
act of Christian hospitality, and not
a church act in any possible way
whatever.

Second. You remember my second
question under the head I am now
discussing, was, does Paul's allusion
to washing the saints' feet, 1. Tim. 5:10,
possibly allow it in any wise to be re-
garded as a church act? And I an-
swer, it does not. The apostle class-
es it distinctly as one among other acts
of "good works";—Christian hospi-
tality. Comment is unnecessary, and
want of time and space forbids.

3. Washing feet is to be practiced
only when needed. When Peter said,
Lord, not my feet only, but my hands
and my head, Jesus replied, "He that
is washed needeth not save to wash
his feet, but is clean every whit," etc.

John 13:10. Here the Savior unmis-
takeably shows his recognition of need
in washing his disciples' feet. Other-
wise, why introduce the thought of need
at all, and that too, in express reference
to their feet? There is no possible
allusion in the quotation I have made
above to anything but literal need
and literal washings. In every use
that Christ here makes of the word
"clean," he shuts out the idea of wash-
ing. Peter's hands and head were
clean, needeth not to be washed,
therefore Jesus would not wash them.
Peter and the other disciples' feet
were clean, needeth washing, there-
fore Jesus would wash them. To
leave out the idea of utility, comfort,
cleanness, need, from the Savior's
mind in washing his people's feet,
were to leave out our most affecting
conception and his crowning glory in
his great condescension. The humili-
ty that would bow and wash unclean
feet, I might admit; that which
would stoop and wash my filthy feet,
I would adore in my Lord.

In like manner, I have thought
of those who wash their own feet
as preparatory to the "footwashing se-
son," miss the main idea of conde-
scending humility after all. For it is
washing your brother's dirty feet that
shows your humility to the bottom;
washing his clean feet is a much shall-
ower test. No, my brethren, it is not
voluntary humility in will-worship
that the Savior commends to you and
me, but it is that humble spirit of
conceding kindness and affection-
ate compassion, which holds us in readi-
ness to render any needed services to
our brethren; whether it be in wash-
ing their feet, making their beds in
their sickness, taking them in our
arms in their travels, giving them a
cup of cold water, etc.,—all in the
kind of disciples of our common Re-
deemer, for their well-being as our
brethren in Christ Jesus, and the glo-
ry of His adorable name. Here, I
think is the nature and the scope of
the law of footwashing.

In losing these thoughts, I feel it
serious duty to say, there is sin
somewhere among us in this matter.
Those who claim Divine authority
for washing feet as a church act, are
guilty of adding to God's word, or
of denying such authority, and
of the practice are taking from
the word. But, I am frank to say,
that I could not get my consent to lay
the sin at the door of anti-footwash-
ers, unless I could consent, at the
same time, to charge the sin on the
whole Baptist family in all ages of
our existence, only in exceptional cas-
es. For our brethren ought to be in-
formed, that footwashing is certainly
not part of regular Baptist history. In
the old countries where we came
from, our fathers knew scarcely any-
thing of it. In the United States, it
has been confined to a few of the
States, and only to a few localities in
those States. If, therefore, the breath-
ing who wash feet are prompted by a
desire to be in the regular Baptist
line, and to hold on to old Baptist
land-marks, nothing more, nothing
less, their desire can be realized, only
by abandoning footwashing as a
church act.

W. WILKES.

Cherokee Association.

The body held its 30th annual ses-
sion with New Canaan church, begin-
ning Friday, the 13th of Sept., and
closing the 16th. In some respects it
was of vital interest.

OPENING EXERCISES.

The introductory sermon was
preached by Elder G. W. Wilcox,
from the 16th verse of the 3rd chap-
ter of Timothy. The discourse
was marked by clearness of thought
and was delivered in Bro. W.'s forcible
style. After a short recess, the As-
sociation was called to order by
Eld. Bailey Bruce, and was opened
by reading the 95th Psalm and prayer
by the Moderator. The letters of
the churches were presented, and were
read by Bro. Wilcox and the writer.

We closed the pleasing fact that
most of the churches had enjoyed
seasons of refreshing. The greater
portion reporting baptisms, the num-
ber ranging from 2 to 16. The
Constitution, By-laws and Articles of
Faith were read. Two newly consti-
tuted churches were received.

ORGANIZATION.

Ed. B. Bruce was re-elected Mod-
erator, and T. N. Appleton, Clerk.
These brethren have efficiently and
satisfactorily served the Association
in their respective offices, a number
of years, and, although their labors
are frequently unpleasant, they are
performed without a murmur.

THE BUSINESS OF FRIDAY EVENING
was chiefly the appointment of the
committees, and hearing sug-
gestions.

SATURDAY MORNING.

The body met and went to work in

earnest, disposing of the business
with unusual dispatch, nothing elicit-
ing much discussion until a resolution
was offered, making the ministry ex-
clusive members of the Association.
After considerable speech making, pro
and con, the Association almost unani-
mously voted it down.

REPORTS OF COMMITTEES.

were listened to with great interest,
especially that on Temperance, offered
by Bro. Culberson, in which, the
evils of intemperance were so clearly
set forth that every member was eager
to give it a unanimous adoption. The
report of Bro. Wilcox on Missions
was well gotten up, and the plans rec-
ommended generally adopted. The
report on Education, gotten up by
Bro. W. C. Reed, on the spur of the
moment, was timely and well received.
That on Sabbath-schools showed a
great want of interest among the
churches generally, with a few favor-
able exceptions.

A PLAN OF MISSIONARY OPERATIONS
was adopted, by which Eld. W. C.
Reed was put into the field for the
year as evangelist and financial Sec-
retary. Bro. Reed is a young man of
promise, and eminently qualified for
the position. Eld. R. A. Pinkerton
and the writers were selected to spend
two months preceding the next meet-
ing of the Association in performing mis-
sionary labor. So you see that our body
still declines a connection with the
State Board, whether wisely or un-
wisely, I will not presume to say, but
individually, I desire co-operation.

THE MISSIONARY OPERATIONS
of the past year, resulted as follows:
Days of labor, 133; miles traveled,
825; sermons preached, 104; exhorta-
tions, 50; conversions, 39; baptisms,
33; candidates awaiting baptism, 3.

SABBATH SERVICES.

Eld. J. W. Canfield, of the Cedar
Bluff Association, preached a very
forcible sermon at 10 a. m. Bro.
Wilcox preached the Missionary ser-
mon at 11 a. m., one of the happiest
efforts I have ever heard of, and
heard from him. Bro. Bruce occu-
pied the stand at 2 p. m. It is need-
less to say that he fully sustained his
former reputation as a preacher. At
candle light the writer preached to a
crowded house, after which the Lord's
Supper was impressively administered
by Elders Wilcox and Reed.

I forgot to mention in the Saturday
services the Associational sermon, by
Eld. E. P. Burroughs. It was direct-
ly to the ministry and will not fail to
be treasured up by all who heard it.

MONDAY MORNING.

was spent in finishing up the business
and preparing to leave. A good feel-
ing seemed to pervade the whole as-
sembly and made one feel that it was
good to be there. One of the last
acts was to appoint Eld. J. A. Reeves
to preach a sermon to the body at 2
p. m. on Sabbath of the next meet-
ing, which will be held with Liberty
Hill church, 3 miles west of Collins-
ville, embracing the 3rd Sabbath in
September, 1879. Prayer was offered
by the Moderator. The parting hand
was given, and after partaking of re-
freshments on the ground, the happy
band turned their faces homeward,
not knowing whether they should ever
meet again until the meeting of the
sacramental host of God's elect be-
yond the swelling flood.

The claims of the ALABAMA BAP-
TIST were pressed with good effect
by Bro. Wilcox and others.

J. B. APPLETON.
Collinsville, Sept. 21st, 1878.

The Doings of the Tuscaloosa
Baptist Association.

The inevitable introductory was
preached by Rev. J. T. Yerby, from
John 9:4, and right nobly did he in-
troduce the delegates to the Chris-
tian work before them. Reports on
Foreign, Home and State Missions
brought out many good speeches, and
much financial help. The amount
raised for the various objects fostered
by our brethren must have been over
\$400, in cash and pledges. A cash
subscription was also raised for yel-
low fever sufferers, which amounted to
about \$40. Reports on Education
and Sunday-schools elicited much
profitable discussion. Our churches
are making rapid progress in both di-
rections. We expect at our next ses-
sion to report a Sunday-school in ev-
ery church. All our institutions of
learning were commended to the As-
sociation as worthy of patronage.

But it is the spirit of the meeting
that I wish to call attention to. It
beggars description. The church at
Northport, with which the Association
met, made special prayer for a time
of refreshing from the presence of
the Lord. Just think of delegates and
ministers rising to speak on the ques-
tions before them with tears streaming
from their eyes, their bosoms heaving
with emotion, and thanking God for

what they felt. Think of a whole
Association's getting into raptures of
joy in giving their money for the
spread of Gospel truth. Think of a
noble professor, and one of the best
educators in the land standing on the
floor, speaking on the subject of mis-
sions with tears streaming from his
eyes, and saying, he did not wonder
that Christians should shout some-
times, and wishing that he could shout.
Think of brethren grasping each other
by the hand and thanking God that
they were permitted to attend this
session. Think of delegates rushing
up to the table with their pocket-
books in hand to contribute of their
means to missions, until, finally, the
writer moved that a guardian be ap-
pointed for the delegates from a cer-
tain country church which had already
contributed \$100 for State Missions.
Think of every body's going home
happy and thoroughly aroused on the
subject of Christian effort. Then you
have some faint idea of the 46th ses-
sion of the Tuscaloosa Association.

Leave to-day for the Mulberry As-
sociation. Will report to you from
that field.

Of course I did what I could for
the ALABAMA BAPTIST, and got sev-
eral subscribers, all good brethren.
Their money, of course, was all given
away, but send on the papers.

Our dear Bro. Capt. J. B. Eddins
(layman) presided as Moderator, and,
as usual, won all our hearts by his
great big heartiness.

T. M. BARBOUR.
District Evangelist, State Miss. Board.

Reminiscences.

BY DAVID LEE.

NUMBER II.

ALEXANDER TRAVIS.

Alexander Travis was born in
Edgefield District, South Carolina.
He was tall, erect, dignified, and was
always neatly dressed. He was a
farmer by occupation. Some one has
recently said that a preacher who is
a farmer, is either a poor farmer or a
poor preacher. This was not true of
Elder Travis. He was a successful
planter, and could acceptably fill any
pulpit in the state. It is true, that his
early opportunities for mental culture
were very limited. He was a self-
made man. He owned, however, a
good library, and made good use of it.
Hence, he became a workman who
had no reason to be ashamed of his
work.

Early in the year 1818 he preached
at a school house, 15 miles from home,
near where the village of Bellville is
located. His horses having become
jaded from the long journey he pre-
ferred to walk. He would labor till
Saturday morning and then walk to
the school house and preach Saturday,
Sunday night and Sunday, and then
walk back home. On Monday morn-
ing he would take his plow again. He
organized a church there the same
year, and served it until his death in
1852. The older members would
some times say, "We have a pre-emption
right to Bro. Travis." They made no
annual calls. At the time of
his death it was one of the most
efficient churches in the Bethlehem
Association.

In 1826 Elder Travis was appoint-
ed a missionary by the Alabama Bap-
tist State Convention. His salary
was one dollar per day, and he had
to furnish his own outfit. I was pre-
sent as a spectator at the meeting of
the Convention in 1827 and heard
his report. He had been very suc-
cessful. When he had concluded his
report, he addressed the President:
"Bro. President, the mission cause is
in its infancy. The field is large, and
there is great destitution; I therefore
decline receiving anything for my ser-
vices."

He was my pastor, and I entered
the ministry under his pastorate. We
became very intimate. He related
several incidents, some of which were
amusing. His field was large, em-
bracing almost all of South-East Ala-
bama, and a large part of West Flor-
ida, so that it took him about four
weeks to make his circuit. The set-
tlements were sparse and far between.
From the place where he stayed one
night to his appointment next day,
the distance was 30 miles. His host-
ess gave him breakfast before day,
and as soon as he could see to travel
he mounted his horse. There was a
white frost on the ground. About
sun up he came to a creek which was
swimming. He swam his horse through,
dismounted, put on dry socks and
hurried onward. But not being ac-
quainted with the road, he missed the
nearest way, and it was 3 o'clock be-
fore he reached the place; but not a
soul had left; they said, one to an-
other, "He will come; let us all stay;
he has never disappointed us."

During one of his tours a lady
walked twenty miles and carried her

baby in her arms to hear Eld. Travis
preach. She was the wife of a stock
keeper, who had located in the "range."
She had not heard a sermon for two
years. Very few Christians appreci-
ate the blessing of hearing the "glori-
ous gospel of the ever blessed God,"
until they are deprived of the privi-
lege.

A Glorious Revival—Fifty-six
Additions.

Dear Bro. West: We commenced
a protracted meeting at New Salem
church on Saturday before the 4th
Sunday in August and continued with
great and increasing interest until the
following Wednesday night. During
the meeting there were 29 accessions
to the church, 24 by baptism and 5
by letter. Those added to the
church by baptism were men and wo-
men of mature age and with three ex-
ceptions were heads of families. One
was a man 70 years old.

The power of God was with us. I
have never witnessed such a breaking
up of the proud spirit of sin and such
deep humiliation of the penitent.
The Word preached went straight to
the hearts of the people, and at the
call for mourners, they rose up, old
and young, and cried out, "What shall
I do to be saved?" The entire com-
munity was deeply interested.

We closed the meeting on Wednes-
day night to meet again on Saturday
before the 3rd Sunday in this month
(last Saturday). This meeting com-
menced with increased interest. The
glorious truths of the Gospel fell upon
"good ground," mourners by
scores flocked to the mercy-seat, and
the glad shout of new-born souls rang
out, giving praise to "God and the
Lamb."

The work is still going on and those
coming in are still men and women of
families, as well as the young men
and young ladies. Old veterans in
the church are witnessing the coming
in of their children. Of these, our
beloved Bro. A. B. Hill, who is now
73 years old, has been preaching the
glorious Gospel for more than 38
years. He has labored with us in all
these meetings. His three sons, all
men of families, came at the call, pro-
fessed religion and were baptized.
Old father Hill was overwhelmed
with happiness and said, like Simeon
of old, "Now, Lord, lettest thou thy
servant depart in peace, for mine eyes
have seen thy salvation according to
thy Word." His prayers were not un-
answered, and his labors were not in
vain. We have now 24 awaiting bap-
tism, which will take place at our regu-
lar monthly meeting. This will
make in all 56 accessions to our
church. From the very fullness of
our hearts we give praise to our bless-
ed Master for this glorious work.

New Salem Baptist church is situ-
ated near the South and North R. R.,
and within two miles of four steam
saw-mills, all in active operation. The
influence of this revival takes in all of
the operators at these mills, as well as
the entire surrounding country for
miles. I have been assisted in this
good work by our old brother A. B.
Hill and brother W. G. Riggins, a
young minister of much promise; and
part of the time by Bros. J. A. Mul-
lins and H. M. Forshee, both good
workers for the Master, and (last but
not least) by Bro. N. A. Dobbs, a
Methodist minister, who labored faith-
fully with us part of the time, preach-
ing with great power "Christ, and
Him Crucified."

Your brother in Christ,
F. M. VINES.
Lomax, Ala.

Revival News.

Dear Baptist: Sept. 6th at Canaan
church, near Mountain Creek, on the
South and North Ala. R. R., I com-
menced a meeting which lasted seven
days, during which time much inter-
est was manifested. The church was
alive to the work, and every one seem-
ed concerned. We received 6 by
baptism, 5 by letter, and restored 2,
making a total of 13. We had the
labors of Eld. J. Falkner, who was a
good and efficient worker among us.
I feel thankful that our Master smiled
upon us and blessed us with His
abundant mercies. We are in fine
condition, and peace and harmony
prevail among us.

On the 14th of the same month we
commenced a meeting at Shiloh,
which continued until Monday even-
ing following, during which time 4
were received by baptism and 4 by let-
ter. Eld. C. C. Billingsley assisted
me in this meeting. His labors, we
hope, are as "bread cast upon the
waters"—to be gathered many days
hence. The church was greatly re-
vived, and much good done in the
cause of our Lord and Master.
Brethren, pray for us, that the good
work may continue and that we may
never grow cold or forget the hand
which has so bountifully blessed us.
A. L. BLIZZARD, pastor.
Cooper's Sta., Sept. 17.

RATES OF ADVERTISING.				
Space.	1 mo.	3 mo.	6 mo.	12 mo.
1 inch..	\$ 2.50	\$ 6.00	\$10.00	\$15.00
2 "	4.00	10.00	15.00	25.00
3 "	5.50	13.50	20.00	32.50
4 "	7.00	17.00	25.00	40.00
1 col..	9.50	18.00	30.00	46.00
1/2 "	10.00	30.00	50.00	85.00
1 "	25.00	50.00	85.00	150.00

Alabama Baptist.

SELMA, ALA., OCTOBER 3, 1878.

JOHN L. WEST, PUBLISHER.

EDITORS:
E. T. WINKLER & JOHN L. WEST.

Tell your neighbor that we will send him this paper from now until Jan. 1st. for only 50 cents.

The Committee of the Sunday-school Union invite Christians to unite in prayer on behalf of Sunday-schools on Sunday, October 20, and on Monday October 21, and ask on those days special services be held in the various churches.

The prospect among the Telegoos is that by January next, 5,000 more will have been baptized. The whole population is flocking to the cross, and converts by hundreds and thousands are being buried with Christ in baptism.

If you desire to send help to Dr. Wilson's family, or to any other of the distressed Baptists in New Orleans, you can send a contribution to Deacon C. W. Wood, 81 Carondelet street, New Orleans. Help to the Baptists of Memphis may be sent to the address of Dr. S. Landrum.

We see that the Fletcher Prize of \$500, for the best essay on worldly tendencies of professed Christians at the present day, has been awarded to the Rev. A. F. Dickson, Tuscaloosa, Ala. There were fifty competitors. The successful aspirant is a South Carolinian, and author of an excellent collection of plantation sermons.

The Baptist church of Metropolis, Ill., warns the Denomination against Geo. F. Morris or Mayer, licentiate, as a thief. He is from Bryan, Texas, and is about 23 years old, and 5 feet 10 inches high. He has a light complexion, with red or sandy hair and moustache, bluish grey eyes, downcast look and an upright scar over his left eye.

The Index publishes Rev. D. M. Breaker, of Suwanee, as one who has brought shame upon the sacred calling of a minister of Christ, and warns the denomination against him. Rev. D. E. Butler, managing editor of the Index, was a member of the council called to investigate the reports in circulation against Dr. Breaker.

Dr. Jeter gives to Dr. Wilson who recently died in New Orleans the high commendation: "He was probably the freshest, the most original and the most faithful of all the preachers with whose ministry we have been familiar." An effort is being made to raise a fund for the relief of his afflicted family.

Rev. J. O. B. Lowry has consented to act as agent in Alabama for the raising of a fund to relieve the impoverished family of Rev. Dr. Wilson of New Orleans. The husband and father died nobly at the post of duty, and has left the objects of his love in the care of Providence, and to the loving sympathy and help of God's people. They must not be allowed to suffer, which they certainly will, unless a prompt and liberal response is made to this appeal.

The wonderful work of grace among the Telegoos is still going on. A nation is born in a day. Under date of Aug. 1, Rev. J. E. Clough writes: "I cannot write in detail, God was with us, and glorified himself. A multitude were baptized, 3,262 in all. These make with those already reported, 8,671 baptized from June 16th to July 31st inclusive. To God be all the praise, now and through all eternity."

W. T. B. in the Herald is thankful that the South was defeated at Gettysburg, and the Herald commends the wisdom of his letter. We have not yet been reconstructed to that extent. No doubt God has brought good out of that evil. But the South, had she conquered, could have ruled the country quite as well, to say the least of it, as it has been ruled by the politicians who took us in charge after the war ended.

Dr. Houghton, Rector of the "Little church around the corner" has obtained celebrity on account of his willingness to perform a funeral service over an actor. He was regarded as very liberal because in such a case he was ready to "thank God for taking to himself the soul of our departed brother." It appears, however, that there are limits to Dr. Houghton's liberality, for he warns people to bring no one to his church for burial who has never been baptized, for he cannot read the burial service over his remains. Perhaps if the worthy man would investigate the subject in the light of Scripture he would find that very few of those whom he has buried were first buried with Christ in baptism.

Rev. Dr. Rylance, of New York, (Episcopal) is a financier as well as a preacher. In a sermon recently preached in behalf of the yellow fever sufferers, he asked his congregation to lead a helping hand to the South, which was in need, and said that their money would be returned to them before many days in the return of trade and prosperity to the Mississippi Valley when the plague had departed. Self-interest alone should loosen their purse strings, while the blessedness that accompanied the act of giving would do much to extinguish sectional hatred.

A visitor to a recent political meeting in Massachusetts complained that he had to wade through almost a pool of tobacco juice in order to get there. The same complaint may be made by many who resort to the house of God, where the steps leading to the building, the porch, and the pews even, are all affat. Surely no breach of social manners can be more inexcusable than that which defiles the sanctuary, and begrimes the clothing of those who come to worship there. We are not of those who regard the use of tobacco as immoral; but we do regard it as an act of idolatry whenever it casts disrespect upon God.

On the Feast of St. Joachim, the Pope's namesday, in reply to an address, he said that he "received with joy the intimation that they who addressed him viewed with loathing those unholy schools in which faith and innocence run the risk of being lost. The enemies of the faith taking advantage of the poverty which at present afflicted the people, were employing every artifice and scattering seeds of profusion in order to fill their schools and their conventicles." The Pope doesn't know what good schools were providing for the children. He could find out by dropping in upon Dr. Geo. B. Taylor, in a friendly way, that the schools are excellent. They have Bible reading, singing, solid instruction; and they are training the children to know what is true and to love what is good.

The Catholic Mirror contrasts the conduct of "priests and parsons" in fever stricken communities. The former have been "offering their services, hastening to the assistance of the plague-stricken, and laying down their lives in the fulfillment of their duty, while the parsons were fleeing with their wives and children." This representation does not correspond with the facts as we read them in the papers. We do not esteem it any great act when a minister of religion stands with his plague-stricken flock; and we claim to have more right to speak upon the subject. But when a thrust of this sort is made, it ought to be stated that Protestants have been surpassed in devotion to the suffering sick by no other body of men or women. It is true we do not schedule our ministers and nurses by calling them "Fathers" and "Mothers," but they are not the less honored, or dear on that account, and many among them have fallen victims to their brave and self-sacrificing humanity.

The Penn Monthly is very much dissatisfied with the political influence of the Southern States, and says: "The people who fought through the old struggle with slavery, are beginning to feel as if the work had all to be done over again. The terrible blunder made by the Republican party, in reconstructing the South and depending upon the votes of a class devoid of political cohesion and experience, seems to them to involve another era of anti-Republican government, under Republican forms, in the South, ending in another great struggle for the destruction of the anomaly." Yet the editor hopes there will be a peaceful detronement of the South, by the growing preponderance of population in the Northwest. Unless his section rules, the republic is ruined. This critic belongs to a class of Statesmen who have kept all sections in hot water for the last fifty years, and who are, happily for the country, dying out. If he should live a decade longer he will find that the immigration which has given such an impulse to the Northwest is turning Southward, where more bountiful fields invite the toiler and a more conservative society secures the results of his industry.

Our noble denominational institutions in Marion, the Howard and the Jeddson, are doing a work second in importance to that of none other in the country. When we consider how greatly they would be aided by generous endowments we wonder why it is that the hearts of God's people in Alabama are not responsive to their commanding claims. In other sections the people are engaged in a noblesse in enlarging the foundations of collegiate institutions which are already wealthy. During the last year over \$1,000,000 has been given in the way of endowments. Harvard leads with \$334,000, or nearly one-third of the whole. Yale has received \$250,000; the University of Virginia, \$200,000; Brown, \$50,000; Wesleyan, \$50,000; Dartmouth, \$57,000;

Union, \$33,000, besides a legacy increasing the gifts of James Brown to \$170,000; the University of Pennsylvania, \$50,000; Cornell, \$25,000; Williams, \$15,000; the Marshall and Franklin College, \$115,000; Pennsylvania College, \$20,000, while other gifts to various collegiate institutions amount to \$137,000. If anything has been given as a donation or a legacy to institutions which are the stronghold and the glory of the Baptists in Alabama, we are not aware of the fact.

DILUTED LOVE.

True sentiment is practical and specific. It aims at something to be done, or uttered, in behalf of somebody. False sentiment is vague and general, unless, indeed, it is purely selfish or malignant. One of the best comments upon the spirit of the most noted of American humanitarians was uttered by himself. A boy recently asked Wm. Lloyd Garrison for his autograph with the motto of the Liberator. "The United States is a covenant with Death and an agreement with Hell," Garrison wrote: "My country is the world; my countrymen are all mankind." How much is such a relationship worth? Nothing! As some one has pertinently remarked: Universal love is like a glove without fingers, which fits all hands alike, and none closely; but true affection is like a glove with fingers, which fits one hand only and fits close to that one.

SERVING GOD IN AFFLICTION.

The Christian doctrine of afflictions is quite simple. We deserve to suffer, because we have sinned. Our sufferings therefore are justly permitted or inflicted by God. Yet suffering is intended for our benefit. Hence it should be borne with submission to his will and an endeavor to improve by its means in humility and filial trust.

There is no other philosophy of sorrow that is of any practical value. What else can you say to that widow or childless mourner to whom you approach when she sits with bowed head and countenance imprinted with grief—the furrowed brow, the drooping lids, the darkened eyes, the wasted cheeks displaying but too manifestly the bitterness of her woe? Will you tell her to indulge in frantic excesses of grief like a thoughtless child? Will you tell her stoically to bear her sorrows, when, poor soul! she can scarcely bear the burden of her own existence? Will you bid her resort to the charm of music, or to gay parties, or to the refreshment of sleep, when alas! the joy of her heart is dead and sleep has fled from her lonely pillow? You've seen the lightning's flash at night. Play brightly or a cloudy night. The moonshine tremble on the height. When winter glances cold and bright;— And like that flash and like that light, Is sorrow's vain and heartless smile. —Wittier.

You will not bid a broken heart seek relief in any such vain and heartless resorts. No, you will tell her that this suffering comes from God—that it is discipline, chastening a mighty and benign guidance leading upward. You will bid her submit to the mysterious Providence of a Father. You will speak of Christ's voluntary anguish. You will point her affections to heaven and bid her aspire to the same calm abode where the loved and lost now repose.

And when the anguished spirit becomes resigned and the purpose to be more holy waxes strong, and the ancient cry is repeated, "Though he lay me I will trust in him," then sorrow renders its tribute of worship to the Lord, and the courts of his heavenly temple are sweet with the incense of earth's accepted sacrifice.

Y. M. C. A.

We have been looking over the account of the World Conference of the Young Men's Christian Association, the largest convention of the kind that has ever been held in Europe. There were two hundred and fifty delegates representing the Christians of eleven nations. They assembled at Geneva, in "The Hall of the Reformation," a building erected in memory of John Calvin. The forty-one delegates from the United States and Canada had more than a numerical influence in the proceedings, because they represent about one-half of all the societies of the Association, say about one thousand. The recommendation they made that a central International Committee should be appointed, prevailed; and the appointment was perfected by the organization of such a committee, with its headquarters at Geneva. Auxiliary "Boys' Associations" were recommended; also the direct and diligent use of the Bible in religious institutions, and the spiritual work of the Association. There were prayers, pious conferences and pleasure excursions to Byron's residence and to the castle of Chillon. After a delightful session, the conference adjourned to re-assemble in London in 1881. All this is pleasant enough, but there is a "dead fly in the apothecary's ointment." Greatly as we may honor the members and the objects of

the Association we cannot believe that there can be permanence in an organization which proposes itself as a means of evangelization in place of the regular Gospel churches, and which consists mainly of unbaptized Christians who are committed to the church-destroying practice of infant baptism. We cannot but respect the Christian work of the Association, and that it has done good in many cases is unquestionable. And none will confess this more cheerfully than we; or more cordially second every endeavor that good men, of whatever persuasion, may put forth for the spread of the cause of our Lord. But the Association is hampered so long as it seeks to perpetuate the compromises of the sixteenth century; it cannot flourish, prosper, condoning the union of Church and State, as it now does; it cannot prosper, sanctioning infant baptism, which introduces an unregenerate and carnal element into the company of believers, the only children of God whom the New Testament recognizes. We need a New Reformation, and until "evangelical Christians" generally recognize this and first reform their own churches—the conversion of the world is indefinitely postponed. We need a New Reformation; but unions that are formed outside of our church relationships are not that. Reformation, notwithstanding the noble Christian work they do, may even prove hindrances and distractions to the Gospel churches in the performance of their legitimate functions, and in their efforts to promote that more perfect union which must some day occur. The Lord's people cannot be one until they are united in ordinance as well as in creed.

But best of all is the well tried plan of preaching the Gospel in Utah, and exemplifying its humane and holy precepts. Proper Christian work is the only work that will regenerate a sensual and corrupt society. And it is the only work that will last.

FIELD NOTES.

—Rev. W. A. Locke is dangerously ill at his home in Monroe county.

—Bro. J. W. Dickinson, of Grove Hill, will take charge of Newtown Academy.

—Prof. W. Y. Titcomb takes charge of Monroe Institute the 1st Monday in October.

—The Selma Baptist church has sent \$29.45 to the family of Dr. Wilson.

—The Baptists of Mobile raised about \$300, or nearly so, for the family of Dr. Wilson.

—A young man, promising usefulness with the Lord's blessing, was recently baptized in St. Francis, St. Baptist church, Mobile.

—The brethren of Bethlehem Association regretted much the failure of Rev. S. Henderson, D. D., to visit them as he promised.

—We are glad to learn that the churches are promptly redeeming their pledges made last fall to our State Mission Board.

—Bro. J. G. Harris, of Livingston, was the efficient Moderator of the Bigbee Association, and Bro. Jeff Cook, of Howard College, Clerk.

—Bigbee Association at its recent session gave \$400 for State Missions, and raised the support of a young minister at Howard College.

—Thirty persons have been baptized in connection with the labors of Missionary Curry during the last quarter.

—Bro. G. R. Farnham, of Evergreen is doing good service by occasionally visiting churches and delivering soul-stirring addresses on Christian work.

—Rev. W. G. Curry is the largest missionary of our State Board. He weighs only 21 lbs. Bro. P. E. Kirven is the tallest, measuring 6 feet 3 inches.

—Dr. A. J. Robinson, of Brooklyn, Connecticut, was elected Moderator of Bethlehem Association at its recent session, and Bro. Y. M. Rabb, of Evergreen, Clerk.

—The churches of the Pine Barren and Bethlehem Associations have shown their appreciation of the labors of Rev. W. G. Curry, missionary of the State Board, by pledging the greater part of his salary for another year.

—Judge J. W. Leslie, of Monroeville, was pronounced the best looking man at the Bethlehem Association. Bro. Leslie does handsome things for the denomination.

—Rev. B. F. Riley, of Albany, Ga., attended the recent session of the Pine Barren Association. Bro. Riley gave us an admirable lecture on the Sunday-school lessons on Sunday morning.

—The brethren of the Bethel, Bigbee, and Pine Barren Associations regretted that brethren Murfee and Gwaltney were not in attendance to represent our denominational schools. Brethren M. and G. must do better.

—Bro. J. A. Howard, of Livingston, is an earnest, practical young minister. He is already making himself felt in his Association. We do hope that Howard College and the Theological Seminary will give us many more such young ministers.

—The Cary Association, Rev. M. M. Driver, Moderator, will meet with Shiloh church, 4 miles south of Lineville, Clay county, Ala., on Friday, Oct. 11th.

—Bro. Jno. A. Wiley has our thanks for six new names. Bro. Wiley is a good agent. We wish him much success in selling rights for the cheap fence he advertises in this paper, and especially in securing subscribers for the ALABAMA BAPTIST.

—Bro. W. A. Whittle, who attended Howard College last session as a theological student, from the Pine Barren Association, is now at school at Greenville, Ala. He hopes to return to the Howard next session.

—The Tuskegee Association will meet at Tuskegee on Friday, Oct. 18. Bro. Z. D. Roby, the esteemed pastor at Tuskegee, is desirous that there should be a full attendance of delegates, and in a communication published elsewhere in this paper, cordially invites members of other Associations to be present at the meeting.

—Rev. B. F. Hendon, M. D., has been appointed as a missionary of the State Board to labor in the bounds of the Bigbee Association, and with Rev. P. E. Kirven to meet a terrible destitution in the southwestern portion of the State. Bro. Hendon will enter the field Nov. 1st.

—Pleasant Hill church, Bethlehem Association, has been blessed with a gracious revival. Sixteen have recently been added to it by baptism. Rev. W. G. Curry, missionary of the State Board, visited this church in April and found it without a pastor. Through his efforts the services of Rev. W. A. Locke were secured, and now pastor and people are rejoicing together. God is smiling on the efforts of the State Board.

—I have baptized two ladies and one gentleman recently from the Methodist denomination. I baptized one of the ladies yesterday. When I raised her from the "watery grave" I took her by the hand to lead her "straightway out of the water," but she forbade me, saying, "Let me stand here awhile, if you please." So I suffered her, and she stood in the water clapping her hands and expressing to all around her great happiness—to those present of her denomination she had just left, as well as to those of the church she had just entered, and to other friends. She said to me, while in the water, "This is what I have been long waiting to do."

—G. D. Benton, Uchire, Sept. 23.

LITERARY NOTICES.

WELCOME SONGS for Sabbath Schools. Edited by R. S. Thain, Chicago. F. H. Revel publisher. Price 95 per hundred; 75 cents per dozen. A good collection of hymns and tunes contributed from many sources. The volume contains 32 pages, and is bound in stout flexible paper covers.

LITTLE'S LIVING AGE, Sept. 21. Little & Gay, Boston.

Contents: Two signal stories; Catherine of Russia; Among the Burmese; Russian Court Life in the XVIII. Century; What is Morphology; Dark and Fair. There is a page of good poetry.

BLACKWOOD'S EDINBURGH MAGAZINE for September. L. Scott Publishing Co., N. Y.

Contents: Two serials; The Liberal Party and the Church of Scotland; French History; Cyprus, quite interesting and chatty; Song of the Night; A Fetish City, a queer account of marvellous ruins in South Africa; Translations from Heine's Poems, by Theodore Martin, and two Political Papers.

DOMESTIC MONTHLY for October; 340 Broadway, N. Y.

The illustrations are abundant and good. The first plate is colored. Costumes for ladies and for children; undergarments for gentlemen; fashions in jewelry, trimmings &c., give valuable information on these subjects. The literary articles are well written, and the poetry. There is also a household department, and puzzle corner.

The Bigbee Association.

This body convened, in its twenty-sixth annual session, on Sept. 7th, and continued in session until the afternoon of the 9th. The place of meeting was Zion church, in the southern part of Sumter county.

The brethren of this church had been making some improvement on their house of worship, and we congratulate them together with their pastor, Bro. J. K. Ryan, upon their success. We also return our thanks to those of the community who cared for the physical wants of the delegates.

The introductory sermon was preached by Rev. J. E. White, of Gainesville, from John 5:39. A recess for dinner came next. Food was furnished on the ground.

Upon reassembling the letters from the churches were read. These indicated some improvement in the condition of our Association.

Bro. J. G. Harris presented to the body a gavel which was received by the Moderator, Bro. A. R. Scarborough. The gavel was of three pieces of the same wood, symbolizing "One faith, one Lord, one baptism," also the Holy Trinity, "Father, Son and Holy Ghost."

The organization was completed by electing Bro. J. G. Harris, of Livingston, Moderator; Bro. J. L. Cook, Clerk, and Bro. I. C. Brown, Treasurer.

The following programme was arranged for religious exercises: Preaching, Saturday night, by J. A. Howard; meeting for prayer in reference to yellow fever at 9 o'clock Sunday morning; at 10 o'clock, Sunday-school mass-meeting to be conducted by Bro. B. F. Hendon; preaching, at 11 o'clock by Bro. L. M. Stone, at 12 o'clock p. m., by Bro. P. E. Kirven, and at night, by Bro. T. M. Bailey; preaching on Monday night by Bro. A. R. Scarborough. The appointment of Bro. Stone to preach at 11 o'clock on Sunday was made by the Association at its last annual session.

The crowd was large enough to give Bro. Stone a good congregation and also furnish a large audience to Bro. Scarborough, who preached at the same time out in the woods. A collection of about \$23. was taken up from the crowd inside and outside. This was afterwards appropriated by the Association to State Missions.

On Monday the reports of committees were received. That on Sunday-schools was discussed at some length. The subject of STATE MISSIONS was not only discussed, but supported in a substantial manner. The Association decided to have another missionary in the field to labor in its own bounds and co-operate with Bro. Kirven, of the Bethel Association, in a destitute section, belonging to neither of these bodies. It will do its work through the State Mission Board. For maintaining this missionary it contributed \$400, or more, a good deal more than last year's contribution. This is a step in the right direction. Increase in the number of laborers and in the funds for carrying on the good work should be the constant aim of Christians.

Bro. B. F. Hendon, of Sumterville, was recommended by the Association and appointed by Bro. Bailey for this work. Many came forward and gave to Bro. Hendon their hands, thus promising that they would pray for him. Thus our brother was set apart for his great work. May the Lord bless him in his efforts. He will enter the field at an early day. The Board will allow him to serve some church one Sunday in each month.

The amount necessary for sending Bro. J. D. Cook back to the Howard next session was also raised, and Bro.

Cook will accept the offer thus made him if he can do so consistently with his previous business arrangements. This young brother does not ask such support from the brethren, but is determined to be independent in his efforts to obtain an education.

A resolution was introduced by Bro. J. G. Harris, and adopted, providing for a committee whose duty it shall be to obtain copies of the minutes of the various Associations of the State, and report the doings of these bodies to the Bigbee Association. This movement will be the means of informing us as to the affairs of our brethren all over the State, and secure for us the fruits of their deliberations. The committee is composed of brethren J. G. Harris, I. C. Brown and A. D. Fortner, all of Livingston. Any brother who is disposed to aid these in their labors will please send to Livingston a copy of the minutes of his Association as early as practicable.

Bro. Bailey was present to represent the ALABAMA BAPTIST, which was also commended in one of the reports.

Many brethren were present from other Associations, among whom were Bro. Bailey, Corresponding Secretary of our State Mission Board, and to him we are indebted for valuable assistance in our proceedings.

We hold our next session with the church at Cuba Sta., on the Alabama Great Southern R. R. This church has not been long organized, and was received into our Association at the session just closed.

J. A. HOWARD.

Livingston, Sept. 21st.

Revival at Claiborne.

Dear Bro. West: My heart has often been made to rejoice when I see in the columns of the BAPTIST accounts of the glorious revivals of religion in different portions of our State. Now, I can say, we of Claiborne Baptist church have been made to rejoice because the Spirit of God has been made manifest in our midst.

Our church chose the Saturday before the first Lord's day in September to begin a series of meetings. Before the time came, we prayed to God that it might be a time long remembered as a season of grace from Him to this people, and we feel that he has answered our prayers.

Our pastor, Bro. L. W. Duke, preached on Saturday afternoon, and on Sunday, our District missionary, Bro. W. G. Curry, came and did most of the preaching while he stayed. Still, Bro. Duke was not idle. During the intervals between the services, of which we had two each day, one in the forenoon, and one at night, he was busily engaged going from house to house, holding prayer and searching out those who might be under conviction, to talk and advise with them. Each one performed his part with remarkable ability; and I must say for Bro. Curry, that he did some of the most powerful preaching—both to those in, as well as out of the church—it has been my privilege to listen to.

The Presbyterian minister, Mr. McCauley, preached once during the meeting, and so, also, did the Methodist minister, Mr. Chappell. Bro. Curry left us with great reluctance on his part and our own, early Wednesday morning, and Bro. Duke kept the meeting up until Thursday morning, when it closed, as he was compelled by other engagements to leave us that evening.

Some of the results of this effort have been these: First, the church has been considerably revived, cold hearts warmed up and sleepy Christians aroused; second, sixteen new names have been added to the church roll; one by letter, one by restoration and fourteen by experience. Nearly all of them were young men and young women.

After the meeting closed on Thursday, the congregation went down to the pool near the church, and our beloved pastor administered the ordinance of baptism to eleven of these happy young converts, the other three to be baptized at our next meeting.

J. M. T.

Perryville, Sept. 8th.

Revival at Pisgah.

Dear Bro. West: I wish to give you an account of a great revival we have had at Pisgah church, Perry county. The church is situated east of Marion 14 miles, and north of Selma 20, and 3 miles from Perryville, in Perry county.

In order to give all parties justice, I will have to give you a history of the church for three past years. About twelve months ago the pastor, who had been serving the church for several years, resigned. Notwithstanding the pulpit had been filled with as good talent perhaps as any country church in the State, yet the church was comparatively dead. After repeated efforts, we secured the services of Bro. W. N. Huckabee as pastor, who was a student at Howard College. Bro. Huckabee has gone often to a throne of grace to ask God's blessings on his labor, and has labor-

ed faithfully and earnestly for the upbuilding of the church. There has been a gradual improvement in the state of the church during his pastorate. We decided to hold a protracted meeting commencing on Friday before the 2nd Sabbath in October. In the meantime, Bro. E. F. Baber, District evangelist, visited us at our regular meeting in September. He preached Saturday and Sunday night, when an invitation was extended to seekers. To the astonishment of all there were twelve or fifteen earnest seekers. Bro. B. preached Sunday and Sunday night with increased interest. As Bro. B. had to remain in the neighborhood the ensuing week, the church requested him to preach during the week at night. He remained until Saturday night, from which time our pastor continued the meeting until the following Tuesday night. As the result of the labor given, we witnessed the baptism of our pastor, of 35 happy converts, and the church was greatly revived. The most remarkable feature of the meeting was that the converts were all young men and women, whose ages range from 13 to about 25 years. The writer feels that he is specially blessed in welcoming three of his children into the church, for which he feels very grateful. At the close of the baptismal scene to-day, Bro. Star, of the M. E. Church, who resides in Sumnerfield, and who happened to fall in, preached an efficient and impressive sermon upon the fight that the Gospel of Christ throws upon eternity.

A word in regard to State Mission work: Our people were rather omissionary in regard to this work. They thought it bad policy to deprive churches of pastors and send them to preach principally to churches that had pastors. Since Bro. B.'s visit we are State Missionary people, and we think him to be the right man in the right place. God be praised for our revival.

W. W. S.
Sunday, Sept. 22nd.

Good News From Medline Church.

Dear Bro. West: According to previous arrangement a meeting commenced at Medline church, Perry county, Saturday, Sept. 14th, and continued until Friday. This meeting was attended by the largest congregation ever known to attend this church. Our dear Bro. H. E. Longcreeper, came to our assistance on Sunday night and was made welcome in our midst. According to arrangements made the previous night, the brethren met for prayer-meeting at 10 o'clock Monday morning. The church then proceeded to the ordination of three brethren to the deaconship. At the hour of twelve, Bro. Longcreeper preached a very interesting sermon from Psalm 116:12. His business then calling him home, he left us. I was then left without assistance. By the help of God, I worked in his vineyard faithfully. The spirit of God attended the word that was preached by His humble servant. The church was revived, sinners were convicted, and mourners converted, and it is to be hoped, souls saved from the everlasting burning. A goodly number were added to the church. I had the pleasure of immersing 31 upon profession of their faith in Christ. One was restored. These were all young men and women, except two, an old man and wife, whose heads are almost "blossoming for the grave." Now, dear brother, you may rest assured that I am trying to discharge my whole duty as a minister of the Gospel. Believe me to be your sincere brother.

A. M. PERRY, pastor.

Centennial Association.

This body convened at Mt. Carmel church, Bullock county, on Saturday before the 4th Sabbath in September. Rev. M. N. Eley preached the Introductory sermon. A. J. Slaughter and M. L. Stinson were re-elected Moderator and Clerk. Number of delegates small, but the number of visitors large. The writer hereof preached on Sunday morning, and Eld. T. W. Tobey, of Union Springs, in the afternoon.

The small number of delegates in attendance was, no doubt, owing to the fact that the "bottom and the cane" both required attention.

The work of the State Mission Board received a large share of the attention of the Association. It was heartily re-endorsed, and the pledges and contributions, publicly and privately made, gave the District evangelist full assurance for another year. He was comforted and strengthened by the kind words and warm handshakes of the brethren, sisters and friends.

The Centennial is a "plucky" little body, and carries the banner of liberality before some older and larger Associations.

Home and Foreign Missions, and the ALABAMA BAPTIST were not forgotten.

Some of the churches and brethren propose to aid Bro. Green again at Howard College, provided the Salem Association, of which he is a member, shall, at its coming session, renew its assistance to him.

E. F. BABER.

