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ALABAMA PULPIT.

Dancing.

A Sermon, by T. H. Stout, Midway, Ala.

Text: "Their children dance." Job 21:17.
The thought presented by Job in the text, as well as in the context, is the prosperity of the wicked. He is refusing the position of Zophar and his companions, that men are rewarded or punished in this world for their conduct.

We have selected the text, not because it declares directly any opinion as to the immorality of dancing, but simply because it presents it.

A strong presumptive argument against dancing is seen in the fact that the most pious people have always opposed it. I have never known a man or woman regarded as a consecrated Christian that did not condemn it. The worldly minded and the inconsistent church members are the only ones I have ever known to defend it.

Baptists and Baptist churches have been so universally opposed to it, that opposition to dancing has been almost a land mark with them. Scarcely a record book of a Baptist church can be found but gives testimony to such opposition, even to expelling the persistent dancers from the church. That which is so constantly and generally condemned must be wrong.

Let us notice what the Scriptures say of it.

1. Texts that mention dancing in a general way. In forgetting the solemn duties that shall come upon Babylon God says: "Satan shall dance there." Is. 32:19. In 1 Sam. 30:16, we read, "And when he brought him down, behold they were spread upon all the earth, eating and drinking and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah." "Praise him with the timbrel and dance." Ps. 150:4. (Dr. Gill says dance should be tied.)

2. Passages where it is an act of religious worship. "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and dances." Ex. 15:20. "And Jephthah came to Mizpeh upon his house, and behold, his daughter came out to meet him, with timbrels and dances." Judges 11:34. "And see, and behold, if the daughters of Shiloh come out to dance in dances." Judges 21:21. See also 2:3. "And it came to pass, as they came, when David was returned from the slaughter of the Philistines, that the women came out of all the cities of Israel, singing and dancing." 1 Sam. 18:6. "Let them praise his name in the dance." Ps. 149:3. "And David danced before the Lord with all his might." 2 Sam. 6:14. "Is not this David, of whom they sang one to another in dances." 1 Sam. 25:5. See also 1 Sam. 21:11.

3. Texts referring to dancing as an act of idol worship. "And it came to pass, as soon as he (Moses) came nigh unto the camp, that he saw the calf, and the dancing; and Moses' anger waxed hot, and he cast his staff upon the ground, and it became brass, and rose up to play." 1 Cor. 10:7.

4. Passages where dancing expresses joy in contrast to mourning. "Thou hast turned for me my mourning into dancing; thou hast put off my sack-cloth, and girded me with gladness." Ps. 30:11. "The joy of our heart is ceased, our dance is turned into mourning." Lam. 5:15. "Now his elder son was in the field; and as he came and drew nigh to the house, he heard music and dancing." Luke 15:25. "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." Matt. 11:17.

To describe the joyous condition of the Israelites after the return from their captivity in Babylon, God says: "Again I will build thee, and thou shalt be built, O Virgin of Israel; thou shalt again be adorned with thy tabrets, and shall go forth in the dances of them that make merry. . . . Then shall the virgin rejoice in the dance, both young men and old together; I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow." Jer. 31:13.

"A time to weep and a time to laugh; a time to mourn and a time to dance." Eccl. 3:13. This is the text often quoted to prove that the wise man supports dancing. But this is no more the case than that he supports killing; for he says, "A time to kill." The passage gives no opinion of the act; but simply affirms that there is a time when it will be done.

5. Passages where dancing is an amusement. "They send forth their

little ones like a flock, and their children dance." Job 21:11. "But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod." Matt. 14:6.

These are the only places (if I mistake not) where the word occurs in the Bible.

From this examination of the Scriptures we learn, as another has forcibly put it, the following facts:

1. Dancing was a religious act, both of the true and of false worship.

2. It took place on joyous occasions such as the national festivals, and in cases of great victories.

3. It was usually engaged in, in the daytime, in the open air, in highways, fields, or groves.

4. No instance of dancing is found on record in the Bible, in which the two sexes joined in the exercise, except, perhaps, the idolatrous Israelites in Ex. 32:19, and the children of the wicked of the text, Job 21:11.

5. Generally, the women alone danced.

Let us examine, now, the arguments most frequently used in favor of dancing.

1. It is said that all, and especially young, need recreation and amusement. While this is freely conceded, it does not follow that dancing is necessary to furnish such recreation.

Millions, both in Christian and anti-Christian countries, testify that they find all the amusement they need without the modern dance.

2. It is also affirmed that dancing is an innocent amusement. This is the very question to be discussed, and this plea proposes to beg the question.

We think we are able to show that it is fraught with unpeppable danger, not only to the body, but especially to the character and the soul of its victim.

It is a very strong suspicion against the practice, that neither sex enjoys the exercise without the other. Who ever heard of women by themselves, or men by themselves, spending a whole night in keeping time to music?

Dancing, it is said, cultivates the manners, and one cannot acquire graceful movement of person without it. Why is it, then, that some of the most cultured never took a step in a dancing school. Many persons remarkable for elegance of manners never practiced inside of a ball room.

Dancing, no doubt, supplies a felt need, where talent is wanting for conversation. Cicero said in his day, "It was rare for any one to dance, who was neither intoxicated or a fool."

4. There are other things, it is alleged, so much worse than dancing; as drunkenness, covetousness, etc.

While no one will deny that these things are much worse than dancing, God's Word condemns all sin. It may be found by a careful examination, that the Bible denounces as fearful words against "love of the world," and "lovers of pleasure," and worldly conformity, as against any other class of sin, and as a writer in forcible words, "If the general sin of worldly conformity ever had specifications, dancing is one of those specifications." "The modern social dance is an overt act of conformity to the world."

Reasons for condemning the modern social dance.

1. Its origin. As an amusement its origin is French infidelity and Parisian morality. A venerable Baptist minister, now gone to his reward, speaks thus on this point: "As in dress, so in dance, Paris leads the fashionable world. It is the polluted fountain, which has given currency to the modes and forms of the modern dance. From the days of French atheism to the present time, the skill and ingenuity of the licentious leaders, of the French dance have been tasked to the utmost, to devise the most libidinous and licentious forms of dance which their corrupt fancies could conceive, whereby to display much personal beauty, activity and relative positions of the sexes as are most antipodal to stainless purity of heart, with a view to break down the laws of delicacy and modesty, and to extinguish every sentiment of sexual purity and virtue. And, unfortunately for the purity of our people, some of the most lewd and corrupting forms of the French dances are the popular dances of this country."

The Courier Des Etats Unis, a New York paper, edited by a French nobleman, says, "The model of the dancing in the upper tondom of Fifth Avenue is of those balls in Paris where young gentlemen go to amuse themselves with pretty and graceful women, whose virtue is as easy as their dancing; and that no woman who would mingle in such dances as are tolerated in Fifth Avenue would be allowed admission into the higher circles of Paris."

2. Dancing is a confessed fruit of the flesh and, therefore, condemned by the Word of God.

With what power does the inspired penman describe the two great opposites—the flesh and the Spirit, and the fruits of both? Hear him: "For the flesh lusteth against the Spirit, and these are contrary the one to the other; so that ye cannot do the things that ye would."

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, that they which do such things shall not inherit the kingdom of God."

"But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, temperance; against such there is no law." Gal. 5:17-19:13.

No one can be at a loss to determine to which class the modern dance belongs.

longa. We are sometimes asked for the chapter and verse in the Bible, condemning dancing; let it be, Gal. 5:19, the worse leaders, the revellings, murders, drunkenness, revellings, and such like." etc.

"Revellings" of this word Worcester gives this definition—"a lasting with noisy merriment, revelry," and "revelry" he defines as "the act of revelling, noisy festivity; loose jollity; carousal;" and gives this example,

"Midnight shout and revelry, Topsy dance and jollity."—Milton.

Koomoi (Kumoi), the Greek word rendered "revellings," is defined by Liddell & Scott—"a jovial festivity with music and dancing." The likeness between these "revellings" and the modern dance is clear—the noisy festivity, commingling of the sexes, late hours, wine, etc. "And such like," says the apostle, anything resembling these. As a work of the flesh, the dance is very clearly condemned by the Scriptures.

All Christian denominations condemn dancing.

We have already alluded to the fact that the most pious people have always opposed it.

We now present testimony from the several Christian denominations:

THE CATHOLIC CHURCH.

In a pastoral letter of the archbishop of this church in the United States, assembled in Baltimore, October, 1866, we have this language: "We warn our people against those fashionable amusements, and especially against the dance, which, as now carried on, is revolting to every feeling of delicacy and propriety, and is fraught with the greatest danger to morals."

THE EPISCOPAL CHURCH.

Hear Bishop Hopkins and Meade. Said the former: "Dancing is chargeable with waste of time; the hindrance of useful study; the indulgence of display and vanity; and tends to the cultivation of the passions." Said the latter: "To my mind, there are conclusive reasons to show that social dancing is not among neutral things; but that it is in itself wrong, improper and of bad effect."

THE METHODIST CHURCH.

Says through one of her standard writers: "If members of our churches attend dancing parties, they violate one of the fundamental rules of their church, but are guilty of violating the solemn pledge given by them selves to observe and keep all the rules of their church."

Hear Dr. Adam Clarke: "Dancing was to me a perverting influence; an unmixt moral evil. It drowned the voice of a well-instructed conscience, and was the first cause of my temptation to seek happiness in this life. Let those plead for it who will, I know it to be evil, and that only."

PRESBYTERIAN CHURCH.

John Calvin was violently opposed to dancing. Writing to a friend, he said: "After your departure the dancers caused us much more trouble than I had supposed," and says, "Eden Henry de la Mar was deposed for having been present at the ball, and taking the side of the dance and dancers."

Passing over the deliverances of many presbyteries against this evil, hear what Dr. Palmer, of New Orleans, says: "Indeed, so deeply impressed is my mind with the inconsistency of dancing with baptismal obligations, I hesitate not to utter my mature convictions, that the members of the church who consent to the dancing of their children are perfectly amenable to the discipline of God's house, on the ground of the breach of their vows."

"The liberties taken in the dance are such as can barely be safe, even when sanctioned by the sacred laws of kindred and tender friendship; and it seems strange to us that a freedom which, if indulged in ordinary intercourse, would be characterized as impertinence, should be allowed, even by strangers in public assemblies. Take human nature as it is, fallen and depraved, and subject to the domination of wicked passions, and judge whether the concomitant of the dance are not as dangerous as the smoking brand to the magazine of powder."

In short, if the dance does not work out its worst results, it is because Christianity lifts against it her warning voice. Let our pulpits be alert in regard to this vice—let the churches yield and cease their protests against it, and it will open wide the flood gates of immorality."

TESTIMONY OF BAPTISTS.

"Of all denominations, Baptists have ever been most strenuously opposed to dancing. Whether this arises from their stricter loyalty to the truth, or because their first preacher lost his head by his opposition to this sin, we stop not to settle."

Hear Prof. Wilkinson, in the Baptist Quarterly: "Our accusation is, that the dance, instead of affording an opportunity for ennobling companionship between man and woman, consists substantially of a system of means, contrived with more than human ingenuity, to excite the instincts to action. Passion, and nothing else, is the true basis of the popularity of the dance."

Rev. J. J. D. Renfro, D. D., in the ALABAMA BAPTIST, March 16, 1882, says: "The history of the modern social dance marks it as one of the most seductive agencies that ever existed in polite society. No man or woman, in an evangelical church, follows it long without being utterly depleted in their value to the church. It is bewitching, it is captivating, it will, in most instances, absorb its votaries. Its tendency is worldly and away from the church."

Seale, Sept. 18.

Even wrong does respect a man who does right.

ARCHBISHOP SPALDING'S TESTIMONY.

"In a recent discourse on dancing, Rev. J. M. King, D. D., said that in a personal conversation with the late Bishop Spaulding, the latter declared that the confessional revealed the fact that nineteen women out of twenty, who had fallen from virtue, dated the first step in their downward career to dancing parties."

IV. Dancing and revivals of religion are irreconcilably opposed to each other.

If the one takes hold of the community, it defeats the other. In May, 1880, we attempted to carry on a meeting in Troy, Ala. The services of one of the most successful revivalists in the state were secured. Unfortunately a fireman's picnic and ball came on at the same time. We could make no impression on the community, and had to close. We felt that Satan had forestalled the meeting with a dance.

On the first Sabbath in July, 1877, we were invited to meet at Thomaston, Ga. The Holy Spirit manifested his presence with great power at the very beginning of the meeting. In two or three days, almost the entire town was under the blessed influence. By the middle or last of the first week, a dancing master and his troupe came to town, and endeavored to get up a dancing school and a dance, but failed completely, and left the town in disgust, leaving their musical instruments in payment of their board. The community was too much impressed with the all important subject of salvation to have any interest in dancing. For years the town was preserved from the plague of the "dancing mania."

V. Dancing makes religious duties irksome.

"An eminent lady of a well known family in Mississippi left as a legacy of warning to her children and kindred the following record: 'I was a dear lover of the dance from my youth, but when God made me a Christian, I found it such a foe to grace I had to give it up.'"

VI. Dancing contaminates the virtuous by bringing them in company with the vicious and the vile.

Ladies will meet as equal and intimate on the floor of the ball room, men whose very acquaintance they would shrink from in the street, and acknowledge. In the eloquent words of another: "This betrothed modest woman, a professed follower of Christ, meets on the ball room floor, as a partner, holding her hand, or embracing her body, men known to be infidels, scoffing at her religion; meets with the duelist, with hands red with the blood of fashionable murder; yet meets and smiles upon the libertine, who has no faith in any religion."

However innocent she may be of any evil intent, he places his own construction on all her actions and at the same time, he tells you that the construction is, not tell you what he is reading by Byron's Wals. Go alone and read it, and know while your cheek burns, that this is what every man of your partners say and think of you.

Dancing shocks modesty.

Liberties are permitted, and manipulations are received on the ball room floor, that in a parlor would be resented as infamous and unpardonable, calling for redress at the hands of the father or the brother.

One has well said, "How dreadful must be the power of the ball room that can educate a modest, shrinking maiden to the extent that she can unblushingly rest in the arms of a stranger, or of one who is known only too well. If there were no religion, no God, no heaven, no hell, the round dances and masquerade balls would be a disgrace to civilization."

APPLICATION.

1. Would you preserve a pure and spotless character? Be careful of going into temptation, where the temptations to the extent that she can unblushingly rest in the arms of a stranger, or of one who is known only too well. If there were no religion, no God, no heaven, no hell, the round dances and masquerade balls would be a disgrace to civilization."

2. What is the duty of the church member? Abandon dancing, if ever indulged in, not only because the church requires it, but for his own sake and for the good of the cause.

The world has no confidence in the religion of a dancing church member. A young friend of mine has remarked, "I don't think members of the church ought to dance."

3. What is the duty of the church? Use her influence to put it down, and create public sentiment against it. Exercise a prudent, patient, but firm and godly discipline, even to excommunication from the church when necessary.

At Seale.

Yesterday was the sweetest and holiest of all Sabbaths to my soul. At the morning's service in our church I was publicly ordained and set apart to the work of the Gospel ministry by a presbytery composed of Rev. C. W. Hare, moderator, Rev. J. M. Waller, of Columbus, Ga.; Rev. N. C. Underwood, of Clayton; and Rev. J. O. Hixson of Union Springs.

In the afternoon, in the presence of a large congregation, I baptized eighteen happy young Christians in the waters of "Silver Lake."

In this meeting Bro. W. A. Whipple, of Phenix City, was with us four or five days, and gave us some earnest preaching. Our church was greatly revived. All together 21

Great is the Lord and greatly to be praised in the city of God, in the mountain of his holiness.

M. P. REYNOLDS.

Seale, Sept. 18.

Even wrong does respect a man who does right.

An Ordination.

The ordination of our young and well beloved pastor, Rev. J. R. Wells, Sept. 9th, at Fellowship church, seven miles west of Plantersville, was an occasion of great interest to many friends and the large congregation in attendance.

The ordination sermon was preached by the esteemed pastor of Fellowship church, near Marion, Rev. J. W. Dickinson, from the appropriate text, "Preach the Word." 2 Tim. 4:2. The duties of a preacher were wisely yet simply set forth.

After an intermission, during which was a hymn and a prayer, the pastor, by the kind hands of the best mothers and sisters, the presbytery was called together. The Marion pastor, Rev. J. W. Dickinson, presided. After deacons exercised the chairman proposed to put the candidate through a series of questions, which he answered to the satisfaction of the church and the sympathizing audience. Bro. Dickinson offered the ordaining prayer. The deepest solemnity prevailed during the laying on of hands. The Scriptures were presented by Rev. G. Mize in tender and appropriate language. A few appropriate remarks were made by Bro. Lawless on the relation of pastor and church, and the benediction was pronounced. Thus the hearts of the people were made glad on that happy day.

Morgan Springs. W. A. C.

Ministerial Call Divine, Hence Unlimited.

A brother at my elbow suggests that the sentence in my last: "If the ministry can in some cases, why not any thing else?" is indefinite and vague.

It may be, to him, but he will allow me in great kindness, to say, I do not think so. If you can stop preaching, why not stop believing, praying, loving, &c? But this letter is to refer to the ministerial call, and to get at the thoughts of this moment, let me say that there are two theories by which you may locate the ministry of the present time. The first is, preachers preach because they have sense enough, the second, because God calls them into the work.

The first of these theories, I do not care to consume time, and your space to talk about now, hence it will be passed for future reference. The second, how grand, how high the calling! My first reference will be to a few lines taken from a "Divine Call" to the ministry: A life blameless; who would have a life of blameless? Would God? Who would and such a life by limit? What would he think God would limit stop?

the believer, 1 Cor. 1:21. And then an ardent zeal for the extension of the kingdom and the salvation of the lost is all interwoven in the divine call. Zeal for all other callings in life has failed, may fail, very often ought to fail, and is constantly limited, but when unmistakable evidence of the Master's call to preach his gospel are seen, no failures, no limits or expiations attach, and life is the only limit. See Bunyan, and a host of others like him, and later, the Mercers, and later, the great Dr. J. R. Graves, who said to me at Fort Worth, Texas, "Bro. Nall, zeal in the divine ministry has brought me to Texas in this hip hop."

It's a zeal to do good. Who would, or rather, who could, limit a ministry with such connections? Then there must be, too, in this matter, as we pass, ability; and this ability consists mostly, mainly, in two things: Physical ability to talk; mental ability (aptness to teach) to instruct; follow up this connection is courage, manliness, boldness, energy, a life which the opportunities as they arise mark well a holy influence. How are we to limit the ministry, fraught, freighted with such surroundings? But still more, a man, Christian man, called into the ministry, has God's providence under him, over him, denounces him, above him, with all these to make him a minister, and hence useful. If God put his called minister bestows all these blessings (I can't think I am wrong along here) then how, in what way, for what cause would he limit the call? I think it is quite easy of solution: That if the call, even in an age of "expirations," God does the work, and to me it seems terrible that God would cancel his ministerial commission. If your editorial is true, and here is a dreadful state of affairs. The last end of the ministry blasted, that should be the best—"Well done, good and faithful servant." Matt. 25:23.

But I must refer to the Bible, as second proof for a ministry called of God, and hence only the man's life who is called limits it. Let's take Enoch, Gen. 5:24; Elijah, 1 Kings 17; and the Lord Jesus Christ, John 1:29; 4:34; 5:23, 24, 30, 36; 6:44; 7:16. These three ministers take the Bible, called by the Master without limit but life, should attract the attention of the whole human family, and the attraction should be without a rival. Why all these holy surroundings? God's hand is in the matter call not to expire, no limit but life. It is strange that, in these times, the ministerial lives, as in nothing else known, and it possible, unknown, that by translation, without death, they all entered heaven? No! No strange thing happens with God. He is in this thing. How grand, how good the faithful service! Matt. 25:15. If the life in the limited ministry of Dr. Wingerd should attract any one's attention, and hence admiration, I could wish to provoke such to investigate the lives of these three scriptural ministers closely and calmly in the light of Truth. Brooch, the great preacher of the patriarchal, Elijah, of the Jewish, and Jesus Christ, we apply it?

W. B. CRUMPTON.

of the Christian dispensation. All translated into heaven. No death. Nothing like this, and yet Dr. W. returns from such heavenly comings, with equal usefulness. Never! Never! After closing up this letter with the following references, I rest Jude 14:15; Heb. 5:4, 7:11, 11:5, 6; John 1:17; 1 Peter 3:19, 20; 2 Peter 2:5; Numbers 23:2; Deut. 4:9, 6; 9:21, 19; 17:18, 28; 33:7, 8; Psalms, 68:11; 2 Cor. 12:1, 2; Ex. 127-33; Amos 7:14-15; Ezekiel 23:4. In my next, investigation of Bible proofs will be continued.

J. P. NALL.

Troy, Ala.

P. S.—Any Baptist in Alabama, or elsewhere who may wish to correspond with me on this subject, will receive prompt attention, and any suggestions they may wish to offer will be kindly received.

J. P. N.

Trip Notes.

It was kind and brotherly of Bro. Creighton to furnish a conveyance for Bro. McGaha and myself and have it standing ready at the depot at Whatley to convey us to Perdus Hill to attend the

BETHLEHEM ASSOCIATION, but it was just like him to do that way. Sixteen miles and the river cross looks like a long distance, but with good team and good company, when you are going in a good cause, time passes rapidly. "Dem hosses a little right, say, cepin' Damon dar, he is a little balky, but he don't run away, say, cepin' dem hosses run away."

That was about the speech delivered by Bro. McGaha, who was to be the driver. Comforting, wasn't it?

The Bethlehem is one of the oldest associations in the state; but churches have drawn off from it to form new associations, till it has very much weakened. It occupies some of the best territory in Alabama. It might be called, the Monroe county association, for it embraces but little territory outside that county. Brethren Skinner, Locke and Lambert are the pastors. Bro. Guy is serving, temporarily, some of the churches. There are many churches without pastors and much territory, which is rapidly filling up, without churches. Steps were taken at the meeting in co-operation with the board, to supply the destitution. Bro. Skinner made a good moderator. The meeting was well attended and the hospitality could not be surpassed.

PERDUS HILL.

It is situated on a high, healthy ridge, two miles from Old Claiborne on the river. The people are cultivated and

school and two church buildings in the place. Three denominations—Baptist, Episcopal and Presbyterian—occupy a union house. Bro. Guy is serving the Baptist church at present. All this is Baptist territory, and around, that there are about fifteen Baptists in the town, and probably fifteen more can be gotten from the surrounding country. These, with the orphans and their attendants, would make a good start for a Baptist church in Greensboro.

We have been trying to get a lot of hold in this town for some years, and may not this be the opportunity of killing two birds with one stone? I put these suggestions before the brethren for their consideration. Of course the brother who took me to Greensboro and I are entirely disinterested in the sale of the property, but have only the interest of the cause at heart. Whatever may come of this, I do insist that it would be well for a committee of those now in charge of this interest to visit Greensboro and inspect this valuable property before permanently locating the Orphanage.

J. G. DICKINSON.

Uniontown, Ala.

Annual Convention of Christian Workers Will be Held in Atlanta.

The annual Convention of Christians at work, in the United States and Canada will be held under the auspices of the International Christian Workers Association this year in Atlanta, Ga., for seven days, November 9-15. These Conventions have now been held for many years, and are interesting large numbers of earnest Christians throughout the country. Railroads in nearly all parts of the country have granted a reduced rate of fare and a third, and Atlanta Christian people are preparing to welcome the delegates in their usual hospitable manner. The singing will be under the direction of Mr. and Mrs. Geo. C. Stebbins, the well-known Gospel singers. Under the terms of the invitation, special delegates are appointed by churches, while any Christian may attend as general delegate with the privilege of reduced rates, and in some cases entertainment. Visits for Northern delegates to Washington and Southern battlefields, with special trains, have been arranged for. Full particulars, list of speakers, programmes, etc., may be obtained by addressing Rev. John C. Collins, Secretary, New Haven, Conn.

The attack on the family which those undertaking to do the work God has laid upon the parents are making is beginning to be seen by those who in their zeal for the new have shut their eyes tight as to principles involved while claiming in a special sense to be wide awake. Dr. Rankin after speaking of the "serious danger to the family," says: "The reforms which we need in society must be reformed begun in the family; or, better, the family must anticipate and prevent the evils which these reforms are seeking to remove."

W. B. CRUMPTON.

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PRAYER CARD.—SEPTEMBER.

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Study Topic.—Ancient and modern Italy contrasted. A corrupt Christianity, or paganism, or a cause of decline and fall. Educational systems. Education dissevered from morality. Need of church edifices and enlargement of work

Alabama Baptist.

MONTGOMERY, ALA., SEPT. 28, 1909.

RATES AND INFORMATION.

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Advantages—Will find it to their interest to write for terms. This paper has a large circulation in Alabama among the 100,000 white Baptists.

TO THE CLERKS OF ASSOCIATIONS.

BRETHREN: We are prepared to print the Associational Minutes on short notice, and as cheap as it can be done in this state. We solicit your patronage, and hope you will give us the printing. If you wish to know our prices, drop us a postal.

ALABAMA BAPTIST.

The following note from Bro. Dill will be read with great pleasure by the many friends of Bro. White:

RICHMOND, Sept. 23.

To the Ala. Baptist: I take pleasure in reporting to Bro. White's many friends in Alabama that the severe operation to which he has had to submit, to save his life, is completely successful. He is sitting up in bed, bright and cheerful, and the doctor thinks that in two weeks he can return home.

The operation required cutting through the bone back of the ear, to relieve a rising near the base of the brain. It was performed with great skill and success, and the patient is doing finely. I am sure this news will be hailed by his friends with gratitude to God.

Fraternally,
J. S. DILL.

A certain minister called upon a member who had been neglecting the week-night services, and went straight up to the fire-place in the sitting room, and with the tongs removed a live coal from off the fire, and placed it on the hearth, then watched it while it turned from the red glow of heat to a black mass. The member in question carefully observed the proceeding, and then said: "You need not say a single word, sir; I'll be there on Wednesday night."—The Christian.

That is a very pretty illustration of the necessity of Christians keeping Christian company if they would keep their hearts aglow. But we have seen some church members who needed the live coal dropped "down the back" to move them to the prayer meeting.

PRESIDENT MCGAHA, of Howard College, was in the city on Monday night in attendance upon a meeting of the Board of Ministerial Education.

We learned from him that there were at the college on that day nearly 120 students, but only 11 ministerial students among the number, owing to the inability of the board to meet its obligations of last session. The students are a fine collection of youths and young men, and everything is running very smoothly. The president is especially pleased with the excellent young officers of the college, and thinks that as a whole a comparison for several years would be in their favor. The president will, so soon as the necessary books and maps can be obtained, begin to teach the Bible as a daily lesson, the course of study being principally Old Testament history and the life of Christ. The Bible will henceforth be a text book in the college. Prof. Giles has entire charge of the English course, and Dr. Dill of the dead languages. Heretofore these departments have been mixed. Prof. Goodhue is giving great satisfaction as teacher of French and elocution.

President McGaha is in high spirits from the pleasant opening and the promising future of the Howard.

AMONG the numerous responses to a recent editorial on the subject, "Licensed Preachers," is one from Louisville, Ky. Quoting our statement that "there are 966 Baptist preachers in Alabama, and not more than half of them actively engaged in preaching, serving churches," the writer says:

"I showed it to a young man, who is thinking of entering the Seminary here, and he said he felt sure there must be some mistake about the figures. So I thought I would drop you a line of inquiry. I resided in Birmingham five years ago, and since then have been out in Wyoming and Nebraska, and as far as I have observed there has not been the superfluity of Baptist preachers indicated by the paragraph. If such is the case at the present time, has it been of any duration? and to what do you attribute such a state of things?"

Yours respectfully,
W. G. CHAMBERLIN, Jr.

It was not said that there is a "superfluity of preachers" in Alabama, or anywhere else. And our statement had no reference to Wyoming and Nebraska, or to any other state but our own. As to the reasons why there are so many idle and partially idle preachers, they were given in part in the article in which the statement in question occurs, namely, that a large number of brethren have been licensed and ordained as preachers who had no call to the regular ministry, but merely felt a zealous desire to talk to the people. They should have been permitted to do that, with-

out any formal act of the church. But now they are licensed and ordained preachers, without the desire or the fitness for regular ministerial work.

There are other causes why so many preachers are idle, wholly or in part, which may be mentioned at another time.

But yet the truth is that there is plenty of work for almost every preacher in the state, if he will look for it, whether called by a church or not.

THE PREACHER.

This week is Thomas Henry Stout, son of Samuel H. and Mary Stout. He was born at Orange Court House, Va., July 23, 1835. As a boy he was quite moral, being free from the vices and immoralities too common to youth. While yet a boy, his father removed to Covington, Ky., where the son, at the age of 17, was converted, and was baptized by Rev. S. W. Lynd, D. D., into the fellowship of the Fourth Street Baptist church of Covington.

In 1854 he came to Georgia, and entered Mercer University, at Penfield, where he took a collegiate course. After leaving college he taught for a number of years, in different parts of the state, being at one time president of the Female College of Southwest Georgia, at Cuthbert. While teaching at Villa Nova, Walker county, Ga., he was ordained by request of Macedonia church, being twenty-three years old.

Mr. Stout has been a hard-working minister, since his ordination in July, 1858; and has served many churches in Georgia and Alabama, the principal in the former state being Blakely, Lumpkin, Thomaston, Talbotton and Buena Vista, and several prominent country churches. While in Georgia, he was clerk of the following associations: The Middle Cherokee, the Bethel, and the Rehoboth; for several years he served the Georgia Baptist Convention, as assistant clerk.

In 1879, he came to Troy and took charge of the First Baptist church of that city. He has served as pastor the following churches in Alabama in addition to the church at Troy: Brundage, Orion, Pine Level, Clayton, and Midway, and several prominent country churches.

For several years he was clerk of the Eufaula Baptist association, of which he is now the moderator.

He has been successful in his ministry, many converts being the result of his preaching. He is warm-hearted and full of feeling, devout and earnest-minded.

He is ever a peace maker; and his churches have been generally preserved from those vexatious personal difficulties that ruin so many churches.

FIELD NOTES.

There will be prayer meeting at the Baptist church at Etowah every Tuesday afternoon at 4 o'clock.

During a recent revival at Monrovia, Madison county, over thirty persons joined the Baptist church.

Pastor Clifton, of the Parker Memorial church, Anniston, troubled the baptismal waters a little last week.

The Baptist church recently organized at Cheplatepec, Blount county, is doing well, with a membership of 23.

The report of proceedings of the ministers' conference at Opelika reached us too late for insertion this week.

Bro. Stout has resigned his successful four years pastorate at Midway. A call has been made to fill the place, but we have not heard of its acceptance.

Alexander City Outlook: Those who attended services at the Baptist church last Sunday feasted on two instructive sermons by the pastor, Rev. Geo. E. Brewer.

There were four accessions to Northport Baptist church last week. Rev. L. O. Dawson was preaching for the pastor, and the breeze says was doing it well.

J. P. Hunter, LaFayette: We had five accessions to our church at Farmville, Lee county, last Sabbath, making twenty-two we have received by baptism at our two last meetings.

Halesburg correspondent Abbeville Times: Rev. S. A. Savelle preached an eloquent sermon at the Baptist church Sunday, which was listened to by a large and attentive congregation.

Tuscumbia (Cherokee county) correspondent Advertiser: The Baptist revival which has been in progress for two weeks at the furnace, closed Friday night. Twenty-seven persons joined the church.

The reports from the churches reveal the interesting coincidence that on last Sunday morning pastor Harris, of Montgomery, and pastor Harris, of Elyton, both preached on the subject of Christian joy.

Warrior Index: Bro. Wilkes, our pastor, met his regular appointment at the Baptist church here Sunday, morning and night, and preached two strong and edifying gospel sermons. At the morning service five members were received by letter.

J. B. A.: Rev. Jno. R. Ramey and Mrs. Pauline Johnson were married at Hoke's Cross Roads, on Sunday Sept. 10th. Rev. J. B. Appleton officiating. May peace and prosperity attend them through life, is the sincere desire of their numerous friends.

Centerville News: The Baptists of Scottville are conducting a protracted meeting at that place this week. Their pastor, Mr. Smithman, is assisted by the Rev. S. M. Adams.

The Rev. S. M. Adams filled the pulpit at Snon church Saturday, and preached a very fine sermon to a good congregation.

J. B. Powell, Tinsela: I have resigned the churches at Lower Peach Tree, Bethel and New Providence, all in Wilcox county, and will move at once to Forest Home, Butler county. My churches reported well up on all our enterprises at the association.

Camden Progress: Rev. S. O. V. Ray, of Livingston, preached in the Baptist church of this place Sunday morning and also at night. At the night service, Rev. Mr. White, the regular pastor, administered the sacrament of baptism to three persons on profession of their faith.

We have not been so fortunate as to see Dr. Eager since his return from his summer rambles, and so cannot report upon his personality. We learn that Dr. Taylor, of Mobile, was greeted by large congregations at his "fall opening" on last Sunday. May both pastors have great success.

Dr. John A. Broadus was announced to preach at Florence last Sunday night. He has a son in business there. Rev. J. C. Hudson was announced to preach in the morning on "The inflexible standard of the New Testament church as perpetuated among believers to the end of the world."

Theo. correspondent Marion Standard: Rev. Luther Hicks is now conducting a protracted meeting at Mt. Olive church, near Adler. He has been assisted by Revs. J. R. Wells and J. S. Bolling, and from the way some of the brethren and sisters shouted, they did some good preaching.

Dr. W. H. Young, of Canada, who is now sojourning at East Lake, was announced to lecture on "Eloquence" at Hartsville, one night last week. Dr. Young is pleasantly remembered by the preachers who attended the "Institute" at East Lake a year or two since. Why may we not keep him in Alabama?

We regret to learn through the papers that the residence of Rev. H. R. Culbertson, at Hoke's Bluff, Etowah county, was burned recently. Nothing of the contents was saved except an organ, not even the money which the brother had. We sympathize with our brother, but feel sure the brethren and friends will soon set him up to house-keeping again.

Sheffield Reporter: Rev. C. E. Yates, of Florence, held services last Sabbath morning and evening at Burnside Hill Baptist church, also every night during the week. Much interest was manifested at these meetings. Pastors in Alabama who are in need of pastoral help would do well to call on this brother at Florence, and churches without a pastor will be visited by invitation.

Piedmont Inquirer: At Downing & Morris' mill, at Choccolocco, on the 17th, three persons were baptized into the Choccolocco Baptist church by Rev. Mr. Scott, seven into the Iron City Baptist church by Rev. Mr. Wright, and four into the Davenville Methodist church by Rev. Mr. Burns. Dr. Scott has received thirty-five into his church, Rev. Mr. Burns has received twenty-eight, and Rev. Mr. Wright seven.

J. M. Roden, Safford: I am well pleased with my new field of labor. The people received me with true warmth and hospitality. There is much to be done in this association, and but few preachers to do it. I have moved my family to Safford, a pretty little town on the M. & E. railroad, 28 miles from Selma. Correspondents will please address me at Safford, instead of East Lake, Ala., as heretofore.

Day's Gap News: Rev. J. A. Howard of Reidville, N. C., (formerly of Alabama) is assisting Bro. Hunter in the protracted meeting at Jasper Baptist church. The protracted meeting at the Baptist church in Kennedy, last week, conducted by Dr. Baird, was a grand success. The church was aroused to a sense of her duty and the Christian people of the town and vicinity were revived. There were twelve accessions to the church.

Troy Democrat: The family of Dr. Harris, the new pastor of the Baptist church, arrived Wednesday night. They will be at Mr. W. F. Beard's for a few days until the parsonage is ready for them to occupy. Troy extends this estimable family a cordial and hearty welcome. They will find a warm place in the hearts of our people.—THE ALABAMA BAPTIST repeats the welcome heretofore extended. All the brethren are pleased to have Bro. Harris with us.

Abbeville Times: Rev. H. C. Hurley preached a most eloquent sermon Sunday night to a very large and at tentative congregation, and many were his good friends who gave him a parting hand, and said by their actions that they wished him God speed.

He left us Monday morning for Louisville, Ky., where he will enter the Theological Seminary to complete his ministerial course, after which he will be thoroughly equipped to fill the place he so honorably and nobly filled for the past fourteen months.

Bessemer Journal, 21st: Rev. Mr. Lane continues to attract large congregations at the First Baptist church in the evening and at Rebekah hall every morning at 10:30. As announced last week, the store keepers were asked to close their places of business between 10:30 and 11:30 a. m., that clerks and others might have an opportunity of attending the services.

The request was generally granted on Friday, but on Saturday the saloon men claimed they were about the only ones who closed their doors.

A member, Morgan Springs, Dallas county: The Lord has greatly blessed us at Fellowship church by reviving the membership, especially the young members, who are pledged to be more faithful to Sabbath-school and prayer-meeting in future. The Baptists and Methodists in our community are working together very harmoniously, a great many of the latter being active in our revival service.

On Tuesday of the meeting of the church, and all the Methodists and other visitors present, re-elected Rev. J. R. Wells to the pastoral charge by a unanimous rising vote. The young and lately ordained pastor should feel greatly encouraged by this enthusiastic demonstration of their appreciation of his labors.

Brewton Leader: By an oversight we failed to mention before this that Rev. M. P. LeGrand has been unanimously called to the pastorate of Brewton Baptist church for another year. After services Sunday night, to the surprise of all, he declined to accept the call. We earnestly hope that he will be induced to reconsider, and that he will again serve the Baptists here as he has so faithfully done in the past. Not only do members of his own church desire that he remain among us in that capacity, but those of other denominations and the public generally. Stay with us, Bro. Crumpton. We can ill afford to lose you from our midst.

Correspondence from Able to the Edwardsville News: We have enjoyed a protracted meeting at Bethel, conducted by our beloved brother, Rev. J. D. Johnson, which closed Sunday, Sept. 17th. It had been in progress 8 days. The church has been graciously revived with eight accessions. We will have a good house of worship when we get it finished.

Rev. J. D. Johnson, who has been preaching in the morning at the inflexible standard of the New Testament church as perpetuated among believers to the end of the world.

Bro. Hare has been admitted to the practice of law by the chancery court at Clanton after he had been appointed solicitor for Chilton county. So now we have it, "C. W. Hare, attorney at law." Some friends have asked how the brother can practice law, when his disordered throat does not permit him to preach? To which we have replied, that possibly he may be one of the lawyers who do not have much speaking to do. But in truth lawyers do not make many speeches; and even a speech or two every month would not be such a tax on the vocal organs as two or three sermons every week. We wish Bro. Hare such success as he can meekly bear.

We were present for a while at the meeting of the Board of Ministerial Education on Monday night. Members present who reside out of the city: W. C. Cleveland, T. H. Stout, A. W. McGaha. We learned that the Board is in debt, which is not only embarrassing to the Board, but is also confusing to young brethren who are expecting assistance at the Howard and elsewhere. There are now fifteen or twenty applicants for assistance. Brethren and sisters, if you can help the Board in its great work, send money to G. W. Ellis, Montgomery.

We did not remain at the meeting until definite action was taken upon any matter that needed attention.

C. W. Hare: It was my good fortune, while seeking for Judson girls, to drop in with the friends of Seale on Sunday, 17th. And it was a glorious day. The forenoon was spent in setting apart an earnest and godly man to the full work of the ministry. Rev. M. P. Reynolds is greatly beloved by all who know him. He is growing in favor with God and man, and the evening crowds gathered by his preaching. My own heart was glad because most of those baptized had been objects of my tenderest solicitude and prayer. The old church seemed thrilled with new life as these fresh young hearts came into its ranks, and the new pastor was filled with joy unexpressable as he received these converts as fresh evidences of God's seal to his ministry. A better or truer people than those of Seale would be hard to find.

Eutaw Whig: On Friday last Mr. H. B. Durrett, of Beulah neighborhood, made us a pleasant visit, and from him we learned that a very successful meeting was then in progress at Bethel Baptist church, Tuscaloosa county, under the conduct of the pastor, Rev. J. E. White, assisted by his son, Rev. Wm. L. White. Up to that time there had been 41 conversions and the good work still going on. The meeting began on Sunday (previous to the arrival of the ministers who were delayed) with a prayer-meeting conducted by Mr. Geo. W. Edwards, of Knoxville, and these meetings continued through the following week, and by the time the preachers arrived the church was ready for the earnest services which followed.—Later.—We learn that the revival closed on Sunday, when 50 persons connected themselves with the church and were immersed.

Bro. A. S. Smith, the Roanoke pastor, sent us a note last week, in regard to the meeting of East Liberty association at that place on Sabbath, Oct. 3d. We did not print it for the reasons, first, it came too late in the week, and second, that we had already published a similar note from the moderator. But before Bro. S. knew that his note had not been published he thought of something that he had left out, and he wrote as follows: By a strange freak of mind I neglected in my note of the 18th to invite Dr. Averett, the President of the Judson Institute, to attend our association, (the East Liberty). Now, I consider the Judson Institute one of the biggest things in all this country, and I not only want him represented at our association, by the President, but would love so much to have all the girls present. Begging a thousand pardons for the oversight, I am, etc.—So President Averett is at liberty to take his entire flock with him; but if he should do so, we are not sure that the young and the old would not take up his abode amid the rock-ribbed solitudes of High Pine creek.

Two men were buried in this city last week who will be greatly missed from the large circle of their acquaintances. Mr. J. W. Hale, a faithful and honored member of the First Baptist church, came to Montgomery and began business as a drug clerk in early youth. He continued in that business until his death last week. In early life he became a member of the firm, and amid all the changes his name remained there. He was fortunate in the choice of a wife, and his children take honorable place in society. Bro. Hale filled well the place assigned him in public affairs, and retired from the labors thereof with the kindly appreciation of his associates.

precipitation of the community.—Dr. M. P. LeGrand was the other citizen who was buried last week. Like Mr. Hale, he came from Macon county to Montgomery, but at no so early date. The two men were partners in business for a time, as Dr. LeGrand had grown up in the midst of drugs and medicines. But his success was achieved in other lines of trade. Like Mr. Hale, he was always a citizen of public spirit, and rejoiced in the prosperity of the entire community. He was a valued member of the Methodist church. He leaves a son who had already begun to take the father's place in business and in public affairs. The community has sustained a serious loss by the departure of these two old and respected citizens.

Once upon a time, the meeting of the association was drawing near.—the third Sunday in October—and the end of the pastoral year at a certain church would come one week before. Some of the members of the church fell into conversation about the pastor's salary. The fact came out that the church owed the pastor twenty-five dollars. One sister expressed surprise that the amount was so large, and said she felt ashamed of it, and lectured one of the deacons for not having called on her and the other members for money for the pastor. Without going to the further part of the story, it is sufficient to say that the deacons, with the assistance of some of the sisters, had the money ready to send by the delegates when they went to the association. Those who collected the money were happy, those who paid it were happy, and the delegates who carried it were so proud of it that they told it all the way. As for the preacher, he couldn't believe it at first, for when the delegates told him about it as soon as they met him at the church, he said they were joking. And while he held one hand for the money that was counted into it, he needed the other hand to wipe his eyes, for they were dim with moisture. Then he went at once to a deluge from another one of his churches to pay him thirty dollars balance due on a horse which he had bought from him some months before. This brother expressed surprise, and asked the preacher where he had gotten so much money. He told him, and it made him ashamed of his own church, which owed that same preacher more than fifty dollars, and the pastoral year was already at an end. He promised that the money should be paid at once. The delegates who brought the money to the pastor talked about it with evident pride to the other delegates, who tried to make excuses for their own churches; and the preacher told the other preachers about the money with great satisfaction, and they were so glad that they could tell nothing like it—and most of them really needed the money that was due and unpaid.

Only \$1,500.

If the churches will send \$1,500 by October 31st for State Missions, we will be able to pay off nearly every cent the board owes. Won't the pastors take an extra collection for this cause? W. B. C.

The Cahaba Association.

Will meet on October 12th with Centerville Baptist church at Centerville. Those wishing to attend will please write D. J. Frazier, Centerville, Ala. He will meet them with conveyance at Randolph. Would be glad to have the ALABAMA BAPTIST, the Judson and Howard represented.

J. W. DUNAWAY.

Tuskegee Association.

Will meet with the Tuskegee church, on Tuesday, Oct. 10. Representatives of the different boards are most cordially invited to attend. The ladies will also be on the outside of the door to brethren from other associations, and to the ALABAMA BAPTIST.

G. A. HORNADY, Mod.

Tuskegee, Sept. 23.

Oneonta Association.

This association met with the Flomaton Baptist church, which, it was feared, from youthfulness and scarcity of members, would not be able to take care of us; but more royal entertainment was never extended to any gathering. They could have entertained more persons with ease, and to their delight.

The church house had dressed itself with a new coat of paint, and even the town seemed to smile upon us. It was evident that the church had felt the touch and influence of a working pastor. He seemed to be thoroughly fastened upon the affection of his people.

By order of the conference of Brewton Baptist church, a prebrytery of ministers, consisting of brethren J. B. Bell, W. B. Crumpton and J. W. Stewart, was invited to act with the Brewton delegation, in the church house of the Flomaton Baptist church, of which body Bro. A. Joseph Thames has been pastor, so far as preaching is concerned, during the present year, and set apart said brother for the full work of the ministry. The ceremony was very impressive and instructive to the entire congregation.

The business of the association was dispatched with no unnecessary delay. But little over half the churches were represented—perhaps because of the bad weather and scarcity of money to gether, and consequently not such a good financial showing as we would have liked, but better than some of us expected.

Bro. J. E. Bell was elected again as moderator, and W. B. Crumpton, also, was on hand to talk and preach, and Bro. C. W. Hare too, to represent the Judson and every other good enterprise that needed representation.

The association met with the church at Castleberry next year.

Bro. H. C. Sanders, a Baptist minister from Columbia, Ala., where he conducted a school for two years, has charge of our institute in Brewton, and prospects are good for a successful year.

We cordially welcome him among us.

B. H. CRUMPTON.

Brewton, Sept. 20th.

About the Moderator.

I want to ask the ALABAMA BAPTIST a question. Has the moderator of a Baptist church conference the right to vote for pastor, or any officer, except in a case of tie? INDIAN CREEK.

Ans.—Some associations, in their rules of decorum, forbid the moderator to vote, except when necessary to decide the question. Some churches may have the same rule. Many of them merely say that the moderator shall cast the decisive vote, without saying whether or not he may vote when it is supposed or known that the majority on one side will be large; but the negative is implied. But in general it is not customary for the chairman of a meeting of any kind to vote. He is forbidden by custom, by fairness and good taste to say or do anything to influence the decision of a question, except to give the decisive vote in case of a tie. There is this exception, that he may occasionally vacate the chair temporarily and address the body on the question before it. But ordinarily if he intends to vote, he should give no indication in any way how his vote will be cast; neither should he vote until every one else has done so who wishes to exercise the right. He must not, as a rule, try to influence the votes of others. His business is to conduct the proceedings, and see that everything is done fairly and justly.

From Huntsville.

Bro. Oscar Haywood, of Morris town, Tenn., a young and earnest teacher from Wake Forest College, Raleigh, N. C., has accepted a unanimous call to the pastorate of the First Baptist church here. He is a man of excellent Christian character, a fine speaker and a consecrated worker. We expect good results from his labors with us. Our church members are in good working order, and our Sunday-school is alive to its work.

The Baptists of Huntsville are wide awake, and are doing more earnest and effective work than ever before.

The delegation from the First church to the Liberty association returned delighted with the zeal exhibited throughout the labors of the association. Our honored and much-esteemed chairman, Dr. J. P. Hampton, was re-elected to fill the same place for the coming year. Bro. Perry Henderson was re-elected clerk, and Bro. R. E. Pettus, chairman and treasurer of the executive committee.

Bro. Haywood will take charge here the third Sunday in October.

M. B. NERCK.

[We extend a cordial welcome to the young pastor, and hope that he will come with the intention of becoming a thorough Alabamian. Make yourself at home, brother, and don't hesitate to call on us whenever we can help you in your work. The church has acted wisely in calling a pastor without waiting a long time. And now, brethren, as he is a young man, you must take hold of him and develop and build him up. If he has grace and natural gifts, and you are wise, it will not be long till you may have just the pastor you need. May the Lord be with you all.—Ed.]

Sinful Pocket-Books.

Dear Baptist: I am glad indeed of this privilege of writing to you of what great things the Lord hath done for us. Our annual protracted meeting is just over at our new church, (Mt. Zion.) We have a large and elegant house of worship, second to none in this section of country. We had 33 accessions to the church—that many more soldiers to help us battle for the Lord.

Would to God that we could devise some plan to awake our people up to the duty of giving to the cause of Christ. We have good people, and they appear to have enough religion, but their pocket-books seem to be sinners yet. We think it best for the people to have their pocket-books baptized hereafter. How they can believe that the grand and good work can go on without paying their preacher and church expenses, is a great mystery to me. Brethren, will you pray for us (and our pocket-books)?

Rev. J. W. Hilliard has been chosen by all as pastor for our church for another year. He is a model Christian and a good preacher.

M. C. PETTUS.

Rep, Madison county.

Good News from the Churches.

We had a good meeting at Safford, commencing the third Sabbath in August, and lasting six days. I baptized seven at the close of the meeting. Two joined by letter. Rev. W. A. Parker, of Jonesville, was with me three days, and did some powerful preaching. The people here were well pleased with him.

My meeting began at Canaan church the second Sunday in this month, and lasted six days. Ten were received by baptism, and four joined by letter. Rev. J. W. Dunaway, of Plantersville, assisted me, and did most of the preaching, and did it well. He is an earnest man, and will do much good wherever he goes. God bless him. My meeting at Catherine was held by Bro. Johnson, pastor of the Baptist church at McKinley. Five joined the church, I believe. The brethren say that Bro. Johnson did good work at Catherine.

J. M. ROBERTS.

Safford.

Closed a good meeting with the Iron City Baptist church, Iron City, Calhoun Co., September 17th. There were ten accessions to the church, six by baptism and four by letter.

Brothers W. H. Smith and Geo. D. Harris assisted me in this meeting. Iron City is a small, new church; they have an excellent new church

house, not yet finished—it needs windows filled with suitable glass and sash. It is a working, faithful little band, and the outlook is good. I am pastor at present. J. C. WRIGHT, Oxford.

I am at home again after holding meetings with all my churches. At County Line, Elmore county, the meeting lasted 7 days, the church was greatly revived, and five were added to the church by experience and baptism.

At Lebanon, Elmore county, the meeting continued 7 days. The church was greatly built up and 24 were added to them, 22 by baptism and two restored. Here I was assisted greatly by Bro. A. G. Rains, whose membership is with the church.

At Shiloh the meeting continued 6 days; the Spirit's power was visibly manifested in bringing the church together and healing dissension. Six were received here.

At Bethesda (my home church) the meeting lasted only 5 days. The result was 15 accessions, all by experience and baptism; among this number was an old physician in his 70th year who weighed 240 pounds. In his baptism we put to silence all Peto Baptist impossibilities as to immersions, when it is remembered by the brethren that the administrator only weighs about 125 pounds and the candidate 340, and the spectators did not discover any extra effort in his baptism.

I feel greatly encouraged in all my work. I noticed Saturday an increase in the contributions of Lebanon church, and I hope that it may be so with all the rest. To God be all the praise. D. S. MARTIN.

Equality, Ala.

We have had a most glorious meeting at Mt. Zion church. It was in progress nine days, and the result was over thirty conversions. Twenty-eight were baptized in baptism. There must have been twenty or more at the altar of prayer when the meeting closed.

Brother Hilliard, our beloved pastor, was ably assisted by Brethren Sandlin, Yeager, Speer and Crutcher, who are strong in the faith and earnest, consecrated workers.

The church is very much revived, and the Spirit of the living God broods over our community. We have a new, large house, but it would not seat the anxious crowds that gathered. "What shall we render unto the Lord for all his benefits?" P. E. W.

Cluttsville, Madison county.

We have just closed a very precious meeting of 9 days at Fellowship Baptist church, Dallas county, resulting in 11 accessions, 1 by restoration, 3 by letter, and 7 by profession of faith and baptism. Seven or 8 others professed conversion, some of whom we expect to join at next meeting, and some will go to other churches. A large number of penitents left at the altar to regret their procrastination and love of the world, through a long life. "What shall it profit a man if he gain the whole world and lose his own soul?" A MEMBER.

Morgan Springs.

The Lord has greatly blessed us at Midway, Bullock county. Our meeting began on Thursday, August 3rd, and closed Sunday, Sept. 17th, continuing two weeks and three days. Bro. L

