

THE ALABAMA BAPTIST.

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"SPEAKING THE TRUTH IN LOVE."

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No. 39.

How Should the Finances of the Church be Conducted?

The finances of the church should be managed by the deacons, with the assistance of one, two, or more if necessary, active and efficient members appointed by the church.

The office of deacons originally was to serve tables—the Lord's table, the ministers' table, and the table of the poor. They took care of the secular affairs of the church, received and disbursed its moneys, kept its accounts, and provided everything for its temporal good.

To whom should they go to collect these finances? To each and every member of the church. By what method should these collections be made? We should give of our substance to the Lord in proportion as he has prospered us, and if we give of our means cheerfully the Lord will prosper us. To reach all classes, we can suggest no better system than the one used by the State Government—the *advalem* system. It works alike for rich and poor. All organizations must be sustained by a reasonable finance, conducted by men chosen for that purpose. The Masonic fraternity, an old and time honored institution, has stood the test by a well organized system of finance; and so does the progressive farmer, the mechanic, and the merchant. They are able of system in the operations of the Baptist churches is noted by every careful observer. In many of our churches there is no system, no plan at all for securing the contributions necessary to conduct their services. It is easy to distinguish the church that has no financial system, by its surroundings. Its building is dilapidated, uninviting, and its members are cold and unprogressive. Look at the farmer whose financial system is overlooked and neglected, look at his family, look at all of his surroundings, and you will see the great need of financial system. It is so with the church. Look at its minister—a servant of God, who feels and knows, "Woe is me if I preach not the gospel!" Look at his sad countenance, his bowed head, and heavy heart;

according as he purporteth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."—2d Cor. 9:6, 7. "Give and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall they give into your bosom."—Words of Jesus.

Let us pay our minister and contribute for missions. Let us pay the minister all we owe him, first, because we owe it; second, because he needs it; third, because Christ demands it. Are we in doubt as to the amount of our preaching indebtedness to him? If so let us go back to the beginning of the year, and some ought to go back to the beginning of several years and deduct the actual receipt from the actual promise, and the remainder will give us our Christian indebtedness. If the indebtedness can be called Christian. No minister desires constantly to remind the church of his unpaid dues, and very few are able not to do so. No church can afford not to pay its debts. If you wish your minister to labor with a glad heart, and to feel that his best and holiest energies belong to you, then "pay that thou owest." If you wish your church to grow and prosper, receiving God's blessings, then care for the wants of his servants as you are able, and as you have promised. Above all, do not suffer your remissness here to suggest the propriety of your minister's seeking a new field of labor, or prove the prevailing argument when such has been suggested.

Some churches have, to say the least of it, the unenviable reputation of sending every minister who serves them away with his salary only partially paid, and as he goes the conscience of the churches seem to go with him. In the name of Christ and common honesty, let me say to every such church, go back to the first and pay to those servants to whose preaching you listened that which you promised, which you still owe, and which the Master will require of you in the end.

J. T. SMITH.
Union, Ala.
From Butler County.

Dialogue between Loose-Law and Talkwell—Fourth Sequel to No. 8.

Loose-Law. Good morning Brother Talkwell; you carry a very heavy load on your shoulders; why do you not learn your cattle to reason like we do in reference to baptism? Then they would be satisfied with a blade apiece.

Talkwell. My cows, sir, when it would be satisfied with any such sophistry. Though all the doctors of divinity in the world should declare its truthfulness, that a drop pleases the Lord as well as a fountain, I have not a cow, sir, so silly as to put up with a drop for a draught or a blade for a bundle; but, sir, why do you do this?

Loose-Law. Is that drop sacred? Talkwell. Why, yes, sir; when it is placed on the baby's forehead, in baptism, fulfilling the Savior's command, it is certainly sacred.

Loose-Law. Do you call that sacred which destroys immersion, the very act to which the Savior himself submitted, setting an example for all believers? Do you call that sacred which would overturn the kingdom the Savior set up in the world as infant baptism certainly would, if universally practiced; for it would introduce the whole world unconverted into the church.

Talkwell. Stop, sir; do you not remember that baptism converts them, that Mr. Wesley said they were ordinarily saved in no other way? I tell you, sir, it is the greatest means of grace we have; it brings more into the church, sir; she would be as weak as Samson shorn of his locks without it, sir. I wish we would be as particular to have it performed as our good ancestors used to be; and they should be our prototypes. They appointed priests to attend and baptize infants so soon as they were born, and then gave them the sacrament of the Lord's Supper before they tasted milk, prepared for them, by dissolving bread in wine; and, if there was any danger of the death of the mother before parturition, they would baptize the infant by enema, thus skillfully saving the soul of the little im-

establishing a new church; he exhorted all to cling to the church of England, but his followers set up a separate organization in 1735, in England, and in 1784, in America. Wesley never sprinkled unless the subjects were sickly; he contended in his notes on the New Testament that immersion was the Apostolic mode, and he could not be induced by rewards or menaces to sprinkle a healthy child.

Talkwell. Fie! fie! it makes me mad to hear you slander the great Wesley; are you not afraid, sir, that vengeance will overtake you for slandering the great, the good, the universally revered, almost worshipped? Know, sir, if you do not, that I am made sport of a sacred thing? Looselaw. Is that drop sacred? Talkwell. Why, yes, sir; when it is placed on the baby's forehead, in baptism, fulfilling the Savior's command, it is certainly sacred.

Looselaw. Do you call that sacred which destroys immersion, the very act to which the Savior himself submitted, setting an example for all believers? Do you call that sacred which would overturn the kingdom the Savior set up in the world as infant baptism certainly would, if universally practiced; for it would introduce the whole world unconverted into the church. Talkwell. Stop, sir; do you not remember that baptism converts them, that Mr. Wesley said they were ordinarily saved in no other way? I tell you, sir, it is the greatest means of grace we have; it brings more into the church, sir; she would be as weak as Samson shorn of his locks without it, sir. I wish we would be as particular to have it performed as our good ancestors used to be; and they should be our prototypes. They appointed priests to attend and baptize infants so soon as they were born, and then gave them the sacrament of the Lord's Supper before they tasted milk, prepared for them, by dissolving bread in wine; and, if there was any danger of the death of the mother before parturition, they would baptize the infant by enema, thus skillfully saving the soul of the little im-

From Bro. Frost.

Dear Bro. West: I have thought often of you, and so often have I fully in mind the purpose of writing to you. But so many things have intervened, and then such mental barrenness as I have had! I have had actually nothing worth the ink and paper requisite to its communication. And even now I have nothing to write, but earnestly wish you to know how often, how kindly, how affectionately I think of you. It has caused me much pain to learn from others of your own and your family's ill health. I would protest, if possible, would do any good, against committing gradual, but certain suicide by over work. The conviction deepens in me that you are doing this very thing. Surely there should be some remedy for such a state of things. If not, then you should make one. I do not mean to intrude my advice, but this thing has really and deeply troubled me. I am ashamed to write of my own pleasure when remembering the trying circumstances of one whom I have come to love and in whose welfare I have an abiding interest. For most part I have had a fine time this summer. Visits to the church that first received me as a member, to the church that licensed me, to the church that ordained me, to the church that first settled me as pastor, were peculiarly delightful, each yielding a season of joy and gladness. I come on here one week ago to-day, preached for the Orange church last Sunday, and will preach for them again to-morrow. They are indeed a noble people and have been full of kindness to me. The third Sunday, to-morrow week, I preach for the Washington Avenue church, Brooklyn, where Dr. Broadus has been supplying for three months. I was with him one evening this week, having met him accidentally, greatly to my joy. He is not only a great scholar and glorious preacher, but a noble man and a royal companion.

Orange, N. J., is twelve miles from New York, twenty-five minutes ride and train passing every half hour. It is a beautiful town of twelve thousand inhabitants, and every way a delightful place. The Baptists have two churches here and one interesting mission, and are a wealthy, noble, consecrated, zealous band, with gorgeous house of worship and promising outlook for usefulness. The remaining (next) week I will probably spend at Suffield, Conn., with an old friend of our years, who was a deacon in the church of my first pastorate. And then I shall turn my face Southward, homeward, speedily—as speedily as steam can move me. I am real homesick for Selma and my own beloved people, whose superiors in things that constitute nobleness I find nowhere either South or North. To stand before them once more and to look into their kind faces, will be a real joy to me. Tell them so; won't you? I am praying we may have a rich harvest this fall and winter, and shall work for it. The health of myself and family has been perfect this summer, or almost perfect. And I sincerely hope that on our return we will not burden the people with sickness as before. And so Davidson goes to Marion—commences the first of next month. How glad I am! You and the ministry of the State, and all others, will love him as you know him. We were bosom companions—"college chums"—for four years; and he is a noble man, thoroughly consecrated to his work. His coming will be an addition in which the ministry in the State may well rejoice. But enough; I fear too much.

Your affectionate brother,

J. M. FROST.

Orange, N. J., Sept. 13th.

The Temperance Alliance of Dallas County had a meeting in Selma last Thursday. Some who came were disappointed not to see a large mass meeting. This I did not expect. My experience has taught me that large, enthusiastic meetings only come after long and persistent agitation. Enthusiasm on any subject has to be worked up. In this cause who are the workers? It does not become this writer to say, but I will say they are very few. The people are for prohibition, they are going to sign our petitions for it, and, if needs be, contribute money for it; but they have not been talked up to that point where they will sacrifice much time for it. This is all going to change. The Vice-Presidents of the Alliance in each beat can arrange meetings and have speakers that will stir the people's hearts on this subject. The women are moving in the matter. They are the worst sufferers from the effects of liquor, and they have a

right to be heard on this question, and work in the front ranks of this movement.

The women of Selma are organized. The Woman's Temperance Union, composed of Christian women of the highest standing in society, were represented in our meeting. They throw their strength in favor of prohibition. Nor do they propose to stop there; they want to work upon the youth of the country. Any teacher in the county, by writing to Bro. E. S. Starr, the Secretary of the Alliance, can get, free of charge, tracts and other temperance literature suitable for children, furnished by these noble Christian women. It was thought that the colored people be encouraged to work in the same direction, but in an organization of their own. Prohibitory laws are doing more for them than for any class. We are anxious to see these laws prevail for their sakes. We will aid and encourage them in the good work of organizing against their great enemy. But it is best for many reasons that they get up their own petitions and have their own organizations.

Petitions will soon be sent to the Vice-Presidents, and they are urged to proceed at once with the work of securing subscribers. Let every man and woman, and boy and girl above the age of sixteen, sign. Where the Vice-Presidents think it advisable, let them arrange to have a mass meeting and then present their petitions. In the last Legislature we lost all by being too slow. Our legislators are wise, prudent men, and will represent the wishes of the people, expressed by petition.

WHY IS THIS THUS?

The Alliance has had several meetings since its organization. The attendance has never been large. The few who have met are earnest workers. But there is one strange thing, the beats and sections where prohibition prevails are seldom represented. Meet men from those sections and they speak of the good the law is doing, but they will not turn out and aid by their presence the effort to carry this good law into other sections. Is there not here some of the spirit of the old man who prayed, "Lord bless me and my wife, my son John and his wife, and us four, and no more. Amen?"

W. B. CRUMPTON.

The Preachers Are Yours.

Since Baptists teach that the ministry is of and for the churches, belonging to them, and that it is the agency by which churches are fortified, churches being self-propagating, and by which they are developed and the glory of their zeal in a world's redemption is made to appear, how becoming it is in the churches to provide with earnest liberality the means for their preparatory training for their work, and for their support while engaged in their calling, and for their comfort when disabled or worn out in the service! In all this they should feel that they are simply providing for their own.

Educate the preachers, that you may enable them to intensify their labor of love and magnify other offices to the glory of God. The period of work with them is not long; what they do must be done quickly.

The Board of Ministerial Education is composed of wise and earnest men. Give them what they ask and you will live to rejoice in the results of their labor. And how glad we are for the earnest laymen God has given us—stars of the first magnitude, shining away the darkness of the night which has so long concealed the prize for which we are contending!

W. E. LLOYD.
Auburn, Ala.

The Muscle Shoals Association. This body meets with the Hillsboro church on Friday before the 1st Sabbath in October, 1884. Hillsboro is on the Memphis & Charleston Railroad twelve miles west of Decatur.

Delegates and visiting brethren who expect to attend, and intend coming by railroad, will please notify me of the fact immediately, so that we may make arrangements for their entertainment in the town. We cordially invite brethren from a distance to visit us, especially our ministerial brethren.

Delegates and visitors who travel on the Memphis & Charleston Railroad will be charged full fare going, and one cent per mile returning, on presenting a certificate of attendance, signed by the Moderator of the Association, to the ticket agent at Hillsboro. Jos. SHACKELFORD, Pastor. Trinity, Ala.

Extravagantly Dressed Children.

One of the great sins of our day is the over dressing of children. In many homes, where the parents are professors of religion, the first lesson the children learn is to dress in the latest style. They leave the cradle admiring their fine clothes, and often are compelled to pass through hours of trial and torture with curling papers and crimping pins before they have learned to say, "Now I lay me down to sleep." Many of these richly attired children of church members appear on our streets and in our Sunday-schools ornamented like the very butterflies. Is it any wonder, then, in the midst of such a display of fluting and flouncing, frizzing and aching, that dress in many of these Sunday-school children, is the one controlling thought of life? When children's hearts swell out with pride and vanity, there is little room for lessons of Jesus and heaven.

Christian mothers, remember that when you thus extravagantly dress your children, you are not only feeding and encouraging a spirit of pride and vanity that may ruin them, but you are actually shutting the doors of the Sunday-school against the children of the poor. They cannot come into the presence of these gaily dressed children of fashion and bear the scrutiny of their laughing and prying eyes, and they stay away. Vain mother! what answer will you give when the Judge of all the earth, in whose sight these poor neglected ones are as precious as the children of a king, requires their blood at your hands? We beg you as you value your own soul and the souls of your children, be very careful how you send them into the Sunday-school with their frills and furbelows. In this rich and gay dressing of children, you can do more to damage the Sunday-school cause than all the workers can remedy. As Christians we must stand in a kind but determined opposition to the fashion of the world, breasting the waves like the Eddystone Lighthouse. J. H. CURRY.

Sept. 10th, 1884.

Dear Bro. West: I was greatly disappointed at not seeing you at the Montgomery association. I heard of your distress by sickness in your family. May our merciful Heavenly Father be kind to you and your dear ones, and restore all to health very soon.

Dr. Cleveland, Dr. Nunnally, Dr. Bailey, Col. Murfee and others, were with us, and made our hearts glad by some of their most excellent speeches. The gospel preached was preached with power and in the spirit, and we trust will be felt for good by all that listened so attentively to it.

On the Sabbath following I baptized one, and received another for baptism at the next meeting. We also had the assurance from two most estimable sisters whose membership is in the First church at Montgomery, that they also would join us by letter at our next meeting.

On last Saturday I aided the sisters of that church in organizing a Ladies' Missionary Society, and from their many expressions it was very evident they mean work.

At Friendship I protracted a meeting four days. We had four accessions, and I don't think I ever saw a greater revival among the members. Bro. Mosely was with me and I can truly say I was glad he was there, for he preached some most excellent sermons.

The Ramer church expects to protract a meeting, commencing on the 13th, and I hope Bro. Jackson will be able to send you glad tidings of great joy. J. W. ORME.
Pugh, Sept. 10th.

Meeting at Oxford, Ala.

Dear Baptist: Last Sabbath night, the 14th inst., we closed a precious eight days' meeting with the Oxford Baptist church. Baptisms, 6; by letter, 4; watchcare, 2; total additions to the church, 12.

All who joined, except two, were mature persons, and are indeed additions, and will make valuable members. Bro. D. I. Purser, of Birmingham, was with us three days. He preached seven sermons full of Gospel truth, forceful and expressive. These made good and lasting impressions. Bro. Purser made many friends here, and endeared himself to all the people.

Bro. P. told the ladies of the church that he was a member of the Board of Ministerial Education, and asked them if they would not furnish one of the rooms of the mess hall at Howard College at an expense of \$20. The ladies of the church responded

by giving him \$30. Reckon you will have to call their room the "Oxford Room."

We are all in favor of giving Theological instruction at Howard College. Alabama should educate her own sons—pay them, keep them at home. Alabama must do her own work. To do this, she must support her own paper, her own schools, and build a theological department in Howard College that will supply Alabama's demands, even as such department did in days before our much prized Theological Seminary existed. J. C. WRIGHT.
Oxford, Sept. 15th.

District Meeting.

A district meeting of the South Bethel association was held with Forest Springs Baptist church on Saturday, August 30th, 1884, at 11 o'clock a. m. Preaching by Rev. W. H. DeWitt. Rev. C. J. Miles was chosen as moderator, and W. H. White was elected clerk. The following churches were represented: Deep Creek, Horeb, Elam, Forest Springs, Grove Hill, New Prospect.

The subject Saturday was: Should a church be held accountable for a member dismissed by letter, before uniting with another church? It was discussed by Bros. A. J. Hearn, T. W. Davis, W. H. DeWitt and others. The following resolutions were offered and adopted:

Resolved, That we, the district meeting of the South Bethel association, adopt the following form of writing church letters: This is to certify that Bro. A. is a member with us, and by his or her request, is dismissed from us.

The following Committee of Arrangements were appointed by the Moderator: Bros. J. W. Armistead, Thos. Williams and W. N. Nichols. Sabbath morning the following report of the Committee of Arrangements was offered and adopted:

1st. What is the cause of the barrenness of the churches? To be discussed by Bros. Dr. J. R. Nettles and J. W. Dickinson.

2nd. Is it consistent in members of the church to sign recommendations

cussed by Bro. J. R. Cowan and Bro. J. H. Creighton.

3d. What is the distinctive work of our different Mission Boards? To be discussed by Bro's. C. J. Miles and J. H. Fendley. Introductory sermon by Rev. A. J. Hearn.

Saturday at 11 o'clock, a. m., sermon by Rev. W. H. DeWitt, subject, Communion.

The next district meeting will be held with West Bend Baptist church on the fifth Sunday and Saturday before in November.

The subject for discussion Sunday was, Are the pastors of the present day accountable to God for the barrenness in the churches, caused by a neglect of pastoral work? It was strongly discussed by Dr. T. W. Betts, Bro. DeWitt and Bro. Hearn.

In the absence of Bro. J. H. Fendley a noble sermon was preached by Bro. J. H. Creighton in the presence of a large congregation. A collection was taken up for Bible works amounting to \$5.95, and turned over to Bro. C. J. Miles. W. H. WHITE, Secretary.

Aug. 31st, 1884.

For the Alabama Baptist.

A Note from Tuscaloosa.

After a pleasant visit to Atlanta I have returned to my post in Tuscaloosa. I find that the Convention made a deep impression upon this church and community, and feel sure it will be a lasting impression for good to our cause here.

Since my return I have spent several days with Bro. Barbour in a protracted meeting at his Gilgal church. I have found it a pleasant and appreciative community. The result of the meeting was six baptisms, and I trust the church much revived. Bro. Barbour is fortunate to be associated with such a whole-souled Christian people.

Mrs. Dill returned from Atlanta on Saturday, and I am feeling much better; let it not, however, be understood by this that I have been at all ill.

On Monday night the ladies honored us with a delightful reception at the parsonage. The refreshments they supplied with lavish hands, were very refreshing, and the guests as they came and went, gave ample evidence of the cordial and warm-hearted character of the people we live among. The pantry, too, received valuable acquisitions, so that it has at last revived the depleted condition in which the Baptist State Convention left it. The pastor and his wife highly appreciate these kindnesses, and take this mode of giving expression to it. J. S. DILL.

Tuscaloosa, Sept. 10th.

dear wife and helpmate, a daily laborer, his children often neglected and deprived of his counsel, going through the world uneducated.

Contrast this by looking at the other side of the picture. See the church which has a good financial system. Its house is in order; neatness and beauty are its surroundings; the congregations are large and progressive; its members are prosperous and happy, always working for the Master. See the minister, with his bright countenance, smiling face, cheerful heart, always a welcome visitor, bringing something good with which to feed his flock.

Let the deacons, with the assistance of the church, draft a good system of finances to defray all the expenses of the church, both ministerial and missionary. Do this at the beginning of the year, and collect and pay the obligations of the church quarterly. The church must be educated to a sense of its duty. Make assessments by some good system. As already suggested, the *advalem* system, which requires us to give in proportion to what we have, is probably the best. The Jews gave one-tenth of all they made to the Lord. This was a good system; it worked well and equally with all. The burden was light and proportional. To succeed and make our churches progressive, we must work. No one plan will please everybody, and there are grumblers in every church—always have been, and probably always will be. It requires strong conviction and true courage in ministers and members to carry out any well devised plan.

The prosperity, the peace and the power of any organization, churches as well as others, depend largely upon a healthy, easy financial condition. The same business principles are needed in the successful conduct of a church that are found necessary in the management of the finances of a farm, a store, a bank or an office. Determine, in the first place, what it will cost to conduct the affairs and push the enterprises of the church, then devise ways and means for collection and distribution. Any plan or system to be successful will involve simplicity in execution, regularity and frequency in collection, and stubborn resistance to any influence that looks towards deviation. The best plan will fail in its execution unless pressed by patient, brave, self-sacrificing persons appointed for the purpose.

"But this, I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man

recently had several very precious meetings in this section of our State. Mt. Pisgah church, seven miles south of this place, recently closed a most precious and successful meeting. During the meeting several old neighborhood troubles were healed, cold and formal Christians were greatly revived, and hardened sinners were converted. Thirty-five persons were added to the church. Bro. Jehu Holly is pastor of this church. Elder I. Spence and the writer assisted Bro. Holly in the meeting.

Pine Level church, the organization of which I reported not long since, located eight miles north-west of Greenville, has been abundantly blessed in a meeting of several days' continuance. There were twenty additions to the church. Bro. J. F. Bruner did most of the work. This church is pastorless at present. Bro. Bruner and myself are supplying it as well as we can until they can secure the services of a pastor.

I have just closed an unusually precious meeting with New Bethlehem church, seven miles south-west of this place. The church was greatly revived. Twenty-two members were added to their fellowship—eighteen by baptism, most of whom were young men and young women. We very much hope that they may be trained to be useful in the vineyard. Bro. Bruner was with us two days during the meeting and did some good work.

These three churches are all in their infancy, the oldest having been organized two years ago. They promise to become good churches. Both Pine Level and New Bethlehem are taking steps to build good houses of worship. I have the promise of some subscribers for the ALABAMA BAPTIST soon.

Bro. Moore of Forest Home has been quite sick for two weeks past. I am glad to report him better at this writing. I have just learned of the death of Bro. Columbus Reeves, a zealous young minister living near Bolling in this county.

The cotton crop is short in this section of the State. Other crops are good. Many of us down this way most heartily second the motion that the State Mission Board secure if possible the services of Bro. B. H. Crumpton as general evangelist. He is the man for the place.

A. T. SIMS.
Butler Springs, Sept. 14th.

Twenty years ago not twenty females in Syria could read; now there are 7,146 girls in the Mission schools.

of the devil, just as he thought he had it safe to him for all eternity. How can we, sir, give up a thing so grand to the end and glorious to the purpose, so efficacious? Why, sir, some of our divines declare that the Savior said that every nation must be baptized, every member of it indiscriminately, faith or no faith. We have one more means of grace, sir, almost as efficacious, and that is taking seekers into the church, and we can easily get them to join, especially as the mourner's bench; for the poor, dear souls are perfectly pliable, willing to do anything we tell them to do. So we get their names on the church book, and they are pledged for Methodism. I believe they would willingly take the eucharist if we should insist; and, now I think of it, sir, it is a wonder we do not, since many of our divines say they have seen so many converted with the elements in their mouths. It is a wonder, too, that we do not baptize them, it certainly would be as efficacious for penitent adults as for unconscious babes. O, if I should go forward, contending for and using these appliances aright, how instrumental I would be in the conversion of thousands and of instructing others more perfectly in the ways of the Lord!

L. L. Are the ways of the Lord perfectly independent of the Bible? for it is certainly unscriptural to take the unconverted into the church, besides doing them a great injury perhaps for all eternity; it is certainly unscriptural to baptize an infant or an unbeliever, and especially to make a drop do it; it is certainly unscriptural, presumptuous, if not blasphemous, to use the mummeries you spoke of to effect the salvation of babes, born or unborn; and it argues too that all infants are lost who are not the subjects of these mummeries. So, you see what a monstrous doctrine it introduces, that the great majority of infants are sent to hell without mercy, if they are in infancy with out the voluntary ministrations of those benevolent priests whose acts argue that they are wiser than God, using means of salvation unknown to His word.

Talkwell. Alas! alas! those performances, considered so sacred, so efficacious in soul saving, do actually teach that fearful doctrine of infant damnation at which I was always horrified; now I must accept it with a shudder, a fearful shudder, or give up sprinkling babes. O Wesley, founder of the Methodist church, why did you sprinkle all babes, to ingratiate them into Christ, and thank the Lord that it was done.

L. L. Wesley never dreamed of

Talkwell. Oh! sir, you astonish me. I must think over and pray over all these things. I know I renounced infant baptism for myself, repudiating it and the action of the church, by being immersed by a brother who makes sport of immersion. I will go with you to hear Truth Bound. P. T. HENDERSON.

Bethel and Sumterville.

Mr. Editor: I have just returned from a delightfully pleasant visit to Sumterville. I went in the interest of the Demopolis church. The Bethel church (Hardshell) gave \$32.00. The Sumterville church gave \$11.20. Each had given \$5.00 before; making a sum total from both churches at one place of \$53.20. I preached at noon to the Bethel church and at night at Sumterville. Both are splendid churches and communities. The Sunday school at Sumterville is excellent, led by a model Superintendent, W. C. Brown. Bro. Ray, the Bethel pastor, is a nobleman of God. Bro. Yerby, of Tuscaloosa, the Sumterville pastor, is held in high esteem by his people.

For two generations the kingdom in Sumterville has stood forth bright as the sun and clear as the moon. Many noble spirits have gone from here to their reward and many remain. The spirit of devotion, consecration and charity is deep, and the visitor feels he is with God's people indeed. G. S. ANDERSON.

Sept. 9th, 1884.

Selma Association.

Dear Bro. West: The first general meeting of the Selma association was held with Town Creek church on Friday, August 9th, 1884. Many brethren who were expected to take part in the discussions were absent on account of sickness, so the subjects were discussed by Rev. J. M. Fortune, and Bro. W. C. Steward. Great interest was manifested by all who were present, and much good was accomplished. The next meeting convenes with Shiloh church, Dallas county. JAMES M. FORTUNE, Moderator.

THOS. A. HARDY, Clerk, pro tem.

Alabama Baptist.

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JNO. L. WEST, Editor and Proprietor.

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COLLEGE POLICY.

The educational policy of our country has been the establishment of a number of great central schools, supplemented by a more numerous class of subordinate institutions—universities, colleges, academies and grammar schools. These prospective universities are nothing more, in their early history, than colleges; in a few cases they have grown into something like real universities.

To the policy attaches this fact at least, that it meets the common conviction of our people; what, therefore, the older portions of the country have done, the newly settled portions, without exception, are imitating. It has been found that multiplication and diffusion of schools multiplies the number of those who seek education of all grades—what is brought to the doors of the people attracts their notice and engages their interest.

Now, what has been found true of literary institutions, it is believed, would be found true of theological schools; that theological instruction, the best the circumstances might afford, would, placed in the reach of many, induce a multiplication of students.

Certainly a few great central schools, literary or theological, cannot provide for the wants of everybody. Harvard, Yale, Columbia, the University of Michigan, the University of Virginia and the University of Texas, will not prove sufficient for the education of the whole people, although providing for every grade of instruction from the most complete and comprehensive down to the very elements.

Indeed, primary or preparatory departments in connection with colleges and universities, have not proved a success. Neither can a few great theological schools provide for all who need theological instruction. The adjunct of an English course in connection with these schools is, as yet, an experiment that has not commanded the general approbation, and therefore is found in but few institutions.

The tendency will constantly be to provide outline training, and even the earlier part of a thorough course, in humbler institutions. It will be more convenient and generally less expensive. Great theological seminaries, as well as literary establishments, ought to take it for their province to furnish the higher education and leave the rest to subordinate schools. If not, then the whole educational policy of the country needs to be revolutionized; the vast expense of the thousand structures we call colleges all over the country is unprofitable waste, and the students they attract are damaged by being lured away from better and more adequate tuition.

The policy of partial and preliminary training in common institutions, will naturally provide a great and increasing number of earnest and able students for the highest order of schools. This will be as true of theological seminaries as of literary universities. The greater the number of students induced to attend local schools for instruction of any kind, the greater will be the number unsatisfied with the extent of instruction in any but the most thoroughly equipped and manned of all our schools. Such as are compelled to content themselves with less elaborate training, may find facilities at home in more common institutions.

Our idea is, that as many of our denominational State institutions as can do so, should provide for an outline course of instruction in theology; that, ordinarily, the department should be placed in charge of mature men of ability, experience, and force of character, who might exert a molding influence, and whose well known character would command the affectionate confidence of the churches everywhere. We think the controlling positions in our seminaries should be occupied by such men; however, instruction in theological science might be left mainly to younger men with more elasticity of mind and physical vitality.

Similar incidental instruction in theology, we believe, was given in Colombian College in its early history, and it produced such men as Howell, Stowe, and a number of others whose names we cannot at this moment recall, of whom one of the number has said he never knew a brighter constellation. Drs. Brantly and Fuller trained a number of superior men. We mean not to place the advantages of such training in comparison with what our fully equipped seminaries can do—no one is more a friend of these institutions than we are—but to indicate the possibilities of

less elaborate training. If we thought our policy would take a single student from these higher institutions, who ought to be there, it would give us pain; if any considerable number, we would promptly abandon it.

It is to be hoped the highest wisdom of our people will ultimately be evolved upon the subject; meanwhile dispassionate discussion may hasten the time.

MAIN THINGS.

For popular purposes, arguments are often made too elaborate. It is better for the most part to confine ourselves to main things. St. Paul's great argument, that all the world is guilty before God, is of this character. That the Gentiles are condemned by their own confession; that the Jews are guilty by the declaration of their own undisputed Scriptures; and, therefore, the whole world is guilty before God.

On Mars' Hill he argued that "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands." Mr. Beecher relates that having often argued elaborately with cavaliers on the truths of Christianity, descending to minutiae and endeavoring to answer every objection without convicting, he thought him that he would take unbeliefers on their own grounds, ply them with facts undenied and undeniable, and that the first effort convinced a half dozen.

From the fact of our fallen condition, from the fact that sin works ruin, from the fact that conscience tortures the guilty, we can not escape. The life and character of Jesus of Nazareth can not be expunged from history; and being such as it is, he must be divine. The origin of the sacred books can not be denied, unless we deny all received criticism on such subjects. If difficulties are started that cannot be answered, this is not strange, for such difficulties inhere in everything that we do not, in every respect, perfectly understand. Omniscience alone can compass the perfect knowledge of a matter.

We were once sent for by a highly cultured lawyer in extremity. He was badly burned. The doctors braced him up with anodynes and sent him to his home in the place where we were residing. On our entering the room where he lay, he said: "I am glad you are come. You see I am badly burned. Physicians say there is but one chance in ten for me to live. I don't expect to live more than a few days or weeks at most. I will say, however, much it may surprise you, that I do not know whether there is a God or not; whether there is a heaven or hell or not. If there is a God he seems to me the most hateful of beings. Yet I am not prepared for the future. I dread to go hence I know not where. And, sir, my occasional intercourse with you has satisfied me that you are perfectly at ease amid all the terrible problems that surround us. Sir, I want to know the secret of your peace." We replied, "Well, Mr. R., you are ordinarily as easy as an old shoe on the whole subject, and I can tell you the reasons why I am at ease, but I don't know that they will satisfy your mind." "That," said he, "is precisely what I want, and the very reason that I have sent for you. Come as often as you can and tell me all about it." We said, "But if we do not agree upon some principles of argument, our talk will all be in vain. I submit that I shall not undertake to answer all your difficulties, but merely on every topic to show that there are most arguments of the same sort militating in the Christian direction than the anti-Christian; and if this be constantly so, when say twenty topics shall have been discussed with the same results, especially when the arguments lean upon and support each other, the cumulative effect of the argument ought, at length, to be satisfactory. I submit the principle of the argument to you as a lawyer."

"Yes," said he, "that is sound reasoning, and perfectly satisfactory; we'll proceed on that ground." We prayed with him and left. In many interviews, for six weeks, we proceeded in this way, confining ourselves very much to main things; sometimes talking ten, sometimes twenty minutes, according to his strength, closing up with the reading of some Scripture bearing on the topic in hand, and prayer. We became exceedingly interested in his case. He ultimately began to soften, sank into penitence, and apparently died perfectly satisfied with God's providence and heartily believing in Jesus.

Another case, of another lawyer, was in many respects similar. He was a church member, but inactive. When approached and urged to use his large influence for the cause of religion, he gave as a reason for inactivity that he was skeptical, even about the cardinal doctrines of Christianity, and did not wish to be a hypocrite. This in confidence, we had frequent discussions without results. We placed in his hands Rogers' Eclipse of Faith, written on the principle of balance of arguments above alluded to, and in reference to German rationalism. He said it was unsatisfactory, not covering the whole ground. We could scarcely hold him to main things. Sustaining a fatal injury, he was again and again conversed with without any apparent change of views, until near his end. We called a moment when the doctors objected to anything more; we were about retiring, when he said, "Don't leave so soon; sit down here; I have changed my mind." "Do I understand you to say you accept and lean on the mysterious transaction on Calvary?" "Yes, sir; that is what I wanted to say. Nothing else meets my present necessities, and I am satisfied with it."

We had the pleasure at his funeral of rescuing his case from those who would have made capital of it, as his skeptical views had transpired, and his intellectual powers were regarded extraordinary.

We repeat, it is well, ordinarily, to rely on main arguments. The very summoning of everything that can be reasonably said, often creates distrust of the strength of the position maintained. It is surmised that the position is not very secure, or that such security is not easily made apparent.

"I have just closed a very good meeting at Mt. Olive. Eleven accessions. Aided by Bro. Fuller, with a faithful church."—W. W. HARRIS.

Rev. J. B. Hawthorne, after preaching at Pine Apple Saturday and Sunday, returned to his charge in Atlanta Monday. He was ordained at Pine Apple.

We have raised more money this year than usual for missions. The preaching of the pastor is good, and there is no complaint against him in any direction."—B. Zachry, Opelika.

Judge H. W. Caffey, of Hayneville, who is given to generous deeds, sends us \$2.00 "for one year's subscription to the ALABAMA BAPTIST; to be sent to some indigent widow who will appreciate it."

"The Eufaula Association has out an attractive programme for its meeting at Prospect church, near Clayton, October 24-26. We are indebted to Bro. W. A. Davis, the energetic Secretary, for a copy of this programme.

This note, long delayed, is from Bro. D. S. Martin, of Elmore county, dated August 14th: "We have just closed a meeting at Union. We have also had a meeting at Bethesda, where five were received into the church. I am still a close reader and strong supporter of the ALABAMA BAPTIST."

"I closed a meeting at Sardis church, Chattooga county, Ga., Sept. 5th. I baptized 39 and received 4 by letter. The church is greatly revived. The meeting was largely attended. Bro. J. M. Smith, a young minister, did some good preaching."—J. H. Glassner, Broomtown, Sept. 15th.

"The church at this place has enjoyed a gracious outpouring of God's grace. Two have been baptized already, and four are to be baptized tomorrow. Two joined by letter and one was restored. Several more are expected soon. The church has called me again as its pastor."—W. N. Huckabee, Plantersville, Sept. 19.

"We closed a very precious meeting yesterday at Nance's Creek church, seven miles from Cross Plains. I had the pleasure of baptizing twelve converts. One was restored. The church was greatly revived. The Lord is abundantly blessing the churches in this association. From all quarters comes the news of gracious revivals."—L. G. Skipper, Germania, Sept. 24.

"We will be glad to see brethren West, Cleveland, W. B. and B. H. Crumpton, Bailey, and any and all who may favor us with their presence, at the meeting of the Alabama Association at our church. Our town is on the L. & N. R. R., thirty-three miles south of Montgomery. Come over and get acquainted with us."—W. P. Rice, Fort Deposit.

FIELD NOTES.

"On Thursday night before the fourth Sabbath in August we began a meeting here that continued for two weeks. Many of the members were much revived. Seven were added to the church, four of them by baptism. Through the energy and perseverance of our live deacon, Bro. B. Davis, a baptistry has been put in our church, which we used for the first time on Thursday night, Sept. 4th, and found it a great convenience."—T. H. Stout, Clayton.

"The meeting at Mill Town resulted in thirty-one additions in all, twenty-eight by baptism. We licensed a very promising young brother for the ministry, both his morals and intellect being of a high order. Arnold Smith is his name. There was another young licensee of good promise with us part of the time, Bro. Joseph Hunter. There have been larger accessions to the churches by baptism this year than for several years past. We have just had a pleasant meeting here of a week's duration, in which the church was refreshed. One was received by baptism."—Geo. E. Brewster, LaFayette, Sept. 19th.

"We have had two revival meetings this month. One at Elam church continued six days. Six were baptized and the church was much revived. We look for other additions at the next meeting. We have a glorious little band of workers for the Master here. The meeting at Concord church continued nine days. Eleven were baptized and others are expected to join soon. The church was greatly revived. The Baptists are gaining ground in Macon county. We are thankful to brethren T. W. Hart and Moses Campbell, of Tuskegee, for ministerial aid at Concord. Count me a worker for the ALABAMA BAPTIST."—Felix T. Hudson, Nottoway.

"Our Sunday-school Convention was harmonious and profitable. We had a meeting at the Garden in August, resulting in four additions by baptism and two by letter. The corn crop on uplands is very good, on low lands very sorry. Cotton has been seriously damaged by excessive rains and then excessive drought. We have had no worms yet. Health is very good. Quite a number of Northmen are here looking for homes. I hope everything is moving pleasantly and profitably as regards the ALABAMA BAPTIST. May properly attend you."—J. H. Curry, Pickettville, Sept. 10th.

"The Alabama Association will meet at this place with Bethel church October 10th. It would afford us great pleasure to have our brethren from other associations visit us and aid us by their counsel and presence. Our Association has been reduced by churches joining other associations until it is comparatively a small body. Notwithstanding this, we earnestly desire our brethren to come. We especially desire brethren in the ministry to come and spend a week with us. The church has decided to protract the meeting from the Association. Cannot Bro. West come? We need the prayers and co-operation of our brethren. We are within convenient distance from the depot."—F. C. Plaster, Fort Deposit.

A "Counselor" Needed at Reagan, Texas.

Dear Bro. West: In the last issue of your paper I see a communication from Kempville, Ala., written by my esteemed friend, Rev. B. H. Crumpton, which was very complimentary to the good people of Kempville, but reflects somewhat upon one or more unfortunate creatures who left that community for Texas. Now, Bro. Editor, I don't like to come in contact with such intellectual giants as the able contributor from Kempville, but you know that persons suffering from mental derangement are very sensitive upon that subject. I endorse every word the good brother said about our people at Kempville, for I had the honor of being pastor of the church there for five years. That, however, was previous to my mental trouble. In the article Bro. C. made this statement, "Any person that would leave this community for Texas to improve his temporal comfort or success, needs a counselor." Now let us look at the facts. I would like to have Bro. C's definition of "temporal comforts." If he means such things as rich land, plenty of corn and hogs and cows, fruit, vegetables, and a comfortable home, &c., &c., then my "temporal comforts" have been greatly improved. Now let us notice the "success." Well, it I apply it to my work as pastor, I can truthfully say that I never had such success anywhere else as I have had here. I thank God that I can say to Bro. Crumpton that I have received between ninety and one hundred members into my churches this year. But Bro. C. will say that that is only the fulfillment of Scripture, "God has chosen the weak," &c. Now let us look at this "success" financially. I don't know that I ought to do this, for all Baptist preachers love money, and Bro. C. might become weak minded over it and seek a pastorate in Texas, but as we won't him here I will tell it in few words, I am receiving just twice the salary here that I did in Alabama. There are other particulars in which Texas has been a blessing to me, that I can't mention now. But if the prodigal boy's mind should improve, and he should repent, would Bro. C. receive him back again? L. W. DUKE.

Reagan, Texas, Sept. 8th.

The Children's Bible Day.

To all Sunday-Schools in the United States:

"The Children's Day" in June last was participated in by over twelve hundred Baptist schools, whose aggregate offering for the Sunday-school Missionary Work for the Baptist Publication Society amounted to almost \$10,000. All honor to those who did so nobly. They deserve and receive our most hearty thanks.

Another opportunity to do a grand work is now presented to Baptist Sunday-schools, and we believe the response will be more general, and the result far greater, than in the June festival. For several months past, active arrangements have been in progress to provide for a "Children's Bible Day" on the second Sunday in November. In case any schools cannot, for any reason, observe the day at the date named, it is hoped that they will do so on the earliest possible succeeding Sunday.

The pastors have been asked to preach a Bible sermon on the morning of the day named. In the afternoon or evening the Sunday school can hold its special service. A suitable and interesting programme has been prepared, with original poems, as recitations, written by Mr. Ezekiah Butterworth, of Boston, and Rev. S. F. Smith, D. D., of Newton Centre, Mass. There will also be choice music composed expressly for the occasion, by Dr. W. H. Doane and Rev. E. G. Taylor, D. D. The Bible Secretary, Dr. C. C. Bittling, has written a personal address, known as "The Red Letter," to all the young people. Class envelopes will be furnished for taking the offerings.

All the material named, including full programme, recitations, Red Letter and Class envelopes, with suggestions for conducting the exercises, will be furnished free to all pastors or superintendents, on the single condition that a collection be at that time taken for the Bible work of the American Baptist Publication Society. The programme, etc., are now all ready for distribution. Do not wait to send for samples. Write at once to the

S. M. ADAMS, Secretary.

NOTE.—As I am not connected with either of the associations from which the proposed new one is to be formed, I am only serving as Chairman of the Committee, at the request of the brethren, as I am the pastor of two or three churches which are expected to go into the organization.

I. U. WILKES.

Good News.

Dear Bro. West: I held a meeting last week at Antioch church, Elmore county, continuing six days, which resulted in a great revival. I never witnessed a clearer demonstration of the Holy Spirit in my life. Eight converts were buried with Christ in baptism. Two were restored. We enjoyed a season never to be forgotten by some. I also held a four days' meeting this week at Hatch Creek church, Coosa county, assisted by Bro. G. P. Olive. We had a very precious time indeed. The church was greatly revived. Many sinners were convicted, some of them the most hardened. I had the privilege of leading eleven happy souls down into the water and burying them with Christ in baptism. We also received two by letter. Hatch Creek church has within its membership two preachers, Elder H. Jones and his son. His son is a young man of great promise. The church has just licensed him to preach. Now, Bro. West, have we not great reason to thank God for his goodness and his mercy that have thus been manifest in our midst? T. A. KELLEY.

Pentonville, Sept. 10th.

Society, 1420 Chestnut street, Philadelphia, for a full supply, stating the whole membership of your school and the number of classes, and the reply will be prompt. Be sure to give name, post office, and State, plainly written. A great deal of enthusiasm has been shown already, and applications for programmes, etc., have been coming in for a month past. We would be very glad if 10,000 of our Baptist schools would take part in this glorious work. We shall keep printing presses and clerks busy constantly, if necessary, to meet the demand. Orders will be filled only from our Philadelphia house; but the contributions may be sent as before, designated as "Children's Bible Day Offerings," to the District Secretaries and other representatives of the Society on the field, or direct to 1420 Chestnut street, Philadelphia, Pa.

Soon as practicable, when the offerings are all received, we will send in return a printed itemized report by States, showing what each school has done. May the Lord add his blessing to this work, and cause his people to respond generously, in order that his Word may have free circulation, to the honor and glory of his name. B. GRIFITH, Secretary.

1420 Chestnut St., Philadelphia, Pa.

For the Alabama Baptist.

Notice.

On the first Sabbath, inst., in a special conference, held by New Shiloh church, in East Perry county, it was "resolved to take the initial steps towards the formation of a new association." A goodly number of brethren were present from other churches, who participated in and approved of the measure.

To promote this cherished enterprise, a committee was appointed, composed of the following brethren: T. P. Pierson, William Terry, R. Q. Pryor, O. H. Perry, W. O. Perry, J. A. Giles, I. U. Wilkes, Chairman; Rev. S. M. Adams, Secretary.

The churches, which are expected to co-operate in this enterprise, are Ocmulgee, Pine Flat, Concord, Pisgah, New Shiloh, Medline, Hephzibah, Friendship, Bethlehem, Mt. Gilead, Mt. Zion, Bethel, Ebenezer, Plantersville, Fellowship, and any other church, or churches, either in the territory, as thus indicated, or on its border, are cordially invited to co-operate.

The reasons which have induced this call for a new association are the following: 1st, The territory of our associations, as they now stand, is too large; 2nd, On account of this inconvenience, many of the churches are frequently not represented; 3rd, It involves too great a sacrifice for delegates to have to go so great a distance; 4th, The financial strength of the churches is not utilized; 5th, There is much latent talent in the churches undeveloped, and which would be called out into profitable exercise if the associations were thus cut down in territory, and "compacted together."

The churches named above, and others in the indicated bounds, or on the border, favorable to the enterprise, are earnestly requested to consider this matter at their first meeting after the publication of this notice, and obtain their letters from their respective associations preparatory to the organization of the proposed association. And it is hereby proposed to hold a meeting at New Shiloh church, in East Perry county, on the first Sabbath in November and Saturday before, to organize said association.

Pine Barren Association—Ministerial Education—State Mission Work.

The Association held a most pleasant and profitable meeting with the church at Snow Hill. A full account of the meeting will be given by another. The churches contributed in cash and pledges for ministerial education \$153. The ladies of Friendship church will furnish one room in the mess hall. The Association raised a colportage fund to be called the Keeda Hawthorne fund. More than \$70 of this fund was paid in cash. Bro. Anderson received more than \$70 to aid in building a church house in Demopolis. The meeting was interesting from beginning to end. Bro. Nunnally brought us cheering information from the Coosa River. One hundred dollars were raised to be paid by the first of October, with the prospect of a similar amount to be paid on the first of February. Four young men have applied for aid in the last five days. We need twenty tons of coal and a stove. Let the good work go on. We feel greatly encouraged. W. C. CLEVELAND.

Good News from the South.

On the third Sabbath in August I assisted Bro. J. L. Eddins in a four days' meeting at Oak Grove, a new church seven or eight miles south of Monroeville, Monroe county. The Lord blessed the church. Eighteen were added to it; fifteen by baptism and three by letter.

The brethren from Salem church met me there and said, "Come over to Salem and help us." I went, and the Lord visited that church. That was a happy meeting. Nine were received. The seed was sown in good ground, we trust, and Bro. Locke is sure to cultivate it. Bro. Locke was very sick from Sunday night on until the meeting closed, and I left him feeble. Brethren, remember him, for I believe there is just a little more of the love of Jesus showing itself in him than there is in most of us, and especially in me, and that church—well, they simply love him as their bishop. The meeting at Salem closed on Tuesday after the fourth Sunday in August. Six were received by experience and three by letter. Brethren John McWilliams and Draughton were there and did noble work—the principal part of the preaching. This work was done in the Bethlehem Association. On my way home I tried to preach at Oak Grove at night Tuesday, when three more joined by experience and await baptism.

Saturday before the fifth Sabbath in August, in Florida, at a church constituted twelve months ago, we began a meeting which resulted in the reception of fifteen members, thirteen by baptism, one by restoration and one by letter. This little church within the last twelve months has received about thirty-five additions by baptism. As one of my mission stations, it is the Lord's work, and it is marvelous in our eyes. All praise to him who doeth all things well.

My subscription? Yes, you send me the paper one more year, and I will send you at an early date the money. Times are just now rather tight, but the Lord will provide. If I live you will get your money. H. G. B. RAY.

Canoe Station, Sept. 10th.

Deacon John B. Colley.

Died, at Leesburg, Fla., August 3d, 1884, Deacon John B. Colley, in the sixty-sixth year of his age.

Bro. Colley was born in Clarke county, Ala., in 1818. When he was nineteen years of age he left the paternal roof to seek his fortune in Cherokee county. Here he learned the trade of carpenter. It was about this period of his life that he was made a new creature in Christ Jesus, and joined a Baptist church. On March 24th, 1842, he was married to Miss M. A. Curry. A large and interesting group of children was the result of this marriage, five of whom preceded the father in death. The career of Bro. Colley was a most eventful one. He began life under the humblest circumstances, reliant only upon a robust constitution and an iron will. With the aid of a self-denying wife, and with diligence in business, he succeeded in accumulating a handsome competence, which was wrecked by the war. Accustomed to struggle, he renewed his efforts with his wonted zeal after the close of the war, but sustained shock after shock of disaster. Hoping to be able to improve his financial condition, he removed last year to Leesburg, Florida, to join his son who had commenced the practice of law at that place. Misfortunes seemed to throng upon the steps of the good man, for within a few months he lost two grown sons, both young men of great promise. Finally the summons reached him, and his spirit forsook his earthly mansion and returned to him who gave it. On August the 4th, 1884, he was interred in Lone Oak Cemetery, Leesburg, Fla. The writer knew this good man for many years, and a surdier Christian character he never met. Modest, retiring, reticent, devoted to his own in-

terests and respectful of the rights of others, affectionate in his family, earnest as a citizen and devoted as a Christian, his life throughout was one of remarkable usefulness.

"He sank as sinks the morning star, When goes not down behind the darkened sky, Nor hides obscured amid the tempests of the sky, But melts away in the light of heaven." B. F. RILEY.

There are no incomplete lives and no premature removals. To the eye of faith the broken columns in our cemeteries are sentimental falsehoods. "Christ's life is broken short off so but rises in symmetrical shaft, and its capital is garlanded with amaranthine flowers in heaven. In one sense all our lives are incomplete, for they and their issues are above, out of our sight here. In another none is, for we are 'immortal till our work is done.'"—Alexander McLaren, D. D.

He who lives only to benefit himself; confers on the world a benefit when he dies.—Tertullian, A. D. 200.

Alabama News.

Pickens county reports poor crops. The hay crop of Butler county is good. Brieffield advertises for 100 coal miners. Tuskalooza cotton is better than last year. The Eufaula mills will soon be at work again. Hale county crops are not so good as last year. The Pratt Mines convicts are said to be well cared for. The West Dallas fair comes off at Orrville October 21st. For several days Selma has shipped ice to the Capital city. Dallas county's new poor house is located at People's Station. D. C. Howell, murderer of Mr. T. Raney, escaped from the Choctaw county jail. The Elmore county convicts have been hired to Mr. G. E. Enslan at \$8.25 per month. The late Mr. Jacob Stanwood, of Lowndes county, was a brother of Mrs. James G. Blaine. At Mechanicsville Mrs. Tronze stabbed her husband, who had been abusing her, seven times. He may recover. The store house and contents belonging to J. H. Duran, of Calera, were destroyed by fire a few days since. Loss estimated at \$6,000. The Birmingham Daily Age says that Alabama's income is nearly three times as much as Mississippi's, yet the latter spends twice as much as the former for the cause of education. Eufaula is unfortunate. Only three weeks ago her great flouring mills were burned, and now comes the loss of her cotton compress by fire. One hundred thousand dollars will not more than cover the damage. Several lives were lost.

Married in Alabama.

In Abbeville, A. N. Grouby and Jennie Skipper. In Shelby county, E. Going and E. Hill. At Shelby Springs, R. T. Johnson and Addie Varnon. In Morgan county, W. E. Russell and E. L. Morrow. In Perry county, C. C. Self and M. C. Owens. At Ft. Gaines, Chas. Laney, of Abbeville, and Kossie Adams. At Birmingham, Andrew Reid and Miss Faugh, both of Warrior. In Gainesville, J. E. Lide, of Camden, Arkansas, and Miss Helen McMahon.

Deaths in Alabama.

In Selma, R. M. Morrow. In Selma, Davis Rosenbaum. Near Clanton, James Moates. Near Clanton, Houston Vines. In West Greene, Jasper Fason. In Perry county, Alfred Lewis. In Bullock county, Walton Orr. In Macon county, P. S. Beasley. In Perry county, Jacob Hounshell. Near Falkville, Mrs. Mary S. Morris. In Fayette county, Mrs. Martha White. In Dallas county, Miss Mary Moore. Near Harrell's Roads, Mrs. Mary Cochran. In Lauderdale county, Mrs. Rebecca Darby. In Selma, infant of Mr. and Mrs. David Sherer. In Selma, infant son of Mr. and Mrs. G. H. Clancy. Near Columbia, Mrs. Lucy G. Carr, in her sixteenth year. In Clarke county, little son of Henry and Mary Hare. Near White Pond, Mrs. Emma Bateman; also, a little son of G. W. Lewis.

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