

Alabama Baptist.

E. T. WINKLER, EDITOR.
J. P. TRIGGS, ASSOCIATE.

MARION, ALA.:

Tuesday, March 31st, 1874.

Baptismal Notes.

Isa. 44:3. So shall he sprinkle many nations.

Jerome regarded this prophecy as indicating the purifying influence of the blood of Christ and the water of baptism. No scholar, now-a-days, will assert that it has anything to do with baptism.

The eminent Presbyterian commentator, Rev. Albert Barnes, says, in his Notes on Isaiah,—"The word (yazo) has rendered 'sprinkle,' has been very variously rendered. The Septuagint renders it, 'So shall many nations wonder, or express admiration, at him.' The Chaldee, 'So shall he scatter, or dissipate many people.' The Syriac, 'Thus shall he purify, cleanse, or offer for expiation for many nations.' Martini, Rosenmuller and Gesenius suppose that it is derived from an Arab word, meaning to leap, to spring, to spring up, to leap for joy, to exult; and that the idea here is that he should cause many nations to exult or leap for joy. It may be remarked that, whichever of the above senses is assigned, it furnishes no argument for the practice of sprinkling in baptism. It refers to the fact of his purifying, or cleansing, the nations, and not to the ordinance of Christian baptism. Nor should it be used as an argument in reference to the mode in which that should be administered."

Mark 7:3-4.—For the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders; and when they come from the market, except they wash their hands, they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, and brazen vessels, and tables. [concludes]

Two different words in the original are here translated "wash"; they are *nigo* and *baptizo*. As they have different meanings, they ought to have been translated by different words. Dr. George Campbell, (Presbyterian) gives the following translation: "For the Pharisees eat not except they have washed their hands by pouring a little water upon them;" and if they come from market by dipping them." They were more particular and thorough in their ablutions, after having been to market, than at other times. In this case either the hands, or the whole person, was immersed.

As to household utensils they purified these, according to the requirement of the law, Lev. 21:32, by "putting them into water." If the articles were large, they were dipped part by part. The eminent Jewish writer, Maimonides, says: "In a laver which holds four *seahs* of water, they dip all unclean vessels. A bed that is wholly defiled, if he dips it part by part, is pure. What shall he do with a pillow or bolster of skin? He must dip them, and lift them up by the fringes."

Luke 12:50. "I have a baptism to be baptized with; and how am I straitened until it be accomplished?" Here the word baptism is used, in a figurative sense, for overwhelming afflictions. Doddridge (Presbyterian) gives the following paraphrase: "I have indeed a most dreadful baptism to be baptized with, and know that I shall shortly be bathed, as it were, in blood, and plunged in the most overwhelming distress."

Mat. 3:11. He shall baptize you with the Holy Ghost and with fire.

The fire baptism here predicted is not, as so many have understood it, a blessing, but a judgment. John so explains it, in the very sentence of which our text is a part. "He shall burn up the chaff with unquenchable fire." We confess that we cannot hear without a shudder, the prayers of those who ask God to baptize them with fire.

The baptism of the Holy Ghost is the blessing promised to those who receive Christ. What is meant by it is shown in Acts 2:4. "They were all filled with the Holy Ghost." Cyril, of Jerusalem, thus explains this figurative expression: "As he that goes down into the water and is baptized, is surrounded on all sides by the water; so the Apostle was baptized all over by the Spirit. The water surrounds the body externally; but the Spirit incomprehensibly baptized the interior soul."

1 Cor. 10:2. They were all baptized unto Moses in the cloud and in the sea.

On this passage Hodge (Presbyterian) says: "There is no allusion to the mode of baptism. The display of God's power in the cloud and in the sea brought the people into the relation of sinners to Moses. It is impossible to see the congregation, and so it

were, baptized them to him—bound them to serve and follow him."

We think the expression meant something more. The Israelites were overwhelmed by the sea on either side and the cloud above, so as to be completely hidden from the Egyptians; Moses conducted them into the deep, as Christ conducts his disciples; and they came forth to a new life of joy and security on the further shore. Immersion is a majestic figure for this natural deliverance and consecration. Macknight (Presbyterian) says: "Because the Israelites, by being hid from the Egyptians under the cloud, and by passing through the Red Sea, were made to declare their belief in the Lord and in his servant Moses, Exo. 14:31, the apostle very properly represents them as baptized unto Moses in the cloud and in the sea."

Hints to a Young Preacher.

The plan of a sermon ought to be suggestive, so as to afford scope for eloquence. If possible, the preacher should get into the heart of the subject, where the fullness of its life is throbbing; and not linger and waste time and strength among its mere accidents and surroundings. The order of discussion should be such as to explain the meaning of the subject; relieve it of misconceptions, vindicate it from objections, and bring it out into the light. A division, chosen merely because it is striking, may fetter the preacher like a bright chain, which is none the less cold and heavy because it shines.

A divine, who wrote a sermon on Ambition, imprisoned his genius by an antithesis in his division. The subject was presented under two heads, of which the first was the Ambitious Slave; the second, the Ambitious Tyrant. This capricious and crazy plan afforded no opportunity, either for considering the sacrifices, the humiliations and the injustice of any other class, or for dwelling upon those stringy mischances to which their bad calculations often consign other victims of this vice.

A plan ought to be like a well, which sends forth more abundant and sweeter streams the more it is drawn from. When it consists of barren epithets and common-place observations, which are explained as soon as uttered, it is like a shallow reservoir which is drawn from with difficulty, and is speedily exhausted.

A famous preacher, in a sermon on the Profession of Religion, made by a lady of rank, gave an example of a rich plan. He took the lady's part, and vindicated her action, thus giving himself ample scope for argument and appeal. "In this distinguished world, which listens to me," he said, "there is a world which condemns you, a world which complains of you, and a world which regrets you. Now I proceed to justify the wisdom of your choice in the eyes of the unjust world which condemns you; this will be my first point—I proceed to enlighten, upon the happiness of your sacrifice, the blind world which condemns you; this will be my second point—I proceed to console, by the eternal results of your sacrifice, the rational world which laments you; this will be my third point." Such a sketch could be handled in a masterly way, from the text: Mary hath chosen the good part, &c.

There is danger, however, of taking so large a plan as to afford the opportunity for only the most superficial treatment. The preacher whose theme is vast, must select only the most important matters belonging to it, passing over those of less interest and value. Or he may consider only one aspect of the subject, and so leave himself at liberty to return to it again, at pleasure.

Extracts from Letters.

The Rev. W. Wilkes, of Fayetteville, in a letter, in which he frankly states objections to some matters connected with our paper plan, concludes with this great practical fact: "I candidly believe that more depends on the success of this movement for the future well-being of our denominational interests in Alabama than any other enterprise projected or fostered among us. A failure now, settles, for many long, dark years to come, the Baptist strength and co-operation of this State." We trust Bro. Wilkes will let the readers of the ALABAMA BAPTIST have an article to which he alludes, on "How to unite the Baptists of Alabama on their State paper enterprise." We rejoice in his co-operation.

Dr. W. C. Cleveland, of Carlowville, says: "I have been working for the ALABAMA BAPTIST. I fear that the ministers of the State are not generally enlisted. What can we do to arouse them? I have conferred with every minister, either in person or by letter, with whom I have any influence, in reference to the paper. Nearly all of them say they are doing all they can. I am glad to note that I scarcely ever get a letter now

from a minister, that does not contain an earnest reference to the paper."—And this is one of the most promising ways to "arouse" our ministering brethren. Let them talk and write to each other on the subject, as occasion may offer, for one year, and our paper will stand as firmly as any other in the land. We cheer and congratulate all our brethren who "are doing what they can."

Rev. J. P. Shaffer, late of Lineville, Ala., now of Carrollton, Ga., says: "Well, I am in Georgia. Have left Alabama—'Here we rest'—sweet name to me. On her broad bosom I first saw the light." In my boyhood, I rambled and romped amongst her groves. Heaven smile upon her! In her bosom she holds the ashes of my father—precious dust. God will immortalize it in the morning of the resurrection. It was on her hills and in her vales that I bowed down and prayed God to save me, a poor, unwashed, wretched sinner. And 'twas 'midst these scenes that God was pleased, through Christ, to speak peace to my troubled soul. * * * For ten years I tried to present to her people the gospel of my Saviour. Alabama! O how she is straitened! God help her people, is my prayer. * * *

What has become of the ALABAMA BAPTIST? It pains us that this brother beloved found it necessary to leave his field in Alabama and seek one in Georgia. He is an able minister of the New Testament, and a noble spirit. He was doing a fine work in Alabama, and was beloved by his people and respected by all. While we rejoice with him in his present pleasant surroundings, and wish him all happiness and success, we do not care if the spirit of Alabama shall haunt him until he shall again seek "rest" or "toil" among her "hills and vales."

Rev. A. B. Woodfin, of Mobile, alluding to the importance of preaching on church discipline, says: "I believe this is the most important subject that can engage the pulpit at this time. Until our churches purge out the old leaven, it will be utterly vain to pray for the conversion of souls." This reminds us of a recent remark of Dr. J. W. Pendleton, that "if our churches would exclude one-third of their members, the remaining two-thirds would show more moral power than is now manifested by the whole." We are hardly prepared to go so far in that direction; but we do believe that an organization which has no corrective discipline, whatever else it may be, is scarcely fit to be called a church of Jesus Christ; for the Lord has said, "Offences must needs come," "Put away from among yourselves that wicked person."

Another brother, writing from Mobile, says: "Woodfin has large and attentive congregations, and his church bears many of the marks of substantial prosperity. Curry, in the pastorate of the Broad Street church, is doing well—is commanding good congregations, and seems to be already beloved."

Rev. G. W. Wilcox, of Meltonville, Marshall county, who entered the ministry about twelve years ago, among the Methodists, but who is now a sterling Baptist minister, writes us as follows: "I learn from the Baptist that a Baptist paper is started at Marion, Alabama, under the editorial management of yourself and Brother Teague and Dr. Winkler. This is an enterprise that I have long prayed for, and I am truly glad it is on foot. We of North Alabama have been desolate of religious literature of our own, ever since the suspension of the Christian Herald, edited and published by Shackelford & Cates. Since that time, I have been patronizing the Baptist, Memphis, truly an able paper; but I want a home organ, and I hope and believe you will succeed in your worthy enterprise, and to this end I am willing to work and give and pray. * * * My object in this letter is get acquainted with the paper and its editors. I want you to send me a sample copy, and if I like it, I will try to introduce it in my churches. We have a large field here for canvassing for a good State paper. Our people cannot be induced to send out of the State, and support a paper on foreign soil. We want a home paper and home books; just such as the Southern Baptist Publication Society is now prepared to publish. And I do think that the seventy-five thousand or eighty thousand Baptists of Alabama can and will sustain their own paper. I can only say, the enterprise has my hearty approval, and, if accepted, shall have my co-operation. * * * I know nothing of you, only as a preacher, from character. I have read after Bro. Teague, of Selma,—he wields an able pen, and I am satisfied, will fill an editor's chair with credit to himself and to the denomination. Bro. Winkler is a man that woe two D's, and if he is not an able man, he is exceedingly

misunderstood by those who ought to be competent judges. I believe we shall have a paper every way equal to any in the South-West. I now close till further information, hoping you will grant me a speedy answer, and pardon my scribbling." We can assure Bro. Wilcox that we delight to set him down as a warm and active friend to the paper. We feel greatly encouraged in this new movement by the words of those who come to us without a line of doubt. If all the croakers will adopt the spirit of this letter from Bro. W., we shall have no trouble in permanently establishing this paper. A distinguished historian says that the conquest of the South in the late war came, not from the front, but from the rear. Every one who was at the front, knows this to have been true. Many of the best soldiers in Lee's army, who obtained brief furloughs, returned to the army demoralized, and some such never would "stand the racket;" the spirit of the croakers broke down their manhood. If our paper fails, failure will result from the spirit and inaction of those who say, "You cannot succeed." We can succeed. With one or two such men as Wilcox in each Association in the State, success is certain.

An excellent minister says, in a letter to us: "I see that the Florida Baptist paper has failed; I have been told that the Western Baptist in Arkansas will have to succumb soon, and some of our older papers seem to be on the verge of suspension. How, then, can we hope, at this time, to give permanency to a paper in our impoverished State?" Well, in the first place, Alabama is not Florida nor Arkansas. Alabama stands at the head of the list of States in more respects than an alphabetical one. Candidly, there is no State where we would rather risk an enterprise of this sort, which had been earlier started. As to whether some of our older papers are nearly ready to suspend, and the reason for it, we, at this writing, have nothing to say. But we do not propose to model after those who have failed, or who are about to fail. We prefer to pattern after a success. The man who walks straight along the gangway, remembering that there is danger, but refusing to halt to look for it, may go on safely across the stream; while he who stops and gazes down into the rapid waters, after the blundering fellow who tumbled in, may have swimming of the head and fall in, too. While we know there is danger, we do not intend to hunt in the dangerous waters for those who carelessly went down. We prefer to fix our eyes on him, and put our feet in the tracks of him who puts his foot firmly on the solid gangway. In a word, we believe this paper will be a success—but, brethren, not without your earnest co-operation. R.

Tuskaloosa.

In our recent sketch of Hosea Holcombe, we strangely forgot to allude to his History of Alabama Baptists, a faithful and reliable compilation of facts connected with the rise of the early churches, the origin of the Convention, and the status of Baptist affairs up to a date near his decease—a store-house of material for the future historian. Another work, coming up to present times, is needed, and the Convention has taken some steps to secure the material. Mr. Holcombe preached to the church in the city of Tuskaloosa, some two years, in its early history. He was succeeded, we believe, by Rev. Thomas Cox, who was the first to give his entire time to the church. Mr. C. had a career almost romantic. We first knew him in Shelby county. He was a man of portly appearance, with a strong and sonorous voice, imposing presence, and fervent temperament—quite an orator. After spending some years in Shelby county, he was called to Washington, Georgia, where his doctrinal views proved unsatisfactory. Thence he removed to Tuskaloosa, but failed to sustain himself long, for want of diligence in study. He removed to Talladega, and failed in mercantile business, not having a good name for business integrity. Thence he went to Texas, and was found there by brethren Tyson and Huggins, advocating Mr. Campbell's views. The last we heard of him, he was in the famous Santa Fe expedition, taken prisoner and immured in the Castle of Mier. Rev. J. H. DeVotie, then a very young man, became pastor of the Tuskaloosa church about the beginning of 1836. We found him there in March of that year, attracting fine congregations. The church prospered under his ministry, enjoyed frequent and extensive revivals. Drs. Wood, Manly, and Dagg were members, part of the time. The influence of these brethren, the two former, Presidents of the University, the latter of the Athenaeum, a most flourishing female school, contributed largely to position the

church. The era was remarkable in the history of the place, for the pulpits of the other denominations were filled with very able men. The Capitol of the State was there; the University prosperous, and many noted men, lawyers and politicians, as well as preachers, either resided there, or often visited the place. The society was remarkable for culture and refinement, as it has been ever since. Nothing contributed more to such results than the three or four institutions for female education. A succession of gifted men have occupied the pulpits of the city, in the Baptist church, Talbird, Curtis, Battle, J. H. Foster, etc.

An interesting incident is related of a revival of great power, far back in its history. Rev. Henry Petty, a most remarkable and successful preacher, who afterwards led off the Primitives in West Alabama, held a meeting in the place, in which some forty persons joined the Baptist church. While baptizing at the boat landing, a Methodist minister, of strong feelings, exclaimed in the hearing of the crowd: "How disgusting!" Old Brother Beans, of a neighboring country church, replied in a fine, shrill voice, like a woman's: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." E. B. T.

How to Make a Sermon.

Acquaintance with the people to whom we minister, will often suggest topics. In such a case, we may turn to some passage of Scripture where the topic is presented; study, develop, and exhaust the passage or text, so far as it bears upon our object. Where we do not know the special wants of the people, some theme presenting the core of the Gospel may be chosen, let its whole meaning be exhausted, or if that should be too much for a discourse, select a particular point, and exhaust that.

As to the form of a sermon, three principal methods have been employed: 1. A full discussion of the text or topic, and then, in the conclusion, a succinct and pointed answer to the question that will be raised in the minds of the hearers. What of it? This is preserving the application until the close. This method was much in vogue in time gone by. Edwards always employed it, with this remarkable peculiarity—he expended but a few pages in bringing out what he called the Doctrine. The remainder of the sermon was application. His great fertility enabled him to deduce many relevant suggestions and exhortations. 2. Another plan, is to intermix the application with the discussion. Of this method of preaching the elder Dr. W. T. Brantly, has been said to be an excellent example. Certainly he was a prince among preachers, for whatever reasons. The late Dr. B. Manly also, excelled in this mode of preaching. Some of the side thoughts which he was accustomed to say he often "chased," were of this nature. Dr. Manly, however, preached successfully in many ways, being singularly secure whatever plan he chose. His resources surpassed the philosophy of the critics. No one could guess, beforehand, where he would begin or end, or what he would say; yet everything cohered, and was relevant to his theme. 3. Another method, as a general rule, is perhaps better than either of the preceding, and that is to leave the discourse to make its own application. The precept is here applicable which we have somewhere seen applied to a work of fiction, with a moral. The critic strongly condemned a moral formally deduced at the close. He said it was the business of the author so to write his story, that the reader would discover the lessons for himself. So a sermon has a very fine effect when so constructed that it shall carry its own lessons home. It is gratefully complimentary to the intelligence of the audience; and gradually insinuating its lessons, it does not arouse the latent opposition, often awakened by more aggressive methods. No example, *par excellence*, occurs to us; but the method is happily becoming predominant in our times.

Every method is vivified and warmed by a devotional spirit, the grand source of pulpit fertility and appropriateness. E. B. T.

Whose Business Was It.

An excellent minister in a letter to us, excuses his inaction in regard to our paper, by stating that he "was not consulted with reference to the enterprise, when the starting of a paper was being discussed." We have heard of others who have made similar complaints. Now we should like to know whose business it was to consult them! The subject was "discussed." No one was set apart to the office of discussing it. More than twelve months ago, some brethren requested the writer to undertake the work of ascertaining the feelings of the Baptists of the State on this sub-

ject, but after a few letters and various conversations, he concluded to let the subject rest, until the meeting of the Associations. It was not in our power to either alight, or favor any one. No man or body of men has thought of inaugurating a personal enterprise of this sort, or one out of which favors or fortunes are to be built up. The subject was discussed by those who were disposed to take part in the important movement. As they came in contact with each other they consulted about it. We consulted one another at the Associations, and at the Conventions. If you were not present it is to be regretted; but this is the only consulting we have known anything about, except conversations in private and social life, where the subject sometimes came up.

If brethren, who have not been consulted to their satisfaction, have any good advice to impart, (and we are certain they have), we will all be very thankful to get it. It is not too late to profit by the suggestions of our brethren. Let us hear from you. This is a common cause. It should be regarded as the enterprise of all Alabama Baptists;—as everybody's business in general and nobody's business in particular. Therefore, let it be remembered that it is as much Jim Johnson's duty to consult Sam Jones as it is Sam Jones' duty to consult Jim Johnson. Those who have been active in strating the ALABAMA BAPTIST, have been under no greater obligations to the movement than have those who have been inactive. The truth is, "Somebody had to do something, or nothing would be done." We trust that all will now consider themselves consulted. R.

Foreign Missions.

DAY OF PRAYER.—The Board of Foreign Missions of the Southern Baptist Convention has recommended that the first Sabbath in April be observed by all the Baptist churches of the South as a day for prayer and special effort to discharge their pecuniary obligations to the missionaries in heathen lands.—Richmond (Va.) Dispatch.

Will not the Baptist churches and ministers throughout the State of Alabama give earnest attention to this day of prayer for our Foreign Mission Board, and the great work in pagan lands and in Europe, which we have committed to the supervision of that Board? The meeting of the Convention in Jefferson, Texas, is drawing rapidly on. In six or seven weeks, those who shall compose that gathering will be assembled. What report will Dr. Tupper, the Secretary of the Board, have to make for Alabama? Will the report be creditable to us? May it not be expected that all our pastors in this State will previously call the attention of their people to this subject, and on the first Sabbath in April, while uniting with the Southern churches in prayer for our missions abroad, also unite with them in raising a fund which shall enable the Board "to discharge their pecuniary obligations to their missionaries in heathen lands?"

Where pastors have more churches than one, will it not be proper to continue this interest through the month of April, or long enough to present the subject to all their churches? Let us remember that "our missionaries have gone down into the well," and they have a right to expect us "to hold the rope." Let us be faithful to them, faithful to our Board, faithful to our Lord Jesus Christ, who says to us, "Preach the gospel to every creature." R.

Frequent Allusions.

If some of our readers are ready to suggest that our allusions to questions connected with our newspaper enterprise, are rather too frequent; we cheerfully admit that most of what we have yet written for the paper has been about the paper. Having furnished for the first number reasons why we should start a paper in Alabama, and some statements as to what sort of paper we need, we have thought it proper to take on ourselves the unenviable responsibility of meeting every phase of objection, and consequently it may be necessary, from time to time, for us to say more on this subject. Indeed we have all our life observed that old papers find it important to plead their cause, assert their rights, and defend their existence; and it has seemed to be necessary for us to do the same thing. A friend, in a letter to us, admonishes us, "strive to manage the editorial bearings of the paper so that all hearts will be won to the enterprise." Drive none away but gather all around the paper." Be it understood, that our position is a subordinate one; yet we can speak for the Editors as a unit when we assure our brethren that our anxious desire is, to see the whole brotherhood, in Alabama, gathered around this paper. We would not drive one away. We earnestly solicit your assistance. R.

Gongs.

Like Brother Restroe, I was, for the first time, distinctly notified of my promotion to editorial honors with the appearance of the initial number of the ALABAMA BAPTIST. I have neither sought nor shrunk from the distinction, but simply stood ready passively to do anything, in the best way I could, our brethren might desire.

It is no harm for the fly to say to the coachwheel, "What a dust we are raising;" for something more than a dust is raised, in the second issue lying before me; it is replete with valuable and sprightly matter. All concerned will pardon me for ex-quiste satisfaction in seeing articles from our honored brethren McIntosh and Dagg. With the former are associated precious memories, with the latter mournfully tender recollections of days long gone by, when his example as a Christian man so impressed my early life. May God grant him years of fruit in old age! It is an auspicious fact, that the paper in its beginning is redolent of brotherly confidence, love and deference.

For the rest, let time weave the warp and work of what I am to write; and whenever our brethren desire to replace me, I shall be cheerfully submissive to their behests. Grace, mercy, and peace! E. B. TRAGUM.

Literary Notices.

The GALAXY, for April; Sheldon & Co., New York.

Twenty-two articles of pleasant variety, with as many brief ones relating to science. The notices of Charles Astor Bristed afford a brief but kindly tribute to a learned and warm-hearted humorist. Except to a small circle of friends, the better features of Mr. Bristed's character were scarcely suspected. There is an interesting article on the Woman Question, from which we should be glad to quote. "Philip Quilbet" stands up for the claims of Sunday, although his idea scarcely corresponds to the devout and quiet festival of Orthodoxy.

JEFFERSON, TEXAS, March 18, 1874.

For the Alabama Baptist. Brethren expecting to attend the meeting of the Southern Baptist Convention, at Jefferson, Texas, on the 7th of May next, are requested to forward their names at once to the undersigned. Brethren will please not fail in this. J. M. LEWIS,

Pastor and Chm'n of Committee. All Baptist papers in the Northern States are requested to copy this notice.

1130 Miles of Texas Railroad free to Delegates to the Southern Baptist Convention.

The following appeared two weeks ago in the Western Recorder, Louisville, Ky.:

Bro. John S. Long, of this city, has made arrangements with Col. Thos. A. Scott, President of the Texas and Pacific Railroad Company, to give the members of the Southern Baptist Convention, (to meet in Jefferson, Texas, next May,) an excursion from Jefferson, via Marshall to Dallas, and over the line of the Texas Railroad to the terminus. By this kindness many of our brethren who have never been west of the Mississippi will have an opportunity to see much of the "Lone Star State."

This gives the privilege of a free ride over about 202 miles of road. We have made arrangements with the HOUSTON AND TEXAS CENTRAL for a free excursion over its entire line and branches, comprising 509 1/2 miles of road, and with the INTERNATIONAL & GREAT NORTHERN road, comprising 408 miles.

The proposition, in general terms, is, to pass over the Texas Pacific from Jefferson to Dallas—over the Central and its branches, or any part at pleasure, and to Houston and back to Jefferson by way of the I. & G. N. R. R.

We have had no opportunity to confer with the Galveston and Houston, and Columbus lines, but doubt not, they will be as generous. These lines comprise 50 miles to Galveston, and 80 to Columbus. The privileges extend to all delegates to the Convention at Jefferson, Texas, from other States. Jefferson makes the Convention its guest and our railroads offer a free ride to all the delegates, to see the State. No people ever proposed to do so grand a thing for the Convention's Texas does, in this respect. Our Texas railroads have always manifested a generous spirit, and their liberal management in this instance will find its reward.

In addition to the grand excursion the railroads proffer, the State Fair will be under full way when the delegates get to Houston, say, about the 20th, if they linger a little by the way. They have timely notice, and we hope they will make their arrangements not to be hurried.

Our educational mass meetings on their line of travel will give many of them an opportunity to see hundreds of brethren who will not be at Jefferson. Let the hearty, generous welcome Texas offers have a full response. —Texas Baptist Herald.

—There is great distress among the poor people at Constantinople, Turkey, in consequence of a heavy snow storm. Private charitable organizations, in addition to the government, are actively at work to relieve those who are suffering.

Alabama Baptist.

S. S. Department.

D. W. OWEN, EDITOR.

MARION, ALA.:

Tuesday, March 31st, 1874.

Right Teaching.

It is essential to success that we should apprehend the matter and method of right teaching. By this apprehension, linked with consecrated toil, the teacher's harvest is graduated. Without it, he is doomed to failure; for, as in the physical, so in the spiritual sphere, chance, being unendowed with life, can have no fruitage. Let the lesson printed this week present us with some suggestions.

Right teaching takes its rise in an experience of God's grace. The Israelites at Sinai typify a redeemed people. Forth from Egyptian bondage, under cover of blood, they march, to be led and fed and taught and saved by their all-gracious Deliverer. God addresses them as a freed people, reminding them of the wonderful deliverance that He had wrought, that they had heralded in song: "I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage." This deliverance was personal, practical, and perfect. So, if we would be fit depositaries of the truth, we must be ransomed by the blood; if we would teach others, we must, in our inmost hearts, know the truth; if we would lead to Christ, we must be led by Christ. Surely the woman of Samaria can tell the Messianic story after He tells her all that ever she did, after she drinks of the water of life, after she receives her commission from His gracious lips. The heart of the teacher must be anointed from on high; his lips must be touched with a live coal from God's altar. Nothing impresses men like the accent of conviction, the voice of experience, since a Christian's experience is "a thing of beauty, a joy forever."

Right teaching seeks, by wise methods, to impress God's truth on the heart. This law is called the ten words. They are the very words of God. They are suited to our souls, and our souls are suited to them. Christ, here as elsewhere, is our exemplar. Did He not make Nicodemus feel that a "teacher sent from God" addresses the heart with a view to its regeneration? Christ gave the words of His Father to His disciples (John 17:8), and in closing the canon of revelation, pronounces a curse on those who, by addition or subtraction, shall alter these "words." It is imperative that every teacher shall follow His example, heed His warning, and know that human words are worth nothing so far as they enable men to see Christ's words. It is well to remember that it is not what we say about the truth, but the truth itself that saves. God's providence and Spirit will endow us with aids and resources in imparting His truth. Very beautiful is one providential fact of the past few years:—While skepticism is aiming to undermine, on the one hand, the authority and excellence of the Old Testament, and, on the other, the divine personality of Christ, God, by a gentle but emphatic bias of Christian wisdom, puts thousands of children in America and Europe to the simultaneous study of the Pentateuch and the Gospels. Again, the wise teacher uses the concrete method of instruction—for this is the method of the law and the gospels. Study these forms, "gods," "images," "children," "father and mother," "generations." Theories and abstractions do not feed the soul. Moreover, the wise teacher, seeking to arrest the heart and change it, never tires in making his applications, nor ceases to point beyond the surface-meaning to a world of truth peopled with kaleidoscopic treasures and rewards.

Right teaching Christianizes men. The aim of the Sabbath school is to Christianize souls. To accomplish this, God must be known. Low, limited views of God are sure to engender atheistical and licentious lives. If children think of God as a Great Man who stands at the head of creation, governing like a usurper, as the Greeks represented their chief divinity, then are they at the mercy of every wind of false doctrine that blows, and his lips may blow upon their hapless heads. Piety must be deeply rooted in reverence. The greatness of the one infinite, covenant-keeping God must increasingly awe the mind of every true worshipper. Besides, a knowledge of sin comes by the law—so Paul teaches. We have no sympathy with that sentimentalism that never exposes and attacks error.

that never warns against the stealthy approaches of Satan and the subtle poison of infidelity, that never threatens even children with the wrath of God against sin. Come now, as of old, it is to cry, "Preach unto us smooth things," to deary deep conviction for sin, to avoid severe denunciation of special sins, such as falsehood, fraud, lust, drunkenness. Not so did Christ, who ever hurled epithets against those hating and fighting the truth. Not so did Paul, many of whose epistles were occasioned by the heresies of primitive churches, and who gloried in "warning every man." Yet the law is spoken by the Deliverer; threatening retribution, it tenderly whispers of "mercy." Exposing sin, the teacher expounds salvation. Moses speaks of Christ's exodus at Jerusalem; Moses is bidden to hear Christ. So that true teaching that assimilates our pupils to Christ. Christ is all and in all.

Right teaching glorifies God. Like the law, it eliminates selfishness and carnality. The law knows God—so should, so does the true teacher. Surely no teacher can sincerely and prayerfully study God's truth without imbibing the spirit that reverently cries, "Not unto us, not unto us, but unto Thy name give the glory!" To this spirit of self-abasement, that lays all as a free-will offering at the foot of the Cross, that exactly conforms to the word of God as the only rule of faith and practice, that fervently pleads that "Christ may be formed in the little children," to this will success pay its richest revenue. The work of such a teacher, like the law of God, has the Holy Spirit's seal upon it, and it is immortal. Christ shall magnify it; its honor and reward "the day shall declare."

Fellow-teachers, let us dwell in the Mount with God, that our teaching may be right.

Lesson for April 5th, 1874.

THE TEN COMMANDMENTS.

Ex. xx:1-17.

1. What is our lesson today? The ten commandments, called the Decalogue or ten words.

2. Give some of the Scripture names of the Decalogue. The Law, the Testimony, the Covenant, the two Tables, and, by Christ, the Ten Commandments.

3. Where, when, and to whom was the law delivered? On Mt. Sinai, in the southern part of the peninsula lying east of the Red Sea. God gave it to Moses in the third month after the exodus.

4. Had Moses expected to carry here? Yes. God promised it at the burning bush. Ex. 3:12.

5. How did the mountain appear? It was an object of terror, being covered with smoke, illuminated by lightnings, and shaken by thunders.

6. How did the people at first feel? They trembled,—since nothing is so awful as God talking with man.—The baptism, transfiguration, resurrection of Christ.

7. Did any but Moses enter the mountain? None: to touch the mountain was death.

8. What was the probable design of this? To impress the majesty, authority, and excellence of the law and its Giver, to teach the doctrine of meditation, and to authorize the divine method in all our relations with God.

9. How does this law bind? It binds all men always to obey God.

10. How was it written? By the finger of God, on two tables of stone.

11. What were we to understand by the finger of God? The Spirit of God. Matt. 12:28, Luke 11:20.

12. What duties does it set forth? Our duties to God and to man.

13. Do we find any summaries of the law? Yes, in Ecclesiastes 12:13, Matthew 22:37-40, Romans 13:10, 1 Timothy 1:5.

14. What does the prohibitory form show? The tendency of man to evil; but the negative includes the positive, and the greater offence, the less.

FIRST COMMANDMENT.

1. What is the first commandment? "Thou shalt have no other gods before me."

2. With what is this connected? With the declaration, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

3. What does this affirm God to be? Supreme, covenant-keeping, and saving.

4. What does this command ordain? That we shall intelligently and sincerely acknowledge the true God.

5. What is forbidden? It forbids Polytheism, and Atheism of the head or heart, all deification or adoration of creatures, men, or angels, and the worship or supreme love of any but God.

6. What can be said of this command? It is the highest duty of man—so

taught by Christ (Matt. 22:37-38), so recognized by conscience, by reason, and by experience.

7. Why is it wrong to pray to saints or the Papists do?

It is superstitious, superstitious, vain, idolatrous, deceptive, and degrading.

SECOND COMMANDMENT.

1. What does it forbid? The use of images in divine worship.

2. Did God take any form in giving the law? Moses says no, in Deuteronomy 4th, and, therefore, they were not to corrupt themselves with graven images.

3. How does image-worship corrupt? Its folly is pointed out in Isaiah 44:20. It is deceitful, shameless, profitless, baneful, and ruinous.

4. Does this command convict the Papists of idolatry? Undoubtedly. Thomas Aquinas and Bellarmine, chief of Papal authorities, demand the same kind of homage for the image of Christ, as for Christ.

5. What of the homage Papists pay to relics? It is idolatrous, superstitious, and corrupting.

6. But may not a picture aid us in our conception of God? God is an infinite Spirit whom we can neither picture nor comprehend.

7. How, then, may we worship Him? "In spirit and in truth," as Christ taught the woman of Samaria, rebuking all that was restrictive and material, ritualistic and sacramental.

8. What aid to worship have we? The incarnate Christ, the Holy Spirit, and the Word of God.

9. What reason for this command is given? "I the Lord thy God am a jealous God."

10. How is God "jealous"? It is the language of accommodation, explained by Isaiah 42:8, "My glory will I not give to another, neither my praise to a graven image."

11. What further teaching in this title? Jealousy arising from unfaithfulness is as cruel as the grave; and so God's hot anger is poured out on idolatry, which is spiritual fornication.

12. What punishment falls on the enemies of God? The penalties of a dire and just retribution.

13. What is the nature of their judgments? Natural and judicial, designed and ordained, reproductive and invariable.

14. What rewards have the worshippers of God? Divine mercy unto the thousandth generation.

15. What is our personal duty? Love God and keep His commandments.

16. What is the hope of idolatrous nations? The knowledge of God in Christ.

THIRD COMMANDMENT.

1. What does this prohibit? All irreverence towards God, such as profanity, perjury, blasphemy.

2. Is irreverence common? It is seen in our conversation and conduct, in our prayers and worship, in our philosophy and literature.

3. Why should we stand in awe of God? Because of His infinite perfections and wonderful works, and because of our absolute dependence on and accountability to Him.

4. What warning attends this command? God's just sentence of wrath.

FOURTH COMMANDMENT.

1. What prominent injunction in the fourth commandment? "Remember the Sabbath day to keep it holy."

2. Was this Sabbath observed before this time? It was set apart from the creation, kept by patriarchs, and referred to when manna was given. The word "remember" implies its previous observance.

3. Why do you think the Sabbath perpetual? Its place in the perpetual law, the sanction of Christ ("The Sabbath was made for man," "The unalterable necessities of our nature affirm its perpetuity.

4. What benefits accrue from the Sabbath's observance? God's name and work and worship are proclaimed, and man's mental, spiritual, and physical welfare is advanced.

5. Do any curses rest on its violation? Yes: atheism, infidelity, immorality, godlessness.

6. What work may be done on this day? Works of necessity and works of charity.

7. What other injunction necessary to the proper observance of the Sabbath? "Six days shalt thou labor and do all thy work." Nor idleness nor prodigality has a claim for rest, a heart for worship.

8. Why do we not observe the Jewish Sabbath? The law only commands that one-seventh of our time be thus set

apart. By observing Sunday, we commemorate the resurrection of Christ, and follow the teaching indicated by His subsequent appearance, and by the custom of the Apostles and early churches. Jewish customs are separated from Christian.

9. Of what is this day a type? Of Heaven. (Heb. 4:1-10.)

FIFTH COMMANDMENT.

1. Repeat the fifth commandment. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

2. What broad principle underlies this command? Reverence and obedience are due to our superiors, whether parental, civil, or ecclesiastical.

3. What does a child owe his parents? Reverence, love, obedience, confidence, devotion, gratitude, and watch-care.

4. Paul says this command is "right"—why? God's will and wisdom sanction it, and the well-being of the child and parent, and the moral order of society and the church of Christ demand it.

5. Can the child cease to obey this command? Never. So long as the relation lasts, the duty is binding.

6. What great example encourages children to honor their parents? Our Saviour was subject unto His parents. (Luke 2:51.) When dying, He appointed John the guardian of His mother.

7. Can you mention any scriptural examples of filial godliness? Isaac, yielding to the purpose of his father to slay him when over twenty years of age. Joseph, in visiting his ill-disposed brethren, in inquiring repeatedly concerning his father, and in providing for him in old age. (Samuel and Timothy.)

8. In what consists the criminality of murder? Man is God's creature. God reserves to Himself the right to take life—to kill, is therefore, to insult and defy God, and causelessly to abridge man's blessings. Man is our brother, and since human interests are identified, we are to obey the "royal law," "Love thy neighbor as thyself."

9. Is malice murder? Christ teaches that it is the germ and essence of murder. It leads to crime, multiplies offences, hardens the heart, repels enemies, and destroys peace and happiness.

10. How may I subdue malice? Follow Christ, who, when He was reviled, reviled not again. "Rule" your "spirit." "Overcome evil with good!"

11. Does this command condemn anything else? Certainly. It condemns suicide; and this is wrong because it springs from self-will and worship, from rebellion against God's providence, and will, and implies unbelief, cowardly shrinkings from duty and discipline, and a reckless and unauthorized rushing of the soul into eternity, without the hope of repentance or remedy.

12. Does not the 6th commandment condemn duelling? Yes: The duellist is both a homicide and a suicide. He rebels against human law, which should provide redress, and against divine law, which declares, "Vengeance is mine, I will repay." The duellist reveals an unbelieving, malicious, selfish, cruel, cowardly heart. "The code of honor," or the *duello*, is wicked in its cruelty and injustice to individuals, to wives and children, to society, to civil and ecclesiastical law.

13. Name some murderers? Alas, that is too easy; from Cain to Herod, from Herod to our day, their names blacken the world's annals.

14. What is the import of this? "Thou shalt not commit adultery," forbids all impurity of heart, speech or act.

15. Did Christ comment on this? Yes; and his words pour a flood of light on it. Study them, Matt. 5:27-32.

16. Does this command authorize marriage? Very clearly. Marriage is God's way to secure the happiness, perpetuity, and social purity of the race, sanctioned by both the Old and New Testaments.

17. Of what is marriage a symbol? Of the believer's union with Christ.

18. Can we fulfil this law? No: "by the deeds of the law there shall be no flesh justified in His sight."

19. What then is the office of the law? It is our "schoolmaster" child-leader to bring us unto Christ.

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42. Can we fulfil this law? No: "by the deeds of the law there shall be no flesh justified in His sight."

The Church is called the Bride, the Lamb's wife.

3. What evils flow from a violation of this command?

Personal and social corruption and degradation, and the blight of conscience and the frown of God.

EIGHTH COMMANDMENT.

1. What is the eighth commandment? "Thou shalt not steal."

2. What does this establish, and forbid? The right of property, forbidding its violation.

3. What, then, is the foundation of the right of property? The will of God expressed in our nature, in the history of providence, and in His holy word.

4. What species of infidelity are condemned here? Agrarianism, Socialism, and Communism.

5. Mention some violations of this command. In business, all fraud and extortion and unjust speculation; all gambling and lotteries; and all mere legal (human) claims, when true equity is violated.

6. Mention some examples of its violation. Rachel, Achan, Ahab, Men of Shechem, (Jud. 9:25), Barabbas, "Two thieves," Man on his way to Jericho.

7. Where are our treasures laid? In Heaven, where no thief approacheth.

8. Of what does the unbeliever "rob God"? Thoughts, talents, time, treasure.

NINTH COMMANDMENT.

1. Repeat this and give its meaning. "Thou shalt not bear false witness against thy neighbor;" it forbids all untruthfulness. See the New Testament law. (Matthew 5:33-35.)

2. Why is one form of violation given? Like the other prohibitory commandments, the worst case is chosen, the greater including the less.

3. Mention some things forbidden. All false swearing, slander, detraction, back-biting, impostures, forgeries, deceptions.

4. How do the Papists violate this commandment? By their pretended miracles and relics. It is pretended by the Roman Catholics, that the blood of St. Januarius liquefies every year, at Naples, where a lump of it is kept in a vial!

5. Mention some Scriptural examples of falsehood? Jacob, Gehazi, Ananias and Sapphira—watchmen at Christ's grave—accusers of Christ.

6. What is Satan called by Christ? "The father of a liar."

7. What is the end of liars? "All liars—as well as murderers and adulterers—shall have their part in the lake which burneth with fire and brimstone."

TENTH COMMANDMENT.

1. Repeat the tenth commandment? "Thou shalt not covet, etc."

2. What does it prohibit? All discontent, and envy, and covetousness.

3. Why should we be contented with what we have? Because Our Father careth for us. "Godliness, with contentment, is great gain."

4. Mention a contrast between two brothers. It is found in Gen. 33:9-11. Esau said to Jacob, "I have enough,"—the Hebrew "rah" means much, "I have much;" but Jacob said "I have enough,"—"kal"—all—everything. Esau had much, but Jacob had everything, because he had all in God, and God in all.

5. Mention examples of envy. Cain; Joseph's brethren; "Saul eyed David;" the Jews (Ps. 106:14, Matt. 27:18); Gentiles Rom. 1:29; works of the flesh Gal. 5:21.

6. Mention some beautiful illustrations of the want of envy. Moses, Num. 11:27-29; Samuel, 1 Sam. 15:13-35; Jonathan, 1 Sam. 23:17-18; John the Baptist; Peter, 2 Pet. 3:15; Apostles, Gal. 1:23-24.

7. Mention examples of covetousness. Lot—Laban—Baalam—Achan—Saul—Ahab—Haman—Rich young ruler—Pharisees—Judas—Simon Magus—Demas.

8. Mention some of the evils of covetousness. It stultifies the heart, degrades the energies, corrupts the imagination, poisons the pleasure of what we have, and ruins the soul. It is likened in Scripture, to wolves, dogs, horse-leech, fire, parched land and graves. It is idolatry, the abhorrence of God, the knell of piety, and the bar to heaven.

9. To what does this command seem specially suited? To reveal the true state of the heart. Paul was led by it to own himself a sinner. (Rom. 7:7.)

CONCLUSION.

1. Can we fulfil this law? No: "by the deeds of the law there shall be no flesh justified in His sight."

2. What then is the office of the law? It is our "schoolmaster" child-leader to bring us unto Christ.

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8. Who then can be saved? "There is therefore now no condemnation to them which are in Christ Jesus"—since, "Christ is the end of law for righteousness to every one that believeth." "Believe in the Lord Jesus Christ and thou shalt be saved."

Illustrations of Lesson 1, 3d Qr.

First Command.—An American statesman, during the revolution, was asked, at the Court of France to bow before the Sovereign. He replied, "I bow before none but God." Byron makes Satan say, "He that does not bow to God, has bowed to me." The angel forbidding John to worship him said, "worship God."

Second Command.—England has moulded images that the heathen worship. Charnock says: "The Jews had angels' bread poured upon them; we have angels' service prescribed to us."

Third Command.—God was displeased with the epithet, "rebels," that Moses applied to the Israelites. Michael, the archangel, when contending with the devil, disputed about the body of Moses, durst not bring against him a railing accusation, but said, "The Lord rebuke thee." We heard a preacher say, not long since, while making an argument in his sermon, "Why, God bless you, such is the fact," Peter, while denying his Lord, disobeyed this command.

Fourth Command.—The French tried to have one rest day in every ten days, but it failed. One in seven is the exact requirement of nature—no more, no less—and this proves its divine origin. Could man have discovered this proportion?

Fifth Command.—"Absalom's pillow

Alabama Baptist

MARION, ALA.

Tuesday, March 31st, 1874.

The Three Bugs.

Three little bugs in a basket,
And hardly room for two;
And one was yellow, and one was black,
And one like me or you;
The young for all, do doubt was small,
So what should three bugs do?

Three little bugs in a basket,
And hardly crumbs for two;
And all were selfish in their hearts,
The same as I or you;
So the strong one said, "We will eat the bread,
And that's what we will do!"

Three little bugs in a basket,
And the beds but two hold—
And they tell a quarrelling
The white, the black, and the gold—
And two of the bugs got under the rug,
And one was out in the cold.

He that was left in the basket,
Without a crumb to chew,
Or a shred to wrap himself withal,
When the wind across him blew,
Pulled one of the rugs from under the bugs,
And so the quarrel grew.

So there was war in the basket;
Ah, pity 'tis, 'tis true!
But he that was frozen and starved, at last
A strength from his weakness drew,
And pulled the rugs from under the bugs,
And killed and ate them too!

Now, when bugs live in a basket,
Though more than it will hold,
It seems to me they had better agree—
The black, the white, and the gold—
And share what comes of beds or crumbs,
And leave no bug in the cold.

ALICE CARY.

Field and Farm.

Farmers' Daughters in the West.

A farmer of Kansas, who signs himself "An Old Fogy," makes notes in regard to his neighbor's daughters, in the following style:

A year or two ago, being hard pressed for money, and there being at hand no other possible means for obtaining it, I joined with a man who, under a like pressure, had undertaken a big job of fencing, so aid him to the extent of splitting one thousand rails. It was in the summer time, the days were hot and the timber was tough. Notwithstanding the pressure of work on our farms, as well as our job, was overwhelming, we couldn't resist the temptation to lengthen out our morning a little as we took our old lunch under the refreshing shade of a big black walnut.

Of course, our conversation turned upon the hard times, and how we were going to manage to get along. My partner, or employer, was, or is, some years my senior, and the head of a large family. I tried to rally him about his numerous progeny, but he thought if he could train up his children to be useful and respected citizens, he would be as well satisfied with his life's work at life's close as he would if he had spent his energies in some other direction. His boys, he said, paid their way by their work. He gave them three months' schooling in the winter, and they had their liberty at twenty. His girls he did not expect to pay their way. He told me it cost him more to clothe his five oldest girls than it did to clothe his five oldest boys, and the girls were by no means extravagant. They were permitted to attend school summer and winter. As to housework, his wife and younger children managed that. These two did what they could toward making their own garments, and that was all he required of them. Now, upon my word and honor as a farmer and a gentleman, I state that this is a fair sample of the way farmers here in Southern Kansas treat their daughters, to the best of my knowledge and belief.

I give one more instance: I know a man whose health is not good, who is in debt, and who works hard early and late. See him come in from his work; he is always in a hurry, and looks haggard, careful, and anxious. His wife and daughter, who make up his family, may be seen, of a pleasant day, riding out in their buggy, the gayest of the gay. No sign of care about them. They dress well and have plenty of leisure. They cook the meals, make the beds, sweep the house, and perhaps feed the cat and dog, while he carries on the farm of eighty acres, or at least does what he can towards it, for times are hard and he dares not hire. However, they appear to be well satisfied with their domestic arrangements, and I have really no business to criticize.

I will mention still another instance: I had occasion once to see a farmer who had been crippled in one hand so that he had but little use of it. It was between eight and nine o'clock of a bright May morning. I found him in his field where he had been since sunrise, planting corn, single-handed, most literally, and alone. It was getting late in the season and he was hurrying forward his planting, though at every disadvantage, with all possible speed. I called at the house. His daughter of sweet sixteen or thereabout, had just arisen from a refreshing slumber of some twelve hours duration. After breakfast, she arranged her toilet in the most bewitching manner possible, and during the forenoon modelled her pony for a ride to town. She told me she had a new comb, she said, or she couldn't go to meeting the next Sunday. She got back just at night. Well, in process of time, that farmer became so involved that he was obliged to sell his place. The daughter is married, good looking, and good. Yet, after all, for her practical usefulness, the father was more to blame than the girl.

By no means would I be so unreason-

sonable as to maintain that farmers' daughters are but a bill of expense. In kindness and affection the vast majority of them repay all the cost of their rearing, over and over and over again. And some pay in labor estimated at its market value, in dollars and cents. I think of an instance as I write, so marked, that I hasten with pleasure to record it. One of my neighbors, a one-armed man, is the father of quite a family of children, all the older of whom are girls. The oldest of these would go on to the prairie, get up her father's oxen, two or three pairs of them, yoke them, and follow the breaking plow day in and day out. In almost every respect she was as good as a hired man. She helped her father through the pinch of getting a home made here, on the prairie, in a way that deserves all praise. Nor was she either rude or coarse, but gentle and courteous. At school, she was generally at the head of her class, and, considering her opportunities, she was remarkably proficient. She is now a young lady, more than usually good looking, and generally sought after. The farmer that gets her for a wife is a man to be envied. That father will tell you that the service she rendered him cannot be paid for in gold. But daughters capable of rendering such service are scarce, and becoming more so. Their ambition does not extend in that direction. The fact is, farming is hard work, and the gains are small. Probably in no other occupation does it require so much muscular effort to earn a dollar as in farming. It is a battle for bread that requires strength of sinew, and it has to be fought in the heat and glare of the sun. There is not easy indoor work enough to employ half the farming population; consequently female labor is but little in demand, and their wages are low. I don't know how argument and legislation can help the matter. I see no remedy for it, have none to suggest. I don't know that I would advocate having girls work out of doors. It would bronze their complexions, and perhaps destroy to some extent the delicateness of their features and figure, though I firmly believe it would add to the vigor of the race. But it would hardly be reasonable to expect that a maiden would surrender anything that helps her personal charms, for the sake of prospective good to the race. I hire more or less mowing done every year. I would as soon hire a girl as a boy, and for the same work would pay them as much, but I have never yet been able to persuade one to ride a mower.

OLD FOGY.

Allen county, Kansas.

The London Gardener Magazine describes a way to get second-rate roses from the half-expanded buds that serve to tantalize us in November. You take a jug of hot water, as hot as the hand can bear; you cut a stem-bud with a great deal of stem, pull off the outside dirty petals, gently squeeze it between the finger and the thumb, and finally put it into the hot water, but so that the stalk only is in the water, for the flower must not touch it. If it does not open nicely in five minutes, you have operated clumsily, or you did not cut a suitable sample, or the water was not hot enough, or something else has happened, and you must try again.

Mr. William Robinson informs us that "Mr. Barr, an English florist, increases his lilies in some cases by means of cuttings, made of the tops taken off before flowering. Some taken off last year, and inserted in pots plunged in a gentle bottom-heat in frames, have rooted well, and have now formed nice bulbs, about the size of marbles." Lilies, may, therefore, now be increased in at least five different ways, viz: by means of bulbs at the roots, scales of the old bulbs, bulbils found on the stem, cuttings and seeds.

We are told by a correspondent of The London Gardener's Chronicle that putting cut flowers in a vase with a little water under a glass shade will preserve them for a long time in fresh beauty. Some Maiden-hair Fern thus treated was as perfect at the end of a fortnight as when it was first placed under the glass. It is suggested that this blooming might be still further prolonged by inserting the flower stems in white sand instead of water alone.

PRESERVING PORK.—J. B. Jasper Co., Mo., can cure his hams and bacon as follows: Trim the hams from all loose flesh and fat and make them shapely. Remove the ribs from the sides and cut them into pieces of about 20 pounds each. Procure a solid bench of oak plank on which to pack the meat. Take coarse salt, and mix with each pound of it a teaspoonful of pulverized saltpeter. With this rub the meat on both sides, leaving considerable of the mixture loose on the flesh side. Fill the meat in heaps, as the pieces are rubbed, on the bench, with the flesh side upward. Allow the moisture to drain away. Every second day rub the meat with fresh salt, and place that which was previously at the top of the pile at the bottom. This should be continued for two weeks, when the meat is to be removed to the smoke-house, or hung up to dry if it is not to be smoked. It should be smoked with corn cobs or hickory brush for a few days, when, after being well dried, it may be packed in bran in boxes or barrels, or in perfectly dry wood shavings, in which it does not become rancid, or it may be sewn up in cotton cloth and covered with two coats of thick linseed oil, which will be an equally good preservation.

Is It Worth It?—When violent attacks of fever occur in country places the whole neighborhood is stirred, the cause of this calamity is generally sought after, and very often the water is found to be responsible for the evil, but the lesser ailments—

against mites, fleas, bed-bugs, and poultry vermin, but also as a useful external remedy against worms, when administered in a weak infusion. Seed of the plant known scientifically as the *Pyrethrum*, and which is obtainable from large seed-dealers, is to be sown in May, not too thickly, in a well cultivated bed, and will develop large stalks by Fall, if the weeds are kept down; although it seldom blooms before the next May or June. The flowers are to be plucked as they become fully developed, and the yellow disk-flowers separated from the red rays and calyx, thoroughly dried in the shade, and finely pulverized. Flowers can be picked even in the Autumn, so that a few beds will produce a considerable quantity of the powder, and as the plant is perennial, it can be propagated by dividing the old stalks in the Fall. Since it is indigenous to the Caucasus, it is not very sensitive to Winter temperature.

Balky Horses.

Yelling and whipping on the part of the trainer or driver, overloading, sore shoulders, or ill-fitting collars—these are the causes that make horses balk. But if you have a horse or colt that balks, while I cannot, without a personal knowledge of the subject, tell you what to do, I can tell you what not to do—never whip. If he won't go, let him stand still and think it over, and after a few moments' reflection, and a few tosses of his head, he will very often go on of his own accord. Or, if this does not answer, get out of the wagon and pat him, and talk to him kindly. A horse is very susceptible to kindness; and I have known more than one quite vicious horse gentled into good behavior by a few pats from a lady's gloved hand on the moist neck and veined muzzle. Sometimes it is well to loosen a strap and or start a buckle. I have known the mere act of unchecking and rechecking the animal to answer the purpose. It took his attention off in another direction, you see, changed the current of his thought, and broke up his purpose and determination to resist. For this same reason, an apple, or a bunch of grapes from the roadside, or a handful of oats, or a few kernels of corn, will often accomplish what an hour of beating could never effect. The truth is, a man must govern himself before he can hope to govern lower animals.

What is known as scab on sheep is caused by a minute insect (*Acarus*), and to cure it you have only to kill this parasite. There are many recipes for making a wash to kill acarus, most of which are efficacious. If you will take the trouble to make a tank large enough to "dip" a sheep, then you may use strong tobacco water with safety and certainty. But for a more simple cure perhaps the following receipt of Prof. Simmons will answer: "Take two ounces of arsenic and two ounces of carbonate of potash, boil in a quart of water till dissolved, and then add water enough to make a gallon of the solution. To this add a gallon of vegetable infusion, made by pouring a gallon of water over four ounces of digitalis leaves and allowing the infusion to remain till cold, when it is poured off. These two gallons of liquid may be used at the rate of a half a pint to each sheep." It may be applied by putting it in a bottle with a quill through the cork, and from this it can be ejected upon the back and sides of the animal. But you should not forget that there are cutaneous diseases besides scab, for some of which external applications are not desirable.

ADVICE TO FIRST FAMILIES.—The want of labor can be diminished in a great measure by dispensing with much of it, in making one acre yield what four acres do now, as it takes as much labor to make three barrels of corn per acre as it does twelve barrels per acre, and some times more, for the crop on poor land has frequently to be worked a longer time than on rich land. And it can be supplied, to a large degree, if we enlighten our youth and dignify farm work; then, thousands who run away from paternal fields to become, perhaps, castaways, would remain to swell the ranks of labor. Strangers from other lands prefer to immigrate to that section, where all land-owners are working men—they feel that there is less aristocracy, and more congeniality with them. Let the sons of our best families seize the plowhandles, and labor will flow in on us like a mighty wave of the sea.—Maryland Farmer.

TO PRESERVE HAM.—When first butchered rub the hams and shoulders with salt and let them lie 36 hours. Then covered with brine six weeks longer will not hurt them. Then remove them from the brine, then insert a strong string in the large end and hang them up in the smoke house hook end downward. By this means tenderness and flavor are given to a portion of the ham often thrown away. Smoke them with green hickory chips, and when they are sufficiently smoked and dried, wrap them each in a large sheet of brown paper and put in a loose bag of brown domestic. Tie up the mouth of the bag carefully, leaving out the string by which it was hung up, and return to the smoke-house or any other safe convenient place. Hams thus treated will keep for years. So says a large pork-raiser of Indiana whose hams command the highest price in the markets.

Is It Worth It?—When violent attacks of fever occur in country places the whole neighborhood is stirred, the cause of this calamity is generally sought after, and very often the water is found to be responsible for the evil, but the lesser ailments—

slight febrile attack, diarrhoea, sore throat, and a score of other ills—though often recurring, are not apt to be traced to this insidious source of mischief. Common sense must be on the alert to prevent the common evil. "Death may be in the pot," thought of in the purest element, as we fondly suppose the water for our domestic use to be. The water from shallow wells is always to be suspected.

They tell a queer story of the "Grange," at Farmington, Massachusetts. Its Master is a horny-handed lawyer, its Steward is connected with a carpet factory; its Chaplain is a merchant; its Secretary deals in hardware; its Assistant Steward is a druggist; its Overseer is a doctor; its Treasurer is a dentist, and its Gate-keeper is a real farmer, with one other real farmer in the Grange, to keep him from being lonesome.

To prevent drain-pipes from being choked by the roots of plants, it is recommended that they should be well coated with coal tar. The roots, it is said, turn away from the tar, evidently sensible of the danger. Without this precaution, no drain is safe near trees, fences, or even strong-rooted weeds.

WART REMEDY.—Last Spring I came into possession of a mare whose nose was covered with warts. I rubbed them once in three or four days with bacon rind, and presently they all disappeared. I suppose any salt grease would answer the same purpose, and that, too, on man as well as on horse.

Bee-sweetened Aroostook, Maine, sells ten thousand dollars' worth of honey every year.

Educational.

Language of the Future.

Prof. Blackie, of Edinburgh, recommends Greek as the cosmopolitan language, at least for learned men. Should a universal popular language be adopted by the world, he agrees that it must be one of three, either German, Russian, or English—most likely English, partly from its own peculiar composite character, to which so noble a recognition was given by Jacob Grimm; partly from our colonizing habits and our lusty American cousinship. But whether we shall ever have one universal language for all civilized men—a consummation which I confess I neither expect nor wish—it is certainly a most desirable thing that we should possess one generally understood language for all scientific men and persons of cosmopolitan culture; and I write this, with your permission, to say that as the service hitherto performed by Latin in this respect has now from a variety of causes ceased, there is no language so justly entitled to assume its place as Greek. Among languages which belong as much to the world as to the people which uses them, there is none that for a moment can stand comparison with the dialect of Homer, Plato, Aristotle, and the New Testament.

Progressive Lyceums.

This is a name given by Spiritualists to a sort of work, not unlike Christian Sunday school work. The Jews gather their children in the synagogues Sunday afternoons; to keep them from filling their homes with sweet songs about Jesus of Nazareth. The Catholics keep their protectories in active operation on Sundays, for the attractions of Protestant Sunday schools are very seductive. The Spiritualists find that they have something to do for their children, or they will get under Christian influence in spite of seances, table-tipping, and manifestations. So Progressive Lyceums have been introduced. A great anniversary was held last week. The exercises were introduced with a great flourish of trumpets. The attendance was very small. Even the promise of "goodies," gifts, music and dancing, did not avail. A handful of poor little sorrowful-looking children were collected, showing how miserable childhood would be without the story of the Babe of Bethlehem, and without the teaching and instruction of those who believe in, and love, the Child in the Manger.

For a journal so tremendously anti-theological as the London *Examiner*, this, on the condition of the English universities, is particularly good:

The result of this historic predominance of the ecclesiastical spirit, is either irrationally theological or irrationally anti-theological; that the methods of instruction are those of the middle ages, with a difference—the difference being in favor of the middle ages; and that the direction given to the subsequent pursuit of learning is aside from the lines along which scientific speculation is moving. Men blunder into the disguised atheism of Ritualism, or sink into the disguised patriotism of accepting, with unscrupulous acquiescence, the dicta of the chief philosophic iconoclast of the hour.

The Chancellor of Georgia University speaks thus of the desire for education he witnessed in the people about Dahlonega: "They felt it necessary, like a physical want, unthought of as though it were a sensation in their blood as well as a sentiment in their hearts. I wish that all Georgia had the divine fire of their feelings."

A bright lad being asked how he liked his teacher, replied: "Very much; he is very kind and very anxious."

ions that we may learn, only he explains too much. I like to have a chance to see things for myself."

A bill prohibiting any change in the text-books used in the public schools for a period of five years from the 1st of January, next, has passed the Missouri Lower House.

Miscellaneous.

DARKNESS COMING.—A little girl, at twilight in her sick mother's room, busily thinking: "All day she had been full of fun and noise, and had many times worried her poor, tired mother. 'Ma,' said the little girl, 'what do you suppose makes me get over my mischief, and begin to act good, just about this time every night?' 'I do not know, dear, can you not tell?' 'Well, I guess it's because this is when the dark comes. You know I am a little afraid of that. And then, ma, I begin to think of all the naughty things I've done to grieve you, and that, perhaps, you might die before morning; and so I begin to act good.'"

"Oh!" thought I, "how many of us wait till 'the dark comes,' in the form of sickness or sorrow, or trouble of some kind, before we begin to act good? How much better to be good while we are enjoying life's bright sunshine! And then, when the dark comes, as it will, in a measure, to all, we shall be ready to meet it without fear."

A very noticeable exodus of colored people is in progress from the Eastern Gulf States across the Mississippi. The blacks are making for Texas. The New Orleans *Picayune* estimates that since 1870, 100,000 negroes have gone to that State, and 900,000 whites. It regards Texas as the safety-valve of the South, and has no fears that the negro emigration there will exceed the white. In Alabama the departure of the blacks is consolidating a permanent Democratic power. In Mississippi and Louisiana, where the blacks were more numerous than the whites in 1870, there is a steady decline in their numbers, and the white vote will soon be the largest. Georgia finds it difficult to spare this labor, although her white laboring population is on the increase.

SACRIFICING CONSCIENCE TO SENTIMENT.—A correspondent of the *Examiner* takes off false charity in the following effective style:

It is curious to see how indiscriminating some persons can be, in loving all things good and bad alike.

My father once preached a revival sermon in a Methodist church, which so affected a good old sister that she arose and said: "Brethren, I am filled with love; I love saints, I love sinners, I love all classes and conditions of men, however bad; I love Brother B; I love the devil." Surely, Doctor, these men may be equally sincere and fervent, and they may have at least the above amount of Christian affection for you.

An old man, David Myerle, of Monongahala county, Va., left by will, not long ago, \$8,000 to build an Episcopal church in Morgantown. This was all very well, but Mr. Myerle added: "I devised that it shall be of that branch or order of the Protestant Episcopal Church known as the 'Low Church,' and that the doctrines taught in such church shall be Evangelical." If ever a devise was void for uncertainty, this is; and the heirs at law, being decidedly of this opinion, have gone into litigation about the will, with the greatest enthusiasm.

No man's gait was ever more miscellaneously described than that of Roger Tiebhorne. Twenty-three witnesses spoke of it as "awkward," eight as "peculiar," three as "funny," five as "curious and strange," five as "slovenly," five as "slouchy and clumsy," four as "shuffling and stilted," five as "like Sir Henry's," and three as "like Sir James's," while one witness said that it was like the walk of "Richard the Third."

As an evidence of the effect of time in healing old animosities, we note the receipt by Admiral R. Semmes of an invitation from a post of the grand army of the Republic at Rome, N. Y., to deliver a lecture at that place this winter, for the benefit of the "Gravestone Fund." The letter says: "The cruise of the Alabama, or anything that in your judgment would be of interest, would be acceptable, and that 'the people of Central New York would extend to you a cordial welcome.'"

When Elder Knapp made his great descent on Boston, many years ago, and created such an excitement that a mob assembled on Bowdoin Square, to quell which the military were called out, a leading merchant called on Dr. Channing. "Don't you think this Knapp ought to be rode out of town on a rail?" "No," said the Doctor. "A man who can stir up Boston on religion like this, must have something good in him; and I hope he will remain."

The influence of forests in drawing moisture from the heavens may be judged from the experience of San Diego, California. Previous to 1856 there was yearly a rainy season, which made the soil nourishing and productive. In 1856 a destructive fire swept over the greater part of the county, cutting down the luxuriant chaparral, and blackening the hills. Since then there has been no rainy season at San Diego.

Love me, love my dog! A German woman recently walked to Wintham, Minnesota, ten miles, after a stray dog. On her return she died from exhaustion, and was found with the dog in her arms.

He is not poor who hath little, but he that desireth much. He is rich enough who wants nothing.

A residence in Indianapolis has the following conspicuously posted up in front:

"NO YOUNG MAN ALLOWED TO COME AND COURTE MY DAUGHTER UNLESS HE HAS \$250,000 TO PAY DOWN ON A HORSE, AND A BALANCE IN 12 & 3 YEARS FOR SAIL BY ME, WITHIN."

In Paris a railway tunnel passes under the cemetery of Pere Lachaise. Lately it showed signs of insecurity, and was braced up for a time; but finally the masonry gave way, with a great crash. About forty graves went down with the wreck, mixing the bones beyond the possibility of assortment.

The following is an indictment against strong drink:

Pimple maker, visage bleater, Health's corrupter, liver's mate, Mischief breeder, vice promoter, Credit spoiler, devil's bait, Abuse-house builder, peeper maker, Trust betrayer, sorrow's source, Pocket emptier, Sabbath breaker, Conscience sifter, guilt's resource.

A family passing through Detroit lost their tom cat. "Come, children," said the father, huskily, as he turned to the wagon, "Johnny died of scarlet fever, little Mary went with the whooping-cough, and now we've lost Sardinus! I shouldn't wonder if mother or I'd be the next to go."

In King and Queen county, Virginia, the colored men prefer wood chopping to farming, and the white people are learning to put their hands to their own ploughs. Dyspepsia and dependency are being worked off by field labor, and the country is assuming a cheerful, cultivated appearance.

The National Baptist gives the following as the epitaph on the grave of an eminent Baptist divine and an especial authority in casuistry, the Rev. Levi Philletus Dobbs, D. D.:

"Put away the steel-bowed glasses That the Doctor used to wear: He no longer needs their assistance, he's climbed the golden stair."

Remarks of a Nevada Judge upon opening his court and after taking out a revolver: "If any man goes frolicking around this court room during the trial of this case, I shall interrupt him in his career." The strictest decorum immediately prevailed.

An English exchange says that carbolic acid is a deadly poison to snakes, as experiments have proved that a few drops are sufficient to cause almost instant death to the dreaded cobra, and suggests that it might be invaluable in India and other tropical countries.

The following epigram was made when Dr. Goodenough, Bishop of Carlisle, was one day appointed to preach before the House of Peers: "Tis well enough that Goodenough Before the Lords should preach: For sure enough, they're bad enough He undertakes to teach."

Most furious struggle for the postmastership of St. Henry, Minn., is going on. Three candidates are in the field. The compensation is about four dollars a year.

One Western editor pleasantly says of another: "He is guilty of more crimes than the impudent thief, and of falsehoods that would have appalled Ananias."

A benevolent and beautiful young lady in Georgia recently allowed three hundred gentlemen to kiss her at 25 cents each, and sent the proceeds to an orphan asylum.

The Detroit Board of Education has resolved to apply to the War Department for an officer to teach military tactics, &c., in the High School of that city.

Greatness, far from imparting goodness, does but contribute to its enlargement, as a public fountain is elevated that it may send forth its streams farther.—Boswell.

An Irishman engaged in fighting a duel insisted, as he was near-sighted, that he should stand six feet nearer to his antagonist than his antagonist did to him.

Fourteen fathers in Quincy, Illinois, have signed a pledge not to allow their daughters to take music lessons until they know how to make good bread.

A Connecticut husband lately sought for divorce on the ground that his wife "did throw cucumbers in his face, because he helped himself too plentifully."

"Killed by a visitation of Providence, through the medium of a horse," was the coroner's verdict in the case of a Georgia man who was kicked to death.

A very remarkable revival of religion is in progress in Foxboro, Massachusetts, no fewer than eighty converts have joined one church.

Yellow River, Arkansas, has resolved in town meeting that "the great need of this town is about 40 women."

Said an Irish justice to an obstreperous prisoner on trial: "We want nothing but silence, and but little of that."

A man with a turn for relics in Lewiston, Maine, possesses "his first and only pair of kid gloves, purchased thirty-two years ago."

A prosperous merchant has for a motto: "Early to bed and early to rise; never get tight, and advertise."

Bob, how is your sweetheart getting along? "Pretty well; she says I needn't call any more."

J. P. BAILEY.

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