

# The Alabama Baptist.

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## Alabama Baptist.

MARION, ALA.

Tuesday, August 31st, 1875.

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### The Star of Bethlehem.

BY WILLIAM CUMBER BRYANT.

(Written for the semi-centennial celebration of the Church of the Messiah, New York.)

As shadows, cast by cloud and sun,  
Flit o'er the summer grass,  
So, in thy night, Almighty One,  
Earth's generations pass.  
And while the years, an endless host,  
Come pressing swiftly on,  
The brightest names that earth can boast  
Just gladden, and are gone.  
Yet doth the Star of Bethlehem shed  
A lustre, pure and sweet;  
And still it leads, as once it led,  
To the Messiah's feet.  
O Father! may thy holy Star  
Grow every year more bright,  
And send its glorious beams afar,  
To fill the world with light.

### Communications.

#### Centennial Report Adopted at the Alabama Baptist Convention.

Civil and religious liberty are so intimately conjoined in the texture of our national and State governments as to be inseparable. They can only exist together. The near approach of the century of our national independence presents one of those rare conjunctures in which religion and patriotism may unite in such services as may endear and promote alike the institutions of our country and the cause of Christ. But no class of our people have so much cause to hail and celebrate that grand occasion as the Baptist denomination. The pen of history has already accorded to them the front rank in those agencies that invoked the revolutionary struggle, and prosecuted it to a successful issue. Mr. Bancroft best speaks the ample truth when he affirms that "religious liberty in its most comprehensive sense was from the first the trophy of the Baptists." Standing literally alone, at one period of that struggle, they never ceased their efforts until the last vestige of the union of Church and State was wiped from the laws of Virginia. For even after our independence was achieved, the enemies of religious liberty planted themselves upon the gable laws of that State, and maintained the conflict with our fathers for about twenty years.

Taking their stand upon the broad principle that the Bride of Christ never desecrated nor asked for any dowry from earthly governments, they never abated their zeal until the God whom they served rewarded them with triumphant success.

As the United States as a distinct government, was the first that ever recognized the principle of religious liberty in its broadest sense for the first time in the history of the world, and as our Baptist fathers were mainly instrumental in securing this result, this divorce of Church and State, this assertion of the doctrine that "before the dominion of the conscience begins the dominion of the secular power ends," is it not a duty we owe to their memory, as well as to our country and to religion, to show in some substantial form our appreciation of services so sacred and invaluable?

In the light of these facts, it is eminently becoming to us, as the descendants of a patriotic and Christian ancestry, to commemorate their achievements in some enduring form, that, while it will be a perpetual reminder of their mighty deeds, will serve as well to advance the highest and noblest interests of Church and State. And in all the objects which appeal to our benevolent concern, we can think of none so worthy of a grand centenary offering as the endowment of Howard College, whether viewed in the light of a patriotic or Christian service. The noblest earthly and the noblest heavenly motives combine to point out this as the object to share the results of this movement of a CENTENNIAL CENTRAL COMMITTEE, composed of one member from each Association in the State and an execu-

tive committee at the seat of operations, who shall organize at once with the view of commencing an active canvass of the State. To facilitate the work, this Centennial Committee should see to it that sub-committees are appointed in each Association in the State, charged with the grateful duty of seeing that every church in the bounds of each body shall be canvassed, until every Baptist in the State is furnished with an opportunity of contributing to this fund. Before this Convention rises, we think it wise to appoint brethren to visit, as nearly as possible, every Association in the State this fall, to secure their united co-operation.

A General Agent to take charge of the whole work is quite essential to its success.

As to the plan of operations, this, perhaps, had better be left to the Central Committee and the General Agent. We suggest, however, that it is practical to receive as much as one dollar from every Baptist in the State, or at least the equivalent of that. Of course there are brethren who will do much more than this, but others may do nothing. At all events, let us not abate our efforts, until the equivalent of this amount is raised. There are not less than seventy-five thousand Baptists in our State, and not less than three hundred thousand persons under their influence, who would materially aid in this movement, and if the friends of the Convention will do all their duty, in writing, speaking, canvassing,—in the forth-pushing of one combined, united, vigorous effort, throughout the State, it can be done without a doubt, and with comparative ease. And is there a Baptist minister in the State that would not be willing to devote one month's active service to this work as a gratuity? Is there a church that would not give up its pastor with alacrity to aid in so glorious an enterprise?

Such a grand opportunity to do so great a work can not occur again for a century; and to allow it to pass unimproved would betray a moral delinquency of which there could be no atonement. Sustaining such relations to the past as well as to the future—accepting responsibilities which, whether viewed retrospectively or prospectively, are alike crushing and unavoidable, we are most exactly in that position to perform the noblest work which it is the privilege of any generation to accomplish. Let us therefore "play the man for our people, and for the cities of our God, and the Lord do what seemeth unto him good." Trusting to him, and doing our duty, success is inevitable.

S. HENDERSON.

E. T. WINKLER.

JOS. SHACKLEFORD.

#### Thoughts on the Relation of Pastor and People.

BY C. F. STURGIS.

1 Thess. 5:12, 13: "We beseech you, brethren, to know them that labor among you; and are over you in the Lord; and admonish you; and esteem them very highly in love for their work's sake."

Of the endearing and interesting relation of pastor and people, it ought ever to be as between husband and wife:

"It never could be said Which of them ruled, or which of them obeyed. He ruled because she would obey, and she by him obeying ruled as much as he. In all their lives they had but one dispute. 'Twas which the other's will should execute.'"

Still it is certain that if the question of precedence ever arises, according to all the analogies in nature, and certainly according to the divine teachings on the subject,

THE PASTOR IS HEAD AS THE REPRESENTATIVE OF CHRIST, THE GREAT HEAD OF THE CHURCH.

We have no example in all the animal kingdom of any creature with two or more heads, since the amphibia or two-headed snake, is given up as a myth or fable. True the beast (Rev. 17:3) had seven heads, but we are in no sense of that "sam," whether as daughter, grand daughter, or great grand daughter.

The text at the head of this article enunciates this doctrine so clearly that it is inconceivable how any one could doubt it for a moment. "We," that is Paul and Silvanus and Timothy, coadjutors in the apostolic work, "we beseech," and implying earnestness intense. "You," that is the church of the Thessalonians which is in the Father and in the Lord

Jesus Christ, (chap. 1:1) "to know," in the sense of to recognize, in their official capacity.

1. As "those who labored among them," i. e., in word and doctrine.

2. As "those who were over them," not as civil rulers, but as spiritual guides, viz: "In the Lord."

3. As "those who admonished them," whatever that means. See Matthew 18:15-17 quoted below at (x). These views are sustained by very many clear and indisputable passages of the Word of God.

1 Cor. 16:16: "That ye submit yourselves to such."

1 Tim. 5:17: "Let the elders that rule well be counted worthy of double honor." (How can this be done if they are not allowed to rule at all.)

Heb. 13:7: "Remember them that have the rule over you."

Heb. 13:17: "Obey them that have the rule over you, and submit yourselves, for they watch for your souls as those that must give account."

These are offered as specimens of divine teachings on this subject, from which it is obvious that it has the highest apostolic authority, three accredited Apostles writing in its assertion; therefore it has the endorsement of the Holy Spirit, and to resist is to resist an ordinance of God.

Let us imagine (if we can) the scenes of anarchy and confusion which would inevitably result, should the opposite views prevail among our churches. Instead of "a wise master-builder," (1 Cor. 3:10) laying the foundations of the church's prosperity, imagine the pastor running here and there enquiring of every workman what he thinks of that plan, or how he or she likes his measures.

The fable of "the old man and his son, and the donkey," would illustrate the fate of such a pastor. Seeking to please everybody, he would end in pleasing none. Of course any man with sense enough to be a pastor or even the title thereof, will see the propriety of availing himself of the judgment and experience of the most prudent of the brethren and also of the sisters, but to consult with this, that and the other member, to know what he shall preach, or when or where or how, would be to prove himself so utterly ignorant as to be totally unfit for the pastoral office altogether.

I close this article with the following quotations from that able commentator, Matthew Poole (on the passage in question) than whom I know not an abler:

"Are over you in the Lord?" The same word is used 1 Tim. 5:17; it signifies that superintendency and precedence which the elders or ministers have over their respective flocks.

"In the Lord." It is from the Lord by institution, and to be managed according to his laws, and directed to his service, and glory to the end.

"And admonish you," the word is often used in the New Testament, Acts 20:31 (Rom. 15:14) (Col. 1:28) (Col. 3:16), and signifies either putting into the mind by way of instruction, or upon the mind by way of counsel, threatening or reproof, and that publicly or privately. (x)

"Now," says the author, "the duty they owed to them is (1) 'To know them' that is to own them in their office; (2) have regard to their teaching; (3) and to submit to their government, and (4) to reward their labors."

"To esteem them very highly for their work's sake." The words in Greek carry such an emphasis of meaning as can not be well expressed in English; importing esteem and love to an hyperbole. Their love was to be joined with esteem, and esteem with love, and both these to abound and super-abound toward them. We read of a double honor (1 Tim. 5:17) which contains the whole duty of people to their ministers.

"For their work's sake," whether of teaching, ruling or admonition. So much from Poole, but a few more words and I close.

It is not a cause of small import the pastor's care demands. But what might fill an angel's heart, and fill a Savior's hands.

Beloved brethren and sisters, you know not how much is involved in a proper understanding of this subject. How much the peace and comfort of your pastor's heart is concerned in it.

For one, I can say, as God knows my heart, I call your attention to it, not from any, even the most distant, desire to lord it over God's heritage, but from a solemn sense of our responsibility as ministers of Jesus, A

sense of the responsibilities of the pastoral office sometimes almost crushes us. Yet we watch for souls as those who must give account, we can not shift this responsibility to others. The only way is for the church to co-operate cheerfully in every work and labor of love, and thus as Aaron and Hur bore up the hands of Moses, sustain and cheer the heart of your pastor in every good word and work.

#### Jefferson County Letter.

REPORT OF THE HUNTSVILLE CONVENTION—A MISTAKE CORRECTED—THUNTSVILLE CHURCH AND ITS MISSION SOCIETY—PROSPECTS AT BIRMINGHAM—AN AFFLICTED BROTHER.

Bro. Riley is a good reporter. I read with interest what he said about our last Convention. I think he was about correct as well as I could remember. I find since my return home, however, that Bro. Haralson was mistaken about our last Convention being the first ever held in North Alabama.

O. W. Wood, a deacon of Ruhmah church, says he attended a session in about ten miles of Huntsville in 1837, when H. Holcombe was the President and A. J. Holcombe Secretary. I thought Bro. Haralson was correct when he made the speech, and I suppose every body in the house was like him, thought it was the first session ever held in North Alabama.

#### MEETING AT TRUSSVILLE.

Our meeting at "Cahaba" church (which is on the Alabama railroad, at a little town known as Trussville) embracing the first Sabbath of August, was attended with the Divine blessing; four baptized. This is a large and strong church, about 185 or 190 members, all in working order. The women have a mission society, and are doing more than they supposed they could before they began; they propose the funds raised during the remainder of the year, to go to aid in the erection of a house for Miss Whilden and Bro. Williams' family, of China.

#### BIRMINGHAM CHURCH.

It is known that I am acting as a sort of supply for this church at the present time, and as this is a place of more than ordinary importance, I suppose an occasional line about it will not be amiss.

Since my connection with it there have been a few received. The Sabbath school is now quite good, and the prayer-meetings well attended; congregations ordinary. This church has got a few noble workers, among the men as well as the women, and their zeal and activity is very encouraging; the church house is now plastered, and so far as the inside is concerned, is in a good condition, but we are needing funds to paint the outside. I received from liberal brethren while at Huntsville, about \$20, and a few will send us a little help soon. In this way we are trying to finish the house. I tell the members we must plaster, paint and get a bell for the house this year. I am much encouraged,—would be glad if some liberal brother would send us a bell; who will do it?

Bro. B. H. Crumpton stopped over a day on his way home from the Convention, and preached a good sermon for the people. We invite help from all, we need money, we need good sermons, and last but not least, we want the prayers of all. We will hold a meeting of days there this summer or fall.

J. J. WATT,

one of the best preachers in Walker county, is now suffering from a stroke of paralysis, perhaps will be lost to the ministry. Some hope he will recover.

A. J. WALDROP,

Wood Station, Jefferson county, Ala., August, 1875.

#### A Correct Sentiment.

Dear Baptist: I received an envelope recently, containing a small contribution from a young Christian, and a short note which expressed thankfulness to God for being permitted to do a little for his people.

Surely the sentiment is a correct one, and if it filled the hearts of Christians more generally, our religious enterprises would not be embarrassed as they are, even threatened with entire suspension.

How painful that so many Christians consider it rather a burden, a

hardship, and become nervous and fretful when asked to aid these causes or to do something for his suffering ministers. Even now, some of the Indian missionaries are suffering, but how few of our people feel it a great privilege, a sweet pleasure, to be permitted to help them. To help them is to help Jesus, and yet they go without help from the great mass of our people.

W. N. CHANDLER.

Dis. Sec. &c.

#### Ordination.

On the 2nd Monday in August, Elders A. B. Couch, Jno. C. Coleman, Elisha Graham, and T. N. Coleman, met at the Baptist church at Cahaba, in Baldwin county, for the purpose of ordaining Bro. Ham Peter Hanson, to the full work of the ministry. The Presbytery was duly organized and the candidate was thoroughly examined, and I reckon a more satisfactory examination is seldom witnessed. After the lengthy but pleasant examination, the hour for the ordinary services was fixed at night. When the time arrived the house was filled, and the Presbytery and candidate were present. Sermon by Bro. T. N. Coleman; charge and presentation of the Bible, by Bro. Couch; ordination prayer, by Bro. Jno. C. Coleman; charge to the church, by Bro. Summerlin; closing service, by Bro. Hanson.

After accepting the resignation of Bro. Couch, who has been serving them acceptably, the church extended a unanimous call to Bro. Hanson.

Bro. Hanson is a Dane, and was educated for the naval service in Denmark, but has been living on the peninsular near Bon Secure for several years. There he has married and has two or three children. His education for the naval service, though not specially adapted to prepare one for the ministry, will nevertheless be of great advantage. For after all, mental discipline is the *Somme Cum* in education, and may be obtained with a view to using it in one direction and afterwards applied successfully in another. Bro. Hanson's work will probably be in the southern bounds of the territory once so ably occupied by the beloved Travis. The Lord bless his labors.

T. N. C.

Mobile, Ala., August, 1875.

"Hark! Don't you Hear the Eagle Scream!!"

What eagle? Why, that time-honored old Baptist Eagle, who, one hundred years ago, determined that Americans should be as free, civilly and religiously, as the flight of a bird in the air. After the lapse of a century, he makes his appearance again in the mountains of Talladega, with the same old flag in his talons. And as he unfolds and throws his banner to the breeze, he screams aloud—

"FREEDOM OF CONSCIENCE, UNLIMITED FREEDOM OF MIND, WAS FROM THE FIRST THE TROPHY OF THE BAPTIST."

The scream was so loud and shrill—so like a clarion's voice, that the quick and practiced ear of every Baptist from the Tennessee to the Gulf caught the glad sound. And now, there is a grand movement all along the Baptist line.

An army of eighty thousand can do wonders when they will. They graced a

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with religious liberty; they now arise, in the grandeur of their might, to adorn the noble State of Alabama with the refining graces of an educated posterity.

J. J. CLOUD,

Gadsden, Ala.

#### Baltimore Correspondence.

A NOBLE CHARITY—THE BASIN AND PUBLIC HEALTH—THE NEW CITY HALL—THE RAINS—FRUIT.

Alabama Baptist: The Free Excessions for poor children are doing much good in this city. The mortality among the innocents has already been diminished. Once a week a steamboat loaded with as many as can be legally carried, sometimes to the number of eight hundred, goes down the Bay to some resort previously fixed upon, where all parties land and spend the day under the trees enjoying the open air. Among these are infants in arms, some so sick as to be carried on pillows, and some aged persons. Two or three medical men volunteer their services for these occasions, and there are also volunteer committees on refreshments &c. The quality of milk, ice-cream,

&c., consumed, is a marvel to read of.

A standing source of annoyance in Baltimore, during the summer, is what is called the "Basin," or inner harbor, the waters of which become so offensive to that part of the city contiguous thereto, as to cause serious apprehensions on the score of health. The Health Commissioner has been trying, with some degree of success so far as the smell is concerned, to deodorize it with what is known as "Dead Oil." Since the experiment has been tried an excessive number of fish observed floating dead leads to the conclusion that, as to the stinky tribe at least, the oil is well named, whatever may be its effect upon the human race.

It is a subject of congratulation that the new City Hall, now almost completed, has been in some measure kept from the control of "rings." That magnificent building, covering a whole square of ground, will have cost with furniture within, \$2,500,000. The economy with which it has been built is largely due to the Mayor, who is one of those rare birds among politicians—an honest man.

Perhaps Alabama has shared in the almost unprecedented heavy rains which have prevailed in this section as well as at the West. I think I never before heard it rain as on some evenings since, when the water came down as in bucketsful.

In this region the fruit season is of course, later than with you, but peaches are coming in and the crop is a very large one.

Baltimore, Aug. 6, 1875.

#### Resolution of Thanks.

WHEREAS, It has pleased sister Elizabeth Elston in the exercise of her benevolence to so liberally donate two acres of land as a public burying ground to the community round about the Munford Baptist church; Therefore, be it

Resolved, That we, the members and surrounding community of the church, tender the most deep and heartfelt gratitude to sister Elston, in return for her liberal contribution.

Resolved, That a copy of these resolutions be transmitted to Sister Elston; and that they be spread upon the minutes of our church book.

Resolved, That a copy of these resolutions be furnished the ALABAMA BAPTIST for publication.

Done by order of conference in the church, July 10, 1875.

E. T. SMYTHE, Mod.

J. T. JONES, Clerk.

Oh! that our land was filled with Sister Elstons. The widow's mite is always the greatest gift.

#### Dead Heads, Dead Hearts.

Dear Bro. Winkler: If I mistake not, I saw in the last number of the Baptist that the Grace street Baptist church of Richmond, Va., were disciplining those members of that church who are able to assist in supporting the ministry, but who persistently refuse to do so; and if discipline produces no reform they are excluded from the church. This news pleased one of your readers if no more. I would that such were the rule and not the exception in Baptist churches, always putting in the word able. For one that has been a member of four Baptist churches during the past forty years, to take a retrospective view of this subject is perfectly painful. The few faithful members do all the work and pay all the bills. Occasionally I have met members who when called upon for help replied, "I pay, let others work." But it is the rule for the few to work, to pay and to get the reward. Well done good and faithful servants. In a large church of which I was once a member, there was a membership of about two hundred and fifty. It cost to carry on the church work, four thousand dollars, which sum all came from forty pockets. Two hundred and ten members sitting under the preaching of one of the best pastors of the State, and paying not one cent for his support. Enjoying all the comfort of a good church property that other men's money built for them, and not contributing one cent for its current expenses. These people reminded me of that church member who "thanked God that his salvation was free, as he had been a member of a church forty years, and it had cost him but twenty-five cents." Another of these churches had one hundred and thirty-five members, but fifteen were subscribers to the pastor's salary. Is it not painful to

contemplate such delinquency. I know "good men and true," men who have a genuine call to the ministry, whose work God has stamped with his approval, driven from their legitimate work of preaching the gospel by these Dead Heads and Dead Hearts having the ascendancy in some of our churches. How can such churches expect a blessing! Is it not written, "Bring all your tithes into my store house, and prove me if I do not pour you out a blessing that there shall not be room enough to receive it?"

J. B. F. SNAPE.

Talladega, Aug. 13, 1875.

#### Ordination.

The Rev. J. F. Bledsoe, D. S. Duffy, R. A. J. Cumbee and the writer, were called by the church at County Line, Chambers county, Ala., to examine into the call and qualifications of Bro. John T. Jarrell, a licensed minister, for the purpose of ordination, on the 8th inst.

Having met, the examination was held by Rev. J. F. Bledsoe, and being satisfactory, Brother Jarrell was set apart to the work of the gospel ministry, by prayer and imposition of hands. Ordination prayer by Rev. D. S. Duffy; charge and presentation of the Bible, by the writer. Rev. R. A. J. Cumbee, the pastor of the church, extended the right hand of fellowship, followed by the presbytery and church. Benediction by the candidate.

C. P. SASSON.

#### General Items.

—The Constitutional Convention will convene on the 6th of September.

—The loss by the destruction of crops through the recent floods and rains will amount to about the same as the loss by the Chicago fire; in round numbers, two hundred millions of dollars.

—The Mobile Tribune seems to think that it is the swamp fever, and not the yellow fever, that is creating all the hubbub at Pascagoula. The Tribune says swamp fever is as bad as yellow fever in all except contagiousness.

—A friend who was up through Will's Valley last week informs us that the oldest inhabitant says that the crops were never better in that valley. We rejoice to know that, this is true with regard to the crops generally, in French and adjoining counties.—Gadsden Times.

—"Man," says Victor Hugo, "was the condurum of the eighteenth century; woman is the condurum of the nineteenth century." We can't guess her, but we will never give her up—never! adds the Philadelphia Times.

—"It is not a creditable reflection upon the integrity of our public men generally," remarks an exchange, "that every comment upon ex-President Johnson should dwell strongly upon the fact that he would not steal and was above the reach of bribes, whether in the shape of gifts or otherwise."

—General Bate, it is thought in Tennessee, will be appointed by the Governor to fill the vacancy in the U. S. Senate, caused by the death of Andrew Johnson. Bate was a close competitor for the Senatorship when Johnson was elected, and was only beaten by a few votes.

—John M. Harlan ran as the Radical candidate for Governor of Kentucky on the 2d inst., on the following contract: Reduce the Democratic majority in Kentucky, and you will be the Radical candidate for Vice-President. The majority for McCree is greater than usual, so poor Harlan lost the contract.

—THREE hundred thousand boxes of fruit have been shipped to the North from Columbus, Miss., this season, and the Columbus "Index" thinks that Mississippi will next year make a million of dollars on her peaches.

—The arrest of the thieves who stole the \$47,000 package from the United States Treasury a few months ago, is a pleasant surprise. One of the rogues was enjoying the plunder at Saratoga, where the officers pounced upon him.

—"The people of the South will learn from Senator Morton's speech that they are longing to reinstate slavery, and that they are to-day 'bitterly hostile to the emancipation of the slaves and their elevation to civil and political rights,' and are watching with intense eagerness for the hour and opportunity when they can cast them headlong down a precipice!"

—Judge Underwood, of Georgia, talks to young lawyers in this way: "Don't be too big for your breeches. Go round in the justice's court and try to learn something. Don't be afraid to let off on a high key. You will no doubt, speak a great deal of nonsense. You will have one consolation—nobody will know it. The great mass of mankind takes sound for sense. Never mind about your case, pitch in—you are about as apt to gain as lose."

—Gen. L. P. Walker (former Confederate Secretary of War) is proposed for the position of President of the Alabama Constitutional Convention. Gen. Walker makes the best presiding officer of a legislative body that we ever saw, in the chair. He is prompt, dignified and inflexibly just without regard to party or persons. We have little doubt of his election if he will accept the position.—Columbus Enquirer.

—The stringency of the times, and the appreciation of the people of the necessity for economy, may be well illustrated by a statement of one of our leading grocery merchants. He says that many of his customers who formerly bought flour by the barrel, coffee and sugar by the fifty and one hundred pounds, now take a quarter of flour, but little coffee and no sugar, and raise their own tobacco. He truthfully remarked, "It is well for them, but its death to us."—Mont. Ad.



## Alabama Baptist.

E. WINKLER, EDITOR.  
J. J. D. RENTROE, ASSOCIATE.  
J. H. WILSON, FORD.

MARION, ALA.:

Tuesday, August 31st, 1875.

European Baptists of a Former Age.

The name of Ana-baptist has been applied to all who at the Reformation did not recognize the current baptism as scriptural, and who therefore insisted that those who united with them should submit to baptism.—There are two parties thus confounded who may be readily distinguished by their relations to the civil government—the one assuming its functions, the other, the Baptists, holding aloof from it. The latter held the evangelical faith, maintained pure morals, and was unfrequently closed their career with heroic martyrdom. The Baptists made their appearance in great numbers in the time of the Reformation, in Germany, Switzerland, and Holland. Among their leaders were Muntz, Greber, and the accomplished and eloquent Hubmeyer, and Monno Simon, the pious reformer of the Netherlands. Erasmus describes the brotherhood to which they belonged as, "A people against whom there is very little to be said, and by whom many have been reformed from the worst to the best lives," and as those "who have never stormed towns nor churches, nor entered into any combinations against the authority of the magistrate, nor driven any body from his government or estate." Popular works which touch upon the history of these Baptist fathers are Brandt's History of the Reformation in the Netherlands; Mosheim's Institutes; the Dutch Martyrology, by the Hansard Knolly's Society, London; and the Historical Works of Mr. Motley.

In the Netherlands, William of Orange bore testimony to their patriotic sympathy and aid, and to their industry and integrity as citizens. He steadfastly refused to renew the persecutions which they had borne with such resolute and affecting constancy. Simon Muntz, their leader, was distinguished for his piety, prudence and gentleness of character to which he united an unwearied energy. He traversed various parts of Europe, rousing churches, cementing divisions, conciliating the public authorities; and although in frequent peril while engaged in this mission, which extended over a quarter of a century, at length died peacefully at an advanced age.

In England the Baptists attracted public attention in the reign of Edward VI. Burnett speaks of them favorably. History vol. II p. 176. They held that Christ's kingdom is spiritual, constituted of pious persons. Hence they were opposed to the introduction of any others as members, into the church, and to the introduction of any human institutions or offices there;—a measure which they regarded as contravening the authority of the only King of Zion. They were opposed to co-ercion in religion; and they refused to recognize education as a substitute for a divine call to the ministry.—While attending to the affairs of life and often succeeding by thrift and industry, they declined to assume the functions of the civil magistracy.

During the wars of the commonwealth, the Baptists came into a more conspicuous position. They were the bone and sinew of Cromwell's invincible army, and contributed to it some of its most valiant and distinguished officers, as Maj. Gen. Harrison and Blake and Penn, the last two of whom became distinguished admirals. Penn was the father of the founder of Pennsylvania, who may not unreasonably be supposed to have learned the lesson of religious liberty at the knee of a Baptist mother.

## An Ancient Witness.

We have in our possession a book that ought to be in a public rather than a pastor's library. It is the condemnation of Thomas Aquinas' Theology, in two duodecimo volumes, issued by a Polish Bishop, for the use of Theological Students, in the year 1568. This was more than three centuries ago. When these awkward manuals appeared, with their Gothic print and scholastic Latin, and white covers of vellum, Queen Elizabeth had reigned just ten years. Shakespeare was "a little shaver," four years old, and "a rare Ben Jonson" was waiting to be born.

The book deserves the study of an antiquarian and some of these days will get it. On the cover is inscribed the name of an Episcopalian preacher who married a Charleston spinster, and gave to Mrs. Dora the

new name of R. D. Sheddler. Just within is the gathering of some loose leaves, in black letter, of Aquinas' Commentary on the Psalms. Then follows the curious volume last mentioned. Unlike modern books it is numbered by leaves, not pages, and the numbering of the second volume continues that of the first. The two pages embraced by one number are discriminated by the letters a and b.—The index is voluminous, reproducing the numerous marginal notices of the contents of each chapter.

We have looked curiously upon the chapter on Baptism, not only to learn the opinion of a Roman Catholic Bishop three hundred years ago, but also the practice of the churches at that period when a new life was ascribed and Protestantism itself was receiving its shape in the fears and concessions of its enemies. Here we can see, without the miserable special pleading of modern Protestantism, the precise arguments which introduced, or sustained, Pedobaptism in former centuries.

The idea in the age of Aquinas was, Baptism saves. But Baptism is ablation or cleansing of the body.—And ablation can be performed by sprinkling, if you continue to sprinkle; or by effusion, if you continue to pour. In either method, there must be a physical ablation to symbolize the cleansing of the soul. And Baptism is this physical washing—nothing more, nothing less. But God gives the spiritual reality wherever the physical symbol is displayed.—Thus even the sprinkling or the pouring retained the idea of immersion. The argument in brief is this: If you sprinkle or pour long enough there is an actual immersion; the body is covered with water. Therefore pouring or sprinkling is scriptural!

Then another step was taken. It was argued that the so-called immersion of the head would suffice because the head was the seat of the interior and exterior senses and of the animal life. The "immersion" might be localized, as circumcision had been, and yet might be considered to be general and to seal the whole man to the Divine Service.—Thus by a logical legerdemain familiar enough to the scholastics, affusion upon the head was made the precise equivalent of the immersion of the whole body.

And yet, what is the most curious circumstance in the case, the original Christian ordinance still prevailed over all these logical subtleties. The common practice was immersion proper, and this was administered three in honor of the three persons in the Trinity. It was held that, if administered in any other way the baptism would hold, although the administrator was blame-worthy.—Here is the original: "*Variarum dicitur ex causis Ecclesiarum ritum. Nunc vero communiter tria immersione observatur: quam si quis praeterit, graviter peccat, quoniam baptismus tenetur.*" If this statement relates to the time of the original work rather than that of the present abridgement, it would prove that immersion was the general practice of Christendom in the middle of the thirteenth century. Aquinas died A. D. 1274.

## Field Notes.

Dr. Cary, the father of the missionary movement, was a Baptist.

The Florida State Evangelist, Bro. K. Chambers, is meeting with success in his work.

Bro. I. Purcell writes us from St. Clair county, that crops there are good.

The son and daughter of Bro. R. W. Priest, of Troy, Ala., have been baptized, one recently, the other two months ago.

Moody and Sankey, the revivists, have returned from Europe, and are now resting at home.

Dr. Helm is the Centennial Agent in Kentucky. His brother was once Governor of the State.

New York City furnishes a liquor saloon for every 150 inhabitants, while there is only one church for every two thousand inhabitants.

Religious equality has finally been established in the Colony of the Cape of Good Hope. It will one day prevail everywhere.

Brethren are responding nobly to our appeal for minutes. But no one seems to possess information regarding associations marked "unknown."

Bro. Sisson states that the Sunday school organized by Bro. Bailey, at County Line church, is active and prospering.

A good sister writes to us: "I look very anxiously for our good Baptist paper every week, and feel that I am always profited by it."

President Sumner has just issued a beautiful catalogue. The Jackson promises fair to be filled with young ladies next session.

How has my contract with

a Mr. Locke, of Kansas City, to deliver 25 lectures in the west, this fall, at \$500 each, all expenses paid.

The minutes of the late Baptist State Convention are out, and do credit to both secretaries and printer. Rev. Dr. Shaver, formerly editor of the Christian Index, has become managing editor of the Rockdale Register published at Conyers, Ga.

Five colored men, charged with disturbing religious worship, in Madison county, were convicted, and sentenced to work for the county 260 days each.

The Flat River Association, which recently met in North Carolina, seems not to have brought forward the centennial very prominently. We hope that every one who attends an Alabama Association will be "enthused."

Bro. N. A. Bailey serves the church at Talladega while Dr. Renfro is engaged in the centennial work. The new pastor preached a series of excellent sermons recently. There were a number of accessions.

It is pleasant to know that our paper is so much prized that if a brother fails to receive a single issue, he writes to request another copy. When we have extra copies, we are always glad to accommodate our readers in this way.

There has been some complaint recently, that brethren do not receive their papers. We can assure them that the fault is not here. Our plan of mailing is such that a mistake is almost impossible. However, when papers do not reach our readers, we desire always to be informed of the fact.

We have received the catalogue of the Chowan Baptist Female Institute, located at Mufreesboro, N. C. During the past session there were 122 students. Bro. McDowell has the reputation of being a good educator, and we wish him great success. See his card in another column.

The prospects of the Howard are promising in the extreme. Letters are daily received by the President, Dr. Murfee, from all quarters. No Alabamian need send his son outside of the State to be thoroughly educated. The Howard stands in the front rank of colleges.

The plague, or Black Death, has awaked from its thirty years sleep in the east, and is reported to be spreading with rapidity in Asia. About eighty-five years ago, it devastated Russia, and one hundred and fifty years have passed since it ravaged and almost depopulated some parts of Europe.

Bro. Davis Springer, of Salem, Lee county, in renewing for the paper, writes: "I can't afford to be without it. It is growing very popular in this section. The scarcity of money only prevents many from subscribing." Money will soon be plentiful, and we expect a good club from Brother Springer.

The salaries of married missionaries in India, range from \$800 to \$1,200 per annum; in China, from \$600 to \$1,000. An unmarried man receives two-thirds of the salary of a married one, while single women receive from \$250 to \$600.

Dr. Davis of the Baptist college at Regents' Park, London, is dead. "He was one of the ablest philologists of England, being especially prominent as a Hebrew scholar. He was a member of the Bible Revision Committee now at work on the translation of the Scriptures. He was a genial pleasant man, beloved by all who knew him."

Moody and Sankey are now in Brooklyn. After a short rest they will begin work again. Their success in Great Britain was unprecedented.

Bro. R. A. J. Cumbe, Mod. of the East Liberty Association, cordially invites brethren who can, to visit the next session, at Bethel church, Chambers county, Friday, September 24.

Garibaldi, the great Italian liberator, is sending his two daughters to a Baptist school. The teacher writes from Rome: "Garibaldi has been seeking a school for his two daughters, and has selected one of ours. They are now our pupils. Of course, we feel not only gratified, but honored, to know that he has chosen ours from among so many."

Bro. J. H. Holcomb writes, from nine miles east of Camden, that the crops are very much injured by the drought. He says of the paper: "I must say, without flattery, that the ALABAMA BAPTIST is the best paper that I read. It is our paper, we love it, and ought to support it." We can assure our brethren that such testimony is gratifying. We will spare no efforts to make the paper worthy of their patronage.

It is stated that a recent decision of the Pope makes it proper for Roman Catholics to join the Grange organization, if they find nothing in the order which is "inconsistent with their duty to the church." Many thousands of Catholic farmers have been anxious of becoming Grangers, but

must not be neglected; as for in-

stance, the Sunday school and Mission work; but there is not, and should not be any antagonism in these different enterprises. They can both be carried on together without detriment to either. We trust the Centennial Committee who have charge of the centennial work, will commence operations at once. Our Associations will soon meet, and it is important that the plan of operation be placed before their bodies. S.

## A Good Meeting.

On Saturday before the first Sabbath in this month, Elder S. M. Steenson, pastor, commenced a meeting with his church at Valley Grove, five miles east of Tusculum, which continued nine days. There was a great deal of interest manifested on the part of the unconverted, and Christians were much revived. As a result of the meeting Elder Steenson baptized six persons on the 2nd Sabbath. There will be more additions to the church at its next monthly meeting. Elder Riley assisted Bro. Steenson a part of the time. His sermons were well received, and we have no doubt did good. S.

## Plan for Centennial Work.

To all who may be appointed to collect Centennial funds there will be sent a book of blank receipts or certificates, with the following:—

DIRECTIONS TO COLLECTORS.

This book of certificates is furnished by the Gen. Agent of the Baptist Central Centennial Committee of the State of Alabama, to the Baptist Church in Alabama, for the use of the pastor, or other person appointed Collector of that Church, who is respectfully desired to see that every practicable means is used to secure one dollar each from all the classes of persons described in the certificates.

HOW TO BE USED.—Please give the NAME OF DONOR, with name of town city or county and Post office at the blank spaces in the certificate given, and likewise on the corresponding stub. Cut off the certificate carefully at the dotted line, and retain the stub in the book.

## North Alabama Baptists and the Convention.

It was very gratifying to a large number of the Baptists of North Alabama that the Convention met at Huntsville this year. The union of the Denomination of the State into one organization has been greatly desired by a majority of our churches in this section of the State. Mountain barriers have hitherto prevented this union. These obstructions have been overcome, and now we feel that we can be one people in effort and organization as well as in name. We regretted that our churches were not more largely represented in the Convention at Huntsville. This, however, was owing to the fact, that none of our Associations have met since last fall, hence they had no opportunity of electing delegates. And also, many of our churches did not understand that they were entitled to send delegates, or were ignorant of the meeting. We had, however, a respectable delegation from various churches scattered throughout five or six Associations.

We believe our people may now be considered united upon the Convention, and we believe that they will liberally sustain the various objects under the care and patronage of the Convention. There is one thing we would like to say to our brother ministers in South Alabama and Central Alabama. It is this: Come up and see us and mingle with us in our associational meetings this fall. This mingling together will do us good, and it will do you good; it will tend to strengthen the ties of fraternal feeling between us. It will bring our people into a closer sympathy with all your enterprises, which we may call ours now.

The Convention at Huntsville made a good impression upon our brethren from this section of the State, who attended it for the first time. They came back pleased and resolved to work for it, and to attend the next one at Montgomery. We are glad to be able to make this announcement. S.

## The Centennial.

The Baptists of Alabama should feel it to be their duty to endow Howard College during the next year. They are sufficiently able to do so. With the interest produced by the centennial movement in educational matters, we are confident this great work will be done. It cannot and will not be done without an effort, however. Our ministers and influential members must go to work. Our churches must be aroused from one end of the State to the other. This must be the work of the year. It is true that there is other work to which the Convention is committed, that must not be neglected; as for in-

stance, the Sunday school and Mission work; but there is not, and should not be any antagonism in these different enterprises. They can both be carried on together without detriment to either. We trust the Centennial Committee who have charge of the centennial work, will commence operations at once. Our Associations will soon meet, and it is important that the plan of operation be placed before their bodies. S.

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## STUBS AND UNUSED CERTIFICATES TO BE RETURNED.

The Collector, when his work is fully done, and not before, is expected and requested to return to the General Agent, whose address is given below, the stubs and unused certificates, to be served as vouchers and to preserve the name of every donor. These stubs and unused certificates, with the money corresponding to the certificates used, are indispensable to the General Agent to enable him to balance his accounts. The money should be sent from time to time, promptly, as collected, and always, if practicable, once a month. It should be sent in responsible drafts on New York, or in postal orders, payable to the order of the General Agent, who will at once send acknowledgments for the same to collectors. If this book is not sufficient for the number of donors, the Collector is requested to send for another, and still another if necessary, naming always the number of certificates which he thinks he will need.—When, at the end of his work, he returns the book or books of stubs and unused certificates, he may do this by Express, at the expense of the General Agent. Take receipts always on delivering books to Express Agents. Collectors are particularly desired to bear in mind the value of these stubs, and to be certain they are returned.

## THE PURPOSES FOR WHICH THESE ARE COLLECTED.

Funds collected by the Baptist Central Centennial Committee of the State of Alabama are given for the endowment of Howard College, unless designated otherwise when given. Such other designation must be written in the blank for the purpose on the stub, and the Committee will faithfully pay over the money to the institution named by the donor.

All moneys collected by this Committee are for ENDOWMENTS, to be known as CENTENNIAL FUNDS; and the Committee, in paying over moneys collected by them, will take obligations in the most solemn forms, from the institutions receiving, that THE INTEREST ONLY SHALL BE USED FOREVER.

E. T. WINKLER, M. T. SUMNER, SR., P. KING, J. T. MURPHY, W. W. WILKINSON.

Baptist Central Centennial Committee of the State of Alabama.

For Books of Certificates, and in transmission of money; for documents giving information, and other purposes relating to the promoting of collections, address

J. J. D. RENTROE, Talladega, Ala.

EXPLANATION.—I send herewith a specimen of the Dollar Certificate and Stub.

The General Agent desires, you to

write as early as possible how many Certificates we can send you, that the work may go forward.

Please remember your Sunday School in calculating how many Certificates you will require.

"A Dollar from every Man, Woman, and Child," is the motto.

Let the rich see that the poor have the dollar to give, that they may share in this luxury.

We trust that you will impress upon your people the fact that such an opportunity for a COMMEMORATION occurs twice in no man's life time.

The Books of Certificates are furnished to you GRATIS by the Committee, who also PREPARE THE POSTAGE.

In behalf of the Committee,  
J. J. D. RENTROE,  
General Agent,  
Talladega, Ala.

## Communications.

## Practical Education.

HOWARD COLLEGE,  
Aug. 23, 1875.  
REV. D. W. GWYN, D. D.,

Dear Sir:—The gentleman whom you met complained that colleges do not sufficiently regard practical subjects, and you ask: "While training to think, is it wise or well to train a boy to 'the mastery of a disqualifying culture?'"

Having been educated in one of the first colleges in America that was founded upon scientific and industrial studies and having devoted my life in applying this knowledge to engineering and farming and in teaching others, it is gratifying to see now every where in the public mind ideas that were held by but few twenty-five years ago when my father had the foresight to advocate and patronize a course of training which disciplined the mind and fitted it for business life. Being by nature, education, and experience, in full accord with your successful farmer and merchant, I take pleasure in answering the question you propose.

## OLD CLASSICAL COLLEGES.

Classical institutions did not formerly pay much attention to practical sciences. They included such studies as were then thought necessary for lawyers, doctors, and divines. But since the sciences have become so necessary in all departments of life, many industrial colleges have been established, institutions that were exclusively classical have introduced the practical studies, and some of them have even changed their names to scientific schools.

## MODERN COLLEGES.

But why does the complaint of not encouraging farming and other useful pursuits continue? It is not, as is commonly supposed, owing to there being no provision for practical subjects. Place is now given to scientific studies—useful studies—to all the studies which a merchant, a mechanic, or a farmer may need.—These branches have all been put in the catalogues; and professors at good salaries have been paid to teach them. But, notwithstanding, the complaint still continues. Why is this? We answer because of

## THE IMPRACTICABLE METHODS OF TEACHING.

A subject may be very useful in itself; but unless properly taught, the pupil can never apply it successfully—can not make it useful to himself in business life.

To be able to write and speak one's language with force and elegance is certainly a very useful accomplishment. But how many can prepare a good paper on any subject? Can the ordinary school or college boy write a good letter, draw up a plain contract, or write resolutions for a grange meeting? Why the inability? Not because English is not taught; but because the mode of instruction commonly employed in this study is wrong. It is not practical.

It does not result in dexterity, nor does it give a practical habit of mind. This fault, extending through so many past centuries, has been recently heavily assailed by some of the leading educators; and these advanced thinkers are anxiously awaiting the discovery and publication of a better method in this branch of study—a branch more important than any other. I may remark here that the discovery, recently made by your senior editor, will doubtless effect the reformation so much needed in this department; and, when published, it will benefit other colleges as much as it has the Howard.

Again, Mathematics is a very valuable study, and lies at the foundation of useful pursuits. Yet the institutions against which the charge of "impracticable" justly rests may never have graduated a student who has accomplished much either as a book-keeper, surveyor, or engineer.

A knowledge of chemistry is serviceable to every one; but does the

plan of training leave the school, college, or university in all cases without the just charge of "impracticable?" There is probably no subject more subservient to every day life, and probably few others less applied by those who have studied them.

Engineering is indispensable to every State; and, in this scientific age, nearly all colleges have what is called a course of engineering; but why is it that all the railroads and public works of some States are directed by graduates of other States? Improper plans explain the deficiency.

Only a few years ago, it was common to hear farmers decry scientific agriculture; and there may yet be some of this complaint. Why was this disbelief in the value of science as applicable to agriculture? Evidently because some of the prominent writers for agricultural journals were known to be unsuccessful farmers.—Their mode of applying science did not pay; and a most useful thing was rejected by sensible people because of impracticable methods.—Nearly all colleges now teach all the subjects needed by a farmer. They give instruction in Chemistry, Mathematics, English, French, German, Animal and Vegetable Physiology, Surveying, Mechanics, Book-Keeping and Geology. These studies and the work on the home farm give all the theoretical and technical education that a farmer needs. But whatever may be the name of the institution giving instruction in these subjects, the success of the student will depend upon how he is taught.

REALLY PRACTICAL EDUCATION.

Not long before his death, Agassiz was asked this question: "Why is it that although Natural History is taught in nearly every school and college in America yet there are so few men who have any useful knowledge of the subject?" "Because," said he, "the methods of teaching are wrong." It was to establish a proper plan of teaching that the money was given by Mr. Anderson, and that the great philosopher founded at Penikese the school for the instruction of teachers.

In preparing young men for usefulness in any department of life, the teacher should have more regard to the habits of mind that are being formed than to any other consideration. To succeed in farming, merchandising or other business, a good judgement is of first importance; and this quality of the mind depends upon the power to observe closely, to generalize rapidly, and to apply wisely general principles to particular cases. Memorizing text books is worthless for these purposes; and any plan of instruction which ignores this great law of the mind will not make successful men.

DISCIPLINE.

I have said that most of the colleges now include all the studies necessary for business occupations; but this statement must be modified by the remark that the subject of discipline is not taught in many colleges either theoretically or practically, and from most universities it is excluded. We are beginning in the South now to learn that all employees must be governed; and that besides the lash there are other means of administration. The success of farming here depends more upon getting work done than upon knowing how to do it. If our planters had understood discipline, the negroes could have been better managed.—Scientific disciplinarians have managed them successfully. Discipline, then, should be learned in schools and colleges—should be taught theoretically and practically.

In conclusion, I would say that it requires three things to prepare a young man for practical life:

1. Proper subjects of study.

2. A knowledge of the science and art of discipline.

3. Practical methods of instruction.

With the exception of discipline, nearly all schools, colleges, and universities have useful subjects of study; and the college laws allow any selection that may be required for a particular business. Nothing further need be desired in this direction.

As to whether one should add Latin or Greek to the sciences, that is optional, and depends upon the occupation to be followed. If properly taught, they will certainly assist in business and social life as well as in professions.

The great question in starting a boy to school now is: "Where can I find best moral influences, firm but kind government, and practical methods of instruction—all taught and exemplified by good and practical men?"

There are such schools to be found, and the number is yearly increasing.

Yours fraternally,  
J. T. MURTEE.



## Alabama Baptist.

S. S. Department.

D. W. GWIN, EDITOR.

MARION, ALA.

Tuesday, August 31st, 1875.

## Our Month.

"One very common error misleads the opinion of mankind, that, universally, authority is pleasant, submission painful. In the general course of human affairs, the reverse of this is nearer the truth. Command is anxiety; obedience ease." [Pascal] "As to right and wrong, I know for certain, that to disobey a better than myself, whether man or God, is both bad and base." [Socrates]—A true teacher will not sacrifice the truth and his high office through fear of men. Rather will he exclaim like Socrates on trial for his life: "Acquit me or acquit me not, I can do no otherwise than I have done, though I should die a hundred times." See also Peter's words: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Socrates, 400 years before, used almost these identical words. Heroes are knit together by the thread of truth.—The American Sunday School Union organizes 1,200 Sunday schools each year. There must be upwards of 2,000 new schools annually established in our country, calling for 2,000 new superintendents, and 15,000 or 20,000 new teachers. O brethren, let us prepare our scholars to fill these positions!—The Assistant Superintendent of our Sunday school lately remarked, "What is a school without teachers? He hit the nail on the head, phony!" Every person sitting on the teacher's seat before a class is not a teacher. Would that this were not so.—Spiritual preparation is the first requisite of Christian teaching or working.

Third Quarter, Lesson X.  
September 6th, 1875.

## THE LIGHT OF THE WORLD.

John ix. 1-11.

Leading Text.—OPE THOU MINE EYES THAT I MAY BEHOLD THY WORDS; THINGS OUT OF MY LAW.—Ps. 119:18.

ANALYSIS:  
S-I-G-N-I-T.

Once at a Sunday school Concert an old man whose sight had been restored, arose and repeated this Scripture: "It is a pleasant thing for the eyes to behold the light." Such a witness can tell the graciousness of this miracle. Consider—

**I. Spectacle.**—(V. 1).—As Jesus was passing from the temple through the city, He saw a blind man waited on the part of the Lord of providence. A holy purpose of mercy led Him that route from the stonemasonry crowd. It was a sad spectacle! A long-known, ever blind beggar! With benevolent eye Jesus looks upon him; with a fixed tread He halts His apostolic guard of honor. By Christ's suggestive manner they must think on this sufferer and inquire respecting the history of his complaint.

**II. Inquiry.**—(V. 2-5).—"Who did sin?" They believed that special calamities proved special sins; and, as this man could not have brought this calamity upon himself, they inquire whether his parents had sinned. Parents are the cause of physical infirmities, and God does visit with judgments even the third and fourth generations of them that transgress. But Jesus waives aside the discussion of this problem; inquiry by declaring that this man's suffering showed no particular sin, but that the works of God should be made manifest in Him. Christ finding him a sufferer under the general law of Providence, used this suffering as a means of displaying His might and mercy and so proving Himself to be God and "sent" by His Father. He has a definite work of God to do, and a definite period in which it is to be orderly and consecutively done. "As long as I am in the world I am the light of the world." Sight given to the body is the type; sight given to the soul is the anti-type. Then He shed the light in a peculiar way: now he sheds it as really and savingly but through spiritual channels chiefly. The world lying in the wicked One is blind and beggared, slothful and strengthless, and only Christ can give light and life.

## III. Grace. (V. 6, 7).—Relief,

ing the curious minds of the disciples, Jesus calmly "assisted the eyes of the blind man with clay" made of earth and His spittle. This in itself could have no virtue, but served to call forth from the patient hope, faith, and obedience. Many pauses till the human will acquiesces. When the air was recharged with violence to self, Christ sent away the beggar to the pool of Siloam, a public place, whence the knowledge of the miracle might spread. The blind man, like Naaman, went "washed—and came away." Did what Jesus told him, immediately and exactly. "By grace are ye saved, through faith; and that not of yourselves it is the gift of God." We must not stop to ask why or how, but, as little children, take the cup of salvation with thanksgiving. O blessed pool of Siloam, springing from under the temple hill, thou art the type of the waters of life that issue from the temple of God!

**IV. Hostility.**—(V. 8-10).—So great was this healing that the neighbors are thrown into a state of astonishment and perplexity. They wonder whether this is the poor, blind man whom they had usually seen on the streets. "Some said, this is he; others, he is like him." But he said, "I am he." And yet this avowed did not satisfy their boisterous, hurtful interrogatives. They raised the rationalistic cry, "How?" And this was continued till the most hateful opposition is awakened in the adjacent temple. This hostility gathers in force, in method, and in intensity, till Jesus is seized and condemned.

**V. Truth.**—(V. 11).—That His mercy might be emphasized, Jesus chose a well known subject, and right well did that man testify of His Divine Healer. The whole truth is told. Every fact is disclosed. Boldly, bravely, beautifully, did he tell the story of Jesus and His love. Though they are in doubt, he is certain; though they complain, he rejoices; though they deny, he confesses; though they excommunicate him from their fellowship, he enters upon the delightful fellowship of his Redeemer. His faith grew with his knowledge, and both issued in grateful worship. From the persons of this lesson let us gather—

**TEACHINGS.**  
1. The *Leopard*: by nature our souls are blind, poor, helpless, worthless; when saved, proclaim Christ's grace.  
2. The *Savior*: has His "set time to favor"; in pity seeks us, in love sheds on us the light of His presence, in wisdom directs us, in might saves us.  
3. The *neighbors*: do good to the needy; avoid prejudice, insolence, and spite; decline to be a tattler and informer, a vilifier and persecutor.  
4. The *disciples*: let Christ explode our prejudices and traditional beliefs, let hidden things alone, be satisfied with revealed things, show the sympathy of your Master, resemble Him in going about to do good.

## Publishers' Department.

## That Request.

Brethren will notice that we have started the record of the Association meetings. It is very imperfect, because we have no source of information. We earnestly request the clerks of Associations to send us minutes of their last meetings.

Will any brother who lives in the bounds of an Association marked unknown, please send us the time and place of next meeting, with names and post offices of moderators and clerks. It can be done on a postal card.

## Communications.

## Cahaba Association.

ITS APPROACHING SESSION—SOME REFORMS NEEDED—ITS LITERARY INSTITUTIONS—ITS MINISTRY—THE ALABAMA BAPTIST.

Dear Baptist: The time is nearing for the fifty-eight annual session of our long cherished Cahaba Association. Its very convocation is a time that is, and has been for years, looked forward to with interest and hope, by every good Baptist within its bounds. Are we, as Baptists, equipping ourselves to do the good in its coming, necessary to promote the great interests of our denomination, and to aid in building up God's cause and kingdom on earth? What good have we perfected in this way, in our Association for the past few years? Have not our annual proceedings become somewhat too formal? Do we give ourselves the necessary time at its annual sessions, to accomplish the good in this Christian assemblage, that is required of us as delegates

representing churches, ministers and God's people? Formerly, there was more interest manifested by layman and pastor; better reports from our churches, a fuller and more punctual attendance of delegates, and more time given for the transaction of business and devotional worship. Then the Giver of all good blessed us in our works. Are we not the same Baptists now as then, notwithstanding worldly changes have taken place with all, yet only to try the faith and soul of God's people?

Latterly, we find ourselves assembling on Saturday for the introductory sermon, followed by a hasty organization of the Association with about one half of our churches represented—Sabbath spent in divine worship—the following morning for business, with opening prayer followed by the "roll call" of delegates, then follow the repeated applications of delegated brethren to be excused, as some worldly business is pressing their time homeward, and various excuses offered to absent themselves, before their mission is performed, and the work accomplished which they went to do. Next come reports of committees, submitted, adopted, and thus closes the session in a hurried form. Many delegates on their return cannot state to their respective churches the good performed, and the advancement made in our Baptist reformation of our religious duties.

As an Association, composed of the followers of Christ, can't we do more in our Master's vineyard, in "precept and example," by giving ourselves more time at our annual sessions in this attainable work? Say for instance, that each church within the bounds of our Association (and every church should be represented) *selects and delegates such members as will be punctual in their attendance, and will remain present until the session closes*; that we give ourselves more time for each pastor to tell what the Lord has done in his church, and how he has blessed his works, as we receive but partial accounts from the church letters bearing these good tidings; more time for earnest, devotional prayer; that God will bless our works; more time for reports and their discussion, that our denomination may be edified; and more time in our associational workings and Christian co-operation, whereby our people may be benefited in their soul's welfare, and better acquainted themselves as Baptists.

We are supplied with everything necessary to make our Association a prosperous working organization, and to make us more zealously glorify our Great Redeemer. We have the best denominational institutions of the land within our associational bounds. The well known Howard—the time-honored Judson, with the cherished Alabama Central Female College plying by our side. Why need we entertain a thought, much less encourage an idea, of sending our sons and daughters off to educate them, while we are so peculiarly and fortunately blessed with such educational institutions at our very doors; and with such educators, managers and gentlemen at the helm of each, as the valiant, efficient Murfee, the distinguished veteran Sumner, with their able and honorable faculties; and fostered by such guardian trustees, who are managing the machinery, and are so steadfastly carrying forward the great work of education?

Look at our pastoral strength! We feel grateful and happily claim our Winkler, Teague, Sumner, Ford, Wilkes, Bishop, West, Crumpton, Stead, Poole, Tubb, Kynard and others whose names are but a concise evidence of our associational ability; and the performance of our hopeful duties, as a band of the Great Flock, under the watchcare of these commissioned shepherds.

We rejoice to know we have planted in our midst God's messenger—the ALABAMA BAPTIST. We, as an associational body, should feel gratefully honored by its location, should aid in promoting its prosperity, and should contribute in sustaining its successful operation, by every Baptist family within our associational bounds subscribing for it, as no other visitor can prove so welcome in any (Baptist) household, as its invaluable presence. Think but for one moment of its editor and associates! Our Winkler—Our Teague—Our Renfree—Our Gwin and our Shackelford—Yea and more—OUR ALABAMA BAPTIST. What a blessing it gives us to enjoy! May it prosper long and abound in great good to the good Baptists of Alabama, who deserve Heaven's greatest blessings, for this their laudable undertaking.

When we view these surroundings, as the wonderful blessings with which God has so mercifully endowed us, there arises no reason, why the Cahaba Baptist Association cannot be the instrumentality of accomplishing

much good in our Master's work. If we as delegates, pastors, theological students, educators, and Baptists, will but give ourselves more time at our annual sessions in harmoniously moving onward our great work, and more time in earnest prayer and devotion, we will realize this hopeful change, will enjoy the happy results, and will leave the churches and good people with whom the sessions are held, in a happy, congenial, spiritual feeling, and a wishful hope "that the Association would soon come again."

May we hope at our coming session, to be held with that good old Concord church—the mother church of our Association, and abounding in hospitality—that every minister will be present, that every church within the bounds of our Association will be fully represented by their entitled quota of delegates, and that all will go prepared to remain until the session closes, laying aside the duties of this life, leaving their families in the care of him, who so kindly administers to our every need, and watchfully guards the every movement of his children. Then, and not until then, will God prosper and bless the works of our Association.

Hale Co. Ala.

## The Boggy Depot Affair.

REHOBOTH MISSION,  
A-TOK-A, CAHOCTA NATION,  
August 19, 1875.

Dear Bro. Winkler: I have been pained to read the article in your issue of Aug. 3rd, titled "Religious Liberty in the Indian Territory." You will no doubt be surprised to learn that the facts are very different from the statements of the Ok-la-ho-ma Star, that hence the conclusions naturally drawn from them are incorrect, and have done fearful injustice to innocent men. The facts are as follows:

Mr. Rogers, who is styled an "insolent African," is a modest, educated, Christian gentleman; a *scholar* and a Baptist preacher. He was sent out by the Home Mission Society some three months since to take charge of a school for the negroes, which the United States Government has established at Boggy Depot. His department has been that of a gentleman and Christian, and his teachings to the negroes have been such as no reasonable person could find fault with. He has now the esteem and approbation of many of the very best citizens of Boggy Depot and surrounding country. Bro. Hogue is a warm friend to Rogers and so are Ex-Gov. Allen Wright, Capt. Hester, and others; Baptists, Presbyterians, Methodists, and those who are not members of any church. Maj. Ingalls, the U. S. Indian Agent whom you have been led to believe is bad man, a tyrant, and "on the war path," is also a Baptist, and as thorough a Christian gentleman as you will find anywhere. He is not only a Christian gentleman, but one of the best officers we have ever had in the Territory; doing all he can for the political, social, educational and religious welfare of the Indians. His removal would be one of the sorest calamities that could befall the Indian country.

As soon as Mr. Rogers opened this school for the colored people at Boggy Depot, a certain class of the people living about there, began to cry out, "He is teaching social equality." "He must not be admitted into society." "Let him go with the negroes." "We will not hear him preach," &c., &c. They did not even allow him time to prove himself, but spoke as above before he had been there a single week. He has proven himself as free from teaching social equality as you are. On the day referred to in the Star, Mr. Hogue, the pastor, was present at 11 o'clock service, and himself invited Mr. Rogers to preach. Now some five or twenty boys and young men, headed by two or three older men, had prearranged among themselves, that if Mr. Rogers preached they would leave the house. This they carried out. As soon as Mr. Rogers arose to preach, upon the invitation of Mr. Hogue, himself sitting in the pulpit, this party arose and left the house in a body. But at least five-sixths of the congregation kept their seats, and the services went on smoothly. Maj. Ingalls was sitting by and saw it all. That night the services were led, again by invitation of Bro. Hogue, the pastor, by Major Ingalls, he being a pretty good lay preacher; a kind of mass meeting for Sunday school purposes, &c. At its close he invited Mr. Rogers to say a few words and close with prayer, and this opposition party again left the house. The next day Maj. Ingalls did reprimand some of the party for seeking to interrupt a religious service, and to do this with a pre-arranged combination. But he did not undertake "to punish the good people of Boggy for non-attendance upon the services of the 'obnoxious teacher'; he did not 'demand the use of the Baptist church for an insolent African'; he did not 'require the congregation to attend under threat

of being driven from the Territory." It is true the church at Boggy is somewhat disturbed. Several members have taken their letters. But in the minds of many unbiased people, they have no just cause for doing so. Bro. Hogue has simply shown a courtesy to a brother Baptist minister, who gave every evidence at the time, and has also shown, of being a true and faithful servant of Christ. Major Ingalls likewise has aided the missionaries often in their work, and has repeatedly expressed himself anxious that the Southern Board continue its Indian Mission work, and increase it. He has the entire confidence of such staunch old rebels as Bro. Buckner, Bro. Hogue and myself. The editor of the Ok-la-ho-ma Star sympathizes with the party opposed to Mr. Rogers and the negro school, and published their version of the affair.

Any outrage of such a character as is represented to have taken place, would be promptly made known to your missionaries here. We will certainly keep you posted on all important events transpiring in our fields. Of course no blame is attached to you in this matter. You were misled by the incorrect and improper article in the Ok-la-ho-ma Star. It was calculated to make just such an impression as was made on your mind.

Yours fraternally,

J. S. MURPHY.

## Alabama General Centennial Committee.

TENN. RIVER—J. J. Bowen, Seabrook. LIBERTY—G. A. Moring, Athens. MUSKOGEE—J. K. Shackelford, Tusculoo. COLBERT—Sam'l Norwood, Barton, Colbert county. BEAR CREEK—D. W. Chambers, Franklin county. WARREN RIVER—P. M. Musgrove, Bangor, Blount county. SOUTHERN SPRINGS—Wm. J. McCrary, Warrior Station, S. & N. R. NORTH RIVER—David Manasco, Jasper, Walker county. NEW RIVER—J. E. Bell, Fayette Co. II. YELLOW CREEK—A. Markham, Palo, Fayette county. CANAAN—J. WALDROP, Wood's Station. TUSCALOOSA—W. H. Williams, Tusculoo. MED CREEK—T. A. Norwood, Woodstock. SHELBY—A. A. Sterrett, Columbiana. CAHOCTA VALLEY—Jesse A. Collins, Cropwell, St. Clair county. COOSA RIVER—S. Henderson, Alpine. TALLAHATCHIE—John Glenn, Peaks, Hill. CARRY—Judge Williams, Ashland, Clay county. CHENOWETH—J. W. Foster, Gadsden. HARMONY—S. G. Jenkins, Oxford. ARABACOCHE—Wm. Burton, Edwardsville, Cleburn county. LAFAYETTE—EAST ALA.—W. C. Bledsoe, Lafayette, Chambers county. TURKLE—Z. D. Roby, Tusculoo. RUFALA—E. Y. Van Hook, Troy. NEWTON—P. M. Calloway, Newton, Dale county. REYNOLDS—W. G. Curry, Bart, Corn, Murray county. PINE BARREN—D. J. Skinner, S. Hill, Wilcox county. ALABAMA—W. C. Cleveland, Carlisle, Union—A. Andrews, Barnsville, Dallas county. CENTRAL—H. C. Paul, Wetumpka. CALLEBA—W. C. Ward, Selma. BATTLE—L. L. Fox, McKinley, Marengo county. UNION—Jno. C. Foster, Foster P. O. Tusculoo. PROVIDENCE—J. O. B. Lowry, Mobile. LOST CREEK. ZION. JUDSON.

MARION, ALA., March 17th, 1875.

We, the undersigned, have purchased of Mr. Jno. A. Wiley the right to use "Ward's Patent Improved Rail Fence," and after giving it a practical test, can unhesitatingly say that we are well pleased with it in every particular in which it is recommended as superior to the old worm fence; for strength, durability and economy of timber as well as splitting and hauling of rails. We would commend it in the highest of terms to all persons interested in fence building.

Gen. J. P. Tarry, Marion, Ala.  
Dr. W. W. Wilkerson, Marion, Ala.  
A. J. Kynard, Marion, Ala.  
Capt. Carlos Reese, Marion, Ala.  
P. T. Hurt, "  
A. T. Moore, "  
Capt. W. M. Byrd, Jr., "  
W. T. Mire, "  
David Avery, Greensboro, Ala.  
R. W. Morrison, Selma, "  
Col. N. M. Carpenter, Clinton, Ala.  
Elder J. P. Lee, Pickensville, "  
See advertisement in another column.

v 222-25.

## Associational Meetings.

BOILING SPRINGS—Saturday, Sept. 11th, at Good Hope, Clay county. Mod. Elder J. Garrett, Delta; Clerk, Elder T. H. Howle, Delta.  
NORTH LIBERTY—Friday, September 17, at Union Hill Church, Giles county Tenn., near Elkton Station. Mod. Rev. G. A. Moring, Huntsville.  
COOSA RIVER—Friday, September 17, at Alpine, Tallapoosa county. Mod. Rev. E. T. Smyth, Oxford; Clerk, Graves Renfro.  
CHENOWETH—Friday, September 17, at Mt. Zion Church, DeKalb county (near Valley Head). Mod. Eld. B. Bruce, Brandon Station, A. & C. R. R.; Clerk, T. N. Appleton, Collinsville, A. & C. R. R.  
PINE BARREN—Saturday, September 18, at Camden, Wilcox county. Mod. Rev. E. H. Crumpton, Pine Apple Ala.; Clerk, C. H. Hale, Panama.  
SHELBY—Saturday, September 18, at Six Mile, Bibb county. Mod. Rev. T. P. Holcomb, Columbiana; Clerk, Rev. C. W. O'Hara, Wilsonville.  
TUSCALOOSA—Tuesday, September 21, at Big Sandy Church, Tusculoo county, eleven miles south of Tusculoo and one mile from Hall's Switch on the A. & C. R. R. Mod. J. B. Eddins, Tusculoo; Clerk, Rev. J. T. Terry.  
UNION—Friday, September 24, at Mod. Eld. J. C. Foster, Foster's P. O. Clerk, H. B. Chappelle, Carrollton.  
BATTLE—Friday, September 24, at Enoch Church, Wilcox county. Mod. Rev. L. F. Fox, McKinley, Marengo county; Clerk, Rev. F. H. McGill, Nanafalia, Marengo county.  
REYNOLDS—Saturday, September 25, at Belleville, Conecuh county, ten miles west of Wetumpka. Mod. Rev. A. Jay, Jayville, Conecuh county; Clerk, J. DeLoache, Monticello.

LIBERTY, E. ALA.—Friday, Sept. 24, at Ball's Church, Chambers county. Mod. Rev. R. A. J. Canale, Prichard, Chambers county; Clerk, Rev. W. C. Medson, Chambers county.  
NORTH RIVER—Friday, Sept. 24, at Ball's Church, Winston county. Mod. Eld. J. J. Watts, York, Walker county; Clerk, Elder D. Manasco, Holly Grove, Walker county.  
MULBERRY—Saturday, September 25th, Liberty Church, Tusculoo county, twenty-two miles east of Tusculoo. Mod. Rev. I. M. Hicks, Randolph, Bibb county; Clerk, J. H. Downum.  
MUSKOGEE—Friday, October 1, at Hopedale Church, near Danville, Morgan county. Mod. Rev. J. Gunn, Trinity, Morgan county; Clerk, Rev. C. Robb.  
CANAAN—Friday, October 1, at Village Springs, Jefferson county. Mod. Rev. A. J. Waldrop, Wood's Station; Clerk Rev. E. B. Waldrop, Wood's Station.  
SHELBY—Saturday, October 2, at Shiloh Church, Pike county. Mod. Rev. J. P. Sall; Clerk, Prof. J. J. Carlisle, Brundidge, Pike county.  
UNION—Saturday, October 2nd, at Mt. Zion church, ten miles north of Clinton, Baker county. Mod. Rev. A. Andrews, Barnsville, Dallas county; Clerk, Rev. H. E. Longcorier, Randolph, Bibb county.  
LIBERTY, W. ALA.—Saturday, October 2nd, at Harmony church, Choctaw county. Mod. Elder A. Daugherty, Lacey, Choctaw county; Clerk, G. L. Donald.  
CENTRAL—Saturday, Oct. 2nd, at Rockford church, Coosa county. Mod. J. W. Suttle, Wetumpka; Clerk, Rev. J. E. Brewer, Tallapoosa, Elmore county.  
TALLAHATCHIE and PEAKS HILLS (consolidated)—Saturday, Oct. 2nd, at Shiloh church, Calhoun county.  
BATTLE—Saturday, Oct. 2nd, at Livingston, Sumter county. Mod. Rev. H. H. Scarborough, Livingston; Clerk, D. S. Braxfield, Forkland.  
BIG BEAR CREEK—Thursday, October 7, at Hopedale Church, Miss.  
ALABAMA—Friday, October 8, at Pleasant Hill, Dallas county. Mod. Rev. D. Lee, Mt. Willing, Lowndes county; Clerk, B. B. Davis, Montgomery.  
WARREN RIVER—Friday, October 8, at Harmony Church, fifteen miles east of Blountville, Blount county. Mod. Eld. P. M. Musgrove, Bangor, Blount county; Clerk, Eld. Y. H. Dean, Walnut Grove, Blount county.  
PROVIDENCE—Saturday, October 9, at Broad Street Church, Mobile. Mod. Rev. A. B. Couch, Mobile; Clerk, Robin Nason, Mobile.  
CARRY—Saturday, October 9th, at Liberty church, four miles west of Ashland, Clay county. Mod. Eld. T. B. Ferguson, Emucklaw, Tallapoosa county; Clerk, Eld. G. B. Jenkins, Jr., Wetumpka, Clay county.  
TUSKALOOSA—Friday, October 15, at Opelika. Mod. Rev. W. H. Carroll, Opelika; Clerk, Rev. Z. D. Roby, Selma, Lee county.  
MUD CREEK—Friday, Oct. 15th, at Davis Creek church, Tusculoo county. Mod. James M. Kent, Toad Vine; Clerk, J. C. McElroy, Woodstock.  
SULPHUR SPRINGS—Saturday, Oct. 15th, at Harmony church, Walker county, 18 miles west of Blount Springs.  
CAHOCTA VALLEY—Saturday Oct. 16th, at Mt. Pleasant church, six miles from Cropwell, St. Clair county. Mod. Rev. Jesse A. Collins, Cropwell; Clerk, Rev. P. S. Montgomery, Nashville.  
CAHOCTA—Saturday, October 16, at Concord Church, 18 miles east of Marion, Perry county. Mod. Porter King, Marion; Clerk, J. W. Hudson, Selma.  
RUFALA—Saturday, October 23, at Mt. Zion Church, Bullock county. Mod. W. W. Battle, Rafala; Clerk, Rev. J. S. Paul, Mt. Sidney, Bullock county.  
N. E. ALABAMA GENERAL—Saturday, November 20, at Greenwood Church, Jackson county Florida. Mod. Rev. P. M. Calloway, Newton, Dale county; Clerk, Prof. T. J. Carlisle, Brundidge, Pike county.

## THE JUDSON FEMALE INSTITUTE.

Monday, Oct. 4th, 1875.

LOCATED AT Marion, Alabama.

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Mental Philosophy, Moral Science and Christian Evidence.  
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Teacher of Music.  
MISS MARIA L. LIDE,  
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MRS. J. L. LUMPKIN,  
English and French.  
MISS S. L. DANIEL,  
Principal in Primary and Preparatory Department.  
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MRS. M. T. SUMNER,  
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MRS. G. A. KISEK,  
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## THE MUSICAL DEPARTMENT.

is under the direction of Professor OTTO A. SCHMIDT, a gentleman of rare accomplishments, educated in Germany, his native country, for the profession of Music. His instruments are the Organ, Piano, Guitar, Flute and Violin. In addition to his experience as a teacher of Instrumental Music, Prof. SCHMIDT is a first class VOCALIST, and has great success in vocalization. The attention of Ladies desiring of qualifying themselves as TEACHERS of Music, Instrumental and Vocal, is especially called to the unusual facilities afforded in the JUDSON for the accomplishment of their object.

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## THE ART DEPARTMENT.

is under the direction of Miss M. L. LIDE, whose native talent for her profession, added to an experience of several years as a teacher of Art, qualifies her in an admirable degree for the position she holds in this institute. No Female College in this country has furnished a greater number of teachers of Art, for our first-class schools, than the old and honored JUDSON.

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will be as reasonable as in any first grade Female College in the country. The expenses of a Boarder Pupil for the full session of nine months, including Tuition in Regular Course of COLLEGIATE DEPARTMENT, will amount to Two Hundred and Thirty Dollars.

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In order to give ease and grace of manner in company, a Reception for Social Culture, together with a Musical Soiree (to be attended only by inmates of the Institute and Board of Trustees), will be held in the Parlor of the Institute on every alternate Friday evening.

The History of the Judson need not be written here. Its five hundred graduates are widely dispersed, and are everywhere distinguished for intellectual and social culture.

Marion, the location of the Judson, situated as it is among the hills, is unsurpassed for its healthfulness, and distinguished for the intellectual, moral, social and religious character of its citizens.

Marion is on the Selma, Marion and Memphis R. R., and is easily accessible from any direction.

For Circulars containing full information address

M. T. SUMNER, D. D., President.

Aug 26

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LIBERAL ADVANCES MADE ON CONSIGNMENT.

Aug 24 ft.



## Alabama Baptist.

MARION, ALA.

Tuesday, August 31st, 1875.

## Home and Farm.

## Hog Cholera.

Last year I lost nearly all my hogs with cholera. My neighbor lost scarcely any, which led me to believe that he must possess a sovereign remedy for this evil. I asked him why he lost no hogs. His reply was that "he kept them clear of worms and stimulated with black pepper." Said he, "I first fed them on corn soaked in lye and copperas; to clean them of worms; afterwards gave plenty of black pepper. Those that were sick got well, and those that were well remained so, of course."

This year I have given my hogs an occasional dose, twice a week, of Kerosene oil, said to be a preventive of cholera. Several of my neighbors lost nearly all their hogs; and six weeks ago mine showed signs of disease, and I concluded to try the "lye and copperas." I prepared it as follows: Let shell an ear of corn and soak in strong lye all night next morning, add a half teaspoonful of pulverized copperas—mix and feed in a trough. This was repeated on the following morning, and a half teaspoonful of black pepper was added. After this I put a teaspoonful of pulverized pepper in the food, boiled grits, every other morning for a week.

Results.—My hogs stopped dying, all that ate got well, and are as thrifty now as I could wish. The above is the dose for a single hog. It is simple and reliable; as a preventive it can't be beat and I have seen hogs sick, very sick too, restored to health by use of this remedy.—So. Cult.

## Fermentation of Fodder Corn in Air-Tight Trenches.

In many parts of Europe maize is cut green, and prepared in trenches for winter feeding.—This operation, now becoming so general in dry maize growing regions, concentrates the elements of nutrition by the fermentation and diminution of the mass, and it seems that the fermentation takes place, first at the expense of the sugar in the plant, which sugar itself ultimately aids in converting the starch and cellular substance into sugar, and later into alcohol, while increasing the fatty and nitrogenous elements.—In the progressing plan of preserving green maize in air-tight trenches, there is nothing new to record, save that the trenches are now made in masonry, instead of being excavated in a field; that the maize is chopped along with the straw, one part of the latter to five of the former, and well trodden down. The giant, or Caraga, maize is that generally preferred. An ox consumes about one-tenth of its weight of this preserve daily. It is essential to have the trench about two yards wide, the same in depth; the side to be vertical, according to some, as admitting of a more equal pressure; the length will depend on the quality of fodder to be stored. Exclude air and after transporting for consumption the quantity necessary for the day, hermetically close the opening. Maize being considered an exhausting crop, the land receives twenty-five tons of farm-yard manure per acre in Autumn, and a top-dressing of three hundred weight of a mixture of superphosphate and sulphate of ammonia in spring; the maize succeeding Winter rye. In parts of Bavaria a mixture of tares, peas and maize is also preserved in trenches, and where maize alone is cultivated, the cattle receive two or four pounds of oil cake daily with their rations, maize being regarded as poor in nitrogen.—Exchange.

## Mosquitoes, Roaches and Rats.

If mosquitoes or other blood-suckers infest sleeping rooms at night, uncork a bottle of the oil of pennyroyal, and these insects leave in great haste, nor will they return so long as the air in the room is loaded with the fumes of that aromatic herb. If rats enter the cellar, a little powdered potash thrown into their holes, or mixed with meal and scattered in their runways, never fails to drive them away. Cayenne pepper will keep the butter and store-room free from ants and cockroaches. If a mouse makes an entrance into any part of your dwelling, saturate a rag with cayenne pepper in solution and stuff it into the hole, which can then be repaired with either wood or mortar. No rat or mouse will eat that rag for the purpose of opening communications with a depot of supplies.—Exchange.

## Raising Hogs.

How can pork be made without corn? We answer, by devoting a part of the farm specifically to this purpose, so that only a little good, tight fencing will have to be kept up. In this enclosure a part should be sown in rye and oats for winter and spring grazing. To these may be added some California and crimson clover, where red clover will not grow; another part planted in early peas, another in oats, to ripen, another in sweet potatoes, another in pumpkins and another in chufas. Fruit trees, wild and cultivated, should be planted in the hog field—plums, wild cherry, peaches, apples, blackberries, persimmons and mulberries. These fruit trees could be planted in the poorest spots—the grazing spots

alone need be very rich. A succession of food can thus be secured, finishing off with sweet potatoes and chufas, the latter, it is claimed, making as white and firm fat as corn itself. A very great advantage of this plan is, that the hog is kept always under the owners eye. But enough has been said to convey our idea, and we pass on. Peas after oats are intended to benefit the land. This benefit is worth more to the farmer than the gleanings by hogs. One of the greatest evils of our farming system has been, trying to get everything possible out of the land, and giving it no "change" whatever—too little specie in the vault, and too many bank notes in circulation.—So. Cult.

## Steam Insects Exterminator.

A number of experiments, with this instrument, have recently been carried on under the personal superintendence of Mr. Breslin, the working overseer at the Melbourne Botanical Garden, and the apparatus has proved a success in destroying the green and black fly, and the Thrips on some delicate plants in the greenhouse, without the least injury to the plants.—The Farmer's Gazette says: "The apparatus consists of a small upright tin boiler, heated by a charcoal fire, placed inside the boiler. A flexible India-rubber tube is fitted to a tap on the top of the boiler, through which the steam is directed to any part of the tree, trunk, leaves, or fruit. At the end of the nozzle through which the steam is forced the temperature of the steam will be of course 212 deg., but at a distance of twelve inches the temperature is only 160 deg., and at eighteen inches about 120 to 130 deg., so that, by regulating the distance to suit the particular insect or plant, a jet of hot steam can be discharged which will instantaneously destroy all insect life. A practical man will at once see the numerous applications of this instrument.—By applying steam from a solution composed of ether, carbolic acid, sulphur, lime, soft soap, soot, pennyroyal, and above all the leaves of gum trees, an effectual supply of medicated steam can be rigorously applied to the infested vines and other plants.—The Queenslanders.

## Manures.

The average cash price per ton of the fertilizers sold in Georgia during the season of 1874-5, to be used alone, is \$51. There have been 48,648 tons reported to this Department as sold in Georgia during the season ending May 1st.—This, at \$51 per ton, gives an expenditure in cash, or its equivalent, of \$2,481,048 in Georgia for fertilizers, or nearly Two and a Half Millions of Dollars! The best acid phosphate can be purchased at \$40 per ton. Using 500 pounds of acid phosphate to the ton, composted with 1 cotton seed and manure, it will be necessary to purchase only one-fourth the commercial material to make the same number of tons of fertilizers of equal agricultural value. Only 12,162 tons of acid phosphate would, therefore, be required to make all the fertilizers used in Georgia, which, at \$40 per ton, would involve an outlay of only \$486,480, instead of 2,481,048! This would be a saving to the farmers of \$1,994,568 in the cost of fertilizers for the present crop!—Add to this the freight which would be saved on the 36,486 tons, the purchase of which would thus be rendered unnecessary, at \$5 per ton, [which is perhaps less than an average], or \$182,580, and we have a total amount saved to the farmers of the state, by the composting system, of \$2,170,908.—So. Cult.

VALUE OF MINERAL SUBSTANCES TO PLANTS.—The inorganic or mineral constituents of plants, though small in quantity when compared with the organic part; are nevertheless essential, and must be considered just as indispensable for their growth as are carbonic acid, ammonia and water. In a mixture containing all the various substances requisite for the nourishment of plants, except silicic acid, old plants remained low, pale and dwarfish; without lime they died after the second leaf; without potash and soda they reached a height of only three inches; without magnesia, they remained weak and lying down; without phosphoric and sulphuric acid, very weak and without fruit, but upright and of normal condition; without iron, they remained very pale, weak and badly formed; and without manganese, they did not reach their full strength, and showed but a few flowers. Soda could not substitute potash in relation to the plants; magnesia could not supply the place of lime.—When, however, all the mineral substances which vegetable life requires were present, in their due proportion, the old plant reached a complete and pretty luxuriant development, even with an entire absence of humus, or any vegetable substance in the experimental mixture.—PRINCE OF SALMSOMAR, of Austria.

The intelligence of New England has long been the boast of its inhabitants. Her splendid free school system, and the general attention paid to education give her sons a right to make the boast, but facts, which are stubborn things, will sometimes overturn everything in the form of theory. This facts go to prove that as far as youthful illiteracy is concerned the South, bears away the palm, then comes New England and the Middle States, while the great West stands lowest, or in other words, there are fewer illiterate youths of ten years and under in the West than any other section of the Union. Pennsylvania, New York, New Jersey and New England will have to pick up or they will be beaten in the great race for intelligent supremacy.—Phil. Chronicle.

## Inside Sending.

## The First Pocket.

What is this tremendous noise? What can be the matter? Willie's coming up the stairs With unusual clatter. Now he bangs into the room, Now as a rocket: "Auntie, I am five years old—And I've got a pocket!"

Eyes as round and bright as stars; Cheeks like apples glowing; Heart that this new treasure fills Quite to overflowing. "Jack may have his spanking boots; Kate may have her locket; I've got something better yet—I have got a pocket!"

All too fresh the joy to make Emphatically a sorrow: Little has he in mind enough To fill it—all to-morrow. But, ere many days were o'er, Strangest thing did stick it: Nothing ever came amiss To this wonderful pocket.

Leather, marble, bits of string, Lace-socks and candy; Stones, a ball, his pennies too; It was always handy. And, when Willie's snug in bed, Should you chance to knock it, Sundry treasures rattle out From this crowded pocket.

Sometimes Johnny's borrowed knife Found a place within it; He forgot that he had said, "I want it just a minute." Once the clock was lost; No one could unlock it; Where do you suppose it was? Down in Willie's pocket:—The Nursery.

## The Bunyan Statue vs. Horse Racing.

BY REV. WM. HURLIN, PLAINSTON, N. H.

Probably all our readers know that a statue of John Bunyan has been recently erected in Bedford, England, but they may not all be aware of the circumstances which led the Duke of Bedford to present it to the town. Horse-racing is one of the national amusements of England. It has always exerted a demoralizing influence and it is doing this more and more—it has been especially favored by the aristocracy; by some of them for the love of it, and by others because it was fashionable to do so. But there are many honorable exceptions of God-fearing men, who do all they can to discourage an amusement which they believe is injurious to the morals of the people. A few years ago, when the present Duke of Bedford succeeded to the title and estates, he was informed that for a long period it had been the custom of his predecessors to give every year a silver cup, to be run for at the Bedford races. He demurred at continuing this practice; but those interested remonstrated against his omitting it, and he believed, intimidated that such a course would indicate a want of public spirit. The Duke saw Mr. C. Whitbread, one of the members of Parliament for the borough of Bedford, who has been accustomed to make a similar gift, and found he was also troubled about the propriety of the thing; and they together resolved to discontinue it. The Duke then engaged to give a cup for the current year, but told the parties concerned that in future he should not make any similar gift.

But the Duke did not wish his withholding the race-cup should be attributed to niggardiness; and he therefore consulted the Mayor and other authorities of the borough to ascertain what gift he could make that would be acceptable to the citizens. As John Bunyan was an inhabitant of Bedford, a statue in his honor was suggested, and the Duke readily fell in with the suggestion, for two reasons; first, because he knew that Bunyan's "Pilgrim's Progress" was a great favorite of his mother's; and next because he remembered that this was the first book which his mother presented to him, and that when he was yet a child he had read it with great interest. So he ordered a statue of John Bunyan to be cast, and, if we remember right, the total cost of its erection was about three thousand pounds (\$15,000), equal to the value of about thirty race-cups; and, last June, it was unveiled before a large concourse of persons, by Lady Augusta Stanley; and her husband, Dean Stanley, and several other persons of note, gave addresses on the occasion. It was a high gala-day for the borough of Bedford.

While horse-racing is becoming increasingly common among us, and occupies the prominent place at most of our State and county fairs, and is exerting a baneful influence, we wish that all who patronize it, in any way would ponder over the example of the Duke of Bedford, and resolve to discourage it by every means in their power; and also seek to substitute for it something that will elevate, and not demoralize the people.—From the Watchman and Reflector.

## Church and State.

It is well known that some of the judges in Missouri were very reluctant to enforce the law against ministers of the gospel for exercising their profession without having taken the oath, and availed themselves of every pretense to discharge those who were accused. We tell the following as told to us, vouching for nothing. Three ministers, charged with the crime of preaching "the glorious gospel of the Son of God," were arraigned before a certain judge. They were regularly indicted, and it was understood that the proof against them was very clear. "Are you a preacher?" said the judge to one of them. "Yes, sir," replied the culprit. "To what denomination do you belong?" "I am a Christian, sir." (With dignity.) "A Christian! What do you mean by that? Are not all preachers Christians?" "I belong to the sect usually bot

wrongly called Campbellites." (Not so much dignity.)

"Ab! Then you believe in baptizing people, in order that they may be born again do you?"

"I do, sir." (Defiantly.)

"Mr. Sheriff, discharge that man! He is an innocent man! He is indicted for preaching the gospel, and there is not a word of gospel in the stuff he preaches! It is only some of Alexander Campbell's nonsense. Discharge the man!"

[Exit Campbellite, greatly rejoicing.]

"Are you a preacher?" said the judge, addressing the second criminal.

"I am, sir."

"Of what denomination are you?"

"I am a Methodist, sir." (His looks showed it.)

"Do you believe in falling from grace?"

"I do, sir." (Without hesitation.)

"Do you believe in sprinkling people instead of baptizing them?"

"I believe that people can be baptized by sprinkling." [Much offended.]

"Do you believe in baptizing babies?"

"It is my opinion, sir, that infants ought to be baptized." (Indignant.)

"Not a word of Scripture for anything of the kind, sir," shouted his Honor. "Mr. Sheriff, turn that man loose! He is no preacher of the gospel. The gospel is truth, and there is not a word of truth in what that man teaches. Turn him loose!"

It is ridiculous to indict men on such frivolous pretense! Turn him loose! Methodist disappears, not at all hurt in his feelings by the judicial abuse he has received.

"What are you, sir?" said the judge to the third felon.

"Some call me a preacher, sir." [Meekly.]

"What is your denomination?"

"I am a Baptist." (Head up.)

His Honor's countenance fell, and he looked sober and said. After a pause he said:

"Do you believe in salvation by grace?"

"I do." [Firmly.]

"Do you teach that immersion only is baptism?"

"That is my doctrine." [Earnestly.]

"And you baptize none but those who believe in Jesus Christ?"

"That is my faith and practice!" (With emphasis.)

"My friend, I fear it will go hard with you. I see you are indicted for preaching the gospel, and it appears to me by your own confession that you are guilty."

Baptist looked pretty blue.

"May it please your Honor," said the Baptist's counsel, springing to his feet, "that man never preached the gospel. I have heard him try myself."

"Mr. Sheriff, discharge this man! He is not indicted for trying. There is nothing said about the mere effort. Let him go, sir! I am astonished that the State Attorney should annoy the court with such frivolous indictments!"

Exit Baptist, determined to "try" again.

Court adjourned.

## Jumor.

## What They Do at Church.

It was after the evening service, Mrs. Coonton and the three Misses Coonton arrived at home. They sat listlessly around the room with things on. Mr. Coonton was lying on the lounge asleep. It had been, undoubtedly, an impressive sermon, as the ladies were silent, busy with their thoughts.

"Emmeline," said Mrs. Coonton, suddenly addressing her eldest, "did you see Mrs. Parker when she came in?"

"Yes, ma," replied Emmeline.

"She didn't have that hat on last Sunday, did she?"

"No," said Emmeline. "It's her new hat. I noticed it the moment she went down the aisle, and said to Sarah, what on earth possesses Mrs. Parker to wear such a hat as that?"

"Such a great prancing feather on such a little hat looked awful ridiculous. I thought I should laugh right out when I saw it," observed Sarah.

"I didn't think it looked any worse than Mary Schuyler's with the daring red bow at the back," said Amelia.

"I don't see what Mrs. Schuyler can be thinking of to dress Mary out like that," said Mrs. Coonton with a sigh. "Mary must be older than Sarah, and yet she dresses as if she were a mere child."

"She's nearly a year older than I am," asserted Sarah.

"Did you see how the widow Marshall was tricked out?" interrupted Emmeline. "She was as gay as a peacock. Mercy, what airs that woman puts on! I would like to have asked when she's going to bring back that pan of flour." And Emmeline giggled maliciously.

"She's shining around old McMassters, they say," mentioned Amelia.

"Old McMassters," ejaculated Mrs. Coonton. "Why, he is old enough to be her father."

"What difference do you suppose that makes to her?" suggested Emmeline. "She'd marry maternal. But I pity him if he gets her, she's a perfect wildest."

"Say, Em, who was that gentleman with Ellen Birby?" inquired Amelia.

"That's so," chimed in Sarah with spirit; "who is he?"

"What gentleman?" asked Mrs. Coonton.

"Why, I don't know who he was," explained Emmeline.

"They came in during prayer. He was a tall fellow, with light hair and chin whiskers."

"It couldn't have been her cousin

John from Brooklyn," suggested Mrs. Coonton.

"Brother, no," said Sarah, pettishly. "He is short, and has brown hair. This gentleman is a stranger here. I wonder where she picked him up?"

"She seemed to keep mighty close to him," said Amelia, "but she needn't be scared. No one will take him unless they are pretty hard pushed. He looks as soft as a squash. Did you see him tumble up his hair with his fingers? I wonder what that big ring cost—two cents?" and the speaker giggled.

"Well, I'm glad if she's got company," said Mrs. Coonton, kindly.

"She's made effort enough to get some one, goodness knows."

"I should say she had," coincided Emmeline. "She's got one of them Victorian hats, I see. If I had a drunken father I'd keep in doors, I think, and not be parading myself in public."

Just then there was a movement on the lounge, and the ladies began to take off their things.

"Hello, folks," said Mr. Coonton, rising up, and rubbing his eyes, "Is church out?"

"Yes," said Mrs. Coonton, with a yawn, which communicated itself to her daughters.

"Did you have a good sermon?"

"Pretty good," accompanied by another yawn all around.

"See many good clothes?" was the next query.

"I suppose you think, Mr. Coonton, that is all your wife and children go to church for, to look at people's clothes," said Mrs. Coonton, tartly.

"That's just like pa," said Emmeline with a toss of her head. "He is always slurring church."

"Pa'sloped to bed."

## Franklin's Joke.

Tradition has it that years ago, when Benjamin Franklin was a young lad, he began the study of natural philosophy, and soon became fond of applying technical names to common objects. One evening, when he mentioned to his father that he had swallowed some marine accephalous mollusks, the old man was much alarmed, and, suddenly seizing him, called loudly for help. Mrs. Franklin came with some warm water, and the hired man rushed in with a garden pump. They forced half a gallon of water down Benjamin's throat, then held him by the heels over the edge of the porch and shook him, while the old man said, "If we don't get them things out of Benny he will be pizenized, sure." When they were out, Benjamin explained, that the articles alluded to were merely oysters.

## Important to Agriculturists, The Bismark Cabbage.

We have received from Europe, a limited quantity of the Bismark Cabbage Seeds, which produces solid heads of cabbage, the size of the month of a barrel and larger. These enormous cabbages are raised with the most ordinary cultivation, in any climate, and at present prices, double the ordinary profit is realized from their production. In transplanting from these seed, great care should be used to give sufficient space for growth. A package sent to any address postpaid, on receipt of 50 cents. Three, \$1, eight for \$2. Address B. Alexander & Co., No. 66 Fulton Street, New York.

Please state the name of the paper you saw this in. Aug. 24 6m.

## Scriptural Texts, and Religious Mottoes.

We call attention to our illuminated Scripture Texts and Mottoes. Printed in gold and colors, and intertwined with flowers, Autumn leaves, etc. They are gems of art and will not fail to please all who send for them.

No. 1, size 2 3/4 by 4 1/2, six in a set, 35 cents per set. The same with tinted mats of thick card board, which makes a very neat frame for them, 70 cents per set. No. 2, six in a set, size 1 1/2 by 7, 25 cents. The same in mats 60 cents per set. Sent post paid on receipt of price. Address B. Alexander & Co., 66 Fulton street, New York. Please quote THE ALABAMA BAPTIST, Marion, Ala. Aug. 3-6m.

## BRINLY PLOWS.

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## Virginia Female Institute.

Rev. R. H. PHILLIPS, A. M., Principal. Miss S. FLORENCE PHILLIPS, in charge. The 31st Annual Session will commence September 1st, 1875.

The Principal will be assisted by a full corps of officers suitable for a first-class school.

For Terms reduced to Cash basis and very moderate. For Catalogue, address the Principal, Aug. 10, 4t.

## ALABAMA CENTRAL Female College.

TUSCALOOSA, ALA. Begins 18th Year Oct. 4th. Pupils received Oct. 1st. NINE Faculty Teachers. Annual tuition, board, fuel, washing and lights, \$200.00. Board, \$10.00. Latin, Plain Style and Composition, \$10.00. For Catalogue, address the President, JOHN F. LANEAU, Tuscaloosa, Ala. Aug. 10 3m.

## Baptist Female College, ROME, GEORGIA.

THE Fall session will begin on the last Monday in August, under the administration of Rev. L. B. Gwaltney as President, assisted by a corps of teachers well qualified in their various departments.

This institution offers more than usual advantages to the people of Cherokee, Georgia and Alabama. Rome is central in its location, remarkable for its healthful climate and its religious and social privileges. Parents and guardians may feel satisfied that all pupils attending this institution will receive every possible aid to their intellectual, moral and social development.

Board can be obtained at reasonable rates in the families of the President and his sons.

For information as to terms of Tuition, etc., send for annual circular; and those desiring full particulars on any point will please address

JOHN W. JAMES, Sec'y Board Trustees. Or Rev. L. B. GWALTNEY, President. Vol. 234-27.

## Augusta Female Seminary.

STANTON, VA. School opens Second Wednesday in September, 1875. LABORER FIRST-CLASS INSTITUTION in Virginia, with a corps of upwards of thirty efficient teachers. For Catalogue, address the Principal, Aug. 10, 4t.

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FOR NERVOUS AND GENERAL DEBILITY, PREMATURE DECAY, OVER-INDULGENCE IN THE USE OF OPIUM OR ALCOHOLIC DRINKS, TOBACCO, &c. NERVOUS DEBILITY. FRESHBURN, November 12, 1874.

I have used the Cordial Balm and Scytricum and Lohr's Tonic Pills as a preventive and cure for the use of ardent spirits and habitual intoxication, and find them actually specific in each case. I regard them as most invaluable medicines, and nothing could induce me to be without them. JACOB MESERVE.

## HOWAN BAPTIST FEMALE INSTITUTE.

MURFREESBORO, N. C. Is one of the oldest Female Schools in the South. Its means of instruction are unusually ample.

Its course of study and methods of instruction are the results of more than twenty years' earnest effort, under substantially the same administration, to obtain the greatest practicable efficiency.

Changes per session of nine months, Board and Literary Tuition, Latin and French included, \$100.00. Ornamental Branches by the best teachers, on reasonable terms.

Next Session begins 1st WEDNESDAY in October. A. McDOWELL, President. Aug. 31, 4t.

## Bristol Female College.

Bristol, Tenn. THE next Session will begin WEDNESDAY, SEPTEMBER 1st, and continue 40 weeks.

FACULTY: W. J. Morrisett, A. M., D. C. Weston, A. B., Rev. J. T. Kincaid, D. D., Mrs. M. E. Lide, Miss M. L. Lide, Mrs. B. Denton. Miss Lide received four Premiums at the Bristol Boyer Fair last year for Paintings and Drawings.

TERMS.—Per Session, including board, from \$75 to \$95. Languages, Music and Painting extra. For Catalogue containing full particulars, apply to

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WITH a full corps of instructors, commences its Fifth Year on the First of September, 1875, with the most encouraging prospect. The location is unsurpassed for its healthfulness, and for its social and religious advantages.—COMMENDING ITSELF ESPECIALLY TO SOUTHERN PARENTS.

For Catalogue, address the President. Aug. 10 4t.

## Richmond Female Institute.

Richmond, Va. THE next session of this School will begin September 15th, and continue nine months. The charges for entire session are as follows: Tuition, \$10.00; Board, \$10.00; one third December 15th, and balance March 15th.

COLLEGIATE DEPARTMENT. Board and Tuition in English Studies, \$340. Board, English Studies and Latin, \$350. Board, English and French or German, \$360. Board, English, Latin and French or German, \$370.

SCHOOL OF MUSIC. Music on Piano (2 lessons per week.) \$60. Vocalization, " " " " 60. Use of Instrument (one hour per day.) 10. Drawing and Painting at usual rates. Washing \$1.50 to \$2.00 per month. Deduction of 10 per cent. to Baptist Parents and to those who send two pupils or more.

These charges are much lower than those stated in the Catalogue. The change is made in the hope that a much