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## The Lead-Melting.

*Ed. Buchanan, in The Saturday Journal.*  
Twas clear, cold, starry, silver night,  
And the old year was a-dying;  
Three pretty girls with melted lead  
Sat gaily fortune-trying.  
They drop the lead in water clear,  
With blushing palpitations;  
And, as it himself, with fearful heave,  
They sought its revelations.  
In the deep night, while all around  
The snow is whitely falling;  
Each pretty girl looks down to find  
Here future husband's calling.  
The eldest sees a castle bright,  
Girt round by shrubland shady;  
And, blushing bright, she feels in thought  
A lady rich already.  
The second sees a silver ship,  
And bright and glad her face is;  
Oh, she will have a skipper bold,  
Grown rich in foreign places!  
The younger sees a glittering crown,  
And starts in consternation;  
For Molly is too much to dream  
Of reaching regal station.  
And time went by, one maiden got  
Her landsman, one her sailor—  
The lackey of a country count,  
The skipper of a whaler;  
And Molly has her crown, although  
She unto few can show it—  
Her crown is true-love fancy wrought,  
Her husband, a poor poet.

## Communications.

### An Essay.

Delivered by D. W. Floyd at the 4th District Union Meeting of the Tuskegee Association, at Union Grove Church, Lee Co., Ala., Saturday before the 5th Sabbath in Aug., '75, and, by vote, requested to be published in the *Ala. Baptist*:

MR. PRESIDENT:  
The following remarks are intended more to elicit than give information.

WHAT ARE THE DUTIES OF THE CHURCH TO THE PREACHER?  
To our mind, there is some ambiguity in this enquiry. If by the word Preacher is meant the ordinary acceptance of the definition of the word, which is simply "One who discourses publicly on religious subjects," then, indeed, the duties of the church may be comparatively few; but, if the word Preacher in this enquiry has allusion to a Pastoral charge, or connection; then, indeed, are duties numerous and important, which, if neglected, must necessarily prove detrimental to both parties.

That we may more fully understand the importance of those duties and the imperative necessity of their execution, permit us here to enquire into the relationship of a Pastor to a church, or,

WHAT IS A PASTOR?  
The word Pastor is derived from the Latin word *pascere* to feed, a Shepherd or one who has the care of flocks and herds—a minister of the Gospel who has the charge of a church, and whose duty it is to watch over, and instruct them, and whose further qualifications we need not enquire at this time. The next enquiry we make is,

WHAT IS A CHURCH?  
It is said in one place to be the Temple of God. And then in another place, a collective body of Christians. In the New Testament view, it applies to persons and not places. In some instances the signification is extensive, as the "General Assembly, and Church of the first born," and "Christ loved and purchased with his own blood," Acts 20:18. In a more confined sense, it may be called "a number of professing Christians meeting to worship at some place, viz: Ephesus, Corinth, Union Grove," &c. We find Salem Baptist Church (abstract of principles) to say thus: "We have given ourselves to God, and to one another, holding ourselves no longer our own, but bound to each other in the Gospel, the Old and New Testament being the Rule of our Faith and practice."

Taking a modern view of the word Church, or Church of Christ, we understand it to be a number of professing Christians, voluntarily united together, having a place of religious worship, having its proper officers, keeping and observing the ordinances and amenable to no power, whatever, except the authority of Christ as expressed in his word. It may be comprised of many or few; in their circumstances, they may be poor or wealthy; they may meet in a sorry

or magnificent building, or may have no house at all.

They must, however, have unequivocal evidence of regeneration by the Spirit of God. And as such, permit us here to enumerate a few of the characteristic marks, viz: They seek Divine knowledge Ep. 1:17; 18; Col. 1:9. They found their experience on knowledge. Ignorance with them is not the mother of devotion. They grow in grace, they suffer nothing to paralyze their piety. They are not destroyed for lack of knowledge. Hosea 4:6. They have no friendship with the world, Jas. 4:4.—They have Christ for their Wisdom, 1 Cor. 1:30. They have large Faith, Matt. 14:31. Christ is their rock, Deut. 32:31. They do not suffer in the day of visitation, Luke 19:42.—They have life in Christ, Jno. 1:4.—They live by Faith in the Son of God, Gal. 2:20. They have Divine knowledge 1 Cor. 2:11; 12. They have the armour of light, Hosea 13:12. Wisdom is the stability of their times, Is. 33:6. They worship God in spirit, Jno. 4:24. They know the love of Christ, Ep. 3:19. They have religious meditation, Gen. 24:63. They have Christian devotedness, Rom. 12:8.—They worship at the Altar of God, Ps. 43:4. They have the right kind of a heart, 2 King, 10:15. They thro' Faith may effect almost anything Heb. 11:33.

Thus having the Armour of every necessary defence; having on the breast-plate of righteousness, with the whole panoply of God, the question arises, how can the Christian fail to discharge his duties! Oh, how can he?

### A COMPARISON.

Permit us now, Mr. President, to compare this history with that member of the church calling himself a Christian. See his vibratory, oscillatory movements, with perhaps his brethren, appropriating both sides of the highway to his own use. Were I to ask Bro. Buck in the congregation what *his* duty was, he would perhaps answer: "Oh, nothing, I initiated him a Good Templar," and so, perhaps, Bro. Roby would say he baptized that wayward brother, who is now engaged in a law suit with his brother, or who fails to recognize his brother on the street because he has failed to defraud him in some business transaction, or some other prevarication, with the quotation of "hard times," to sustain his covetousness and want of charity.

Don't tell me, Mr. President, that such deviations are marks of a genuinely converted sinner. It is preposterous and lamentable to say, we behold daily innumerable instances of such departures in every conceivable protean form. Oh! how long will the evil one be permitted to beguile and stray the people of God?

But in the next place permit us to inquire after the duties of the church member, to his preacher or pastor! We do not consider religion an abstract thing influenced by time, ceremonies, and places; nor is it the compliance with any single duty; nor is union with a church any reason why the Christian's growth should be paralyzed, his graces dwarfed, and his growth in religious improvement cease. On the contrary, this indeed may be considered the first step to an onward and upward march for the prize spoken of by the Apostle. On the contrary, from that time, our obligations are increased and our means for growth in grace, are also increased. Then we say the Christian should not live in obscurity, but be up in compliance with the great Apostles' injunction in Eph. 1:17; 18; Col. 1:9.

Why, the privileges of membership place us in Christian society, religious communion and brotherly kindness; and in addition we have Pastoral oversight, "One watches for our souls," a shepherd to provide for wants and observe the approach of dangers, and yes, support us by his prayers before a throne of grace, supplicating aid and mercy, united to our varied necessities and circumstances. Seeing this to be so, we think the member should first,

LOVE AND RESPECT HIS PASTOR,  
as an ambassador for Christ who has commissioned him. "He that hearth you heareth me; and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me," Luke 10:16. 1 Thos. 5:13. Submission to his just authority is also incumbent, Heb. 13:7, his authority being exerted for his benefit. Yes he should be ever sustained and never

depressed by his membership, seeing that his labors are edifying, descending from his just elevation.

Yes, he should be highly esteemed in love "double-honor," 1 Tim. 5:17 and "know them that labor among you in the Lord," 1 Thos. 5:11; 12.—Esteem him, love him, respect his opinions, entertain a scrupulous regard and respect for his character. In trouble comfort him, in sickness visit him. In his labors evidence to him tokens of approbation. Take care of his family in his absence.—Attend his ministrations, no trivial excuse should ever cause the member's absence from his place and conference. Spiritual privileges should never be sacrificed for mere pretence, nor can it be evidence that religion with him is the "one thing needful." Indeed, it argues but little religion in the soul.

It is the duty of the member to pray for his Pastor, 2 Cor. 1:11—for his intellectual advancement, for his increased qualifications and the success of his ministry. His interest is identified with the minister's success.

Many and cogent are the reasons why the minister should be sustained by the prayers of his flock. The cares and mental anxieties of the minister are innumerable and their weight oppress him almost beyond endurance; hence the great necessity of prayer. All can pray, the timid, the absent, the sick, the poor, and offer their tribute, and implore that his hand and heart be sustained and encouraged in his work.

He should also report to his minister any trouble, trial, or any sins existing and which he may have endeavored to eradicate, or settle, or remove, or reconcile, and which perhaps resulted in failure.

A zealous support, or co-operation with the minister as regards the promulgation of the Gospel, usefulness of other churches, or the world at large.

The love of innovation, or its serious consequences, are equally to be avoided. Innovation is a source of activity, progressive improvement and benevolence. Zeal in any enterprise, governed by wisdom, results in incalculable good. It is often too truly discouraging to the minister to have his best efforts counteracted by bigotry, timidity, ignorance, or avarice.

Old customs and usages, are some what like gray hair, not *per se* entitled to veneration, nor would we sanction rudeness in their destruction, or manipulation nevertheless innovation upon the customs of some of our churches is a blessing, when the word of God is the plummet cautiously handled and watched with the eye of wisdom. The prophecy of Eze. 37:9 truly represents the sinner in his dead condition and who can refrain a sigh when the noble human fabric is behold stretched with the clouds of the valley and pulse subsided in corruption and death; but the death of the soul is deeper! In Scripture language to be without knowledge is to be dead, because knowledge gives activity to the powers of the mind.

To lose the image of God is to die; because, as death destroys the human form, sin destroys holiness, truth and love in which the image of God in man consists.

Ignorance the most profound, imagination the most extravagant, and crimes the most daring, have ever characterized the world in the power of the "wicked one." The prophet saw the valley full of dead souls, dead to God and under sentence of condemnation. "The valley," he says "was full of bones." Indeed, the whole earth is the valley! The slain of sin are innumerable.

Suppose we pass by Europe and take a standpoint at Asia, here we find five hundred millions of souls without God except gods that sanction vice; no sacrifice, save folly and blood; no minister, except jugglers, imposters, and murderers; no Sabbath except to debauch by their levity, corrupt by their sensuality, petrify by their cruelty! The same description almost is applicable to about 30 million of the race of Ham. With a few exceptions, a few rays of light by the prophets and missionaries, comparatively, on the verge their voice may be heard! but the affecting fact is the valley is still full of dead! and we need not dig the ground to find them, they strew the surface of the earth! Were these solemn truths well fixed in our minds we would need no argument, Mr. President, to induce us to support

Missionary operation! Our selfishness would dissipate! Our frigid natures would dissolve, and our prayers, efforts, and money would go after our distant brethren in heathen lands who have not been "mindful of the rock of their strength."

But again, one must have a special regard for the minister's character, calumny is ever ready to tarnish the character, but be ever ready to repel with indignity! Show your displeasure when the defamer would brand him as immoral! Do not, for good ness' sake, exact from him perfection, which you find in your self unattainable! Preserve his character unsullied!

And lastly, but not least, we would refer to his

### SUPPORT FINANCIALLY.

Perhaps, to say little on this point would be best, as the Scriptures have amplified, so that no one need err, Gal. 6:6; 1 Cor. 9:7-14; 2 Tim. 2:4; 1 Tim. 4:13-15.

If the liberality of his flock, or church, will not sustain him, he is compelled to engage in some secular business to the great detriment of his spiritual interests, for necessity supersedes all rules of human conduct. The reproach of a meagre pittance, should never be tolerated or rest upon any one, and whose future incorruptible inheritance, he is constantly laboring! Then be just, and let his stipend be liberal.—A just debt, in accordance with the laws of equity. And of Universal obligation! The rich, the poor, the widow can enjoy the pleasure of casting in her mite. And thus let all do what Christ claims for his ministers!

## For the Remission of Sins—Acts 2:38.

NUMBER II.

BY C. P. STURGIS.

I trust no one will feel uneasy at this article, published as it is, there is no danger of a series; prosy serials are seldom read. In my former article upon this subject, the line of argument was strictly philosophical; but, in the present one, I propose to show substantially the same doctrine though in a different line of argument. To save time and space, and to make the reasoning as transparent as possible, I propose a formula, which I do not remember to have seen in any author, or to have known to be used by any but myself; but one so simple and clear, that I suppose that every mind accustomed to logical reasoning will at once see the propriety of it. It is as follows:—

Postulate.—The Holy Spirit, being a spirit of inflexible truth, can never testify in favor of both sides of any controverted subject.

Corollary, or obvious consequence drawn from this—"If any doctrine be clearly proved by the testimony of the Word of God, all Scripture that may seem to favor the opposite must be so construed as to coincide with, and not run counter to the doctrine proved; and, even in cases of apparently strong arguments on the opposite side, wise and prudent men will always prefer the plea of ignorance, viz: "I cannot explain," rather than admit the blasphemous doctrine, that the Holy Spirit can ever really testify for and against any doctrine. Numerous illustrations, to set forth the working of this formula, will readily present themselves. For example; the doctrine of the Divinity of Christ is a doctrine undoubtedly taught in the Holy Scriptures. But our Divine Lord himself says, (John. 14:28), "My Father is greater than I." The only way then to avoid the blasphemy of accusing our Divine Lord of contradicting himself is the obvious and natural one;—that our Lord used the expression in an accommodated sense; viz: that he (the one sent) was *officially* inferior to the Father (the sender); although it was strictly true, as he said, (Jud. 10:30), "I and my Father are one."

Having thus illustrated the formula and seen its power of separating truth from error, we may now apply it to the question under consideration.—The proposition is to show that remission of sins is abundantly shown to be due to certain causes and considerations separate and apart from baptism; and, according to the corollary, or obvious consequence therefrom, whatever seeming support a few isolated passages may give to the opposite, they must be so construed as to be consistent with and not to

contradict the principal truth. We now beg leave to present for consideration all the passages in the Word of God where the word "remission" occurs, in order that it may not be said that we have concealed or garbled a single one. To save space we give only chapter and verse, supposing that the reader will verify our remarks with the Bible before him.

Matt. 26:28 unquestionably refers remission to the shedding of the blood of Jesus; not a word, or distant allusion to baptism.

Mark 1:4 makes no allusion to any efficient cause, but leaves it to be inferred from the doctrine promulgated by our Divine Lord (Matt. 26:28).

Luke 3:3.—Identical with Mark 1:4.

"1:77.—Same as the two preceding; i. e., no cause referred to.

Luke 24:47.—Same category still.

Acts 2:38.—The text under investigation.

Acts 10:43 refers "remission" to the act of believing in the name of Jesus; we suppose as the proximate cause; the original or efficient cause being as our Lord had so plainly taught (Matt. 26:28).

Rom. 3:25 refers remission to the righteousness of Christ.

Heb. 9:22 unequivocally refers to the shedding of blood.

Heb. 10:18 makes no allusion to the efficient cause; but like many others, leaves it to be inferred from Matt. 26:28.

Doctrine deduced from all the passages by the use of the formula:—

1. That remission of sins is ascribed by our Divine Lord to the shedding of his blood.

2. Peter, speaking of the Holy Spirit, refers it to *believing*; obviously, as the proximate cause, the originating cause being known.

3. Paul (Rom. 3:25) refers it to the righteousness of Christ; which is only another mode of expressing our Lord's own teaching (Matt. 26:28).

4. Paul (Heb. 9:22) promulgates the same doctrine as Matt. 26:28; all of which exhibit a remarkable concurrence: (1) In what they ascribe remission to; (2) In omitting baptism either as a remote or proximate cause.

Now, in accordance with the corollary, we are reduced to the necessity of so construing the passage under consideration (Acts 2:38) as not to contradict the doctrine thus clearly made out.

Thus, by a process entirely different from the one adopted in my first article, we are brought to the same conclusion; viz: that the remission of sins is not the result of baptism; but that all that the passage under consideration teaches in regard to the connection between Remission of sins and Baptism is restricted to the act of baptism being required in *remission*; viz: as soon after the realization to the soul of the remission having taken place as the nature of the case would admit. In other words the prompt and unqualified obedience is enjoined; examples of which we find, as before remarked, in the jailer at Philippi (Acts 16:34), the Ethiopian Eunuch (Acts 8:26-38), and the three thousand on the day of Pentecost (Acts 2:41); not that the three thousand were all baptized on that day; but added to the church; viz: received as candidates for baptism. All of which is respectfully submitted.

## Education, or the Barlow and the Excelsior.

Two boys, Jack and Frank, came to town one day. Each of them had the snug little fortune of a dollar apiece. The only thing they seemed to want above every thing else was a pocket knife. They ran in at first one store and another—each holding tight his money in his hand, eagerly seeking his cherished object. Presently Frank spied a knife that pleased him, and on opening the "big blade," he discovered the word *Excelsior* inscribed upon it—this pleased him still more; besides, the knife had two blades. Frank liked it. After awhile he inquired, "What is the price of this knife, Sir?" The merchant replied, "One Dollar." "Then," said Jack, "it's too much, I wouldn't give it Frank, you can get a cheaper one." "But," said Frank, "I don't want a cheap knife—cheap knives are no account." And the merchant said, "If you want a good thing you will have to pay a high price for it—good things bring high prices." Frank said, "That's so Jack, and I intend to have a knife that will do me some good; besides, every body says the knives that are sold in this house are the best in the State." So he spent all

of his money in the purchase of a good thing.

But Jack wanted a cheap knife—he didn't know how to appreciate the real value, and chief utility of an object. So he went all around town—looked at all the knives—couldn't be suited—prices too high. But after a long time, he concluded he would go into a store kept by a foreigner—a little frisky dutchman, where he had heard that "things were cheap."

"Mornin'!" said the dutchman, "Is e glad to see you—vat kin I sell you to day?" "Got any cheap knives?" said Jack. "Sheep knives I dat I sell—just come dis way," and he showed Jack a painted barlow.—

"Now den," said he, "dis ish a gude knife, and I sell it to you sheap."

"What's the price?" said Jack. "I sell you dis knife sheap, only a quarter."

Jack is pleased; he buys it and walks out.

"Now then, (says he to himself), I've got just as good a knife as Frank, and so much cheaper!"

In the course of time, the two boys met again, and began to "try" their knives. Frank's was good mettle—sharp from the very beginning—cut well—held its edge. Jack's knife was soft—blade was thick—blunt, round edge—dull—wouldn't cut at all. "Never mind," said he, "It will cut when I grind it!" "Grind it!" exclaimed Frank, "Why didn't the man who made it, grind it?" "I tell you Jack, its no account, and that's what you get by patronizing these foreigners who keep cheap barlows for sale. Oh, Jack, just look how mine cuts. Mine's a dollar excelsior—yours is a cheap barlow, ha, ha, ha!"

Now, Jack's knife wouldn't cut at all. So he took it to the "big grind stone," and ground it to an edge.—But still it wouldn't cut! The edge would turn up—the blade would bend and the thing just wouldn't cut—it was utterly worthless.

Now, Mr. Editor, these are representative characters. Frank wanted a good education—an education that would enable him to cut his way through the hard places in life—that would hold its edge when it "struck flint"—that would grow sharper from use—that would be an honor to him—and that he would be proud of.—

So he patronized his *own State*; spent his money among his own people; placed a high estimate upon scholarship; went to Howard College; and came home with an *Excelsior* education! But Jack wanted a cheap education—a painted education. So when he heard of an institution in another State, where they "sold things cheap," kept by a frisky little old man, he left his own people, forsok his own Institutions, gave his patronage to a smart little dutchman, and came home with a *barlow* education.

MORAL:—Good things always bring good prices; if you want a good education, go where men put a high valuation upon brains.

Gadsden, Ala., J. J. CLOUD.

## Wetumpka Letter.

CROPS—CENTENNIAL—REVIVAL—BAPTISM.

Dear Baptist:—Have just received

ALA. BAPTIST of to-day; is not that good time? Everybody that reads it up here is pleased, and we hoped that we could increase its circulation this fall in this section. But now the prospect is gloomy indeed; all the crops in this country are seriously injured by the continued dry weather, and hence the plea of hard times will be kept up by those who have not heretofore become subscribers. I shall, however, make an effort and hope to send some new names.

Having been appointed a member of the General Centennial Committee "by the powers that be," I am going to work upon the plan adopted by the wisdom of my brethren. I will not object to any plan that the Central Committee may adopt; but go to work and be responsible only for my duty. I tried to present the subject to a large congregation, in Wetumpka, last Sunday. I had their undivided attention for an hour and a half. My text was the last clause of 13th verse of the 48th Psalm: "That ye may tell it to the generation following."

One good thing that will be done by this great Baptist Centennial, will be the telling of the people who the baptists are and from whence they came. I dislike boasting, but then there is no harm in telling the world

that the Baptists were before Luther was born; and that there were thousands of them in America before Mr. Wesley landed on it. We must do these things in self defence. Let's tell them "whats yours, we do not want; what's ours, you cannot have." And if the antiquity of our principles and faithful adherence to these principles, can be made worth anything to the cause of Christ in Heaven's name let's use them!

The Protestant Methodists have just closed a meeting of great interest at Robinson Springs, Elmore Co. Some 57 were added to their number, (but some of them had been added before).

Our little church recently organized there will have some accessions. The ordinance of Baptism will be administered next Sunday.

We worship, by permission, in the Methodist church; nevertheless, a sermon on baptism will be preached next Sunday. Is that courteous?

I believe Baptism to be part of the faith, and binding on believers, and if not held back by Christian courtesy, shall out with it and risk the consequences.

Bro. Colley, Evangelist in Central Association, is doing a good work.—His report to the Association will show the wisdom of the Executive Committee in selecting him for the work.

Yours truly,

H. CLAY TAUL.

Wetumpka, Sept. 7, '75.

## Letter from Oregon.

Editors *Ala. Baptist*:—Your highly esteemed paper of the 10th inst., came to hand yesterday. Don't know how you learned my address; nor do I know for certain the sender of your good paper; think, however, that is a good brother in Oxford, Ala., belonging with father and sister to the Baptist church of that place, of which Bro. E. T. Smyth, a special friend of mine, is the esteemed pastor. I left Alabama about the

of the Oxford Baptist church for nearly seven years. Have moved to this distant land, and intend to unite with the Baptist church here, as, I think, this is the only right church on earth. I suppose that brother or some other good friend knew that I would like to hear of the success of the Denomination in the State, though absent for so long a time.—He is certainly very kind. I esteem your paper very highly, and truly wish it great success in accomplishing good. Glad to see the unity of the Convention at Huntsville, and was much pleased at the interest manifested. I dearly love the Centennial Agent, Dr. Renfroe; have often heard him preach at Oxford and other places; hope he will have much success in his new yet worthy work. We have in Oregon but few Baptist churches, those only in the cities, this being a good place for young ministers; good field, climate and country good, and very good society, but quite different from that of the States. May God smile on the Baptists of the South, on our State, your good paper, on all Baptist interests, and on you the editors. May write again soon.

Yours, &c.,  
J. B. Allen.

Corvallis, Oregon, Aug. 22, '75.

## Good News from Shoal Creek.

Bro. Winkler:—I have just closed a good meeting at one of my churches, viz: Shoal Creek; and I desire to tell you what great things the Lord has done for us. It commenced on Saturday before the 4th Sabbath in this month, and lasted nine days.—During that time, there were nine persons happily converted to God.—On Sabbath last, it was our pleasure to bury with Christ in Baptism, eight willing subjects. A large concourse of people gathered around the pool and witnessed the solemn scene.—We closed our meeting on the 20th ult., leaving several anxiously inquiring for the way of life. We take this method of expressing our thanks to Elder William S. Duncan for the assistance he gave us. He proved himself an earnest preacher and faithful worker. May the good Lord bless him abundantly. We have heard of other gracious revivals; but we have not the time to tell you of them just now.

Is baptism administered by a "Free-Will-Baptist" valid? Please answer, as I should like very much to know. More soon.  
Yours Bro.,  
C. W. CALLAHAN.

Decatur, Ala.,  
Aug. 30, 1875.



## Alabama Baptist.

E. T. WINKLER, EDITOR.  
E. B. THAGUE,  
J. J. D. RENFROE, ASSOCIATE.  
J. SHACKELFORD,  
D. G. LYON, ASSISTANT.

MARION, ALA.

Tuesday, Sept. 21st, 1875.

## Our Paper Enlarged.

With a little exertion on the part of the friends and patrons of our paper, between this and the 1st of Oct. next, we will be enabled to increase its size without endangering its finances or increasing the subscription price. The proposed enlargement will give an addition of solid reading matter, equivalent to five columns of the present size.

To attain this end, let those to whom a little indulgence has been specially granted, remit the balance due as early as practicable, and each one of our friends make an effort to send us one additional subscriber.

WM. W. WILKINSON,  
Business Manager.

## Place of Holiness in the Gospel System.

It is a fundamental doctrine of the Gospel, that righteousness is the sign of faith and the preparation for Heaven. Every believer, whatever his previous life may have been, is henceforth washed, sanctified, justified in the name of the Lord Jesus and by the Spirit of our God. Henceforth he is dead to the world that he may live unto God,—unto God who is glorious in holiness, and who requires that we should follow the example of our Father as becomes the objects of his so great bounty, and the children whom he tenderly loves. Henceforth he is a member of Christ's body, of his flesh and of his bones. Henceforth he is a temple of the Holy Ghost. Oh, it is impossible that such a person shall live as he lived before. Surely he will not be perfect yet; for he is to struggle and grow in grace, and to wait until Christ shall appear and put the crown of righteousness upon his kingly brow. But surely he will display a nobler life among men. Having such a hope, he will purify himself from all unrighteousness, and when he looked upon the burning bush, which set forth in symbol the presence of God and the sustained afflictions of his people. Must not the believer feel that the earth, on which his Savior's footsteps have rested, is holier ground? And this last age of the world,—this age marked by the mysterious sign of the cross,—is it not like one long Sabbath—prelude to the heavenly Sabbath which shall bring these years to a close?

While the season of preparation still continues, while the means of grace are ours, while the conflicts of Christ's kingdom still go on, while the swift years come one by one out of eternity, like messengers of God, crying as they pass, "O, ye saints, your redemption draweth nigh," indifference in believers is impossible. They cannot but press toward the mark of their heavenly calling, looking unto Jesus the author and finisher of their faith.

## First Principles.

A man does not need to be a scholar in order to understand and receive the Gospel. But there are certain first principles which he must first accept in order to salvation. What are these? We reply, the following doctrines, at least; for they embrace the plan of salvation:—

Man is guilty and depraved; but access to God is secured to him through the mediation of Jesus Christ. He must obtain a new nature through the operations of the Holy Spirit. He must be justified by faith, and his faith must be evidenced by holiness of heart and life. To those who desire to know the way of life, we can commend these, as the simplest and yet the grandest truths which God reveals for the instruction of men. Receive and act upon them. Recognize the fact that you are sinners.—Bless God that he has provided for you a Savior. Ask for the Holy Spirit to change your heart. Exercise that faith which humbly receives the Savior's righteousness. And then come and obey the ordinances of your God as his dear children. The ancient Jews brought their victims to the temple, and fed with gladness of heart upon the remnants left from sacrifice. But a dear Friend spreads for you a richer feast than first fruits of the harvest or fallings of the stall, the Gospel feast, the rich compassions of God; and any poor sinner may have them without money and without price. Perishing man, we declare to you that everything you need for your salvation is contained in these first principles.

ples of the oracles of God. Wisdom and righteousness and sanctification and redemption,—all are here for you, and God invites you freely to receive them. We declare that we and all Christians; have been appointed by the King of Heaven to give you instruction about these very things.—And we all ask you to be a pupil in the school of Christ. We beseech you, as with united voice, to be saved.

## A Working Plan.

Since sending out a brief circular in regard to the wants of our missionaries, we begin to receive responses. The amounts contained in the letters sent us are not large; but if our churches will generally contribute, the aggregate of receipts will suffice for all our wants. A contribution at the rate of a cent a week from each member will relieve the missionaries, and more than restore the prosperity of our missions. Surely this tribute to the Lord's cause is not beyond the ability of any of our churches. May we not urge our brethren to adopt this system, and to act upon it promptly and regularly?

Let us remember that the obligation to promote the cause of Christ rests equally upon all his people. And while, perchance, we cannot repair in person to destitute places, we can assist those who have gone to "regions beyond." We can pray for them, and support them; and through their agency extend the saving knowledge of the Truth. Thus our missionaries will be helping us to accomplish the great object for which we were summoned into the Lord's Kingdom, and by them we may "show forth His praises who hath called us out of darkness into his marvellous light." For this purpose scarcely any sacrifice is needed;—only a little forethought,—only a loving recollection of Him who has committed his cause to our charge, and of those men of God, who in our behalf are publishing his Gospel. Brethren, do not forget!

E. T. WINKLER,  
Marion, Ala.

## State Missions and Home Missions.

These two causes need not interfere with each other. Both can and should be carried on together, for they are in essence one and the same. Indeed, if each church should make a liberal contribution to the State Board, and divide the amount equally between the State Board and the Marion Board, both of these organizations would be materially benefited by such an arrangement. We trust that this resort will be adopted by the Baptist brotherhood of Alabama. Both of the Boards referred to are doing an important work. Painful destitution of evangelical labor exists in many parts of our own as well as of other Southern States; and the noble missionaries who are seeking to supply it, need a prompt and generous support. Brethren of the churches, do not neglect those servants of the Lord Jesus Christ!

## Notices.

National Teachers' Monthly for September, New York; A. S. Barnes & Co., \$1 per annum.

The principal articles are: Reflex Action of School Teaching, by J. Doonan Steele; Educational Worthies, Silas Pierce, by Richard Edwards; A Pedagogue's Cogitations, by James Harman; Notes on the Yellowstone, by W. F. Phelps; Steps in Music, by O. Blackman; Advanced Pedagogues, Editorial Notes, &c.

Work and Play for September. Working Church Publication Co., New York. \$1 a year.

We like what we have seen of this illustrated juvenile. The illustrations are good, and the reading matter profitable and entertaining.

Home and School for September. Louisville; John P. Morton & Co., Publishers.

We commend to our readers the articles, Spiders (Illustrated), Special Advantages of College-training, and A Simple Theory of Fractions.

The last is by Prof. Jos. M. Dill, a graduate of Howard College; and it is followed by what we regard, on the whole, as a complimentary notice on the part of the Editor; who expresses himself as follows:—

"We publish this article just as it is written, because it is a better presentation of the subject than is given in most arithmetics. The best authorities, however, hold that all arithmetical combinations are of necessity performed with abstract numbers. The conditions of the problem show the terms of the answer."

The principle enunciated by the Editor is true, so far as it goes. But it does not apply, as a criticism, to the article commented upon, if restricted by the proper limitation, which we give upon the authority of Prof. Whitney of Yale College. All arithmetical combinations are per-

formed with abstract numbers, "though only according to rules and methods ultimately founded on concrete exemplification."

## Field Notes.

The General Conference of Seventh-day Baptist, begins at Alfred, N. Y. September 22d.

It is said (on what authority, we know not) that Pius IX is writing his autobiography, to be called "The Life of a Pope."

Mrs. Knowlton, the late devoted missionary at Ningpo, has returned to this country. She is sojourning at Oakland, Cal.

Rev. Luther M. Smith, of Oxford, Ga., has accepted the Presidency of the Southern University, at Greensboro, Ala.

The Western Baptist has been issuing every other week for some time past, but hopes to return to regular issues soon.—*Memphis Baptist.*

Rev. F. A. Ross has resigned the pastorate of the Huntsville Presbyterian church, (Ala.) which he had held for the last thirty years.

Elder G. A. Lofton, General Agent of the Centennial, is meeting with great success in arousing the Baptists of East and Middle Tennessee.

The late Mr. John Laird, of Birkhead, Eng., who built the privateer "Alabama," is to be honored with a bronze statue costing £2,500.

Charles Joseph Bonaparte, grandson of King Jerome Bonaparte, was married to Miss Ellen Channing Day, of Boston, on the 1st inst., at Newport.

Rev. C. W. Mossell, recently a student of the Boston University, has been appointed a missionary to Hayti, by the African Methodist Episcopal Church.

A company of Monks, of the Order of St. Elias, driven from Germany by Bismarck, are about building a chapel and cloister at Patterson, New Jersey.

London bridge is the busiest place in all busy London. About eight thousand people on foot, and nine hundred vehicles, pass over it every hour in the day.

While the Catholics compose about an eighth of the population of Massachusetts, they are represented in the penitentiary by 319 out of 714 prisoners.

A correspondent of the *Working Christian* communicates an account of "Our Lion at Ephesus." The brother's geography seems rather confused.

The "Baptist Social Union" of Maine have put their annual meeting into the form of an excursion to the White Mountains. The members started from Portland September 6.

O'Connor Power, M. P., the leader of the Irish Nationalists, arrived in New York by the steamship Britannic. He is to lecture throughout the United States and Canada on the political and social condition of Ireland.

The American and Foreign Bible Society are appointing Bible-reading colporters and distributors to labor in the island of San Domingo, Mexico, and among freedmen in the Southern States.

The Baptists of Massachusetts who held an open-air meeting on the Highlands of Martha's Vineyard, were so well pleased with the result that they are making arrangements for the permanent occupancy of the ground and an annual service.

One of the leading Catholic priests of Jersey City has received a letter from Rome, in which it is predicted that within ten years there will be five Cardinals in the United States. It points especially to Baltimore, Cincinnati, and St. Louis.

A brother who was at the late meeting of the Strawberry Association, (Va.) says: "Only \$6 has been given, during the year, by all the churches outside of Lynchburg, to Foreign Missions; and fifty cents, to the Home Mission Board (Marion)."

—*Religious Herald.*  
We remind our readers that the First Sabbath in Oct., or some other Sabbath in that month has been recommended as a day of special prayer and alms-giving for Foreign Missions. Let all the pastors see to this great matter.

The comments of the English press are generally unfavorable to the recent decision of Sir Robert Phillimore, in the Wesleyan tomb-stone case.—The London *Spectator* says, that, according to the Dean, nobody has any clear right in the national burial ground "except the parson and his pig."

The Centennial groups together a variety of grand and inspiring themes. It will exhibit "the influence of the peculiar tenets of Baptists on governments, civilization, progress, learning, and in the formation of our own government, and the liberties we enjoy under it." Let every Baptist in the land stand up for the Centennial! Bro. E. Y. Van Hoose, in sending

us the name of a subscriber, says, "I baptized him in the morning, and he came and handed me the money at eleven. So you see he has started right." We wish all the pastors would start their new members on the right track. The ALA. BAPTIST will be found an invaluable aid to new converts, as well as to old ones. Bro. Van Hoose has had gracious revivals in his churches. Baptized seven in one and nineteen in another.

The Baptists of Tennessee are making strenuous endeavors to endow their Southern University, which will be located at Jackson, Miss. It is hoped that a large sum will be collected during next year. They are trying to secure an endowment of \$300,000. The University will be opened for the admission of students next month.

Dr. Vance Smith, member of the English Company of the Revisers of the Standard Version of the Bible, stated recently in a sermon, that "the four gospels were completed, except two points in dispute, yet to be decided. They had been thus engaged five years, and he estimated that the work would take five years longer.—There could be no doubt that the revision would be found, on the whole, a great improvement."

GRAVES-DITZLER DEBATE.—At a meeting of the two committees, Methodist and Baptist, last Tuesday, it was agreed that the Graves-Ditzler debate should begin Nov. 15th and continue 14 days. The Hon. John B. Hale of this city was unanimously chosen as presiding moderator. The correspondence between the committees has been long and interesting. We hope to see it published in pamphlet form. A. J. MILLER.

Bro. Willis Burns, of the Indian Territory will be glad to learn that a good brother of Jefferson Co., Ala., writes as follows:

"The first thing that attracted my attention in the last issue of the ALA. BAPTIST was a piece headed, 'I can't renew.' The first thought that struck me was, 'I will renew for you,' before I had ever looked at the signature.—Now, Bro. Winkler, send the paper and my prayers, too, to brother Burns, and as soon as I can raise two dollars (\$2) you shall have them. I want to pay for the paper for Bro. Burns the next year."

A Presbyterian elder was discouraged by the use of tobacco, and when he paused at the conclusion of his unanswerable arguments, the lady meekly replied: "The use of tobacco is authorized by the Scriptures." The preacher said: "I've never seen any Scripture that authorizes it." "The Scriptures certainly do," said the lady. "I would like to see it; will you show it to me?" said the elder. "You will find it in the verse next after the one which teaches infant baptism," calmly replied the lady. At last accounts the elder had not found the text, but thought it might be inferred.

## A Questionable Moral Theory—A Protest—An Unfolding Prophecy.

"We understand, from what we regard as reliable authority, that Gen. Joseph E. Johnston has been appointed, and has accepted the position of Commander-in-chief of the army of Egypt. Only a short time since, and for the third time, was he tendered the position. This time it was urged upon him so strenuously that he at length consented, and is making his preparations to go over and assume his position immediately. He is to get \$100,000 to prepare himself an outfit, and is to receive the sum of \$25,000 annually for having supreme control of the army of the Khedive of Egypt.—*Atlanta Herald, Sept. 8.*"

Upon reading the above article in one of our dailies, we observed to a friend, an ex-Confederate officer, that if Joseph E. Johnston, should thus hire himself out to cut throats, we should almost despair of the virtue of the age. "Why," said he, "arms are his profession, and I see nothing inconsistent in such service. Had I been a military man I would have taken part in the war between France and Russia. Gen. Johnston was educated for the military profession just as you were educated for the ministry." We demurred to the idea that we were educated for the ministry, and added, that German mercenaries, in the late war in this country, had just as much right to hire themselves to the Federal Army as Gen. Johnston to the bidding of the Khedive.

As quite a number of ex-United States officers and ex-Confederates, have entered the service of the Khedive, of late years, it is analyzed a little. We suppose they expect, an emergency arising, to defend the Khedive in arms, whether war on his part shall be just or unjust. In their own country, these officers were expected to decline service when wrong was proposed to be done. Precisely

on this moral ground did a large number of the officers of the U. S. A. resign, on the secession of the Southern States, and offer their services to the Confederacy. We are making no argument to justify their theory of government, but merely indicating the principle they regarded as involved. We had supposed the day was gone by to regard the exercise of any profession justifiable in a wrong cause. That the Christian principle that nothing known to be wrong may under any pretext be done, was universally accepted by enlightened men. Splendid wrongs are not less wrong because they are splendid.—If Alexander was a pirate he was not less such because his piracy was carried on on a scale so magnificent.

It is lamentable, if it be to some extent true, that intelligent people regard the ministry as a "profession." In the reaction from compulsory support of the ministry, fossilized in a familiar form among our "primitive" brethren, there is, in its last analysis, a protest against anything savoring of a profession, albeit a blundering protest. Even such a protest, however, were better than none. There is an imperative call for the vindication of God's ministry in this behalf, it would seem, by a life of holier consecration and a readier self-denial, or something of the sort. Let Baptists at least give prominence to their cherished conviction that the Lord calls ministers, and leaves to men only the recognition of this call and the injunction "study to show thyself approved unto God, a workman that needeth not to be ashamed."

Apologies of Egypt and the genius and enterprise of her present ruler, it is one of the circumstances that may threaten the peace of Turkey that her most significant dependency is being armed and officered as scarcely any other country. The general understanding of Scripture is that Egypt is to be a "base" nation forever, but this does not imply that she is to be powerless; that her scarcely diminished natural resources of climate, soil, and position, are never again to be developed. She may soon become a match for her effete and sluggish mistress. Insurrection in the hardy northern dominion of the crazy old State of Turkey is assuming a very threatening shape. "The patient is sick—going to die—and somebody must administer on the estate."

Russia? Yes; unless the States of the South and Europe snarl themselves up in the interests of the one famous idea of a "balance of power." Russia will prove herself very tame if she much longer brook being cooped up in the black sea, with naval and commercial intercourse with the other nations of the world only at the option of Turkey and her backers. We have no skill in interpreting unfulfilled prophecy, but great respect for the contentment interpretations of many earnest and learned commentators. We view these promised coincidences of prophecy and history with pleasure as perhaps inaugurating the day so long foretold when "the knowledge of the Lord shall cover the earth as the waters cover the seas." T.

## Shelby County.

We have sojourned a part of the past summer in this up country country in quest of health. Our strength did not permit much observation. So far as we could learn, the ministers of that region are actively at work. We had the pleasure of worshipping several times with the people of Rev. W. W. Armstrong, where we were wont in early youth to hear the venerable James M. Scott. The church is stronger than in former years, numbering some eighty or ninety members. They appear to be devout and earnest; and it is grateful to preach to them. Besides the monthly appointment of the pastor, Bro. C. W. O'Hara, a rising young man, preaches to them once a month. They need a Sunday school and more enterprise. This, we think, is true of other churches in that region. Bro. John H. Prestridge, a promising young preacher of this place, Selma, contemplates removing to the Harpersville community, a fine neighborhood on the Coosa river. He will be a valuable accession. We are sorry he has not been able to prosecute his studies to graduation in the Howard; but he has a basis of training with less than which many have become eminent.

The country is improving, most people have a farm, and are out of debt; and the lands produce well.—Could they fully realize the advantages of their position, to be in easy communication with all parts of the country presently, on the completion to that point of the Savannah rail road, they would put on more hopefulness and energy. A sprinkling of educated men from the low country, of late years, is adding an important element to the population. T.

## To the Churches of North Alabama.

Having accepted the appointment by the State Mission Board, as Evangelist for North Alabama, I will enter upon my duties in a short time. I expect to visit the Liberty Association, the Bear Creek, the Tennessee River, and the Muscle Shoals, at their meetings this fall. It will be my duty to present the subject of the endowment of Howard College to the associations and the churches. I will also take subscribers for the ALABAMA BAPTIST, and present its claims for patronage to the denomination.—Churches that may wish my services in meetings or Sunday school work, can correspond with me upon the subject. I desire to visit all the churches in North Alabama, and will need the assistance of brethren in going from one church to another. Address me at Tusculum, Ala.

JOS. SHACKELFORD.

## Missionary Work.

Elder J. R. Nesmitts writes as follows: "In response to the wish of the Executive Board of the Muscle Shoals Association, to labor in the third district, which lies in Morgan county, Ala., I began at Danville, on the third Sunday in July. I have preached thirty sermons; delivered seven exhortations; held ten prayer-meetings; witnessed forty-one conversions; organized one church; and baptized sixteen. Met with great kindness everywhere. To God be all the glory." S.

## Revival News.

Two were baptized into the fellowship of the Valley Grove Church at its last meeting, the first Sabbath in this month; Elder S. M. Steenson, pastor. S.

## Communications.

## Mobile Letter.

PASTORAL RESIGNATION—LEAD STREET CHURCH—HEALTH—BUSINESS.

Bro. Editor:—I should have written you some days since and informed you that Broad St. Church had lost her Pastor, Elder J. H. Curry, who has concluded to take a course at Greenville. He served us very acceptably for about twenty months and the church parts with him with great regret. We regard him as one of the most promising young ministers, of excellent capacities, enthusiastic in his calling, humble and devoted.

Did it ever occur to you, Bro. Editor, that the adage, "there are tricks in all trades," was applicable to Theological Seminaries as well as to newspapers? Don't you think it a "trick" in our good friends at Greenville to seek out young ministers of special promise chiefly because they are promising, so they can point to them as characterizing the style of work done in their shop.

Be that as it may, I trust Bro. Curry will be greatly benefited by the pre-eminent advantages which Greenville affords, and prove an honor to the Seminary and to his Master.

Now that you have allowed me to advertise that we are without a Pastor, I beg you will permit me the privilege which other advertisers claim—to boast a little of ourselves. We boast that both of our last two Pastors have said they were specially benefited by having been Pastor of Broad Street. We want to tell all concerned this, because some of our good brethren think we are "hard cases." We do not pay large salaries, but claim to pay always all that is promised. Ours is a hard field but not without promise, and we hope soon to have a good Pastor.

Our city is quite healthy and our authorities are exerting themselves to prevent fever from being brought into our midst. We trust the blessing of God will attend their efforts.

Business begins to open well. Our wholesale dealers have been doing excellently well of late. Cotton is coming in rather more freely than at same date last year, but market is not yet well open.

Yours fraternally,  
Mobile, Ala., M. G. K.  
Sept. 8, 1875.

## Dots from St. Clair County.

Dear Baptist:—I give you a few dots from our part of the State. And to begin, we have had a visit from our State Evangelist T. M. Bailey.—It was my privilege to hear him preach twice and lecture twice. His preaching has the right ring; he addresses the gospel to the senses, and leaves it for the Spirit to take the word and apply it to the heart, as I believe all true gospel preachers do. We have a kind of sensational preaching in this country that only tends to arouse the human passions, and I pray to be delivered from such preaching. It has well nigh ruined the churches in some sections of our

country, such as digging up the bones of kindred and operating only on the human passions. I have noticed that some of the most noisy professors are affected by that sort of preaching only; while, under the gospel and simple story of the cross, they remain unmoved. So to say I fed on and appreciated Bro. Bailey's preaching and lectures is to only say what I feel and to express a sentiment that is very dear to me; that has proved itself so to me lately in a severe spell of affliction, and that I would not exchange for the wealth of the universe; for it only can comfort in a dying hour.

Crop prospects: corn good in some sections of our county, on good land; the thin land generally injured by the drouth. In some neighborhoods they have been too dry and will not realize more than half crops, the rains having not been general. Cotton bids fair to be good, but has taken the rust and will be injured seriously. While I write I can look out and see a twenty-acre field that looks just as if the worms had gone over it.

The churches up here have had some ingathering and been revived and built up to some extent.

Yours, etc.,  
LOUISIANA PURCELL,  
Eden, St. Clair Co., Ala.,  
September 3, 1875.

## Resolutions.

WHEREAS, It has pleased our Heavenly Father, in his infinite wisdom, to remove by death, a former beloved member of our school, Miss KATE BOYKIN; therefore be it

Resolved, That we, the Montevallo Baptist Sunday School, tender to the bereaved family of our late pastor and superintendent our heartfelt sympathy in this time of distress.

Resolved, That, though far from us, they are not forgotten, but that we mourn with them in this great affliction; yet, through the abounding mercy of God, we sorrow not as those without hope, but trust that our dear departed sister is singing praises with the redeemed around the throne of God.

Resolved, That it is our earnest and united prayer that the grace of God may sustain and comfort the stricken family, and that His richest blessing may ever be with them.

Resolved, That a copy of these resolutions be sent to Bro. Boykin, *Christian Index*, and *Kind Words* for publication.

H. C. FRYNOLES,  
J. W. HARRIS,  
W. B. HARRIS,  
MRS. M. J. HARRIS,  
MARY A. LYMAN,  
Committee.

## Home Mission Board.

Dr. Winkler:—I close my pastorate here by sending your Board \$20. I send to you because I know of no one else to whom I can send it. The \$20 was a basket collection in our church, which we take at intervals throughout the year. Remembering the hard times, that we have had a flood this year, &c., you will understand why the amount is not larger. I imagine that is a great difficulty in raising money for our Boards.—People don't feel able to give as they would wish and are ashamed to give what they really can give and so they give nothing. So many, alas! are content to do literally nothing.—To-morrow morning I leave for Petersburg. Rev. A. E. Rogers, of Mo., takes my place here. Hope to see you at the Convention next May, in Richmond, if not before.

Hurriedly, yours, &c.,  
Chatt., Tenn., T. T. EATON.  
Aug. 31, 1875.

## An Invitation.

I want to see lots of Centennial speakers at the Pine Barren Association which meets on Saturday before 3d Sabbath in September, at Camden, in Wilcox Co. The Bethel and Bethlehem meet on the next Sabbath and we can all go to them without much trouble from Camden. The Baptist laity, whether delegates or not, are urged to come; for we will have a feast of good things, if all the brethren come who are expected.

I am not a member of this Association, but am supplying the church there—a sort of *half scholar*, as I have two churches in it. Now, brethren, do come and let us make a good beginning in this great work.

Cambridge, W. B. CROMPTON,  
Sept. 2, 1875.  
Bro. Editor:—I have just returned from a visit to Coffeytown church, where they have been holding a union meeting with the Methodists which resulted in some good. Our church there have up the hall of a good framed house and we hope to be ready to move in by the 4th Sabbath, at which time it will be dedicated by the writer. Let me ask the brethren for a postal card column.

G. W. WILCOX,



## Alabama Baptist.

S. S. Department.

D. W. GWIN, EDITOR.

MARION, ALA.

Tuesday, Sept. 21st, 1875.

## Purpose and Request.

We propose to write during the coming quarter, a series of articles drawn from our Sunday school lessons. They shall be brief and practical. We design to enforce the spirit and methods of teaching, and to stimulate all classes to the faithful prosecution of the great work of the Sabbath school. If any brother desires the elucidation of any subject, he will oblige by addressing at once a communication to us at Montgomery.

Third Quarter. Lesson XIII.  
September 26th, 1875.

## CHRIST REJECTED.

John xi. 47-53.

Leading Text.—HE IS DESPISED AND REJECTED OF MEN; A MAN OF SORROWS, AND ACQUAINTED WITH GRIEF.—Isa. 53:3.

## ANALYSIS:

## The Titles of the Quarter's Lessons.

This Scripture records the rejection of Christ. It is designed mainly as a reading lesson in connection with the review. A running comment on it may be given by the teacher.

The enemies of Christ are in unholy council. They confess their weakness and His miracles. If inactive they must lose their hold upon the people. The miracles we have been studying attest His Messiahship, display His goodness, and win the confidence and support of men. Lest His followers multiply and the Romans destroy the nation, they must put Him out of sight,—at least these are the ostensible grounds of their action.—Already the vassals of Rome, the success of Jesus could not fail to alienate rather than injure them. Guilt is ever suspicious, fearful, time-serving, and self-avenging. By this crime of rejection they hasten the dreaded calamities.

Calaphas advised Christ's death. He was a man of policy, of low expediency, willing to propitiate the favor of the populace, and to avert the displeasure of the Romans by the sacrifice of a holy, harmless man. Prejudice and skepticism rankled in his breast. He knew not what he said or did, and so the gospel-chronicle, giving a fuller, undesignated meaning to his words, declares that Christ must die in order to gather God's scattered children out of every nation. Caiaphas' motive was ignoble; Christ's motive was without parallel in self-forgetful love and grace. Through Christ we become the children of God. Be as unlike these foes of Christ as it is possible to be. Be as much like Christ as it is possible to be.

## TEACHINGS.

1. A good man suffers persecution.
2. The life of Christ—our theme and our hope.
3. The wicked fall into their own pits.
4. Only union with Christ is safety.

## Communications.

## State Convention—Revival.

Editors Ala. Baptist: As you have (perhaps) already learned there is a full attendance of the members of the convention. The convention was promptly organized by electing L. P. Walker, President; W. H. Sewars, Secretary; T. H. Watts, Jr., Assistant Secretary; Patrick Doran, Doorkeeper; each of whom was elected by acclamation, under a resolution of Langdon, of Mobile. The President is expected to announce the standing committees this morning—eleven in number—composed of thirteen members each. Great harmony prevails, and an apparent determination to confine discussion mainly to the committee rooms; and go to work in good earnest.

But the object of this hasty note is to chronicle a precious meeting which I held last week with Mt. Zion church, Bullock county, commencing Saturday 28th ult., and closing Sunday evening the 5th inst. The church being without a pastor, I baptized ten Sabbath morning; several were received by letter; eight or ten other conversions are reported, who will perhaps connect themselves with the church soon. Brethren Paulin and Hixon rendered efficient service during a part of the meeting. The Rufa Association will meet with this church this fall.

P. M. CALLAWAY.

Montgomery, Sept. 8, 1875.

## Denominational Statistics.

Editors Baptist: Your readers, perhaps, are already weary with accounts of the success of the convention at Huntsville; but their patience is asked to hear what, to the writer, appeared a serious defect.

In order to work intelligently and successfully, an advisory body ought to be in full possession of all the information necessary to care properly for the wants, and make provisions suitable to the needs of the people for whom it speaks and acts. There is need in our churches and associations of more thorough organization; and there is need that the work of the associations be more specifically defined and more completely systematized. The convention was in possession of no statistics as to the condition of the denomination in the State. As the time is at hand for the associational meetings, the following is suggested:

Let each church send up to its association, a report showing the name and address of the pastor; the membership; the number in attendance upon the Sunday school; the name of the Sunday school superintendent; and his address; the number added to the church and how; the number excluded and dead since the last report; the amount of money raised, and for what purposes disbursed; and how many copies of religious newspapers are taken. These statements from the several churches should be tabulated in the minutes of the association, and a copy of the minutes forwarded to the President or Secretary of the Baptist Convention.

It should then be the duty of the Secretary of the Convention to tabulate the sums total of the several associations from the tabular statements in the associational minutes. The convention would thus be in possession of a complete muster roll of the Alabama Baptists; not only of the members, but of the strong and weak points; of their liberality or parsimony; of their intelligence or ignorance. Then, as skillful leaders, the convention could adopt measures to strengthen the weak points, and to carry forward the church enterprises in sections where nothing has been done.

A more thorough knowledge of the field will enable Baptists to work more intelligently and with more system, and necessarily with more success. It is hoped that delegates to the associations will note this. Let it be done. ALPHA.

## Ministers' Institute—Bethel Baptist Association.

The above caption indicates an organization which had its beginning in the hearts of the brethren at no recent date. At all times laboring to advance the Redeemer's Kingdom, the brethren had called a ministers' meeting on the 5th Sabbath in May, at Tallahatchie Springs. At the time and place already mentioned, four ministers assembled; and, after prayer and consultation, appointed another meeting on Saturday before the 5th Sabbath in August.

This meeting showed that the first was not a failure. Six ministers were present and quite a concourse of people, on Sabbath, to hear the discussion of the subject before the body. Elder C. J. Miles was called to fill the chair, and F. A. McGill requested to act as Secretary. Henceforth, this body will be called the Ministers' Institute of Bethel Association.

Its objects are various: First, to arouse the minds of the people to the importance of Sabbath school instruction. Second, to lead out and cultivate the ministerial talent in the bounds of the Association; and last, though not least, to secure ministerial co-operation. On Saturday, these subjects elicited remarks from all the brethren present, and showed how deeply such felt that a united effort was necessary to meet the exigencies of the times.

On Sabbath morning, a large and attentive audience was seated in the grove near Tallahatchie Springs, and addressed by the following brethren upon the importance of Sabbath schools: Elders L. T. Daniel, M. F. Whatley, J. H. Fendley, P. E. Kirven, and the writer. Though the addresses of the former brethren were full of tone and energy, amounting even to stirring speeches; yet it was reserved for the writer to make the moving address. How much a lowering cloud and those heavy drops which precede a summer's shower, had to do with it, I will leave the readers to judge; but, at any rate, I was before the audience when the moving began.

The next meeting of this body will be held at Choctaw Corner on the 5th Sabbath in October and Saturday before, at which time and place the following subjects are to be discussed:

1. How shall the energies of the church be enlisted?—C. J. Miles.
2. The duty of parents in reference to Sabbath Schools.—M. F. Whatley.

## 3. Ministerial Co-operation.—H. Adams.

4th. The Prayermeeting.—J. H. Fendley.

5th. Pastoral Office.—F. H. McGill.

6th. The office and work of the Holy Spirit.—P. E. Kirven.

7th. Ministerial Co-operation.—L. P. Daniel.

C. J. Miles, Ch'm.

F. H. McGill, Sec'y.

## Letter From Livingston.

BIGBEE ASSOCIATION—NEW ORGAN—THE CHURCH.

The Bigbee Association will convene with the church at this place, Oct. 2nd. The church has sent an invitation to all the editors of the ALABAMA BAPTIST, to meet with us on that occasion, which we hope you have received and accepted. We would gladly have your faces as familiar among us as your names.

About three years ago we re-organized the church. Our members are few; but we are alive, and find plenty of work to do. We have repaired and enclosed our building, put on a new roof, plastered, painted, and rendered it very neat and comfortable.

We have just received a handsome organ from Clough & Warren, Detroit, Mich. For this we are chiefly indebted to Capt. B. F. Herr, with whose name you are no doubt familiar. He is known abroad as the editor of that staunch democratic paper, the Livingston Journal; but at home he is known as a hightoned, liberal, Christian gentleman; a leading member of the Episcopal church, and foremost in every good word and work. He headed our subscription with fifty dollars, carried on all the correspondence, and saw the organ safely delivered in our church. This "organ of sweet stop," will always be to us a pleasant reminder of his Christian courtesy and generosity. May his shadow never be less, and not a discord mar the harmony he deserves to live in; saving an occasional passage of arms with a brother editor; in which, like a true knight, he delights, and never gets worried.

Rev. C. F. Sturgis, of Demopolis, preaches for us once a month. It is needless to tell your readers, that in him we have an earnest and efficient pastor. His sermons are always clear, logical discourses; enriched with happy illustrations from science, and an extensive acquaintance with the best literature. A short time since he baptized two young girls, my daughters, and the grand daughters of Dr. D. P. Bestor.

J. C. Brown,  
Livingston, Sept. 13, 1875.

## Sunday School Meeting.

Programme for Sunday school meeting to be held with Rubama church, commencing at 10 o'clock Saturday before the 4th Sunday in September, 1875.

1. Is "covetousness" in a church member a charge worthy of church discipline?—S. T. Huey and Rev. James Grimes.

2. Woman's help in the Sabbath school.—J. M. Franklin and W. J. Eubank.

3. How to secure home co-operation with the Sunday school.—H. F. Wood and M. K. Vann.

4. Importance of a religious centennial.—E. B. Waldrop and E. P. Wood.

5. Jesus the model for Sunday school teachers.—Revs. A. J. Waldrop and James Thomas.

W. H. Wood, Ch'm. Ex. Com.  
R. J. Waldrop, Sec'y Ex. Com.

Brother Editor: I have just returned from a two weeks preaching tour. Held meetings at Society Hill and Uchee churches. Had an interesting meeting at each of these places. About Uchee, (Russell Co.) cotton crops are good; cotton tolerably good. Many of the people are making syrup. I did not forget the ALABAMA BAPTIST; hope to send up a list of subscribers when the farmers sell some cotton. Some of the farmers about Society Hill will make enough corn to do them; cotton generally sorry about there.

G. D. BENTON.

## Married.

At the residence of Judge McCorty, in the town of Monroeville, on the evening of the 7th inst., by Rev. W. G. Curry, Hox. J. W. LESLIE and Miss SARAH L. McCORTY.

At the residence of the bride's mother, in Wilcox Co., on the 30th ult., by W. B. Crumpton, Mr. A. J. PHILLIPS, of Lee county, Miss, to Miss LISA ERYN.

Peace and prosperity attend the happy couple.

Signor Gavazzi has purchased, at his own expense, an old monastery near Florence, Italy, for a Protestant mission.

A petition for the pardon of Edward S. Stokes, convicted on the charge of shooting James Fisk, has been sent to the Governor of New York.

## Something About Foreign Missions.

IV. PARENT OF SOUTHERN BAPTIST CONVENTION.

"The General Convention of the Baptist denomination in the United States" was an offspring of the "English Baptist Missionary Society," and the parent of the Southern Baptist Convention. The letters and appeals of Carey, Ward, and Marshman, were widely circulated, and read with deepening interest in this country. "The Star of the East," preached by Dr. Claudius Buchanan, the Scottish chaplain to the East India Company, who gave to the world, in 1804, the first translation of the New Testament in Persian and Hindostanee, had also stirred the souls of the lovers of Jesus all over the land. As early as 1802, the Massachusetts Baptist Missionary Society was organized to preach the gospel in the new settlements of the United States, "and further, should circumstances render it proper." But now "Mite Societies" for missions were formed in the larger churches. And in November, 1811, the Boston Association of Baptist ministers recommended contributions to the "Eastern Translations," and offered to transmit funds contributed for the object. In 1812, \$4,650 was given for this purpose in Boston and Salem alone.

In 1812, Adoniram Judson and Luther Rice, with their wives, sailed for India from this country,—the one on the 18th of July, from Salem, and the other on the 24th of the same month, from Philadelphia,—as missionaries of the "American Board of Commissioners for Foreign Missions." This Board had been organized in 1810, to take care of these young gentlemen, who, with other students at Andover Seminary, had devoted their lives to the work of saving the heathen. On their passage, while studying and translating the word of God, Mr. and Mrs. Judson became Baptists in sentiment.

A few months after, Mr. Rice adopted the same views. They were baptized by Mr. Ward, in the chapel at Serampore. Letters with regard to this event having reached this country, February, 1813, a meeting of Baptist ministers was held at Dr. Baldwin's, in Boston; and the "Baptist Society for propagating the gospel in India and other foreign parts" was formed. This Society requested of the "English Baptist Society," that our missionaries, although located in Burma, and supported by the Society in America, might be associated with the mission in Serampore.

With the same good judgment that prompted the "London Missionary Society" to deny any assistance to the American Board when Mr. Judson and his colleagues were adopted by them, the "English Baptist Missionary Society" declined this co-operation; and urged through their Secretary, Mr. Fuller, the independence of the missions of this country.

Shortly after their arrival in India, Mr. Judson and Mr. Rice were driven from the country by the tyranny of the Directors of the East India Company, and took refuge in the Isle of France. It was agreed that Mr. Rice should return to America to arouse the churches on the subject of missions. War going on between England and the United States, he sailed by the way of San Salvador, and arrived in this country September, 1813. Mr. and Mrs. Judson, resolved not to abandon their work, sailed for Madras, where they met the increased hostility of the Company; and on 22nd June, 1813, they set sail for Rangoon, the chief seaport of Burma.

In 1807, the English Baptists had formed a mission there, but before this time it had been abandoned by all the missionaries. Mrs. Felix Carey, the wife of one of them, was still living in the city, and received the strangers.

The arrival of Mr. Rice in the United States gave a new impulse to the growing missionary feeling and enterprise. He was employed by the Society to visit the Middle and Southern States to invite the co-operation in the glorious work; and the whole country was inflamed in zeal under the power of his vivid descriptions and eloquent appeals. Various associations had been formed, and it was proposed that there should be some general missionary organization. In May, 1814, twenty-six ministers and seven laymen, from eleven States and from the District of Columbia, met in Philadelphia as the place agreed upon; and then and there was organized, with Dr. Furman, of South Carolina, as President, and Dr. Baldwin, of Mass., Secretary, and Dr. William Staughton as Corresponding Secretary, what was commonly known as the "TRIENNIAL CONVENTION." The grand history of this body is inseparably connected with the Baptist missions of Burma, China, and Africa, and with the imperishable fame of Judson, Boardman, Kincaid, Wade, and hosts of others whose names and deeds of glory for Christ's sake are recorded in the Lamb's book of life. The organization, undergoing several constitutional changes, continued until 1845, when the "Southern Baptist Convention" was formed; and the remaining part of the Triennial Convention passed into the present "American Baptist Missionary Union."

The labors of this latter organization have been abundant and most successful, and their laborers have been among the noblest of the messengers of the churches whom Paul calls the "glory of Christ"—not the least among them, the dear friends and college mates of the writer, the late and lamented Dr. Ware, of Assam, and Dr. Knowlton, of China. A single item from the last year's work of this Society, as prepared by Dr. D. A. W. Smith, gives a glorious view and prospect, and should stimulate the missionary zeal of the South.

BURMAH.  
Baptisms, 994; total number of converts, 16,602, being the members of

of 396 churches; schools 164, with an attendance of 5,904 pupils; contributions \$29,150, which is almost half as much as the "American Baptist Missionary Union" appropriated last year to Burma—\$68,150. The Secretary of the A. B. M. U. says in his report: "The native Christians are true to the core in their purpose to win Burma to Christ."

Summary of the Work and Liabilities of the Foreign Mission Board of the Baptist General Convention, 1846.

April 1.—  
16 Missions.  
143 Stations and outstations.  
99 Missionaries assist's, of whom 42 are preachers.  
155 Native preachers and assist's.  
82 Churches.  
5,373 Members of churches, incl'g 604 Baptized past year, and 54 Schools, with an attendance of 2,000 Pupils.

Receipts \$100,219 94, including \$29,203 40 toward debt. Balance of old debt \$10,980 09. Total liabilities \$22,835 09.

Before the organization of the Southern Baptist Convention, 257 missionaries had been sent into the field; 213 from the North and West, and 42 from the South; the others not of this country. The contributions to the Triennial Convention from 1814 to 1845 were \$374,027 92.

The Memorial of August 1846, referring to the South, used this language: "In the thirty-three years of the operations of our Foreign Mission organization, these slaveholding States have paid into the common treasury \$215,856 28, or less than one-fourth of what has been contributed for this object." A fairer statement, according to the detailed statistics before us, would have been, the North and West gave \$510,000, and the South \$212,000. The rest came from other quarters. If any apology were needed for the South not having done more, it might be found in these words of the first report of the Board of Foreign Missions to the Southern Baptist Convention: "The population of the South is comparatively sparse, our churches are not easy of access, their members being scattered over many miles of territory. Nor has the influence of the Foreign Mission Board, in Boston, been sufficiently strong to train our churches to systematic liberality." Let this, however, be added: The churches should be trained by their pastors. They will give liberally, when liberally instructed as to the debt embodied in Paul's words: "I am debtor both to the Greeks and the barbarians"—another good text for the OCTOBER MEETING in behalf of Foreign Missions.

## Indian Creek Meeting.

Eds. Advocate: Allow us the delegates from Spring Hill church, to return, through your columns, our sincere thanks to the members of Indian Creek church, and the surrounding community, for the generous hospitality extended to us during our stay among them in attendance upon the district meeting on the 28th and 29th of August.

On Saturday morning we reached the church in due time, and found a large crowd collected and others coming. The fact is there was many a person on the grounds. The meeting was called to order by elder B. Cooper, the former moderator. After singing and prayer, the meeting was permanently organized by calling Elder Cooper to the chair, and appointing G. J. Burk Secretary. Then followed a very interesting discussion of some of the subjects which had been previously selected. At 12 o'clock took recess of one hour for refreshments. The moderator said there were provisions on the ground for all present, and when we reached the table we found it true, for the truth is there was enough for twice as many. But for all the good eating, I failed to get the wine.

At 1 o'clock the discussion was resumed, and continued until four.—Some very entertaining talks were made, and the audience seemed to feel that it was good to be there.

Met Sunday morning at 9 o'clock, and after the transaction of a little business the meeting adjourned, to meet with Mt. Olive church, on Saturday before the fifth Sunday in October next.

May the good people of Indian Creek community live long to enjoy the blessings of God.

DEL'S SPRING HILL CHURCH.

Subjects for the next District Meeting:

1. What is it to be born again?—B. Cooper.
2. What is the effect of preaching the Gospel?—G. B. Burke.
3. The duty of parents in raising their children.—F. M. Mize.
4. Are we sinners by inheritance, or by transgression?—W. H. Cheatham.
5. What is meant by being buried with Christ by Baptism?—J. M. Fortune.
6. Why does Christ call himself the Son of Man?—E. F. Baber.

## Secular Notes.

A new daily paper has appeared in Montgomery, with S. G. Reid as editor.

The festive Thomas eat howlth and the boot-jack flieth these nights, —Rome (Ga.) Bulletin.

It is reported that Alex. Stephens will run as an independent candidate for Governor of Georgia.

Twelve hundred prisoners are now in the Missouri penitentiary—the greatest number ever within its walls.

The Pope has received the sum of \$6,000,000 under the will of the late emperor Ferdinand of Austria.

Within six miles of Troy, there will be raised this season 10,000 bushels of rice.

Five negroes escaped from the Eufaula jail, while the sheriff was feeding them. One was killed by the sheriff, and the others closely pursued.

We learn from private sources, that a number of men, charged with passing counterfeit money, have recently been arrested in Sumter and Tuscaloosa counties.

It is said that Republican papers are to be started at Columbiana, Birmingham, Huntsville, Decatur, Marion, Livingston, Eufaula, Mobile, and Opelika, and perhaps at Tuskegee.

The Catholic priest of the village of St. Jean Baptiste, Canada, has given notice that he will refuse the sacrament to any of the members of his congregation who wear low-neck dresses or pull-back shirts.

The experiment of shipping live cattle from Boston to Liverpool, has proved a complete success; the first lot of 150 bvees, by the steamer San Marcos, having arrived at Liverpool in an excellent condition.

The scientific school, on Penikese Island, the chosen life-work of Prof. Agassiz, has failed. Another similar one will probably be established on the mainland, where it can be less expensively conducted.

The late Hon. Horace Binney, of Philadelphia, graduated at Harvard College in 1797, surviving his commencement or graduation seventy-eight years. Four of the graduates of Harvard have reached one hundred years.

Louisiana's last orange crop amounted to 16,250,000, and realized a net profit of \$310,000. The custom there is to sell the fruit on the trees at \$10 a thousand, and let the shipper do the picking.

The "wheat belt" is enlarging its area. Arkansas, for instance, will export small grains for the first time in its history. The same general tendency to raise more and buy less is observable throughout the South.

The Columbus Index estimates the loss from stolen cotton and burned gin houses in Lowndes county, Miss., alone, last year, to amount to at least \$75,000; and says that every farmer who tried it knows the impossibility of raising cattle, sheep, or hogs, because of the depredations of the negroes.—Eufaula Whig.

The Sumter County Fair is creating some interest, and will likely prove a complete success. It is to be held in Livingston on the 6th and 7th of October. The good and enterprising citizens of the county are moving earnestly in the matter.—Whig.

At the request of the Memphis Chamber of Commerce, the Signal Service Bureau of the War Department will establish Signal Stations at Johnsonville, Decatur, and Chattanooga, on the Tennessee river. During the late floods the Tennessee and Wabash rivers show up their dangerous qualities.—Decatur News.

The Republican press is altogether silent as to the Illinois Ku-klux. We hear nothing about Federal troops. Sheridan is not a Democrat. There is not even a call for an extra session of Congress to reconstruct the State. Where is ex-Attorney General Williams? Why is the Inter Ocean so dumb?—Mobile Register.

Our town was entertained on Sunday evening last by a sermon from a woman. The lady was a Jewess, converted to Christianity. Her sermons, and some books which she sold, containing the creed of the religious society to which she belongs, have been the theme of conversation to a considerable extent this week.—Decatur News.

The poll tax is \$1.50 per capita in this State, and ought to be collected from every one liable to pay it. Governments are instituted for the benefit of the governed, and are designed to protect all in their rights of life, liberty, and the pursuit of happiness. The man who has no property may reasonably be excused from paying taxes on property; but certainly he who is protected in life, liberty, and the pursuit of happiness, owes something to the government that thus protects him.—Union Springs Herald.

The Greenville Advocate says: "There are more than 200,000 voters in this state, and there is probably an average of one dog to each voter. At any rate, it is safe to say there are 200,000 dogs in the State. It costs at least \$5 a year to feed a dog. This makes the dogs cost \$1,000,000 a year, not counting the loss by their ravages upon sheep and other stock. Should the dogs be taxed, or one-half of them killed?"

Alabama General Centennial Committee.

TENN. RIVER.—J. J. Beeson, Scottsboro. LIBERTY.—G. A. Morning, Athens. MUSCLE SHOALS.—Jos. Shackelford, Tusculoo.

COLEMAN.—Sam'l Norwood, Barton, Colbert county. BEAR CREEK.—D. W. Chambliss, Franklin county. WARRIOR RIVER.—P. M. Musgrove, Barbour county.

SULPHUR SPRINGS.—Wm. J. McCarty, Warrior Station, S. & N. R. R. NORTH RIVER.—David Mannaco, Jasper, Walker county. NEW RIVER.—J. E. Bell, Fayette C. H. YELLOW CREEK.—A. Marshall, Palo, Fayette county.

CANAAN.—A. J. Waldrop, Wood's Station. TUSCALOOSA.—W. H. Williams, Tuscaloosa. MUD CREEK.—T. A. Norwood, Woodstock. SHELBY.—A. A. Sterrett, Columbus. CANAAN VALLEY.—Jesse A. Collins, Cropwell, St. Clair county.

COOSA RIVER.—S. Henderson, Alpine. TALLAHATCHIE.—John Glenn, Peaks' Hill. CAREY.—Judge Williams, Ashland, Clay county.

CHEBOKEE.—I. W. Foster, Gadsden. HARMONY.—S. G. Jenkins, Oxford. ARDACHOCHIE.—Wm. Burton, Edwardsville, Cleburn county.

LIBERTY, EAST ALA.—W. C. Bledsoe, Liberty, Chambers county. LAPOYETTE.—Z. D. Roby, Tuskegee. EUPAULA.—W. N. Reeves, Eufaula. SALEM.—E. Y. Van Hook, Troy. NEWTON.—P. M. Calloway, Newton, Dale county.

BETHLEHEM.—W. G. Curry, Burnt Corn.

Big Sand Church, Tuscaloosa county, eleven miles south of Tuscaloosa and one mile from Hull's Switch on the A. & C. R. R. Mod. J. B. Eddins, Tuscaloosa; Clerk, Rev. T. J. Yerby.

BETHLEHEM.—Friday, September 24, at Enon Church, Wilcox county. Mod. Rev. L. L. Fox, McKinly, Marengo county; Clerk, Rev. F. H. McGill, Marengo county.

UNION.—Saturday, September 25, at Forest Church, Pickens county, Ala., about 15 miles south-east of Carrollton. Mod. Eld. J. C. Foster, Foster's P. O.; Clerk, H. B. Chappelle, Carrollton.

CECILIA BLUFF.—Saturday, Sept. 25th, at Slady Grove church, Cherokee county.

BETHLEHEM.—Saturday, September 25, at Belleville, Cherokee county, ten miles west of Evergreen. Mod. Rev. A. Jay, Jayville, Conecuh county; Clerk, J. De Loache, Monroeville.

LIBERTY, E. ALA.—Friday, Sept. 24, at Bethel church, Chambers county. Mod. Rev. R. A. J. Cumble, Fredonia, Chambers county; Clerk, Rev. W. C. Bledsoe, Chambers C. H.

NORTH RIVER.—Friday, Sept. 24, at Sardis church, Winston county. Mod. Eld. J. J. W. Walker, Walker county; Clerk, Elder D. Mansco, Holly Grove, Walker county.

MULBERRY.—Saturday, September 25th, at Liberty church, Tuscaloosa county, twenty-two miles east of Tuscaloosa. Mod. Rev. I. M. Hicks, Randolph, Bibb county; Clerk, J. H. Dewese.

MUSCLE SHOALS.—Friday, October 1, at Hopewell Church, near Danville, Morgan county. Mod. Rev. J. Gunn, Trinity, Morgan county; Clerk, Rev. C. Roberts.

CANAAN.—Friday, October 1, at Village Springs, Jefferson county. Mod. Rev. A. J. Waldrop, Woods Station; Clerk, Rev. E. B. Waldrop, Woods Station.

SALEM.—Saturday, October 2, at Shiloh Church, Pike county (Ga.). Mod. Rev. J. P. Nall; Clerk, Prof. T. J. Carlisle, Brundidge, Pike county.

UNION.—Saturday, October 2nd, at Mt. Zion church, ten miles north of Clanton, Baker county. Mod. Rev. A. Andrews, Burnsville, Dallas county; Clerk, Rev. H. E. Longier, Randolph, Bibb county.

LIBERTY, W. ALA.—Saturday, October 2nd, at Harmony church, Choctaw county. Mod. Elder A. Daugherty, Insney, Choctaw county; Clerk, G. L. Donald.

CENTRAL.—Saturday, Oct. 2nd, at Rockford church, Coosa county. Mod. I. W. Suttle, Wetumpka; Clerk, Rev. G. E. Brewer, Tallapoosa, Elmore county.

TALLAHATCHIE AND TEN ISLANDS, (consolidated)—Saturday, Oct. 2nd, at Shiloh church, Calhoun county.



## Alabama Baptist.

MARION, ALA.:

Tuesday, Sept. 21st, 1875.

## Home and Farm.

## Epidemics Among Children.

The other day we listened to a very interesting lecture on this subject given by a member of the medical profession, and took notes of portions of it for the benefit of our readers.

The three epidemics spoken of were measles, scarlet fever, and small-pox. In repeating what the physician stated we shall say nothing about the treatment of these diseases, leaving that to be determined by each reader for himself, and only mention points interesting alike to all.

A child affected with measles appears to have a severe cold in the head; its eyes are red and very sensitive to the light; its face swollen, and on the third day the eruption appears on the face in blotches of a crescent or horseshoe shape, which spread and cover the surface of the body. When the finger is pressed firmly on these red blotches the redness does not go away.

Scarlet fever generally begins with nausea, followed by pain in the limbs and sore throat; the face is not very swollen and the eyes are not very sensitive to the light. On the second day the rash appears, first on the face in small points of vivid red, which become diffused and spread over the entire body. The tongue is very white, with blood-red spots appearing above the furred surface. If a pencil or the finger is pressed firmly on the skin the redness will give place for a time, leaving the skin white where the pressure was exerted, and then the scarlet tint returns. On the fifth day the rash turns brown and the skin is very dry. This is the dangerous time, since the skin being unable to perform its function, the kidneys and lungs have double work to do. At this stage of the illness the foundation is often laid for Bright's disease of the kidneys, and everything depends on keeping the skin soft and moist. This can be done by oiling it freely with salad oil, with pure lard, with unsalted butter, or what is most agreeable of all, with glycerine and rose water, two parts of the former to one of the latter. In England the favorite treatment is to immerse the patient in a warm bath which is repeated frequently.

The symptoms of small-pox are, first, a chill, then violent nausea, pain in the head, and aching in the bones. On the third day the eruption appears on the forehead and about the face in scattered pimples that feel when the finger is passed over them as though a bead or the head of a pin were imbedded in the skin.

Measles require a treatment so simple that any intelligent mother should be able to take her child safely through them. The symptoms of scarlet fever and of small-pox are so pronounced that they are not likely to be mistaken. The first thing to be done is to quarantine the patient, so as to prevent the infection from spreading. This can be successfully done by placing him in the top room of the house, from which carpets, upholstered furniture, and woollens of every description should be removed. The furniture left should be of the simplest description, a single or three-quartered for the patient, a lounge for the nurse to recline upon, wooden or flagged chairs, and a table. There should be a grate in the room and a fire kindled in it. This will not only keep the room ventilated, but destroy the germs of the disease as they pass over the flame in their way out of the room. Since so much in these diseases depends on the care taken of the patient, there should be two nurses, in order that one may be on the watch while the other is resting.

There is no danger of contagion until the eruption comes to the surface, so that, in case of scarlet fever the mother has ten days to take precautions against the spread of the infection, and in small-pox three days. When the disease is passed, the bed clothes may be disinfected by a thorough boiling, and all not treated in this way should be burned.

**DISINFECTING PROPERTIES OF OILS.**—Dr. Day, of Australia, well known for his pharmaceutical researches, claims to have proved that not only all essential oils, but also all expressed oils, possess the property of acting on the oxygen of the atmosphere, and converting it into peroxide of hydrogen, a substance now recognized as one of nature's most powerful disinfectants. In the form of spray, perfumes absorb and chemically change the atmospheric oxygen very rapidly; and Day says he has found that, by brushing over ordinary thin paper with gasoline, it is at once converted into a disinfectant, a property which it will retain for many months. He makes the very valuable practical suggestion, in view of this fact, that letters might be written on such paper in a small-pox hospital without the slightest danger of their conveying the infection at any time.

**TO CLEAN KID GLOVES.**—Have ready a small quantity of sunlight fluid in a saucer, and a fine, white, cotton cloth that will not lint. Put on one of the gloves, saturate your cloth with the fluid, and wet briskly, but softly, all over the glove until it is perfectly clean. Allow it time to dry on the hand, then remove it by turning carefully inside out. Treat the other glove in the same manner. Ten cents' worth of fluid will cleanse two pair,

## Don't Mortgage the Farm.

As a general thing a farmer has no business to mortgage his farm, and it is difficult to imagine many cases in which it is his duty to do so. In many States the law exempts homesteads from execution, as well as certain amounts of personal property, and it would seem for the reason that a man and his family are entitled to the means by which subsistence can be secured, and that it is not for the general good, nor is it sound policy for a family to be distressed that a debtor's claim may be satisfied. One intent of the law is that men shall be careful as to whom they trust, in other words this law indirectly encourages ready payments. If merchants induce farmers to trade beyond their means, they themselves should suffer. It was no uncommon thing in the early settlements of the middle Western States for merchants to trust farmers and to urge them to buy, and the result was that in a few years the merchants came into possession of a great many farms. There are cases where fully a quarter of a township came to be owned by the merchants; and probably to-day one may travel several miles past old farm houses, or the remains of their foundations, while all the fields are devoted to stock growing, and not an orchard, not a garden remains. In some instances that result came from leading money to rural Shylocks. All this was clearly opposed to good neighborhood, and to social progress, and now, since the passage of homestead exemptions, the condition of farming has improved. Nothing should be gathered from the above to encourage a farmer to avoid paying his debts. If he is in debt it is his religious duty to avail himself of the humane Exemption law, and to go to work manfully to pay the last dollar he owes, and almost every creditor will cheer him in this course. But as to giving a mortgage on the farm, it is bad, because so soon as it is given the mind begins to consider what course to pursue in case the mortgage cannot be lifted, and there is less encouragement to improve the farm so that the money required may be obtained from it. But one may and should mortgage outside property; yes, let everything go to pay debts, everything except the home where the children were born and in which they have rights.—*Western Reserve Man.*

## Fireside Reading.

## Asleep.

All day long the house was glad  
With the patter of little happy feet,  
Never was stranger's face so sad,  
But it brightened to see a thing so sweet,  
Hither and thither all the day:  
There did our little one laugh and leap,  
Till his eyes grew dim as the world grew gray.  
And in his little bed he lay  
Tired, tired, and fast asleep.  
But all the house is very still;  
The world looks awful beyond the door,  
All is still, and all is chill;  
And our little one will wake no more.  
Yet it does not seem that he is dead—  
His slumber does not seem so deep.  
'Tis only dark because day has fled,  
And he is lying on his bed,  
Tired, tired, and fast asleep.

## The Last Walk to Bethany.

So ended that great discourse upon the Mount of Olives, and the sun set, and He arose and walked with his apostles the short remaining road to Bethany. It was the last time he ever would walk it upon earth; and after the trials, the weariness, the awful teachings, the terrible agonies of that eventful day, how delicious to him must have been that hour of twilight loveliness and evening calm; how refreshing the peace and affection which surrounded him in that quiet village and the holy home! Jesus did not like cities, and scarcely ever slept within their precincts. He shrank from their congregated wickedness, from their glaring publicity, from their feverish excitement, from their featureless monotony, with all the natural and instinctive dislike of delicate minds.—An Oriental city is always dirty; the refuse is flung into the streets, there is no pavement, the pariah dog is the sole scavenger; beast and man jostle each other promiscuously in the crowded thoroughfares. And though the necessities of his work compelled him to visit Jerusalem, and to preach to the vast throngs from every clime and country, who congregated at his yearly festivals, yet he seems to have retired on every public occasion beyond the gates, partly it may be for safety—partly for poverty—partly because he loved the sweet home at Bethany—partly too, perhaps, because he felt the peaceful joy of treading the grass that grew on the mountains, rather than the city stones, and could hold gladder communion with his Father in heaven under the shadow of the olive trees, where, far from all disturbing sights and sounds, he could watch the splendor of the sunset and the falling of the dew.

The exquisite beauty of the Syrian evening, the tender colors of the spring and flowers, the wadis around him paling into solemn gray, the distant hills bathed in the primrose light of sunset, the coolness and balm of the evening breeze after the burning glare—what must these have been to him to whose eye the world of nature was an open book, on every page of which he read his Father's name! And this was his native land. Bethany was almost to him a second Nazareth; those whom he loved were around him, and he was going to

those whom he loved. Can we not imagine him walking on in silence too deep for words, his disciples around him, the gibbous moon beginning to rise and gild the twinkling foliage of the olive trees with rich silver, and moonlight and twilight blending at each step insensibly with the garish hues of day, like that solemn twilight-purple of coming agony into which the noonday of his happier ministry had long since begun to fade.—*Farrar's Life of Christ.*

## A Word Spoken in Due Season.

What good man was it that said, when he should get to heaven, he expected to be surprised at two things: he should find persons there he did not look for, and miss persons he expected to find? There are a great many surprises in this world, and some very blessed excellent ones.

Some fifteen years or more ago, a clergyman of my acquaintance was rusticated on the banks of the Mississippi for health and recreation. On Saturday, the brother in whose parish he was staying said to him, "I have been running about with you all the week, and now you must preach for me to-morrow." He had no preparation with him; but, sitting down with his Bible, he eye soon fell upon the passage, (Prov. xvii. 16) "How much better is it to get wisdom than gold." An off-hand, unwritten discourse followed. Years passed, and this clergyman removed from Ohio, and settled in Grand Haven, Michigan. A young man, a member of Hope College, called on him one day in company with a fellow-student. The latter sat during much of the interview, looking intently into the face of the clergyman. At length he said: "Mr. C., did you ever preach at —, on the Mississippi?" "Yes," "Was it about so many years ago?" "Naming the time." "Yes," "Was your text, 'How much better is it to get wisdom than gold?'" "Yes." An explanation followed, and the clergyman found that this young man, then a child of five or six years, was so deeply impressed with the truth spoken that day, that he was led to devote his life to the Savior of men.

Another instance. The same clergyman, when a young man, was engaged in teaching. In social chat with three young ladies, his pupils, they spoke of the enjoyments of a delightful ball they had lately attended. They explained by giving the names of this, that, and the other whom he knew. "Well," said he, "young ladies, 'was God there?'" "Not a word was said in reply. The levity ceased, and they withdrew, one by one. At the next communion, those three young ladies took upon themselves the vows of God, and united with the church.

"A word spoken in season, how good is it!" J. M. S.

## Boys, Learn to do Things.

Henry Bell was brought up on a farm. His father was a physician, but he had a large farm on which he worked more or less, when professional duties would allow, and he taught all of his seven boys to work; and not one of them, even those in professional life, has regretted this early training.

Henry, from his boyhood, had a great desire to do everything he saw anyone else do. He liked to spend his play-hours with the tools in his father's shop, making bows and arrows, sleds, boxes, etc., which he learned to make very neatly.

In those days each family had its boots and shoes made at home. A shoemaker, or a cobbler, as he was then called, came with his bench and tools on his shoulder, and spent days, and even weeks, making all the boots and shoes of the whole family for a year. Those occasions were full of interest to Henry. He begged the privilege of going into the chamber with the shoemaker, and learning his trade. He very soon learned to peg and sew and make himself quite useful in the work. To be sure, there were times in after years, during his college vacations, when his knowledge and skill in mending old boots and shoes were of more use to the family than of recreation to him. Still he has never regretted that he came so near being a shoemaker.

Henry had a great taste for the garden. Raising all kinds of vegetables, flowers, shrubbery, etc., was his delight. While his brothers and the hired men were resting at noon-time in the summer, he would seek his rest among his thriving beds of beets and carrots; watching the growth of his melons and cucumbers, and enjoying the varied beauties and sweet fragrance of his roses and pinks, etc. And this interest in horticulture has grown ever since, as every one can see who visits his vine-clad home, in the midst of choice shrubbery and ever-blooming flowers.

This knowing how to do things, which Henry so early learned, has been an unalloyed source of pleasure, as well as a practical benefit, to him all his life. For the forty years he has had a home of his own, there has been scarcely a week, or even a day, when his knowing how to do things has not been of service to him. There is hardly a little repair or improvement needed about the house, but he can make it. And while it is usually a pleasant recreation to lay aside his studies for a short time, it is also an important matter of economy.

He is told that a pane of glass, or the cord of a window, has been broken; there is a hole in the bottom of a tin dish; or the handle has unsoldered; the pump, the clock, or the lock on a door or trunk, is out of order of a few things need painting; all these things he can usually repair and put in order, and do it in less time than it would take to get the glazier, tinker, pump-maker or pain-

ter to come and do it; and at the same time he saves his dollar, or his fifty cents, for every little job. A new shelf or bookcase is wanted; or a trellis for his clematis, honeysuckle or grape-vine; he has a work-bench and tools in the barn-chamber, and some hour when he needs relaxation and exercise, the work is done. His house needs shingling, or a new room is needed, and, if he can spare a little time from his study, he can turn his skill to account in aiding the carpenter; and thus hundreds and hundreds of dollars have been saved to him by having learned to be his own mechanic.

Now, boys, is it not worth your while to be learning to do things?

## 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.

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We have received from Europe, a limited quantity of the Bismark Cabbage Seeds, which produces solid heads of cabbage, the size of the mouth 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.

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STATEMENT, JAN. 1st, 1875.  
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Net Surplus, 126,070 22

Total Assets, \$513,390 97  
Losses Paid Since Organization, \$1,200,000 00

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Aug. 31-6m.

## THE Thirty-Eighth Annual Session OF THE JUDSON FEMALE INSTITUTE,

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## Officers of Instruction and Government.

M. T. SUMNER, D. D., PRESIDENT, Mental Philosophy, Moral Science and Christian Evidence.

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OTTO A. SCHMIDT, Modern Languages.

MRS. M. CHILTON JONES, Musical Director, Teacher of Music.

MISS MARIA L. LIDE, Art Teacher.

MISS M. JOSEPHINE TUTT, Presiding Teacher.

English Literature, Botany, Chemistry, Physiology.

MRS. J. T. LUMPKIN, English and French.

MISS S. L. DANIEL, Principal in Primary and Preparatory Department.

MRS. M. CHILTON JONES, Calisthenics and Elocution.

MISS L. G. CLEMENTS, Natural Sciences, French, Latin and Ornamental Work.

MISS MAMIE B. HARTLEY, Music, English and Latin.

MRS. M. T. SUMNER, Home Department.

MRS. FLORENCE B. TARRANT, Government.

MRS. ALICE P. KENNON, Motron.

MISS MARY HOWARD, Housekeeper.

MRS. G. A. KISER, Mantua Maker.

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 ripe experience as a teacher of Instrumental Music, Prof. SCHMIDT is a first class VOCALIST, and has great success in vocalization. The attention of Ladies desirous of qualifying themselves as TEACHERS of Music, Instrumental and Vocal, is specially called to the unusual facilities afforded in the Judson for the accomplishment of their object.

THE DEPARTMENT OF MODERN LANGUAGES is under the charge of Prof. SCHMIDT, whose thorough CLASSICAL education will secure to Students remarkable opportunities in acquiring a knowledge of the German, French, Latin and Greek Languages. Assistant teachers are also employed in the Department of Music and Languages.

## 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 School 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 24

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THOS. J. DILL, A. M., Professor of Greek and Latin.

GEORGE D. BANCROFT, A. M., Professor of Mathematics.

I. B. VAIDEN, A. M., Principal of Primary Department.

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Aug 31, 4.

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