





## Alabama Baptist.

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JOHN L. WEST, PUBLISHER.

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Communications for publication should always be written with ink. Write on only one side of the paper. In every case give your full name and postoffice address, which will be withheld from the public if desired.

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Tell your neighbor that we will send him this paper from now until Jan. 1st, for only 1.00.

## REDEMPTION—ITS NATURE.

This grand subject is unfolded by a text in Galatians (Chap. 3:13) to which we briefly referred in a former number, but what will amply reward the pious reader who ponders it word by word, and phrase by phrase: "Christ hath redeemed us from the curse of the law, being made a curse for us." It is a theme upon which the sinner and the saint may dwell with equal profit, for it gives a gracious answer to the questionings of the convicted or the fearful and doubting heart. Let us propose our questions and heed the reply of inspiration.

1. From what have we been redeemed? The reply is, From the curse of the law. If then we examine the nature of this curse we shall understand the greatness of the blessing which redemption conveys.

The law has three elements: it is made up of commands of promises and of threatenings—these last are named the curse of the law. Nothing can be more terrible than this curse. It is the extremity of human anguish, the depth and horror of human despair. What can be imagined more terrible than to lose everything that makes up happiness, and to endure every element of woe. Yet such is the condition to which transgressors must be reduced. They are driven into everlasting exile from the presence of God. They are "accursed as long as the joys of heaven continue. According to the sentence of the Gospel, these shall go into everlasting punishment when the righteous go into life eternal. They bear a curse which clings to their immortality, which claims the only true life that they possess—not for the long slumbers of the grave, not for the sins and sorrows of other worlds like this, but for the worm that dieth not and for the fire that is not quenched. A sentence stands against them whose damning lines cannot be washed away by tears or blood. Repentance can not change it, reformation cannot affect it. There is no act that we can do, no sacrifice that we can make that will save us from the terrors of the judgment. With a frightful certainty the sinner is bound to the sepulchres which have entombed the ungodly of past generations—not those upon which men have inscribed their flattering epitaphs, but that which God has erected—on that which dark portals it stands written in characters of

fire, Let him who enters leave hope behind. Who can realize all that is dark and bitter in a curse? How shall it be regarded by those miserable souls who shall at length receive it. With what agony shall they feel themselves translated from the pleasures of time to the anguish of eternity. With what a spasm of recollection shall they hear the cry of the rich man of the Gospel history, who still buries and still is unconsumed, that cry whose terrible warning so often smote them in the house of God: Father Abraham, send Lazarus that he may dip his finger in water and cool my parched tongue, for I am tormented in this flame—yea shall they themselves join in the cry, Father Abraham, send Lazarus to us also, for we too, are tormented. O Father, is there not one drop of the river of the water of life for us? Frightful revelations, awful eternal anguish of body and of soul, it is from this that Christ sets his people free. The handwriting of violated ordinances that is against them is obliterated; the bonds and chains by which an avenging Providence keeps them for the judgment, are broken; they are redeemed from the curse of the law.

2. By whom have we been redeemed? The reply of our text is: Christ hath redeemed us. For it was impossible as we have seen that redemption could have come from ourselves. It could have been effected only by a peculiar person—God-man, one who was allied to us by nature and yet who made that nature great with deity. The nature which sinned must bear the punishment of sin and yet that nature must have a grandeur and an excellence in it superior to its own. This is what has actually taken place. The being who assumed the office of redeemer was not man simply; for man could not redeem a race of transgressors from destruction. If he were a man like us, he would have been a sinner and would have been unable to redeem himself; if he were a man like Adam perfectly innocent, his obedience to God would only be for himself, and could not be of avail for us. If he had been an angel he could not have redeemed us; for every angel is finite, while sin is an infinite evil as committed against an infinite God. Hence the holiest, highest spirit in the heavens could not have atoned for a single sin. And therefore God "laid upon one that is mighty." He sent to save us a being higher than angel or archangel, a being before whom the burning seraphs hide their faces. According to the amazing language of the apostle: God hath redeemed the church with his own blood. Acts 20:28. Blood was the price by which our lives were purchased. The blood of beasts flows like a river through all the old dispensations to signify that a wondrous mystery of sacrifice was yet to be revealed; and then the human blood flowed—blood like ours rained from the cross—yet not like ours, for it was sanctified by its union with the Deity. God hath redeemed the church by his own blood. O what unutterable grandeur invests this redemption when we realize by whom it was effected; when we understand that it was something more than a creature of our race who was soothed by the lullabies of angels in his Bethlehem cradle, that he was something more than the most exalted spirit that stands before the King of kings, who felt the earth quake beneath his dying anguish when with the prophet we can render him our adorations as well as our thanksgivings, saying "The Holy One of Israel our Redeemer; the God of the whole earth shall he be called."

3. How have we been redeemed? The reply is: Christ "was made a curse for us." We were under the curse—the sentence of the law was against us, and the terrors of hell were before us, and Christ put himself in our place and became accursed on our account. Such is the only interpretation that we can give to the language of the apostle here, and to the uniform testimony of the Scriptures. The ancient types declared that a substitute should be provided for a guilty world. This plan of mercy was set forth by all the sacrifices, which were slain on account of the sins of others. It was especially set forth by the peculiar ordinance performed on the great day of atonement. Two goats were brought before the door of the tabernacle of the congregation. One of these was sacrificed by the High Priest; the other was brought before the Lord, the consecrated hands of Aaron were laid upon its head, and standing there he confessed all the iniquities of the children of Israel. It was then committed to the hands of some trusty person who bore it far away and then let it loose in the wilderness. The one signified that Christ should suffer for our sins, the other that he should bear them away, so that according to the encouraging language of Jeremiah, "When the iniquity of the house of Israel shall be sought for, there should be none; and the sins of Judah and they should not be found." (Jer. 31:20). And the prophets declare this doctrine of substitution in plain words. "He was cut off but not for himself," says one, Dan. 9:26. Another exclaims: "The

Lord hath laid on him the iniquity of us all. Is. 53:6. And this is still the language of the inspired men of after ages, the disciples whom he taught, the ambassadors and witnesses whom he commissioned; and Paul teaches that God hath made Christ to be sin for us who knew no sin, and Peter with a particularity of language which leaves no room for cavil, proclaims that Christ himself bore our sins in his own body on the tree, and that by his stripes we are healed. This is the method by which our redemption has been effected. Our sins deserved an infinite punishment, and as we are finite creatures this punishment could be inflicted upon us only by being prolonged through everlasting ages. But then an infinite being could receive such a punishment at once; he has received it; by one offering Christ has perfected them that are sanctified. A Jewish law pronounced him to be accursed who hung upon a tree, so the Gospel exhibits the Son of God upon the cross. It leads us to that tragical spot where he perishes away among malefactors. It points us to his scarred body, to his bleeding hands and feet and side, to his face with its unearthly anguish. And when we ask why was this? The answer is, sinful soul! He was wounded for thy transgressions, he was bruised for thy iniquities. Christ has redeemed us from the curse of the law by being made a curse for us.

## THE HOLINESS OF GOD ADMONITION.

The holiness of God should serve as a warning for it indicates to us the evil of sin. If God is holy then sin is opposed to his very nature. Of whatever sort it may be, it is a revolt against God.

Sometimes the character of sin as contrary to God, is more distinct than at others. Sometimes it appears in the form of gross and open licentiousness, a form which is now multiplying its appearances in our country, which has caused so many broken fortunes and dishonest acts, so much hypocrisy in churches and so much indifference and hardness of heart in hearers of the Gospel. The scenes that now transpire in our cities, the cargoes of pollution that are landed in our ports, the temples of impurity that are built up in our capitals, the deeds of night that cast their gloom over the places of Christian worship, the sensuality that prevents so many from caring for their souls and seeking their salvation, awakens the fiery displeasure of the Lord, as when he looked upon the cities of the plain, before the storm of ruin fell upon them.

Sometimes opposition to God is displayed not in open vices but in objections to his commands, because they are so strict. Many have preached, as Ahab hated Micah, because he prophesied not good concerning him but evil. They wish this pleasure or that indulgence to be permitted. The duties of religion seem an intolerable yoke, and the thought of their heart is: "If God will not let me act I please, then God shall not be my God."

Sometimes opposition to God is seen in prejudices against Christians. They are called by contemptuous titles. Their faults are dwelt upon with pleasure, and even their excellencies are scorned. If they are conscientious, the religion that they love must be denounced as bigotry; if a hypocrite is unmasked in their midst, the whole Christian brotherhood must bear the odium; although they deplore the act, though their religion condemns it; and although the church remove the guilty one from the fellowship of which he is unworthy. And when that which is God's image and delight on earth is thus contemned, he himself is treated with insults.

But not these actions only! All sin is opposed to God. When Sannacherib came up against Jerusalem at the head of his terrible Assyrian host, and uttering his vaunting words, "Against whom hast thou exalted thy voice and lifted up thine eyes on high? Even against the Holy One of Israel." And so it is with every sinner. He insults the God of heaven. He contemns God's nature, that which is the beauty and the glory of every divine attribute. O, it is against him, sinner, that you have raised your voice and lifted up your hands on high. You are opposing God. Be warned of the awful guilt of sin while there is an opportunity of repentance. And turn from your evil ways ere his wrath break forth upon you. Could you see him now, as Isaiah saw him, enthroned in his terrible holiness, you would like the amazed prophet fall down before him, crying: "Woe is me! for I am a man of unclean lips, and I dwell amid a people of unclean lips;—for mine eyes have seen the King, the Lord of Hosts!" You shall see him, hereafter, appear in superior state, when he shall come with ten thousands of his Saints for the judgment of the words and deeds of the ungodly. And you must pray to him then, if you will not now. How much better to begin now, than then!

—Only \$1.00 for the ALABAMA BAPTIST from now until Jan. 1st.

## HEAD-SEA FRUIT.

The world deserves not our supreme regard, because its pleasures are so deceitful. They delude us, and therefore they have such power over us. We were made for God; but we are in quest of happiness, and the world promises to bestow upon us this blessing. Its influence is very great: its charms are very seductive: it has power to awaken the strongest passions in our breasts: we are borne along the current of its temptations, sometimes with almost irresistible violence, sometimes as gently as a boat upon a softly flowing river. Who has not felt its power? Who has not felt its objects stirring the hopes and desires of his soul? And yet who can say that it has not cheated his expectations? Who can say that it has secured for him the happiness he has longed after? Who can say that he has not been cloyed or disappointed again and again? Ah! the world is perpetually playing its cheats upon us; it kindles the wandering lights of hope that it may lead us into the mire; it presses to our lips the sweet draught of its pleasures, and then forces us to drink the bitter dregs; it leads us along the flowing stream of its customs, that we may at last hear the sound of a cataract; it cannot fulfil its promises; it has no happiness to give.

There is no man, acquainted with the world, who will not give this testimony. He who knew it best proclaimed it to be vanity of vanities and vexation of spirit. He multiplied around him the splendors of royal state. Palaces and temples and fortresses rose at his command, and the pillars of glory of Palmyra, and Babel, stood upon the uninhabited deserts; fleets laden with beautiful silks and spices sailed over the sea; and riding in chariots inlaid with ivory, he sitting beneath the canopies that the dainty fingers of Tyrian women had embroidered, or rapt in the enchanted enchantments of music, or amidst splendid guards or obsequious courtiers, Solomon seemed to have transformed life into a scene of perpetual joy. But penetrate into his condition—ask him whether he was happy! It is a magnificent martyrdom that you behold. Lo! he tears the crown from his anointed brow. He steps off the royal purple. He clothes himself in the sackcloth of repentance and casts his ashes on his head. He feels the aching wants of an immortal whom the whole world cannot satisfy. And solemnly he utters this as the lesson of his splendid history: "Fear God, and keep his commandments: for this is the whole duty of man."

You cannot wholly realize the result of this world, and its pleasures, until you have seen the result of the Bible at this point. All are pleased with it, and numbers of others will take it. May God bless the paper. It is doing a great work.

—Bro. J. H. Rowell, of Jefferson, Texas, writes under date of June 16: "I am sorry to state that the rains have continued through another week, and have several inches fallen. Yesterday (Sunday) 3 1/2 inches fell. I don't think I ever saw a harder rain. Farmers feel ruined. Their crops must be seriously damaged. Fruits and vegetables are rotting."

—Dr. R. H. Davis, of River Mills, Dale county, says: "I will do all I can for the Alabama Baptist. I would not be without it for double the subscription—in fact cannot and will not do without it; so you may set me down as a lifetime subscriber and payer. I have several names every day will send on as soon as they raise the money, which is very scarce down here."

—Rev. A. R. Scarborough, of Livingston, sends his renewal and insists on losing several months' subscription, in order to share with us the loss occasioned by the fire. Thank you, Bro. S. We shall not forget your kindness. If we mistake not, only one brother in Alabama has acted as a general agent for the paper. That brother paid his subscription to Oct. 1st, 1876, and instructed us to date it April 1st, 1879.

—Helena, Ark., is enjoying a glorious meeting. Rev. W. A. Clark writes to the Western Baptist: "Thirty-six persons have professed conversion, and 32 have united with the church; 24 by baptism, and 8 by letter or former baptism. There are now about 20 who are manifesting great interest for their souls, and the congregations are larger than can be accommodated. I baptized 15 in the Mississippi yesterday at 5 o'clock. Meetings will continue."

—Bro. J. J. Cloud of Shorter's Depot, writes: "I have had my church at La Place to appoint a special committee to work in the community for the ALABAMA BAPTIST. Our object is to have it in every Baptist family. You deserve great praise, my brother, for publishing such an excellent paper."—Bro. Cloud has made a move in the right direction. How many pastors in Alabama will follow his example!

—Please say in the paper that my letter to Bro. Teague was misdirected, authorizing my appointments to be arranged in Shelby Association. On the 1st of May, Bro. O'Hart, immediately, it was deemed unnecessary to give place to these appointments in the ALABAMA BAPTIST, as very few brethren in that association are taking the paper. Brethren T. and O'H. have sent the appointments to each church by private card; for which I thank them. I am in this association therefore, without publication in the ALABAMA BAPTIST.—W. Wilkes.

## FIELD NOTES.

—Bro. W. N. Nichols, of Hoboken, sends us five new names on our dollar offer.

—Macedonia church, Lowndes county, has built a new house of worship.

—Bro. J. M. Crook, of Alexandria, has been working for us. He sends two names on our \$1 offer.

—Rev. F. H. McGill has our thanks for two new names from Shilo.

—Rev. Dr. Teasdale has been assisting Dr. Spalding in a meeting in the Second church, Atlanta, Ga.

—Bro. I. N. Holcombe, of Camden, is a warm friend of the ALABAMA BAPTIST. He expects to be a lifetime subscriber.

—An interesting meeting has been held in the Baptist church, Albany, Ga. Rev. B. F. Riley pastor. Ten were added to the church.

—Daisy Creek Baptist College, East Tennessee, has conferred the title of D.D. on Rev. W. D. Mayfield, Editor of the Baptist Reflector.

—Rev. G. J. Burchett has been elected President of McMinnville College, Oregon, the Baptist college of that State.

—The Baptist church at Georgia, Ala., has recently been repaired and improved, and a handsome organ purchased.

—Bro. J. C. Wright, Oxford, will please accept our thanks for his own renewal and for two new names on our \$1 offer.

—Bro. G. T. Edwards thinks we will get some new names from Helicon soon! Send them on, Bro. E. They need the paper, and we need the money.

—Bro. W. W. Sanders, of Tuscaloosa, knows how to induce people to subscribe for a religious paper. He has just sent us seven new names.

—Bro. A. Daugherty, of Incey, has been working for us. He sends us \$5 as the result of a little effort. He expects to take the paper as long as he can raise the money to pay for it.

—Rev. L. W. Scott of Indian Territory and Rabbi E. B. M. Brown, M.D., are to debate on Judaism and Christianity at Navasota commencing on the 5th of August.—E.

—Enclosed find \$3.50, for which you will please consider my paper. I don't think I could get along well without it.—A. B. Tidmore, Collinsville.

—Dr. Winkler spent a short time with us last Friday. He was on his way to Clinton, Miss., where he preached the Commencement Sermon for Mississippi College Sunday.

—A gentleman by the name of Hale, living near Gainesville, Ga., has renounced the Catholic faith, joined the Baptist church and is now studying for the ministry.—Index.

—Rev. Thomas Ward White, President of the Greensboro Female College, will accept our thanks for an invitation to attend the Commencement exercises of that Institution, which take place to-day (Wednesday).

—There was a larger number of visitors in attendance on the Howard and Judson Commencements this year than we remember to have seen there since our acquaintance with the Institutions.

—Rev. J. O. Lowry, of Mobile, has been in Selma since Monday. He preached the commencement sermon for the Camden Institute last Sunday. He will leave this (Wednesday) afternoon for Mobile.

—A brother writes from DeKalb county: "Crop prospects passably good—cottons fine, wheat only tolerably good, corn and cotton small, but looking well. Our churches are on a stand-still, but we are looking forward to better times."

—We regret to learn that the dwelling house of Bro. O. R. Bell, of Montgomery county, was destroyed by fire recently. The circumstances of the origin of the fire satisfy Bro. B. that the mischief was done by rats with matches.

—The degree of Doctor of Divinity was conferred by Baylor University on Rev. C. C. Chaplin, of Austin, Rev. J. D. Murphy, of Bryan, and Rev. C. E. W. Dobbs, of Kentucky. Dr. Chaplin is the biggest D.D. in the South—312 pounds avoirdupois.—Texas Baptist Herald.

—Bro. R. W. Beck, of Steel's Depot, sends eight new names and says: "I have given another hour to the Alabama Baptist, and as the result of this hour I have secured subscribers. This is only the introduction of the Baptist at this point. All are pleased with it, and numbers of others will take it. May God bless the paper. It is doing a great work."

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## COMMENCEMENT WEEK AT MARION.

THE COMMENCEMENT SERMON, for Howard College and the Judson Institute, was delivered on Sunday, the 16th inst., to a very large and attentive audience, by Rev. Dr. J. B. Hawthorne, of Montgomery. His subject was the Foundation and Development of Character. The Doctor's high reputation was well sustained, and his sermon made a deep impression on the minds of his hearers.

## SOPHOMORE PRIZE DECLAMATIONS.

Howard College, Monday, 10 a. m. There were 25 members of this class, 21 of whom spoke for the prize. The first prize was awarded to S. O. Hall, of Munford, Talladega county, Ala.; and the second to D. B. Jay, of Eufaula. All the speakers acquitted themselves very creditably indeed. This is the finest Sophomore class that has been at Howard College since the war. It is to be hoped that all of them will return and enter the Senior class of the College next session.

## ART LEVEE.

Judson Institute, Monday, 8 p. m. It was not our privilege to be present at the Art Levee, but we learn from competent judges that the exhibition was unusually good. The collection of pictures was large and varied, and the work did great credit both to teacher and pupils. The exercises were varied by music and the reading of essays. We trust that Miss Spear, the accomplished art teacher at the Judson, will long be retained in her present situation. She has few equals in her department.

## GRADUATING EXERCISES OF THE EXCELSIOR CLASS.

of the Judson Institute, Tuesday, 10 a. m. Four accomplished young ladies, having completed the Excelsior course, were awarded diplomas as graduates of the second degree.

According to the established custom, an essay was read on this occasion before the Alumni Society, by Mrs. Collins, of Memphis, Tenn., who graduated at the Judson in 1873. We did not hear the essay, but learn from those present that it was a production of superior excellence. A certain D.D. from Montgomery was completely carried away with it.

On the same occasion, the annual address before the Alumni Society was delivered by Rev. E. T. Winkler, D.D. The address was in full keeping with the Doctor's reputation.

## REVIEW OF CADET CORPS.

at Howard College, Tuesday, 5 1/2 p. m. This review showed that the commandant and cadets had not been idle. Lieut.-Col. W. D. Fonville deserves great credit for the conduct of his corps.

## GRAND CONCERT.

Judson Institute, Tuesday, 8 p. m.—one of the best that the Judson has given for years. The fact was impressed that Prof. Heinrich and his accomplished lady are thoroughly competent as instructors in the music department.

## GRADUATING EXERCISES.

Howard College, Wednesday, 10 a. m. This was the largest class that the Howard has turned out since the war. There were 13 graduates, 10 in the law school. The degree of A.M. was conferred on W. W. Wilkerson and T. W. Raymond, Marion, Ala.; the degree of A.B. on L. L. Lee, J. D. Gwaltney, C. L. Winkler, Jno. Moore, Marion, Ala., and J. W. Ponder, Opelika, Ala.; the degree of B.S. on B. F. Colley, Evergreen, Ala.; W. H. Cooper, Alexandria, Ala.; J. M. Herring, Springville, Ala.; the degree of LL.B. on H. P. Brown, W. R. Hogue and M. T. Summer, jr., Marion, Ala. The Salutatory (Second Honor) was delivered by C. L. Winkler, Marion, Ala.; and the Valedictory (First Honor) by L. L. Lee, Marion, Ala. The baccalaureate address was delivered by Rev. Dr. Winkler, of Marion.

The degree of LL.D. was conferred on Prof. B. Puryear, President of Richmond College, Va., and that of Ph.D. on Prof. Wm. Carroll, of Va.

## ALUMNI ADDRESS.

Howard College, 8 p. m., by Rev. Dr. Hawthorne, of Montgomery. The address was listened to with profound attention by a crowded house. The Doctor's brilliant oratory and felicitous style never fail to please. His effort on this occasion was one of his happiest. It is with just pride that the Howard claims this talented and popular preacher as a member of her own Alumni.

## COMMENCEMENT EXERCISES.

Judson Institute, Thursday, 10 a. m. The young ladies acquitted themselves very creditably, giving abundant evidence of the superior training which they had received. There were 12 graduates. The Latin Salutatory (Second Honor) was read by Miss Fannie Motes, of Allenton, Ala. The Valedictory (First Honor) was read by Miss Sallie Hudson, of Marion, Ala.

Diplomas were awarded to the following young ladies, graduates of the first degree: Misses Rebecca Carr, Fannie Speed and Sallie Hudson,

Marion, Ala.; Miss Virginia Tyson, Hayneville, Ala.; Miss Clara Atkinson, Jackson, Miss.; Miss Helen Lavender, Greensboro, Ala.; Miss Katie Nunn, Autaugaaville, Ala.; Miss Minnie Goodwin, Selma, Ala.; Miss Laura Gulley, Snow Hill, Ala.; Miss Nonnie Wiggins, Brown's Station, Ala., and Miss Fannie Motes, Allenton, Ala.

## LITERARY NOTICES.

MUSIC.—We have just received a copy of Helmeck's Musical Monthly, No. 1, which contains the following music: Romanza, by Mendelssohn; Col. Seller's Polka, by J. S. Drake; Life's Happy Hours' Waltz, by C. Baker; Touch me Gently, Father Time, by C. Baker; Dear Old Homestead, by A. Hiltz; Angels met Him at the Gate, by C. M. Currier. Three Songs and three Instrumental Pieces, adapted for Piano or Organ. It seems that American Music publishers are determined to compete with London publishers in furnishing this great country with cheap music. Single number 25 cents, or \$3.50 per year. Address all orders to F. W. Helmeck, 136 West Fourth St., Cincinnati, O.

BETWEEN THE GATES, by Benjamin F. Taylor. Illustrated. Chicago: S. G. Griggs & Co. Price, \$1.50.

The most brilliant book of travels we have encountered since we heard the Howards discourse about Egypt and Palestine. Mr. Taylor belongs to the class of travellers who at once see and idealize; who present objects in vivid word pictures, and who at the same time reproduce with equal vividness the impressions which these objects make upon the feelings and the fancy. In this department he has no superior. His observation is quick and keen; his humor genial; his allusions, whether literary or purely imaginative, drawn from an exhaustless mine. Indeed in this last respect there is what the French would describe as an "embarras of riches" which obscures the precise end of the writer. One who wishes to know what California is will receive a large amount of information in regard to its soil, climate, people, &c., but all mellowed and enriched by the hues of the imagination. And the general reader will not find a dull page in the book. We need not say that the mechanical execution is excellent. The Boston publishers can produce nothing richer and fresher than the works of Taylor & Mathews nor put it up in more cosmopolitan style. They must look to their laurels.

COMPLETE PREACHER FOR JUNE. Religious Newspaper Agency, N. Y. Single number, 25 cents. By the year, \$2.

Contents: The Voice of God in us, by R. S. Storrs, D.D.; Jesus as a Poet, by Dr. Armitage; Catholicity, Protestantism and Romanism, by Dr. Ewer; Signs of the Times: Is Christianity failing? by Henry Ward Beecher. The secret of Dr. Storrs' reputation we have not been able to discover from his writings. In our judgment he is vague in statement and inaccurate as to fact. In his sermon he describes Rev. Joseph Hughes, the founder of the British and Foreign Bible Society, as "a man whose name has hardly been known in the Church of Christ." Our Baptist brother was well known throughout Great Britain before the Bible Society was conceived in his ardent heart. Dr. Armitage's subject we do not admire: it is wanting in reverence. The follies of Mr. Ewer who would be a Romanist if he did not regard himself as a greater man than the Pope are useful in showing the drift of High Churchism. Henry Ward Beecher's discourse is latitudinarian but suggestive. The Christianity that would satisfy Mr. Beecher would render foreign missions unnecessary.

THE ALABAMA BAPTIST STATE CONVENTION.

The following Railroads have agreed to furnish the usual accommodation rates of fare to delegates to the Alabama Baptist State Convention, convening at Talladega on July 18th, 1878:

ROUND TRIP TICKETS.—Selma, R. & D. " " " " Alabama Central. " " " " Mobile & Mont. " " " " Savannah & Mem. " " " " Mont. & Eufaula. " " " " Ala. & Chatt. " " " " Vicksburg & Bruns. " " " " Selma & Gulf. " " " "







