

THE ALABAMA BAPTIST.

HARE & SHACKELFORD, Publishers.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$2.00 A YEAR.

VOLUME 15.

MONTGOMERY, ALA., THURSDAY, JUNE 28, 1888.

NUMBER 26.

Address of Rev. J. O. L. Holmes.

Delivered before the Graduating Class of the Judson Institute.

Mr. President, gentlemen of the Board of Trustees, ladies and gentlemen:

Before proceeding with my address I hope I may be pardoned for indulging in some personal allusions. There were many reasons why I wished to visit Marion, why I was glad that this occasion offered itself. I had heard of your town, so famed for its refinement and culture, and I felt that it would be a privilege to be here, if only for a short time. I felt, too, that it would be an honor to have my name associated, even though in a humble way, with an institution whose long and honorable career in the cause of female education, whose enviable reputation, at once for the thoroughness and elegance of its instruction, have long since placed it in the very front rank of our Southern colleges for females, and made it the pride and joy of all those identified with its interest. Furthermore, I wished to look after a certain brother from the "land o' cakes," a pastor in this city whom "I have loved long since, and lost awhile." But after all—I may as well confess it—I was chiefly desirous of meeting a brother with whom I was most intimately and pleasantly associated, who, as much as any man I have known, approximated, in the discharge of public duties, in private life, my highest ideal of manhood.

When the kind invitation of that honored friend, the president of the Judson Institute, committed me to this address, for a request from such a source had the force of a command, there my difficulties began. What should I select as the subject for discussion? What topic would be both practical and popular, in line with the prevailing thought of to-day, and suited for consideration at this hour? At last my subject was suggested in the form of an inquiry:

WHAT SHALL BE THE AIM OF THE YOUNG LADY OF TO-DAY?

I know there is much more involved in the answer than we have time to consider, but if we may not be exhaustive, we can hope to be suggestive; if we cannot furnish the clearest, most satisfactory light, our contribution may tend to aid in the ultimate solution of the problems involved.

Perhaps some one will meet us at once with another question, Why should you speak of the aim of the young lady of to-day as though it differed, or should differ, from that of the young lady of other days? And the answer can be given at once. Times have changed, and we have changed with them. Just how far, and in what direction, we should change is the practical question. The numerous discoveries and inventions, the intense intellectual activity, have left few things as they were a generation ago. As regards education itself, the efforts made in these latter years to prepare the most thorough and well adapted instruction for young ladies have wrought marvellous changes.

Think for a moment; it seems to be true, as affirmed by those who ought to know, that there was not at the beginning of the century, in all this country, one first class school for the education of girls. Now we have schools of high grade in every State, and in almost every city, with the most ample provisions for the separate education of females, while two hundred and forty colleges offer their facilities for the education of the sexes. A half century ago, a book from one of our women was regarded as something of a novelty; since that time thousands of women have written books, and hundreds have edited periodicals. About the beginning of that half century, a woman surprised the world by entering the domain of science as author and instructor; since then very many women have been professors of mathematics, astronomy and other sciences. Then men learned with astonishment that a woman was studying medicine; since then the medical colleges have opened wide their doors to females, and have sent out two thousand graduates. Changes in the commercial and social life, the overthrow, in some measure, of the old social system which existed in the South, the opening of new occupations to women, these have brought it to pass that in no direction have the innovations witnessed in this century been more marked than in their bearing on the life of woman.

Some have indeed spoken of this age of woman's Emancipation. I do not think, however, that the expression is well chosen; for it seems to involve an untruth from one point of view. It has been a long while since in any Christian community woman could have been properly designated a slave. She may be about to change her method of ruling, but somehow I think she really has been ruling all along. And that expression, "Woman's Emancipation," is of doubtful propriety as regards the future. Who can say with confidence that the new movement is to give her a higher, more influential position, whether it is to enslave or to free her? This much is certain, that the inevitable tendency of thought is to bring woman more into public life. She has her society meetings; her conventions; she recently held her International Congress at the capital of the country, where more than fifty organizations, coming from many of the States of Europe, and most of the States of America were represented. Some women are said to clamor for public life, some men are said to be willing to accord them this right, and not all of these are demagogues. Once we spoke of woman's sphere as the home circle; in our pictures of her she was always at home. Now it is the

jest of the hour. I do not say she merits it; far from it—to picture her away from home, at the society meeting, on the platform, while the lord of creation humbly keeps guard over the household gods. Of course Milton, in his Paradise Lost, could write:

"Nothing lovelier can be found
In woman, than to study household good."
For Milton was an old fogy, and did not get on well with his wives any way. There is progress; we need not try to arrest it; we could not if we would. When man is developing so rapidly, it need not be a matter of surprise if woman feels the impulse of a new life, and unwilling to be left behind in the onward movement, passes her life under new conditions. This we need to look after, that those conditions be the conditions suitable for woman's life, not man's. Are the new ideas to be positively antagonistic to the old, and to the reverence which have been deemed so long as most becoming? Is the new and more public life to be inconsistent with the idea of home life? May we not receive the new ideas with discrimination, and meet the new wave of influence with out being swept quite off our feet and out into the deep sea of social anarchy? Is there nothing better for woman than to adopt the extreme views represented by Miss Anthony—her passion for notoriety and the platform, her horror at the thought of having to become somebody's "relic"—dear me! She need not be afraid; where in all the world is the same man who would wish to give her the chance to become a relic? If there is nothing better for woman than to be like her, I despair of the republic.

But may we not learn something from these extreme views in regard to woman's position? May it not be true that there has heretofore been a defect in the training of our young? I do the old civilization no injustice; I believe that in many respects it was the most splendid of the world ever saw. But it may be that it lacked something of practicalness, of earnestness, that it aimed a little too much at pleasure and ornament. Our young of both sexes were perhaps too little encouraged to seek honorable independence, to prepare themselves to be helpful. Content with ourselves, we could not look out upon the great world beyond, and realize that we had a mission for humanity, a call from above to labor to the extent of our ability for others, that each life was a distinct force to be used as a trust. It is just possible that we have sometimes gone aside from what was right and reasonable, when we have insisted that woman could have no life but home life, and could be influential only at home; not only that they were to marry, but that they had little else to think of but the one momentous question of marrying. I remember a good while ago hearing more than one woman of superior gifts declare that there was to them much in the round of social duties that was not only meaningless but irksome, when they had nothing better to do than to seem entertained when they were in fact fearfully bored, and when every attempt at self-improvement found frequent interruption as time passed in talk, talk, senseless talk, idle talk. I beg you to be persuaded that it was not I who did the talking.

We do not want as a model, the woman whose characteristic is weakness. Certainly she is to be preferred to the strong-minded woman of to-day. But I hold that it is a slander upon the sex to suppose that woman to be eminent as such must be a weak creature without force of character or strength of conviction, an amiable nobody whose goodness is manifested solely by her harmlessness. For one I have never believed that she was a second edition of man in which only man's weaknesses have been preserved. If she had her origin in man's sleep, she was the most glorious dream he ever had.

And this protest from womanhood which we hear occasionally coming to us, may it not be interpreted, "We do not wish to be regarded as sheep sold in the shambles, we do not exist merely to furnish the needed toy for man's leisure; we have souls, we have individuality, and when God made woman a help for man, he decreed that she should be the most helpful by being the most perfect woman possible, by seeking the most perfect development of those powers with which God has endowed her." And if it shall appear that we have taken an idea true in itself and emphasized one

truth, and under cover of preserving the glory of womanhood, we have been inclined to belittle her powers and contract unnecessarily the sphere of her usefulness, we shall have only ourselves to blame for the reaction that carries her to the other extreme, and leads her to seek the excitement of the ostrich and the public assembly. I have spoken of the International Woman's Congress; some further reference to it may not be improper. I think there were not few men who trembled when they read the newspaper reports of that meeting, when they read that at each of the fourteen sessions an audience of two thousand or more eagerly sought the seat they cheerfully paid for. And perhaps the reason why so many of the sterner sex quaked as they read, was because that Congress seemed to them to say, "Your glory is departed; we can talk like you; we can have great meetings like yours; you have been in the long time discussing our position, we are presently going to determine your place in the new civilization; we have been ruling you in secret, now we are going to rule you openly, your little fingers shall be heavier than were our mother's hands." One man reported as saying to his wife as she put on her wraps to go out, (very meekly)

"My dear, where are you going?" "To the convention, which proposes to secure equal rights to all without regard to sex." Then there was the joyous exclamation, "Do go; for in all these ten years of married life, I have had no rights at all." But we know that was merely a reporter's joke. One of the speakers at that Congress has since written a book on "Woman in the pulpit," of which an eminent critic has said, "One is half in doubt on closing the covers of this book if the real question may not be, whether men have any claim in this age to be admitted to the pulpit."

But for my part, I cannot think there was any great harm done by that Congress. True, it was one of the notable signs of the times that such a congress should have been held. But I think it was a sort of safety valve; an explosion in the open air, so to speak, and we know that it is only the explosion in close quarters that is dangerous. Besides there was apparent the good sense of our women; the repression of extremists, an eager search, as it seemed to me, of conscientious minds for safe grounds. Let us be thankful that it was made evident at this Congress of the leaders in the movement, that a majority of these leaders did not favor woman's suffrage. Whatever radicalism there will produce reaction. The Christian consciousness, the innate delicacy of woman, will in the end assert themselves. I believe the women wish to do what is right; I believe the great majority of them are still in the right. But the danger is, that, living in an era of new ideas, of changing forces, of great re-form measures, woman shall fail to wisely adjust herself to the new order of things, fail to discriminate, to mark off the proper limits and boundary lines. Can we help her? help her to a suitable employment and exercise of her energies, her talents, her tastes. It may be that the old saying about "Satan's finding mischief still for idle hands to do," applies to women also. The men are interested, deeply interested in the decision of these questions. We cannot leave her to meet the issues all to herself. Who can tell how her independent deliberations might result? She might propose separation, secession; and could we say to the erring sisters, Go in peace? Never! the union must and shall be preserved.

So far we have considered only in a general way the question announced and yet in a way indicating with sufficient clearness what our reply shall be. What shall the young lady aim at? The privileges of citizenship, the ballot? No, no; who could adore the woman against whom he jostled in the crowd pressing to the polls? No; politics is sadly demoralizing to men, let women eschew it. Grant that woman is wise, that she could and would vote wisely if she took time to inform herself, are there not other matters more important for her, which might better engage her attention, other much needed things which she cannot continue to do for the world if she undertakes to control its politics? Shall she aim to fit herself for the platform, and to speak before the mixed assembly? I am sure that many of the woman could speak far better than some of the men do, but that is not saying a great deal, and, besides, there are principles involved, and the best book in the world has, as I think, decided that question.

Shall she aim at matrimony? No! the blessing of matrimony, like all the blessings, is not gained, so far as woman is concerned, by seeking it directly, but indirectly by doing one's duty. Let woman make herself all that she is capable of being, and there will be no need to aim at matrimony; the man in that case will do all the aiming. What shall she aim at? The field is very broad now; the directions in which she may properly aim are almost without limit. The humane professions, such as medicine, for instance, invite her to usefulness; various occupations in the commercial world open to her, where she may preserve her womanly reserve and ever command the respect of all true men. I am glad that woman may now work without hearing any longer the foolish cry that she is unsexing herself. I have in my mind to day a woman who, by her tact and energy, in a most honorable position, is sustaining her four children, and, alas! that I should have to say it, her worthless husband. Ought not she to have one more right? the right to chastise that husband every morning.

Thousands of women in our larger cities are sustaining themselves at type writing and in similar employments. I do not know of any calling, save one, in which any one, man or woman, may be more useful than in that of teaching. I remember that the only perfect being that ever lived was a teacher, and was pleased to be called a teacher. Yes, woman has a right to be useful. I believe we shall need to read the broadest opportunities for the exercise of the gifts and graces of Christian womanhood as constituting one of our mightiest modern resources of strength. In leading mankind to a higher life, in self-sacrificing ministrations to the poor and sorrow-stricken, in moulding the character of youth, in mission work, in all the reforms based on the well-being of the race, womanhood may exert the idea of stewardship, without trenching upon the well defined scriptural prerogatives of man. It is estimated that her societies and boards are now supporting one thousand missionaries, teaching twenty thousand pupils, and ministering to a great multitude of the distressed in heathen lands. When we turn to look in other directions, we find the fields strewn with trophies of her victories. And I think that if any man should

in this day be confronted with that question, which in other days so often called forth the eloquence of debating societies, till it seemed that the fate of the nation was trembling in the balance, while mankind stood breathless awaiting the momentous decision—that that question, whether woman is the equal of man—I say if he is a man of sense and prudence, he will answer at once and decidedly, yes! she has proved herself so; not like man, but equal to him.

Take literature: she has excelled in poetry, in fiction, she has written some of our best histories, she is preparing valuable works on scientific topics. In all these departments, her refined tastes, her keener susceptibility, fit her for labors which man can not so well perform, if he can perform them at all; labors which shall be at least supplementary to those of men; for it may be that our field is larger. It was right when he insisted that it was wrong to speak of woman's sphere and man's sphere, since men and women were only hemispheres. Certainly in fiction, both sexes are needed to give us every phase of life. George Eliot might write as though she were the man whose name she assumed, but even while one is bowing to her transcendent genius, he is apt to feel often that there is something unsatisfactory and unreal in her representation of character, and perhaps she herself shared to some extent that feeling, when she wrote in one sentence her heart-history: "The highest calling and election is to do without opium, and live through all our pain with conscious, clear-eyed endurance." I do not believe that any woman could have given us that almost perfect picture of the model gentleman, Col. Newcombe, and I am sure no man could have written that exquisitely beautiful story of child life, Little Lord Fauntleroy. Sometimes woman's work is hidden in the shadows of a great name, but it is her work nevertheless, and sooner or later the world comes to know it as such. I question whether there has ever been written a more tenderly beautiful dedication than that which that cold, clear, but able philosopher, John Stuart Mill, prefixed to his work on Liberty, when he speaks of her who was "the inspirer and in part author of all that is best" in writings, "whose exalted sense of right was his strongest incitement, whose approbation was his chief reward." Why may not there go out from this institution a Mrs. Browning to write poetry, a Mrs. Jameson to write of art, a Miss Strickland to write history, a Miss Austen to charm with her stories, or those who shall write like Mrs. Wilson, Mrs. Burnett, Marion Harland, Miss Rivers, Miss Murfree, Miss McClellan, and others, and by so doing, like them, shed new lustre upon the fair name of our own South.

Possibly the coming painter will be a woman. She can, I am persuaded, by the delicacy of her touch, by purity of thought, by warmth of sympathy, in some particulars, surpass anything that man can do. I know it is said by some that she is lacking in grandeur of conception, but for that matter most men are too. It is only about one man in ten millions who has anything grand about him, and if we give the women time they will probably reach this average. She has shown how she can present the human form in marble and bronze. One of the best known pieces of statuary in this country was fashioned by a woman, and already her work adorns some of our most famous galleries.

To show how opportunities for the employment of her great gifts may be found, I may mention that in a city with which I am well acquainted, two young ladies conceived the idea of preparing an illustrated history of that city. One with her graceful, facile pencil has produced sketches which will perpetuate the memory of famous persons and places, while the other, with her equally graceful pen, is writing the history. There is not a man in the city with any local pride and proper self-respect who does not feel a personal interest in their work, and when the fair canvasser goes her round, soliciting subscriptions, those men who scowl upon the book agent of the masculine persuasion, greet him with paper-weights and follow him with maledictions—those same men meet this fair canvasser with a bow and a smile, and subscribe, with the assurance that they are immensely honored by having the privilege of doing so.

Milton's ideal was a grand epic poem, in the argument of which he justified the ways of God to men. Doubtless, if we could ascertain the means which actuated the most noble deeds of great men, we would find that they are ever influenced by a high ideal.

Liberty, equality and fraternity, was the watch-word of the French Revolution; an ideal so grand that not all the excesses of the Reign of Terror could obliterate its divine beauty.

Even Robespierre had an ideal to which he struggled, although in the end, ambition and crime buried it out of sight.

Kossuth was moved to do and die for the ideal of a free Hungary. Napoleon's ideal was universal empire. Ireland for the Irish is the watch-word of one of the greatest movements of the present day, and the ideal of a long oppressed people free and self-governing has inspired such men as Parnell, O'Brien, O'Connor and their co-patriots to heroic deeds and patient waiting for its attainment.

And so others could be enumerated, who by its pursuit have enjoyed some of the brightest, purest and most noble pleasures of this life. But whence do these ideals take their rise? Our ideals take their rise

and hue from the complexion of our minds and the character of our preceding conceptions.

How many things come in to modify these. Our social environments from childhood and our daily conversations are potent factors in their foundation. We become, more or less, like those with whom we most associate; if they are pure and noble, we shall likely cherish high and elevated ideals.

A mother's influence is a great motive power in determining the character of one's ideals. The very name is so entwined around our hearts, that it is ever remembered until they cease to beat. The lessons taught by the mother are seldom forgotten.

Our imagination is also exercised by studying the works of others, especially of highly gifted minds. With such works, we should seek to become familiar, whether in the department of letters, art, poetry, music, painting, sculpture, architecture or oratory. Every work of their imagination appeals to ours, and by thus calling it into use develops it. No one can become familiar with the creations of Milton and Shakespeare, of Beethoven and Mozart, of Michael Angelo and Raphael, and fail to catch something of their inspiration.

Nature, too, is full of hints and suggestions, which a discerning mind will not fail to catch and improve. She is open to the observation of all. The most gifted sons of genius have been remarkable for their thorough and careful study of nature. "As a man thinketh in his heart, so will he be." Live constantly with thoughts that are pure and holy and you will partake of those qualities. Let the mind dwell on the earthly and debasing and you will sink to the level of your ideals.

Our ideals are indestructible. Therefore, to you, to whom the golden gates of active life are about to open for good or evil, each one of whom holds in her hand the keys of those gates, the keys of light and darkness, among whom faith is strong, hope bright and ideals, as yet, untarnished even by the observation of evil, I would say, kindle upon the altar of your soul a vestal fire of love for all that is pure, all that is of good report." Pursue the ideal; but place no mere human ideal before you. Fix your ideal upon him, who 1800 years ago trod this earth revealing to us manhood as God would have it. He, who, in the words of Richter the mightiest among the pure and the purest among the mighty, from the serene heights of his manhood calls to us "follow me." The ideal is high. None have ever attained it, but it still shines and still we may aspire towards it and every earnest effort will bring us nearer.

The Alpine climber down in the valley wrapped in cold and darkness, sees the first sunbeam strike with its fierce splendor the highest mountain top and thinks it impossible by any toil to reach that encrimsoned height.

And yet, as the sunrise leaps from peak to peak, he has climbed on and on with long toil up the mountain side and long before the sunset stands upon the topmost crest of eternal snow, heaved up into the cloudless, fathomless blue. So he, who in life, pursues the highest ideal, the divine, who, when duty says you must, replies I will, shall through failure and defeat, often stumbling and falling, at last, find the toppling crag of duty scaled and stand upon the shining table-land, to which God himself is sun and moon.

"There is nothing either Good or Bad but Thinking makes it so."

Graduating Essay of Miss Mary J. Wyatt of the Judson Institute.

"This vision comes to me when I unfold The volume of the poet paramount, Whom all the Muses loved; not one alone Into his hand they put the lyre of gold, And crowned him with sacred laurel at the fount, Placed him as Musagetes on their throne."

Thought, in its manifold manifestations, is the great motive power of the world. Every conceivable thing, whether abstract or concrete, through the faculties of the mind, the instrument of thought receive cognizance.

The visible world first existed as a conception in the mind of minds. Previous to the construction of the universe, the history of the world, man's temptation, his consequent fall, and his redemption, were known in the councils of the Infinite, the only mind which possessed scope sufficient to originate such a plan.

As the thought is so the production. Any object which is the embodiment of a thought from the mind omniscient, omnipotent, omnipresent, is naturally perfect in its proportions, its details and its adaptation to its appointed uses. By its creator man has been endowed with the noble power of thought, but in him the faculty is limited and subject to the laws of human weakness. Possessing "God-like reason" man views everything of life through its medium. In all ages men have been what their minds have made them. The ancients adopted schools of philosophy; some one, some another, according to what each thought best, and the best of one school usually meant the worst for those holding opposite views. No doubt the adherents of the Platonic system of astronomy were sincere in believing their theories correct. To them the opinion of Copernicus later developed, Galileo, was bad. It is a truth self-evident to the student of history that ideas as to rights entertained by two contending parties have caused a great deal of suffering and seas of bloodshed. Political disputations arise from the same source. Undoubtedly most of the English wars are due to it. The claims of Mary, Queen of

Scotts, to the English throne, in the opinion of her followers, was equal, if not superior, to that of Elizabeth. In the War of the Roses the conviction each party entertained of the truth of its principles is proven by the ardor with which each was sustained.

Though weak in its results, the leaders of the French Revolution acted from a conviction that the best interests of the French people would be promoted by the abolition of every Christian ordinance. And what does every American owe to the dominating principle in the policy of our forefathers, viz., that America could and should be free. What is true of nations may be asserted of man as an individual. His domestic relations are fortunate or otherwise, just as he may consider them, and the same may be said of his financial status.

The same man, under very nearly the same circumstances, at one time considers himself one of fortune's favorites, at another the most miserable of human beings. Notable instances of this truth are found in the lives of Charles Lamb and Carlyle. Commanding and possessing the admiration and regard of the noblest of their age, these sons of genius were prone to such spells of despondency that at times, they were hardly prevented from suicidal attempts. But for proofs of this statement it is not necessary to look to those only who hold the high positions, but its truth may be observed in every phase of life. The knottiest problems become simple, if looked at in the proper manner. To some the ocean is grander when they are on its bosom, to others it is more sublime in its ceaseless roaring when viewed from the steady shore. Indeed, so much does the subjective element enter into the mind's appreciation of a thing of beauty that a sunrise has not half the splendor of a sunset, for unfortunately for the latter, when it is the object of contemplation the mind is less capable of impressions of the beautiful.

We recognize the imperfections of human nature, and expect the productions of man to bear the marks of its frailty. His capacities are great or small by comparison, insignificant when compared with divine power and wisdom, but when he is compared with other beings he so far surpasses them in having an intellectual and moral nature of high order that he is justly called "the lord of creation."

As one looks above or below him he is poor or rich. Temporary physical sufferings are some times intolerable until compared with those of confirmed invalids. The attainments in science and knowledge of modern scholars seem gigantic compared with those of the grandest intellects that are past. Macaulay states the thought thus: "The axioms of the ordinary debating club of the present age would have been startling and paradoxical to the most enlightened statesmen of Athens, and if we wanted instruction respecting the solar system we could consult the silliest school girl of the present age rather than Ptolemy." Life is for each individual what he makes it. He may go through it viewing the scenes of nature through the somber hues of a smoked glass, or see them tinged with the bright colors of the prism. Those beautiful poetic gems of "L'Allegro" and "Il Penseroso" are views of nature as contemplated by the cheerful and melancholy observers in these respective mental states.

"All rests with those who read. A work or thought Is what each makes it to himself, and may Be of great dark meanings like the sea. With shoals of life rushing, or like the air, Benighted with the wings of a wild dove, Sweeping miles broad over the far south-western woods, Or may be nothing, bodiless, spiritless."

"Shall it be Authority or Influence?"

Graduating Essay of Miss Mary Horrocks of the Judson Institute.

Our age and country abound in theorists and so-called reformers, intensely interested in the solutions of political, social and religious problems. One class of these, inspired either by a sickly sentimentalism, or a false philanthropy, or an envious discontent, clamor for the abolition of all social differences, and protest that the public good can only be secured by the equal distribution of lands and capital.

There is another class of enthusiasts who, indignantly scorning the alleged wrongs of woman, passionately contend in the name of honor and justice that she shall stand side by side with man in every act in the theatre of life. Believing her to be his equal in mental, moral and physical organization, they believe that the best interests of society can be secured by endowing her with the authority to use her voice in the learned profession, in legislative halls, in the senate chambers, and in the chair of the chief executive.

These friends and champions of our Susan B. Anthons, Elizabeth Cady Stanton, Mary Walkers, Anna Dickinsons, and Belva Lockwoods claim to be inspired with an heroic and disinterested desire to combat for the interest of the weak and the vindication of the wronged. But it would be well to ponder thoughtfully the result of the success of this Quixotic party and to inquire if woman's higher and truer interest would be secured were she permitted to give her voice in the public vote, and to mingle in political assemblies. Would not that authority that these would give to her impair or destroy that influence which the most eminent scholars and critics have acknowledged to be the most potent in the universe?

The opinion of many of our wisest and best men, that the army, navy and senate should not be open to woman, does not arise from a desire to degrade woman, but from what seem to be the obvious proprieties of life and the appointments of heaven. In withholding from her political authority, they with joy and pride accord to her an influence which is far better and more potent.

As in the natural, so in the social world, the most mighty agencies are not always those that are the noisiest and most conspicuous. Many of God's most potent ministries are silent. In the beautiful language of another—

"How noiselessly the sunbeams fall all day long on fields and gardens, and yet what joy, cheer and life they diffuse. How silently the flowers bloom, and yet what sweet fragrance they emit!"

So a noble woman in her appropriate sphere sends out an influence which, if not dazzling, is illuminating, and which, if not conspicuous, is pervasive and beneficent.

Woman is the undisputed queen of the home circle. To her belongs the peerless art of making the fireside at which she presides the dearest spot on all the earth to every member of the charmed circle, and in doing this she contributes more to the world's genuine prosperity, and to her own happiness, than has been accomplished by an army of Amazonian reformers.

The biography of a great and noble man seldom fails to reveal the truth that it was the home influence that laid the foundation of all that was truly valuable in his character, and that by his mother those principles were inspired, developed and confirmed that enabled him to meet successfully the conflicts and temptations of life.

Woman's pre-eminence in the social world is as generally conceded as is her sway in the domestic life. Tact, the quick discernment of the right thing to be said and done, is more especially her gift.

The amenities of life, the genial and graceful attentions of a cordial hospitality are more generally dispensed by her hand. To her belongs, in a great degree, the power to excite and refine society. Her taste decides what forms shall govern and what customs shall rule. If she is intelligent, pure and refined, her impress gives character to the whole social structure.

But in no organization is woman's influence stronger than in the Christian church. It is beautiful to behold the interest and zeal with which she enters into every movement for the advancement of the glorious gospel and the complete triumph of the Savior's cause. Her hopeful spirit, generosity, devotion and piety have made her one of the mightiest factors in the evangelizing of the world. Attentive readers of the New Testament will observe that these features have marked her conduct since the earliest days of the church. She was the recipient of the highest commendation that fell from her Master's lips: "She hath done what she could."

And the grandest human hero of Sacred History, the Apostle Paul, seems pleased to mention her as a co-worker in labors for the Redeemer's cause.

It is just to admit that if the influence of the cultivated Christian woman in the domestic, social and religious world is so mighty for good, it is equally true that of the vain, worldly, depraved woman is, in the same degree mighty for evil.

Her fascinations and artifices lead to direct evils, and she becomes the veriest curse to the community.

The importance therefore of well directed efforts to improve woman's condition in every respect can not be overestimated. Whatever or whoever secures for woman a higher culture, and, at the same time, inspires in her pure motives, a noble enthusiasm, and a devoted Christian purpose does much to lift mankind to a higher level, and to set human life to a nobler tune.

DIED.—At Nottula, May 24th, Samuel Duke, aged 18 years. Only last summer I baptized him into the fellowship of our church. He bore his long illness with great patience. When told of the probability of death, he appeared undisturbed. At the last, when told that his time was very short, he received it calmly, and in answer to questions said he felt that he was going to heaven, and that he was ready to meet his loved ones to meet him there. In his right mind, at peace with God, he fearlessly entered the dark valley. A kind, good son and brother has ceased from suffering. Notatunga. E. F. BAKER.

Mrs. Jonas Sewell. "There is no death; what seems so is transition; This life of mortal breath. It but a suburb of the life Eternal, Whose portal we call death. Leaves have their time to fall, And flowers to wither, at the north winds breath. And stars to set, but all: Thou hast all seasons, for thine own, oh death."

A precious one has gone from us, a voice we loved is still, a place is vacant in the family circle. God has recalled the precious boon he loved, had conferred, and though we lay the casket in the mouldering earth, the soul is saved in heaven. We make this record in loving remembrance of Mrs. Jonas Sewell, who died March 4, 1888. She was a consistent member of the Baptist church; a kind, affectionate wife, a good mother, and obliging neighbor; she was loved by all who knew her best.

"Asleep in Jesus, blessed sleep, From which none ever wake to weep; A calm, and undisturbed repose, Unbroken by the least of foes."

"Asleep in Jesus, far from thee, Thy kindred, and their graves may be, But thine is still a blessed sleep, From which none ever wake to weep."

HER FRIEND.

Alabama Baptist.

MONTGOMERY, ALA., JUNE 28, 1888.

JOS. SHACKLEFORD, D.D., Editors.
C. W. HARRIS, Manager.

BUSINESS ANNOUNCEMENTS.
Terms: \$2.00 per year in advance.
Special terms will be made with agents so-
liciting subscriptions.

Extra copies of a single issue, which should
be ordered in advance, are worth six cents
each; if more than ten are ordered, five cents
each. Remit with order.
Remittances should be made in money or
order on Montgomery, or bank check on Mont-
gomery or New York. When neither of these
can be procured, send the money in a
registered letter.

The date against your name on the margin
of the paper shows when your subscription
expires. It serves both as a receipt and a
request for payment. If proper credit has
not been given within two weeks, notify us
at once. All subscribers who do not send
express notice to the contrary, will be re-
garded as wishing to continue their subscrip-
tions. Notice to discontinue should be given
at least a week before and not after the
subscription has expired. Both the new and
the old post office should be given when
your address is changed.

Obituaries of one hundred words will be
inserted free. For each word over one hun-
dred, two cents will be charged. Remit with
order for publication. Count the words and
send us just what the bill will be; also, include
money for extra copies at five cents each if
more than ten are wanted, otherwise six
cents each. If money is not enclosed, we re-
serve the right to condense to one hundred
words.

Advertising rates quoted on application.
You will confer a favor by mentioning this
paper when you answer an advertisement.

Write only on one side of the paper. Al-
ways give your post office. Anonymous com-
munications go to the waste basket.
We are not responsible for the return of
rejected manuscript nor for the opinions ex-
pressed by correspondents.

All communications on business or for
publication should be addressed, and all
checks and money orders made payable to
THE ALABAMA BAPTIST,
Montgomery, Ala.
Office upstairs, 174 South Perry Street.

The editor thanks the Shelby Semi-
nal for its complimentary manner of
speaking of his work as secretary of
the Press Association.

The minutes of the Editors and
publishers Association show what kind
of work can be done by the Baptist
Job Printing Company.

ANNISTON'S LAW and Order League
is breaking into the "Blind Tiger"
den. Success to them. May they
prove true to their obligations.

If your time is out please send us
some money at once. Look at your
label, it tells just when your time ex-
pires. Don't delay, we have press-
ing need for the money.

On May 31st, 1793, William Carey,
at Nottingham, Eng., preached that
wonderful sermon, the heads of which
discourse were, "Expect great things
from God," "Attempt great things
for God."

BUILD UP THE ALABAMA BAPTIST
by patronizing its Job Printing office,
as well as by sending your subscrip-
tion. Letter heads, envelopes, as
well as pamphlets printed on short
notice.

The L. & L. schedule from Mont-
gomery has been again changed.
Every change but shortens their time
between New Orleans and New York.
See their advertisement in another
column.

REV. A. B. RUDD, a recent full
graduate of the Seminary at Louis-
ville, has decided to be a foreign mis-
sionary; has been accepted by the
Board at Richmond, but his field has
not been designated.

CHRISTIAN MISSIONS number more
than two million adherents on heathen
soil, and at the present rate of increase
will include twenty millions before
this century closes. So says Rev.
Judson Smith, D. D.

WASHINGTON CITY, the Capital of
this great nation, has a population
now of 200,000, and the legislative
halls are the finest in the world. The
Baptist have eleven houses of worship
in this splendid metropolis.

For the honor of Christ's cause let
us keep political trickery entirely out
of our new Baptist State Convention.
Let every thing be done decently and
in order. Let nothing be done
through strife and vain glory.

The sainted Bro. Bledsoe said
"The Story of Baptist Mission" to a
man in east Alabama, whose habit
was to give only twenty-five cents a
year for missions, after reading this
book he began to give \$5. "And his
works do follow him."

H. M. WHARTON, speaking of the
numbers that visit a baptismal scene,
said: "From the time John the Bapt-
ist was baptizing in the wilderness
crowds always flock to a baptism."
But did you ever know much interest
awakened at sprinkling occasion?

PROF. THOMAS, who has been for
several years Superintendent of the
Public Schools, and lately principal
of Capital Hill High School of this
city is a teacher of note and a Chris-
tian gentleman who would grace any
community. We trust one of our first
class communities will secure him to
lead its school.

We heard of a little child of a fash-
ionable Christian family in New
York who was overheard to say in
closing her prayer before retiring:
"Good-bye, God, we are all going to
Saratoga to-morrow, and we won't
pray any more till we get back." Alas!
alas! there are too many Christians
who, when they leave for any trip
from home, leave their religion be-
hind, as this fashionable family did.

In planning to hold protracted
meetings pastors are often greatly
worried because some godly man
whom they had expected to aid them
had failed to come. In such cases
they should remember what some suc-
cessful worker has said: "No man has
the monopoly of the spirit, but every
one should be monopolized by
the spirit." That is the thing needed
to give success to Christian efforts,
get under complete control of the
spirit.

THE MANAGER OF THE ALABAMA BAP-
TIST is glad to say that he has suc-
ceeded in obtaining an electrolyte of
Dr. J. D. Renfro, which he pro-
poses using as he gives a sketch of
his life. This was made from a pho-
tograph of Bro. Renfro as he looked
ten years ago. If any of our readers
desire extra copies of this paper they
will send in their orders at once. Six
cents per copy for less than one doz-
en, and five cents if over twelve.
Send cash with order.

MISS AMIE VARY, of Marion, is
one of those tireless workers among
the children. While at the com-
mencement recently, we heard ever
so much about how she seeks to en-
list the children in the Master's work.
Now, during the vacation, there are
many young ladies who could do a
great work by gathering the children
together and thus win jewels for the
Master's crown. If you don't know
make bold to write Miss Amie and
ask her how she manages the work.
A consecrated young woman in every
community would be a power for
good.

WHEN the boats were put on the
beautiful lake at East Lake they were
run all day the first Sabbath, a pro-
test was raised and the Sunday row-
ing was discontinued. Now the first
Sunday after the college closes the
Sunday frolicking be-
gins. The East Lake Company are
especially anxious that our boys be
sent there to college, and a great
deal is said about the pure moral at-
mosphere. Now, as the mouthpiece
of the Baptists of Alabama, we de-
mand that this company, most of
whose members are Christian men,
do something to suppress the desecra-
tion of the Sabbath. An all day pic-
nic and frolic on Sunday, boasting and
other mixtures don't send out many
arguments for morality.

THE Ann Hasseltine Society of the
Judson Institute is doing a grand
work toward making missionaries of
our girls. Regularly every month
the girls meet to discuss missions in
different phases. Their contributions
during last session amounted to \$40.
They divide the amounts among
the three boards, last session, how-
ever, they gave something toward the
Bessmer church and the Marion
baptistry. Miss Eula V. Dawson was
president, Miss Jennie Nowlin secre-
tary, for the year just closed. Pa-
rents, that is only one of the many
religious privileges your daughter will
enjoy at the Judson.

OUR newly elected president for
Howard College is greatly praised by
many who know him. He is extolled
as being a grand scholar, with large
experience as a teacher. This is en-
couraging. But one of the main qual-
ifications needed is the tact to man-
age boys. No doubt he possesses this
faculty, or the trustees, realizing the
situation as they do, would never
have elected him. It is no easy task,
we know, to hold the control over
boys at such a place as East Lake,
but it can be done if the president of
the school be a man of proper execu-
tive ability. If Dr. Johnson is equal
to the demand in fact, we trust he
may accept the position, and we will
do our best to aid him. But if he is
deficient in this feature we pray for
deliverance from such a calamity as
his acceptance would bring upon us.

"RICH MEN MUST ENDOW HOW-
ARD COLLEGE."
That is the position Bro. Shaffer
has taken, and no doubt many agree
with him. Meeting a Methodist
preacher recently, who is a man of
extensive thought along college mat-
ters, he said: "Your Bro. Shaffer has
the right idea about this endowment,
our rich men must endow our col-
leges, and they ought by all means to
do it; for they are the ones who de-
mand an educated ministry." Go
where you will and every man of
wealth, be he educated or unlearned,
wants a man of education, a trained
preacher, to minister before his fam-
ily, and many times they will not at-
tend preaching unless such a man can
be gotten. Thus they create the de-
mand for Christian colleges, and
should by all means give their money
to support such institutions.

In an address recently by J. T.
Beckley, D. D., pastor of Beth Eden
church, Philadelphia, he asserted
"the revival of the missionary spirit;
more than two thousand young men
in our colleges are preparing for the
service; nothing like it has been
known in the history of the church."

"CHINA has a population of 400,-
000,000, which would form a pro-
cession over one hundred thousand miles
long, and would occupy thirteen years
in passing, and while they had been
on the move, one third as many more
have been born into the world to
follow."

THE Baltimore Baptist says: "When
the devil catches a Baptist and hooks
him into card parties, high teas and
other social follies, he becomes a
heavy weight for his church to carry,
and he is apt to be in the way of any
spiritual work." Too sadly true, every
word of it.

BRO. WEST, of Mobile, suggests
that each pastor should have
blank letters printed, so when one of
his members shall remove to another
community he can at once write the
pastor of that community to look after
this member. The suggestion is a
sensible one. If carried out much
trouble would be avoided and many
Christians saved from backsliding.

A METHODIST preacher was im-
ported to a certain community in Al-
abama where Baptist doctrines were
gaining grand victories, to check the
Methodists in their march into Bapt-
ist ranks. His sermons were full of
ridicule for the "poor ignorant Bapt-
ists;" often he would say, "God pity
your ignorance." Referring to Christ's
baptism he is reported to have said:
"Some people have ridden Christ so
much that the old fellow is as sick
as an auger hole." "Christ was made
a priest by John's baptism," "infant
membership is as essential to the
church as are schools to society,"
"some join the Baptist church be-
cause they think John the Baptist be-
longed to that church, why Jesus and
Daniel and Paul were Methodists."

SOMETIMES Pseudo-baptists, in their
efforts to break the force of the argu-
ment for immersion as given in the
case of the baptism of the eunuch by
Philip, they say, "why you don't
know by the scripture whether it was
Philip or the eunuch that was bap-
tized, as the Bible only says 'he bap-
tized him,' so you see too much mis-
tification about that to prove anything." But a brother recently told us of this
incident that shows how the wise are
often outwitted by the unlearned. A
Baptist layman and a Methodist
preacher were arguing when the
preacher used just such a reply about
Philip and the eunuch as above given,
the Baptist brother agreed to leave
the settlement of that case to a negro
who was working near by. When he
was asked which of the two was bap-
tized he promptly replied, "Why,
massa, it was the eunuch, for he was
the only one who wanted to be bap-
tized." Is it not wonderful why peo-
ple do not use more common sense in
interpreting the scriptures?

RAILROADS are great factors in
building up a country. Alabama has
reached her importance largely by the
aid of the different roads running
through her bounds. The great L.
& N. has its roads running entirely
through our State, besides numerous
branches pierce many sections and
lend their magical touch toward uni-
fying these hitherto isolated places
with the great centers of trade. The
same is true to a considerable extent
of the Western Railway of Alabama,
and of the E. T. V. & G., and other
systems. These companies, especial-
ly the L. & N., are working hand in
hand with our State authorities to in-
duce a healthy immigration to the
fairest State of the "Sunny South."
There are evils connected with the
running of these great enterprises
which a healthy public sentiment must
seek to overcome, but there are bless-
ings in which multitudes rejoice, es-
pecially do we thank God for the op-
portunity of reaching the people with
the Gospel.

A BROTHER from Talladega sends
the following item of interest. We hope
Bro. Taylor will accept:
"The Talladega Baptist church, in
conference assembled June 25th, unan-
mously called Rev. A. E. Taylor, D.
D., at present pastor of the First Bapt-
ist church, Knoxville, Tenn. If Dr.
Taylor accepts we feel assured that he
will prove a worthy successor to the
gifted and lamented Renfro, and the
no less gifted Lofton. He is an edu-
cated and accomplished gentleman,
and preaches with great power and
unction. He at once captivates his
hearers with his earnestness and sim-
plicity, and holds them almost spell-
bound by the force and logic of his
sermons, and his eloquent and attrac-
tive delivery. As a pulpit orator he
has few superiors. He is easy, grace-
ful, dignified, has a pleasant voice and
is unusually clear and distinct in enun-
ciation.

Taken altogether we think Dr. Tay-
lor is a minister of rare gifts and abili-
ty, and if he decides to come to Ala-
bama, it will be a source of congrat-
ulation, not only to Talladega, but to
our entire State. He is a graduate of
the Seminary and has been preaching
about nine years—four years as pas-
tor at Granada, Miss., and nearly
five years as the pastor of the First
Baptist church of Knoxville, Tenn.,
a church with 650 members."

FIELD NOTES.

Eld. C. E. Elliot will serve South
Side Birmingham church for the sum-
mer and J. E. Shell the Avondale
church.

The new Emperor of Germany,
William II, will be thirty years of age
January 25, 1889, and he is a Chris-
tian Prince.

Our brother W. T. Smith, of Bir-
mingham, formerly of Boyevan, has
been granted a patent on a shell for
high explosives.

Bro. H. E. Harris, of Attalla,
comes to our relief again with seven
new subscribers and remittance; thank
you Bro. Harris.

Children's Day was observed by the
Sunday-school at Verbena last Sab-
bath. The house was crowded.
Everything passed off delightfully.
Collections \$9.00.

The ladies of the First church,
Montgomery, are going to support
one of the Howard boys for the sum-
mer as he engages in mission work.
Won't other churches do likewise?

Talmage says: "I know some peo-
ple who always try to show themselves
in public, but when they are home
they never have their collar on, and
straight and in the morning look like
a whirlwind breaking on a hay
stack."

Bro. Wm. R. Ivey, who was or-
dained on last Sunday, has already
taken work, and will take charge of
the churches at Coalburg and Green
Springs, in Jefferson county, and we
invoke the blessing of God on the la-
bors of our dear young brother.

Situations are wanted by two
students of Howard College, as school
teachers. Any locality wishing their
services will apply to the ALABAMA
BAPTIST, and we will furnish their
names, and also take pleasure in say-
ing they are each reliable and com-
petent.

Bro. W. N. Huckabee again sends
us in another new subscriber and a
couple of renewals, for which we
heartily thank him. How many more
of the brethren will do us a like favor
of placing us under obligation to make
them a similar public acknowledg-
ment?

The Baptist ladies of Verbena are
constantly adding new comforts to
their preachers home. In a little
while the parsonage will be complete
in all its arrangements. Pastor Curry
and his family are laid under many
obligations to these noble Christian
women for their numerous attentions.

As our Seminary and Howard Col-
lege young brethren are now return-
ing home, let each one send us his
address to make the change on our
books, and so they shall not fail to
get their paper. We now welcome
Bro. Bradley, who is back at Felix
and says he will get others to renew
and subscribe. Now is the time, be-
fore the Alabama Baptist State Con-
vention.

In Zion's Advocate, away up in
Portland, Me., we read of "one of the
pastors, who by the kindness of his
people attended the recent Anniver-
saries at Washington, says: 'What a
grand outpouring it was for those of
us who had never before visited
Washington, Richmond and Fortress
Monroe! I love God and humanity
and our Baptist Zion better for the
privilege.'"

One of the neatest compliments yet
paid the editor of this paper was by
Rev. J. W. Rust, pastor of the First
M. E. church, Selma. Said he:
"Young brother, you are giving your
people a good paper. I like the way
you run it. You don't say any fool
things." Dr. Rust has had consider-
able experience as an editor, and his
words have done us good.

Again we are pleased to call at-
tention to another excellent book from
the "American Baptist Publication
Society," of Philadelphia: "Turning
Points, or the Boys of Dr. Starbrook's
School," by Miss Fannie Hooker. A
book full of interest from the first
page to the last; and boys can learn
therefrom most profitable lessons.
The price is \$1.50; a good book for
Sunday-school libraries.

In a late issue of the BAPTIST
writer of Dr. Renfro's obituary says
he died of a broken heart. Now I
have always regarded him as a Chris-
tian and an exemplary one at that,
and I look upon dying with a broken
heart as an impossibility for any Chris-
tian to do. The contemplation of his
taking off did not move Paul, but he
died steadfast in the faith and not with
a broken heart.—Bernard Zachary.

We are under many obligations to
our dear brethren in every direction
for their kind invitations to meet with
them in their district and Sunday-
school meetings, and only wish we
could be at all of them; but will avail
ourselves of the most practicable op-
portunities within our reach. But
besides, won't you forget us when you
meet. Let us hear from you all, and
let your paper be found in every en-
lightened Baptist home.

Dr. Armitage has resigned the care
of his church in New York City, after
a pastorate of forty years. His moth-
er's last prayer was that God would
make of her son a preacher of the
gospel. He preached his first sermon
when he was fifteen years of age.
His first sermon was preached from
the text: "Come unto me all ye that
labor and are heavy laden." This
effort was the means of converting
three persons. He remains honorary
pastor. Dr. Jno. A. Broadus will
fill his pulpit for the next few months.

Of the Sunday-school and church
at Livingston, Ala., we take the fol-
lowing well deserved tribute: "For
this school we have nothing but
praise, and unhesitatingly commend
its management. The lesson recita-
tions, the scripture verses, the offer-
ings, were all interesting and the
singing was inspiring. Dr. Riley,
the pastor, addressed the school in an
impressive manner. We could not
but conclude that pastor Riley had a
gem of a church. All the members
seem to have a mind to work." There
mind to work."

We are in receipt of the following
note, to which the writer has, evident-
ly from inadvertency, failed to sign
his name. Although it is contrary to
our rule to notice articles not properly
addressed, but as this has the true
ring, we waive our custom. He says:
"I have been taking your paper but
a short time, but I can say I am much
pleased with it, and would not be
without it for twice the price. I find
that its contents are full of soul nour-
ishment, and that it has led me to
take a grander view of the New Jeru-
salem. Success to the paper!"

In another column appears the ad-
vertisement of railroad rates to the
State Convention which meets on July
13th, Friday, at Talladega. It will
not be necessary as in former years to
write to the secretary for certificate
to secure reduced rates, but such cer-
tificate will be given by agent at de-
pot from which you start provided you
ask for it, and not unless you do ask
for it. Read the advertisement care-
fully and be certain not to blame any-
body at the convention because you did
not ask the depot agent for such cer-
tificate, and did not conform to the re-
quirements which are fixed by the
railroads and are fully set forth in the
advertisement.

From the Birmingham Herald we
learn, "The plans and specifications
for the new buildings for Howard
College have been submitted to the
board of trustees, and have been ac-
cepted. The cost of the proposed
buildings when completed will be
\$125,000, but the portion to be reared
immediately will not cost more
than one third that amount. When
the whole structure is completed it
will cover 410,000 feet of ground,
and be three stories in height. It
will be massively built, heated by
steam, and be one of the best appoint-
ed college buildings in the whole
South; of which the Baptist may well
be proud."

Last Sunday was Children's Day at
Mt. Zion church, and it afforded me
great pleasure to be present and par-
ticipate in the exercises. Everything
showed that all had studied assiduously,
and their work was a success.
Tell me not that a country church
cannot succeed with Sunday-school
work. A collection was taken of
\$4.10 for missions, and about \$2, in
cash and pledges were contributed to
the afflicted poor at home. I write
to stimulate other country churches,
that they may go and do likewise.
—Hardy Jones, Verbena. The Mt.
Zion brethren read the ALABAMA
BAPTIST.

Our dear brother, A. R. Scarbor-
ough, at Livingston, writes us: "I
have just passed a protracted sickness
of forty-two days, but God in his mer-
cy has spared me, and I am walking
about again; for which I can only say:
'Bless the Lord, O my soul, and all
that is within me, bless his holy name.'
Thankful I can again renew my sub-
scription to the ALABAMA BAPTIST;
having taken the first paper that was
published and on through every
change; and when I go to my reward,
I want the dear old paper paid for
and continue to come to my home."
May the Lord yet spare you long to
enjoy the fruits of your labors in this
beautiful world and make your last
days your best days.

Read the following from a Semina-
ry "boy," who has a good head and a
true heart, and now located for work
for the Master: "I have frequently
noticed my time was out (subscription
to the paper) but I was at school, and
you know a school boy needs all the
money he can get. But I am out
now and at work. You will find en-
closed money order, which please
place to my credit. If I had plenty
of money and knew how long I should
live, I would just pay the whole bill
at once; for I never expect to be with-
out the ALABAMA BAPTIST. I am
very pleasantly located in a very nice
town of about 2,000 inhabitants, and
find plenty of hard work to do. I
preach here at Salem twice a month,
and at Enon, near to Salem, twice a
month also. Regret I shall not be
able to visit dear old Alabama this
summer. Success to the BAPTIST!"
—J. E. Herring, Indiana. May suc-
cess ever crown your work.

From the Baltimore Baptist, we
learn that Dr. Cooper's church, the
First Baptist church of Baltimore; the
Lee street church, Dr. Goodwin, and
Grace street church, Dr. Hatcher,
have a membership of nearly 1,000
each. Also of the remarkable gath-
ering of editors which took place un-
intentionally during the session of the
Convention at the hospitable table of
the Grace street pastor, Dr. Bright,
of the Examiner, Dr. Justus Smith,
of the Standard, Dr. Eaton, of the
Western Recorder, Dr. Williams, of
the Central Baptist, Maj. Hoyt, of the
Baptist Courier, Dr. Hatcher and Bro.
Baron, of the Baltimore Baptist, were
all dining together. There were other
guests also; among them Dr. Burle-
son of Texas, an ex-editor, who was
asked to "say grace." The Doctor
prayed, "that they might love one
another, and all the editors said 'amen,'
and all the editors said 'amen.' We
think this prayer might be justly in-
voked in behalf of the preaching
brethren of Alabama; and we'll all say
amen too!"

Perhaps you did not know that we
had really had a school commence-
ment here at Notasulga, but it is true.
On the first week in June the High
School, presided over by Prof. Sam-
ders, who was assisted by Miss Mollie
Robinson, closed its first year with
regular commencement exercises,
which not only pleased our people
very highly, but greatly encouraged
them with the hope and confidence
that a good school of a high grade is
a permanent institution with us. The
music for the calisthenics and other
parts was furnished principally by
Mrs. Culbreth, our music teacher,
excepting that for the cantata of "The
Haymakers," which was well supplied
by Miss Sallie Hutchens, a young la-
dy of our village, whose valuable as-
sistance in the exercises is highly ap-
preciated by the teachers. On the
last night of the exercises the crayons
and oil paintings by Mrs. Sanders and
her oil pupils were displayed, and
were highly complimented. Prof.
Sanders has accepted the school for
another year.—E. F. Baker, Notasul-
ga.

We are much pleased to notice the
steady progress our brethren are mak-
ing in Greenville, Ala., under the
pastoral care of Bro. L. D. Bass.
The church work and Sunday-school
is actively moving forward and our
cause is stronger in Greenville than it
ever was before. So "truth is mighty
and will prevail." On Sunday night
of May 13th ult., an enthusiastic
meeting was held in behalf of "Wo-
man's Work." Miss Nellie Long
read an essay on "Woman's work,"
which was pronounced to be very fine.
Many excellent addresses were also
made by Breth. Prof. J. B. Little, D.
M. Powell, Esq., Barlow Wimberly,
and Prof. Milton Park; and it is said,
"all went home, feeling that it was
good to be there."

Bro. C. H. Cheatham has just
handed us a letter from his son-in-law,
now travelling in Mexico, from which
we make a few extracts; inasmuch as
the subject of Baptist missions to that
highly famed land is at present exci-
ting much interest, any information
about that country will be pleasing.
He says: "Saltillo is one of the most
beautiful cities imaginable, and the
scenery you pass in coming here is
certainly grand indeed. We were up
and down the mountains all day, and
the atmosphere blowing in the car
windows was very exhilarating. The
city is about 7,000 feet above sea level,
and is delightfully cool. It does not
seem like summer time but more like
spring; blankets are necessary every
night, and one never has to remove
his coat on account of heat. On
three sides of the city are enormous
mountains whose lofty peaks pierce
the clouds and can be seen far above
them. One of these mountains is
an immense spring which makes a
natural water works and from which
the city is supplied with excellent wa-
ter. There are beautiful public
squares here with elegant and costly
fountains in the center, from which
through many figures pour bright
limpid spring water from the moun-
tain. The squares are beautifully
shaded and paved, and provided with
seats; in the main square they have
very fine music at night, and where
pretty Senoritas promenade with their
beaux and parents. On one of the
mountain tops can be seen the fort
built by Gen. Taylor, from which he
shelled the city in 1848. I could
write you pages about the scenery and
pleasant climate, but time and space
forbid." And this is the country now
groping in moral night and Komish
superstition, which we hope is now
about to be led into a purer light of
religious truth, and Bro. Powell and
Bro. McCormick are the apostles of
glad tidings in Mexico, and others
will soon be there, and the day is not
far when this lovely country shall also
spiritually "blossom as the rose," for
the Sun of Righteousness has already
risen upon its lovely valleys and cloud
capped mountains.

A Bit of Criticism.
I have a pet aversion to criticizing
and especially of going into public
print, as a critic. And I do so now
with hesitation, yet also with a sense
of justice. Brethren are going into
the papers just now about Howard
College, with much enthusiasm. This
they have a right to do and no one
should bid them stay their hand. But
I do beg of the writers to spare the
brethren who do not think as they do,
nor see things in such rosy hues as
they see them. Men differ in their
temperaments, and different tempera-
ments see things differently. Dr.
Wharton has written two articles re-
cently. In one to the ALABAMA BAP-
TIST he wished that the "pessimist"
would retire and let the "optimist"
come to the front. In an article in
this week's Religious Herald, concern-
ing the college &c., says: "We are
all united, with but few croakers, and
they will soon get over this distrust,
we hope." I raise no question now
as to the "all united," but why should
Dr. Wharton brand brethren who do
not see things as he sees them, as
"pessimists" and "croakers"? Is that
a good way to get them over their
"distrust"? There are strong men
among them who are accustomed to
consider facts and to think for them-
selves. They cannot be convinced,
they will not be driven by cries of
"pessimists" and "croakers." If
that's the method, then I despair of
union in the great enterprise. It will
do no good to say it was written has-
tily and was not meant in that way—
was not meant—ah, that's the trouble,
that's the trouble; why say it then?
I am not meaning to express an opin-
ion on the merits of the questions in-
volved. Indeed, I find it exceeding-
ly difficult to formulate an opinion. I
am waiting until I can know more.
And besides, there are great questions
involved which only time can deter-
mine—questions that are too big to
settle with a "whoop." But brethren
of the pen, I beg you to spare your
brethren who do not write, but some of
whom must furnish the money if How-
ard College is endowed.

J. M. FROST.

The Great Louisville & Nashville Changes Times Again June 17th.

The limited now leaving at 2:7 a.
m., will leave at 1:22 a. m., ar-
riving at Louisville at 4:17 p. m., and
Cincinnati at 7:40 p. m. and New
York at 7 p. m. next day, 40 hours
and 38 minutes from Montgomery to
New York.

Train No. 6, now leaving at 6:55
a. m., will leave at 7:35 a. m., and
arrive at Cincinnati at 5:42 a. m. next
day, same as now, and New York at
8 a. m. second day.

Train No. 4, now leaving at 8:00
p. m., will leave at 6:45 p. m., arriv-
ing at Louisville 11:52 a. m., and
Cincinnati at 4:05 p. m., and New
York next evening at 4:00 p. m.
Time from Montgomery to New York
by this train in 44 hours and 45 min-
utes. This train has Pullman sleeper
from here to Bowling Green, Ky., and
the celebrated Pullman Vestibule
Sleeper from there to New York.
Three trains each day from Montgom-
ery to New York with Pullman Buffet
Sleepers.

For further information apply to
Samuel T. Suratt, Ticket Agent at
Depot, or to G. M. Williams, Div.
Pas. Agt.

Instructions to Delegates.

Through the courtesy of the South-
ern Passenger Association, persons
attending the Alabama Baptist State
Convention to be held at Talladega,
Ala., commencing July 12, 1888, (day
of ministers' meeting) will be granted
a reduction in their return railroad
fare only, under the following condi-
tions:
First. Each person must purchase
a first-class ticket (either limited or
unlimited) through to the place of
meeting, for which he will pay the
regular tariff fare, and upon request
the ticket agent will issue to him a
certificate of such purchase (Form 2.)
Second. If through tickets cannot
be procured at the starting point the
person will purchase to the most con-
venient point where such through
ticket can be obtained, and there pur-
chase through to the place of meet-
ing, requesting a certificate properly
filled out by the agent at the point
where the purchase is made.

Third. The reduced rate for the re-
turn journey will only apply to points
at which through tickets are on sale
through tickets. If through tickets
are not purchased, the person will
procure at the place of meeting, the
person will purchase to the most con-
venient point to which such through
ticket can be obtained.

Fourth. Tickets for the return jour-
ney will be sold by the ticket agents at
the place of meeting, at one third the
highest limited fare, only to those
holding certificates (Form 2) signed
by the ticket agent at the point where
the through ticket to the place of
meeting was purchased and counter-
signed by the secretary or clerk of
the Convention, certifying that the
holder has been in attendance upon
the Convention.

