

# THE ALABAMA BAPTIST

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For the ALABAMA BAPTIST.

## Reminiscences of Talladega.

BY J. L. M. CURRY, LL. D.

The first newspaper established in Talladega was the *Southern Register and Talladega Advertiser*. It was issued on the 17th of July, 1835, at \$3 per annum, in advance. John F. Henderson was the publisher, and his son, Samuel Henderson, so well known as one of the ablest preachers and polemical writers in the South, was the printer "devil." A few years ago I gave Dr. Henderson a copy of this paper, which I hope his children have preserved. Robert H. Chapman, then a lawyer and subsequently a Presbyterian Doctor of Divinity, was the editor. In 1837 Thomas L. Barnett, Esq., became the editor. On Aug. 4, 1838, Samuel Henderson, in a neatly written salutation, assumed the editorship. He retained it, but one week, as on Aug. 11, 1838, Samuel F. Rice, having bought the establishment, became the editor. He made his "bow" in a leader, brimful of democracy and states rights. The paper now lies before me, notwithstanding the *Register* of 1857 expressed a doubt whether any copy of the *Register* was extant. In September, 1839, the *Southern Register* was repurchased by John F. Henderson and changed to the *Patriot*, which was edited by Samuel Henderson. In 1842 the name of the paper was changed to the *Southern* and was edited for a short period by Lewis E. Parsons, Esq. B. H. Spyer, Esq., became editor upon Mr. Parsons' retirement, and in January, 1843, the paper was discontinued. In the latter part of the year, preparatory to the great presidential contest of 1844, the type, press and materials were bought by a company, and in February, 1844, the *Alabama Reporter* made its appearance under the editorial supervision of B. H. Spyer and Daniel Sayer. Spyer soon relinquished the sole management to Mr. Bayre, who conducted it for several years with taste and ability. In 1850, the paper passed into the hands of M. G. Shelley, now of Austin, Texas. He was succeeded by his cousin, N. W. Shelley, who in 1855 sold the establishment to Marcus H. Cruikshank, Esq., a gentleman of great personal worth and popularity.

To get the benefit of a democratic journal, a company, consisting of G. F. McAfee, Wm. Curry, D. A. Griffin, J. G. L. Huey and Samuel F. Rice, purchased the materials for a newspaper and gave the editorial control to Mr. Rice, and thus February 1840, the *Democratic Watchtower* started into existence. In 1842 John I. Woodward, afterwards judge and solicitor, who was killed in Virginia in '61, while colonel of the Tenth Alabama Regiment, became the editor. In 1844, it was edited principally by J. G. L. Huey. In 1845, by James H. Joiner & Co. In 1846 Joiner became sole editor until May, 1852, when Gen. R. W. Higgins became co-editor. In June, 1854, Robert H. Chapman, Esq., now in Los Angeles, California, purchased a joint interest in the paper and became its chief editor. In October, 1856, his brother, William S. Chapman, succeeded him and he and Mr. Joiner became responsible for the management. Subsequently Joiner was in sole control and remained so, I believe, until his death. In 1857, one of the presses in the office was the same on which the first laws of the state of Alabama were printed.

For the *Watchtower* I have a tender feeling. The first communication I ever wrote for the press appeared in its columns and my youthful exaltation, which was kept to myself, far surpassed any subsequent joy. When a law student at Harvard I wrote occasional letters, and in 1845, when with Mr. Rice, his office was immediately under that of the editor, and I learned to set type and correct proof, and the education has been of great value to me. From 1845 to 1861 my pen was often called into service, and then and there, thus my friend ship with J. Harvey Joiner began. He was a practical printer, but acquired facility and skill in editing a public journal. He wore his heart on his sleeve and was good tempered, jovial and generous. He was a bright Mason, and at one time was Master of the Grand Lodge. To the Baptist church he was devoted, taught in the Sunday school with marked success, was a faithful and efficient superintendent and always a help to his pastor, the sainted Renroe.

From newspapers to politics is an easy transition. In 1830 I heard the first stump speeches to which I ever listened. In the old Baptist church house in Talladega Wm. McPetersen, James A. Givens and William F. Chilton made speeches as candidates for the legislature. At Parson Davis, on Cherokee, I listened to a debate between Gen. George W. Crabb and Harvey W. Ellis, candidates for a seat in the house of representatives at Washington. I recall distinctly that when they came to speak of slavery and the attacks upon "the peculiar institution" by the fanatics of the North, they lowered their voices, lest they might be heard by some negroes at work in a field not very remote from the store, from the portico of which they were addressing the people. In 1841, the representatives were elected by general ticket instead of by districts and the successful democratic ticket was composed of Reuben Chapman, Geo. S. Houston, Wm. W. Payne, Dixon H. Lewis and Benj. G. Shields. In 1843, Talladega was in the seventh congressional district, composed of

Chambers, Tallapoosa, Randolph, Talladega, Benton and Cherokee counties. Wm. P. Chilton carried Chambers and Tallapoosa counties, and Felix C. McConnell the others, having a majority of 546. McConnell was re-elected in 1846 and died in 1846. He was a man of fine personal appearance, quick-witted, warm hearted, a good judge of human nature and the best electioneer I ever saw. In 1855 we had in Alabama a most exciting political contest between the American or Know-nothing party and the Democratic party. The Know-nothing party, apprehensive of danger to the country from the number and the principles of the foreigners and the Roman Catholics, was organized to prevent the peril. It was guilty of a folly and a wrong in having a secret, both bound political organization, although, when new, it enlisted friends, the secession became weakening and defeating, when the secret was shown to be worse than the alleged evil. I have in my possession now little books containing the ritual and oaths of the party, which I used very effectively in the spirited canvass, which, beginning on the 3d of July, was continued without interruption, except on Sundays, until the sun went down on the day of the election in August.

## Christ's Second Coming.

BY J. C. WRIGHT, D. D.

I would present a series of papers on Christ's Second Coming. What is it, How is it, When is it, and What its purpose?

There are many comings of our Lord mentioned in the Scriptures. But Christ's second coming is different from all, and should be made to stand out, separate and distinct from all others. The word come does not always mean one and the same literal thing. An American banker said, "My brother in London came to my aid." My brother from London came to see me last week. Come in these sentences has different meanings. In the first, it means that a cablegram announced pecuniary relief. In the second, it means that the ocean was crossed by the brother in person. Of our Lord's coming is gracious. The Old Testament saints understood this. Ex. 24:24 "In all places where I record my name I will come unto thee, and bless thee." Now with John, all saints pray, "Come, Lord Jesus." John 14:18-23 "I will not leave you comfortless; I will come unto you. My Father will love him, and we will come unto him." Rev. 3:20 "If any man will hear my voice, and open the door, I will come in to him." And it is the door of our heart, or church, is open, he is ready to come in and bless. All these are gracious comings, and not in, or with his visible glory.

The coming of the King in Zion is sometimes administrative. Great exertions of divine power, whether for the salvation or destruction of nations, are called the coming of God. Matt. 24:28 "All power is given unto me in heaven and in earth." Eph. 1:22 He is "the Head over all things to the church." He has all power to defend it, deliver it, and to make it prevail over the gates of Hades. Ex. 33:5 The Lord spoke to Israel by Moses, "Ye are a stiff-necked people; I will come up into the midst of thee in a moment, and consume thee." The New Testament copies the language of the Old, and says: Rev. 2:5 "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Let cold, worldly, dead churches, hear these solemn words of warning. Matt. 10:23 "Ye shall not have gone over the cities of Israel, till the Son of man be come." But not in his visible glory. "Occupy till I come." Not till he comes in visible glory. "Ye know not what hour your Lord cometh." Death metonymically, is very fully called the coming of the Son of man. As soldiers the saints must remain at their posts, until relieved by their commander, and when he relieves them, he is fully said to have come for that purpose. He must come to each saint at death. "He has the keys of death and Hades," and none can enter until he opens the door of the unseen world. "I go to prepare a place for you; I will come again and receive you unto myself." He prepares a place for his people, by preparing his people for the place.

In another place, will be given, "The Object of the Second Coming." This is concluded by stating, What are not the objects of Christ's second coming.

He will not come the second time to bring a sin offering, but "comes without sin unto salvation." Not come to make believers, but to "admirer in all them that believe." Not to sit on David's throne, or to erect a visible throne upon earth, for "the earth and all the works that are therein shall be burnt up." It is not the beginning of his kingdom. It is "The End, when he shall have delivered up the kingdom to God, that God may be all in all." Not to give new power to the Gospel trumpet; for it is the "last trumpet" that sounds at his second coming. It is not to secure long generations of saints who shall live and die upon the earth; for at his second coming, "Death, the last enemy, is destroyed." It is not to resurrect the just and righteous only; "For the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Oxford, Ala., Sept. 1st.

There is no easy path leading out of life, and few are the easy ones that lie within it.

## Denominational High Schools.

Quite wisely, I think, the great American Baptist Education Society is encouraging the creation and maintenance of academic institutions under denominational auspices.

By an academy is meant that grade of schools next above the ordinary primary school, and next below the middle grade of the college. Such a school as this could readily embrace all that belongs to the primary school, and at the same time extend the standard of instruction to that of preparation for entrance into the sophomore or junior class in the college.

As has already been said, this is a wise suggestion on the part of the Education Society.

It is manifest that nothing is more sadly needed right now, in our own state than just this class of schools. It is unfortunate that where we have had such they have not been content with being denominational academies, but have aspired to the plane of collegiate institutions, have secured charters as such, and by name, if not in fact, have ceased to be mere academies.

The schools which the national society proposes to encourage are those which shall be established and maintained purely under Baptist auspices. Baptist teachers must give instruction in their halls, and Baptist trustees must give direction to their affairs. They will possess all the characteristics that attach to a Baptist college.

In the present article it is the purpose of the writer to show some of the chief advantages derived from this class of schools.

First, it would systematize our methods of instruction. As it now is, we can scarcely be said to have any method worth speaking of.

Students enter our colleges after the most irregular training. According to the tastes, or the distastes of their teachers for particular branches of instruction, are students fitted, or left unfitted for entrance upon the college course. If the teacher have a special fondness for mathematics, then that branch receives undue attention, to the partial or entire neglect of other branches of equal importance. The same is true of the classics, ancient and modern, and in deed of every branch of academic instruction.

Now, it would not be difficult to establish a curriculum which could be easily adjusted to the courses pursued to the point of graduation in the Judson and the Howard. The plan would be to adopt, as far as practicable, the same text books in our colleges, and in the courses pursued in the academies let the text books be adjusted to those used in the colleges above, so as to make the transition easy and natural. Only in this way can a uniform course of preparation be secured to the boy and girl entering the Baptist colleges of the state.

In the next place, such a system of schools would be productive of thoroughness. It frequently happens that a boy or girl is but poorly fitted for entrance into college by reason of indifferent and incompetent teachers in the lower schools. The use of inferior text books in the country schools often unfit the student for entrance into college. Through these and other means, a youth is not prepared to enter college even when he supposes himself ready. This defective training serves to embarrass the student in his course, and sometimes prompts him to give it up altogether.

Looking at the proposed system from another point of view, I think we can readily see flowing from it numerous advantages, some of which I shall be glad to mention. And there may be mentioned, first, those directly secured by the student himself. Already allusion has been made to some of the benefits which the youth can reap. From the time he enters the academy he feels that he is upon the highway that leads smoothly upward to the point of graduation. Where a student has completed a course in the lower school he will not be subjected to examination upon his entrance into college. There will be no necessary undoing of that which has been done.

An additional advantage to many students will be the ability to prosecute a large portion of their courses at small cost. While the aim of such academies will be to encourage students to pursue to the utmost the course of study extending through the college, some will find that they cannot proceed further than through the academic studies. To such, the academy will be a blessing. To others who may be more aspiring, or whose circumstances favor a continuation of the course, the academy will be a boon, as it will enable them to reach that point where they can safely borrow means sufficient to enable them, without serious embarrassment, to pursue their studies to the end. For the completion of the academic course leaves but two years to be taken in the college.

Some students with good health and a sound mind can safely borrow, upon easy terms, sufficient funds to enable him to complete the last two years of his scholastic life.

In the next place, the advantage to the community would be simply immense. Here would be planted a permanent school of high grade. It would not be subject to the feuds and schisms which often tear community schools to tatters. It would not be liable to the variations which so often mar the country school. It would not be a competitor for patronage against little rival schools which by cheaper tuition and cheaper methods and correspondingly depressed standards, seek to decoy patronage from the

larger school. It would have its fixed standard, fixed price of tuition and board, fixed hours for work, as well as hours of recreation, and its course would be uniform amid the shifting scenes that might prevail about it. It would be permanent. Here the boys and girls of a given region of country could be fitted for college. No matter where denominational, or other preferences might dictate the future direction of the student, the foundation could be laid in this high school, and at moderate cost. Besides, to the community, such a school would be a financial benefit. Nothing would more enhance the valuation of the property of a town than the establishment of such a school as we have under contemplation. Numerous families would remove to such a point because of the educational advantages which it could afford. And the circulation of several thousand dollars in a village or town during a scholastic session would do no mean consideration, to say nothing of the incidental benefits which would come of cultivated taste, refined habits, improved homes, etc. These would be the inevitable attendants upon the establishment of such a school in a village or town.

Further, this system would vastly contribute to the interests of education generally. It would seem that six such schools could be wisely established in Alabama—two each in the southern, central and northern portions of the state, and located with a view of covering, as far as practicable, the territory of these three great geographical divisions from east to west.

With six such schools operated by diligent, earnest, wide-awake teachers (and we should have only such), and an awakening would there be in the matter of education throughout the state! Active canvassers would abound at the public meetings, and be frequent visitors to the homes of our people, presenting the claims of education. Interior districts would be penetrated by these industrious canvassers, and many a parent would be induced to send his son or daughter to school, who otherwise would never have thought of such a thing. I can scarcely conceive of an agency that would give greater impulse to the educational interests of Alabama.

And, lastly, to the Baptist denomination such a movement would be of immeasurable advantage. \* \* \* The bare suggestion of the establishment of six schools of academic grade in Alabama is sufficient to indicate what the benefits will be. It would give an uplift to our denominational interests that would be incalculable. It would give breadth and grasp of influence to our people. It would impart a buoy to every denominational member in the state. It would especially keep our great educational institutions before the public mind, for from what has been said, it is evident that these would be but so many branches of our colleges. For it is contemplated that the connection between these schools and our colleges at Marion and East Lake shall be most vital—contributing to their growth and power. These schools would be founded and fostered by the Baptist State Convention, and in some way, which could be easily provided, they could make annual reports at each session of that body. It is manifest that the maintenance of such schools would enable our two leading institutions to do strictly college work.

H.W. CAN THIS METHOD BE ESTABLISHED?

The plan would be the appointment of a prudential committee by the convention whose duty it would be to receive bids for the location of a school of high grade in a given section of the state. In addition to the property offered the convention for the establishment of the school, would be the considerations of accessibility, population, healthfulness, etc. As to whether discretionary power be given such a committee, or whether to determine the selection of a location, would be a matter for the convention to determine. It seems, however, that a judicious committee the schools might be established preparatory to opening the fall following the convention, which may create the committee. The Board of Trustees of Howard College, or the two boards acting jointly, might provide the necessary corps of teachers for each school. With two members of the committee from each of the geographical divisions named, and with the president of the convention as the chairman of such committee, it seems that it could be invested with power sufficient to fix the location and to prepare for the opening of the school the ensuing session. Otherwise the whole matter would have to await final settlement two entire years.

Such are the outlines of an educational system in Alabama which could easily and speedily be instituted and which would be fraught with vast advantage to the Baptist interests of the entire state.

B. F. RILEY.

Sam Small says: "When a preacher has anything to say against the rum traffic the devil and the whisky distillers and the brewers unite to down him. They tell him it's a political question, and he must keep his hands off politics. I could never see any politics in a barrel of whisky. I'll make a Democrat drunk as quick as I will a Republican. I know what I'm talking about, because I had fifteen years' experience with the fiery liquid. If you talk to a politician about this liquor business he'll say it's a moral question and ought to be settled in church by means of nice little tracts and a lot of other things that won't harm his party."

## Our Lord and the Old Testament.

A scholar of prominence and distinction, whose opinion will have influence in many quarters, especially with the young men of our country, has recently affirmed that our Lord displayed "scant respect for the authority of the Old Testament." Coming as the deliberate expression of a leading educator's conviction with regard to the value and authority of the Hebrew Scriptures, this statement is not merely striking, it is startling. Whatever may have been the effect on others who either heard or read the report of it in the weekly press, in one mind at least it provoked investigation.

As we consider passages that seem to imply antagonism to the teachings of the Old Testament.

Our Lord seemed to the Pharisees to set aside the law of Moses in the Sermon on the Mount, in which he sets forth the relation of his mission to that law. (Matthew 5:17-48.) But a careful study of these striking contrasts between what was said to them of old time and what Jesus enjoin upon those who follow him, leads to two conclusions. Our Lord does not overturn the Mosaic precepts concerning murder, adultery, divorce, revenge and swearing, but gives them a wider and deeper meaning. He expressly announces his purpose at the outset: "Think not that I came to destroy the law or the prophets; I am not come to destroy, but to fulfill." His language then becomes stronger: "For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished."

The teaching of our Lord with regard to marriage and divorce might seem to come into conflict with the law of Moses, which permitted divorce on condition that the husband give to his wife a formal bill of divorce. But Jesus teaches that divorce is allowable only for unchastity. (Matt. 19:3-12.) Is there antagonism here? By no means. Moses dealing with a race of slaves who had a low moral standard, "placed serious restrictions upon the facility of divorce," and thus turned their faces toward the primitive law of marriage. Jesus really "completes" the law by his requirements. He does not say that the law of Moses is wrong or even crude, but shows that it was a temporary concession to the hardness of men's hearts in this world.

Our Lord seems to set aside the Sabbath, and thus throw off the authority of the Old Testament? (Matt. 12:1-13; Luke 13:10; 14:3; John 9:14; 5:9.) Without entering upon the vexed question of the proper observance of God's day, it may be deemed sufficient to call attention to three facts: In the time of Jesus there were many absurd regulations concerning the Sabbath. To these rabbinical rules Jesus paid no attention; hence he incurred the enmity of the scribes and Pharisees by his conduct. Let emphasis be laid upon the fact that Jesus justifies his conduct and that of his disciples by an appeal to the Hebrew scriptures. He refers to the history of David, the law of Moses and the language of a prophet; thus drawing argument from different departments of the Old Testament. Our Lord was perhaps deliberately turning to the spirit of the divine law of the Sabbath, in order to relieve the people from the unreasonable burdens imposed upon them by the scribes.

Our Savior expressly claims to be lord of the Sabbath. If necessary, the lawgiver can change his requirements; he cannot be bound by them, when they obstruct his purpose.

We turn now to consider certain groups of passages that show the deep respect of the Lord for the Old Testament. It is indeed remarkable that in the brief records of his life there should be so many proofs that he loved and valued the scriptures.

Our Lord places honor upon the Old Bible by drawing a sharp contrast between the dignity of the Hebrew scriptures and the selfish folly of the traditions which had grown up about them. He charges the Pharisees with transgressing the commandment of God, because they permitted men to dedicate to the temple service that ought to have gone towards the support of needy parents. (Matt. 23:23.) He assailed the money-changers of the temple for converting the house of prayer into a den of robbers. (Mark 11:17.) He tells the people to obey the instructions of the scribes and Pharisees, because they sit in Moses' seat and so teach in substance God's truth, but not to imitate their practices. (Matt. 23:1-5.) The doctrines of the Old Testament and the precepts and the law of the Pharisees he commends.

Does not Christ honor the Jewish scriptures by recognizing as historical certain persons and events which are by many regarded as in some sense the creation of fancy? He certainly seems to believe the story of Jonah and the whale. (Matt. 12:39 f.); he refers to the Flood and notes the indifference and unbelief of the people of that time. (Matt. 24:37-41); and he compares himself raised on the cross to the serpent of brass which Moses lifted up in the wilderness. (John 3:14.) The miraculous element in the Old Testament literature has the stamp of our Lord's approval.

Our Savior refers to the Old Testament as a guide, and enjoins obedience to its precepts.

When the Pharisees murmured because Jesus ate with publicans and sinners, he cited them to the language of one of the prophets. (Compare

Matt. 9:13 with Hosea 6:6.) He directed the questioning lawyer to keep the two great commandments of the Mosaic law, promising him life as the fruit of his obedience. (Luke 10:25 f.) Upon several occasions Jesus gives a summary of the old law, and always with his approval. (Mark 12:28 f.) Jesus rebuked the Jews because none of them really obeyed the law. (John 7:19.) At another time he insists that the law in its whole compass ought to be obeyed. "But woe unto you, Pharisees! for ye tithe mint and rue and every herb, and pass over judgment and the love of God; but these ought ye to have done, and not to leave the other undone." (Luke 11:42.) So full of meaning was the Old Testament to Jesus, that in the parable of the rich man and Lazarus he represents Abraham as placing it above signs and wonders: "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." (Luke 16:31.)

Christ asserts that the Scripture can not be broken. (John 10:35 f.) His words suggest the idea that God's work in the old economy was not overthrown by the gospel but carried forward to a nobler development. "The law and the prophets were until John; from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. But it is easier for heaven and earth to pass away, than for one tittle of the law to fall." (Luke 16:16 f.)

Jesus taught that the Old Testament is full of predictive prophecies that find their fulfillment in his life and death. The coming of his forerunner had been announced. (Matt. 11:10); the nature of his Messianic reign. (Luke 4:16 f.); his death. (Matt. 26:54 f.; Luke 18:31 f.); the praises of children. (Matt. 21:16); his betrayal. (John 13:18 f.); the hatred of his enemies. (John 15:25); the dispersion of his disciples. (Matt. 26:31); his rejection by the rulers. (Matt. 21:42 f.) There are also general statements of the fact that the Scriptures testify of the Christ. (John 5:38 f.) Especially strong is the language of Jesus to the two disciples who were journeying to Emmaus: "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behold it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the Scriptures those things concerning himself." (Luke 24:27 f.)

But to mind the most convincing proof that Jesus revered the authority of the Old Testament is seen in connection with his great temptation in the wilderness. Alone with the great adversary, he contended for the rescue of a ruined race. What choice blade did he grasp with which to meet and pierce his superhuman foe? That foe was vanquished by the sword of the Spirit, a weapon which he too faint would use for his own hellish purpose, but whose point in another second penetrated his thick armor. In this trying hour Jesus bows to the authority of the book of Deuteronomy and forces Satan to bend the knee to the same divine book. Is it a mere fancy to suppose that the efforts in recent years to cast discredit upon Deuteronomy have some relation to the ancient grudge the devil bears?

May the Lord Jesus use this poor effort to explain his precious words to the honor of his holy Word and the glory of his great name.—Prof. John R. Sumney, in Western Recorder.

## Our Washington Letter.

A most notable body of men left this morning, as guests of the United States Government, on a special train which will travel more than six thousand miles before the party finishes its journey. They are the members of the International Congress of Geologists, which has just closed a week's session in this city, and they are going to make a geological inspection of a score of our states and territories, including the famous Yellowstone National Park. The program for the excursion is twenty-five days long. Although geology is one of the youngest of what may be called the standard sciences, it is already recognized as one of the most useful, and this government spends a large sum of money every year for the maintenance of the United States Geological Survey, which is one of the most important bureaus under the Interior Department. All of the foreign geologists who attended the Congress carried away collections of specimens of the rocks along the shores of the Potomac river.

Prof. Henry C. Spencer, one of the few brothers who originated the now universally known Spencerian style of penmanship, died here very suddenly of congestive chills this week. He had been at the head of the Spencerian Business College in Washington ever since it was established.

Our city pastors are beginning to return from their summer vacations, and the members of their congregations who have been out of the city are also returning very rapidly, and soon the conspicuous vacant seats will be again filled with familiar faces.

Almost a quorum of the Cabinet have been in Washington this week, but none of them will stay here long. Secretary Proctor is going on an inspection tour of the Western Military posts, which is the last he will make, as he is to leave the cabinet for the senate soon; Secretary Rusk only stopped over one day, and he is now the guest of President Harrison at Cape May Point; Secretary Foster is going on a short ocean cruise. Secretary Tracy and Postmaster General Wanamaker will probably remain here for a few days. The date of the President's return is as yet uncertain.

Rev. Dr. Geo. H. Wells, of Montreal, Canada, who made such a powerful impression upon those who attended the recent Convention of the National Christian Endeavor Union, at Minneapolis, and who has been earning golden opinions while temporarily filling the pulpit of the church of the Covenant in this city, delivered a short but powerful address on "Exhortation," to an overflowing audience Sunday afternoon at the Y. M. C. A. Hall. He began by graphically sketching the life of Christ and calling particular attention to the erroneous idea of many people, particularly the young, in allowing themselves to think of the Divine Master as being an old man during his earthly ministrations, one whose example was not applicable to the young. "How many people," said the speaker, "remember that Christ was but thirty-three years old at his crucifixion!" He then, in a few well chosen words, impressed upon his hearers that they could find no better example to live by than the life of Christ as recorded by his chosen apostles. He greatly pleased the young men among his hearers who have worked to perfect the excellent gymnasium attached to the Y. M. C. A. Hall by saying: "Mankind needs diversion in daily life. Secular and moral amusements, if properly indulged in, are not injurious, and when, as is the case to day, a religious meeting is held in a gymnasium, I do not think there is any incongruity, but rather a consistency, which argues extremely well for distinctive powers on the part of an association of young men, and the drawing out of a fine moral nature. Those who think that religion is demeaned by contact with secular matters have only to reverse the process, carry their religion into politics and the every day affairs of life, and the world will be all the better for it." He then devoted himself to showing the force of example in an organization of young men and showing the great and lasting results which good examples always leave behind them. He closed with an illustration of his argument telling of a visit he once made to the great Gobelins tapestry manufactory; he said he had immediately solved the secret of the business, when he discovered that the skilled as the workmen were in other things, they owed their leadership in the weaver's art to the fact that they followed in the strictest manner the pattern set before them. It was not the loom they were compelled to watch, but the model. And so, young men must lose sight of their own graces and defects, do away with all conceit and self-consciousness, and look to the model of a perfect man, their Redeemer.

Qualifications for Pastoral Visitation.

The qualifications requisite to attain the object of the pastoral visit may be itemized under four heads. First, the power of spiritual diagnosis without which the pastor will be as helpless and inefficient in the homes of his people as is the doctor unable to interpret the symptoms of his patient. Without this power he is a professional bungler. He must know men before he can help them. He must sit in the presence of a young man. If I cannot analyze the state of mind and heart, I am helpless. I must diagnose his case. He says he doubts this matter of religion. I must detect whether it is an honest skepticism, seeking for the light, or whether it be the result of a moral bias, and the remedy will be according to the diagnosis. I must so read him that I can make him aware of himself, as well as myself aware of him. I must resolve that which is nebulous in his own consciousness. Not till then am I ready to prescribe.

Second, tact. Without this diagnosis is useless. The pastor in contact with his people needs the skill and adaptability of the skilled practitioner. He needs the flexibility of an arborist, successfully to adjust himself to the infinite variety of mind and mood that he will meet in discharge of his office. Divine strategy is called for to circumvent a soul.

Third, sympathy. The pastor must be vicarious in the homes of his people. It is not his duty for his calling. He must be cosmopolitan in his sympathies. There must be nothing merely provincial in his make up. He must know how to speak to every man in his own dialect, and to sympathize with him at every point. He must bear the sicknesses and sorrows of the people, even as his Master bore them. His heart must be a sensitive plate that will take the impress of every human woe. Into the very arcanum of the heart he must find a welcome entrance as the bearer of divine solace. We know of a minister of whom one of his parishioners remarked, after being an active member of his church for many years, "I should never think of going to him if I were in trouble." That man may have been a preacher after some sort, but a pastor he surely was not.

Fourth, piety. Woe to pastor and people if this quality is lacking. Woe to me if in ministering to a needy soul I be open to the adage, "Physician, heal thyself!" All the power of a personal conviction the pastor will need to cheer, to counsel, to comfort and to convert his people. Without it his work will be to him an intolerable bore and he will be an intolerable bore to his people. There is no belief, no gift of God of heart, of mind, of will, alien to the pastor in the prosecution of his office. The demands upon the pastor are in many respects more exacting than upon the preacher. In the pulpit one can follow his own pre-empted path. He can set up a man of straw and demolish him with ease; he can wrestle

## Central Committee

On Women's Work for Missions and in the Churches.

MRS. T. A. HAMILTON, Pres., Birmingham, Ala.  
MRS. GEO. B. EAGER, Vice Pres., Anniston, Ala.  
MRS. GEO. M. MORROW, Treas., Birmingham, Ala.  
MRS. I. C. BROWN, Cor. Sec., East Lake, Ala.

PRAYER CARD—SEPTEMBER.

Meditate—"Thou shalt love thy neighbor as thyself." (Matthew 22:39); native assistants, 11; stations, 29; churches, 28; members, 885; baptisms, 147. Immediate need for church building in Zacatecas.

Study Topics—Missions, our next door neighbors. Condition, political and religious. Greatest need. Success of Power, McCormick, and others. Madeira Institute for church building in Zacatecas. Outlook.

Influence of Rome on Mexico. The so-called "revolutions" in Mexico have been earnest struggles between antiquated, bigoted and despotic Romanism on the one hand and the spirit of intellectual, commercial and social progress on the other.

Charles Lempriere, an able writer on Mexico, says: "The Mexican church, as a church, fills no mission of virtue, no mission of morality, no mission of mercy, no mission of charity. Virtue cannot exist in its pestiferous atmosphere. The cause of morality does not come within its practice. It knows no mercy, and no emotion of charity ever moves the stony heart of the priesthood, which, with an avarice that knows no limit, flitches the last penny from the diseased and dying beggar, plunders the widow and orphan of their substance as well as their virtue, and casts such a horoscope of horrors around the deathbed of the dying millionaire, that the poor, superstitious wretch is glad to purchase a chance for the safety of his soul in making the church the heir of his treasures."

Our Duty to Mexico. Rome never tires nor sleeps. So far, progress has been solely on the side of Truth. But what if the advocates of the Truth, flushed and flattered by early victories, relax their energy? Samuel's Ebenezer was not intended as a stone to rest upon, but as a reminder of God's help in his past victory and as an incentive to greater things in the future. So let it be with ours.

Will not the vice presidents urge the societies as they meet with them at the associations to send boxes to the frontier missionaries this fall? "Freely ye have received; freely give."

Bro. Savell reports a Ladies' Society in his church at Coalburg, at which we rejoice. It was a good omen of future prosperity to denote their new house free of debt, and now the sisters are organized for work.

Will not the vice presidents urge the societies as they meet with them at the associations to send boxes to the frontier missionaries this fall? "Freely ye have received; freely give."

Apply to central committee for names and addresses of missionaries whom you can supply with clothing and other comforts. Box 585.

with an hypothetical individual and throw him with admirable dexterity; but when he enters the homes of his people he encounters flesh and blood; he meets real difficulties that require every expedient of his mind and heart.

The crucial test of a minister of Christ is not made in the pulpit, but in the homes of his people. There he is tried as in a crucible. The divine inflatus that possesses a man before an audience in the presence of a mighty truth, he leaves behind when he crosses the threshold of the home. The love of repose ceases to be a motive, and the pastor exhibits himself in his true dimensions of mind and heart.—Rev. W. W. Willard, in Northwestern Congregationalist.

If we can not understand all the truth presented to us, our duty is to make use of what we can understand. It is thus that the way will open up to us and that we will grow into a wider and truer knowledge.

The principles of Christ's Word are enshrined in the world's jurisprudence, in the highest diplomacy, the truest social science and are bringing laws, customs, nations and men, into closer sympathy with righteousness and the fairest ideas of conscience.—Rev. H. A. Delano.

The future is not yet ours; perhaps it never will be. If it comes it may come wholly different from what we have foreseen. Let us shut our eyes, then, to that which God hides from us, and keeps in reserve in the treasures of his deep counsels. Let us worship











**Western R'y of Alabama**  
—AND—  
**Atlanta & West Point Railroad Co.**

Western R. of Alabama		
-AND-		
Atlanta & West Point Railroad Co.		
TIME TABLE No. 33, in Effect June 17, '90.		
	No. 51.	No. 53.
Lv. Selma.	5 40 am	4 30 pm
Benton	6 19 am	5 08 pm
Whitehall	6 35 am	5 23 pm
Lv. M <sup>o</sup> sboro	6 47 am	5 35 pm
Ar. M <sup>o</sup> ntg <sup>ry</sup>	7 35 am	6 23 pm
Lv. M <sup>o</sup> ntg <sup>ry</sup>	7 45 am	6 31 pm
Ar. Cowles	8 42 am	2 08 am
Lv. Chichaw	9 00 am	2 28 am
Lv. Auburn	9 35 am	3 01 am
Ar. Opelika	9 55 am	3 14 am

Via S & W R.R.	N.B.d.
Av. Opelika	1 05 pm
Av. Dadeville	2 05 pm
Av. Alex City	3 05 pm
Av. Goodwater	3 36 pm
Av. Childers'g	4 45 pm
	4 45 pm
Av. Columbus	3 25 am
Av. Columbus	11 50 am
Av. Opelika	11 59 am
Av. Opelika	10 00 am
Av. West Point	3 17 am
Av. La Grange	10 45 am
Av. La Grange	11 13 am
Av. Newnan	4 25 am
Av. Newnan	12 08 pm
Av. Atlanta	5 24 am
Av. Atlanta	1 30 pm
	6 50 am
Via Georgia R.R.	No. 8 Ac.*
Av. Atlanta	8 00 am
Av. Atlanta	4 25 pm
Av. Atlanta	7 30 pm
Av. Augusta	8 15 pm
Av. Charleston	9 15 pm
	6 30 pm
	9 45 am
Via Central R. R.	
Av. Atlanta	2 15 pm
Av. Milledge	10 50 am
Av. Savannah	6 00 pm
	6 15 pm
Via W & A R. R.	
Av. Atlanta	6 18 pm
	7 50 am

Ar Rome	7 16 pm	
Ar Cartersville	8 13 pm	
Ar Dalton	10 10 am	11 40 am
Ar Chattanooga	11 40 pm	1 00 pm
Ar Cincinnati	6 00 pm	

Via Piedmont Air Line to New York & East		
Lv Atlanta	6 00 pm	7 10 am
Ar Spartanburg	2 13 am	2 53 pm
Ar Charlotte	4 50 am	5 30 pm
Ar Danville	10 55 am	10 55 pm
Ar Richmond	3 30 pm	5 00 am

At Lynchburg	12 40 pm	12 05 am
At Charlottesville	2 55 pm	3 50 am
At Washington	7 35 pm	7 00 am
At Baltimore	11 35 pm	8 25 am
At Philadelphia	3 00 am	10 40 am
At New York	6 20 am	1 20 pm

**Only 36 hours and 10 minutes Montgomery to New York. Pullman Palace Buffet Cars Montgomery to Washington train 53 west change. Train No. 51, Pullman Vestibule Cars Montgomery to Atlanta and Atlanta to New York.**

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**SOUTH BOUND.**

	No. 50.	No. 52.
Lv. Atlanta	1 20 pm	1 05 pm
West Point	4 34 pm	1 00 am
Columbus	4 00 pm	1 40 am
Lv. Opelika	5 14 pm	
Opelika	5 17 pm	1 43 am
Auburn	5 50 pm	1 55 am
Chehaw	6 07 pm	2 28 am
Cowles	6 25 pm	2 45 am
Mont'g'y	7 25 pm	3 45 am
Lv. Mont'g'y		

Ar. Benton		7 35 pm	7 30 am
Ar. Selma		9 02 pm	8 57 am
Ar. Selma		9 35 pm	9 30 am
No. 7 ↑		STATIONS.	
6 10 am	Lv.	Akron	Ar. 10 55 pm
6 26 am		Evansville	10 42
7 27 am		Greensboro	9 43
7 59 am		Newberne	0 10

8 23 am	Scotts	8 47
8 51 am	Marion	9 19
9 14 am	Haraburg	7 55
9 50 am	Ar. Marion Junc'n	Lv 7 24

(\*) Daily except Sunday.  
 (†) Tri-weekly, Tues., Thurs., Friday.  
 (‡) Mixed daily.

E. L. TYLER, R. E. LUTZ,  
 Gen. Mgr. Traffic Manager.  
 C. H. HUBBARD, C. T. AORN

Through schedule from Montgomery North,  
South, East and West by the

## E. T. Va. & Ga. Railway.

In Effect September 21st, 1890.

East Bound.	No. 2.	No. 4.
Lv Montgomery, . . .	7:00 a m	7:55 p m

Ar Calera .....	9:25 a	9:45 p
" Talladega .....	10:55 a	11:15 p
" Anniston .....	11:43 a	12:12 a
" Jacksonville .....	1:10:37 p	1:33:7 a
" Piedmont .....	1:21:31 p	1:53 a
" Rome .....	2:00:00 p	2:30 m
" Cleveland .....	3:55 p	5:00 a
" Knoxville .....	6:35 p	7:55 a
Lv Rome .....	2:05 p	2:20 p
Ar Dalton .....	3:31 p	4:32 a
" Cohutta .....	4:00 p	4:05 a
" Chhattanooga .....	5:00 p	6:30 a
Lv Knoxville .....	6:50 p	8:10 a
Ar Morristown .....	8:10 p	9:25 a
" Johnsons .....	10:08 p	11:35 a
" Bristol .....	10:55 p	12:25 p
" Danoke .....	5:20 a	7:05 p

Philadelphia	7:00 p m	6:40 a m
Philadelphia	10:55 p m	10:20 a m
New York	5:50 a m	1:20 p m
Ly Roanoke	3:25 a m	7:20 p m
Ar Lynchburg	7:15 a m	9:20 p m
Washington	2:30 p m	6:53 a m
Baltimore	4:17 p m	8:20 a m
Philadelphia	6:40 p m	10:47 a m
New York	9:20 p m	1:20 p m
Morristown	8:15 p m	9:30 a m
Ar Paint Rock	9:52 p m	11:07 a m
Asheville	11:10 p m	1:42 p m
Ly Montgomery	7:00 a m	7:55 p m

Ar Calera	9:30 a m	9:45 p m
Chattanooga	5:00 p m	6:30 a m
Lv Chattanooga	5:15 p m	7:15 a m
Ar Burgin	2:30 a m	3:01 p m
Louisville	7:35 a m	7:15 p m
Chicago	6:45 p m	6:50 a m
Lv Burgin	2:30 a m	3:01 p m
Ar Lexington	3:35 a m	3:55 p m
Cincinnati	6:40 a m	6:20 p m
	No. 1.	No. 3.
Lv Selma	3:30 a m	5:30 p m
Ar Mobile	10:00 a m	12:10 a m
New Orleans	2:15 a m	7:00 a m

**Through Car Service.**  
Train No. 2 has Pullman Vestibule Sleeping

or New Orleans to Philadelphia, via Montgomery and Shenandoah Valley. Cleveland to Washington by Lynchburg.

Train No. 4 has Pullman Buffet Sleeper Mobile to Knoxville via Selma, and Knoxville to New York via Shenandoah Valley.

Train No. 3 has local sleeper Selma to Mobile.

Montgomery ticket office 1½ Commerce St., under Exchange Hotel.

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For any information write to or call on  
W. F. ALLDAY, T. P. A.,  
Montgomery, Ala.  
B. W. WRENN, I. A. BELL.

G. P. & T. A.      A. G. P. A.  
Knoxville, Tenn.      Selma, Ala.

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