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The Deacons and their Duties.

The word deacon signifies servant or minister, and in this general sense is applied to Christ, as in Rom. 15:8; to angels, as in Heb. 1:14; to apostles, as in Acts 1:24-25; to civil officers, as in Rom. 13:3-4; and to ministers, as in Eph. 6:21-22.

But in its usual and restricted sense it designates an officer in the church whose character and duties are clearly set forth in the New Testament. In the history of the origin of the office we have the nature of the deaconship defined. "Then the twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the Word of God and serve (deacon) tables. Wherefore, brethren, look you out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the Word." And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch, whom they set before the apostles, and when they had prayed they laid their hands on them.—Acts 6:2-6.

We learn 1. the necessity of the office, the relief of the ministry from the temporal cares of the flock; that they may give themselves "continually to prayer and to the ministry of the Word." 2. How these officers were to be elected. "Look ye out among us," etc. That is, the church shall select out of its membership the candidates for the office. 3. The character of these men. "Of honest report, full of the Holy Ghost and wisdom," of unquestioned integrity, eminently pious, and competent to do business. 4. The manner of appointment or ordination. "Whom they (the church) set before the apostles, and when they (the apostles) had prayed, they laid their hands on them." 5. The duties. "Whom we may appoint over this business," the temporal care of the flock.

The deacons, then, were not an inferior order of preachers or ministers as in the Catholic, Lutheran, Episcopal and Methodist churches. That some of these afterwards preached is a fact, but it was not by virtue of their appointment as deacons, but by reason of their having become evangelists, as is clear from the word. Nor did they simply have the care of the poor, as in the Presbyterian and Congregational churches. When these deacons were appointed the members of the church had put all their possessions into a common stock, and this had to be cared for and administered for the benefit of all, not the poor simply, but preachers and all lived upon this common property; the deacons then were custodians and administrators of all the property of the church. While this community of goods did not obtain later in the churches, as subsequent history sufficiently shows each church necessarily had some property or funds in common, as a place of worship, the support of the ministry, and the care of the helpless required means. And as the care of these would encumber the ministry, deacons were still needed and their place became permanent in the church.

In 1 Tim. 3:8-12 Paul gives more minutely the qualifications required for this office. Here we are told that the deacons must be grave not light or frivolous, not double-tongued, not deceitful or two-faced, not given to much wine, sober, not a wine biber, not greedy of filthy lucre, not covetous, or a lover of sordid gain, holding the mystery of the faith in a pure conscience, intelligently and sincerely orthodox in doctrine. Let these first be proved—examined. The husband of one wife; not having more than one wife.

From the foregoing we must conclude that the deacons held a much more important position in the estimation of the apostles and churches than they now hold. Their ordination and qualification place them close beside the pastors or ministers of the Word. The temporal affairs of the churches must have been considered vastly important or such men would not have been demanded for their care, nor such solemnities observed in their consecration to the work. Is it not apparent on all hands that one of the chief, if not the chief, weakness in all our churches is the lack of systematic business like handling of our finances? Need I more than mention the fact? In most cases the revenues of the church are either wholly inadequate, or else collected in such a slipshod way that no definite plan of work can be pursued; and for this reason church plans often rival the moon in frequency of change. In many of our churches the officers are waiting to see what amount of means can be relied on as a basis of their plans, and the members are waiting for their plans as a basis of their liberality and the church is thus resolved into a committee of the whole to wait, and they wait. While God has evidently provided for a more faithful judicious management of church affairs than is bestowed upon any merely human enterprise, the worst financier on earth is often found in our churches. Is not this condition of things due mainly to the fact that we have failed to maintain according to the divine pattern the deaconship in our churches? We hear much these days about a trained and competent ministry, but who ever hears anything about a trained and competent deaconship? What provisions are made for training men for this office? Whoever hears these days, of a candidate for the deaconship being examined on Christian doctrine to see if he is sound in the faith or on

business qualifications, to see if he is apt or competent to do business? How often is a deacon called on to resign his office for lack of care or competence? Preachers often get such encouragement, and why should deacons be exempt? Do we not show too little care in the selection, examination, ordination and after conduct of our deacons? Do we not take their work from them when we put the permanent property of the church into the hands of trustees? and when we appoint committees to raise pastor's salary, to repair the church house, to secure a sexton, to care for the sick, etc., etc?

Who is most to blame for this disregard for the deaconship? I answer, the ministry, by all odds. Who has suffered most from this cause; the poor? Yes the poor preacher.—Central Baptist.

Our Washington Letter.

WASHINGTON, July 8, 1891.

The Washington Young Men's Christian Association is blessed with a very capable and energetic set of officers, who are uniting in their efforts to provide such eminent speakers for their Sunday afternoon meetings that the interest will be kept up even during the heated term. They have recently adopted a plan that is worthy of being followed by other associations, which is to get prominent clergymen who are taking their annual vacations to come to this city for the purpose of addressing the association, and the first to accept the invitation was Rev. Dr. William McKibben, of Cincinnati, Ohio, who delivered an address on "Strength" Sunday afternoon, taking for his text the words of St. John: "I write unto you, young men, because you are strong, and the word of God abideth in you." He told his hearers that young men are weak in not having had experience; that they must listen to advice, and not forget that they have the model young man in Jesus Christ, who did his work before he was thirty-three years old, and that repentance and faith are the only things to save a man; that the young man who invests his powers in the bank of Jesus Christ was the young man who would have the government bond, with interest increasing in all ages to come.

Sunday and Monday were temperance days at Glen Echo, and the exercises on both days were under the auspices of the National Women's Christian Temperance Union. Mrs. Mary A. Livermore, of Boston, was the principal speaker on both days, Sunday's address being based upon the query: "Has the night of death no morning?" and Monday's upon "A dream of tomorrow." Next to Mrs. Livermore's oration the feature of Monday's exercises that was most pleasing was the mass meeting of children held in the afternoon. The little ones recited and sang as only children can sing—I always feel sorry for a person who does not enjoy listening to the glad songs of young voices, which seem to praise God as much as spontaneous as the blithe ones birds do in springtime—and were afterwards addressed by Rev. Dr. S. M. Newman. Later Rev. Dr. E. S. Todd talked most interestingly on "Young Women's Work."

Mrs. Maggie B. Platt, in a spirited address to the Good Templars, told them that it was not public sentiment, not education, not political parties, but backbone, which was needed to fight the liquor traffic. "It is backbone," she said, "which will make a man go to the polls and vote for the total overthrow of the liquor interests. I do not believe in any check rein, but a clean sweep of the whole business, and this can only be accomplished by plenty of backbone."

The W. C. T. U. have begun a crusade against some of the so-called non-alcoholic drinks which are sold from druggists' soda fountains, and it is proposed to have specimens of these drinks analyzed for the purpose of ascertaining whether they contain alcohol. If they do the druggists are to be prosecuted for selling them.

A bulletin issued by the Census Bureau this week gives the number of public school pupils enrolled in 1890 in the entire United States as 12,592,721. Truly this is a most gratifying statement, showing, as it does, that in round numbers, one-fifth of our total population is engaged in acquiring knowledge which will make better men and women of them, even though the most of them be compelled to leave school and go to work before they have received more than a foundation upon which to build an education. There is good ground for hoping that the nation which has one-fifth of its population at school will in the near future make some giant strides in moral reform, for while it is true that education does not of itself make moral men and women, it does make men and women more amenable to sound arguments against immorality of all kinds, besides making them accessible to both written and spoken arguments, to say nothing of the knowledge which even a partial education gives of the examples set before the world in the lives of good men and women. When you educate a nation you have gone a long way toward Christianizing it.

"God be with you, till we meet again," was sung by the Christian Endeavor delegates and their friends who had gone to see them off, as the special Minneapolis Convention train started for the west on Monday night. Before boarding the train the delegates took part in a service of song prayer and talk, which was attended by as many as the largest church in the city could accommodate.

Christianity is what Christians do, not what they profess.—Thos. Dixon.

Balm in Gilead.

Those Old Testament prophets were a sturdy race of preachers of righteousness. Theirs was no easy task. Many a time they felt their own souls overwhelmed with a sense of their insufficiency to perform the tasks which had been set before them, and to bear the burdens which had been laid upon them by a King, from whose commands they dare not swerve, and a Judge, from whose decisions there was no appeal.

The very revelations which were made to them sometimes appalled them with a sense of their personal unworthiness, and of their inability to do the great work which Jehovah had committed to them. It was after one of these marvellous visions that the prophet Isaiah cried: "Woe is me for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." But the seraphic fire from Heaven's own altar was at once laid upon his mouth, and he was assured by the heavenly messenger that his iniquity was taken away, and his sin purged.

The same great poet ever who poured forth the plaintive wail, "All day long I have stretched forth my hands unto a disobedient and gainsaying people," was the author of those soul stirring and encouraging words, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

That remarkable philosopher to whose acutely speculative mind we owe that profound sermon, the book of Ecclesiastes, evidently meant to give an encouraging exhortation in those words, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether they shall prosper, either this or that; or whether they both shall be alike good."

Montgomery has beautifully paraphrased this thought, and expanded it into a hymn which ought to stir the soul of every Christian worker:—

"Sow in the morn thy seed,
At eve hold not thy hand;
To doubt and fear give thou no heed:
Broadcast it o'er the land.

And duly shall appear,
In verdure, beauty, strength,
The day of God shall come,
And the full ear at length.

Thou canst not tell in vain;
Cold, heat, the moist and dry,
Shall foster and mature the grain
For garner in the sky.

Then, when the glorious end,
The day of God shall come,
The angel-reapers shall descend,
And heaven sing 'harvest home!'"

Few preachers, ancient or modern, have ever contended with more or greater difficulties than confronted Jeremiah. His messages were delivered to a weak and timid king, surrounded by a fickle and time-serving court. He lived in the midst of powerful nobles, who were plotting against his liberty and his life. False prophets were contradicting him to his face. Weaklings in high authority were prescribing worthless remedies for the mortal diseases of the commonwealth, and healing the hurts of the people slightly, crying, "Peace, peace!" when there was no peace. It was under circumstances like these that the wailing preacher cried, "The harvest past, the summer is ended, and we are not saved. For the hurt of the daughter of my people am I hurt; I am black, as though I had taken hold on me. Is there no balm in Gilead? Is there no physician there?"

It is not necessary, nor is it our purpose, to make this passage "Messianic." There is, in the connection, nothing to show that the prophet was here referring to Christ. He was thinking of the diseases, the distresses, the calamities then pressing upon his beloved country; and out of the depths of his agonized soul he was crying out for a remedy. Many of the nobles and of the people were probably thinking of foreign aid to rescue them from their troubles, or to tide over this dark period of their history. But Jeremiah knew better. He was not only a prophet, but a sagacious statesman; and he knew that no foreign medicine could cure the ills of the state.

Even in our own time, when we have, or may have, the light of the New Testament, and of the accumulated and recorded experience of nearly nineteen Christian centuries to guide us, it is exceedingly easy for us to look in the wrong direction for help, when we are in trouble on account of our sins. When a sinner is first awakened to a sense of his sins, the first thing that commonly occurs to him is to "get himself right," or to "become good," or to "do better," in some way altogether apart from the teachings of the Scriptures, which are able to make us wise unto salvation. One reason why the elaborate "machinery" of the professional "revivalist" is so popular is, that it gives the awakened sinner something external which he is to do of and for himself, and thus chimes in with the natural feeling of the sinner, who is anxious to do something to relieve himself from his anxiety.

But, alas! it is to be seriously apprehended that all this mechanical drilling—this singing on the knees, and what not—is too likely to "heal the hurt of the daughter of my people slightly," and to make the sinner imagine that he has got rid of the burden of his sin, when in reality he has got rid of nothing but the sense of his sin.

The old preachers used to talk a great deal about being "under conviction." We seldom hear the phrase

nowadays. It is to be hoped that the thing has not, like the phrase, gone out of fashion; for it will be an evil day for the church, and for the world, when people can "get religion" and not know what it means to be under conviction.

"See you poor and weary pilgrim
Through the wilderness of sin;
And this humble prayer begin:
Is there, Lord, no balm in Gilead?
Is there no physician there?
Will he heal the broken hearted?
Will he hear my humble prayer?"

Is there not a home in heaven,
Where the weary find a place?
May a poor repentant sinner,
Bow before a throne of grace?
I have heard of balm in Gilead,
And a great Physician there:
I have heard that pitying Heaven
Will the chief of sinners spare.

Pilgrim, look! who comes from Eden,
With his garments dyed in blood;
He alone can heal thy sin,
Great, incarnate Son of God!
He hath looked through God's creation,
Found that there was none to save;
His own arm hath brought salvation,
Through the portals of the grave.

Now proclaim to all the weary
They may find eternal rest:
Tell the heavy laden sinner,
He may be forever blest.
Shout the news to all the nations,
Let them all the blessing share:
Tell them there is balm in Gilead,
And a great Physician there.

—Baptist Courier.

Itinerancy in Mission Work.

Brother Editors: I have been instructed and enlightened by the admirable article of sister Crawford, of Tung Chow, China, and by the suggestions, in a similar line, of Dr. Cleveland in one of our ministerial meetings. But I still cling to the idea that we have not sufficiently laid hold of the expectations authorized by some of the broad promises of our "gracious heavenly Father," as Dr. DeVoe used to express it.

My suggestion was that the usual plan of work among the heathen, the plan of establishing posts, and building local churches, might be "supplemented" by itinerant work on the part of men specially qualified for it. Sister Crawford states that this has been tried, without any palpable results. How would it do, to repeat the experiment again and again, as in the case of local work? If not effectual at once, so local laborers are not successful often at once. If itinerant laborers have been successful only where the synagogue or other means of partial enlightenment had gone before, may we not hope that reiterated instruction by evangelists would ultimately succeed? If, as the rule, the way must have been prepared, by other means, is it therefore to be concluded that this must always be so? That "God so loved the world as to give his only begotten, that whosoever believeth in him should not perish, but have everlasting life" iterated and reiterated, may not prove "the power of God unto salvation?" "Who can tell?" as a loved brother used often to say. Or why not at once?

I looked eagerly through Surgeon's "Cheques" to find the application of his principle to such texts as "Thy will be done on earth as it is done in heaven," and found none. Wherefore? Is it because such promises are too large to be pleaded in prayer? Because our faith is too limited to plead them? Who knows whether the time is come?

Of course I do not intend to ignore the means of God's appointment. Let us plead, at the same time, for the multiplication of means and the fulfillment of promise; and remember that means are actually being used as never before. Conversion is indeed an "individual matter," and the gospel works like leaven, but many individual cases have been and are contemporary, and heaven may permeate masses very rapidly under favorable circumstances, and, at least, in exceptional cases. I have not yet thought of any reason why great and comprehensive promises are therefore to induce hesitancy as to their fulfillment.

In a word, I do not believe we have ever taken in the whole idea of God's readiness to bless and to save on the largest scales; and that this will be a condition precedent to the general prevalence of the gospel of Christ. Oh, who knows what was in it, when He saw of the travail of his soul and was satisfied! A world lying in darkness has been the lamentation of my life, I trust inspired by the "Man of sorrows and acquainted with grief."

E. B. T.

A Good Example.

That the famous singer, Christine Nilsson, was free from the weakness of snobbery is illustrated by this incident:

She was once at the house of a retired millionaire near New York. A distinguished company had been invited to meet her at dinner. On entering the dining room she dropped her host's arm and, hurrying in amazement to the stately young butler, seized him effusively by the hand and engaged him in conversation, while the other guest stood waiting and the entertainer looked on in astonishment. "That man," she explained to the group when they were seated, "is the son of a kind old nobleman on whose estate my father worked as a day laborer when we were children. Fortune has smiled on me, while it has frowned on my old playmate, whom I find under such changed circumstances."

No soul can preserve the bloom and delicacy of its existence without longly musing and silent prayer.—Farrar.

The life that is hid with Christ in God is truly a charmed life. No assassin's weapon can reach it in its hiding place.—Dr. William Arnot.

To Brethren Entering the Ministry.

Dear Brethren: Allow a suggestion or two, growing out of the experience of a long life, prompted by a circular being sent out from my Seminary at Louisville.

You will need nothing more, in your prospective work, than a knowledge of Hebrew and Greek; at least sufficient to enable you to consult a Lexicon intelligently and to understand the discussion of scholars and commentators. I have been greatly profited by the advice of the elder Dr. Manly, who told me to keep my Greek Testament by me; it would have been a great addition if I had been acquainted with Hebrew.

The Seminary is the best place to go to acquire Hebrew and to be thoroughly acquainted with New Testament Greek. Besides, nowhere else do the means so fully exist of studying biblical theology, interpretation, church history, pastoral work, and the like, the loss of which many of us have sorely felt through life. What we have acquired, amid the constant demands of the pulpit, has been at the cost often of health and strength.

If a full course cannot be taken at the Seminary you will, in a session or two, imbibe many of the best and most mature thoughts and views of the ablest men—seed thoughts that will germinate through life. How much, some of us are indebted to occasional contact with a few such men cannot be told.

I know that Andrew Fuller, Andrew Broads, Jeremiah Jeter, and others, have been great preachers and great theologians, in many respects, without much knowledge of the original Scriptures or aid derived from the instructions of anybody; but few are endowed as they; and the times call for larger culture than in their day. I would not disparage the labors of any modest man of common sense enough to keep within the limits of things he knows, but no pastor will long sustain himself unless he be in advance decidedly of his people in his own special sphere, rarely where he is not superior to his people in general intelligence.

If it take you up to thirty years of age to prepare yourselves, mind it not! In that time, any man with purpose enough to make a good minister of Jesus Christ may fully reach the fountains of best instruction.

The crude things that some of us said, advised to "tell what we knew, and then study more and tell it," suffice the face in the recollection, down to the latest day. Divine truth is a treasure, and it is all important that the preacher see the harmony of what he says with the whole.

E. B. T.

The Centennial Committee Meeting Southern Baptist Convention.

Met at Lookout Mountain, Tenn., July 14, 1891.

Some of the things agreed upon: The fiscal year of the Southern Baptist Convention be considered the centennial year.

The objects now before the committee as stated by the Convention are, during the centennial year strive to put one hundred missionaries in the foreign field and to increase correspondingly every department of missionary work.

The agencies through which the committee is to operate are State Central Committees, Mission Boards—State, Home and Foreign, District Associations, Centennial Mass Meetings, pastors and churches, embracing concert of prayer, Woman's Missionary Union, denominational press, distribution of literature, tracts, books, maps, etc.

The state centennial committees are requested to co-operate in all possible ways with the state mission boards, and to secure their co-operation in all efforts put forth.

District associations are requested to set apart a time during their meetings for missionary centennial.

State centennial committees are urged to appoint sub-committees in each association.

The state committees are requested to arrange for holding several mass meetings in their respective states.

Dr. Harris was appointed to prepare an address to pastors and churches.

Dr. Ellis was appointed to prepare a communication to the Woman's Missionary Union requesting them to co-operate with the committee and the board in raising money.

Dr. Eaton was appointed to address a letter to the editors of our denominational papers, requesting their hearty co-operation in the work.

Among the books on missions recommended are the following: History of Baptist Missions, by Hervey; Deeds of Foreign Missions, by Dr. Tupper; Pierson's Crisis of Missions; Along the lines in Front, Bainbridge; Life of Wm. Carey; Life of Judson, by Dr. Edward Judson; Life of Ann Judson; From the Heart of England; World's Missionary Conference Report, 2 vols.; Pagoda Shadows, Miss Fields; S. P. Smith's Missionary Sketches; Kindling the light; Our Country, by Josiah Strong; Perils of Our Cities, Loomis; Tracts and Leaflets of Maryland Baptists, Mission Rooms.

These publications may be forwarded to Baptist Book Concern, Louisville; Branch Houses: American Baptist Publication Society, Atlanta and St. Louis; Maryland Baptist Mission Rooms, to E. Fayette St., Baltimore, Md.; H. M. Starke & Co., Richmond, Va.; Sunday school Supply Store, Raleigh, N. C.; Baptist Book House, Jackson, Miss; Baptist Book House, Dallas, Tex.

It was agreed to request the Home

and Foreign and Sunday school Boards to request the President of the Convention to call the meeting of the Convention one day earlier than the time fixed, in order that one day may be given to the consideration of the Missionary Centennial.

That Drs. Eaton, Ellis and Harris be appointed a committee to arrange a suitable program for such meeting, in case the day is secured.

The Sunday school Board was requested to render such assistance as lies in its power, in carrying out the work entrusted to the Centennial Committee, by having missionary matter in the "Kind Words" series, missionary books in the Sunday school libraries and circulated by colored porters.

It was agreed that we undertake to raise \$250,000 as a special Centennial Fund. That \$125,000 of this to be for a permanent Church Building Fund for the Home Mission Board, and \$125,000 for a permanent fund for the Foreign Mission Board. This last to be used for Chapel Building in foreign fields, Scripture translation and other permanent investment. This fund to be raised as far as practicable without interfering with regular collections.

It was resolved that the work of this committee be directed first and mainly, to increasing the regular contributions for missions according to such plans as the boards may approve and put in operation, with a view of greatly enlarging the annual receipts for the current conventional year and still further enlarging during the centennial year, to enable the Foreign Mission Board to equip and send out 100 missionaries and to enable the Home Board to correspondingly enlarge its operations and to do a much needed work among the colored people.

The committee favored working the Scripture plan of raising money, which contemplated laying by in store on the first day of every week, 2 Cor. 16: 1, 2, and they urge the adoption of such plans as may seem best in the several states providing for frequent and regular collections from all the members of our churches.

The committee took action in favor of holding four general Centennial Meetings, one at Atlanta, at the next meeting of the Convention, one in Louisville in October, 1892, one in Richmond in March, 1893, and one at the meeting of the Convention in 1893.

From Secretary Frost.

The following letter to the Religious Herald are warm words from the big heart of a great man—a man that Alabama and the South loves:

Eds. Religious Herald: Before leaving Richmond I desired to say something personal to myself, but could not find time to take up the pen. So many and so kindly have been the expressions of sympathy and cordial good wishing for success, and of regret at my leaving the state, I have wanted to express my grateful acknowledgment of them. It had become a hope with me to spend my life among the Baptists of Virginia. But, how strange things are! And how strangely do the currents of one's life move—moving sometimes in a sphere entirely beyond his control!

More than once in my life, sometimes for one reason, sometimes for another, I have said I would not be a secretary; at Birmingham, as you know, on the resolution to elect me as Sunday school secretary, I said in the presence of twenty-five hundred people I could not give the matter a second thought. And God knows I meant it, and yet here I am! Those who know me will readily know that the result could not have come except from some mighty impulse hardly short of a moral convulsion; but even they will never know the awful struggle through which I passed. The day after my resignation was presented to the church, was the most desperate day in my history. God spare me from another like it!

I have dared to be inconsistent—in the name of God, in answer to the demand of my brethren, and in the conviction of moving in the line of divine movement. I make no promises or prophecies of my labor or my connection with this great work—I dare not—I simply determine that, having put my hand and heart to this movement, the best that is in me shall be consecrated to its success. Having given up the pastorate, and closed the gate behind me, I say farewell—for a season, I could earnestly hope, but forever, if necessary and the Lord so orders. I believe in this work, in its importance and greatness, in its present and growing power, and in its future success as a mighty factor in our denominational life, but would have rejoiced to see that success brought in under the hand of another. But my face, with a bright and buoyant heart, is to the future.

The Nashville brethren have given me a royal welcome. Baptist interests are in the hands of able men, and are on the advanced movement decidedly. There is enterprise and push and pluck among them. I am charmed with the city and its people as I have met them, and find everywhere signs of commercial activity and prosperity. It is a good place for the Sunday school Board to be, and the Convention made no mistake in locating it here. I found the board formulating its plans and full of hope and enthusiasm about the work. The increase in the circulation of the Convention Series of Sunday-school Helps, since the creation of this board is truly remarkable. The heart of the great Baptist brotherhood of the South is certainly turning to it with a full flow, if one may judge from the signs of the times.

On next Tuesday the board will meet, and from the sealed bids which

may be sent in, will make its contract for bringing out the Series in the future, and will then make a statement to the denomination. We will certainly issue the fourth quarter, beginning with October 1st. All orders must be sent, meanwhile, as heretofore, to Kind Words, Atlanta, Ga. It shall be our aim to improve the Series immensely, as to matter and mechanical execution, so as to gratify a laudable denominational pride, and to present a literature whose merit will win its way in the open field of competition. I earnestly desire to make the October Teacher and its accompanying periodicals specimens every way worthy the new movement, and am already under obligation to some of our best writers for promise to help me in this. Still it is best not to promise too much as the time is short and this the period of transition and formation; we shall, however, do our best on that issue, and our best again on every succeeding issue.

With a warm heart I thank you for your kind words in the Religious Herald, and if the board and its work shall prove worthy of your support, I shall rejoice with a new joy and a fresh gratification. May God bless you in your great responsibilities, and give to the Baptists of Virginia the fullness of his blessings of Christ Jesus.

J. M. Frost.
Nashville, Tenn., July 2, 1891.

Conscience or Understanding.

William S. Lilly, the famous English essayist, in his work on "Right and Wrong," in discussing "conscience," holds that the word is of comparative recent origin, and says: "It was unknown to the writers of the Hebrew sacred books. They speak of 'heart' instead. It does not occur in the gospels, except in the history of the woman taken in adultery, which the most authoritative critics of our own day regard as a modern interpolation. Only after nascent Christianity had appealed to the Gentiles, and to the Jews scattered abroad, was the word, so to speak, naturalized in it. And then it was a new word in the Hellenic world. It seems not to have come into use until after the Peloponnesian war. So much as to the history of the term by which we commonly describe the subjective organ of ethical knowledge." Mr. Lilly has somehow confounded two entirely different things. The critics have proved quite satisfactorily that the section (John 7:53, 8:11) is spurious, that is they reject it from the text of John's gospel; and they have shown that in that gospel it is a late interpolation. But they have not proved that the story itself is modern; for the evidence shows that it is probably as old as our oldest extant manuscript of John's Gospel. See Wescott and Hort's discussion, in volume 2, pages 82-88, of their Greek Testament. Further: What does Mr. Lilly mean by the term "nascent" as applied to Christianity, when there were large and flourishing Christian churches in various parts of the world, in less than thirty years after the death of Christ? And where he calls conscience "the subjective organ of ethical knowledge," he makes it a special faculty whose function is to find out what is right, and what is wrong. Conscience possesses no such power. It simply approves the doing of what we have already judged to be right, and disapproves of what we have already judged to be wrong; and in every case, it follows, and must follow the judgment, whether that judgment be right or wrong. Saul's conscience did furnish him the "ethical knowledge" that it was wrong to persecute the Christians; and his conscience approved his acts of persecution. He really thought that Stephen ought to be stoned, and his conscience approved the act. It is extremely dangerous for people to trust their consciences to guide them in matters of duty. The Psalmist does not pray, "Give me a good conscience, and I shall keep thy law," but he prays, "Give me understanding, and I shall keep thy law." The difference is immense, and is of practical importance. Many people have made shipwreck of their characters and lives by lazily trusting to their consciences to teach them what was right—a thing which conscience never did. If you want to find out what is right, you must use your best judgment; you must exercise your common sense; you must investigate, weigh the evidence, study the motives, the character and the results, and tendencies of human actions. People who say, "It was borne in upon me that I ought to do this and so," without serious investigation, without study, without using their understanding, are very unsafe guides in things moral and spiritual.—Religious Herald.

From the first moment of his pilgrimage to the last, the Christian has but one point of safety, one rock of refuge, one place of shelter—and its name is "Constant Dependence."—Maria Jewsbury.

Men's notions of duty change with their religious belief, and they regard as indifferent actions which they before deemed obligatory or criminal.—Prof. Andrews Norton.

Fanaticism is an evil, but not the greatest of evils. It is good that a people should be roused by any means from a state of utter torpor.—Lord Macaulay.

The wheels of Time's chariot harness to them, and they move only forward. The incidents, opportunities and events of the past are irretrievably gone.—W. M. Taylor, D.D.

Let us be content in work to do the thing we can, and not presume to fret because it is little.

Central Committee
On Woman'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.

JULY—PRAYER CARD.
Foreign Board.—"Go ye into all the world, and preach the gospel to every creature." Missionaries 86; native assistants, 76; stations, 185; churches, 67; membership, 2,377; baptisms, 361; schools, 22; scholars, 823. Receipts of Foreign Board, \$113,522.37. Eight new missionaries appointed.

Study Topics.—Our duty to evangelize the world. Results already achieved. What part have Southern Baptists taken? Need of re-inforcements. How to increase missionary offerings. Centennial of missions.

William Carey.
We catch inspiration from the study of heroes. But few among men more worthy might wear the title than William Carey. His life is of supreme interest, whether we consider his own personality or the relation he sustains to the modern missionary movement—as its founder, its pioneer and its noblest representative.

In Carey we find again an illustration of the principle that so largely prevails in the economy of grace—of the selection of a lowly instrument for the loftiest work. God never tires of teaching us the lesson we are so slow to learn—regard for character, not condition. So William Carey, village shoe maker, teacher, preacher, pitifully poor, burdened with a family, with financial obligations assumed for others, becomes the first English missionary to the heathen world.

He was born in a village of Northamptonshire, Aug. 17, 1761. Not being strong enough for field work, at sixteen he was apprenticed to a shoe-maker, although at eighteen he began to preach. He would teach by day, cobble shoes by night and preach on Sunday, sometimes walking sixteen miles to and from his appointment. From the day of his conversion the love of Christ and of souls was the ruling passion in Carey's breast—the love of souls everywhere. As Christ was unspeakably precious to him, he longed for the revelation of him to every soul. Yet how was this to be accomplished? He seemed almost alone, in his deep conviction and burning zeal—he, poor, hampered, burdened and hindered on every hand. Still he pondered and studied, and worked and prayed, and preached.

In May 1792 he preached that powerful sermon from Isaiah 42:2-3, the memorable divisions of which were, "Expect great things from God; attempt great things for God." That sermon was the birth throes of modern missions. Twelve ministers adjourned to the little parlors of a widow's house and organized "a society among the Baptists for the propagation of the gospel among the heathen," and of their poverty gave £13.25. 6d. to lay its foundations. But it was also his joy to lead in the work he had thus inaugurated, and to go as the first missionary of the society he had been instrumental in organizing. "I go down into the pit," were his well known words, "you hold the ropes." He sailed for India June 13, 1793. Forty-one years he spent in unremitting toil, never once visiting his native land.

Time and space forbid a resume of his work, but mention may be made of the fact that seven new missionaries were raised and trained on the field, among them his two sons. New mission stations were started, evangelists scattered, a college for training missionaries equipped; free schools founded, but the work nearest his heart, and from which he looked for greatest results, was that of Bible translation. His biographer gives a list of thirty-four translations of the Bible—all or parts by him, and six were by him alone.

What a blessed retrospect was his, as the shadows gathered and how he loved to recall his work in India, how the little native church had branched out into six and twenty, and then would whisper, "What hath God wrought?"

June 9, 1834, closed his earthly career, in the 73rd year of his age and 41st of uninterrupted work in India. A simple stone bears this inscription, of his own inditing,—

WM. CAREY,
Born 17th August 1761,
Died 9th June, 1834.
"A wretched, poor, and helpless worm, on thy kind hands I fall."
But his work is his best eulogy; modern missions his lasting memorial.—From sketch of Wm. Carey by Isabel Hart.

"Once, when John Newton preached in a village, such was the indifference that only a handful came to hear him. But he was loyal to Christ and gave the best he had. Among that little number of hearers was Thomas Scott. The sermon turned his thoughts toward the truth, and all the Christian influences of 'Scott's Commentary' may be traced to that sermon."

The chief want of Calvinistic confessions of faith is the play of the light and hope of the gospel over them.—Newman Smyth.

Beauty is not made of paint and powder; it is the temple which health builds for a pure, bright spirit.—Prof. Alexander Winchell.

An Interesting Letter from Maj. Penn, The Evangelist.

GENTLEMEN: I have given the Electropoise a thorough trial. I give it as my opinion that it ought to be in every family, and that every traveling man ought to have one. I have not missed having one or two bilious spells in the spring for the past twenty-five years, and I have now come to Birmingham without having any spell, and only one time a slight symptom, and I used the Electropoise and it all passed away. I have had the Electropoise six months. Yours truly, W. E. PENN.

BUREAU SPRINGS, ARK.—Mr. DuBois—Dear Sir and Friend: You use the above as you desire. You said to me, as I remember, as you handed me the Electropoise: "Take this and give it a thorough trial, and send it back when you get tired of it. I do not want to hear from you until you are perfectly satisfied." Well, I am not tired of it, and do not believe that I ever will be, and so I do not see any chance for you to get it back until I die, and if I die first my wife will not give it up until she dies, and so it seems to me that you are slightly "left" as the boys say. I think that you will sell several of them in this place. I find that some of the wealthy people are very much pleased with mine. Yours truly, W. E. PENN.

Major Penn is widely known all over the South as an evangelist. It was only recently that he was at Birmingham and other points in this state.

THE Electropoise.

THE Life Work of an Educated Physician, IS AN INSTRUMENT FOR THE Cure of Disease Without Medicine

BASED on new theories of the cause and cure of disease, it deals with the electrical and magnetic conditions of the body and the gases surrounding it in the atmosphere, controlling these conditions at will. It is not electricity.

DISEASE is simply impaired vitality. The Electropoise constantly adds to the vitality and only assists nature, in nature's way, to throw off the trouble. Nothing is easier of proof than that, with this treatment, cures are made which by all other known means are impossible.

ACUTE CASES of all kinds are cured in hours by its random use. One-tenth the intelligence and perseverance devoted to ordinary methods of medication works miracles in all CHRONIC CASES.

This is an inexhaustible home treatment.

For testimonials from people YOU KNOW and all further information, call on or address T. M. VASS, Local Agent, Montgomery, Ala., or DuBois & Webb, GENERAL AGENTS, 1911 1/2 1st Ave., BIRMINGHAM, ALA.

TO THE PUBLIC.

A LADY TELLS OF ALMOST A MIRACULOUS RECOVERY

---READ.

To the Editor of The Journal:

I wish to tell the people of Atlanta something through your columns. I have a sister who lives in Birmingham, Ala., who has been afflicted with what many physicians termed "intermittent fever." One physician said it was "enlargement of the liver." She came to Atlanta for treatment by a specialist after failing to be benefited in Birmingham. A two months' treatment gave her only temporary relief. She returned again to the same treatment last year, and grew worse until she became bed-ridden. When she had despaired of ever finding relief, she at my suggestion began the use of King's Royal Gelatin. She began to improve at once. In one week she was sleeping soundly, when she had not had a night's undisturbed rest in two years. She began to go about at once and continue to steadily improve. In six weeks she was so far relieved as to be able to return home, feeling well, with no swelling or evidence of tumor or enlarged liver. I had a letter from her the day before yesterday and she is evidently well.

My confidence in Gelatin was caused by its curing me of Catarrh. My sister, Mrs. W. A. Doherty, of Birmingham, Ala., will verify the above statement, and my neighbors here in Atlanta will testify to me as much as can under their observation. I cheerfully give my testimony, hoping that the afflicted ones may be induced to try a remedy which has proven a signal blessing to myself and my sister.

MRS. A. A. BOGGS, 18 Emma Street, Atlanta, Ga.

THE CELEBRATED COTTON GIN WITH LATEST IMPROVEMENTS H. W. HUBBARD, MANUFACTURER OF COTTON GINS, BIRMINGHAM, ALA.

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Obligations to One's Pastor.

THE sense of obligation to the church of which one is a member sits very lightly upon most Christians. They attend the services when they feel like it, and they neglect their own church, perhaps in the morning, and then wander from church to church, according to their own sweet will, at night. Many of them have no more sense of responsibility regarding the Sunday service than they have regarding the service on the other side of the globe rather than in their own church. The conduct of many church members regarding the second service must be as displeasing to the Master as it is discouraging to the pastor. Many of them spend the evening at home in social pleasure which, it must be admitted, often degenerates into culpable gossip, and they set a bad example before their children, their neighbors, their servants, and all who come under their influence. The same manifestation of irresponsibility is shown in regard to the financial obligations which it is supposed church members assume. Often they enjoy all the privileges of their church home and feel no responsibility for the support of the church. This neglect, no doubt, is often due to thoughtlessness. It should be remembered that there are no free churches, except perhaps those that are largely endowed. The term "free pews" is a misnomer; pews cannot be free. Some one must pay for the support of the church. Many persons worshipping in so-called "free churches" pay much more than they who attend churches whose pews are rented. Some churches that rent their pews wisely combine what is known as the envelope plan and the pew rental. Trustees may rent pews, supplying those who take them with envelopes in weekly, monthly, quarterly or yearly installments. The pulpit ought to press most earnestly upon all church members the duty of doing something, even if it be but a little, and doing it regularly, for the support of their church. One of the marks of a truly apostolic church is the presence of the poor. The Master has given this as a test of a true church, and no true pastor would ever want to have a church in which there were no poor. He will welcome them; he will make them feel at home. He will take special pains to give the poorest the best that the church possesses. But even the poor can do something, and do it regularly, for the cause of Christ. We are now concerned, however, with the thoughtlessness of those who leave their churches in the city for homes in the country, and who allow their membership to remain in the city church while they discontinue their contributions for its support. There are circumstances which justify the retaining of membership in the city church homes. There are places where there are no Baptist churches, or the time of absence from the city may not be known, and there may be the intention to return soon to the city. There may also be special, social, family and pastoral ties. In all such cases, however, if pews are given up in the city church, contributions should still be made weekly or monthly to its support. There are church members who go to country towns but who do not identify themselves with the work there on the ground that they are members in the city, and at the same time they refuse to do anything for the support of the city church. They thus neglect their obligations at both ends of the line. Such a course is unchristian; it is positively dishonest. If persons have the means and retain their membership in the city church, while they refuse to do anything for its support and are doing nothing for the support of the church in the place to which they have gone, they ought not to be considered in good, even though unfortunately they may be in regular standing. This is a matter of much importance, affecting as it does the support of the cause of Christ in city and country alike, that pastors should impress upon their people their duty at this point with great earnestness, and should refuse to consider as deserving of a letter of dismission while they neglect to discharge their covenant obligations.

God is Nowhere.

An infidel was one day troubled in his mind as he sat in his room alone, while his little Nellie was away at Sunday-school. He had often said, "There is no God," but could not satisfy himself with his skepticism, and at this time he felt especially troubled; thoughts of the wonderful works of creation would push their way into his mind. To quiet these troublesome thoughts he took some large cards and printed on each of them "God is nowhere," and hung them up in his study. Nellie soon came home, and began to talk about God; but her father pointed to her one of the cards and said, "Read that." She climbed a chair and began eagerly to spell it out: "G-o-d, G-o-d, is, n-o-w-h-e-r-e, h-e-r-e; G-o-d is n-o-w-h-e-r-e, h-e-r-e; p-a-p-a! I know it is right—God is now here." The man's heart was touched, and his infidelity banished, by the faith of Nellie, and again the word was illustrated, "A little child shall lead them."—Ex.

Infantile SKIN DISEASES Cured by Cuticura

EVERY HUMOR OF THE SKIN AND SCALP, including infantile and childhood, whether eruptive, itching, burning, itching, crusty, pimply, blotchy, scaly, or every variety of the blood, whether simple, scrofulous, or hereditary, is speedily, permanently, and economically cured by the Cuticura Remedies, consisting of Cuticura, the great Skin Purifier, and Cuticura Resolvent, the new Blood and Skin Purifier, and greatest of Humors Remedies, when the best physicians and all other remedies fail. Parents, save your children years of mental and physical suffering. Begin now. Delays are dangerous. Cures made in childhood are permanent. Sold everywhere. Price, Cuticura, 50c; Resolvent, 50c. Prepared by W. F. R. H. CUTICURA, Chemical Corporation, Boston, Mass. Send for Free Book "How to Cure Skin Diseases." Baby's Skin and Scalp purified and beautified by Cuticura.

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The Children of the Lord.

A great ship was about to set sail for America, from a foreign port. Passengers were hurrying to and fro, either embarking or taking leave of those who were going away; porters staggering under huge loads of baggage, and sailors, everywhere, hauling away at the ropes and cordage, and making all taut and trim for the voyage. Among the passengers was a lady who had been abroad for her health, and was now returning to her native land. She was quietly walking about, while her husband attended to certain formalities for making her voyage pleasant; a little bird flying and hopping on the canvas covering of one of the boats attracted her attention, and when he flew off to the shrouds and rigging, the lady followed, keeping him in sight, anxious to discover whether or not he meant to start on the long journey with them.

But presently she forgot the tiny bird in a sight far more interesting. Almost under the shadow of the deck house stood a pile of luggage, the lowest piece of which was an old-fashioned chest, securely locked and corded, upon which sat two little children. The oldest was a bright-eyed manly boy, and the other sweet-faced little girl of eight or nine years. Both were plainly dressed, but perfectly neat and clean. The boy stood with his arm around his little sister's neck, as if to be her protector, and both looked innocent and forlorn, that the kind lady stopped and asked them where their friends were.

The little things shook their heads, and made no answer, when the good lady, judging that they had not understood her, addressed them in the German tongue, with which she was familiar. Instantly the childish faces began to brighten, and the boy replied to her eagerly. She learned that they were going on the long voyage alone, hoping to find friends in the land of America. The boy took from his pocket a well worn German Testament, and opening it to the fly leaf, the lady read these words: "When my father and mother forsake me, the Lord will take me up." And underneath was added, in the same hand: "These children, Johann and Gretchen Schrimmer, have lost both father and mother. Their old grandmother, feeling that she has not much longer to stay in this world, sends them to the home of the free, in the care of the good Lord, asking any of his friends who may meet them to be kind to the orphans, for his sake. And may the blessing of an old woman rest upon any such forever."

The writing had this signature, "Barbara Schrimmer, aged eighty-one."

The lady who read these touching words of faith was an ardent Christian, always ready to do the Master's work. Perhaps it was by his special will the little Testament fell first into her hands. She at once showed it to her husband, and they agreed together that the little German orphans should be their own charge while they were at sea. From the captain they learned that their passage money had been paid to New York by the grand mother. Further than that, she had, indeed, left them to the Lord. Her faith and trust were not disappointed. By the time the ship reached the American shores, the lady and her husband had grown too attached to the children to wish to part with them. They adopted them into their own family, and there they are growing up intelligent, Christian, young people.

Verily, the promise was made good: "when father and mother forsake thee, the Lord took them up."—Young Reader.

Labor-Saving Appliances.

The time has come when old methods of work must be put aside. Every business man is obliged to introduce new forms of activity in order to make his business successful. The man who would insist upon the methods in vogue twenty years ago would be helplessly and hopelessly left in the rear. He must now avail himself of telephones, phonographs, typewriters and all other improved appliances; he must send his agents on the road everywhere. It is possible now for a man in this way to double his powers of work and the results achieved. The same principle applies to pastors. The printing press and similar influences must be used now in pastoral work as never before. No means must be neglected which will enable the pastor to touch the church, the community and the world at the greatest number of points possible. The man to day who spends hours every week in doing the physical work of writing sermons with his own hand is wasting precious time and his physical energy. He must acquire the skill to do his work largely by the help of stenography and typewriting. No man has a right to limit his powers of God. The physical exercise of writing sermons, letters, newspaper and other articles is to some men purgatorial torture. They ought not to subject themselves to such exciting and exhausting labor. Every man, we venture to affirm, might by a little effort acquire the skill necessary to dictate and thus to save time for reading and other forms of study and for needed pastoral work. In these days of tremendous competition no man can afford to waste an ounce of power or an hour of time. It is of the utmost importance that every element of strength be used for all that it is worth. We regard this as a matter of great importance. All that we have and are belongs to the Lord, and our time and strength are to be used so as to produce the best possible results in the success of his kingdom. By adopting the best forms of labor-saving appliances any pastor can double his powers of achievement, and this is an end to be sought with the most earnest endeavor and the most fervent prayer.—Christian Enquirer.

THE PECULIAR ENIGMA OF HOT WEATHER.

The peculiar enigma of hot summer weather is driven off by Hood's Sarsaparilla, which "makes the weak strong."

A Fairten, N. J., man locked his wife in the hen coop because she had not gathered enough eggs to satisfy his appetite for dinner.

How Children are Spoiled.

It is easy enough to spoil a child. No great art is demanded. Only three or four things are requisite to complete the work. Make all the nurses wait on him and fly at his bidding; let him learn never to go for a drink, but always have it brought to him; at ten years of age have Bridget tie his shoe strings; let him strike auntie because she will not get him a sugar plum. He will soon learn that the house is his realm, and he is to rule it. He will come up into manhood one of those precious spirits that demand obedience and service, and with the theory that the world is his oyster, with knife, he will proceed to open. If that does not spoil him, buy him a horse; it is exhilarating and enlarging for a man to own such an animal. A good horse back ride shakes up the liver and helps the man to be virtuous; for it is almost impossible to be good with too much bile, an enlarged spleen, or a stomach out of duty. We congratulate any man who can afford to own a horse; but if a boy own one, he will probably ride on it to destruction; he will stop at the tavern for drinks; he will bet at the races. There will be room enough in the same saddled idleness and dissipation to ride of them before and one.

The bit will not be strong enough to rein in at the right place. There are men who all their lives have been going down hill, and the reason is that in boyhood they sprang stride a horse and got going so fast that they have never been able to stop.—T. DeWitt Talmage, D. D., in Ladies Home Journal.

Uses of Hot Water.

Hot water is one of the best among simple remedies, says The Ladies Home Journal. For instance, headache almost always yields to the simultaneous application of hot water to the feet and back of the neck. A towel folded several times, and dipped in hot water, and quickly wrung out and applied over the forehead and temples, will generally afford prompt relief.

A strip of flannel, or napkin folded lengthwise, and dipped in hot water and wrung out, and then applied round the neck of a child that has the croup, will sometimes bring relief in ten minutes.

Hot water taken freely half an hour before bed time, is helpful in the case of constipation and has a most soothing effect upon the stomach.

A goblet of hot water taken after rising, before breakfast, has cured thousands of indigestion, and no simple remedy is more widely recommended by physicians to dyspeptics.

They tell us if you take one of a migratory flock of birds out of the line which the God given instinct has formed and is guiding to its distant home, and cage it behind iron bars, it will beat its wings against the cage in its frantic effort to rise and go on its journey. But let the season pass in which birds migrate, then open the cage. Your bird will not go now. You may take it in your hand and toss it high into the air; it is of no use. The instinct for motion has passed; the bird reverts heavily to the ground spot. O young hearts! now God's spirit moves you to accept Christ, but the time may come when the door may in vain be held open for you; you cannot arise and go.—From "The Well Spring."

A Household Remedy FOR ALL BLOOD AND SKIN DISEASES B. B. B. Botanic Blood Balm

It Cures SCROFULA, ULCERS, SALT RHEUM, ECZEMA, ERYTHRAEMA, and all other skin eruptions, besides being effective in treating the system and restoring the constitution, when impaired from any cause. Its almost supernatural healing properties justify us in guaranteeing a cure, if directions are followed.

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PASTOR KOENIG'S NERVE TONIC

The Best Remedy For Nerve Tonic, I have used it for years, and it has cured me of many ailments. It is a most valuable remedy for all nerve diseases, and is sold everywhere.

Prejudiced, Yet Convinced. So, Newark, Conn., May 1890. Although I took Pastor Koening's Nerve Tonic with a certain prejudice, it has done me so much good that I must thank him for it, because now I can sleep again. Since the terrible catastrophe of the Johnstown flood, where I lost five members of my family, I have been completely out of my mind, so that I was quite dependent. But now I come to myself again, and attribute this to the good effect of the Tonic. B. CUNZ, Pastor.

A Valuable Book on Nerve Diseases sent free to any address, and poor patients can also obtain this medicine free of charge. This remedy has been prepared by the Reverend Pastor Koening, of Fort Warren, Rhode Island, and is now prepared under his direction by the KOENIG MED. CO., Chicago, Ill.

Sold by Druggists at \$1 per Bottle. 6 for \$5. Large Size, \$1.75. 6 Bottles for \$8. By E. G. Fowler, Druggist, to Dexter Ave., Montgomery, Ala.

JAPANESE PILE CURE

A Guarantee Cure for Piles of whatever kind of degree—External, Internal, Blind or Bleeding, Itching, Chronic, Recent or Hereditary. This Remedy has positively never been sold to fail. \$1.00 a box, six boxes for \$5.00; sent by mail prepaid on receipt of price. A written Guarantee positively given to each purchaser. If not cured, when purchased at one time, to refund the \$5.00 paid if not cured. Guarantee issued by E. G. POWELL, Druggist, Sole Agent, Montgomery, Ala. Sample Packages Free.



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Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, head-aches and fevers, and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known. Syrup of Figs is for sale in 50c and \$1 bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Do not accept any substitute.

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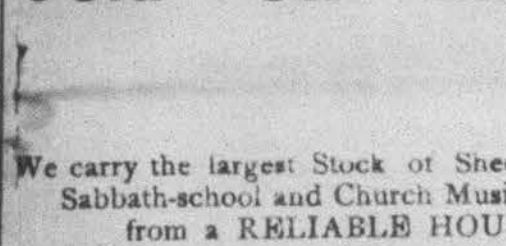
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8:15 am	4:45 pm	8:00 pm	11:40 am	11:00 pm	6:10 pm	12:00 am	6:00 am
8:50 am	5:20 pm	8:35 pm	12:15 pm	11:35 pm	6:40 pm	12:30 am	6:30 am
9:25 am	5:55 pm	9:10 pm	12:50 pm	12:10 pm	7:10 pm	1:00 am	7:00 am

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Western R'y of Alabama AND—Atlanta & West Point Railroad Co. TIME TABLE No. 33, in Effect June 17, 1901. No. 51, N. 53.

Leave	Arrive	Leave	Arrive
Atlanta	6:40 am	Atlanta	6:40 am
Lowville	6:45 am	Lowville	6:45 am
Ar. Montgomery	7:30 am	Ar. Montgomery	7:30 am
Ar. Montgomery	7:45 am	Ar. Montgomery	7: