

Alabama Baptist.

MONTGOMERY, ALA., FEB. 1, 1894.

Read Dr. Carroll's sermon on "Valid Baptism" in another column. His argument is unanswerable. It is so easy to understand duty, if all questions of sentiment or popular form are left out of the account.

COMMUNICATIONS will have to wait over next week on account of the Missionary number. We will print two thousand extra copies of that issue. It will go into every nook and corner of the state. We ask our readers to pray God's blessing upon our effort to put missionary information before the people.

We had overlooked the announcement of the death of Dr. J. B. Link, of Texas, which occurred at his home in Austin, Jan. 10th. His disease was pneumonia, and his illness was of only three days duration. Dr. Link was for many years a leader among Texas Baptists, having been editor of the leading Baptist paper and occupant of some of the most important pulpits. His death is a great loss to the cause.

FIVE bar-rooms in Ozark have taken out license for the year 1894. The license is \$500 each, which adds considerably to the city's treasury. — *Newton Standard.*

Yes, those bar-rooms add to the city's treasury and to the country's misery. And besides, in one way and another they take out of the treasury more than they put in. A bar-room is a poor investment for a town.

The farmers will notice that we are printing frequent clippings from the State press about the success of individual farmers. We hope thereby to encourage them to go and do likewise. We were the most independent people on earth during the war. There is no reason why we should not be independent again. A clipping from the *Enfala Times*, printed in another column, puts the matter in a new light. The farmers are staying away from town because they have "hog and hominy" at home. If it is right, a happy "change has come."

THERE is some talk of a bachelor's club being formed in this city, and renting a building and fitting it up in elegant style. It would be a good idea. — *Gadsden News.*

You are in error, neighbor. To be plain, you are teaching false doctrine. There ought to be no such thing as a bachelor's club. In the first place, it is very rare that any man is justified in remaining a bachelor. And those who are bachelors ought to find homes in good christian families where they may be kept within the lines of domestic civilization. If they have money to rent and fit up a building in elegant style, they are able to support homes and home-keepers. If they positively refuse to do that, let them give the money to the support of widows and orphans. A bachelor's club is not a good thing—unless it is one handled by the women.

PROF. ALONZO HILL, who had been for many years president of Tuskalessa Female College, was found one night last week in his library, breathing heavily, and died in a few minutes after the discovery was made. It is supposed that he died of heart disease, but he had made no complaint previously that indicated that he was affected in that way. The news of his death shocked the whole city. His wife was on a visit to her father's family in Virginia. Prof. Hill was very well known not only as president of the college over which he had presided for so long, but also as a citizen of public spirit. His loss will be seriously felt. The procession that followed his remains to the grave was one of the largest ever seen in Tuskalessa.

A RECENT canvass of leading newspapers reveals the fact that about one-half of the newspaper writers are members of the church. The secular press is taking a deeper interest in religious matters, and newspaper writers are not the godless Bohemians known to tradition.

We do not know the *Age-Herald's* authority for the foregoing statement. It may possibly be true that nearly one-half of the newspaper writers are church members, but we must reserve our doubts of the fact. But

If it be true, one who reads the newspapers, and especially some of the leading dailies, would conclude that the other half of the writers who are not church members, are remarkably active enemies of religion, and are not even very friendly to common morality. Let us hope that the statement is true that nearly half of the newspaper writers are church members, and that they are Christians also.

DR. TALMAGE has resigned the pastorate of the Brooklyn Tabernacle, to take effect after awhile. He says he has been there as long as a preacher ought to stay with one church. He may have been helped to that conclusion by the fact that the business affairs of the Tabernacle have for sometime been in bad condition. It now turns out that Dr. Talmage's salary has been very poorly paid, and that the church treasurer is about twenty thousand dollars short in his accounts. With all its great possibilities, we have no knowledge that the Tabernacle was engaged in mission work. Dr. Talmage can draw larger congregations than almost any preacher except Moody, but there are many little preachers in Alabama who can beat him a long way in leading a church in the way of doing good, and also excel him in the management of its finances.

We are surprised that the merchants of Montgomery do not avail themselves of the splendid opportunity they have of advertising in the columns of the

ALABAMA BAPTIST.
For reaching the farming class it is the best medium in the State.

In Autauga, Elmore, Chilton, Tallapoosa, Chambers, Clay, Lee, Randolph, Macon, Montgomery, Bullock, Barbour, Russell, Pike, Henry, Dale, Geneva, Coffee, Covington, Conecuh, Escambia, Monroe, Butler, Crenshaw and Lowndes counties, all contiguous to Montgomery, there are thousands of Baptists in the country districts, and hundreds of copies of the

ALABAMA BAPTIST are read by them. Hardly a day passes without the addition of new names from these counties.

Besides these counties, the paper penetrates every section of the State, reaching thousands who occasionally visit Montgomery.

Space in our columns can be had at reasonable rates. Enterprising business men will find it to their interest to call on us.

We call special attention to the rules which will govern us in the publication of the **ALABAMA BAPTIST**. They appear at the head of the first column of the first page. We ask every reader to examine them. There need be no misunderstanding if our subscribers will observe these simple rules, which are perfectly just to all concerned. Let us look at them.

The Label. It serves as a receipt. When you send money, notice the figures, give us a little time, and if they are not moved up, call our attention to it.

The Continuance. When ordered to discontinue a paper, we will do so at once, if all arrears are paid. Be sure to send the money.

Obituaries. This is one of the hardest things to manage connected with the publication of a newspaper. The subject is so delicate that it is difficult to deal with. Our sympathies are with the bereaved, and we want to do just what they request, but we owe some consideration to other readers. They are not interested in obituaries. If we should fill the paper with them, we would soon have no subscribers. We give, free of charge, 100 words.

We charge one cent a word for all over that. This is the rule of all newspapers. Surely this is not an unreasonable requirement. You can easily count the words beyond 100, and send the money along with the obituary; otherwise it will not be published.

Anonymous writers will please take notice. No exception will be made to this rule.

Correspondents will find some suggestions which will be helpful to them, and save us trouble. Changing postoffice need cause

no trouble if subscribers will always write the names of both postoffices, the old and new.

Remittances are never safe except as indicated. A postal note or currency put in a letter is never safe.

D. D.

We find on our subscription book a new use for these letters. Opposite quite a number of names are written the words "don't dun." We suppose they threatened to quit the paper if they were dunned. A simple business statement sent to the subscribers is called a dun. A little curious to see further into this D. D. business, we began to examine. In almost every case we found the parties owed for two or three years. So we got to thinking. Let's see, D. D. stands for don't dun in the beginning. One pictures to himself a brother who is the very soul of honesty and a personification of promptness. The year rolls by; then two years, then three; still those terribly ugly D. D.'s stand. How is the money to be collected? A statement or a letter will be construed as a dun—and then! Well, brother, we must risk it and let you hear from us. If you don't pay soon, the D. D.'s will stand for dead duck or—Brethren, please don't ask us to use those letters. We can't do it. Rest assured that when your time is out, we will remind you of it, if you do not pay promptly. We don't know how to run business in any other way.

BROTHER DAWSON's article on the Howard, which appeared in late issues, is brim full of love for his old alma mater. While he brings some dark clouds to view, he also displays the silver lining. We would beg the brethren not to indulge in gloomy views about any of our work. That is a disposition to which we are all prone when times and circumstances seem to be against us. Even those with the most sanguine temperaments allow their skies to be overcast with gloomy forebodings when the way seems hedged about with difficulties. But when they review the past, they see how they have been led along in paths they knew not, and brought safely through difficulties just as trying as those which seem to surround them now. It is helpful to any of us to make such a review of our lives.

So about our colleges and our boards. There never has been a time when these were out of trouble. It is probable that they will be in trouble as long as any of us live. May be that is best for them and for us. It will keep us always at work for them. There will be no time to be at ease in Zion. But however gloomy the prospect, we can take courage, when we remember that through all the troubles of the past, somehow God has brought us out. The Howard and Judson belong to God; we are all stewards of God, having their management in charge. It is a precious trust. With loving hearts let everyone pray and labor and sacrifice and plan for their welfare, yielding not to despondency and gloom. The times are very much what we make them. They are easy or hard, according as we are earnest or careless for God's cause.

FIELD NOTES.
The Baptists of Marion intend to make some repairs on their church.

The News says that Bro. Bradley made a fine impression by his recent sermon at Abbeville, and it thinks the Baptist church should call him to its pulpit.

The organ of the Baptist Young People's Union of America is now called The Baptist Union. It is a bright and sparkling sheet, well suited to the cause it represents.

Eld. Jeff Falkner held a few night services at Chapman last week. One was received for baptism. The mill there has closed for the present, and the employees are not in good spirits.

Rev. H. W. Roberts requests his paper to be changed from Maple Grove to Forney, Cherokee county. He has moved to the latter place, and will have pastoral charge of Bethel, Unity, Mt. Zion and State Line churches.

Pastor Yarbrough, of Laverne, was overwhelmed by a generous and valuable offering by his kind-hearted people. We have, with pleasure, printed a number of such announcements as this, telling of the good fortune of the pastors; and now we are beginning to make the interesting inquiry as to when the **ALABAMA BAPTIST** is to be founded. Brethren and sisters, we are at home.

We see that brother Rice, of Northport, has been made chief deputy by the new sheriff of Tuskalessa county. We congratulate the county on the good selection. "Let no guilty man escape."

The Alabama Baptist came to us with the edges all scorched. It has been through a "baptism of fire." We thought they did not believe in that kind of baptism.—*New Decatur Advertiser.* And we still do not.

Hartselle Enquirer: A spelling "B" will be given at the college under the auspices of the Baptist Ladies Aid Society, Friday evening, February 16th. Every one is requested to study the "blue back" and attend the B.

After forty-five years devoted to the management and publishing of the West Alabamian, at Carrollton, Mr. A. Henry now offers the paper for sale, and invites correspondence. Ill health is his reason for wishing to retire.

The name of Bro. E. B. Hearn, of Sumter county, should have been placed on the honor roll among the first. He sent five dollars early in the campaign, and thus took three and a half years of time by the forelock.

Dr. Riley writes us that he has ready for the printers six chapters of the history of the Baptists in Alabama. If you have anything on paper or in your mind that would be useful as historical matter, send it to Dr. B. F. Riley, Athens, Ga.

J. R. Lloyd, Birmingham: In the report of our churches for last week's paper, I neglected to say that Bro. Robert Smith had been ordained to the deaconate at Coalburg. Bro. Glenn preached an instructive sermon on the office and duties of deacons.

We return thanks to Hon. W. C. Oates for a copy of his speech on the Torrey bankruptcy bill. We have not found time to read it, and indeed are trying to keep as far away from bankruptcy as possible. Send in your dues, brethren.

Dadeville New Era: The members of the Baptist church called a meeting for the purpose of improving the condition of the church, and to call a pastor for this year. A number of good resolutions were made, and we are glad to say Dr. J. P. Shaffer was again called for this year.

It is stated that the Baptists of Orrville are completing and seating and making other improvements on their church. We thought that was done sometime ago, but it may be they want something better than they already had.

Josie Raspberry, Strasburg: I am happy to say that we had Bro. Ray to preach for us at Mulberry church on last Sunday. Much good was done. He will have the prayers and sympathy of our church in his labors. May God bless him in his great work.

Pastor Roden, of Safford, Dallas county, sends us money for subscribers in his own county, and in Wilcox and Marengo also. We do not know just where his pastoral boundaries are, but in behalf of this paper he spreads out pretty well for a small man. Spread on, brother.

Rev. R. M. Guy, recently of this state, but now at Leakesville, Miss., sends us five dollars and pays a long way in advance; so his name goes upon the honor roll. And next comes Bro. J. T. Moncrief, of Butler Springs, who attains the like distinction. Thanks to you both, brethren.

Bro. Jesse Dickson, of Pine Bluff, Arkansas, writes us that a succession of short crops and low prices has taken away some of his joy, but he is still enthusiastic in the Sunday school work. Some men say they can't attend to farms and stores and Sunday schools, too; but Bro. Dickson is not one of them.

Bro. Blackwelder writes us that he will attend to the interests of the Baptist in his territory, and adds: "Appreciate the importance of having the paper in every Baptist home in the land." As Bro. B. has been a successful pastor from the first, his opinion as to the value of this paper may be worth something.

La Fayette Sun: "Dr. W. C. Bledsoe preached a very learned discourse at the Baptist church on baptism. We have heard it spoken of as being a strong sermon." So, then, Dr. Bledsoe is not wasting time and confusing his hearers by preaching about the ethics of the plan of salvation, or the commercial value of the atonement—whatever those terms may mean. Bro. Bledsoe has held one pulpit a long time, and we have never heard that he thought it necessary to preach any fashionable foolishness.

Rev. J. J. White, of Cowarts, Henry county, kindly promises to look after the interests of the Alabama Baptist in his part of Southeast Alabama and a portion of Florida. We hope Bro. White will be successful in his efforts to persuade the brethren and sisters to renew and to subscribe. Give him a hearing ear, brethren.

Rev. J. P. Hunter, of La Fayette, has an appropriate name. He frequently finds some one who has not renewed for the Alabama Baptist, or who is not taking it at all, and then he sends us an order on the government. But there is one lady whom he has not yet found—so far as we have heard.

Rev. A. P. Majors, of Monroe county, sends some money, as he did last year, to pay for this paper for a young lady who is an orphan and a cripple. This brother is fond of doing good, even though his income is small, but we cannot let him have all the credit in this case, so we add nothing to his contribution and will send the paper for a year to that young lady.

R. M. Hunter, Jasper: A few of the littlest ladies at Day's Gap made clear during Christmas \$50.00 for the Baptist church. The success of this faithful few was largely due to the untiring energy of Sister Gravelee and the sister Waters. Some others helped, whose deeds of love we cannot too highly prize. It is well; these good and faithful servants have done what they could.

M. P. Reynolds, Midway: Bro. Stewart preached for us on the third Saturday and Sunday, and also addressed the young people. Among other things, he said our Sabbath school is the best he had visited in a long time. Bro. Miller is our superintendent.—Our good people gave Bro. S. \$45.00 for the Orphanage, five of which was given by the Sunbeams and the same amount by the Ladies' Aid Society. My other churches, Ramah and Center Ridge, have also contributed to the Orphanage, but I do not know the amounts.

The La Fayette Sun says that Rev. A. S. Smith, Baptist pastor at Roanoke, is one of the best young preachers in East Alabama. The editor evidently has not taken lessons from any of the wise brethren of the churches, some of whom are so very cautious and prudent that they will not even compliment the pastor's sermon in his hearing, lest they make him vain. A little encouragement might destroy his humility, you know. And they are in duty bound to keep him humble.

W. J. D. Upshaw, Lineville: Our services at Ashland to-day and yesterday were more interesting than usual. The church elected her Sunday school teachers and superintendent for the year. They seem to have taken hold of work with their hearts. Large and attentive congregation to-day. Good feeling among the brethren. At 2 p. m. I conducted the burial service of sister Wilder in Lineville church. Her death is much lamented by the whole neighborhood. The house was crowded by relatives and her many friends.

A department devoted to Our Young People is begun in this week's paper. It will be found on the fourth page. It does not take this week occupy the place on that page which we intend it to have, as it will come first hereafter. The department will be presided over by Rev. A. J. Dickinson, of Selma, and as army orders will be obeyed and respected accordingly. Under Bro. B.'s interested leadership we expect this department to become an attractive and profitable feature of this paper.

M. P. Reynolds, Midway: On last Saturday, at our regular conference at Ramah, we collected ten dollars, the amount of our pledge for ministerial education. The good people of Ramah church do not wait for claims against them to be pressed by their pastor, but look after these obligations themselves. If all the churches would promptly send in the amounts they have promised, I am certain the embarrassed condition of our young men who are trying to fit themselves for efficient work in the ministry would be greatly relieved.

Here is a case that illustrates the fact often insisted on: About a year ago Bro. J. H. Avant, of Elmore county, came into this office with the intention of stopping his paper. He had realized nothing from his cotton crop, and did not feel able to have the paper continued. He said he would try a provision crop this year; so we told him the paper should go on to his address, and we would take the risk of the payment. A few days since he came into the

office and paid up for the past and also a year in advance. He had brought a quantity of hams and other farm products for sale. That explained it all. Many others may do the same. In a few years Bro. Avant will not only be giving much more to the Lord's treasury than he is now able to give, but he may also come to town in a two-horse buggy with his wife, and have some one to drive his wagon for him.

And now comes the unwelcome intelligence that Rev. W. G. Curry has accepted the call of our church at Aberdeen, Miss., and will enter upon his duties there April first. We are not pleased at this; but must bear it the best we can. Bro. Curry has for years filled some of our best pulpits in town and country, and has been at Livingston long enough to prove that he is fitted for the best we have. He does his work quietly, and so is not as widely known as some others, but there is scarcely one whose departure from our state we would more regret. Brethren, shall we say you.

Bro. John D. Letcher, of Monroe county, is quite old, but he did something recently that we have not known any one else to do. He collected two years back dues and a year's payment in advance for this paper, all from one man. The surprise is not so much at the amount of money, but on account of the fact that people dislike so much to pay back dues to a newspaper, and when they do so, it generally exhausts their patience if not their purse. Bro. Letcher sent several dollars besides the amount we speak of. Thank you, brother.

A dispatch to the Birmingham News says that while Maj. Abner Williams, of Oxford, was splitting kindling, a piece flew up and pierced his left eye, and the doctors have little hope of saving the eye. This is sad news to us and to the many friends of Maj. Williams throughout the state. Bro. W. has for many years been an active and prominent Baptist, and for a year or more he has been the valued agent of the Alabama Baptist in the territory within his reach. We extend you our warmest sympathy, brother, with the hope that the physicians may be mistaken.

Tuskalessa Gazette: Those who heard the sound of a mighty rushing wind around the organ of the Baptist church on Sunday, and who noted the arched eyebrows of the choir and the blushing nervousness of the embarrassed organist, will be interested to know that the disturbance was caused by the bellows, which was trying to tell with all its lungs that the rats had been gnawing at the vitals, and gnawing so successfully that now time and money have both to be extended in mending the numerous holes in the bellows.—But no one must call "rats" on pastor Dawson.

Geo. E. Brewer, Alexander City: There was a fine congregation at County Line church on Sunday, in spite of the bad roads and disagreeable weather. Two joined by letter. Some debts that had been troubling the church were removed, and the outlook for a more open sea and fairer sailing was good.—The last meeting at Alexander City was also promising for better times.—Have had la grippe, and was barely over it, when another cold and cough, close kin to the other, laid hold of me, and holds on.—Married while at County Line Mr. E. H. Hicks, of Camp Hill, to Miss Eldora Veazey, of Chambers county.

We have received from the Wharton & Barron Publishing Company, Baltimore, a copy of Dr. H. M. Wharton's latest book, "A Month with Moody; His Works and Workers." The mechanical execution of the book, both in binding and printing, is all that could be desired; but of course the more valuable part is the contents. There are very fine pictures of Moody and Sankey, and of other distinguished ministers and lay preachers who worked with Moody at Chicago during the fair. There are extracts from some of the sermons delivered by the preachers, and much other matter that makes the book both interesting and valuable. It will help any christian worker to read it.

It has been very grateful and encouraging to us to receive so many kind expressions from the friends of the Alabama Baptist. Many letters containing money for renewal close with words like these: "I wish I could send more money for the dear old paper, but this is all I can spare these hard times." Yes, we feel sure that many of our subscribers do the best they can for us. Some, of course, give themselves little or no trouble about what

they owe, but we find comfort in the sympathy and help of those who are faithful and true. Thanks to all the good brethren and sisters who show their faith by their works.

Rev. W. D. Gay has made a very successful beginning of a mission work on North Decatur street, which is called the Nickel Mission, because the services are held in a large room belonging to Bro. Lewis Nickel. The attendance on all the services is very encouraging not only as to numbers, but also from the fact that many of those who attend there have not been attending religious service anywhere. On last Sunday night there was a fearful evidence of the Spirit's presence. Sabbath school meets at 8:30 on Sunday afternoon; preaching service on Sunday night and Thursday night. Surely every one will wish for Bro. Gay the greatest success in the good work he has undertaken.

The following brethren, while prosecuting their work as missionaries for the Alabama Baptist: S. O. Y. Ray, G. L. Bell, J. A. Glenn, J. W. Stewart, D. C. Allen, W. P. Stewart, J. J. Pipkin, A. J. Noblet, J. A. Haygood, W. S. Brown, H. J. Halbrook, W. A. Parker, J. E. Barnes, J. T. Cain, I. L. Taylor, W. L. White, J. T. Beale, G. F. Weaver, J. F. Register.

Our Washington correspondent sends us these two items of a religious character that will interest our readers:

Rev. Dr. Reynolds, of Vane, Armenia, who has for twenty-five years been engaged in missionary work in Asiatic Turkey, has just been giving Washingtonians some very interesting information about people and things in Armenia.

To give some idea of how far behind these people are in the progressive civilization of the age, he mentions that to travel from Constantinople to Vane, about the same distance as from New York to Chicago, it requires twenty-four days. He told of the progress made by missionaries among the Armenians, who, although nominally Christians, have but little knowledge of the Bible, many of them none at all. He says the Armenian priests are in many cases ignorant men who only mislead their followers, instead of teaching them the doctrines of Christianity, many of the people before they came in contact with the missionaries having regarded the term "Christian" as having no other or higher meaning than that of being used to designate an Armenian, and to distinguish him from a Turkish Mahomedan.

"Church Unity" has of late been very much discussed by our ministers of all denominations, and a number of them have preached able sermons on the subject. That public interest in this very important matter is on the increase is certain, and while nearly every one desires it to be accomplished, every one recognizes the great difficulties that must first be overcome.

For the Alabama Baptist.
Notes from Bro. Carter.

Dear Brethren:—I accept your offer to become the agent here for your paper. As for commission, I never did charge for any work done for the paper, and have always paid the expense of sending money out of my own pocket; but times are different with me now, and I am indebted to you besides, so I expect I shall take expenses of transmitting your money out of the money sent. Will do the best I can for your paper. I shall expect you to send me a statement quarterly of the standing of each subscriber on your books at this place. I will be able to send you some money in a week or so. Please continue to send the paper to all my people that now take it. I will get the money. I have had little time yet to devote to the work, however, I send you four new subscribers and one renewal.

Miss Mattie Leonard, of Columbus, died on Tuesday last of la grippe. A most lovely young woman; the pride of a loving father's heart. The funeral was conducted by Rev. W. H. Smith, assisted by the writer. One more sweet spirit gone home to return to earth no more forever.

Rev. J. W. Stewart was with my church last Wednesday night and preached a splendid sermon and made a very intelligent statement about the Orphanage. We gave him some money and sent him on his way rejoicing. Stewart is the man for the work. The State Board of Missions are a band of good and wise men, continually doing something right. We are hearty in our co-operation with the Board in the Harris Association. W. B. CARTER.

For the Alabama Baptist.
Bro. Gay at Furman.

Editor Alabama Baptist:—Rev. W. D. Gay, the former pastor of the Furman field, including Ackerville and Pleasant Hill, has been with us several days. His presence among the people he served so acceptably was an inspiration to all. Few pastors succeed in securing such deep hold upon the people, young and old, saint and sinner, as did he during his pastorate. His illustrated lectures on his recent tour around the world were enthusiastically received. By use of the sciopticon he brings most vividly to the mind the Eastern countries, their natural scenery, the modes of worship of the people, manners and customs, etc. His lectures are sources of much education, and will do vast good in awakening interest in our missionary work in foreign fields. It would be a great benefit if all our churches in the land could have the opportunity of receiving such instruction as his lectures furnish. His visits here will always be remembered with delight, and we wish of all follow him in his work. W. M. BLACKWELDER, Furman.

Appointments for February.

Feb. 3d & 4th Shorts, Sumter Co. " 5th Pine Grove " " " 6th Clear Creek " " " 7th Ebenezer, Choctaw Co. " 8th Hopewell " " " 10 & 11 Mt Sterling " " " 11th At night, Butler " " " 12th Yantley Creek " " " 13th Mt. Zion " " " 18th Greensboro " " S. O. Y. RAY.

Secular Notes.

Machinery for the Talladega cotton factory is arriving.

The farmers of Dale are rapidly becoming independent in the way of raising provisions.

A mule died on the Seibold plantation in Marshall county a few days ago that was 35 years old.

Chattanooga proposes that Georgia, Alabama and Tennessee all hold a fair at that city next fall.

Work has been commenced on the iron work of the approaches of the railroad bridge at Florence.

The Mississippi river was recently frozen over away up North, while we had spring weather down South.

James B. Anderson died in Clarke county recently, and was, according to his statement, 107 years of age.

Capt. J. F. Johnston, of Birmingham, who is sometimes mentioned for government declined a re-election as bank president.

The contract for the erection of the buildings for the experimental school at Albertville has been let, and they will cost \$4,257.

Mr. Motley, of Autauga county, who has for many years been a cotton buyer at Benton, had a stroke of paralysis, and has since died.

The Geneva Mirror says: "We live in a prosperous county, judging from the great number of mortgages that have been satisfied on the records of the probate office."

This has been a hard season on those cotton buyers who were able to hold cotton for a better price. Many of them in Montgomery have not made expenses.

The New York banks have a surplus of \$92,000,000, which is more than they ever had before, and they would be glad to lend it out on good security at low interest.

Tallapoosa county farmers intend to plant a good provision crop this year, and the same appears to be true of the farmers generally. So we will be independent of Wall street.

Senator Walthall, of Mississippi, has resigned his seat in the U. S. Senate for his present term, which ends in March of next year, but he has already been elected for another term, which begins at that time.

Commercial agencies report the business outlook as decidedly better.

Edwardsville had a serious fire, supposed to be incendiary, last week.

The government will build a new mint at Philadelphia, the present building being too old and too small.

The farmers about Columbia are carrying out almost a double quantity of guano they expect to raise provision crops.

A society has been incorporated at Birmingham for sending negroes to Africa, and persuading white immigrants to come South.

A youth, apparently about 16 years, was so badly mangled by a train at Mudge's Mill on the Montgomery & Mobile road, that he could not be recognized.

There is earnest talk of a dummy line between Auburn and Opelika, as the trains on the railroad so often have an inconvenient schedule.

Patents have recently been granted citizens of Alabama as follows: J. N. Bell, Sharp, planter and distributor; B. F. Cadenhead, Union Grove, plow; P. B. Clarke, Birmingham, apparatus for handling coal in bulk; W. H. Martin, Mobile, hand fence machine.

The best medical authorities say the proper way to treat catarrh is to take constitutional remedy like Hood's Spermia.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

HOME AND FARM.

A PRISON INCIDENT.

A Boy's First Drink and What Came of It.

Mrs. Emma Molloy relates the following incident in one of her speeches, referring to the relation of temperance to crime:

In a recent visit to the Leavenworth, Kan., prison, during my address on Sunday morning, I observed a boy not more than seventeen or eighteen years of age, on the front seat, intently eyeing me. The look he gave me was so full of earnest longing it spoke volumes to me.

At the close of the service I asked the warden for an interview with him, which was readily granted. As he approached me his face grew deathly pale, as he grasped my hand he could not restrain the fast-falling tears. Choking with emotion, he said:

"I have been in this prison two years, and you are the first person that has called for me—the first woman that has spoken to me."

"How is this, my child? Have you no friends that love you? Where is your mother?"

The great brown eyes, swimming with tears were slowly lifted to mine, and he replied:

"My friends are all in Texas. My mother is an invalid, and fearing that the knowledge of the terrible fall would kill her, I have kept my whereabouts a profound secret. For two years I have borne my awful homesickness in silence for her sake."

As he buried his face in his hands, and heart-sick sobs burst from his trembling frame, it seemed to me I could see a panorama of the days and nights, the long weeks of homesickness longing that had dragged their weary length out over two years.

So I ventured to ask, "How much longer have you to stay?"

"Three years," was the reply, as the fair young head dropped lower, and the frail little hand trembled with suppressed emotion.

"Five years at your age?" I exclaimed. "How did it happen?"

"Well," he replied, "it's a long story, but I'll make it short. I started out from home to try to do something for myself. Coming to Leavenworth, I found a cheap boarding-house, and one night accepted an invitation from one of the young men to go into a drinking-salon."

"For the first time in my life I drank a glass of liquor. It fired my brain. There is a confused remembrance of a quarrel. Somebody was stabbed. The bloody knife was found in my hand. I was indicted for assault with intent to kill."

Five years for the thoughtless acceptance of a glass of liquor is surely illustrating the Scripture truth that the "way of the transgressor is hard!"

I was holding the cold trembling hand that had crept into mine. "Oh, Mrs. Molloy, I want to ask a favor of you."

At once I expected he was going to ask me to obtain a pardon, and in an instant I measured the weight of public reproach that rests upon the victims of the legalized drink traffic. It is alright to legalize man to craze our boys, but not by any means to ask the State to pardon its victims.

Interrupting my thought, he said: "I am not going to ask you to get me a pardon, but I want you to write to my mother, and get a letter from her and send it to me. Don't for the world tell her where I am. Better not tell her anything about me. Just get a line from her, so I can look upon it! Oh! I am so homesick for my mother."

The head of the boy dropped down into my lap, with a wailing sob. I laid my hand upon his head. I thought of my boy, and for a few moments was silent, and let the outburst of sorrow have vent.

Presently I said: "Murray, if I were your mother and the odor of a thousand prisons was upon you, would you like to know where you were?"

"Is it right to keep that mother in suspense, do you suppose? There has never been a day or night that she has not prayed for her wandering boy? No, Murray, I will only consent to write to your mother on condition that you will permit me to write the whole truth, just as one mother can write to another."

After some argument his consent was finally obtained, and a letter was hastily penned and sent on its way. A week or so elapsed, when the following letter was received from Texas:

"Dear Sister in Christ: Your letter was this day received, and I beg to thank you for your words

of tender sympathy and for tidings of my boy—the first we have had in two years. When Murray left home we thought it wouldn't be long. As the months rolled on, the family had given him up for dead, but I felt sure God would give me back my boy.

"As I write from the couch of an invalid, my husband is in the nursing another son, who is lying at the gates of death with typhoid fever. I could not await his return to write to Murray. I wrote and told him, if I could how quickly I would go and pillow his head upon my breast, just as I did when he was a little child.

"My poor, dear boy, so generous, kind and loving. What could he have done to deserve this punishment? You did not mention his crime, but say it was committed while under the influence of drink."

"I did not know that he ever tasted liquor. We raised six boys, and never knew one of them to be under the influence of drink. Oh, is there any place in this nation that is safe when our boys have left the home-fold?"

"Oh, God! my sorrow is greater than I can bear. I cannot go to him, but, sister, I pray you talk to him, and comfort him as you would have some mother talk to your boy, were he in his place. Tell him that when he is released his place is in the old home-nest and his mother's heart is awaiting him."

Then followed the loving mother's words for Murray, in addition to those written. As I wept bitter tears over the word so full of heart-break, I asked myself the question: "How long will the nation continue to sanction the liquor traffic, covenant with death, and league with hell to rob us of our boys?"

Lovers of God and humanity, will you not work for the passage of laws that will save the boys and the agony of mothers like this? Similar cases are among us all the time.—The Way of Faith.

Evangelists' Way.

Is it true, as has been suggested, that we are positive in all cases to do their duty, there would be no occasion and no room for evangelists as such. One is tempted to think so. It is one of the things to marvel at that one who, as a pastor, has had no notable success as a soul winner, can go out as an evangelist, and control not only the hosts of the laity, but the ministry as well, and so manage the business that all come to think that whatever of grace is bestowed from on high, whatever of refreshing from the presence of the Lord, it is all due to the evangelist, without whom nothing could have been done. It is said of the Rev. Dr. Chapman's work in Detroit that, on his arrival in that city, his first work was "the removal of hindrances;" and "the first object of attention was the ministers, practically he gagged and bound and handcuffed the whole lot of them, by exacting a promise that they would suspend operations—hold no meetings, do nothing, say nothing, except by his direction, while he was there."

And so, during all those weeks, the pastors were mere chess men, to be moved about and handled as seemed good to the master of ceremonies. We can readily understand that some such an arrangement is quite essential to the success of an evangelistic effort, whether by Dr. Chapman, or any other; but there is something incongruous about it. Behold twenty-five to seventy-five men, professing to have been called of God to be leaders of his people, and yet, as evangelists, many of them with gray hairs, yielding obedience to a young man, who, as a pastor, was more successful than they are. We believe in evangelists, and believe that God has put in the Church "some evangelists;" but in the way we find it difficult to believe that it is wise in a pastor to sit down and see an evangelist do the work which he himself ought to do.

Jo.—Ex.

But the report from Detroit is that Dr. Chapman with the "pastors bound and gagged and handcuffed" has captured the city—nothing like it has ever known in those parts. Here is a General—a leader of men. It looks as if we must have them to accomplish great things.

Immigration has not been confined to those swarming to us from foreign lands. This might be called immigration on the outside. There is an immigration on the inside that is more serious to those taking part in it than is that of foreigners to our nation. It is the removals from country to city, from occupations on farms to work in store, shop and factory. To such an extent is this the case that farmers are embarrassed in their work, and in many cases plan it on a scale to be accomplished by themselves. There is great dearth of employes in the country. Nor is this confined to those who necessarily work for wages. It seems that the fever is in the blood of the sons and daughters of well-to-do farmers. City life seems to them like enchanted ground. Hence they depart to find not what they expected, but stern realities and subtle temptations. Well has it been said, "that a great city is a cruel place for young lives. It takes them as the cider press takes juicy apples, sun-kissed and flavored with the breath of the hills, and crushes them into pulp. There is a spoonful of juice for each apple, but cider is cheap."—Central Baptist.

We have been saying in Alabama that our people were leaving the country because the people were so scattered they could not have school and church privileges, and the roads so bad in winter they could not get about. But the movement is world-wide. All sections are suffering because of this fearful malady that has seized the people—they are town-stricken.

What to Teach our Daughters.

The Charleston Dispatch relates that at a social gathering some one proposed this question: "What shall I teach my daughter?" The following replies were handed in:

Teach her that one hundred cents make a dollar.

Teach her to arrange the parlor and the library.

Teach her to say "No," and mean it, or "Yes," and stick to it.

Teach her how to wear a calico dress, and wear it like a queen.

Teach her how to sew on buttons, darn stockings and mend gloves.

Teach her to dress for health and comfort as well as for appearance.

Teach her to cultivate flowers and to keep the kitchen garden.

Teach her to make the neatest room in the house.

Teach her to have nothing to do with intemperate or dissolute young men.

Teach her that tight lacing is unbecomely as well as injurious to health.

Teach her to regard morals and habits, and not money, in selecting her associates.

Teach her to observe the old rule: "A place for everything, and everything in its place."

Teach her that music, drawing and painting are real accomplishments in the home, and not to be neglected if there be time and money for their use.

Teach her the important truism: That the more she lives within her income the more she will save and the further she will get away from the poor-house.

Teach her that a good, steady, church-going, mechanic, farmer, clerk or teacher, without a cent, is worth more than fifty loafers or non-producers in a road-cloth.

Teach her to embrace every opportunity for reading, and to select such books as periodicals as will give the most useful and practical information in order to make the best progress in earlier as well as later home and school life.

Something About Lemons.

If you want to know the name of one of the best all-around household products and certainly the cheapest that can be found in any country? It is Dr. Lemon. Yes, an ordinary, sour, yellow lemon, which you can buy at any grocery for a few cents.

Here are some of the things Dr. Lemon will do for you if you give him the chance:

Squeeze him into a glass of water every morning, and drink him with very little sugar. He will keep your stomach in the best of order, and never let Mr. Dyspepsia, whom he hates, get into it.

If you have dark hair, and it seems to be falling out, cut off a slice of the doctor, and rub him on your scalp. He will stop that little trouble promptly.

If you have a bad headache cut Dr. Lemon into slices and rub these along your temples. The pain will not be long in disappearing—or at least in growing easier to bear.

If a bee or insect stings you, clap a few drops of the doctor on to the spot and you will find yourself the better for it.

If you have a troublesome cold the doctor can be again put to good account by rubbing him on the toe after you have taken a hot bath, and cut away as much as possible of the troublesome intruder.

Besides all this the doctor is always ready to sacrifice his self in the cause of Russian tea—slices him in without sugar—or in the preparation of old-fashioned lemonade, than which no drink is more wholesome.

Altogether Dr. Lemon is an individual few people can afford to get along without.—Arthur's Home Magazine.

Age imprints more wrinkles in the mind than it does in the face.

The Origin of Evil.

Perplexed as men have always been by the mixed condition of things on earth, by the smiles and tears, the thorns and flowers, sunshine and storm clouds, the ancients sought to account for these conflicting phenomena by supposing that there were two co-eternal and co-extensive powers, or principles in the universe, the one benevolent, and the other malevolent, and these were evermore striving for mastery in the affairs of men.

There is physical evil, and there is moral evil, and the one seems to be the shadow of the other. Why there should be either, in a universe presided over by a God of love, is a question that we cannot help asking, even if we should not be able completely to answer it.

In the very opening chapters of human history we are confronted by the devil, who is regarded by many as the author of all evil. But our struggling thoughts find little relief in making a packhorse of the devil. We are certified of his subtle and successful agency in connection with the fall, but whence came he, and who he is, and how did the evil begin? He stands forth as the malignant representative? Given a microscope, you can account for the sweep of pestilence, but whence the microbe?

Given sin, once started in the universe, and one can imagine how its contagion might spread, like the leprosy to which it is so aptly and commonly compared. But in a realm absolutely free from taint, and ruled over by an infinitely wise and good and holy Sovereign, how could there be temptation, and how could there find a foothold? The problem will be measurably relieved from difficulty if certain very simple principles are borne in mind.

We are creatures of desire. The very essence of happiness and the great stimulus to action is the gratification of desire. All natural desires are right, for they are of God's implanting. But natural desires must have limits to their indulgence. This is due to the very fact that we are finite beings. God himself has wisely set these limitations and appraised us of them. This limitation is law. Now gratification is enjoyable up to the limit, and when we reach the limit we cannot fail to feel that it would be enjoyable even beyond the limit, and hence the inevitable temptation to go beyond the limit, even in the case of a perfectly pure being. Transgression means, etymologically and theologically, going beyond the limit, which is just the way that Paul defines sin when he says, "sin is the transgression of the law." We get a glimpse then of the possibility of sin's entrance into heaven, and how even a mighty angel might be tempted, and all the more readily if he were already recognized as mightier than the rest.

We are given to understand in the word of God that the devil was such an angel, and that it was through pride he fell. Now pride is very closely akin to noble aspiration. God meant that we should make the most of ourselves, and strive to rise by every lawful means. The peril comes when aspiration becomes ambition and oversteps the bounds of God's appointment in order to make the best progress in earlier as well as later home and school life.

Some Southern Peculiarities.

The recent Baptist Congress held in Augusta, Ga., was occasion for the revelation of certain peculiarities of the Southern people. It was equally a revelation of the ways and temper of the Northern people. In the first place, it was evident to all that the Congress was regarded as a "suspect" by many Southern men. This resulted from the fact that the North is not yet understood at the South any more than the South is understood at the North. But it especially reveals a peculiarity of the Southern man in that he is yet suspicious of giving currency to the exploded slander that the sons of ministers turn out badly, will find some wholesome information in this learned Frenchman's discoveries.

The French Scientist and the Clergy.

The French scientist and clergyman, De Candolle, has been making some original investigations, which disclose results interesting and inspiring. This noted savant conclusively shows that science and learning are especially indebted to the sons of clergymen. More than this, he makes a strong argument against the celibacy of the clergy. As he claims, "in clerical families, their manner of life, their quiet regularity, their residence largely in the country, their counsels to their children, the absence of various causes of dissipation, the habitual vigilance of the father and his domestic example of study, surpassing the advantages of other families, give all the greater force to the transmission of faculties appropriate to cultivation of the sciences." Good testimony from an independent source and a keen observer. De Candolle further affirms that the sons of clergymen have actually outnumbered for 200 years, in their contributions to the roll of eminent scientists, any other class of families, not excepting those of the directly scientific professions—physicians, surgeons and chemists. Among the sons of pastors he enumerates, who were distinguished as scientists and scholars, are Agassiz, Boerhaave, Boerhaave, Encke, Euler, Linnaeus, Olbers and a host of others. Among historians and philosophers, he cites Hallam, Hobbes, Emerson, Siamondi and a long list of equally great names. The opportunity for sons to follow their father's calling, he claims, makes divinity conspicuously hereditary, in such noteworthy pulpits and writers as Jonathan Edwards, Archbishop Whately, Robert Hall, Lightfoot, the Wealeys, Lowth, Stillingfleet, the Beechers and Spurgeons. This list might be indefinitely extended, as is well known to all familiar with the annals of clergymen. Among the eminent sons of ministers De Candolle names, of poets, Young, Cowper, Thomson, Coleridge, Montgomery, Heber, Tennyson, Lowell and others. Then, as to distinguished lights in intellectual philosophy, there are such sons as Dugald Stewart, Cudworth, Reid, Brown, Abercrombie and Bentham. In the field of literature ministers' sons have been numerous and notable, as witness Swift, Lockhart, Macaulay, Sterne, Hazlitt, Thackeray, Bancroft, Emerson, Holmes, Kingsley and Matthew Arnold.

There may be included as architects Sir Christopher Wren; as artists, Sir Joshua Reynolds, and among heroic characters, Lord Nelson. Nor are the daughters of clergymen overlooked, since in this list are mentioned Madam Trollope, Mrs. Barbauld, Jane Taylor, Elizabeth Carter, the Brontës and Mrs. Stowe. This would not exhaust the showing, but, as the finding of De Candolle will command attention on both sides of the water, we could add that the ranks of the clergy are largely recruited from the sons of the clergy. Ministers and missionaries, the world over, are to a great extent the sons of clergymen. The papers and critics which have delighted in giving currency to the exploded slander that the sons of ministers turn out badly, will find some wholesome information in this learned Frenchman's discoveries.

The Russian Scientist and the Clergy.

A Russian scientist has traced out of a man's disease to the fact that he wears clothes.

A Change has Come.

Last year, the year before that, that, that, that, that, and many more thats, Eufaula's streets were filled with country people, even before the echo of the last Christmas gun had died away. They were not here because they had money to spend, but came in the hope that they might renew their mortgages and secure money, or make arrangements for advances, for the coming year.

But there has been a great change in the past twelve months. New sills have been placed under the old dilapidated smoke house, the old time blue smoke from the sap of the long leaf yellow pine is seen curling through the crevices in the long empty repositories, impregnated with the scent of home made ham; the old top has been torn away from the long deserted crib and a new cover put in order to have room to deposit the great life-giver bread; the young swine grunt around the house yard, and the cows are lowing in the clover fields. The faces of the sweet children have assumed a rosy hue, and as the old folks sit around their cheerful log fires smoking their own tobacco and eating their own meat and bread, which they now have in plenty, bread to spare, no wonder that we city people cry out dull trade, and hard times.

But we have just got the wrong sow by the ear, that's all. This country is in a better fix than it has been in twenty years, or even since the war. It is just simply a revolution in things that we town folks haven't caught on to, that's all. But we think we see through the whole business.

The farmers are all in a better fix and don't have to come to town 'till it suits their convenience. This will usher in new life in every business, and we opine it will not be long before the flow of trade will be permanent and not confined to two or three months in the year as heretofore.

Let us at least hope that it is this way and rest contented in the assurance that better times are just ahead.—Eufaula Times.

What Can be Done.

Mr. H. C. Sanderson, living eighteen miles south of Montgomery on the Mobile road, was in the city yesterday with samples of the product of his farm. He had some turnips of the white globe variety. They were simply immense, and he found a ready market at 5 cents a piece. He gave a reporter a few dots as to how he was getting along at home. To begin with, he lives at home. He said he could get fifteen barrels of turnips from one quarter acre of ground, and they were the second crop from the land this year. He has his cattle and hog pens alongside the turnip patch so as to be convenient for feeding purposes. He uses nothing but home made manure and has no guano notes falling due. Mr. Sanderson has killed eight hogs this winter which netted him 1,800 pounds of meat. A mere statement of these facts ought to put any farmer to thinking, and when they think over the matter they will surely act.—Advertiser.

OUR YOUNG FOLKS.

Address all communications for this column to A. J. Dickinson, Selma, Ala.

The editors and proprietors of the BAPTIST, in their desire to furnish the Baptist people of the state with an all-around useful paper, covering the entire field of their wants, have decided to open this column specially for the young folks of the churches. It has been put in my charge, and they give me the honor to preside over it. It is a work which I hope will be remunerative by doing good to all interested in the better training of the young for christian service. Let the brethren understand that I am simply the president, and will be pleased to recognize any who may desire to address the young folks. You are asked to help in this labor of love.

A few suggestions, which the nature of the case compels us to heed, in the management of this column, must be kept in mind.

Our space being limited, we shall expect all communications to be very brief and to the point. We desire short talks and many of them. So if you have much to say, boil it down, and break it up into as many paragraphs as possible.

You are invited to ask any questions you may desire, and answers

Southern people are more conservative and sensitive as to the "new thing" than the Northern people are.

There is more "doctrinal preaching" in the South, in proportion to numbers, than there is at the North, and more jealousy touching the doctrinal standards. Southern Baptists pay more attention to the form of sound words than they do to emotional expression. I think that often time they are too phlegmatic in their religious meetings. Calvinists, I believe, are generally so. Many think that they would be displaying the Methodist temper to shout, or to be very demonstrative in meetings. Religion is grounded in thought, but we must remember that thought and feeling characterize (the well rounded) Christian. Emotion should grow out of doctrinal expression as the flower grows out of the stalk. I am sorry to see any one minimize emotion, as many Southern Baptists do. It is a Baptist peculiarity often to betray a lack of emotion.—C. K. Henderson, in Examiner.

Ministers' Sons.

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Walking Snakes.

Prof. Lucas, of the Smithsonian Institute, states his reputation as a scientist on the assertion that snakes used to have legs and were of the walking class. Up to this time sceptical scientists have laughed at Moses for saying that the snake is crawling because he was cursed, and now they have Prof. Lucas against them. So much for another of the "mistakes of Moses."

The Rum Seller's Opinion.

One thing I know, if I was fighting under the temperance flag, I wouldn't march up to a rebel, and pat him on the back, just for the sake of coaxing him to join the Union.

one thing I wouldn't do if I was a temperance minister.

If a saloon-keeper should hand me a ten-dollar bill I wouldn't take that bill, and say, "Thank you, sir." I don't think near as much of the kind that will do that as I do of men like Elder Pennyworth. He had a big family to provide for, and the church couldn't pay him much. One day when I met him on the street, I took out a twenty dollar gold piece and offered it to him. He didn't touch it, but said, "My dear friend, I thank you for your kindness; God knows how much I need money, but I wouldn't dare use it." You know it is written, "The wages of sin is death." I'm afraid to help use such wages. That's all he said, but those few words have given me more hours of sober thinking than anything else I have ever heard. I tell you that minister I respect, though I s'pose if his prayer should be answered, I should fail in business in less than a week, for want of customers.—Sel.

Rev. J. E. Barnes, pastor of Calvary Baptist church, Selma, contemplates the inauguration of a Young People's Union.

This church, recently started, has had a wonderful growth and doubled its membership during the last six months. We rejoice that the pastor decides to put forth an effort to train these new recruits for the service of the Master.

The pastor at Tusculum has also inaugurated a Young People's Union.

Success attend you, brother Burns, in taking hold of this great and good work. We hope to hear from you frequently in this column.

It is hoped that ere long it will be possible to give an efficient course of study in Baptist history and doctrine.

At present there is no hand-book adapted to such a course. Dr. Vedder's "Short History of the Baptists" has many very admirable qualities for such a course. But it has also serious objections. A history of the Baptists in America will soon be published by the Christian Literature Company. The author will be Dr. A. H. Newman, of Toronto, Canada. But it will likely be too voluminous and too costly to be available for such a course. The only solution we see is for Dr. W. H. Whitsett to write a hand book on the History and Doctrines of American Baptists. His articles on this subject in the Young People's Leader are admirable, and ought to be very widely read.

The Young People's Leader, published by the Sunday School Board at Nashville, is being highly esteemed over the country.

It is worth more the subscription price. It will be a most devoted to the purposes of the Young People's Movement, and costs only forty cents a year. Under the editorial management of Rev. J. J. Van Ness it promises to be very useful. Its writers are taken from the most experienced workers in the South. Send your subscription to the Sunday School Board of the S. B. C., Nashville, Tenn.

The Baptist Union, until recently out in new dress, is coming out in new dress.

This is the most Baptist paper in the country. It can pack into its columns more Baptist doctrine and history than any paper we know. It is a sixteen page weekly, full of news from all over the continent, and gives several courses of study for young people. It is published at 122 Wabash Avenue, Chicago, Ill., and costs one dollar. This paper and the Young People's Leader supplement each other, and cost only one dollar and forty cents. You would do well to take both of them.

"Loyalty to Christ in all things, at all times, in all places," is the motto of the Baptist Young People's Union. Could there be a better statement of the heart of our denominational life than this?

Some have criticised the Sunday School Board for issuing the Young People's Leader. It was our privilege to be the chairman of the committee to draft the report submitted to the Convention, and it was the purpose of that report to leave this matter entirely at the discretion of the Board. They could publish or not, as they saw fit. The instructions were to provide literature to meet the necessities of the case. For our own part, we think the wisdom of the Board is to be highly commended. We believe there is room for this monthly, and that it will be attended with great good. It supplements the Baptist Union in the South, where one is needed, and yet will not displace that older paper where it is doing good. Let us not forget that the cause is greater than its servants. Whatever helps the cause is greatly to be desired.

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