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**ROYAL BAKING POWDER**  
Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

### YOUNG PEOPLE'S DEPARTMENT.

EDITED BY W. A. HOBSON,  
East Lake, Ala.

#### CONQUEST MISSIONARY COURSE.

The Conquest Missionary Course is designed to present a progressive view of missions from apostolic times to the present day. The work of the course is arranged under four general heads, each representing one year of readings, "Conversions and Beginnings," "Organizations and Methods," "Fields and Operations," "Leaders and Triumphs." The great idea of the course is the conquest of the world by the truth. Every true Christian should be interested in the progress of that conquest. This second course may be easily carried along with the Bible Readers' Course just described. The Missionary readings, in the form of short, popular articles, will be found each week in the Baptist Union.

#### WORK FOR 1897-98.

The Missionary readings for this year will be occupied with a consideration of "Fields and Operations." A comprehensive study will be made of the fields on which the Baptists of the United States and Canada are carrying on their missionary efforts throughout the wide world, with a record of the operations of the several societies. The following twelve topics will constitute the study of the twelve months in succession, beginning with October, 1896; the readings upon the topics will be prepared by the writers named after each:

- Africa, the Dark Continent, Rev. F. S. Dobbins, Philadelphia, Pa.
- Africans in America, Rev. T. J. Morgan, L.L.D., New York City.
- India's Millions, Rev. F. S. Dobbins, Philadelphia, Pa.
- Aborigines in America, Rev. T. J. Morgan, L.L.D., New York City.
- China, the Stronghold of Paganism, Rev. F. S. Dobbins, Philadelphia, Pa.
- Chinese in America, Rev. T. J. Morgan, L.L.D., New York City.
- Romanians in Europe, Rev. John H. Eager, D.D., Richmond, Va.
- Romanians in America, Rev. H. C. Woods, D.D., Colorado Springs, Col.
- Japan, the Island Empire, Rev. F. S. Dobbins, Philadelphia, Pa.
- Europeans in America, Rev. H. C. Woods, D.D., Colorado Springs, Col.
- Mexico and Brazil, Rev. R. J. Williamson, D.D., Richmond, Va.
- The Claims of Christianity, Rev. R. Hartley, New York City.

Provision will be made for special articles on the work carried on in these several fields by the Foreign Mission boards of the Southern Baptist Convention, and of our Baptist brethren in Canada.

#### A SUGGESTIVE PROGRAM FOR A CONQUEST MEETING WILL BE PUBLISHED AT THE BEGINNING OF EVERY MONTH. LOCAL LEADERS WILL thus receive helpful hints concerning the assignment of topics and other necessary preparations for the meeting.

#### HINTS ON THE CONQUEST MISSIONARY COURSE.

#### MISSIONS ARE NOT THE MORE ACCIDENT OF CHRISTIANITY, BUT AN INTEGRAL AND VITAL PART OF IT. THE SPIRIT OF CHRIST IS THE SPIRIT OF MISSIONS. THE OBLIGATION OF THE GREAT COMMISSION RESTS UPON EVERY BELIEVER. OUR CONQUEST MISSIONARY COURSE IS INTENDED TO IMPART INFORMATION AND TO DEEPEN THE SENSE OF OBLIGATION. THAT IT MAY THE MORE FULLY ANSWER ITS PURPOSE IN YOUR CASE, THE FOLLOWING SUGGESTIONS ARE MADE:

- Remember that Christianity has a world-wide outlook.
- Seek to acquaint yourself with the far-reaching conquests which Christianity has already made.
- Pray for the speedy triumph of the gospel, and that you may know and do your part in securing this triumph.
- Give for the spread of the gospel. These principles should govern us in our giving. We should give steadily, as to time, proportionately as to ability, distributively as to the accredited missionary objects of the denomination.
- Be ready to render any service that would advance the work of missions.
- Make the monthly Conquest Meeting in your church the object of careful preparation and earnest prayer.
- Keep a lookout in newspapers and magazines and books for missionary facts, and use them in every way for the enlightenment of others.
- Face the question of your own call to missionary service.—Prophet.

### The Gray Head by the Hearth.

A private letter from a lady who is spending a year among the peasants of Tyrol says:

"The morning after our arrival we were awakened by the sound of a violin and flutes under the window, and hurrying down found the little house adorned as for a feast—garlands over the door and wreathing a high chair which was set in state.

"The table was already covered with gifts brought by the young people whose music we had heard. The whole neighborhood were kind folk, and these gifts came from uncles and cousins in every far-off degree. They were very simple, for the donors are poor—knitted gloves, a shawl, baskets of flowers, jars of fruit, loaves of bread; but upon all some little message of love was pinned.

"Is there a bride in this house?" I asked of my landlord.

"Ach, nein!" he said. "We do not make such a bother about our young people. It is the grandmother's birthday."

"The grandmother, in her spectacles, white apron, and high velvet cap, was a heroine all day, sitting in state to receive visits and dealing out slices from a sweet loaf to each who came. I could not but have been struck by her, for she was, just as much more than she, probably, than the young people, were never brightened by any such pleasure as this; and I thought we could learn much from these poor mountaineers."—The Freeman.

#### Why He Quit Drinking.

A professional gentleman, who was accustomed to take his morning glass, stepped into a saloon, and going up to the bar called for whiskey. A seedy individual stepped up to him and said:

"I say, acquire, can't you ask an unfortunate fellow to join you?"

He was annoyed by the man's familiarity and roughly told him: "I am not in the habit of drinking with tramps."

The tramp replied: "You need not be so cranky and highminded, my friend. I venture to say that I am of just as good a family as you are, have just as good an education, and before I took to drink was just as respectable as you are. What is more, I always knew how to act the gentleman. Take my word for it, you stick to John Harlequin, and he will bring you to just the same place I am."

Siruck with his words, the gentleman set down his glass and turned to look at him. His eyes were bloodshot, his face bloated, his boots mismatched, his clothing filthy.

"Then, was it drinking that made you like this?"

"Yes, it was, and it will bring you to the same if you stick to it."

Picking up his untouched glass, he poured its contents upon the floor and said, "Then it's time I quit," and left the saloon, never to enter it again.

#### The Touchstone of Truth.

A half-truth is often worse in its effect than a whole lie. For the lie will probably be detected at once, while the half-truth may be admitted to the heart.

The Ephesian wolves are everywhere, and they often wear the garb of a superlative grade of shepherd of the sheep. The enemy of all good first tries to keep us indifferent to truth. Failing in that, he is very apt to try to palm upon us unwary ones a lie in place of the truth.

A danger lurks here more serious than most experienced Christians suppose. It is characteristic of this "practical age" to affect to despise doctrine. What one thinks, it is claimed, is of minor importance. Few mistakes which we are apt to make are more perilous. Many cases of paralysis of Christian activity begin in error of thought. "As he thinketh in his heart," that kind of a Christian is he.

The one trustworthy test of truth, the safeguard of thought, is the word of God's grace. By his grace, it is the most common book in the world. Every one of us may have it. How can we expect to build up to Christian maturity if we neglect it? How can we even hope for the inheritance among all them who are sanctified, if we do not make earnest study of the truth by which our Lord prayed that we might be sanctified?—Emory W. Hunt, in Our Young People.

To do a little thing to please God is greater than to go around the world to please men.

Little Grace was hugging and kissing her baby sister. Her auntie said to her: "And you really think you love your little sister, do you?"

Quick as a flash came Grace's answer: "No, I don't think I love my little sister; I love her without thinking."

**Awarded Highest Honors—World's Fair, Gold Medal, Midwinter Fair.**

#### DR. ROY'S

#### CREAM BAKING POWDER

A Pure Grape Cream of Tartar Powder.

40 YEARS THE STANDARD.

### Associations—Time and Place of Meeting.

IN OCTOBER.  
Geneva, Fellowship church, Wednesday before 4th Sunday.  
Cullman, Duck River church, Thursday before 4th Sunday.  
New Providence, Goshen, Friday before 4th Sunday.  
Birmingham, Bethlehem church, Tuesday after 4th Sunday.  
Tallapoosa River, Rocky Mount church, Wednesday before 4th Sunday.

#### NOVEMBER.

Columbia, Bluff Springs church, Henry county, Wednesday, before 1st Sunday.  
Brethren will please examine the above list and make all necessary corrections. I especially request brethren whose association does not appear in the list to send me a minute so that I can make proper insertion; or if they have no minute, send me the desired information on a postal card. I would also be very much obliged if some one would give me the nearest railroad station in these cases where the meeting is off the railroad. These bits of information will be very helpful.  
W. C. BLANDON, Cor. Sec.

#### "Outside Workers."

A thought for them to reflect upon:  
"Is Mr. Hayes a Christian?" I asked a friend.

"No, he is an outside worker, like myself."

"O, Hayes and I have classes in the Sunday-school, because some of the Christians want to go home and get a warm dinner, and they can do no better than take us for teachers. Then we sing in the choir, and sometimes, to help along, sing in the prayer meeting. We give something toward the minister's salary, etc. I don't know how they could get along," continued my friend, half-jokingly, "if it were not for a few outside workers."

"Outside of what?"

"Why, outside of the church."

"Why not come inside?"

"O, I'm not a Christian. I can't do that. I think I can do as much where I am."

"Do that is not the first thing. It is 'be what is right. Why not be a Christian? then you can do from love!'"

"O, I don't know. I cannot yet. I mean to sometime."

"When?"

"—You shake your head. Ah, my friend, do not stay outside too long. Some foolish virgins tried that, and they never got inside of the door. It was shut, and they had to stay outside forever."

Beware, lest you be left outside of heaven.

There is a tendency on the part of many young people, even when converted, to remain out of the church, as if the world was more congenial to their natures than the church. Take it for a fact that you are a Christian, have been converted, but have never left the world, and united with the church. Are you the stronger and more spiritual minded by that? Nay, verily. Your life and your profession do not tally.

Spurgeon gives you this good advice: "You will not be able to go through life without being discovered; a lighted candle cannot be hid. There is a feeling among some good people that it will be wise to be very reticent and hide their light under a bushel. They intend to lie low all the war-time, and come out when the palms are being distributed. They hope to travel to heaven by the back lanes, and skulk into glory in disguise."

Rest assured, my fellow Christians, that at some period or other, in the most quiet lives, there will come a time when we must speak out, or prove traitors to our Lord and his truth. \* \* \* You cannot hold hold fire in the hollow of your hand, or keep a candle under the bed. Godliness, like murder, will out. You will not always be able to travel to heaven incog."

#### A Farmer's Advantage.

A gentleman of this city, visiting a farmer friend, the conversation at dinner turned upon the business conditions of the country, and the alleged troubles that beset and trouble that follows the agriculturists. Said the farmer:

"I have had fairly good crops this year, yet I have not been able to save and lay up in bank a dollar. I have made no more than a living."

His city friend replied: "Well, I think you ought to be satisfied. If I were living in Louisville upon the scale you do, with a table abundant to profusion, carriages, and riding horses, plenty of servants in a large and elegant home, furnished with all the comforts and luxuries of life, it would cost me \$20,000 a year."

He then explained to him how much it cost him monthly for milk, for butter, for eggs, for vegetables, for meat, for ice, the charges for taxes, street cars, servants' wages; and the innumerable expenses of city life. Then he remarked upon the comparative ease and comfort with which his rural friend conducted the business of his farm, and the amount of leisure his affairs afforded him for fishing, hunting or friendly visiting, and compared it with the continual strain upon the business man of the city, the early and late hours of toil, the frequent days and nights of anxiety, and the fierce struggle with competition.

When he had gotten through, his farmer friend admitted that he had received a revelation which not only surprised him, but fully satisfied him that an industrious man upon a farm could command a more independent, comfortable and certain livelihood than a man of equal capacity and industry could secure by living in a city.—Louisville Commercial.

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40 YEARS THE STANDARD.

### Did You Ever Think?

That a kind word put out at interest brings back an enormous percentage of love and appreciation? That, though a loving thought may not seem to be appreciated, it has yet made you better and braver because of it?

That the little acts of kindness and thoughtfulness, day by day, are really greater than one immense act of goodness once a year?

That to be always polite to the people at home is not only more lady like, but more refined, than having "company manners"?

That to judge anybody by his personal appearance stamps you as not only ignorant, but vulgar?

That to talk and talk and talk about yourself and your belongings is very tiresome for the people who listen?—Our Sunday Afternoon.

#### "ARE WOMEN EXTRAVAGANT?"

was recently the theme of discussion in one of the large New York City daily papers. A remarkable fact was that most of the letters on the subject came from men, and more remarkable still was their admission that women were not as extravagant as themselves. Nearly all the great spendthrifts of the world have been men. It is the heir, not the heiress, who is the great spender.

We are all sowing tears—tears over our darling Absalom, tears over our failures and mistakes, tears over our disappointed hopes. But each tear overflowing from a consecrated soul is a seed-germ dropped into God's keeping, and it shall have its reward. God is not unrighteous to forget. He guards the buried seed, and stands sponsor for the harvest. No sigh, no tear, no prayer, inspired by the Spirit of God, can possibly be lost or unproductive. Like your Lord, you shall yet see of the travail of your soul, and be satisfied.

The Arkansas valley has been selected as the place where hundreds of families from the cities of the United States will be located on farms of their own and become self-supporting. Adjutant M. J. Ferris, attorney and general counsel for the Salvation Army, after a trip through the valley, says: "My visit was very satisfactory, and I think the country something grand—the veritable paradise of America. I think we will need in all for our first colonization project about 6,000 acres, and we expect to locate about 600 families upon it."

Love is always building up. It puts some line of beauty on every life it touches. It gives new strength to discouraged ones, new strength to those who are weak, new joys to those who are sorrowing, thus enabling them to go on in life's way when without the cheer they must have sunk down in their desheartenment. It helps the despairing to rise and start again. It makes life seem more worth while to every one into whose eyes it looks. Its words are benedictions. Its every breath is full of inspiration. It does good and never evil all its days. It is like God, whose name is love. It carries in its influence a perpetual revealing of God. It goes through the world like an angel of joy and peace, singing into human hearts the song of heaven, scattering every where good seeds which shall yield harvest of righteousness.—Westminster Teacher.

"Well, Bobby, have you had a pleasant day?"

"Yes; me and Jack took out three pups and went over 'till we had Billy Perkins' four cats."—Detroit Free Press.

#### THE BOUNDARY LINE.

When a young girl steps from childhood into womanhood, she enters a new and strange country. She has a new life, new promises and hopes, and new dangers.

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### THROUGH PEACE TO LIGHT.

I do not ask, O Lord, that my life may be a pleasant road;  
I do not ask that Thou wouldst take from me  
Aught of its load;  
I do not ask that flowers should always spring  
Beneath my feet;  
I know too well the poison and the sting  
Of things too sweet;  
For one thing only, Lord, dear Lord I plead—  
Lead me aright;  
Thou strength should falter, tho' the heart should bleed,  
I do not ask, O Lord, that Thou shouldst shed  
Full radiance here—  
Give but a ray of peace, that I may tread  
Without a fear.  
I do not ask my cross to understand,  
Better in darkness just to feel thy hand  
And follow thee.  
Joy is like restless day, but peace divine  
Is like quiet night.  
Lead me, O Lord, till perfect day shall shine,  
Through Peace to Light.  
—Adelaide Procter.

#### Mamma—"Mercy on me! What does all this racket mean on Sunday? And you've got all your dolls out, too!" Little Dot—"You said we might play chess."

"Do you call this a game and laughter?" "No, mamma; church is just over, and the folks are going to church."

#### THE SHORT LINE TO TEXAS.

And the Southwest is via Alabama Great Southern Railroad. Tickets may be routed either via Shreveport or New Orleans. Train service and schedules via this line are unexcelled. This is the only line operating tourist sleeping cars from Chattanooga to Texas points and the Pacific Coast. Parties contemplating a trip should address

C. M. BILHEIMER, T. P. A., Birmingham, Ala.

C. E. JACKSON, T. P. A., Chattanooga, Tenn.

C. A. BENNETT, A.G.P.A., Chattanooga, Tenn.

#### MOBILE AND BIRMINGHAM R. R. COMPANY.

#### TIME TABLE.

In Effect May 9th, 1897.

#### STATIONS.

So. B'd. No. 1. No. E'd. No. 2.

7:50 a.m. Mobile to Selma, Ala. 3:20 p.m.

8:30 a.m. Mobile to Selma, Ala. 3:55 p.m.

8:50 a.m. Mobile to Selma, Ala. 4:15 p.m.

9:10 a.m. Mobile to Selma, Ala. 4:35 p.m.

9:30 a.m. Mobile to Selma, Ala. 4:55 p.m.

9:50 a.m. Mobile to Selma, Ala. 5:15 p.m.

10:10 a.m. Mobile to Selma, Ala. 5:35 p.m.

10:30 a.m. Mobile to Selma, Ala. 5:55 p.m.

10:50 a.m. Mobile to Selma, Ala. 6:15 p.m.

11:10 a.m. Mobile to Selma, Ala. 6:35 p.m.

11:30 a.m. Mobile to Selma, Ala. 6:55 p.m.

11:50 a.m. Mobile to Selma, Ala. 7:15 p.m.

12:10 p.m. Mobile to Selma, Ala. 7:35 p.m.

12:30 p.m. Mobile to Selma, Ala. 7:55 p.m.

12:50 p.m. Mobile to Sel