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For the Alabama Baptist.

"Clean and Attractive."

"The fourteen round fight between Corbett and Fitzsimmons to be reproduced."

"Sufficient of itself to draw crowds."

Such was the announcement of a recent show. It was gratifying to note that the same show was closed for want of patronage.

Shades of Plato, Aristotle, Vesputian and Euripides!

The attraction was called *clean*, which was to reproduce the disgusting details of the brutal contest which took place in Carson City last spring—and this was to be at the Coliseum.

When Plato and Aristotle taught the young Athenians under the plane trees of the Academy, or the long colonades of the Lyceum, many thousands, filled with longings for light, came to hear them to words of wisdom and to witness the annual contests of skill in every art and science or branch of learning, calculated to develop or elevate mind, body and soul. The love of the true, beautiful and good, so far as known to the wisest and best men of that time, was taught there.

The fine arts and useful sciences flourished, the country was prosperous, the people happy.

When Vesputian, the enemy to vice, intemperance, immorality, the friend to virtue, temperance, and the advocate of pure government, was called to the consularship of Rome, he distinguished himself and honored a good father's name by his reforms. His standard of right would have been creditable to a Christian era.

Recognizing the necessity for recreation and the utility of physical as well as mental exercises, he built the greatest amphitheatre in the world, called, by reason of its immensity, the Colosseum. Prizes were given to the athletes of brain as well as brawn. The poet received his crown of laurel; the orator, his illuminated manuscript; the wrestler, swimmer, rider, runner, dancer, or archer, his fillet of pearls, his jeweled budge, or beautiful scarf wrought by the hand of some fair lady, to wear proudly on every public occasion. From the Colosseum of Rome came forth philosophers, scientists, sages, poets, prophets and statesmen.

Vesputian lived well and died deeply mourned by the people to whom he was a benefactor. There was no blood letting, no cruelty, nothing unmanly, nor depending on violence in these ancient contests.

It was a later and corrupt age which brought excesses.

With the decline of Athens came degeneracy, and Euripides said of the Gymnasia, "They have become useless and injurious members of state."

With the ruin of Greece came professional athletes and demoralizing exhibitions. To these and to cruel playing, at first harmless, may be traced prize fights, bull fights, cock fights, and also, man fights. Systems of healthful and graceful exercises were lost in immoral spectacles, calculated to degrade instead of elevating humanity.

It was with actual pain that the writer observed the space given in our papers to the reports of the disgraceful contest enacted in Carson City in March in this enlightened year of our Lord, 1897. The language used by sporting reporters, the slang of the ring, was of itself enough to stamp the scene as unworthy of this century and of the foremost race of mankind. Desiring to be just, the undersigned confesses to making the attempt to read one of the reports, but was too thoroughly disgusted with such terms as "atray wallop," (whatever that may be), "the gory profession," (which will not crowd the knights of the lance), "walks all over himself," (an extraordinary feat), "drew the claret," (highly entertaining), "planted the blow over the heart," and other humane efforts, to conclude the task. But, from these accounts was gathered an idea of what such a display of brute force costs—\$2,500,000 to witness a fight between two men made in the image of God!

The good that much money might have done for the elevation of mankind, instead of degradation, is incalculable. The details are demoralizing. Yet, they were advertised to be reproduced in our midst. Will matinee offer such scenes? Will fathers, sons and brothers take ladies and children to witness what is unfit for their own eyes? Better the vitascope had never been invented than prostituted to such base uses.

Furthermore, will our authorities allow a real prize fight, a contemptible show of brutality within our limits? The youths of our country will be hardened into vulgar braggarts, while their faces are yet beardless and their souls are receiving impressions for time and eternity.

Surely such scenes will not be allowed, even in our lowest quarters. If so, ruin will come upon our city of sacred memories, as surely as it came to ancient Greece and Rome.

Fathers and mothers of innocent children, let us take a bold stand against everything that is demoralizing and bravely advocate and practice purity on every line—po-

litical, social, mental, moral and spiritual. Such a state is possible to man and woman, by the grace of God.

That it is desirable for the good of ourselves, our families, our country, no one can deny. "Blessed are the pure in heart, for they shall see God."

Even for those who ignorantly or wantonly mar the image of our Creator and bring reproach upon themselves, who are, alas, blind to their own interests, I am, in the spirit of charity and in the loving kindness taught by the greatest of all philosophers, I. M. P. O.

For the Alabama Baptist.

Quiet Home Thoughts.

O. C. PEYTON.

Life brings many and varied difficulties. Bravely faced and nobly borne, they are the best of all helps to our progress. Then,

"Hump yo' self ter de load an' fergit de distress, An' dem w'at stan's by ter scoff; Fer de harder de pullin', de longer de res', An' de bigger de feed in de troff."

If we would be strong for service and ready at all times to do our best, we must cultivate a buoyant, joyful spirit. The way is often dark. Let thy soul be open for the rays of the Sun of Righteousness. Resignation brings joy.

"The heart that trusts forever sings, And feels as light as it had wings; Come good or ill— Whatever to-day, to-morrow brings, It is his will."

No duty is more earnestly urged in the Bible than the duty of Christian joy. "Rejoice in the Lord alway, and again I say, rejoice," is an inspired command. Its importance demanded repetition. But, we must be sure it is the joy of the Lord we possess. Our water of gladness and peace must be drawn from the deep wells of salvation, and not the muddy, stagnant pools of earth. When such joy is ours, we are strong. "The joy of the Lord giveth strength."

"Then shall thy tossing soul find anchorage And steadfast peace; Thy love shall rest on his; thy weary doubts Forever cease; Thy heart shall find in him, and in his grace, Its rest and bliss."

In all this vast universe there is absolutely nothing that is worth seeking or worth having save usefulness, and every energy of a Christian's life ought to be bent toward usefulness, that end.

For the Alabama Baptist.

In Clay County.

On June 10th and 20th we had very interesting services at Rock Spring church. We had evidence that the Holy Spirit was with us. The church had appointed the time for the ordination to the full work of the ministry of Bro. J. W. Jones, a promising young brother, and one whom we hope will before long be among the leading ministers in the state.

Elder W. T. Davis, of Lineville, preached the ordination sermon from 1 Tim. 3:1. Returning to the house after an hour's intermission, the door of the church was opened by letter. The church also elected Bro. J. M. Luker to the office of deacon, and appointed his ordination for the next day, Sunday. Other business being disposed of, Bro. S. J. Ingram, moderator, announced the presbytery for the ordination of Bro. Jones. Accordingly, in that service Rev. W. E. Brooks examined the candidate on the articles of faith and abstract of principles; the ordination prayer was offered by Rev. M. A. Johnson; then the laying on of hands of the presbytery, and the delivery of the charge and the Bible by Rev. J. R. Conger. The hand of welcome was given Bro. Jones and his wife by the presbytery and church.

On Sunday, the sermon at the ordination of Bro. Luker to the deaconship was preached by Rev. W. H. Preston. By appointment of the moderator, brethren took part as follows: Rev. W. H. Preston examined the candidate on the articles of faith and abstract of principles; the prayer was offered by Rev. S. J. Ingram, then the laying on of hands of the presbytery. The charge was delivered by Rev. W. T. Davis, after which the hand of welcome was extended Bro. Luker and his wife by the presbytery and church. J. B. Luker, C. C. Elias, Clay County.

Sink the Bible to the bottom of the ocean, and still man's obligation to God would be unchanged. He would have the same path to tread, only his lamp and his guide would be gone; the same voyage to make, but his chart and compass would be overboard.—H. W. Beecher.

Dr. J. M. Gray, an Episcopalian minister in Boston, was recently baptised into the fellowship of the Clarendon Street Baptist church of that city.

For the Alabama Baptist.

Concord Church Y. M. Pr. Meeting.

BONA VISTA, MONROE COUNTY, Sunday night, June 6, 1897.

Bro. B. B. Finkles, who was pointed to conduct the service, was unwell, and Bro. B. B. Fort officiated in his stead. He read 27 verses of the 7th chapter of Matthew; prayer by Bro. D. Burson; sung "All my doubts give to Jesus."

Bro. Fort said he wished to direct special attention to the prayer meeting to the 17th verse of this chapter. He drew the parallel between the fruits of a good and a corrupt tree. That the good tree refer to in this verse represented the children of God, and the corrupt tree the children of darkness. "The fruit of the tree is seen by the tree itself. If the tree is good, it will bear good fruit; if it is corrupt, it will bear corrupt fruit. The children of God, when we come in contact with them, even though they be strangers to us,—'By their fruits ye shall know them.'"

He admonished us to live up to the profession we had made, and let our daily life bear good fruit, so that others may see our good works and be constrained to take up the cross and follow Christ. To live such a life we must keep near the cross, put a guard over our tongues, maintain prudence and practice charity.

Bro. Dennis Fort then read the 2d verse of the 14th chapter of John. "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you."

He said that to him this is one of the sweetest verses in the Bible. To feel assured that our Savior has gone to heaven to prepare a mansion in his Father's house for his children, should inspire us with new zeal and cause us to press forward with new determination in the discharge of our Christian duties, so that we may be ready to occupy that "celestial mansion when the 'Lord comes to reward his servants.' We must not expect to be 'carried to the skies on flowery beds of ease'; that the life of a Christian is a continual warfare between the spirit, the flesh and the evil one. That if we wish to win, we must continue 'to fight the good fight of faith,' 'No lay our armor down;' for the 'hosts of sin are pressing hard to draw us from the skies;' therefore let us be firm and steadfast in our faith, persevering to the end, the same shall be saved."

After transacting the usual business of the congregation, "What a friend we have in Jesus." Benediction by Bro. Wm. B. Fort.

SUNDAY NIGHT, JUNE 13th.

Prayer meeting conducted by Bro. Ernest Hestle, who opened the services by having the congregation sing, "Our Lord is now rejected," and reading 5th chapter of 1st Thessalonians. Prayer by Bro. D. C. Burson; sung, "Work, for the night is coming."

Bro. D. C. Burson then exhorted us to be always ready, for we know not the day nor the hour when the Lord may come; that we are taught in the Bible that he cometh as a thief in the night, hence it behooves us, as rational and intelligent beings, to be ready at any time, lest he come and find us sleeping. He said we are each day of our lives making a record, and that it will have to pass the scrutiny of the eye of God, who cannot look upon sin with the least allowance; hence, how very careful we should be in our daily conduct. We may rest assured that every act of our lives, no matter whether committed before men or in the darkness of the night, is seen by that "All-seeing Eye" and a record made of the same, and it will be brought against us in that great day of accounts when the Lord comes to judge the quick and the dead. Therefore, let us be ready, that we may receive that welcome plaudit, "Well done, good and faithful servant."

Bro. B. B. Finkles then read the 4th verse of this chapter, "But ye brethren, are not in darkness, that ye should be overtaken by the thief in the night." He said that we who have the present lights of the blessed gospel of Christ as a guide to our feet, have no excuse for straying off into paths of sin and darkness; that we should always be ready and willing to help a weak brother in any way that lies in our power; that if any brother in weakness should offend us, we should not return evil for evil, but good for evil, and thereby conquer him for Christ and ourselves.

The whole tenor of his remarks as to our behavior to our brother was in keeping with the teaching of the Bible.

Sung, "I am waiting for the morning." Benediction by Bro. Ernest Hestle.

The Reason Why.

The Watchman is just right when it says that "our education societies do not help young men who are studying for the ministry for the sake of the young men, but for the sake of the work of preaching the gospel." Precisely so. That is the difference between helping those who are studying for the ministry and helping those who may be

studying for the law or for medicine, or for teaching, or any other object. It is just because it has been found by a trying experience that, unless the churches contribute for the education of those who are about to enter the ministry, they will go into the ministry uneducated, and the churches and the cause of Christ will suffer—for this reason it is that our education societies have been organized and something like systematic work has been undertaken along the line of ministerial education. While not able to thoroughly educate every young man who gives evidence of a call of God to the work of the ministry, yet it is possible to educate so many that the general tone of the ministry is elevated, and those who have not received thorough culture are able to do better work than they could or would do, were there not others better educated than themselves. If the churches are as much interested in the education of young lawyers, or doctors, or teachers, as they are in young ministers, then they may contribute for the education of these; but not till then. Indeed, for no other educational object can the churches be legitimately approached. They have nothing to do, as churches, with any other phase of the educational question; but with this they have everything to do.—Journal and Messenger.

Dr. J. R. Jordan, secretary of the Medical Association of the state of Alabama, sends us the following address. In his note he says: "A motion was made that the secretary request each of the weekly newspapers in the state to publish it, as it is a matter of general interest to all the citizens of the state." We most cheerfully give place to some extracts in this issue.

Extracts from Gov. Johnston's Speech before the State Medical Association at Selma, April 21, 1897.

Speaking to a co-ordinate arm of the executive department of the state demands frankness at my hands, and I propose briefly to call your attention to some things that need your careful attention:

1st. In the collection of vital statistics: It is a well known fact that we are far behind in the completeness and accuracy of this work. Many counties do not report, and many others are incomplete. The point of view, is great to the state. We are accustomed to claim that we have the greatest state, the most salubrious climate and the healthiest in the union. When we are called upon to make good these claims, vital statistics cannot be presented; mere assertion does not carry conviction. Investigators now want facts, and this association alone can furnish them in respect to health. At your instance the state has made it a penal offense for any physician or midwife to neglect making reports of births and deaths, and yet not a prosecution has been had against one and continuous offenders to give vitality to this law. The enforcement of this law is mainly in your hands, and whilst the state has been generous in trusting you, you should be vigilant on your part in discharging the trust kindly but fairly. Your failure in this matter brings discredit to the commonwealth and injury to our people.

2d. The system has not given satisfactory returns in the supervision of public institutions and jails, and in the abatement of nuisances. Complaints often come to me of the condition of our jails, but never has one come to me from the agents of this association, charged specially with the duty of supervision. I have thought that possibly better results could be had by frequent changes in the physicians charged with this special duty, not taxing the time of one too greatly, and requiring monthly examinations and reports.

3d. There has been too much delay in furnishing the State Health Board with accurate and informal data.

4th. The plan has not secured, as fully as it should, the co-operation of all the physicians in the state. Steps should be taken to secure the co-operation of every reputable doctor in the state. Too many stand outside to criticize, when they should come in to aid.

One obstacle in the way of medical progress is prejudice in the minds of some good people in regard to the standard of admission to the profession. Men who think that druggists should know something of the dangerous compounds they handle, and that engineers should be able to manage an engine, or that school teachers should have some education, seem to think, in regard to the matter that touches the health and life of those dearest to them, no guard should be erected to protect them. It would be quite as wise to expect that a delicate surgical operation could be successfully performed with a butcher-knife, as that an uneducated man could diagnose disease and prescribe remedies. Poets may be born, but capable doctors are educated.

The missionaries have been the world's greatest benefactors.

The More Excellent Way.

There are two ways in which parents endeavor to help their children in life. First, by accumulating for them material resources, such as money, land, worldly and perishable goods. Second, by adding something in the form of an immaterial endowment, such as moral and intellectual culture, something in the way of a permanent character acquisition. The father who makes a fortune for his boy may be preparing only disaster and failure for him. The curse of a fortune unearned has passed into a proverb. There is no more certain benefactor that can be bestowed. The fortune that sticks to the fortune that expresses the power of acquisition and self-discipline. The father who, on the other hand, educates his son in the path of the good, the systematic and exacting duties of a thorough college course will afford the best warrant, other things being equal, for success in life. He who gives his boy or girl a purse, gives trash, but he who gives an education gives that which not impoverishes him, and makes his son or daughter rich indeed. It is a beautiful instance of alchemy to transmute the sordid dollar into living, permanent, divine soul-endowment. It is a beautiful thing to convert the perishable gold of commerce into the imperishable gold of God-like intelligence and Christ-like character. Lay up, then, in the education of your children that which moth and rust do not corrupt, but which will be an everlasting heritage.—Baptist Courier.

Eminently true, as has often been demonstrated, but there are hundreds of parents and boys and girls who do not believe it.

Keep the Old Words.

We must not throw off the old words—repentance, faith, salvation; and the things that they signify must be the very life-blood of our ministry. In any genuine revival of interest in Christianity there must be a revived interest in a preached gospel. We sometimes talk of adapting our preaching to the age in which we live, of keeping it abreast with contemporary culture, and addressing ourselves to the habits of men of taste. In all this there may be truth enough, but to save it from the charge of insanity, my deepening impression is, that, however we may modify our manner, the doctrine which is adapted to all ages, to all tastes, to all circumstances, is that Jesus Christ came into the world to save sinners. Black will be the day, disastrous the hour, in which the gospel is pared down to meet the notions of any men.—Joseph Parker.

Talk With Jesus.

Make a confidant of Jesus. Let him be your bosom friend. Tell him all your troubles. Talk with him about your doubts, and they will disappear; about your doubts, and they will vanish; about your duties, and they will become plain; about your enemies, and your resentment will die; about your friends, and their love will be sanctified; about your disappointments, and hope will bloom again; about your hopes, and they will grow brighter all the time. Let Jesus be not an abstraction, but a real person. Talk with him just as you would talk with your wife or your most intimate friend in private. You may not see him in the viewless air around you, but he will be there to hear, and you will receive the token of his presence in the calm joy diffused throughout the soul.

A prominent Baptist, whose home is in one of our most prosperous towns, when asked, "What have you to say about Baptist work for the whole South?" replied: "There are two things some one ought to say: First, now that the boards of the Southern Baptist Convention are out of debt, let us keep our eyes off of debt. And, second, let none but first-class men be appointed as paid laborers, either at home or in foreign fields. We have too many missionaries and colporters who are a drawback rather than a help. Better have five able and effective men, even if we have to pay them good salaries, than to have fifty men, many of whom are worse than nothing. There is too much Baptist money wasted upon brethren who ought to make their own living."—Religious Herald.

The Queen's Jubilee in London, fittingly crowning the sixty year of Queen Victoria's reign, over Great Britain, has been celebrated. What a marvelous record it is, these sixty years of constant growth and development of the British Empire! No wonder the world pays its tribute to the gracious sovereign. Her reign began in prayer, her dying father, the Duke of Kent, commending her to God and to the word of His grace. When Victoria, then a mere slip of a girl, received the commissioners announcing to her the fact that she was Queen, her first words were a request for prayer that she might reign wisely.—Evangel.

Central Committee.

WOMAN'S CENTRAL COMMITTEE.—Mrs. L. F. Stratton, President, Birmingham; Mrs. B. D. Gray, Vice President, Birmingham; Mrs. L. C. Brown, Secretary, East Lake; Mrs. G. M. Morrow, Treasurer, Birmingham; Mrs. Geo. B. Egger, Vice President, East Lake, Montgomery.

PRAYER CARD.—JULY.

Foreign Board.—"Ask of me and I shall give thee the heathen for thine inheritance." Missionaries, 86; native assistants, 109; churches, 98; membership, 4,395; baptisms, 735; schools, 31; scholars, 851; S. S. scholars, 5,743. Receipts of Foreign Board, \$102,056.15. Contributions from native churches, \$5,553.20.

Study Topic.—The debt of the Board.—Its effects: It burdens the secretary; it burdens the missionaries; it prevents progress. Our duty: To pray, to give, to make sacrifices. Result: God will be glorified, and our force increased.

THE WORLD OVER.

The first Protestant Foreign missionary society, the Brethren's (Moravian) society for the furtherance of the gospel, was organized in 1741. With the organization of the second, in 1792, began the march of modern missions. There are now 280 societies at work in different parts of the heathen world; they received in 1894 more than \$14,000,000 for the prosecution of their work. Their force now numbers 10,195 foreign workers and 71,074 native helpers. They occupy more than 500 separate fields where there are 19,290 mission stations and sub-stations, and have literally girdled the globe by their continuity. In these stations are 7,800 organized churches, containing 1,290,745 communicants, an average of 67 to each station. Evangelical native Christian communities in missionary lands now number over 3,000,000 souls.

REPORT OF FOREIGN BOARD.

The past year has been full of the blessings of our heavenly Father on the work which he has entrusted to us in foreign lands. While in some respects it has been a year of great difficulties and trials, yet the Lord has prospered us continually.

China, as a result of the war with Japan, seems eager, as never before, to listen to the missionaries, and the reports from our workers in that country are very encouraging. The work in Brazil during the past year has been very prosperous, even though our forces in that country have been greatly reduced. Brother McCollum, our oldest missionary in Japan, reports the last year as one of the best in our work in that mission. In Mexico, while there have not been so many additions as in some former years, there has been considerable development of the churches in the work of supporting their own pastors and building their own houses of worship. In Italy the work shows good advancement, though this is one of our most difficult fields. In Africa the awful climate has driven again some of our missionaries from the field, but the work goes prosperously on, and needs reinforcements as soon as possible.

HEALTH OF MISSIONARIES.

We have cause of thanksgiving to God that the lives of all our missionaries have been spared during the past year. While several have been nigh death's door, God has in mercy spared them, and they are all partially or entirely restored to health.

CHANGES IN THE WORKERS.

No new missionaries have been sent out during the year, except W. P. Winn and wife to Africa, May 2, 1896, of whom we spoke in our last report. There are many applications from those who wish to go, but the means are lacking with which to send them. Rev. T. C. Brittain and wife returned to China in December, 1896. They were enabled to go through the kindness of the ladies of North Carolina, who had raised a "Yates Memorial Fund" in honor of Dr. and Mrs. M. T. Yates, and these sisters decided to send Rev. T. C. Brittain as their "Yates Memorial" missionaries.

Other missionaries, among our best, are at home anxious to return to their work as soon as the finances of our board will warrant sending them.

On account of the continued feeble health of Mrs. E. F. Tatum, Rev. E. F. Tatum and family returned home September, 1896. They are now in North Carolina, and we are glad to hear that Mrs. Tatum has very much improved in health.

Mrs. G. W. Greene and children, from Canton, China, have just arrived, April 19th, at their old home in North Carolina. Rev. G. W. Greene for the present remains at his work in China.

Rev. Joseph Aden, formerly of the Brazilian Mission, and Rev. L. N. Steelman and wife, formerly of the Mexican Mission, are no longer working as missionaries of our board.

NEWS FROM OUR FOREIGN FIELDS.—ITALY.

In some parts of the field the poverty and suffering are very great. Congregations are at their wits end to provide for their sick and impoverished brethren; and from many of our churches mem-

bers have gone to foreign lands in search of work and bread.

Some of the churches have increased their contributions—moving a little in the direction of self-help—and those forward in the matter a year or two ago have at least taken one backward step. Only one church reports no contributions, though something has been done by it. In Italy, as in America, the development of a church's liberality depends on the minister.

As to baptisms and the acquisition of new members, the statistics show that with several of the churches this has been a harvest year, inspiring them with fresh hope and courage. Even where no baptisms are reported there are hopeful catechumens, and the church itself has been consolidated and edified. The total of baptisms is much greater than last year.

Having a Right Heart.

At irregular and too frequent intervals some one, having reached a state of fervor, exclaims that religion is not of the heart; the preaching that moves is not scholarly but earnest. What our peripatetic objector means is quite different from the thing he says. All true religion and real preaching must include the heart. The keenest advocate of righteousness, without an awakened soul, is powerless as an engine whose boiler is full of cold water. But heart and head are not rivals; they are coordinates; working together, necessary to each other. An unkindled heart reaches another heart through the eye or ear. Both eye and ear belong to the head; both are avenues to the soul for the heart to use. Truth is water taken into the reservoir of the mind. The heart is the fire that turns it into steam. A good heart does not make a bad head. A poor head is less a help to a good heart than the best head.

Men do not want scholarly preaching? Do they then want un-scholarly preaching? Will they have God's prophet speak falsehoods? It is the simple business of scholarship to discover truth, to appropriate and classify it and to present it in tangible forms. Christian scholarship is nothing less than the fruit of trained skill in accurately discovering the truth in Jesus. It includes as well a broad and accurate acquaintance with the men to whom we minister. He who knows books and not men is not a scholar. Scholarship does more than learn to read; it learns to observe the facts about us in men or things. The scientist arms himself with scholarly tools, microscopes, crucibles, scalpels, scales, no less than books. The scholarly preacher has one study among his books; another study among men.

The truth is, scholarship has conflict neither with your heart or your fellowmen who wait on your ministry. But the mere fireworks of scholarship, its millinery, its technique and tools are out of place anywhere but in your workshop. To astound a listener with learning does not bring him closer to Jesus Christ. As well preach to Frenchmen in Hebrew as to stupefy the average man with the technical language of scholarship. A shoe-maker does not sell lasts, awls, hammers, pegs or sides of leather for footwear. He sells the work he is able to produce through these tools. The preacher wants to give his people the finished product of his tools. Music is not sweeter because the artist marks time with his head. We may express thoughts earned through toil and suffering in simple form of speech, illustrated by everyday life. They will be all the more scholarly if we do. It is not scholarship at which our fellowmen are taking offense, but at our unscholarly method of expecting them to listen to us as if they were scholars in our own departments no less than we.—The Commonwealth.

Appointments of Rev. G. S. Anderson.

Institution to be held.

16th.

Bethel, Clay Co., July 18th to 23d.

Alexander City, August 1st to 6th.

Program for institute at Six Mile will be printed next week.

Those wishing to hold institutes during the year should write us. Others have been arranged for, but dates have not been given.

L. B. Ely, of Missouri, died in St. Joseph, Mo., June 18th, after two days' illness. He has been prominent in denominational affairs for many years, and especially useful in Missouri. He was a friend to all organized work, and served the denomination in many positions of responsibility and usefulness.

If you have been filled with the Holy Spirit, "you speak with other tongues"—the tongue of truth, charity, compassion, not the tongue of detraction or biting sarcasm.

It is not talent, nor power, nor gifts that do the work of God, but it is that which lies within the power of the humblest; it is the simple, earnest life hid with Christ in God.—Frederick W. Robertson.

And God said: "Because

has asked this thing, and hath asked for thyself long life; neither hath asked riches for thyself; neither hath asked the life of thine enemies; but hath asked for thyself understanding to discern judgment; and, I have done according to words: lo, I have given thee a sound understanding heart; so there was none like unto thee there, neither after thee shall arise like unto thee."

REVEAL THE FOLLOWING POINTS.

Solomon's choice was timely; he was young, and when he began his life. It is very wise and very wicked for us to live our lives in worldly vanities and follies. You may make a good choice too late.

It was modest. He did not ask for everything, and for that which he did ask he sought as a little child."

It was a noble choice. "Wis-

get wisdom; and with all thy
ing get understanding. (Prov.

But one thing is needful;
Mary hath chosen that good
part, which shall not be taken away
from her. (Luke 10:42)

—

to be sorry that from some cause failed to read both the first article by Brother J. V. Dickinson commenting on "State Universities and Denominational Schools" and the one by Dr. Teague in reply thereto, but I did read the last article of Brother Dickinson in the last issue of the Baptist, which he closes by noting the following resolution adopted by the last Georgia Baptist Convention:

Resolved, That it is the sense of this body that the legislature in this state should give such direction to the educational policy of the state, and such institutions of such value to the commonwealth as the denominational colleges are not destroyed or impeded by unnecessary competition from institutions controlled by the state and supported by appropriations from their treasury, but such state institutions be directed so far as practicable, to be practical, industrial, or professional training, or such higher literary and scientific instruction as supplement and not substitute the work done by denominational colleges.

Brother Dickinson fully answered

resolution, I must say that
not see the consistency in

that and the sentiments ex-
pressed by him by him in the
part of his article. Neither
do we know the sentiments of
the resolution can be reconciled
to the Baptist idea of separation
of church and state. In the
same article, Bro. Dickinson,
speaking of the duty of the
state to its citizens, says :
"The state has the means
to educate every boy and girl
to the highest limit of educa-
tional attainment, then the state
may use all means to do so." Yet,
in resolution, we find our Bap-
tist brethren of Georgia (without
excuse) in inability to educate its
children in the fullest sense being
appealing to the state to
efforts in special directions,
to interfere by competition
with general education provided
in denominational colleges.

In this Georgia resolution,
not directly asking the state
to support the denominational
schools, yet it appeals to the state
to do so in an indirect way by
giving it its help in an educa-
tional way from her citizens (whom
we are, and according to brother
Dickinson, and everybody else, so
well known, ought to help) and
appealing them to seek their
education in the denominational
schools.

In other words, our Geor-
gian brethren say to the state : "We
want you to give us any money
you wish for our schools ;
we are the beg of you to aid us by
giving the boys of the state to come
to pay us their money for
education in a place to secure an ed-
ucation which you are able to fur-
nish."

Now, I love, I fear that in our
country, we have our pet theories

consistent and also of
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true education as well
 of our Master in the
 work for him. I felt it
 my duty to do this.
 Robinson Brown,
 S. Ala.
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ROYAL BAKING POWDER
Absolutely Pure

For the Alabama Baptist.
Aunt Dolly; and How the Evil Spirit was Quelled.

Associations—Time and Place of Meeting.

IN JULY.
Montgomery, Montgomery church, Adams Street, July 28.

IN AUGUST.
Florence, Liberty church, Third Street, Friday before 1st Sunday.
Mobile, Bethany church, Whistler, Thursday, 5th.
Troy, Shiloh church, near Buckhorn, Friday before 2nd Sunday.
Selma, Pleasant Hill, Tuesday before 3rd Sunday.
Tallapoosa River, Friendship, Friday before 4th Sunday.

IN SEPTEMBER.
Birmingham, Ironside, Tuesday before 2nd Sunday.
Tuscaloosa, Big Sandy church, near Hall's Station, Wednesday after 1st Sun.
Blount, Ray's Chapel, near McDavid, Fla., Friday before 2nd Sunday.
Harris, Good Hope church, Uchee, Tuesday after 2nd Sunday.
Pine Barren, Pleasantville church, Monroe county, Wednesday before 3rd Sunday.
Liberty, Temperance church, Limestone county, Thursday before 3rd Sunday.
Cedar Bluff, Demaris church, Friday before 4th Sunday.

IN OCTOBER.
North River, Berry Station, Fayette Co., Saturday before 4th Sunday.
Macedonia, Washington church, Saturday before 4th Sunday.

FOUND DEAD.

Why did he do it? He had everything to live for—happy home, wife, friends, money; but he shot himself through the heart. Why?

He couldn't have given a good reason himself. But everything looked gloomy to him. He was in a gloomy frame of mind. He had been living in too much of a hurry, rushing and driving at business, hurrying through his meals, cutting short his sleep. His nerves got on edge, his stomach and liver got out of order, he grew dyspeptic and melancholy.

When the digestion is out of order there is little use trying to look on the bright side of things, practically there isn't any bright side. This is a dangerous condition to get into. Yet it is easy to get into and mighty hard to get out of it, unless you can get it in the right way.

There is a remedy that has pulled thousands of people right out of this depth of despair. It is Dr. Pierce's Golden Medical Discovery. It acts directly upon the stomach and liver. It restores their natural capacity to nourish and purify the system. It purges away bilious poisons, feeds the nerve-centers with healthy, vitalized blood, and drives out the "blue devil" of melancholy and nervousness.

J. L. Warren, No. 100 O Street, Sacramento, Calif., writes: "The doctor's medicine cured me, but none of the doctors gave me even temporary relief. Two years ago I was in a bad way and had to give up all work. I have left many times that I would like to leave this time. In looking over the ads in the San Francisco Examiner I saw an advertisement for Dr. Pierce's Golden Medical Discovery and four little words of 'Pleasant Pills' and I am entirely well of all stomach trouble. One step nine hours every night, and am now ready to go to work again."

DOUBLE DAILY LINE OF PALACE SLEEPERS

Palace Sleepers from Montgomery to Louisville and Cincinnati, Mobile and New Orleans, making direct connection for the North, East, West and South. For information as to rates, etc., see agent's list or write to R. F. Stanley, care of the Montgomery, Ala. agent.

A clergyman whose piety has not lessened his sense of humor says that he was one day called down to his parlor to perform a marriage ceremony for a couple in middle life.

"Have you ever been married before?" asked the clergyman of the bridegroom.

"No, sir."

"Have you?" to the bride.

"Well, yes, I have," replied the bride, laconically, "but it was twenty years ago, and he fell off a barn and killed himself when we'd been married only a week, so it really ain't worth mentioning."

—Harper's Bazar.

BELLS

Good Alloy Church & Bell Co., 222 Second St., Montgomery, Ala.

DRAGON'S

DRAGON'S... (text partially obscured)

MOBILE AND BIRMINGHAM R. R. COMPANY

TIME TABLE.
In Effect May 9th, 1907.

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