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ECHOES FROM THE BAPTIST WORLD CONGRESS.

The Congress may be said to have accomplished several things of value. It has first of all demonstrated our unity on a number of fundamental truths. Up to this hour the intra-denominational differences which exist have not been brought into prominence. The doctrines which we hold in common have been the staple of the discussion.—R. H. Pitt.

Sunday, July 16, will long be remembered by thousands of Baptists, both those who crossed the ocean and the continent, as well as those who spend their days upon the great little island which the whole world regards with such deep, abiding and deserved interest. It was estimated that fully 200 different Baptist pulpits were filled by visiting Baptist preachers. These pulpits were scattered all over London, in various parts of the "provinces."

Dr. A. J. Rowland, of Philadelphia, read his paper on "The Printing Press and Christian Literature as Missionary Agencies." The address showed the value and importance of religious literature as a missionary agency, basing its strong argument upon the successful history of Baptists in the work of the authorship and publication, describing at length the work of the American Baptist Publication Society and the Southern Sunday School Board. As far as possible the spoken and written Word should be linked together.

What of it all? It has been a great convention, the greatest Baptists have ever had, with splendid hospitality, a splendid program, gracious fellowship, a wonderful and, indeed, memorable time in every way. Yes, it might have been greater. Perhaps there was even too much of a program, the slate too much in evidence, and red tape sometimes tripping up the feet or enmeshing the movements of simple-minded, free-spirited delegates. But, generously, our English brothers have left it for us to go forward still farther, if we may, to better things, that they, without us, might not be made altogether perfect.

It might be supposed that in such a cosmopolitan gathering many of the delegates would be compelled to express themselves in their native tongues, but nothing except English was heard. The representatives of Russia, Finland, Sweden, Norway, Denmark, Germany, France and Italy all spoke in the speech of the Anglo-Saxon. A Russian baroness, who with her husband, was a delegate to the congress, was heard to say that she could speak little English; but it was noticed that she was quite able to give information of the conditions in her country, and the conversation was not carried on in Russian, either.

It was affecting to observe how the brethren from the far-off countries were cheered and helped by the great meeting. Overshadowed in their own lands by the great State churches or by gross paganism, with only a few toilers of their own faith, it was a new, rare, never-to-be-forgotten experience to meet face to face with so many of their brethren. Ten years ago when I first directed attention in the Religious Herald to the desirability of this meeting I called attention to this as one of the blessed results of this great gathering. It was a tear-compelling scene—the sight of these brethren from the far-off lands. They will go back to their work with a new courage and a new hope in their hearts.—R. H. Pitt.

There is another Baptist preacher who has a large place in the hearts of American Christians—John Clifford. It has been with no little pride that as we have watched the noble fight made against the iniquitous education act passed by the British parliament we have seen as the foremost figure in the battle for justice one of our own. Dr. Clifford is easily the most prominent figure in English Non-conformist life today. He is all that we had imagined him and more. We knew something of his tremendous power his dauntless courage, but we did not know how genial and witty and sunny and altogether charming he is until we clasped his hand and looked into his face.—J. S. Dickerson.

Exeter Hall is a large rectangular room, with walls decorated in dark colors. It would have been gloomy but for the flags of many nations which were hung and were grouped in several conspicuous places, and brilliant charts showing by bright colors the strength of various world religions. There are galleries and a platform seating from 300 to 500 person. Back of the platform is a fine organ in a most unornamented case. The hall is severely plain, not to say dreary. But no one thought of his surroundings in such a splendid meeting, although Exeter Hall is a sweat box with the poorest imaginable ventilation. Exeter Hall is the scene of the early triumphs of Spurgeon.

At 5 p.m., Exeter Hall, with room for 3,500 persons, was as full of men and women as it well could be. I had read of Exeter. It was the hall in which Mr. Spurgeon preached sometimes; it was the hall where Mr. Beecher spoke in '63, and won the sympathy of the English people for the North and away from the South. During his wonderful oration, he told of all the war issues, and then declared that for six months the Northern army had been within thirty miles of the capital city of the



Royal Albert Hall London, in which was held the closing meeting of the Baptist World Congress.

South. A wag in the audience cried out, "Why don't they enter and capture it?" Like a flash of lightning, the answer came, "Because we are fighting Americans and not British."—C. C. Brown.

Rev. W. H. Whitsitt, D. D., LL. D., Richmond College, Virginia, described the process and methods by which America has built up her educational systems. With some valuable statistics he showed the large proportion of schools in America in which the Bible was read during the morning exercises. In 1904, he said, it was found that out of 1098 cities with a population of over 4,000, there were 830 schools where those exercises were adopted and 268 without them. He defined "National Primary Education," which was the general subject; it is of the nation, for the nation, by the nation. It has largely succeeded ecclesiastical education and is bound to supersede it. Nations must now educate or die.

The delegates receive a hearty welcome on every hand and are made to feel at home. The gates of the Baptist part of the city are wide open, and it is a glad surprise to learn that the Baptists are in the lead in London. One of the chief results of this Congress will be that the Baptists of the world will discover themselves. The papers are publishing the truth to the English public that there are twice as many Baptists in the world as there are Episcopalians and Church of England members. In point of real members the Baptists are leading Protestant denomination. This Congress is linking them together as a mighty force in the mastery of the world for Christ.—A. T. Robertson.

Pres. E. Y. Mullins, of Louisville, read a most excellent paper upon "The Theological Trend." Behind our contentions, as Baptists, as to baptism and communion and related topics, lies a group of great and elemental principles. These principles are religious ultimates which the religious consciousness of man cannot repudiate. He summed up these as a statement of the basis at once for a new Baptist apologetic and a platform of universal religion: The holy and loving God has a right to be sovereign; all men have an equal right to direct access to God; all believers have equal privileges in the church; to be responsible man must be free; love your neighbor as yourself; a free church in a free state.—Standard.

There was necessarily much confusion at the opening of the congress. Delegates to the number of 4,000 registered, it was stated, before the first session of the congress opened. Attempting to stow away 3,000 to 4,000 people into a hall seating 2,700 was not an easy task. Hundreds of delegates were without tickets of admission; many had no credentials; hundreds of them had been in London but a few hours. No wonder, then, that there was evidence of excitement and lack of preparation. But adequate preparation had been made. The secretaries had worked for months with zeal and wonderful attention to detail. Probably no great denominational gathering was ever more carefully planned for or more skillfully directed.

No man in the Baptist world has a larger place in the admiration and love of Christian people than Dr. Alexander Maclaren. It was a notable hour when he made his first appearance on the platform of the congress. The great audience rose en masse, and greeted the great preacher and author with waving hands and mighty acclaim long continued. For some of us it was a moment long looked for and never to be forgotten. We had known him these many years through his noble interpretations of the Word of God; now we saw and heard the real man. His presence was a benediction and his words touched and blessed every heart. It was worth crossing the Atlantic to be permitted to see the face and hear the voice of Alexander Maclaren.

I sat within five or six feet of Alexander Maclaren and almost in front of his on Wednesday morning. He had just entered Exeter Hall to preside for a while over the Baptist World Congress. He is about 83. He is easily the foremost preacher in the world. His face is a picture gallery of emotions as he looks on the singing people. Under his prominent chin is a rim of white beard. His blue eyes show white on their shining circuits. Studiousness sets on his brow. His head is not seamed with a single suggestion of erratic genius. He is a conservative, devoted to Christ. His body is slight. His frame has been in many holy gales from heaven. The secret of this world-wide fame is persistent work in the name of the living Lord. He is not slackly organized. He does not flop and wobble. He is intense. He is compact. His cohorts are knitted together. He leaves light on every text he has touched. He is the grand old man of the Baptists.—Word and Way.

Social questions were the general theme of Tuesday morning's session. First came an admirable address on "Temperance" by George White, of Norwich, an English member of parliament, who has visited the United States and is thoroughly alive to iniquity of the liquor traffic. He gave generous praise to the reformers of the United States for all their efforts in putting down the demon of drink. He summarized the conditions in Great Britain where fortunately the consumption of drink is falling off. Three-quarters of our Baptist ministers are total abstainers and practically every ministerial student. Drink, however, still claims some ministerial victims. Drink, lust, gambling and poverty are indissolubly linked together. Christians must renounce the cup at any cost, the cup by which so much misery and trouble is brought upon our fellow men. We must teach the children. The churches must be leaders in all moral reform and give a whole hearted support to progressive municipal work.

Notes From The Baptist World Congress.

(We have read reports of the Congress in many papers and have tried to get the best running account possible by taking extracts here and there in the hope that our readers may get a clear idea of the great gathering of Baptists in London.—Ed.)

The Opening Session.

While the crowds, hundreds in number, were still struggling up the long flights of stairs into the hall, Judge W. Willis, K. C., President of the Baptist Union of Great Britain and Ireland, chairman of the evening, called the congress to order. He looked out upon a sea of Baptists, a large proportion being men. As one turned his eyes toward the audience he saw principally representatives of the churches of Great Britain, but there were, nevertheless, hundreds of Americans and delegates from almost every land upon which the sun shines.

The Opening Hymn.

"From distant lands, for every land, behold us, Lord, before Thee stand," fittingly reminded the great audience of the characteristics of the assembly. After the opening prayer by Rev. James Owen, of Swansea, the Rev. J. N. Snakes, care, the secretary, was called upon to make a statement, saying: "We can scarcely realize that the suggestion made by Dr. Prestridge some two years ago has become a fact. Those gathered in this assembly are the representatives of some six million Baptists, and if to these be added those who are Baptists at heart, the children in our Bible schools, &c., they represent a constituency that must number some twenty millions. Practically they are the greatest communion of Protestant believers in numbers, as they certainly are in influence. A vast community ready to hold fast to the two ordinances of Christ until He comes."

Judge Willis Speaks.

A most hearty welcome was then extended in behalf of the Baptist Union of Great Britain by Judge Willis. They had not invited them there for scenic display, nor by numbers to claim a momentary triumph over any other communion, but they had assembled for high and moral purposes, and chiefly to recognize the grace of God exhibited in each other. He was impressed with the spiritual life of the Baptist churches. He urged loyalty to truth. No principle must be compromised. Freedom to teach and think according to conscience had exalted and blessed their nation, and must be maintained at all hazards. The recent act of Parliament, known as the Education Act, was the most applicative action of legislation which the Baptists had ever known. The catechism subverted the teaching of our Lord in reference to Baptism. That Baptists could not subscribe to and be true to their Lord. They must insist upon and maintain the absolute separation of church and state.

The churches of this order had never been so numerous in Great Britain as today. They had an amount of moral energy never known before. They had been steadily progressing for three centuries, and they who were leaders of our Baptist brotherhood today were not a whit behind those who had gone before.

Dr. McLaren's Address.

Promptly at 9:45 a.m. Dr. McLaren, the presiding officer, appeared on the platform and was received with great enthusiasm. Heartily the great audience sang "All Hail the Power of Jesus' Name." In his opening address Dr. McLaren said:

"My first words cannot but be the expression of my deepest gratitude for the great honor done me in placing me in this chair. I thank my fellow-countrymen, the Baptists of England, amongst whom it has been my pride and pleasure to work all my life. There is no honor to be compared with the honor of being in the hearts and confidences of the people who know you best and have known you longest. I have had drops of that benediction all my life but it has descended upon me in a full flood in the end of my days. I thank the brethren beyond the seas who with less knowledge, have shown greater faith and confidence in the choice of the brethren who knew me best. I will do my best to prove to you that I am not quite unworthy of your confidence and affection.

"If you choose to elect me to the post of president—a man who is entering upon the sixtieth year of his pastorate, you must take him with the defect of his qualities, and one of these—I am not sure whether it is a quality or otherwise—is the incapacity to deliver a long inaugural address. I have therefore asked that I might forego the privilege of a presidential address. I am sure you will understand that if it were in the days gone by, nothing would have given me greater pleasure than to dilate upon the topics which force themselves upon our attention."

Discussing the objects which had called them there, the president said:

"Dear brethren, when a man comes near to the end of his ministry and to the beginning of his rest, perspective has a knack of altering, and some things which looked very large dwindle, and some things



DR. ALEXANDER McLAREN,
President of the Congress.

that were perhaps not sufficiently prominent, either in our ministry or experience, begin to stand out with strange clearness and greatness; so I want to touch on the deepest thing of all in two or three fragmentary words. I beseech you to remember two crystal phrases which carry everything I want to say—"In the name of Christ." "By the power of the Spirit." They touch the bed rock and are the bottom of everything, and who would be right, if they were not right in those two relations—the relation of the living Christ, the relation of the indwelling Spirit? All would be wrong, however orthodox, earnest, eloquent, learned, up-to-date, wise in method our churches are, if those things fail. These are common-places, and everything that is great and true is a commonplace. There is not a threadbare exemplification of Christian teaching and experience but would start up into power—a power very inconvenient to some of us—and grip with teeth of iron if we once honestly tried to make it the basis of our life and put it into practice. I make no apology for this message which lies at the bottom of our ministry and gives strength to our work in the name of Christ. Thinking over that subject last evening, the thought occurred to me, and I ventured to impart it to my brethren, the various vice presidents of the congress—who I am thankful to say concurred in it—and I want to submit it to you.

"I want no misunderstanding on the part of the English or the American public in regard to the position we occupy in the continuity of the historic church. I would like as an act of the congress that there should be an audible and unanimous acknowledgement of our faith. I suggest that, given your consent, it would be an impressive and a right thing, and it would clear away some misunderstanding, if we as a simple acknowledgement rose and repeated the Apostles' Creed."

The congress approved and repeated the Creed after the President.

"And now, brethren," continued the president, "one word. The second of the crystal phrases I wish to quote is 'By the power of the Spirit.' The Christian church of today is more fully possessed with a longing for the experience of that higher life which comes from the indwelling Spirit than ever before; and Christian theology is following the leading Christian experience. The Greek church has directed all its strength and subtlety to the evolving of the doctrine of the Father and the relations of the Son. In mediaeval, Reformation, and Puritan periods, the church directed its strength to the thought and realization of the experience of the person and work of the atoning Christ. We have now come in the natural evolution of doctrine—for there is a Divine evolution—we have now come, I say (and I believe all sections of the Christian church are beginning to feel that we have come), more and more to the last great thought, The Spirit of life in Christ Jesus has made me free from the law of sin and death, and I look forward to the time when both in reference to what I have called the evolution of Christian doctrine and in reference to the experience of the Christian life, there will be far more prominence given to the indwelling Spirit of life and holiness and power than ever there has been, and my prayer is that this congress may do something to bring all our brethren nearer to the only source of life and power and peace and nobility

of character, and to come in touch with the fiery Spirit—the Spirit of burning and the Spirit of holiness. We are crying out for a revival. Dear friends, the revival must begin with each of us by ourselves. Power for service is second. Power for holiness and character is first, and only the man who has let the Spirit of God work His will upon him and do what He will, has a right to expect that he will be filled with the Holy Ghost and power. Don't get on the wrong track. Your revival, Christian minister, must begin in your study and on your knees.

"I beseech you to take these words as what they are meant to be—a message of love from an old man who will never probably, have another opportunity such as this, and as a witness that, looking back upon a ministry longer than God's providence has granted to many men, I am conscious, as one need not say, and this is not the place to say, of many imperfections and faults, there are two things that I still maintain and would press upon you as being the pillars of our church and the secrets of our success: "In the name of Christ, by the power of the Spirit."

Sir Lloyd George's Address.

All who heard the address of this distinguished member of Parliament of Wales was loud in its praise. It was witty, forceful, vehement. Holding in his hand a Roman Catholic catechism, which is being used in English public schools and which teaches the infallibility of the pope, he aroused the delegates to white heat. Some of his utterances, in which he referred to the beheading of kings and archbishops for oppression of the people a few centuries ago would have surely landed him behind the bars of the neighboring London Tower.

Proceeding to inform the foreign delegates what the trouble was, he said the clergy of the Established Church were developing an immense capacity for mediaevalism, and wanted to take the country back three and one-half centuries. They repudiated the name Protestant and sought reunion with Rome. Only one thing prevented them: the title deeds to the rich pastures on which they browsed. A parliament which could pass the education act could pass anything, and it was now giving the clergy power to settle their own doctrines. The clergy marched to Edinburgh—a reference to the Scottish churches bill—but their objective was Westminster. (Laughter and applause.) Now they had got a huge endowment of between £8,000 and £10,000 a year for education and training colleges. What were the Roman Catholics teaching in London today, at his and Dr. Clifford's expense—or at the expense of Dr. Clifford's furniture? What was Dr. Clifford's side-board teaching today? (Roars of laughter and cheers.) It taught the pope was infallible and offensive statements about Wyckliffe and Luther.

The Anglicans were not straightforward, and they could not tell what was taught in Anglican schools; but from 14,000 schools Non-conformists were excluded from teacherships; yet, had it not been for Non-conformists, there would have been no parliament. It was a group of despised Dissenters that prevented this country from being governed like Russia. And this was how they were treated. Why did they stand it? Because out of 32,000,000 of people only 2,000,000 were Welsh, and they had but too few men like this (pointing to Dr. Clifford, amid loud cheers). Instead of leading 60,000 passive resisters, he ought to lead 600,000. In America the rate collector in Boston under such an act would be sent to find those missing chests of tea! (Laughter and applause.) No high-spirited race would stand it. What had come to the race? A race that had executed an archbishop, they not merely tolerated the act, but elected councils to carry it out. Step by step the priesthood was getting hold of the education of the young, and was breaking the spirit of Englishmen by its doctrines of meekness and humbleness to their betters. The priesthood was gradually getting hold of this land, and this was the fight that would settle it. They were in face of a conspiracy as subtle and far-reaching as the priest ever made in the history of his long struggle for the human soul. (Loud and prolonged cheers.)

There was, he said, no movement which demanded greater vigor in resistance than the effort of the priesthood to secure the control of the education of the young. It was not confined to one land. They had seen what took place in France. Now it was their turn, and whether the country had awakened in time to the danger, they could not tell until a few months time. The clergy of the Church of England were developing a great propensity for mediaevalism—they wanted to take their country back three and a half centuries, gradually, slowly, subtly, step by step, until at last they refused to honor the name of Protestant, but took pride in the name of Catholic. The rest would follow when they dared. There was only one thing which prevented them—the title deeds to the rich pastures upon which they browsed were Protestant. Parliament was seeking to give the church power to alter its doctrine by the present Scotch bill before Parliament.

Paragraphs

Dr. Clifford's Address.

Dr. Clifford being introduced by the chairman as the great champion of religious freedom in this country, gave a resume of the spirit which had actuated the Anglican and Roman Catholic churches in national primary education. They must remember, he said, that the Anglican church had lost the spiritual leadership of the English people.

To understand the situation in England it was necessary to remember that it was an ancient nation, not entirely escaped from clerical authority or mediaeval notions. They were rich in survivals, and not one of these was more injurious than the notion that state education fitted for the church rather than for citizenship. It is still the church of the royal family, the church of wealth and of the aristocracy, but notwithstanding all these external advantages, the Free Churches have passed them in the race. Still the Legislature is controlled by the Anglicans. In the House of Lords not a Free Churchman is found, while under the present management of the electorate the House of Commons was so constituted that it was strongly disposed to put off the day when entire religious equality should prevail. In each of 8,000 parishes in England and Wales there was only one school to which all the children could go. In these churches children of dissenters would be taught that their fathers and mothers were heretics, and here many of the tenets of Romanism would be inculcated. The situation was intolerable. Magistrates have left the bench sooner than send their brethren to jail.

The Baptist World's Congress had come at a fortunate time to strengthen and hearten their brethren. Instead of 200 who had been to jail sooner than pay the iniquitous rate the English non-conformists ought to have 2,000 thus witnessing.

The Doctor dealt with the Education Act of 1870, which sought to nationalize their primary education. Notwithstanding the subtle and crafty clerical spirit, it had persisted and wrought magnificent results. But he maintained that the old clerical system was not destroyed.

The Free Churches are passing to the front. The establishment is sure to lose control. In 8,000 parishes there are nuns as teachers and the government is paying for crucifixes. But Nonconformists mean to secure the destruction of dualism and the exclusion of all ministers as ministers from school rooms; the establishment of schools for citizens by citizens; the exclusion of theological teaching, with no theological test for teachers. Dr. Clifford's address awakened tremendous enthusiasm. He outlined in conclusion the practical program which they meant to pursue, and closed amid loud and continued cheering.

The Story of "Phillippus."

The event of the Westbourne Park meeting was the touching address of Baron Uiskiull from Russia. It was expressed in English that, if not quite perfect, was that of a highly cultured man who knows many languages. With his fair complexion, light brown beard and aristocratic features Baron Uiskiull might be taken for a Swedish rather than a Russian noble. He spoke with a modesty and simplicity which won all hearts. "We in Russia," he said, "are despised, we belong to the lowest classes, we have no theological seminaries. Some of our pastors have been educated in Germany, and some in this blessed England; but most are converted sinners such as I am, who can only speak from their own heart's experience. I know of churches which have chosen pastors who cannot write their names."

We were reminded of early Christian days by the story of a Russian baptism. "A sister came to me," said the Baron, "and asked to be received into the Baptist community, as she wished to quit the Greek Orthodox church. Now until last Easter it was a crime to quit the Orthodox fold. The person doing so was liable to imprisonment or exile, and the same punishment would fall on us if we baptized her. On finding in an interview with the sister that she was truly born from above, I decided to take the risk of baptizing her, but some of our brethren said, 'No, Baron, it is too dangerous; leave the matter to us, we will make it!' So they asked the lady to walk in the evening by the seashore, and there would meet her a brother. To him she was to say, 'Are you Philippus?' He would answer, 'Yes,' and by that she would learn that he was authorized to perform the rite of baptism. But she would never know who had baptized her, and if the police asked questions she could truthfully say, 'I heard no name but that of Philippus.'" The story was a revelation of the reign of terror under which the brave Baptists of Russia have been living. What a picture for an artist—these lonely figures by the Baltic shore, communicating by passwords and signs, with the sea for a baptistry—the sea that tells no secrets to the Czar.

There were over six hundred enrolled American messengers besides visitors, who receive constant attention. An American flag floats along with others over the audience and the mentioning of America again and again brought forth prolonged applause. President Roosevelt's name always brought out a demonstration.

One of the most surprising things to a Southern Convention Baptist is to note how demonstrative these English audiences are; how they laugh or groan, or clap hands, or wave handkerchiefs, or cry out sharply, "Hear, Hear." At first a speaker is apt to think it a demonstration in his special honor, but he soon finds that it is distributed quite freely and impartially.—R. H. Pitt.

The first meeting when the roll of the nation was called was a scene never to be forgotten. For four hours we heard the representatives of some thirty lands bring their greetings in broken English often, and sing the love of Jesus in many foreign tongues. I doubt if exactly that thing has happened since Pentecost. The great audience was deeply affected. And how we did sing "All Hail the Power of Jesus' Name" to the tune of Diadem.

For the United Kingdom, Dr. Clifford spoke. On his arising the great audience arose, applauded and cheered. He saw in this great congress evidences that the Baptists of the world were a unit in the plan of supremacy they gave to Christ. They were at heart a unit in their love for one another. They stood for absolute fidelity to principle. They knew not surrender. They believed in soul liberty. This would lead to political liberty. They stood for peace.

Two Baptist papers—weekly papers—are published in London. The Baptist Times is edited by J. H. Shakespeare and claims to be the organ of the Baptist Union of Great Britain and Ireland. The Baptist is edited by T. H. Stockwell. Arthur H. Stockwell is manager. The Baptist was, for years, considered a sort of Spurgeonian protest against what was termed the down-grade movement. Good fellowship abides in whatever rivalry there must be.—Word and Way.

The first formal paper of the Congress was read by Dr. J. D. Freeman, of Toronto, on "The Place of Baptists in the Christian Church." It was a judicious and able document, and was read with spirit. The Baptist church, he declared, was not an accident, nor an incident, nor an experiment. Its position was determined by its true potency in Christian service. He gave a very clear and strong statement of denominational doctrine, and urged steadfast maintenance of them.

It is a long time since a real Ecumenical Council was held. It is doubtful if any other denomination save the Roman Catholics and the Baptists could hold one, for on the continent of Europe the Presbyterians, Methodists and Congregationalists do not exist in many countries. Baptists exist in nearly all of them, as well as in nearly every land under the sun. It is astonishing to see how many lands are represented here and Sweden, Germany, Canada, Australia, in large numbers.—A. T. Robertson.

Principal Edwards, of Wales, made a stirring speech. He referred to the great revival, and said that the Baptists had shared more largely in the results of that great movement than any other body. In a few months the denomination had grown from 117,000 to 157,000. He made a stirring address, which was characterized by Welsh fire and fervor. Two sentiments he uttered deserve especially to be sent across. "We come to church through Christ and not through the church to Christ." "If we are sound on baptism and the Lord's Supper, we are not likely to go very far wrong, for these sum up in themselves the essential truths of the Gospel. He urged that any compromise that would sacrifice the truth should be avoided and refused.

We are here as Baptists. We cherish in our hearts the truths for which our fathers suffered; the church to be made up of holy men; faith the result of divine tuition and not to be compelled by fire or sword; no rite among the ordinances of the church that has not the sanction or command of Jesus Christ; liberty of conscience; the absolute separation of church and state. But our first and last allegiance is to Jesus Christ, and deepest love is for His kingdom. So we hail as brother every man who loves God and his fellowman. In the age-long struggle to make this world God's world, we make our own the deathless world chiseled above the ashes of David Livingstone in yonder noble abbey: "May God's rich blessing rest upon every one—be he English, American or Turk—who will help to heal the open sore of the world."—Response for the Northern States by Dr. L. A. Crandall.

The Baptist World Congress recently held in London issued in something more than words. A permanent organization was formed, with constitution and officers, and there is every probability that this organization will hold a congress in America not later than 1910. All this was done unanimously and with enthusiasm during the London meeting. Any one who stops to consider how divers are the views held by Baptists and what value they place upon the right of independent thinking, will realize that such unity in forming a worldwide federation is a matter for profound thanksgiving. It should be clearly understood that it was not a congress that was organized, but an alliance, which purposes to hold congresses at least once in five years.—Standard.

Our American brethren have made a fine impression on their English cousins, and have everywhere been received with the greatest cordiality. The speakers from the Southern Baptist Convention have made us all proud of them. Dr. Whitsitt was scholarly and informing; Dr. Carver was incisive and thoughtful; Dr. Gardner was eloquent and stirring; Dr. Mullins was analytical, clear, and comprehensive; Dr. Prestridge presided with dignity and grace; Dr. Potest was compact, original, and impressive; Dr. Gray was strong, sensible, and inspiring. Drs. E. B. Pollard, J. L. White, Mr. Stevens, and W. L. Potest are yet to speak, and we know that they will maintain the high standard of excellence already set by their Southern brethren.—R. H. Pitt.

From the four corners of the earth, from almost every principal country on the globe, Baptist delegates to the long-looked-for world gathering came together on the Strand, London, on Tuesday afternoon, July 11, 1905. The Strand, that historic thoroughfare, was crowded with Baptists. Some of them had just returned with bronzed faces from the Orient, some had just left ocean steamers and railway stations, having their baggage in hand and clad in traveling suits; some wore the traditional "clergy" coats affected by the ministers of Great Britain, while hundreds of men in the conventional frock coats and silk hats of the London gentlemen at once proclaimed their nationality. Even the people on the streets contiguous to the Strand, upon which Exeter Hall is situated, began to direct strangers to the hall without waiting for inquiry.

The Baptist Union of Great Britain and Ireland met Tuesday morning, July 11, in Baptist Central Church, Bloomsburg, London. Six hundred and sixty-three votes were counted. The census of 1904 shows 2,907 Baptist churches in the United Kingdom. The pastors in charge number 2,116. The members number 304,811. The Union, however, does not include Scotland. W. Willis, a judge, King's Council, and what not, a robust soul, a fervent spirit with jelly and rotund face and eye, was inducted into the presidential office. He introduced to the assembly E. W. Stephens and others. Willis just quickens things. These English Baptists make acres of racket with their clapping applause. J. H. Shakespeare is the secretary. He has more to say than Burrows and Gregory together. He is brilliant. He is like Balfour in parliament—a man of power.—Word and Way.

The cordiality of all classes was delightful. It was not only the functionaries of the local committee who gave the American a welcome, but the driver of the omnibus, or the pedestrian on the street, or the chance acquaintance on the train, made one feel that he was a friend and was glad that one was there. The hospitality proffered by our Baptist friends was full and unstinted. In fact, the genial Secretary Shakespeare did not avail themselves of the provisions that had been made for their entertainment. Many of the delegates elected to stop in hotels and boarding houses, but in every case, so far as came under our observation, they were asked to accept the hospitality of some charming English home. Those who went as guests into these homes were loud in their praise of the warm and delightful greeting of which they were the recipients.—J. S. Dickerson.

After singing a hymn the following message was sent to King Edward:

"May it Please Your Majesty:
We, ministers and delegates of Baptist churches in the United Kingdom, the British Colonies, America, and various other lands, assembled in the Baptist World Congress, representing over seven millions of communicants, desire to express our joy at meeting in this land so dear to all lovers of Religion and Freedom.

"We wish to express deep appreciation of Your Majesty's labors in the cause of Peace—the prime condition of prosperity and peace.

"And we desire to commend Your Majesty to the grace of God, earnestly praying that Your Reign may be long and full of blessing to yourself, to her Majesty the Queen and to the Royal family, and to every part of your extended Empire.

"ALEXANDER MACLAREN, President."

Echoes from the Baptist World Congress.

"The Greetings of the Pilgrim Fathers" were conveyed by Dr. Dixon, of Boston, in a speech with several typical American stories.

Rev. Curtis Lee Laws, D. D., spoke for Southern American Baptists, stating that they numbered some two millions of members and had sent 200 delegates to the Congress.

Never before, of course, have Baptists so realized their power as a denomination, whether regarded from the point of view of numbers or of influence. The four thousand delegates have represented between six and seven millions of our church members, and have gathered from every part of the civilized world, excepting only Palestine and Java.

The foreign delegates, with invited English Baptists, had a delightful afternoon at Regent's Park College, at a garden party given by Mr. and Mrs. Pearce Gould. About 1,500 were present. The weather was ideal for such a function. The guests were received by Dr. Maclaren. The band of the First Life Guards added largely to the charm of the gathering.

Rev. Dr. J. L. White, of Georgia, U. S. A., read a paper on "Denominational Literature." There was a great need, he said, of denominational instruction of their own people, and this could only be done through their own press. The worst of it was that the man who made a mean paper had a great advantage over the man who made a good one—he could put ginger and pepper and mustard into it, if he had no salt and sugar.

Sunday, July 15, the large majority of the foreign ministerial delegates occupied the pulpits of our denominational churches in London and the suburbs. For instance, Rev. Dr. McNeil (from Canada) preached for Pastor Thomas Spurgeon at the Metropolitan Tabernacle; Rev. Dr. Prestidge, of Kentucky, U. S. A., preached at Regent's Park Chapel, and Rev. Dr. Henson, of Boston, occupied Dr. Clifford's pulpit at Westbourne Park.

Dr. Clifford said that the gathering was unique. There never had been one like it in Hyde Park. At the Congress they had 4,000 delegates, who came from all parts of the earth. There was scarcely a nationality which was not represented. All these delegates stood for seven millions of Baptists—twice the number of Episcopalians. That was a fact worth carrying away, especially in this old England of ours. Besides the seven millions of members there were some fourteen or fifteen millions of adherents to the Baptist cause, so that they had over twenty millions of folk who were either Baptists or adherents to the church.

Before the actual unveiling, Dr. Maclaren made a brief speech. Amid impressive silence, he said he counted it in some respects the highest honor and greatest pleasure attaching to the honorable office he held of president that it devolved upon him to unveil the statue of their never-to-be-forgotten friend and brother—Charles Haddon Spurgeon. Charles Spurgeon stands in the true succession of Latimer, Luther and John Bunyan. He had a mastery of the plain Saxon understanding of the common people. He had a depth of feeling and brilliancy of expression, yet homeliness of imagination. He had familiarity with Scripture, persuasiveness of speech, and fullness of effective utterance, also an earnestness of adherence to the great evangelical doctrines which made him incomparably the greatest preacher of the age and of their denomination, and, as only the greatest are, in his simplicity sublime. Dr. Maclaren then withdrew the larger canvas. The statue is more than life-size, and shows the famous preacher with his right hand uplifted as in the act of preaching.

A kindly appreciated paper followed by Prof. Charles R. Henderson, Ph.D., D. D., of Chicago, on "The Place of Denominational Academies, Colleges, Universities and Theological Seminaries." Prof. Henderson was introduced by Dr. Maclaren. A good Baptist, since he had left America, had put a trifle of ten million dollars into the collection box for the improvement of the smaller colleges. They were training, he said, not merely ministers, but religious men for all branches of public work. They were training the editors. Where a minister would reach 1,000, an editor might reach 1,000,000, and the work of an editor might be made the work of a minister, too. They must, he said amid cheers, control the sanctum of the editor. The sanctum of the editor must be transformed into a sanctuary of God, as its name ought to imply, and to do this they must have colleges and universities. They wanted to put religious men and women into the elementary schools of the country. They might take the Bible out of the schools, but if they put religious teachers there the influence of the Bible would remain.

A deputation from the Council of Free Churches was received. They brought an address which was read by the Secretary, which abounded in friendly and appreciative sentiments toward the Baptists and in generous recognition of the labors and achievements of the denomination. Dr. Horton, President of the Council, followed with an address. He brought the greetings of all the churches in the Kingdom. The Established Church was a little hampered in the expression of its friendship, but he was authorized informally to speak for them. All that was wisest and best in that body was yearning for the larger fellowship which included the brethren beyond. They were bound to recognize the gift to the Christian world of the two great preachers of the present generation, who were better known in the Established Church as well as elsewhere than any of their own. In missionary fields indeed we are all Baptists, and become Pedobaptists only when our mission enterprises fail. The Baptists were the only great evangelical denomination in England that had produced a great soldier—Sir Henry Havelock. He would mention again a name that could not be mentioned too often—Charles H. Spurgeon. His was a voice like the sea—it girdled the earth. Oh, that we might hear that voice again!

Last evening, I walked out of the Hotel Court to look upon the passing thousands who thronged the streets. As I turned into the Strand, a Negro accosted me: "Good evenin' boss! Ain't you a gentleman from de States?" I told him yes, and then he began his story. "I'm a North Ca'lina nigger, I came from Washington, North Ca'lina with Buffalo Bill, two years ago. He fetched a lot o' niggers here, and went off and leff 'em all helpless. I ain't had a thing to eat today. Way you live?" I told him. "Dat's it sir! I've been to Florence and to Sumter and use to work at that field. I wish to Gaud I was back home agin, but I don't see no way of gitten there." I told him I had just left four North Carolinians at the hotel door. He sprang towards me, and begged me, for God's sake, to tell them he was here. I gave him a shilling to buy his supper, and we parted. When I returned he was still standing in the same place. "Why don't you find work?" I asked. "Boss, a nigger ain't got no chance in his country unless he kin sing and dance." So, then, the English seem to use the educated Negroes and honor them, and leave the ignorant man and laborer to suffer on the streets. For the unschooled laborer, I guess, the Southern States has the kindest feeling and offers the best home.—C. C. Brown.

Dr. Henry C. Mabie led in the opening devotional services at Metropolitan Tabernacle. The huge structure, not so large as before the fire, but still vast, was full to the second gallery. The singing was like the sound of many waters. And the sermon—it was a great discourse! great in length, great in strength. Dr. Augustus H. Strong was the

preacher, and the name assured the adequacy of the effort. His text, Acts 22:8 and 10, "Who art thou, Lord?" "What shall I do, Lord?" gave him his two-fold theme: The greatness and the claims of Christ. Paul's vision of the risen Lord and of glorified man was the third in the trinity of great events in New Testament history (the resurrection, Pentecost and Saul's conversion), that has made the Christian world what it has since become, and yet greater things are to be done in the personal mastery and grip of the great truths here given. Baptists, with the two ordinances picturing the merging of the disciples in his Master (baptism), are to keep the significance of the sovereign Lord upon the ken of the world, and out of it spring all progress and all revivals till His kingdom come. Full of apt illustration and sweeping the whole range of doctrine and duty, it was like Dr. Strong's discourse at the Cleveland Anniversaries, a truly great deliverance.—Examiner.

Sunday afternoon a large company of delegates assembled in Hyde Park, one of Central London's great green breathing places, the scene of weekly Sunday mass-meetings—a sort of people's parliament for the discussion of all sorts of experimental questions. Around them gathered an ever changing crowd, consisting of all sorts and conditions of London society, who at the "Reformers' Tree" listened to several speakers. Here a "lorry" (an improvised pulpit) was placed upon a huge dray; "forms" (benches) were scattered about and on these and on the green grass sat and stood hundreds of people. Addresses were made by Dr. John Clifford, Dr. F. B. Meyer, Dr. A. C. Dixon, of Boston, and Miss Nannie Burrows. The last named is a Negress and she and Dr. Dixon appeared to share the applause of the people. They greatly appreciated the former's stories and illustrations, no matter if they were moss-covered to the Americans, and the grandiloquent address with its "colossal" adjectives of the latter. Indeed, the Negro brethren and sisters had the time of their lives in London. They were a sort of religious curiosity to Londoners and they were heard early and often. According to announcement, on Sunday night forty-eight Negroes took part in the services. Their singing was especially sweet and attractive with its weird melody and quaint words. The Baptist Congress really made some impression on London. It is believed, too, that this impression was good and stimulative.—The Standard.

Rev. Dr. Crandall, of Minneapolis, made a proposition on behalf of the Committee for the Formation of a Baptist World Alliance, which was adopted. The preamble of the constitution adopted at the meeting on Monday urges that the time has come "to demonstrate the general oneness of the Baptist churches, while regarding the independence of the church," and provides for a Baptist Alliance extending to every part of the world. The constitution makes the name "The Baptist World Alliance." Any general union (as in Great Britain) Convention or Association of Baptist churches shall be eligible for membership. The active management is assigned to an executive committee, consisting of the officers and twenty-one additional members. Of these, five are to be from Great Britain, seven from the United States, two from Canada, and seven from the rest of the world. This committee will be assisted by an advisory committee, not to exceed 300 members, to be appointed by the executive committee. The alliance will ordinarily meet in general assembly once every five years. It was announced that the committee had unanimously nominated Dr. John Clifford as president, and the Rev. Dr. Prestidge and J. H. Shakespeare as secretaries of the new World Baptist Alliance. (Cheers.) Vice Presidents were chosen from various countries, Mr. George White, M. P., being the British Vice President. Dr. Prestidge said the next meeting of the alliance would be held in America. They could not be happy until they had made an effort to return the glorious hospitality they had met with here.

FEARFUL MORTALITY FROM CANCER.

In Indiana alone, there are over 1,000 deaths annually from Cancer. Something should be done to stop this dreadful state of affairs. Ordinary methods seem to fail. Most physicians advocate the knife, or "let alone" policy, and patients continue to die. There is no need of this. If used in time the Combination Oil Cure will cure 95% of cases. It is a compound of essential Oils, discovered by Dr. David M. Bye, 418 Main street, Dallas, Tex., and has been used successfully in cases of cancer of the lip, tongue, nose, eye, breast, rectum, womb, and in fact, every situation of the body. It is the mildest and most humane treatment ever compounded and may be used with success in the patient's own home.

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MORTGAGE FORCLOSURE SALE NOTICE.

DEFAULT having been made in the payment of one note for \$284.09, which said note is part of the debt secured by a mortgage, which mortgage was executed to Colby J. Phillips, on the 21st day of July, 1904, by W. F. Neal and his wife, Carrie Neal, and recorded in the probate office of Jefferson county, Alabama, in vol. 374, on page 149, of the record of mortgages therein, and which said mortgage, together with all the notes and the debts secured thereby, and the real estate described therein, was on the 21st day of January, 1905, duly transferred and assigned by the said C. J. Phillips to the Jefferson County Savings Bank, a corporation, the Jefferson County Savings Bank will under the power in said mortgage, on Saturday, the 30 day of September, 1905, in front of the court house door in the city of Birmingham, state of Alabama, during the legal hours of sale at public outcry to the highest bidder for cash, the following described real estate situated in Jefferson county, state of Alabama, to-wit: Southeast quarter of northwest quarter and northeast quarter of southwest quarter, and that certain tract of land described as follows: Begin at the northwest corner of the quarter section known as the southwest quarter of northeast quarter of section nineteen (19), township eighteen (18), south range two (2) west; thence run east about seven hundred and eighteen (718) feet along the line which divides the north half of northeast quarter of said section to a point where a line running north and south and passing through the center of the spring situated in the east half of the southwest quarter of northeast quarter of said section intersects the north and south halves of the northeast quarter of said section nineteen (19), thence south and passing through the center of said spring to the line which divides the north half of southeast quarter of said section nineteen (19) from the south half of said southeast quarter of said section nineteen (19); thence west to the line running north and south which divides the east half of said section nineteen (19) from the west half thereof about seven hundred and eighteen (718) feet; thence north along said line to point of beginning, all situated in section nineteen (19), township eighteen (18) south, range two (2) west, in Jefferson county, Alabama, and containing one hundred twenty-three and five-tenths (123.5) acres more or less, saving and excepting therefrom the mineral and mining rights and privileges as set forth and reserved in that certain deed executed by the Alabama State Land Company to C. J. Phillips, the grantee herein, and dated October 30, 1901, and recorded January 5, 1902, in volume 296, page 544 of the record of deeds in the probate office of Jefferson county, Alabama.

Default having been made in the payment of the note which was secured by said mortgage, for the sum of \$284.09, which said note was due on or before May 20, 1905, with interest from date. Said sale will be made for the purpose of paying said note, together with interest, costs and attorney's fee, for foreclosing said mortgage, and also for the purpose of paying the other two notes for \$284.09 each, one being due on or before November 20, 1905, and one due on or before May 20, 1906, all three of which notes are secured by this mortgage. **JEFFERSON COUNTY SAVINGS BANK, Assignee and transferee of said Mortgage and Debt.** By **W. T. HILL, Its Attorney.**

Our Women's Work

CENTRAL COMMITTEE.

President—Mrs. L. F. Stratton, 1135 South 12th St., Birmingham, Ala.
Vice President—Mrs. J. W. Vesey, 911 50th St., Birmingham, Ala.
State Organizer and Leader of Sunbeam Band—Mrs. T. A. Hamilton, 1127 South 12th St., Birmingham, Ala.
Treasurer—Mrs. N. A. Barrett, East Lake, Ala.
Secretary—Mrs. D. M. Malone, 736 South 29th St., Birmingham, Ala.
Board of Directors—Mrs. A. J. Dickinson, Mrs. A. P. Montague, Mrs. J. W. McCalley, Miss Annie Williams, Mrs. A. J. Massey, Mrs. George M. Morrow.

This page belongs to the women of Alabama who are interested in the missionary enterprises of the denomination. Mrs. A. J. Dickinson, 517 2nd St., Birmingham, Ala., is in charge of it, and all communications for it must be sent to her.

The Home for the Young Ladies of the Woman's Baptist Missionary Training School, Louisville, Kentucky.

(By Miss Alice Huey.)

At the opening of the Southern Baptist Theological Seminary Oct. 1, 1905, besides the wives of various ministers and several young ladies of Louisville, there were three lonely maidens to enter the Training School. They being daughters of Georgia, Alabama and Tennessee, respectively, felt lonely so far away from home, yet determined to get the greatest good possible out of the Seminary course.

The writer of this sketch being from Alabama, was fortunate indeed. She was under the loving care and protection of those dear good saints from Alabama, Mr. and Mrs. J. H. Long-crier. May God bless them for being so kind to a poor would-be missionary.

At the end of two weeks it became necessary for us to secure permanent boarding places.

We had formed the acquaintance of Mr. and Mrs. J. H. Moore, of Kentucky, students in the Seminary. Having rented a flat they had one large room to sub-rent.

They asked us if we wouldn't like to live together in that room. As they made a generous offer we accepted it and moved into our "Old Maids' Hall."

At the end of the first week a sister from Oklahoma joined us. There were four in one room, two of us occupying a small single bed. Everything was very convenient—kitchen in one corner, dressing room in another corner, bed rooms in the other corners, sitting room around the fire, study in the centre.

That, with trunks, chairs, tables, etc., there was no spare room left.

We erected our little family altar, held sweet converse with our God, dwelt together in love and harmony, just as happy as could be. Students of the Seminary began to tell their people about us and many good things came to us from the country, especially from churches of Brethren Connely and Howerton. We felt grateful for the many friends God raised up for us.

We expected to spend the winter there in our little quarters, cared for and protected by "Grandfather" and "Grandmother" Moore. But the good women of Louisville said, "This must not be. We must have a home for these girls and others who may come." So at the expense of a vast amount of work and sacrifice they were enabled to secure a home for us.

They rented a nine-roomed building on Fourth avenue and furnished it throughout. On the day before Thanksgiving we moved into our new home which was presided over by Mrs. Ann Wigal.

Highland Church gave many things to the home, the best thing they gave was "Our Little Mother." It was pleasant to see how those good people enjoyed giving to the home.

Even the young men of New York Hall caught the inspiration and gave us a hall tree.

The churches gave one house warming after another, each trying to see how liberal it could be, each pastor leaving a benediction on the home.

There was a committee from the different churches, of which our own Mrs. Eager was a member, to look after the affairs of the home.

Mrs. W. H. Woody was president of this committee and Mrs. J. W. McGlothlin the efficient secretary and

treasurer. These ladies were true to their charge. They paid rent, water, gas and fuel bills. We girls furnished the table. Mrs. Wigal, besides giving all her household furniture, gave her services, actually doing the cooking for those daughters of hers, eleven in number!

We assisted in the work, having a systematic arrangement by which we could do a certain amount of work each day and still have time for our school duties. The spirit of the home was fine. Harmony prevailed. Any little differences that came up were settled among ourselves.

We had as much fun as a crowd of college girls, yet there was a spirit of love for lost souls and true devotion to God that each one felt that it was good to be there. Each one loved our mother, loved each other, and felt a pride in the reputation of the home.

We felt drawn together by ties of blood, as indeed we were by Jesus' blood. We had a real home for fond sisters, presided over by a true, loving mother.

May the success of this first year be but an earnest beginning of what the future has in store for it.

HEALTH IS YOUR HERITAGE.

If you feel sick, depressed, irritated; if food disagrees with you; if you are constipated, suffer from catarrh, or get tired with the least exertion, you are not getting out of life what you are entitled to. There is no reason why you should not be restored to a life of perfect health and usefulness. There is a cure for you and it won't cost a cent to try it. The Vernal Remedy Company have so much confidence in their superb remedy, Vernal Palmettona (Palmetto Berry Wine) that they are willing to send, free and prepaid, to any reader of The Alabama Baptist a trial bottle. You can try and test it absolutely free of all charge. The remedy is also sold by druggists everywhere. We advise every reader to take advantage of this generous offer and write today to the Vernal Remedy Company, Le Roy, N. Y.

Building up a weak, debilitated person by using a tonic medicine containing alcohol is as foolhardy as using oil to extinguish a fire. Vial-Ore contains no alcohol. Read about it on our page.

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Agents wanted to represent a large sick, accident and death benefit Society; big commission contract and choice territory. Ministers and teachers can make lots of money working for us. Write for information at once. Address J. W. COOPER, President, Salisbury, Md.

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WARD SEMINARY

Purpose The purpose of the school is to do serious and honest work in the Christian education of girls and young women.
Courses Seminary, Special, and College Preparatory Courses. Art, life model daily. Expression, three years' course. Conservatory of Music.
Advantages Nashville excels in climate, healthfulness, and social culture. It is the educational center of the South, and affords unusual advantages in lectures, recitals, and other opportunities for practical education. Every facility for physical culture is afforded. Tennis, bowling, croquet, and golf. Beautiful suburban campus of twenty-five acres, with well-arranged clubhouses.
Indorsement The school last session was filled to its utmost capacity, and many students applied too late to be received. Patrons say: "Ward Seminary is an ideal Christian home." "The work done in Ward Seminary is of an unusually high order, the home life of the institution is sweet and serene, and the religious tone the best." "The social life of the Seminary is of the very highest order." "My daughter has enjoyed in your school the best health she has had since she was twelve years old." "The school has met fully my expectations." "We can scarcely find words to thank you for what you have done for our daughter."

FORTY-FIRST YEAR BEGINS SEPTEMBER 21, 1905. For Catalogue, Address J. D. BLANTON, President, Nashville, Tenn.

Retail Liquor Traffic in Alabama

The South has fewer saloons to area and population than any section of the country. The ante-bellum days were days of country life. The civil war left such poverty and distress that the causes of social and industrial centralization have not long been in existence. Fields more fertile for exploiting saloon money and power have heretofore been at hand.

But a new era of industrialism is upon us. The South has entirely recovered from the ravages of war. Rich stores of natural wealth are attracting capital. Vast amounts of money are circulating in the hands of people who before never saw much money. Many of these people are ignorant. Many of them are negroes, low in intelligence and of the crudest moral sense.

As naturally as vultures gather around a carcass, the saloon forces are gravitating to this new field.

The only weapon with which to fight the saloon from our children's path are the voice and ballot of southern freedom. Every voter must become the incarnated guardian of virtue and home.

The agitation of temperance legislation began in Alabama about 1872. At first the license law was objected to by one country precinct and then another. This period of agitation covered about fifteen years. From 1885 to 1895 little was gained against saloon aggression. Legislation was not sought so frequently and then was, as often as not, smothered by conspiracy, or rendered invalid by amendments.

In 1896-97, the Legislature of Alabama was first called upon to grant the establishment of the local dispensary system. One or two small towns in Southeast Alabama set up dispensaries in place of the saloon. A bill modeled after the South Carolina law, and establishing a state-wide dispensary system was defeated in this same Legislature.

Since then other cities and counties have joined the dispensary column till there are now 41 dispensaries in 24 counties in the state.

Locally these dispensaries are perhaps less objectionable than the saloon, as sources of crime and cost. But they are far from generally satisfactory.

The question Alabama must settle is two-fold:

1. Shall liquor be retailed among us?
2. How shall it be done?

We propose to force the traffic to face the people's will.

The Alabama Anti-Saloon League is at present exploiting an educational campaign preparing the people for the local Prohibition issue in the next General Assembly. We propose to present a bill for the consideration of the next General Assembly of Alabama which will be in the nature of a general enrolling act, leaving the regulation of the liquor traffic to majority vote of counties, towns, precincts, and wards. The passage of the law to be proposed will not disturb Prohibition laws, nor will it displace the saloon, or dispensary, where existing, until a majority of the regularly qualified voters of the unit of government shall have voted in favor of a charge at an election held for that purpose and no other. This will put the saloon on its merits. It will do the same for the dispensary, and also for the local Prohibition laws. The Democratic party, Democratic candidates, and Democratic voters must acknowledge this as consistent Democratic policy.

At present there are 22 counties of the state under Prohibition, 21 under license, 15 have the dis-



Rev. S. E. Wasson.

pensary only, and nine have both the dispensary and the saloon. The following tabulation shows the counties under each classification:

The following is the present situation in Alabama as to the liquor traffic:

By reference to the map which is presented with this article the reader can readily see the entrenchment of the saloon in the center of industrial, financial, and political influence.

There are 604 saloons in the state. They are located in 30 counties.

Mobile county licenses 165 saloons, Jefferson county 164, Montgomery 119. Thus three counties of the state furnish 448 saloons.

The remaining 156 saloons are distributed in twenty-seven counties.

Ninety-nine of these 156 are located in seven counties.

Ten counties in the state represent the greatest strength of the saloons.

The following table will identify the strategy of saloon genius in rooting the business in the finest field for investment, corruption and prostitution of public morals:

COUNTY	Population.	Registered Voters.	Saloons.
Jefferson	175,000	18,740	164
Montgomery	72,047	5,011	119
Mobile	60,000	7,600	165
Dallas	54,000	2,500	15
Madison	43,702	4,200	19
Calhoun	38,000	4,600	10
Lee	31,500	2,400	8
Morgan	30,000	4,775	13
Etowah	29,000	4,500	16
Colbert	23,000	3,800	19

These ten counties license 547 saloons. And they represent the potent industrial and financial centers of the state.

The politics and policies of Alabama are well-nigh determined by the will of the political leaders from these ten counties. Local privileges affecting moral and commercial valuations have been permitted by "legislative courtesy" from time to time, but general legislation by which the dominance of the liquor in-

Rev. S. E. Wasson, Decatur, Ala.

fluence might be even threatened in these populous and growing centers has been tabled, or effectively smothered.

There are 41 dispensaries in Alabama. These are confined to 24 counties, 9 of which counties have the saloon also.

The following tables will be of interest to the student of conditions:

COUNTY	Population.	Registered Voters.	Dispensaries.	Profit last Year.
Houston	38,000	3,000	5
Tuscaloosa	33,000	3,500	1	\$30,226
Pike	30,000	3,500	2	12,000
Walker	25,000	4,000	4	25,000
Limestone	23,000	2,500	1	4,000
Crenshaw	20,000	3,027	2	10,000
Bibb	20,000	2,800	2	15,000

These seven counties represent the stronghold of the dispensary sentiment in the state. Each one, or each county, operates under a special act of the legislature. There is no general dispensary statute. The dispensaries of the state each pay the regular state license required for a saloon. In some cases the dispensary is managed by the municipality, and the profits applied as city revenue. In other cases the county and city manage the dispensary jointly and the profits are pro-rated in ratio to the funds furnished by them.

A careful examination of "Record No. 10" in the office of the internal revenue collector at Birmingham reveals the fact that there are over 1,500 persons, or firms, in Alabama who secured internal revenue license to retail liquors during the period June 1904 to June 1905.

Remembering that there are only 604 saloons and 41 dispensaries in the state we are confronted with the fact that 850 federal licenses have been issued to parties not securing state and county licenses.

In addition to these there are 500 federal licenses issued for the sale of beer. But there are only about 125 beer saloons in the state. Thus it is at least a suspicious prospect that 375 licenses issued by the federal government to parties in Alabama to sell beer represent so many illegal places of sale.

This is not a speculation. But the records of the internal revenue collector, reports made to me, personally, by the judge of probate, and the auditor's record at Montgomery will verify these facts. No more need be said to prove the invalidity and the viciousness of the so-called "high-license law."

The federal license list, a copy of which I have before me now, shows a correspondingly larger purpose to violate law where saloons are licensed. In the counties where saloons are licensed are located the largest number of persons holding federal license without securing state and county license. In those counties where dispensaries exist are also a large number of federal licenses unaccompanied by state and county license.

In some of the counties where Prohibition is in force not a single federal license has been issued. Those who allege that "Prohibition does not prohibit" will find no comfort when they face these facts. There is but one evident principle in these facts: The saloon begets a disposition to violate law for money.

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Religious Liberty in Great Britain.

Prof. A. T. Robinson, D. D., in Baptist Argus.

The distinctive blessing in the government of the United States is religious liberty. It is our contribution to human government and it is the greatest contribution of the last two hundred years. It has been copied in English colonies and now is coming into being in France, now at last, after centuries of tyranny. It is surely a matter for gratitude that Baptists are responsible for this great blessing to men. Others had practiced toleration when they were not persecuting, but it was in Rhode Island and Virginia that the Baptists for the first time in the world advocated and won absolute liberty for all before the law in matters of religion. It is acknowledged by Bancroft and similar historians that religious liberty exists in America primarily, though others helped, because the Baptists made the fight for it.

But Great Britain lags behind, while even the Czar of Russia promises toleration to the Stundists, and toleration in all that England enjoys today. Toleration is merely a form of persecution more or less mild according to circumstances. Just now it is not particularly mild in some places in England. Yesterday Rev. James Dann, pastor of the New Road Baptist Chapel, Oxford, showed me, while we were at Dorchester, an extract from a recent number of the Dorchester Parish Magazine. It is the next world, incense in Heaven and sulphur in Hell. Of course we all want to go to heaven, and so part of our education for heaven is the getting accustomed to incense on earth.

"Those who cut themselves off from the bishop of their diocese by leaving the priest of the parish, and by going after some other kind of minister, who is not authorized and sent by the bishop are schismatics and are living in sin; these schismatics are generally called dissenters, chief of whom are the Presbyterians, Wesleyans, Baptists, Boothites, etc."

Is it any wonder that such a spirit as this created the infamous Education Act? But the "schismatics" now have half of England who do not make the smell of incense essential to salvation. The paragraph quoted paralyzes words.

The June Expository Times said: "He (Dr. McGregor) says that when God gave Scotland religious liberty at home, he gave her the opportunity of spreading the Gospel abroad." I wrote to the editor, Dr. James Hastings, a protest to the effect that Scotland had never had religious liberty, but only toleration. The Scottish church troubles throw a strange light on Scotland's need of liberty. I pointed out also that England had never had religious liberty. I was glad to receive his reply that I was "perfectly right." The greatest need of England is religious liberty and that cannot come till church disestablishment comes, as it will in time.—Oxford, England.

Brunswick, Georgia.

The prospects are that Birmingham and Brunswick will soon be linked together by a new trunk line of railway, and that Brunswick will be the port of export for a large part of Birmingham's coal and iron, hence some of your readers may be interested in this city-by-the-sea, and as we are not averse to advertising our good points I am sending these lines. When the A. & B. Ry. is completed to Birmingham, and the elegant new hotel is opened at St. Simons Island this will become a popular seaside resort for Birmingham people, as it is already for hosts of people from the interior Georgia cities. And we expect the consummation of these plans—at least in large part—by another summer season. The A. & B. is pushing its construction with all speed and its promoters are intent upon reaching the Alabama metropolis as soon as possible. More than two hundred miles of the line are now in operation and it is already an important railroad, but when it gets through to Birmingham and forms connections with the great systems from the West, it will be one of the most valuable railroad properties in the South.

And the present hopes of Brunswick are largely bound up in this railroad. By it Brunswick hopes to have much of the cotton and grain of the great West, and the coal and iron of Alabama and Tennessee turned to this port. The advantages of this

port over other southern ports are the depth of water in its harbor, its easy access from the open sea, its ideal location with respect to the great ports of the world and the small expense of maintaining the harbor—there being no river to dump its sands into it. This is a terminus of three great railroad systems and vessels from all parts of the world come and go to and from their docks. Brunswick is as near the Panama Canal as New Orleans is, and is much more conveniently located with respect to the northern and European ports. Efforts are now being made to establish a regular steamship line between this point and Havana, Cuba, and several other new lines are contemplated.

As a place of residence also Brunswick has some advantages. With a population estimated at some 12,000 it claims the distinction of having the second lowest mortality rate of any city of its class in the United States. This will probably surprise some who have been in the habit of thinking of Brunswick as unhealthy. Indeed, with its mild climate, abundant supply of fine artesian water, salt air and perfect sanitary system there is no reason why its health record should not be among the best. The climate here is such as to make this both a summer and a winter resort. The proximity of the city to the gulf stream makes its winters balmy, and the breezes fresh from the sea temper the summer sun, so a goodly number of northern people come here to winter and crowds flock to the shore resorts here in summer.

To the advantages of climate may be added those of a good public school system with elegant modern school buildings, eleven churches for white people, representing nine religious denominations, a public library, a magnificent city hospital and a marine hospital, one of the largest hotels in the state, several parks, pleasure resorts and beautiful drives. These things make Brunswick a pleasant place to live and make it compare favorably with other cities.

But like all the other seaport cities we have ever known, not much can be said in praise of Brunswick's religious conditions. Ritualism is the dominant religion and it never creates a spiritual atmosphere nor sets up high moral standards. The Episcopalians are perhaps the strongest denomination in number and influence and the Catholics are a considerable factor, so the city is given to pleasure-seeking and worldliness.

The Baptists are not a great host but they are as plucky a body as can be found. With but little financial strength they own the handsomest church property in the city and set the pace for all the churches in religious enterprise. We have the only Baptist church in a county of some 20,000 population, so our field invites activity. We have one mission station established and two others in contemplation. The present outlook for the Baptists is perhaps the best in years. We expect soon to have an assistant pastor, with whose aid we hope to accomplish much.

We print in full for information and correction the time and place of meeting of associations. After one more issue only the monthly list will appear.

A small deficit is reported. After the books were closed, enough was received to make that good. We owe a note in bank for \$500 and are behind some with some of the missionaries. Before the campaign of the associations close this will all be paid.

The instability of the pastorate is a serious menace to our churches. Sometimes this is caused by insufficient support; but often it comes from mere restlessness on the part of the preacher. This trouble is not confined to our State. During the past winter the fact was published in one of our Baptist papers that a number of churches in Alabama were pastorless. The statement was copied into other papers. In a little while the corresponding secretary was flooded with letters from preachers or their friends, from many States in the Union, signifying their desire to change fields. The need of the hour is men who will endure hardness, if need be, until something is brought to pass. We commend the saying of the young pastor, who, after a year's service on a field, said, "I hope to spend at least seven years more here."—W. B. C.

Time and Place of Meetings of Associations.

August.
Lauderdale Co., Union Grove, Friday, 11.
Selma, Pleasant Hill, Tuesday, 15.
Pine Barren, Rock West, near Camden, Wednesday, 23.

Lookout Valley, State Line, near Sulphur Springs, Station A. G. S. R. R., Friday, 25.
Shelby, Montevallo, Tuesday, 26.
Tuscaloosa, Mt. Zion, Wednesday, 30.

September.
Union, Stansel, near Carrollton, Tuesday, 5.
Bethel, Pine Hill, Wednesday, 6.
Montgomery, Deatsville, Wednesday, 6.
Colbert, Okolona, Thursday, 7.
Bigbee, Shorts, Sumter Co., Friday, 8.
St. Clair, Beulah (Sterrett) Saturday, 9.
Birmingham, Brighton, Tuesday, 12.
Coosa River, Sylacauga, Wednesday, 13.
Liberty (North) Mt. Zion, Thursday, 14.
Blue Creek, New Bethel, Friday, 15.
Walker County, Carbon Hill, Monday, 18.
Bethlehem, Poplar Springs, Wednesday, 20.
Cedar Bluff, Unity, Friday, 22.
Mineral Springs, Sardis, near Warrior, Friday, 22.
Clark Co., Grove Hill, Tuesday, 26.
Central, Bethlehem, near Tallahassee, Wednesday, 27.
Mussel Shoals, Mt. Hope, Thursday, 28.
Tennessee River, Hilton Memorial, Thursday, 28.
Central, Liberty Union, Friday, 29.
Etowah, Attalla, Friday, 29.
Sardis, Pilgrim's Rest, Saturday, 30.

October.
Clear Creek, Mt. Vernon, Winston Co., Tuesday, 3.

East Liberty, Camp Hill, Tuesday, 3.
Sulphur Springs, Arkadelphia Co., Tuesday, 3.
Columbia, Corinth, Wednesday, 4.
Newton, Bethel, Wednesday, 4.
Unity, Evergreen, Autauga Co., Wednesday, 4.
Weogufka, Poplar Springs, near Clanton, Wednesday, 4.
Alabama, Antioch, Butler Co., Friday, 6.
Antioch, New Hope, Choctaw Co., Friday, 6.
New River, Bankston, Saturday, 7.
Big Bear Creek, Mt. Zion, Lawrence, Saturday, 7.
Carey, Liberty, near Ashville, Tuesday, 10.
Cherokee, Corinth, Tuesday, 10.
Cherokee Co., Leesburg, Tuesday, 10.
Mobile, Daphne, Tuesday, 10.
Tuskegee, Mt. Pleasant, Tallapoosa Co., Wednesday, 11.

Chilton Co., Pleasant Grove, near Mapleville, Wednesday, 11.
Haw Ridge, Rocky Head, Wednesday, 11.
Mud Creek, Liberty, Wednesday, 11.
Cahaba, Fellowship, Wednesday, 11.
Harmony Grove, Kansas Church, Walker Co., Thursday, 12.
Elim, Perdido, Friday, 13.
Warrior River, Liberty Hill (Royal Po.) Friday, 13.
Arbacoocher, Central, Cleburn Co., Saturday, 14.
Gilliam Springs, Gilliam Church, near Arab, Saturday, 14.

Cullman, Hopewell, near Hanceville, Tuesday, 17.
Marshall, Sardis, near Boaz, Tuesday, 17.
Harris, Mt. Lebanon, Tuesday, 17.
Bessemer, Harmony (Wylam), Wednesday, 18.
Judson, Headland, Wednesday, 18.
Eufaula, Midway, Wednesday, 18.
Clay Co., Concord, Thursday, 19.
Shady Grove, Shady Grove, Franklin Co., Thursday, 19.

Cleburne, Cedar Creek, near Heflin, Friday, 20.
Covington, Mobley Creek, Friday, 20.
Escambia, Bethel near Canoe, Friday, 20.
Macedonia, Antioch, Saturday, 21.
Conecuh, Bellville, Tuesday, 24.
Randolph, Shiloh, Tuesday, 24.
Butler, Spring Hill, Wednesday, 25.
Bibb, Mt. Moriah, Wednesday, 25.
Sipsey, New Hope, Wednesday, 25.

November.
Calhoun, Piedmont, Wednesday, 1.
Crenshaw, Pigeon Creek, Wednesday, 1.
Salem-Troy, Shiloh, Wednesday, 1.
Yellow Creek, Shiloh, Saturday, 4.
Pea River, New Ebenezer, near Elba, Saturday, 4.
Centennial, Mt. Zion, near Inverness, Tuesday, 7.
Geneva, Hartford, Friday, 10.

FRANK WILLIS BARNETT, - - Editor
L. O. DAWSON, - - - Associate Editor

EDITORIAL

J. W. HAMNER, - - - - Cor. Editor
A. D. GLASS, - - - - - Field Editor

THE ADJOURNMENT CRAZE.

The meeting at Sheffield was in most respects most admirable, but like most of its predecessors its messengers were in a fever to adjourn. The "I-am-not-needed" delegate hardly reached the city before he began laying plans to get away, and by Monday morning the notion seemed to seize on what was left. The business of a whole day was crowded into the forenoon by a motion to bring the session to a close upon adjournment for dinner. That meant, of course, that nothing would be properly attended to and that everything would be sacrificed upon the altar of hurry.

As a matter of fact, quite a number of messengers and visitors were obliged to stay around town all that afternoon, all night and until 10 o'clock next morning. Still adjournment was in the air, and without knowing exactly why, brethren voted to close up the business at noon and wait for trains that did not leave until next day.

Meantime citizens of the three cities were planning to attend the meeting Monday afternoon—some did actually go to the church house for that purpose and were surprised to find it deserted. A great meeting after dinner, adjournment at the proper time, and, perhaps, a soul-stirring sermon Monday night would have been a fitting close to what will prove to be an historic session.

We believe it is worth while to increase the enthusiasm and moral power of our convention. To do this brethren from all over the state must be willing to attend, they must master the feeling of hurry, they must stay long enough to do things right.

"A Queen's Merry Little War."

A war cloud has been hanging over the continent. The papers in France have been filled with the "war spirit" and her generals have been telling how well France was prepared for the conflict. It might be well for the French people to remember when Prussia won her crushing victory over Austria and became a menace to the prestige of France. The Empress Eugenie pointing to the Prince Imperial said: "That child will never reign, if nothing be done to efface Sadowa." And urging France to declare war against Prussia, saying "This is my war." And France went down in humiliation through the valley of death, and the poor Empress soon mourned the loss of her beautiful empire and the death of her unfortunate boy killed in the wilds of Africa. We pity the poor dethroned exile queen and heart-broken mother, but we hold in contempt her prime minister, Emile Ollivier, for saying when war was declared: "From this day a great responsibility weighs upon my colleagues and myself. We accept it with a light heart." War is no light matter, neither is to be accepted with a light heart. The deluded Empress of the French spoke laughingly of her "merry little war." For had not Marshall Leboeuf declared when asked of the state of the French forces?

"We are so well equipped that if war were to last ten years, we should not have to buy the button of a soldier's gaiters." But never was a war a more rapid succession of disasters, for in less than a year the King of Prussia was crowned Emperor of Germany in the gorgeous throne room of the palace at Versailles. Alsace and Lorraine had been annexed by the Germans and an indemnity of one billion dollars levied, not to speak of the 250,000 soldiers whose lives were immolated on the altars of their country.

Wellington truly said: "A great country can have no such thing as a little war." Very serious motives are now necessary for a declaration of war, for more than ever the fear of war retards war. No one is sure of winning and every one knows that defeat may be fatal. This holds back the hand that taps the telegraph that sets armies in motion.

THE BAPTIST WORLD CONGRESS.

We have given the right of way in this week's paper to the great meeting which recently closed in London. As we were compelled to remain at home we have tried to give our readers the best possible report of the doings by taking extracts from the various secular and religious papers which had representatives present.

It is too soon to try to sum up the results of the meeting but if nothing else was done, what was done, was worth while if Dr. Pitts' summary be true for he says:

The Congress has certainly brought us all into a larger, richer fellowship. Those who live and labor where the denomination is strong and prosperous will feel a new sympathy for and interest in the men who, in far-off Norway, on the Congo, or in Russia, are witnessing for the truth. The brethren who have come from these lands where Baptists are few and despised will go back to their work with new hope and courage born of what their eyes have seen, their ears have heard and their hearts have been made to feel in this memorable and wonderful week.

SENTIMENT AND SACRIFICE.

The story of Bishop Tucker, of Uganda, reads like a romance. He was an artist in London; now he is a missionary in the jungles of Africa. One day he was painting a picture of a poor woman, thinly clad, and pressing a babe to her bosom, wandering homeless on a stormy wintry night in the dark, deserted streets. The closed and bolted doors offer no haven of rest and the faint flickers of light only serve to reveal her misery. As the picture grew, the artist suddenly threw down his brush, exclaiming, "Instead of merely painting the lost, I will go out and save them." He entered the ministry, worked in the slums of London, and afterward decided to go where the darkness was darkest and the condition of the people most hopeless. In time he became the successor of Hannington, the murdered bishop of Uganda, and the leader in one of the most remarkable transformations the world has ever known.



A Token of Appreciation.

To Mr. Wm. A. Davis, Anniston:

My Dear Brother:—You will receive by express this week a "loving cup" which comes from a large number of your friends who were in attendance upon the Baptist State Convention at Sheffield. It was the desire of us all to present this token to you at that meeting, but nothing suitable to our wishes could be secured at that time, and we take this means to carry out the promptings of our hearts.

We know that any kind of fulsome praise is as distasteful to you as to us, and we therefore beg that you accept this little gift as a simple expression of the love of your brethren—sincere and strong, and as a reminder to you that your twenty-one years of service as secretary of the Alabama Baptist Convention will evermore be held in grateful memory.

Your work has been so efficient, cheerful and faithfully done that your voluntary retirement has been and is a grief to us all. We are glad to know, however, that we are still to have in the convention the joy of your continued presence and the help of your wisdom and consecration in forwarding the work of our common Lord in Alabama and throughout the world.

That God may bless you and yours is the prayer of the many for whom I have the pleasure of speaking in this work.

Sincerely,
L. O. DAWSON, Com.



SOME NOTES FROM BROTHER CRUMPTON.

Since the Convention, the streams flowing in this direction have entirely dried up and the Treasury is about empty. Even the regulars seem to be taking a rest. Hopeful soul, that I am, I lay it on the church treasurers and not on the church, or maybe the pastors were off in protracted meetings when the regular time came and the church neglected it. Wonder if these surmises are correct? I just will not charge it to indifference.

The Campaign

Is nearly on. Never worked harder in my life to prepare for it. This office is the busiest place in Montgomery. Many thousands of tracts are being sent out; minutes and tracts, Foreign Mission Journals and Home Fields will be sent to every Association; the Moderators, Clerks and Chairmen will be addressed. I beg the brethren to see to it that the literature is put in the hands of the brethren who will take it to their homes. Please don't allow it left at the church where the Association is held. This is often done.

I May be Shut in

On account of quarantine. A man from Louisiana brought yellow fever here. He was promptly removed to the emergency hospital, two miles from the city, and every precaution taken to prevent its spread. He is now nearly well. I have no idea there will be another case; but this has served to show how panicky people are, for almost every town in the state has quarantined against us. I could not expect my clerk to remain here, if the fever should prevail; but

The Office Will Remain Open.

This may require my remaining. I would not be at all afraid to do so. I was shut up with this fever for six weeks in Meridian, Miss., in 1878.

I write this to assure the brethren that their communications will receive prompt attention.

I am asking brethren to represent the Board at the Associations, just as if I were sure I could not attend. There is no particular necessity for a visitor to be present to represent the Board. I hope the brethren love the cause enough not to allow the mission reports to pass without a thorough discussion, whether a visitor is present or not. Of course a mission collection will be taken. I beg the brethren not to let this be a little "send-around-the-hat" affair. Make it something worthy of the great cause.

Bible and Colportage and Indigent Ministers

Are among the interests fostered by the Board. According to the schedule adopted by the Convention to be submitted to the churches, August is the month for collections for the old preachers. I will not have time now to write letters to the clerks of the churches. I ask every pastor and church clerk and Sunday school superintendent who reads this to make a note of it, and ask an offering for God's old veterans. Only one thousand dollars is asked for the whole state. Surely, a very small sum for this worthy cause.

"Brethren, Pray for Us."

As we enter on the new year, I feel more than I ever have the importance of prayer. My experiences through all the years, have confirmed me in the conviction that prayer is essential to success in all our work.

What a year was last year with me! How I struggled along, often in the dark as to what was best! God only knew and to Him I went day by day. How gloriously the light came in and deliverance came! The hills were leveled and the rough places made smooth. I want to

Enlarge the Praying Circle

This year. Brother, sister, as you read this, won't you join in the petition that goes to the throne as I write? How many thousands will go to the Associations this year! What opportunities to reach them and send them back to the churches imbued with the spirit of power and of progress!

If the preachers and speakers and the distributors of literature could all be profoundly impressed with the awful responsibility and seize the opportunity! God help us.
W. B. CRUMPTON.
Montgomery, Ala.

PAGE OF INTERESTING PARAGRAPHS.

A. K. Hawkes, the optician, has given \$5,000 unconditionally toward the erection of a permanent building for the Tabernacle Infirmary and the money will be turned over to Dr. Len G. Broughton at such time as it is needed.

It is said Dr. John Clifford, the famous Nonconformist leader, owes his wonderful vitality to his capacity for sleeping under all conditions. A friend writing of him, says: "To sleep in a railway carriage is mere child's play to him; but he will lie down in the vestry between an afternoon's service and an evening meeting, with ministers and deacons running in and out and talking at the top of their voices, and in two minutes he will be fast asleep."

My Dear Bro. Barnett—Let me congratulate you upon your convention number of "The Alabama Baptist," which is dignified, interesting and "snappy" as well. It is one of the best convention issues I have ever seen. Both your work and Bro. Hamner's report are worthy of high commendation. You are giving us a fine paper, and every Baptist in Alabama ought to take it. When I approach a Baptist for Howard College and he says that he reads our paper, I always find larger success. The men who do not read it know little and care less about the great cause of our denomination. Command me at all times. Yours sincerely—A. P. Montague.

Rev. John Bass Shelton, after three years service, has tendered his resignation as pastor of the Chester Baptist church in Chester, S. C., to take effect Nov. 1st. In the three years 156 additions have been made to the church enrollment, a net gain of 80 members. For all purposes about \$14,000 have been raised. A debt of about \$5,000 which was hanging on the church building, has been liquidated. A handsome new parsonage costing between \$2,500 and \$3,000 has been completed. About \$1,400 on this building yet remains to be paid. But the most noted progress during the three years has been in connection with the young people's work, and the Sunday School. Brother Shelton's many friends in Alabama would be glad to have him return home.

HOWARD COLLEGE TRUSTEES—The Sheffield Convention made some changes in the Board of Trustees of Howard College and the list now stands: Term expiring 1907: A. W. Bell, W. J. E. Cox, L. O. Dawson, J. H. Eubank, S. L. Fuller, J. W. Minor, J. L. Thompson, M. B. Wharton. Term expiring 1909: E. H. Cabaniss, J. S. Carroll, W. G. Curry, H. R. Dill, C. S. Rabb, P. C. Ratliff, A. D. Smith, J. P. Stiles. Term expiring 1911: J. T. Ashcraft, A. C. Davidson, J. T. Davis, J. B. Ellis, D. L. Lewis, J. G. Lowrey, W. P. McAdory, H. C. Reynolds. Alumni Trustees: J. T. Collins, Jr., term expiring 1906, and H. J. Willingham, term expiring 1907. The Charter of the College provides that vacancies in the original board "shall be filled, and all future vacancies in said board by the convention."

The August "Arena" contains a number of unusually strong papers on civic, political and economic subject which will challenge the attention of thoughtful Americans. Mr. Blankenburg considers the recent revolution on the part of the people of Pennsylvania against the ring that has so long robbed and ruled the state. The Hon. J. Henniker Heaton, M. P., of London, writes a graphic description of the parcel-post in Europe, in which he shows that Germany heads the nations in an efficient parcel-post, Great Britain coming second. The Hon. J. Warner Mills discusses "The Economic Struggle in Colorado." Etweed Pomroy makes a clear and admirable presentation of the merits of Direct Legislation. Linton Satterthwait contributes "A Sane View of the Railroad Question." Folger Barker contributes a thoughtful paper on "What of the Italian Immigrant?" The "Arena" under the management of Albert Brandt is more than fulfilling its early promises.

AUGUST COLLECTIONS.

In August we usually receive very little cash, but hope our friends will make this an exception. You will get five papers this month, which means we need an extra amount of cash to pay our bills. If you owe us and can pay, please forward it at once, as we need it. Don't wait to get money order, send your check, or put the money in an envelope and forward and we will take the risk.

There is a project on foot for the State of Massachusetts to buy the Daniel Webster estate at Marshfield and keep it as a public reservation.

Mr. W. T. Stott, Jr., son of Rev. W. T. Stott, former president of Franklin College, Franklin, Ind., has become the active editor of Service, of the monthly of the Baptist Young People's Union of America.

Selma Association will meet in Pleasant Hill in this county on August 16, 17 and 18. Can't you be present? I will be absent from the state and hence deprived of the pleasure and privilege of attending.—H. L. D. Mallory.

I'm here at Ft. Gaines for two months to preach to the First church during the absence of the pastor, Rev. A. G. Hash, while he is visiting friends and relatives in Virginia and Maryland. Have missed the Alabama Baptist very much during the last two months.—J. H. Sams.

We are glad, for yesterday the building committee let the contract for the building of a nice, new house of worship for Bethlehem church to take the place of the old house. The church has a way of doing things when they see the need of it. You will hear from the saints of this place later for they have a mind to work for the Master.—T. E. Pingar, Pastor, Sterling.

Howard College, East Lake, Ala., has now completed the plans for the new Science and Library building, which it is expected will be erected during the summer. President Montague and his committee have succeeded in raising a large amount of the money required for this purpose. Both faculty and students rejoice in this evidence of advance in the work of the College.—Service.

I closed a good meeting here last Thursday night. Our church was revived and strengthened. Fourteen were added to our membership. Three by letter and eleven by experience and baptism. Our's, the Bethel Association, meets here Thursday, September 6th. Come down and be with us. You are giving us a splendid paper. May the Lord bless you.—J. G. Lowrey, Pine Hill.

I have just closed a most glorious meeting at Mount Zion church, Bullock County, Alabama. It was uplifting to both church and community. I will commence a meeting at Goshen today, will be there until the 6th of August. Will then go to Inverness and engage in a meeting for 8 or 10 days. Result of the Mount Zion meeting was eleven accessions by baptism. I will give the results of my other meetings.—C. L. Matthews.

Your proof reader must have overlooked last week or the manuscript was difficult to read, when you make me spell "Aram," "Jabbok," and "Mahanaim" with an "o" instead of "a"; also "Hyksos" with "o" instead of "s". Some other proper names are spelled incorrectly. Also division 2 you make me say "Literature, are sculpture and civilization were on the decline," which should be "literature, art, sculpture and civilization were on a decline." "Mocpelah" should be "Macpelah," and "Beer-laharor" should be "Beer-la-haroi."—J. W. O'Hara.

Howard College has called into its faculty Prof. Davis E. Stakeley, son of Dr. C. A. Stakeley, pastor First Church, Montgomery, a young man of fine presence and scholarly habits.

Selma Association will meet with the Pleasant Hill Baptist church on the first Tuesday after the second Sunday in August (15th), 1905. Come and be with us.—Lewis Johnson, Moderator.

Dr. A. J. Holt has accepted the care of the Third Baptist church, Knoxville, in connection with his work as president of the Tennessee College at Fountain City, which is only a few miles away.

Dr. E. J. Forrester, who has been elected to fill the Bible chair at Mercer University, is unusually well qualified for the place. Dr. Forrester has many friends in Alabama who will take pleasure in hearing that he has been selected for they well know that he will use his place for the Master's glory.

On Sunday morning, July 2, Rev. T. J. Walne, D. D. was called home. He was to have preached that day for his pastor, George W. Truett, at Dallas, Texas. He was known over the entire South as one of Zion's ablest workers. He was father of our foreign missionary, Rev. E. N. Walne, of Nagasaki, Japan.

During the past few months a number of our subscribers have written saying they were holding their cotton in the hope it would reach to tents and as soon as it did they would sell and remit. A number have sold but few have remitted. Brethren, if you have turned your cotton into cash, please send some of the cash our way.

Any readers of the Baptist wishing to send their papers, after they have read them, to some one who will read and appreciate them, may write to B. A. Loving, missionary-pastor, Persimmon, O. T., for name and address of families who live out on the frontier. This is your opportunity to help sow the good seed in destitute places.

Mercer University's new president-elect is Prof. Charles Lee Smith, recently of William Jewell College, Missouri. Dr. Smith is a graduate of Wake Forest College, where he took his degree in 1884. He afterwards spent several years in Johns Hopkins University, of which he became a Fellow, and from which he received the degree of Ph. D.

In an address before the Yale Law School Secretary Taft discussed Law Enforcement in America. Among other things, he said: Since 1885 in the United States there have been 131,952 murders and homicides, and there have been 2,268 executions. In 1885 the number of murders was 2,808. In 1904 it had increased to 8,482. The number of executions in 1885 was 108. In 1904 the number was 116.

I have been much interested in the last number of the Baptist, especially in the "Sheffield-Convention Notes," by the editor, in the frequent allusions to Howard College and the Judson Institute, both of which institutions have a warm place in my heart, and, lastly, in the yellow label, reminding me of my annual dues. Please place the enclosed (\$5.00) to my credit.—S. S. Sherman, Chicago. The \$5.00 paid Dr. Sherman to Feb. 1st, '08. Wish we had a thousand such subscribers.

M. B. Wharton says in the Religious Herald of last week: The corner stone of the grand new First Baptist church edifice of Montgomery was laid with appropriate ceremonies on June 29th. The church is being built of white marble, and covers a whole square, or block, the prettiest lot on the prettiest street of Montgomery. I believe this will be the most beautiful church in the South when completed, though it will not cost as much as some others. Dr. Stakeley is a master builder and a most successful pastor. It is expected that the church will be ready for dedication next June.

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Pastorless Churches and Churchless Preachers.

Several months ago I sprang the question, calling for answers. Several have written touching upon the reasons for such a situation, which indeed is an alarming situation. Bro. Briscoe finally let the cat out of the wallet in last week's issue of the Alabama Baptist. Bro. Briscoe's story of the old bachelor very nicely explains the point. But I think the bachelor was wrong, just as the churches are wrong in their views. The bachelor ought not to have been so ugly and rich; he should have married some nice good girl if she was not so very pretty, for pretty is as pretty does. A church ought not to wait to get a pretty man, who parts his hair in the middle, wears fine clothes, and is very stylish and up to date in everything. (I think it is detrimental to the looks, health and sense of a man, old or young, to part his hair in the middle), but take the best they can get until they can do better, and keep the cause alive, and give the poor sinner a chance to be saved. A certain brother had two preacher sons. He said one was a man-made preacher, the other a God-made preacher; he went to hear them preach and some one asked him which beat. He said the God-made one beat the other all to pieces. We need more God-made preachers, like Chas. H. Spurgeon, who declined a college education because time was too short, and souls too precious to spend six or eight years preparing for the ministry. By God's help he prepared and preached too, and was a most successful preacher and pastor. Oh! for more Spurgeons and God-made preachers to preach the gospel of Christ and contend for the faith once delivered to the saints, and uphold the good old time religion of Christ.

Now as to education, I believe it more necessary at this day than ever before and the man who is called of God to preach and fill with the Holy Spirit, and love for souls, is made more eligible by a good education if he remains humble and social, but it would be much better to have a spiritual man with an ordinary education than a highly educated man void of the spirit. There is too much lacking of spirit among the preachers and churches. Members and finances are counted and commented on to the exclusion of the spiritual matters. "These ye ought to do and not to have left the other undone."

I am no old fogy. I have been to school, all the way from the log cabin to the highest university; but got a greater portion of my education at the "Pine Knot College," and "Wide World University." I was partly educated at old Union University, Murfreesboro, Tenn. Yes, sir! I believe in education, co-operation, organization and every help possible, but it is a sad mistake for the church to stop and wait on an up-to-date, educated minister, as Bro. Briscoe intimates. Brethren, use such men as God has given you, and by His help, you will accomplish great good in the name of Jesus.

There are many good preachers available. Send for them. Some have fair education, too. Call them, get to work, save the cause and try to save souls. The Gospel is the power of God unto salvation, when preached by a D. D. or a commonly educated man and we should strive above all things to save sinners. Education, money, fine clothes, churches, preachers, deacons—none of these things can save a soul—the blood of Christ only can save. Then let's all work together and Christ, God and the Holy Spirit will do the rest. Shoot again, Bro. Briscoe. What's the matter with Bro. Cox's muzzle loader? Speak out, brethren—when you hit right, I will come again. Fraternally,
D. L. Jamies, North Birmingham.

Trying to cure disease or conquer a pain without help of medicine is the same as trying to swim a strong torrent when a stout bridge is close by. Vitae-Urs is the bridge between the shores of ill health and good health. Read about it on last page.

DRAGGING
down pains are a symptom of the most serious trouble which can attack a woman, viz: falling of the womb. With this, generally, come irregular, painful, scanty or profuse periods, wasteful, weakening drains, dreadful backache, headache, nervousness, dizziness, irritability, tired feeling, inability to walk, loss of appetite, color and beauty. The cure is
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A GREAT REVIVAL.—On the second Sunday in July Rev. J. N. Vandiver, my room mate at dear old Howard, and myself began a meeting in Cordova under a brush arbor which continued two weeks. Bro. Vandiver and myself doing the preaching, but he did the most of it, and his sermons were all strong and helpful and well received.

At the close of first week quite a number had been converted and we saw the necessity of organizing a church at once, and on the third Sunday evening with Revs. Dobsón, Vandiver and the writer composing presbytery nine members presented letters and went into the new organization adopting the name Indian Head Baptist church. The Indian Head cotton mills are located here and Bro. Maxwell, a loyal, big hearted Baptist, is superintendent, and his company donated a beautiful and centrally located lot for the church and he headed the list with \$100.00, and another dear brother, not a Baptist, however, but is good enough to be one, gave a lot for the parsonage. Several hundred dollars in sight to put in the new church building which they hope to have ready for occupancy by the first of October. The above is good news, but we have reserved the best until the last.

There was but little, if any excitement, but much rejoicing and a deep and abiding work of grace manifested itself from start to finish. The success of the meeting was due largely, if not altogether, to personal work, much praying, excellent singing, directed by Bro. Burns and the simple, pure gospel preached accompanied by the Holy Spirit. And on the fourth Sunday, just one week from the organization, sixty other members had been added to the church and many others who wanted to join had been prevented from doing so on account of parental objections.

When will parents cease to get in the way of their children discharging their duty to the Lord?

There were ninety-one happily converted to the Lord during the meeting and it was a great pity that we were forced on account of other engagements to close the meeting when we did, for there were on the last night of the meeting fifty penitents bowed on their knees about the altar, anxiously inquiring the way of eternal life. Seven, however, found Jesus and fourteen united with the church on that night.

We left that place feeling under lasting obligations to Bro. Dobson and the other good people for their many deeds of kindness.

Keep your eye on Cordova, for she is coming to the front, and in a few years will take her stand along with our leading churches.—W. R. Adams.

THE STATE OF ALABAMA,
Jefferson County.
Andrew Tedeschi vs. Katie Tedeschi.
In Chancery at Birmingham, Alabama, Fifth District, Northwestern Chancery Division of Alabama.

In this cause it being made to appear to the Register by affidavit of Andrew Tedeschi, complainant, that the defendant, Katie Tedeschi, conceals herself so that process cannot be served on her, and that complainant does not know her present whereabouts, and further that, in the belief of said affiant, the defendant is of the age of twenty-one years, it is therefore ordered by the Register that publication be made in the Alabama Baptist, a newspaper published in the city of Birmingham, Alabama, once a week for four consecutive weeks, requiring her, the said Katie Tedeschi, to answer or demur to the bill of complaint in this cause within 30 days after the 2nd day of August, 1905, or a decree pro confesso may be taken against her the said Katie Tedeschi.
Done at office, in Birmingham, this 18th day of July, 1905.
J. W. ALTMAN, Register.
7-25-05.

Mortgage Sale.
Under and by virtue of the power of sale contained in a mortgage executed on the 14th day of January, 1905, by C. H. Moseley to the Halle-Randolph Manufacturing Company, the undersigned will proceed to sell to the highest bidder for cash, in front of the Court House door of Jefferson County, Alabama, on Saturday, the 10th day of August, 1905, during the legal hours of sale, the following described real estate, to wit: Lot No. 6, in Block No. 17, according to Vann, Reed & Copeland's survey of Woodlawn, Alabama. Said sale will be made for the purpose of paying the debt secured by said mortgage, and the cost and expense of foreclosing same.
Halle-Randolph Manufacturing Company,
Kerr & Halsey, Attorneys.
7-29-05

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THE STATE OF ALABAMA, Jefferson County.

May Wiggs vs. Charles E. Wiggs, In Chancery. At Birmingham, Alabama, Fifth District, Northwestern Chancery Division of Alabama.

In this cause it being made to appear to the Register by affidavit of J. M. Russell, Attorney and agent of Complainant, that the defendant, Charles E. Wiggs, is a non-resident of Alabama and his residence unknown, and further that, in the belief of said Affiant, the Defendant is of the age of twenty-one years, it is therefore ordered by the Register that publication be made in the Alabama Baptist, a newspaper published in the City of Birmingham, Alabama, once a week for four consecutive weeks, requiring him, the said Charles E. Wiggs, to answer or demur to the bill of complaint in this cause within thirty days after the 20th day of August, 1905, or a decree pro confesso may be taken against him, the said Charles E. Wiggs.

Done at office, in Birmingham, Alabama, this 25th day of July, 1905. J. W. Altman, Register. 7-25-05

THE STATE OF ALABAMA, Jefferson County.

City Court of Birmingham, in Chancery, At Rules Before the Clerk and Register, In Vacation.

Lula B. Harton, Complainant, vs. Louise C. Weible, et als, Defendant.

In this cause, it being made to appear to the Clerk and Register of this Court, in Vacation, by the affidavit of Lula B. Harton, Complainant, that the defendant, Louise C. Weible, non-resident of the State of Alabama, and resides in Baltimore, Md., and further, that, in belief of said Affiant, the Defendant is over the age of 21 years.

It is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in Jefferson County, Alabama, once a week for four consecutive weeks, requiring her, the said Louise C. Weible, to answer, plead or demur to the Bill of Complaint in this cause by the 20th day of August, 1905, or after thirty days therefrom a Decree Pro Confesso may be taken against her.

Granted this 17th day of July, 1905. John S. Gillespy, Clerk and Register. 7-26-05

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Off for a Vacation.
Last Sunday night the Baptist church here was the scene of a very affecting service.

For some weeks the pastor, Rev. A. G. Hash, has been noticeably in feeble health, and on last Sabbath was unable to occupy the pulpit at the 11 o'clock hour. In the evening he conducted a short service sitting in a chair on the stage.

In the meantime the members of his congregation had been impressed with his need of recuperative rest, and had quietly arranged to give him a two months' vacation, and had provided the wherewithal needed. At the conclusion of the service Mr. J. E. Paulin came to the front, in a few well chosen words, in behalf of the church and Sabbath school, attesting their love and appreciation of his services, presented him with a substantial check. Both the preacher and the congregation were visibly affected.

Mr. Hash responded in appreciative thanks, accepting the donation, and announcing his purpose of proceeding in a short while to the John Hopkins Hospital for treatment.

He left Tuesday for a short visit to Birmingham, Ala. He is very popular here, and many will be the prayers for his restoration and return.

During the absence of Mr. Hash the pastorate will be served by Rev. Mr. Sams, who is already in the city, getting acquainted with his flock.—*Fl. Gaines Sentinel.*

Sycamore Mill Has Changed Hands.

The friends of Brother D. L. Lewis will learn with regret that he and his brother have sold their entire cotton mill interests in Alabama.

He reserved his beautiful home at Edgewood on Sycamore Heights, where he will spend two months every summer.

He is undecided at present about what he will do or where he will go. His heart will always be with the Baptists of Alabama and he will be found standing by them as he has in the past.

It will be remembered that he was found standing at the front six years ago when our people saw themselves confronted by a great denominational debt, nor did his efforts cease until he saw the last dollar paid.

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He and his brother have maintained a free school at Sycamore for several years which has given free tuition to every pupil within reach of the school.

I am in a position to know some things and I want to say it will take eternity to reveal what those brothers have been worth to Sycamore and surrounding country.

They are warm hearted missionaries and as an evidence of this they have for several years supported a missionary on the foreign field.

They went to Sycamore in 1884 and built a cotton mill which has done a prosperous business. They have demonstrated to the world what a young man who has business tact, common sense, energy and honesty can do, and while wealth has come to them they have not failed to use it for the glory of God.—*J. M. McCord, East Lake, July 29, 1905.*

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University of Virginia,
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Mr. H. O. Murfee, Marion Military Institute, Marion, Ala.:

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FROM TEXAS

KENDALTON, TEXAS.—I have received untold benefit from one package of Vitæ-Ore. It found me next door to death and snatched me from the grave, to tell the wonder of it. *Mrs. Mary E. Dillard.*

FROM ALABAMA

ADGER, ALA.—Mrs. Nat Parsons, who had been given up to die, having been ailed for the last three months with female trouble, had a wonderful experience with Vitæ-Ore. In four days time after beginning its use she began to pick up, her appetite returned and everything that she ate agreed with her, and she is now up doing part of her housework. It is improving rapidly and blesses you and V.-O. and me, for saving her life. *Nicholas Gels, Agt.*

FROM WISCONSIN

ABNERSWORTH, WIS.—The people at Milwaukee could not believe it was I, to see me walk and be so well. They looked for my death every day. It is a miracle; everyone says so. The doctors said no man on earth could help me, but I have surprised them all. Twelve years an invalid, five years could not walk and could get no help. Vitæ-Ore has saved my life. It is wonderful. *May L. Kehlhofer.*

FROM OHIO

RAY, OHIO.—I suffered for six years with Tuberculosis or Systemic Catarrh. Although I had tried six different doctors and eight kinds of patent medicines I got no relief until the good spirit in some way sent me Vitæ-Ore. Nobody expected me to get well or even better. I had five hemorrhages in eight days, could not eat, coughed all night and the doctors gave me up to die. In three days from the time I commenced using Vitæ-Ore I began to improve. I have now taken all of one package and am much better than I have been for six years. My friends all say that Vitæ-Ore saved my life. I cannot say enough good words for this grand medicine. *Miss Caroline Clark.*

FROM PENNSYLVANIA

BELLEVIEW, PA.—A living corpse is all that I can compare Wm. Benny of McVeytown to when I met him sitting in an armchair at his front door. He had eaten nothing for a week, and the doctors kept giving him drugs. I had him take V.-O., and last week when I met him, he said: "John, you have saved my life." *John J. Rodkey, Agent.*

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METROPOLIS, ILL.—I have suffered much from stomach trouble and have tried all kinds of medicine, but have found none as good as V.-O. It saved the life of my little girl after the doctors gave her up and said she would die. *Mrs. Lizzie Benton.*

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OPERATIONS OFTEN NEEDLESS

The modern tendency of physicians and surgeons is to risk patients off to the operating table as soon as it is supposed that the medical treatment being followed will not be profitable. Frequently the entire diagnosis of a case is in error, causing a corresponding mistake in the manner and form of treatment. Instead of immediately submitting the patient to the knife with its grave attendant dangers, as is generally urged, if an attempt were made to get a proper diagnosis and follow a rational treatment as indicated by that diagnosis, many distressing, dangerous and often fruitless operations would be avoided.

We do not for a moment, however, desire to say that all operations are undertaken without necessity. It is certainly an undeniable fact that surgery within the last few decades has made rapid strides and wonderful progress in the saving of human life and the removing of certain abnormal conditions. It is, nevertheless, equally indisputable that much trouble and suffering and frequent deaths have ensued from the too easy and quick recourse to the surgeon's blade. An operation, especially one of a dangerous nature, should only be resorted to when and after all other known means and measures to effect a cure have failed. In brief, what the desired results and the operation is imperatively necessary to bring relief and prevent further complications. This injunction is especially applicable to the various forms of female disorders, particularly womb and ovarian irregularities, in which cases this practice of undue haste is, perhaps, the most pronounced.

Hundreds of women have written to the Theo. Noel Company that the doctors had advised operations, but the timely use of Vitæ-Ore saved them from such. With their letters before us, we say to all that no woman should undergo an operation until Vitæ-Ore has been given an opportunity to prove the knife unnecessary. The following letter from Mrs. Clara Watson of Muskegon, Mich., one of the many saved from the knife, tells its own story.

"After sending for Vitæ-Ore I continued to grow worse until I was in such pain and my joints were so swollen I was perfectly helpless. I could not move hand or foot. The doctors said they could do nothing for me and I must have an operation for female troubles before I could get well. I was so bad that I had decided to have it done, when the Vitæ-Ore came and I began its use. Now I am on my feet, can sit up all day without pain, can walk about without limping and am getting better, stronger and more active day by day. Vitæ-Ore has done all this and saved me from the dreaded operation."

Natural means of relief are always to be preferred to the unusual, and the knife is unusual. V.-O. is nature's own remedy and is victorious in the most complicated conditions, where other treatments have encountered defeat, as has been proven times without number. Send for a package on trial.

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Cautly Operation Did No Good; Vitæ-Ore Cures.

HARTMAN, MINN.—I had been sick for nine years when I commenced to take Vitæ-Ore. I had dotedored with some of the best physicians in St. Paul and Minneapolis, and none of them were able to help me. They then decided that drug medication was useless and that the only thing that would do me any good was an operation. I submitted to the operation, though in a terribly weakened condition, only to discover afterwards that it was of no benefit to me whatever, and, in fact, only made matters worse.

I had stomach trouble, heart trouble, and liver trouble and could retain neither food nor water on my stomach most of the time. When I was first taken sick I weighed 150 pounds, but my sickness reduced my weight until I had reached 115. At this time I gave up all hope and went home to my mother, at Indiana, Minn., to die. While there an old friend recommended Vitæ-Ore and insisted on my trying one more remedy. I had no more hope, but I finally consented and began to improve from the first dose and have continued to improve ever since. My weight is now 170 pounds, my strength has returned so that I can do my own housework. I have no more trouble with my stomach and can eat anything anyone else does. I have used six packages of Vitæ-Ore, as against hundreds of dollars spent for treatment and other kinds of medicine that did not help me at all. *Harriet A. Davenport.*



A Certain and Never-Failing Cure for Rheumatism, Bright's Disease and Dropsy, Diabetic, LaGrippe, Blood Poisoning, Piles, Sores, Malarial Fevers, Nervous Prostration, Liver, Kidney and Bladder Troubles, Catarrh, Female Complaints, Stomach Disorders.

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