

WESTERN RECORDER

Faith, Hope and Love, these three.

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To the Editor of the Western Recorder, I wish you
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ber, which may be had for the asking.

Prof. William Sanday, of Oxford University, England, says that the Lord Jesus did not cast out devils at all though Christ Himself thought so! Prof. Sanday has a right in his opinion, of course, but Oxford has no right to claim to be an orthodox University when she allows such a man to lecture to her students.

We are glad to say that the Journal and Messenger not only does not wish the Southern Baptist Convention to commit suicide, but is opposed to it. It opposes any union between Northern and Southern Baptists, and argues with us that if the Southern Baptist Convention makes any change it ought to divide. But we are afraid the Journal and Messenger stands alone in the North, and that the other papers would like to see us walk into the little parlor.

Evangelical Christians will do well to keep their eyes on that Toronto Convention. See that the right men go, men who are strong and men who cannot be hoodwinked. See to it that men go who will not yield to the specious arguments for graded courses, for it is there that the Association will get in its fine work. If we guard the International Series from their designs for two or three years, the Association will die a natural death.

This is a terrible charge which the Watchman brings against the public schools of Massachusetts: "Our public schools are by no means exempt from responsibility for the degradation of children. They have been so afraid of teaching religion that they have too generally neglected to teach morality. They have sharpened the wits of the children only to make them more expert in evil." Oh for the day when every Baptist child shall be in a Baptist school!

The Watchman brings even a severer charge against parents. It says: "Parents in a rude selfish instruct their children as to what is right nor restrain them from wrong. The average parent is more concerned to get along with his children comfortably than he is to discharge the duty committed to him by the Lord to train up his children in righteousness." We hope there are no such wickedly indifferent parents among Baptists.

Dr. O. P. Givens, in commenting upon John Witson's talk about the coming revival in which he made it out to be a changed condition of life instead of changed characteristics with great force and truth: "The essence of the birth and newness of life is the cross, the sacrifice of the blood of Jesus Christ. It is the only way to the Kingdom of God. Wealth, culture, physical strength are not the Kingdom of God. An estimate that is made of the quality of our nation will be made of the quality of our nation."

The Result of a Revival.

BY REV. A. C. DIXON, D.D.

1. It is easy to be saved when God's people are revived. "Surely his salvation is nigh them that fear him." When the waters are troubled by prayer and preaching God's Word, the people can step in and be saved. A broken-hearted sinner went to several churches in one of our great cities, seeking salvation. There was nothing in a sermon he heard that showed him the way of life. They were interesting and eloquent, but they lacked the one thing needful. When the life of God fills God's people, salvation is nigh to them in the sense that it will be easy for their friends to be saved.

2. God is glorified. "Salvation is nigh them that fear him, that glory may dwell in our land." We have heard much of late about national glory. Dewey won glory at Manila, Sampson and Schley and Philip at Santiago, but this glory will soon fade. Even now the people are not about the praises of Dewey as they did some time ago, because he has displaced them in marrying and giving their gift to his wife. During the Dewey parade in New York the Worth statue was planked over that people might stand above it and view the more recent glory. No one there thought of the time, a few years ago, when New York was honoring the one whom now they have forgotten. In 1865 the city of New Orleans was stirred over Henry Clay, the great commoner, as New York was stirred over Dewey, and yet the statue of Henry Clay has been removed in order that the street car company might have room, and the people of New Orleans did not feel enough interest in Clay to give his statue another place. Earthly glory is like the early dew, evanescent and fleeting, but the glory that comes from winning souls to Christ is eternal. In writing to the Thessalonians, Paul said: "Ye are my glory." A sinner saved by grace is greater glory than a nation conquered by arms. Let us pray and work that our land during this year may be filled with the glory of salvation.

3. There is harmony between all the attributes and acts of God. "Mercy and truth are met together, righteousness and peace have kissed each other." In Jesus Christ God can be true and at the same time merciful; he can be righteous, while he gives peace, but out of Christ he cannot be true and merciful. It would be unjust for him to be merciful; it would be untrue in him to forgive. His righteousness, without the atonement of Jesus, compels him to remain at war with sinners, but in Christ there is peace; while righteousness is maintained, he can be just and the justifier of them that believe. Now that truth and righteousness through Christ prevail, truth shall spring out of the earth and righteousness shall look down from heaven. The figure is that of the growing seed in the field. Truth under the genial rays of God's mercy germinates and brings forth a crop to his glory, while righteousness throws up the window of heaven and looks down, well pleased, upon the scene.

Our greatest need is a revival of righteousness, righteousness in business, righteousness in politics, righteousness in the home, righteousness in all the relations between men. But such righteousness cannot be without the regeneration of the soul, and this comes through Jesus Christ alone. If, therefore, we would make our people righteous, let us make them Christians. A friend told me the other day

that he heard the oratorio of the Messiah, and such music had never thrilled his soul before. The music that comes from reconciling men to God and God to men through Jesus Christ, is sweeter than any melodies produced by instruments or voice; it is the music of the soul.

"Righteousness shall go before him, and shall set us in the way of his steps." When men are made righteous by being brought into right relation through Christ, the way of the Lord is prepared. He goes forth conquering and to conquer. And this work of righteousness goes forward like an engine and a train of cars upon the two rails of the Spirit in the Word and the Spirit in the Christian. The Holy Spirit is God with us to-day. He lives in His Word of truth, for it is God-breathed, and he lives in his people of truth who are God-filled. If we depend upon the Spirit of God in the Word and in His people, we need not fear what is before us.

When you sit for the first time beside a locomotive engineer while his train is running through the darkness of the night at the rate of 40 miles an hour, you will think that the engine and cars may be pitched at any moment. The light shines straight ahead without following the curve and reveals to you the ditches, the precipices and all other rough places into which you seem to be running, but the train follows the rails and not the light at its head. In the light of our own experience and reason, while we try to look into the future, we sometimes feel that we are going into the ditch of destruction, and all our plans and purposes will be wrecked, but, be not afraid, the Spirit of God is guiding and keeping his affairs on the track. Let us commit ourselves to him with soul abandonment. Let us believe in spite of our senses, for if we commit our way to the Lord, he will direct our paths. Yield to Christ Jesus for salvation, yield to the Holy Spirit for guidance and power, then shall God the Author of salvation fill us with life, lead us to rejoice in him, using the means of confession of sin, prayer for salvation, hearing the word, bring salvation nigh, glorify his name. Then will God make bare his arm in the salvation of the people, and righteousness shall prevail.

A Touch of the Regulator.

BY CORNELIUS WOELFKIN, D.D.

When a watch does not accurately indicate the time, it is in need of a double adjustment. The hands must be set to the standard time. But let this be all, and in a few days I shall find the same variation. The watch needs to be adjusted at the regulator, which governs the running. Likewise the character and conduct need a double adjustment. The law of the Old Testament prescribed the form of outward conduct. Obedience to the commandments was a setting of the hands according to the standard of duty. The New Testament tests of character are finer and more delicate. They deal with the heart, the regulator of character and governor of conduct. Under the old regime, if the outer conduct conformed to the law's prohibitions, the character passed judgment. Under the new dispensation, the motives come up for inspection. The same order obtains in the daily discipline of life. We hem the child's life in by commandments of to do and do not. With adults we make our appeal to the motives of the heart. The Lord's "I say unto you," is His touch at the regulator of life, rather than the hands.

"Thou shalt not kill." That commandment does not find us. Our hands are not like Lady Macbeth's, red with a brother's blood. We have been angry with men, we have condemned them with prejudiced judgment; but we have never smitten them unto death. But for these inner emotions, the reader of the heart has branded, not our foreheads, but our souls, with the mark of Cain. Is there in the secret depths of the soul the passion of envy, jealousy, malice, suspicion and unkind feeling? There we have the constituent elements, that charge us with the primeval crime.

It is not Christianity to be free from certain catalogues of outward crime. Mohammedans, heathen, pagans and infidels may be honest, truthful, virtuous and law-abiding. The unique quality that constitutes Christianity is love in the heart. Love that suffers long and is kind, love that is not easily provoked and thinketh no evil. Character and conduct are never safe, until the heart is regulated with the grace of love. When love is enthroned in the secret chamber of the soul, all the outward life is held in splendid balance and poise.

If the heart is not right, then cease from the forms of religion. The Lord wants reconciliation rather than a ritual. He passes all our singing, praying, giving, working and talking to have a look at the heart behind it all. If that is not right there can be no acceptable worship. A wrong heart strikes discord into our praises; works havoc in our service, and discredits all our worship. If we could look behind the religious activity that meets with no burning soul of joy, no answer to our prayers no power in our service, we might read the burning words, "Thy heart is not right in the sight of God." The pure in heart shall see God. From all others the secrets of peace, hope, satisfaction, contentment and joy are always hid away.

These are sharp and two-edged words from the lips of our Lord. It is no wonder he did not rise to popularity quickly. A religion that feeds the hungry, heals the sick and ministers to bodily needs, springs into rapid favor. But a religion that searches and probes the heart is of slow growth. Here the real greatness of our Lord was manifest. He raised no popular cry. He built for eternity, not time. He rather welcomes the souls that come singly through the straight gate, than the crowd that seeks entrance at the wide door. But if we can frankly open the heart for his inspection, and sincerely pray "search me, O Lord, and try me... create in me a clean heart and renew a right spirit within me," he will adjust this inner regulator whereby all our outward conduct will be adjusted to the commandments of our God, and the soul enabled to say, I delight to do thy will, O my God.—Christian Intelligencer.

Christ is risen! Oh, how do these words change the whole aspect of human life! Christ is risen, and we have a thought to comfort in the gloom of adversity; a belief to raise us into the high privilege of the sons of God. In the valley of the shadow of death His brightness illumines every step. He will, in the hour of death, fling open the gate of everlasting life.—F. W. Farrar.

We fight too much as soldiers whose leader is out of the field. We work too much as though our Exemplar were a dead Nazarene, instead of a living and immediate friend.—J. H. Jowett.

What is it to Neglect Effort to Spread the Gospel?

BY EVAN ROGERS.

What is it to neglect effort to spread the Gospel? To answer this question with one word I would say, ruin, and yet how few would realize the meaning of the word ruin in the sense of moral decline—spiritual death?

In answer to questions of this kind it is not simply the positive or negative answer that is sufficient, but reasons are expected to show why the things is so or not so. The time has come when reasons are hardly sufficient proofs and open demonstrations are better, or serve a better purpose, and it is only necessary to open to you the condition of any country before any missionary effort has been made in it and after these efforts have been made and felt in a country. Not only does this apply to large countries, but in states, counties and small districts. The object of missions, the spread of the Gospel, is to improve, make better, the condition of a country and people, more especially the spiritual condition.

The great Author of missions gave the first object lesson when he sent his son into the world and is still giving an object lesson in showing his approval upon missionary efforts to-day as never seen before in blessing the nations of earth wherever these efforts are being put forth. Wherever the spirit of missions has gone it has found the lowest depths into which humanity has fallen in depravity and corruption needing to be reformed and purified by the transforming power that set in order the work of missions, the spread of the Gospel, that is directing the labors of missionaries, and that is giving life to the spirit of missions to-day.

While the work of missions has been going on hundreds of years transforming, enlightening the lives of men, quickening spiritual energies, doing a work that no estimate in earthly value can be placed upon it, even in our own land, in our day, we can see the effect of its neglect by indifference in religion, indifference to the spiritual growth of the churches and the influence of the Christian man and woman is not seen and felt in the community as it should be where there is neglect. There is a law in all nature when there is not growth, there is a retrograde, a moving backward, and this same principle holds good in religion, in morals, in missions.

Just what was said in heaven when the Father sent his Son, the great Missionary, to earth, we do not know; but what the Son said to his followers, his disciples, his successors, was, Go into the world and give them a work to do. First the word was "go"—a plain, positive command, and second, "teach all nations" and make disciples. There is the same need of this going, this working, that there was then, and to neglect it to-day is the violation of a divine command and is ruinous in its effects. When a soldier is admitted into an army it is to obey orders and help in carrying out or putting into effect army orders. If these orders are neglected or misunderstood it means ruin to the army, and it is true to the spiritual army of the Lord. Satan is still trying to deceive and sin is undoing what Christians are seeking to build up.

If Christians are not moving forward in spirit and support with missions in the spread of the Gospel, in sympathy with missionary efforts, in aid to a forward movement, they are holding back, hindering the work and souls are being lost.

In the Scripture it is said, "the entrance of God's word giveth light," that divine light which shines as the face, the power, the influence, the Spirit of Jesus, which is the light of the world, full of all truth. To shut it out by neglect is to shut out Christ and all his blessings. To shut out his light is to shut out his life, which is the life, the spiritual life, of men, and nothing could be more ruinous than to rob souls, put them beyond the reach of spiritual, eternal life. Nothing is beyond God's reach—his power has no limit, but his will to save is hindered when his intermediate means, man's instrumentality, is

suffered to become slow, inactive and his efforts cease in the spread of the Gospel by neglect. Just as there must be activity, interest and life to produce growth, the reverse will produce death. God has made man his co-worker with him in the spread of the Gospel; man must work with God, not without him; under God and at his command, for God and not for himself. God has given the command, "go," and there is to be no cessation, neither should there be any neglect.

There should be the willingness on the part of some to go, a readiness to put means into the Lord's treasury by others, a consecrated judgment to plan and carry out the work of missions and there will be neither neglect nor failure, and all this is expressed in Paul's words: "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher and how shall they preach except they be sent?" These words are proof of a regular ministry to whom the work of preaching is given, of a church to whom the business of sending the ministry is committed, and as the means for sending the ministry is dependent upon church members, there seems to be such a unity, such a connection between them they become one in divine effort, so lasting in effect that the world in hearing may believe, and believing may be saved. As soldiers for the great Captain of our salvation in helping carry out orders; as laborers in his vineyard in doing his work, there is no place for neglect; much more, ruin from neglect. This work first had a beginning on earth on the plains of Palestine when angels came crying, "Peace on earth, good will toward men." The disciples took it up and their successors engaged in it and to-day the ministry, church officers and membership are engaging in it proclaiming the tidings of good things. The song has never grown old, the supply promised from it is still sufficient blessing the nations, strengthening, cheering and comforting all engaged in it. There are some words in the English language I dislike—every word that expresses a hindrance or in any way impedes any good work. May the word neglect fast fall into disuse and never appear in connection with missions. No neglect means no loss, no ruin.

Peter in the Light of the World.

BY REV. A. A. PFANSTIEHL.

"And a certain maid seeing him (Peter) as he sat in the light of the fire." Thus reads the record in Luke 22:56. What mattered that to the girl? Supposing he had been with Jesus, what of that? Why did the maid take note of it? Principally because even she recognized the incongruity of Peter's familiar mingling with people that were opposed to Christ, realizing that he was out of place.

The world has a clear light in which character is revealed. Let us not lay the flattering unction to our souls that we can go on our way unobserved. The world has a keen eye. Its scales of judgment are not weighted. Nor let any one grow discouraged in well-doing because he thinks that his work is not observed.

Ah! do you think the world nor cares Nor watches while you toil away? And do you fancy your affairs Are left unnoticed day by day?

Cease, then, to do your best and turn Indulging in one foolish deed; That day the world will see you learn That it has given careful heed.

It is well that it is thus, both for safeguard and for encouragement. Had Peter realized this as he ought, he would have been careful when he warned himself at the enemy's fire, and would have been on his guard against denying his Lord; or else he would never have gone near the fire at all, which perhaps in his case would have been better still. One of two things it behooves us to do in this regard: Either go into the world with a full realization that we will be observed, and hence keep a strict guard on our words and actions, or stay away entirely. The manly thing of course, to do is the former. God put us in the world not in cowardice to slink away

from its activities and business and pleasures, but in a manly way enter into them to keep them from demoralization not only, but make them helpful and elevating. For there is no power on earth greater for good and for the safety and progress in all that is healthful, pure, noble, helpful in society, than a careful, consistent, earnest, positive Christian character. The person who, seeing and fearing the sin of the world, hides from it in seclusion, is not valiant, however pious he may be. And he will never thus help stem the tide of evil. The way to overcome the evil of the world is not to flee from it and leave it to itself to flounder and ravish, but to valiantly meet it face to face, and with unflinching purpose live it out of countenance. This can be done. Even as frogs cease their doleful croaking at night when a light is suddenly brought near them, so will sin cease its boastings when a pure, noble character comes near. When Jesus neared those who were possessed of devils, without a word from him they cried out and fled. To get rid of the destruction of vermin and foulness in a dark basement is not to securely lock the doors and light up a room above it and stay in it, but to open the shutters, turn the hose on it, and cleanse it: The Augean stables were not cleansed by closing their doors, but by Hercules turning the course of the purifying river into them. Peter's sin lay not in sitting in the light of the fire, but in weakly pretending that he belonged to the company who had lit it.

Here, too, is a strategic point in the test of manliness and character. Your noble, true, strong person can bravely go into the world and maintain his manhood and principles, no matter what light is thrown upon him. The light does not color him; it only brings out the true color there is in him. Your weak, trimming, vacillating person in going into the world takes his color from its light.

"Poor Peter found no joy in wandering from his Lord, and shivered over the enemy's fire as the cowardly he stuck in his throat." Look at him in the light of the fire! What a hang-dog look! What a shivering frame! No fire of manliness in his eye, no magnetism to his personality, not daring to look even the maid in the eye, to say nothing about looking up to the corridor where Jesus, his Master, whom he was denying, stood surrounded by enemies, and no friends near him! Is this Peter, brave Peter, assertive, strong Peter, who only a few hours before in magnificent courage was seen defying a whole band of armed soldiers with scintillating sword brandishing? Whence came that weakness? It was born of a contempt which he had for himself as he weakly sat in the light of the enemy's fire.

And then, further, what contempt his cowardice put into the hearts of the enemy of Jesus for his followers! God pity a man who dares not stand up bravely, but kindly, for his convictions! Oh, what a power for God and truth and right and purity there is in being nobly and faithfully in the world, while scrupulously careful not to be of it! Such lift the world up to high and safe plains.—Sel.

When John Quincy Adams was eighty years old he met in the streets of Boston an old friend, who shook his trembling hand, and said: "Good morning! And how is John Quincy Adams to-day?" "Thank you," was the ex-President's answer. "John Quincy Adams himself is well, sir; quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenant is becoming almost unshakable, and I think John Quincy Adams will have to move out soon; but he himself is quite well, sir; quite well." With that the venerable sixth President of the United States moved on with the aid of his staff. It was not long afterward that he had his second and fatal stroke of paralysis in the Capitol at Washington. "This is the last of earth," he said, "I am content."

The Fine Art of Living.

BY REV. W. C. MARTIN.

I remember an old Negro in New Jersey who had the sunniest disposition I ever knew, a cheerful, hearty soul; and it was no more trouble for him to laugh than it was for a bird to sing. With a wish to draw him out, I used to express dark views of life, and he would respond with "Laws, honey, you doan' know how to live."

There are a great many who "doan' know how to live." Life is the finest of the fine arts and can be mastered only with infinite patience and ceaseless applications to its lessons. Many graduates have been receiving diplomas recently, but all their learning is of small value if they have not learned this fine art: If they have not learned besides classics and languages and mathematics, to be good and to do good, to be happy or at least content, they are worse off than that old Negro, for he was happy and good and cheerful and tolerant, and in a real sense had learned how to live. The very noblest workers on earth often give the world nothing else so great or helpful as themselves. I desire no higher eulogium than one recently passed upon a retired pastor: "What he says is good; what he does is better; what he is is best."

Man is a bundle of habits. His life is almost wholly a following of habit. Habit is second nature. His virtues are habits as surely as his vices. Sobriety becomes a habit, and, if he desired, it would be almost as hard to deviate from the wonted course as it is for the drunkard to go contrary to his. The same is true of habitual truthfulness. A man habituated to church attendance finds Sunday a tiresome day without it, even as the individual accustomed to pleasure seeking on that day finds the church service dull. A healthy state of mind and heart, a formation of right habits, is essential to the fine art of living.

But that is merely foundational. Being good is that we may do good. "Let me remember," said one, "that I must do all the good I can to those whom I meet in the journey of life, for I shall not pass this way again."

"Every man," said Marcus Aurelius, "is worth just so much as the things are worth about which he bustles himself." So measured many lives are worth little, for there are those who are busier about bonnets and flounces, or novels and entertainments, or cards and dances, than anything else, and often to the entire exclusion of the higher and more permanently valuable considerations.

But another important lesson in the learning of this fine art is self-denial. Dr. John Hall used to say that he found it a means of grace to stand before one of the great shop windows in Broadway and thank God for the large number of things in the window that he could do without.

And then, if we have learned well the fine art of living, we shall make our lives steadily more glorious until the heavenly sunset shall crown them. Just before the end came to the well-lived life of Stone-wall Jackson, while a smile of ineffable sweetness rested on his pale face, he said, quietly, "Let us cross over the river and rest under the shade of the trees," and without pain or struggle, his spirit departed. We should all be able to pass the river of death bravely and tranquilly and leave a trail of glory behind us if we have learned as well as he the fine art of living.—Herald and Prebyter.

The Christian is a warrior. He has foes to overcome. Heaven is to be won through toil and struggle. "He that overcometh shall inherit all things." We may think our water way and a less severe conflict might insure to our benefit, or better suit our condition; but the Lord loves heroes and knows that the price will be all the more appreciated, as well as richer and more glorious, in proportion to the expenditure of faith and effort in securing it. He offers both stimulus and strength in fighting life's battles and in winning the heavenly crown.

Southern Baptist Convention.

BY J. M. FROST, D.D.

The three words are one name, and stand for a complete but composite idea of large and ever enlarging power for emphasizing and extension of the kingdom of God among men. Co-operation stands for co-operation in spirit, purpose and method—a distinctive method for Christian activities. Baptist stands for credal character and doctrinal principles, and for all our people hold dear in history and faith and practice, and high life for God. South stands for geographical positions and relations. Emphasis must be distributed through the three words, and the three words counted as one to get the true meaning and scope of the name.

If I were going to give preference in emphasis, it would be, for the present, to the last word in the name—Southern Baptist Convention. Increasing the conventional sentiment intensifies and makes more prevalent the co-operative spirit. It augments the efficiency of the Convention method; it brings into association and co-operative effort the Baptist hosts moved by the Baptist impulse of loyalty to their Lord, both in obedience to his law at home, and in giving his gospel to the world. It is the practical working of his word, and has upon it the power of his presence and the glory of his promises. To disciples, baptize, teach, and then—each disciples, baptize, go; the two great processes acting and reacting upon each other until the uttermost parts of the earth shall hear the wondrous story.

The term Southern, though indicating in itself struggles and conflicts, history and tradition, institutions and character, has nothing whatever of political or sectional significance. It is narrow in scope or narrow in influence. Here it indicates geographical basis, as when you say the Virginia General Association, or Missouri General Association, to indicate where these bodies operate; or speak of the Southern Railway which operates in the East and South; or of the Great Northern, which operates in the Southwest with a course northward. Also as one speaks of the Missouri Baptists and of the Virginia Baptists, so also he may speak of Southern Baptists and Northern Baptists, each name being equally significant, equally designative, equally broad and equally national.

The Convention organized at Augusta, Ga., 1845, under stress of conditions and circumstances, moved out from the first with lofty spirit and world-wide aim, and through all the years, and sometimes with experiences that tried men's souls has steadfastly set its face to the purpose of its founders, to-wit:

"Carrying into effect the benevolent intentions of our constituents by organizing a plan of eliciting, combining and directing the energies of the whole denomination in one sacred effort for the propagation of the gospel."

The Convention has a noble history, unwritten as yet, but ever written in the lives of its men, in its struggles, defeats and triumphs, in its institutions and achievements. Its field is the world, with its base of operation in the states usually known as the Southern States from Maryland to Texas, Arkansas and Missouri, and in the Territories as far west as it may desire to go, even to the Pacific ocean, and wherever. And those, either as churches or individuals, may wish to affiliate with it for bringing in the kingdom of the Lord Jesus. Its constituent forces have grown with a remarkable growth, number now twenty thousand churches with an aggregate membership of nearly two millions, with marvelous advances in their educational institutions in their agencies for effecting the Kingdom of God in State, counties, co-operating with it. Herein lie possibilities—responsibilities and opportunities—immense, and beyond the dream of the most sanguine.

While admitting for truth's sake that not all these churches are in co-operation with the Convention, that some are indifferent and don't care, and some adverse or even antagonistic, yet it is a common truth from ocean to ocean, and from the brotherhood of the South, individuals and churches, are solid in their co-operation with the Southern Baptist Convention, co-workers with one another, and co-workers together with God, moving forward with one spirit and one purpose to give the gospel of Christ to the nations of the world.

To effect its ends and to mobilize its forces, the Convention operates through the agencies, to-wit: its Sunday School Board at Nashville to foster its Sunday school cause, its publication interests and its Bible work; through its Home Board at Atlanta to develop its home field and forces, and to build the kingdom of God in its destitute places; through its Foreign Board at Richmond in preaching the gospel of the blessed God in foreign tongues and foreign lands to the uttermost parts of the earth; having its office in Mexico, Russia, Argentina, China, Japan, Italy, Africa, and so becoming a world power and sending the nations to hear the story of redemption such in the tongue where-in he was born. The enumeration of its agencies is incomplete without mention of the Southern Baptist Theological Seminary at Louisville and the Woman's Missionary Union at Baltimore, both of which, by their noble bearing, nobility, and service to the Convention, have made their names well and clearly allied with it and so powerful in their mission, spheres of work, and in winning the Convention's interest and making in every way for denominational growth and efficiency.

With these agencies the Convention is building a home and encompassing the globe. It is one of the great forces which God has raised up, and which will carry the gospel to the ends of the earth, and the obedience of Baptists everywhere in the effort to work out its noble

mission and bring its lofty purpose to a glorious consummation. The Convention is not sectional in any sense, either in spirit, or purpose, or aim, or method; devoted to the furtherance of the Gospel with its base in the South and its operation world-wide. The sun is always shining on some of the forces working somewhere for the kingdom of God.

Affiliation and co-operation with this vast Convention must possess, with a mighty Convention spirit, means concentrating of sympathies and prayers and energies, and contributions, and activities—like focusing the rays of the sun until these under combined ardor come to a veritable outburst of blaze and glory. It means the turning of these forces through the Convention's agencies of co-operation—the joint support of its interests through its Boards at Richmond, Atlanta and Nashville—through one, or two, or all three according as you may have the broadest sweep of purpose and the more generous, sympathetic spirit to take part with this mighty host in the things they are doing for God.

The material and industrial growth of the South is a marvel in the markets of the world. According to a wise and cautious expert in such matters, the South of today has more wealth than the whole United States had at the outbreak of the Civil War. And the end is not yet; indeed, the prophets of commerce and the captains of finance say we are but at the dawn of the day, and the visions they uncover for the future, even for the next fifty or even twenty five years, are enchanting beyond compare. This condition brings to the Southern people grave responsibilities.

But the Baptists of the South, what of them in this mighty rising tide? What of them in this *thematic*—this mighty host of two millions of people, every one of them having professed repentance toward God and faith in the Lord Jesus Christ? What are they to be in making the South what it should be? What part are they to take in making the nation to fear God and love righteousness? Above all, and most of all, what shall be their contribution to the evangelization of the world? No people in all the past were ever confronted with responsibilities so large, so pressing, so grave, or invited to opportunities more inspiring or commanding.

Here is where I make my plea for the Southern Baptist Convention in every department of its work. It stands for whatever makes for denominational advancement and efficiency. There is broadness enough here for the broadest soul, and loftiness enough for the loftiest soul. No other single factor has done so much to make the denomination what it is to-day in the South; no other single factor will do more in the future to work out the high mission and destiny to which God has called and is calling our people. That is to say, our people have come to what they are in standing and achievement, and will be mightiest in the future, as they work in co-operation, heart to heart and hand to hand, which so far has found highest expression in the Southern Baptist Convention.

What we need, then, is to cultivate sentiment in behalf of the Convention, and so augment its power for effective service. This means an increase, not of the sectional spirit at all, not even of Southern sentiment, but of Convention sentiment. This stands for the co-operative spirit, for combined efforts for progress in denominational affairs, and for meeting the obligations which come to us as a people in the place where the Providence of God has cast our lot. The more prevalent the Convention spirit becomes among our churches, the more powerful will be their spirit of conquest for the kingdom of Christ. Oh, what a mighty oress there would be if the twenty thousand churches with their two million members could be mobilized, or organized more correctly, would mobilize themselves for Christ and his service. Marshalled in their might they would be a conquering power, going forth "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

The rapid strides in the Convention's forward movements in the past few years have been an untold joy and awe to our Southern Zion to see, and to see the progress for progress in denominational affairs, and for meeting the obligations which come to us as a people in the place where the Providence of God has cast our lot. The more prevalent the Convention spirit becomes among our churches, the more powerful will be their spirit of conquest for the kingdom of Christ. Oh, what a mighty oress there would be if the twenty thousand churches with their two million members could be mobilized, or organized more correctly, would mobilize themselves for Christ and his service. Marshalled in their might they would be a conquering power, going forth "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

The session of the Convention at Savannah, 1903, was a great session and every one felt the spell of its power, and forthwith looked out for larger things. But the session at Nashville, 1904, was a surpassing Savannah, both in the things reported done, and also in its uplift and sweep of power. And even now as the year passes our people are turning with growing expectation to the session at Kansas City next May. I hope they will come in great crowds and through that queenly city of the West, and that the Baptist hosts of the South and West shall feel the heart-beat of each other and together say, "I love thy kingdom, my brethren, and I will be true to it." God shall give us some fresh vision of the future and

"Hasten come down our souls to greet, And glory crown the mercy seat."

My own heart is thrilled with the prospect even now. We shall witness the labors of the Lord, and shall see God's wonderful work and thank us, and turn our faces to the future for

his service, and the glory of his name. In the language of Richard Fuller, "My soul stands erect within me and glorifies God when I think of what the Baptists of the South are doing." And even more as I think of what they may yet do as the future comes on and God unfolds the coming years and leads his redeemed hosts to final victory. Nashville, Tenn.

The Strength of Sin.

It is being freely said that the strength of sin is weakened. It may be true. But the strength of sin is not weakened, for "the strength of sin is the law," and the law exists. Soon or late, the eternal verities make themselves felt and known. Surely, as it seems, is this the case with the truth before us. "The strength of sin is the law." It was one of our earliest discoveries as children. Sharp and salutary were the teachings of cause and effect. The moral law, in concrete form, was revealed to us wholly and unreservedly at home and school. Whatever else was vague, that was cold and clear. It was not at all a matter that called for the exercise of reason; it was painfully palpable and that was good. It seems to us, in later years, that nothing else which we learned was quite so valuable as the meaning of right and wrong.

It was compass and ballast when we launched at length upon the unknown sea of life. It was not everything we needed, but it brought us far and well. There are days yet—days of storm and darkness—when the sense of right and wrong is the one thing that holds. Ease has gone, joy has gone, light has gone, deep calls unto deep in the soul, even love is threatened with disaster; there is but one of two things to be done—the right is the wrong, and well we know that the issue in either event will be tremendous. If we are to judge by much that is written and read to-day, these issues no longer exist. They are quite old-fashioned and out-of-date. Sin is a beguile, born of ancient myth. Personal responsibility is the bias of an ignorant brain. So we read. Here and there Christian teachers have replied to these statements with anger or contempt, to be charged with want of courtesy and what not.

For our own part, we can only say the issues of right and wrong do exist for us and exist with overwhelming might. That they exist also for the vast majority of people is sufficiently proved by the fact that the earth is not yet a madhouse or a shambles, that it is still a fit place to live in, and that a sense of justice and honour is not unknown. It is not hard to understand how hot is the impulse to use strong language against this ancient doctrine, served up for modern consumption.

No sin! "The sting of death is sin, and the strength of sin is the law." No sin! Why, it is crushing all the heart out of men and women and children, and reducing them to despair. No law! It is the very strength of sin. It is grating men to powder, to blow them up if it be otherwise when it falls upon a human life. It is the most real, the most terrible weight in life. And if a man feel it not, that is the heaviest penalty of all, for that is moral and spiritual death. The way to get rid of sin is not to deny its existence. How then? To declare Him who came to save His people from their sins."

"The law must stand. Christ came not to destroy the law; He came not to destroy, but to fulfil. "It is easier for heaven and earth to pass than for one tittle of the law to fall." How then shall a sinful man be justified? "Being justified by faith, we have peace with God through our Lord Jesus Christ."

This Gospel we teach to the death of the Cross, "the just for the unjust, to bring us to God." We preach it because we believe it profoundly, passionately, with every thread and fibre of our spirit. It has been the power of God unto salvation.

There has been wrought in our heart the personal conviction which was wrought in the heart of the sinner, Bechmann, who, on hearing the story of the Cross, and deeply moved, cried out, "Jesus, away from there! That is my place!" At the close of an article on the atonement of Christ, Dr. Godet writes, "The 'for me,' understood in the sense of 'in my place,' is, in my eyes, the centre of the Gospel, as it is the nerve of Christian life.... During the sixty years that I have meditated this question I have found nothing better."

"I have found nothing better." The language is restrained, but it is enough, and more than enough. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—F. A. Jackson, in Landon Baptist.

OMEN OF THE WEEPING WILLOW.—The weeping willow first came to America through the medium of Alexander Pope, the poet, who planted a willow tree on the banks of the Thames at his Twickenham villa. The twig came to him in a box of age sent from Smyrna by a friend who had lost all in the South Sea Bubble, and had gone to that distant land to recoup his fortune. Harper's Encyclopedia of United States History tells the story of the willow's arrival in America. A young British colonist who came to Boston with the army, to crush the rebellion of the American colonies, brought with him a twig from Pope's now beautiful willow tree, intending to plant it in America when he should comfortably settle down on lands confiscated from the conquered Americans. The young officer, disappointed in these expectations, gave his willow twig, wrapped in oil silk, to John Parks Custis, Mrs. Washington's son, who planted it upon his Abington estate, in Virginia, and it thrived, and the progenitor of all our willow trees.—Exchange.

..Literary..
All the books noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

BOOKS

A new novel, *Beneath Virginia Skies*, by Miss George Tillman Spauld, of Lynchburg, Va., will be published this week by Scott Thaw Co., New York City. A love story of much charm and pathos is interwoven with thrilling descriptions of religious persecutions during the middle of the eighteenth century, when dissenters, particularly Baptists, succeeded in establishing religious freedom. A prominent Northern editor says the subject is likely to awaken a great deal of interest.

A beautiful *Pamphlet*, By Edith Ferguson Black, author of "A Princess in Calico," etc. (cloth, 12mo. \$1. The Union Press, Philadelphia, Penn.) This is a very beautiful story of a beautiful young girl born in the Barbados and transplanted to a Northern home. Her growth in knowledge and her final experience as a true Christian are matters of great interest. From the humble and lowly, not from the proud and rich, does the heroine gain her knowledge her heritage forces her to seek. Reared in a tropical home, in a land of sunshine and flowers, surrounded by luxury, with affectionate friends, and the closer love of a father, she knows not care nor anxious moment, until the sudden and fatal illness of her father makes her leave the only home she has known, to reside in a northern city with her guardian and his family in their sumptuous but cheerless home. The last words of her dying father are a command she desires to obey, and she seeks until she finds. May the reader find also the love and comfort she found.

MAGAZINES

The *Atlantic Monthly* for October is up to high water mark. The following is from the rich bill of fare: The Closed Shop; Astro V.I.X.; The Princess; The Intelligence Office; Machinery and English Style; The Light Hearted; The Art of Miss Jewett; Night in a Freight Car; The Japanese Spirit; Sonnet for the City; Captain's Folly; The Thames; The Passing of Spring; The Coward; Books New and Old; The Mission of the Literary Critic; On Changing One's Nature; The Present South (by Booker T. Washington); Issues of the Campaign—The Republican Point of View; The Democratic Appeal; The World's Lover; The Contributors' Club; Clothes—Past and Present; The Fetish of Early Rising; Hands Across the Fence; Of Marking Books. The articles of special interest are the Japanese Spirit, by Nobushige Amenori, the Present South, by Booker T. Washington, and the Issues of the Campaign, \$4 a year, 25c a copy. Houghton, Mifflin & Co., Boston, Mass.

The *Booklovers' Magazine* for October is brilliant as usual. We are told about "Running a Presidential Campaign—How Voters are Coaxed and Captured." "When Shakespeare Went to Italy." "An Unusual Country House." "The Invasion of the Gold Ships." "The Confessions of a Jokesmith." "Life History of a Star." "Present Day Drama." "A Great Mexican Industry." "The Colonial Carters—Rem of Mammoth Cave." "The Oubliette Cryptogram." "Julian Hawthorne." "The Best New Things"—these are the leading articles. \$3 a year, 25c a copy. Book Lovers' Magazine, Philadelphia, Pa.

We have received the *Bible Student and Teacher* for October, and wish again, as we have wished so many times before that we were rich enough to give a year's subscription to every Baptist in the land. Any preacher who gets it for a year will never do without it. It is as able as it is sound, and as sound as it is able, and we could give it no higher praise. It is a monthly magazine, and is very cheap, only \$1.00 a year. It must cost more than that, but the difference is made up by some godly men of wealth who feel that such teaching is needed and wish to put the magazine within the reach of as many as possible. In no country in the world they have done their money to better advantage in advancing the cause of true religion. Published at 37 Bible House, New York.

I have carefully examined your new song book, "Glorious Praise," and am very much pleased with it. The best old and new hymns have been skillfully blended and a fine musical sense and taste pervades the arrangement. I would consider the collection especially valuable in prayer meetings and evangelistic services. I wish the book a large success.

Cordially yours,
GAYLEN HELM JONES.

There was a piece of cold pudding on the lunch table, and mamma divided it between Willie and Elsie. Willie looked at his pudding, then at his mother's empty plate, and said earnestly, "I can't enjoy my pudding when you haven't any. Take Elsie's."—Life.

Sunday-School Lessons

SUNDAY, OCT. 26.

ELISHA AT DOTHAN.

2 Kings 6:23-25.

Motto Text—"The angel of the Lord campeth round about them that fear him and delivereth them."—Ps. 34:7.

"Then the king of Syria."—Benhadad II, the most determined enemy Israel had at this time. He is the same king who wrote the letter to king Jehoram in regard to Naaman. Whatever pleasure the restoration to health of his great general gave to Benhadad, he felt no gratitude towards Israel for it.

"Took counsel with his servants."—We may be sure Naaman was not among those who made raids upon Israel. Benhadad unwilling to lose his great ability, no doubt sent him to fight other nations. The Syrians planned ambushes and surprises for Israel, but Elisha warned Jehoram and thus brought all the plans of the enemy to naught, and making them the surprised ones. Several times the well arranged military plans of Benhadad had only brought him defeat. God used a great variety of means to protect his chosen people. But he always guards his people in one way if not in another.

"The heart of the king of Syria was sore troubled."—Not alone by his defeats, but by the treachery of some trusted counsellor. Such treachery, striking in the dark as it does, is always a terror far beyond the open enemy. Thinking the others may know who it is who betrays him, he appeals to us: "Will ye not show me which of us is for the King of Israel?" The case against his privy counsellors seemed conclusive. Some one of them must be the guilty one. God was not in all his thoughts, nor God's knowledge of his secret thoughts.

Verse 12. The fame of Elisha had been spread through Syria by the healing of Naaman. Either this courtier surmised that a prophet who could heal leprosy would know everything, or, more probably, he had heard from some Israelite how Elisha had warned Jehoram. It would be well for us to remember how our most secret words and thoughts are written in the book of God's remembrance, and must be faced at the great day of accounts.

Another lesson here should not be overlooked, and that is the great value one good man may be to a nation. Ten righteous men would have saved even Sodom.

"Go and spy where he is, that I may send and fetch him."—Benhadad either hoped to bribe Elisha to use his supernatural power for his benefit as Barak tried to win Balaam, or he intended to hold him a prisoner.

While held by Benhadad he could not make known the king's plans to Jehoram. "Behold, he is in Dothan."—This place still retains its old name, which means "two wells." It lies twelve miles north of Samaria, and is the place where Joseph was put in the pit by his brethren (Gen. 37:17). Elisha lived in Samaria and was on a visit to Dothan.

"Therefore hast thou thither horses and chariots, and a great host."—Benhadad evidently thought

Dyspepsia

Do not think you can cure your dyspepsia in any other way than by strengthening and toning your stomach. That is break and incapable of performing its functions, probably because you have indulged upon it in one way or another over and over again. You should take

Hood's Sarsaparilla

It strengthens and tones the stomach, and permanently cures dyspepsia and all stomach troubles. Accept no substitutes.

It necessary to send a large host as though by numbers he could overcome the power of the prophet. Dothan was a small city and was taken completely by surprise. The Syrians surrounded it closely in the night. It is probable nothing was known of the arrival of the enemy till the morning light disclosed them.

"And when the servant of the man of God was risen early."—The successor of the unworthy Gehazi. The Eastern people are early risers. Looking out the servant saw the hill on which Dothan was situated closely invested by the Syrian forces. In alarm he informs the prophet, saying: "Alas, my master!"—It was evident from the surrounding this small city instead of attacking it that the prophet was the object of the Syrian expedition.

"Fear not, for they that be with us are more than they that be with them."—We can see the servant's look of incredulity as he looks upon the few and alarmed men of the little city and then upon the army of the Syrians. Elisha was a kindly and tender-hearted man, and he pitied the natural dismay of his attendant. Hence his prayer: "Lord, I pray thee, open his eyes that he may see."—The eyes of the body cannot see spirits unless miraculously aided. But God granted the prayer of his prophet and enabled his servant to see as he could otherwise have seen only after death had removed the clay from his eyes. The Syrian army, with its horses and chariots surrounded the base of the hill. But between them and the city was encamped the army of God, standing guard over his prophet. And when we remember the power of those his angels who excel in strength, one of whom had slain all the hosts of Sennacherib in a single night, we see how powerless the Syrians were to injure a hair of Elisha's head.

Angels are ministering spirits who guard the children of God. It is not given to us to see them as we go through life, but we know they are ever round about us caring for us. No evil can touch one of God's children. They that be with us are more than they that be against us; and all things work together for good to them that love God, to them that are called according to his purpose.

If his children would only believe this, how much anxiety and worry they would be spared. Do your whole duty in the fear of God and trust consequences with him. The words of the prophet show that the angel guards were an ordinary thing, the only unusual circumstances being the miracle opening the eyes of the young man.

"And when they come down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness."—The word means confusion. They were so blinded that they did not recognize their surroundings, but they were able to distinguish the road and follow the prophet.

"And Elisha said unto them, This is not the way, neither is this the city."—They were seeking to seize the prophet, and they could not seize him till the blindness was removed and they could know which was he, and this would not be allowed them in this city but in Samaria. There was no untruth in his words. He performed his promise accurately and led them where they could know and see Elisha.

"But he led them to Samaria."—The blindness prevented them from knowing where they were going. But at Elisha's prayer the confusion was removed from their sight and their minds and they found themselves indeed in the presence of the man whom they sought, but also in the strongly fortified Samaria, surrounded by the army of the king of Israel.

Jehoram rightly felt that these were Elisha's prisoners that he dealt with as he pleased, and in pursuance with his request treated them as royal guests and sent them home uninjured. Partly in gratitude for the magnanimity displayed and partly realizing that nothing could be done against Israel while Elisha was among them, the Syrians ceased their inroads and the hands of Syria came no more into the land of Israel.

Let, then our prayers be "the key that opens the day, and the lock that shuts the night," and also from morning to night our staff and stay in all our labors, enabling us to go cheerfully up to the mount of God.—Canon Farrar.

SAFEST FOOD.

In Any Kind of Trouble's is Grape-Nuts.

Food to rebuild the strength and that is predigesting must be selected when one is convalescent. At this time there is nothing so valuable as Grape-Nuts for the reason that this food is all nourishment and is also all digestible nourishment. A woman who used it says:

"Some time ago I was very ill with typhoid fever, so ill every one thought I would die, even myself. It left me so weak I could not properly digest food of any kind and I also had much bowel trouble which left me a weak, helpless wreck.

"I needed nourishment as badly as anyone could, but none of the tonics helped me until I finally tried Grape-Nuts food morning and evening. This not only supplied food that I thought delicious as could be but it also made me perfectly well and strong again so I can do all my housework, sleep well, eat anything without any trace of bowel trouble and for that reason alone Grape-Nuts food is worth its weight in gold." Name given by Postum Co., Battle Creek, Mich.

Typhoid fever like some other diseases attacks the bowels and frequently sets up bleeding and makes them for months incapable of digesting the starches and therefore pre-digested Grape-Nuts is invaluable for the well known reason that in Grape-Nuts all the starches have been transformed into grape sugar.

This means that the first stage of digestion has been mechanically accomplished in Grape-Nuts food at the factories and therefore anyone, no matter how weak the stomach, can handle it and grow strong, for all the nourishment is still there.

There's a sound reason and 10 days trial proven.

FROM VIRGINIA.

There is a great desire to have people converted on the part of the churches about Norfolk, Va. The South Street Baptist church, of which A. E. Owen is pastor, has just closed a fine meeting. Rev. H. M. Wharton aided me. In Portsmouth, the Court-street church, Rev. E. B. Garrett, pastor, is holding a series of meetings. Rev. T. T. Martin is doing the preaching. Rev. Robt. M. Rabb is conducting a meeting at the Port Norfolk church, of which he is pastor. Rev. E. E. Dudley, of the Central church in Norfolk, is having Rev. J. W. Guy helping him in a protracted meeting. Rev. T. Benton Hill, Park Place church, Norfolk, is holding a series of meetings with Rev. Dr. J. W. Porter doing the preaching. Rev. Dr. O. S. Blackwell, of the First church, Norfolk, will have Rev. H. M. Wharton with him for the next twenty days. Rev. A. J. Ramsey will have Rev. Dr. Troy, of New York to aid him in a meeting commencing Sunday, Oct. 16.

Rev. C. Kelley Hobbs has resigned the church at Eastport, Md., and will become a partner in the Gospel Worker.

Rev. D. P. Harris, of North Carolina, has been called to the Park View church, made vacant by the resignation of Rev. W. P. Hines, who has gone to Lexington, Ky.

Rev. W. A. Snyder has resigned the church at Phoebus, and becomes pastor of the old Matthews church.

Rev. John Pollard, D.D., has resigned the pastorate of the church at Bowling Green, Va. Dr. Pollard's health has failed.

Rev. C. C. Cox has resigned his church in Richmond, and accepts the pastorate of the church in Newbern, N. C. The leaving of Bro. Cox leaves four churches in Richmond without pastors.

Rev. W. L. Britt leaves churches on the peninsula above Hampton, and goes to Aulander, N. C.

Rev. J. W. Hundley resigns at Covington, Va., and goes to Cape Charles on the eastern shore.

Rev. B. Cabell Henning gives up the church in Bristol and accepts the agency of the Educational Commission of Virginia.

Rev. W. T. Clark, of Bruceville, will soon become pastor of Beaver Dam church in the Portsmouth Association. This is the church the Rev. John K. Goode resigned when he accepted the Drummond field in Accomac county.

Rev. C. Tyree Whitehurst has resigned the Madestown and Mappaville churches in Accomac and takes two churches in the Northern Neck.

Virginia leads all the Southern churches in contributions to Foreign Missions during this Conventional year.

Richmond College and the Woman's College in Richmond have opened grandly.

A. E. Owen.

ORGANIZATION OF THE KENTUCKY ANTI-SALOON LEAGUE.

The Kentucky Interdenominational Local Option Committee issue this call to all temperance workers in Kentucky to meet in a mass convention at Lexington, Ky., Oct. 26 and 27, and carry out the expressed wishes of the churches of the Commonwealth to organize a Kentucky Anti-Saloon League to take up the work for some years past carried on by the State Interdenominational Local Option Committee.

All churches, Sunday Schools, Young People's Societies, etc.,

tional institutions and temperance organizations are urged to send representatives. These and any individual friend of the temperance cause will be entitled to membership in the Convention.

The Convention will meet in mass meeting Wednesday night, Oct. 26, at 8 p. m., and will be addressed by Rev. P. A. Baker, of Columbus, Ohio, national superintendent of the American Anti-Saloon League. Thursday, Oct. 27 will be devoted to the organization of the Kentucky Anti-Saloon League.

This call is issued by the authority of the Executive Committee of the State organization.

M. B. ADAMS, Ch'n., MARK COLLINS, Sec., J. J. RUCKER, Treas., G. W. YOUNG, Field Sec., VICTOR W. DORRIS, JOHN K. DERRING.

DEAR RECORDERS—

The Glasgow church closed on last Sunday a series of meetings in which we all enjoyed, the preaching of our beloved pastor. He surpassed even himself in his clear presentation of the Gospel. It did our souls good to hear the great doctrines of grace so soundly preached.

The accessions to the church by letter were five, by experience and baptism, four. Three of these were our own people, and we especially rejoice as one of the three was Mrs. Burnett.

Baptism was administered on last Thursday. One young lady now awaits baptism. On Sunday, Sept. 25, our church and Sunday School made a special offering to missions of \$225. To God be all the glory for these rich blessings.

We are delighted with the outlook for our school, too. The work has never been more satisfactory, the enthusiasm of teachers and pupils is most gratifying. The Liberty Student will make its appearance next month. This is to be the first issue of a college quarterly to be edited by our girls.

We are looking forward to the visit of good Dr. Eaton next June, but how royally we will welcome him at any time.

We look forward to such Thursday, as your most excellent paper arrives on that day. Long may the Encourager live and have for her editor our Dr. Eaton, in our prayer. Your editorial on the worth of personal contact of teacher and pupil was (and is) well worth the subscription price of your paper.

Fraternally,

GEO. J. BOANETT.

Glasgow, Ky., Oct. 12

DEAR RECORDERS!

I have just returned from helping Rev. Smith Grider in a ten days' meeting with the Stony Point church, Clinton county, in which the church was greatly revived. We had 5 additions by experience and baptism and 2 by letter, they being Rev. J. M. Dickerson and wife from Stockton's Valley Association. Bro. Dickerson said he had been wanting to come home for some time.

This month closes my year's work, and God has greatly blessed my work. I will soon have completed two church houses, and have received by experience and baptism nearly 50 members during the past year. God caused my churches to do more for missions than they have ever done in the past.

Freedom Association has had three houses built in the last three years, and means to have a greater conception of the "Great Commission." Success to the grand old movement. J. LEWIS ANDERSON. Richwood, Ky., Oct. 12.

PRESTONBURG.

Bro. S. D. May, of Denton, Ky., came among us on Sept. 30th, and on Saturday evening preached to an encouraging audience at the Kentucky Normal College. His purpose is to build up a Baptist Sunday School and church at this place. The College has given him a hearty welcome, and offered the use of its beautiful new twelve-room college.

On Sunday, Oct. 2, Bro. May organized a Sunday School, being himself elected superintendent, and Hon. Wm. Dingus, ex-State Senator, was chosen assistant superintendent. On Oct. 9th the school had a membership and attendance of about 50. It is well organized and ready for aggressive work. The work is starting off with much promise of success. Bro. May, a young man just from the Southern Baptist Theological Seminary at Louisville, shows a good understanding of Sunday School work, seems thoroughly devoted to the work before him, and possesses of that energy and dash that make things succeed.

Prestonburg, the county seat of Floyd county, is just now a promising field for religious work. It will soon be the center of great industrial activity, the new railroad will be in operation by Nov. 1st. Already this town, the seat of the Kentucky Normal College, is the great educational center of Eastern Kentucky. The surrounding country has quite a strong Baptist sentiment, and all indications are that if the work is pressed vigorously just now, a strong Baptist society can be built up in this place, and Bro. May seems determined to do it.

E. M. KENNISON.

DEAR RECORDER:

We have been passing through the saddest experience of our lives here within the last six or eight weeks.

The Lord has been calling from us some of our most useful and faithful members. Sister Sallie Penny Mahoney, the wife of our own Rev. R. B. Mahoney, was called so unexpectedly and suddenly (was in her regular place where we saw her every Sunday in the choir which she led, and did it well). Sister M. loved her church, and was useful in the Sunday School as a teacher. We all miss her, and all sympathize with dear Bro. Mahoney and his two daughters, Miss Marie and little Virginia, and her mother, Mrs. Mary Penny, and her two brothers, Dr. Wm. Penny, of Danville, and Geo. L. Penny, of Stauffer.

Then Bro. Wm. Hall was called next. Bro. Hall was a very fine man and was a good, kind father and husband. His death was a surprise to us, in a sense, but he was resigned and ready to go.

And lastly, we were called upon to give an Aunt Sallie Waters, as she was familiarly called, the last of the ten constituent members of this church. She was a fine and beautifully prepared soul, just ready and waiting.

Then we have had to give up Bro. Joe H. McAllister and his good wife and children, who have left us to make their home in Way, Miss. So you see we are in a pretty condition. We miss them. But we thank God that those who have died did die in the Lord, and Paul says "to die is gain," and we are trying to be resigned and are praying that the Lord will raise up others to take their place. I want to say to the Baptists of

Mississippi that we give up Bro. McAllister and family very reluctantly, and as we have had to give them to Mississippi, we commend them most heartily. Bro. Mc A. is a well informed and intelligent Baptist, true to his pastor and church and just the kind that a pastor and church misses, and his good wife is not one whit behind him, but is a humble, faithful Christian. Truly our loss is Canton's gain, as I believe Canton is to be their church home.

We are doing very nicely here, and are trying to beautify our house, and press on with heart and courage to our full and winter work. Our ladies are preparing a box for one of our missionaries in Florida.

I have had several good meetings this fall, and had the privilege of laboring with Bren. T. H. Coleman, J. A. Pike and Otis Hugelson. How delightful to be with such brethren and their churches.

DEAR RECORDER:

There are no doubt many of your readers who would like to here from the churches in these parts. We closed a ten days' series of meetings with our church at Pleasant Hill, Marion county, Ky., on the 19th of August. We had with us Elder W. R. Davidson, of Shelby City, who gave us the old story of the cross so earnestly that 14 candidates were baptized and I restored. We all enjoyed Bro. Davidson's preaching. The church stood firm and faithfully by the pastor and assistant and did good personal work of the Lord.

We closed another ten days' meeting with our home church at Good Hope, Taylor county, on the 5th day of October. We had for our yoke-fellow Eld. G. W. Argabrite, of Georgetown, Ky. The meeting resulted in 9 additions by experience and baptism. All through our pastorate of five and a half years at this church we have been anxious to have Bro. Argabrite with us, but never succeeded in getting him until now. I feel that his best work was done to the church and its fruits will be gathered later on. His first sermons were on the doctrine of total depravity, although he did not so name them. He showed us how sinful and lost we were without religion. He next gave us the plan of redemption with power and tenderness; but best of all was his Bible readings in the day service. In these he showed Christians their work and proved every point by the Bible.

In conclusion let me say that our little Association (East Lynn) made great advancement in the work of missions during the last associational year. We more than doubled our contributions. Look out for another bound forward in our next report.

The writer earnestly asks all who reads these lines to pray that our churches may awake to a sense of their privileges and duties, that we may be missionary, not only in name but in fact.

Your brother,

W. T. SMOOR.

Mardis, Ky., Oct. 8.

A sincere and consistent Christian is a living Bible, an outflow of God's love and word of life. Notwithstanding all that is said of the decline of religion, there are many such Christians in the world, "walking in all the commandments and the ordinances of the Lord blameless." Let us thank God for them, and try to be like them.

WARREN COUNTY ASSOCIATION.

This body met with Pleasant Grove church on the 14th and 15th of September, 1904 (its 14th anniversary), and a full delegation and large attendance of over a thousand, and hospitable as could be desired.

J. Whit Potter, the former moderator, being absent, F. N. Downer was elected moderator and W. H. Collins, clerk.

After a series of prayer and praise, the introductory sermon was preached by Dr. J. S. Dill; subject, "Gideon, or the call to service." A great message to awaken and stir up God's children to greater work for the Master.

Afternoon of the first day was given to a full discussion of district missions. The Association was greatly stirred by the fact that more money was spent in our Association by the State Board than we gave to state and district missions together.

Morning of the second day was given to a full discussion of State, Home and Foreign Missions, except a short time given to Bro. Owens who addressed the Association thus: "I am 88 years of age; been preaching 63 years; was here in the constitution of this church in 1842; am blind and deaf; am trusting the blessed Saviour for all my sins," with many other appropriate remarks. He said in tears "I'll be here no more; farewell."

The remaining reports were discussed and passed in the afternoon session. Fraternally,

T. J. OLIVER.

Bowling Green, Ky.

TOO STRONGLY PUT.

Time and again we have heard speakers in religious meetings assert that the Sunday School is our main dependence in evangelizing the world. Now, we do not like the statement. Down underneath an assortment of reasons for our dislike is the fact that it is untrue.

But suppose it was true that Sunday Schools were the main dependence for converting souls, would it not become those who thus sound the danger-cry when Zion is threatened, to cry aloud for a waking up of the churches to the performance of the main function for which they were instituted, rather than to call attention to the primacy of the Sunday School?

It is not often we call attention to such exaggerated statements as the above, for they belong to a class of utterances which people bear without believing, but still prefer to keep silent about, because the person who makes them is a good man, whose feelings one does not wish to disturb. But the above thing has been said often enough to deserve public refutation.

We are most friendly to Sunday School work. Our churches would be more efficient if they gave greater attention to having good Sunday Schools. There is much need for greater efficiency in the Sunday Schools. But if the efficiency of this particular phase of church work was increased several fold it would still be incorrect to say it is the chief agency in evangelizing the world.

The preaching of the Gospel is God's chief agency in converting the world. There are many other subsidiary agencies, and the Sunday School may be chief of them. The example of developed Christians is a potent agency. But the Gospel message, spoken from the

lips of a man called to the work, a man whose heart is on fire with his message—this is the agency made prime by the example of Christ and the apostles, by the Scripture command, by nineteen centuries of experience.—Baptist Courier.

DEAR RECORDER—

Dr. W. A. Borum, pastor at Greenville, Miss., has recently aided me in a meeting at Duck Hill, Miss. Visible results: 13 have been baptized and one other stands approved, four have come by letter and several backsliders have been reclaimed; seven or eight have united with the Methodist church, and several professing conversion have not yet joined any church.

The Duck Hill church and community have received a great spiritual uplift, and we feel that the gracious effects of this meeting will abide for a long time.

A test of our revival of "pure and undefiled religion" was made last Sunday morning by asking for an offering for our Orphanage at Jackson, whose \$10,000 fire we read of the evening before. The result was an offering of \$66.10. Splendid, for a small church having services just one-fourth time. A religion that is thus manifest in good works commends itself to all right thinking Christians.

Bro. Borum, being an old Richmond College friend, made his work with me doubly pleasant. We trust he has come to Mississippi to stay, and that the signal blessing of God upon his work as pastor and pastor-evangelist may continue throughout a long life. Our good brother, like the rest of us, has a noble wife, niece of Dr. J. L. Burrows, of blessed memory, who has contributed much in making him the spiritual power that he is.

We continue to enjoy your paper as we do no other, and pray God's blessing upon you and your work. Fraternally,

C. T. KINCANNON

Lexington, Miss., Oct. 1.

THE NATIONAL BAPTIST (NEGRO) CONVENTION AND CO-OPERATION.

The constant press of work has hitherto prevented my sending this note of information to the brethren. It was my privilege to attend the recent session of the National Baptist Convention at Austin, Texas. It was in every way a great meeting and will contribute largely to the furtherance of the Gospel among its constituency and those it desires to reach with the Gospel. The question coming before the Convention that was of most moment and concern to our people, as also to the Negroes themselves, was the question of co-operation between the National Convention and the Southern Baptist Convention. It could not be hoped that in so large a body there would be perfect unanimity touching so important a matter.

There had been considerable discussion in advance of the meeting and the brethren went to the Convention with differing views, not that there was any lack of disposition upon the part of any member of the Convention to co-operate with the Southern Baptist Convention, for every member desired this co-operation, but that all desired that the plan should be the wisest and best possible for all concerned, and that some had been led to think that the proposed plan involved possibly some lack of regard for oth-

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and seals the water in passing it, or had effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands for the highest of its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Louisville "Western Recorder." Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

er white Baptist bodies of which the Negroes had been the beneficiaries, or perhaps looked to the reducing the freedom or impairing the autonomy of their own body. The whole matter was fully discussed in the best of spirit, and a conclusion was reached which seemed highly satisfactory to every member of the Convention from Boston to San Antonio. The Convention heartily endorsed the plans of co-operation as agreed upon between the Home Board of that body and the Home Board of the Southern Baptist Convention for the present and instructed its Home Board to press the work forward, but appointed a commission to consider the plans in all their possible bearings and to report back to the Convention a year hence, at which time the Convention will take final action. This was well and natural; had we not set the example? Have we not our commission? Why should they not have theirs? This puts the whole matter in the best shape possible; we are in a position to give the plan a fair and honest trial, and, if it works well, continue it, or, if not, discontinue it. Owing to an unavoidable delay I did not reach the Convention till after the above discussion was had and action taken, so that the conclusion was reached by the brethren themselves without any sort of personal influence from any quarter. This action may be taken as a fair example of the wisdom and business ability of the Convention, and of its genuine good will towards the white brethren of the South. Let all who love the Lord and pray for the coming of his kingdom in all the earth do more for Home Missions this year than ever before.

A. J. BARTON, Field Sec. Little Rock, Ark., Oct. 11.

DISTRICT ASSOCIATIONS.

Time and Place of Meeting.

West Union—Friendship church, Oct. 14. Ohio Valley—Mt. Olive church, Union Co., Oct. 18.

Blood River—Sinking Springs church, Oct. 19.

Owens Co.—Little Olive ch. Oct. 25. If changes or corrections are desired, write to the papers.

J. K. WINDHAM, Secretary, Georgetown, Ky.

HAVE FAITH IN GOD.

God never would send you the darkness,
If He felt you could bear the light;
But you would not cling to his guiding hand,
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight.

So He sends you the blinding darkness,
And the furnace of seven-fold heat;
'Tis the only way, believe me,
To keep you close to his feet;
For it is always so easy to wander,
When our lives are glad and sweet.

Then nestle your hand in your Father's,
And sing, if you can, as you go,
Your song may cheer some one behind you
Whose courage is sinking low;
And 'e'en if your lips do quiver—
God will love you the better so.
—Selected.

Our Pulpit.
THE RESURRECTION OF THE BODY.

The last sermon preached by the Rev. George Muller, Founder of Ashley Down Orphan House, Bristol, England.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—2 Cor. 5:1.

As the Lord will help us we will meditate upon the verses we have now been reading. They particularly refer to the resurrection body, which means the glorified body, that believers in Christ shall have, and in which they shall be seen, at the return of the Lord Jesus Christ, such a body as the Lord Jesus Himself received after His resurrection.

"For we know." This is in connection with what is stated in the last verse of the previous chapter. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Our present body is called "an earthly house of this tabernacle." In other words, shortly, briefly, "a tent-house"—that is, our present body is a tent-house. A tent may be broken up, and pitched elsewhere. It may be very soon broken up. Thus it is with regard to the body in which we are now. It is frail, it is weak, it is earthly, it is of time—in contrast with the glorified body which we shall have. No more weakness, no more frailty; then; no more of the earthly character, but of the heavenly character! No more of the body of time, but of Eternity. That is the difference between our present bodies and the body we shall have.

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God." It is likened to a building to bring before us the substantial character, and the enduring character of it, in comparison with a tent. "A house not made with hands, eternal in the heavens." The glorified body we shall receive at the return of the Lord Jesus is eternal; and all weakness, all

infirmity, will be done with forever. No more pain, no more weakness, no more sickness, no more death—all gone completely; gone, all this in connection with our glorified body. And this is something exceedingly refreshing to the inner man. Now those who seek to labor for the Lord in a variety of ways—it may be in the Sunday School, or as tract circulators, as visitors from house to house of the unconverted, or as visitors of the sick, in all these various ways in which they may labor, they may go on for four or five hours, those who are of greater physical strength may be able to go on six or seven hours, it may be even eight hours, but at last the weakness comes, the "being-tired" is felt, and they are obliged to discontinue going further in the work, and leave it to the next day. All this will be at the end forever and ever.

There will be laboring in eternity. There will be no sleeping, no folding hands throughout eternity; but work, continual service constrained by the love of Christ. And this working for the Lord, this seeking to glorify Him by our labor, will go on hour after hour, one four-and-twenty hours after the other, one week after the other, one month after the other, one year after the other, one thousand years after the other, one million years after the other, during a period which never, never, never will come to an end; and the delightful service going on all the time is held out as an especial promise to the Church of God, not merely that the curse will be gone when we are in glory, but an exceedingly high honor and glorious privilege. "His servants shall serve Him," we read at the close of the Book of Revelation. All our work, and labor, and service, much and varied as it may have been while on earth, shall be considered as nothing in comparison with what there will be of work going on throughout eternity. Oh, how precious this consideration in connection with our glorified body. We shall have that without the least particle of weariness; we shall go on laboring forever and ever to the glory of God!

Therefore, this word "eternal" is so precious! "Eternal in the heavens." In the heavens we shall obtain this glorified body. "For in this"—that is, in our present tent-house, in our present frame of weakness, our body of infirmities—"for in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." One groaning on account of weakness, another groaning on account of pain, another groaning on account of other infirmities connected with the tent-house in which we find ourselves at present; but especially on account of spiritual infirmities, spiritual weaknesses. *Sic*—on account of this the child of God especially groans, longing to be delivered from all the spiritual weaknesses, spiritual infirmities, which even in the best of us are found. For the more holy we are, the more do we find ourselves extremely burdened on account of the spiritual infirmities that yet remain in us. "In this we groan earnestly desiring to be clothed upon with our house which is from heaven." At present we are not "clothed upon" in this life. We have not a glorified body. We are yet in this tent-house.

"If so be that being clothed we shall not be found naked." Do you all not understand this verse? Just ask yourself what we mean

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to put on, for it is important to understand this verse, and I have reason to consider that some do not know what is the meaning of it. Therefore, with such particularity who have doubts about whether they understand it or not, seek to pay attention to what it means. The time will come when there will be given a glorified body; but will all human beings obtain it? No! There will be the first resurrection, the resurrection of the just, there will be the resurrection when the glorified bodies will be given; but not all human beings will obtain the glorified body! Oh, let us see to it that when the times come that the glorified body shall be given, when the time comes to be clothed, "we shall not be found naked." That is, found to have been left in the grave, found not to have obtained the glorified body; and at the last, at the general resurrection, be raised again but for judgment, not raised again to obtain the glorified body. And regarding all those who do not obtain this glorified body, it is stated here that not being clothed, they shall "be found naked." The time passed of the first resurrection, the resurrection of the just, and the glorified body not obtained! To obtain this, every poor sinner, however feeble and weak spiritually he may be, however ignorant in a variety of ways he may be, yet if trusting truly in the Lord Jesus Christ, is a child of God, and will obtain a glorified body.

"For we that are in this tabernacle," in this "tent-body," "do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." "We that are in this tabernacle"

—that means, be children of God, yet on earth in the ordinary body; in the tent-body—"do groan, being burdened." We cry, we sigh, we wish to be brought to a different state. And what is that we long for? Not that we should be unclothed; but "clothed upon," to obtain our glorified body, in order that mortality may be "swallowed up of life." This is what the child of God especially longs for, the return of the Lord Jesus Christ—not death, but the return of Christ, because then the whole of the Church of God will obtain, every one of them, a glorified body, and thus mortality will be "swallowed up of life." For this body that we shall obtain will be an eternal body, and we shall never have to pass through death any more.

Now, He that hath wrought us for the self-same thing is God, who hath given unto us the earnest of the Spirit." Notice particularly this precious verse. "He that hath wrought us for the self-same thing." That is, we children of God, weak, feeble and erring, foolish and ignorant, though as yet we may be, have been appointed for this. God has wrought us for this, self-same thing—that we should obtain a glorified body. In other words, I, as assuredly as I am speaking now, shall have a glorified body, and my brethren and sisters in Christ here present, and every one trusting in Jesus for salvation, will obtain the glorified body. Every one of us, without exception, for we are appointed for it, we are wrought for it, we are prepared for it, and we have the evidence that it will be so. The earnest is given to us already; and this is that we have received the Spirit. And as assuredly

as we have the Spirit received, so certain is it that we shall have a glorified body. This is the earnest given to us in the gift of the Spirit, to comfort our hearts, to make us look out for this glorified body, to ponder it again and again and with truth that we shall have a glorified body. For this very purpose was given to us the Holy Spirit, that the Holy Spirit might be the warrant to us to look out for the glorified body.

"Therefore, we are always confident"—that is, of good courage—knowing that, whilst we are at home in the body, we are absent from the Lord; for we walk by faith, not by sight. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." That is, we have not been brought into the presence of the Lord to have habitual, full, complete communion with Him, and have not entered upon the eternal happiness, as every child of God will have it; forever and ever. "We are confident"—we are of good courage—"I say, and willing rather to be absent from the body, and to be present with the Lord." That means rather wishing that the Lord Jesus Christ would come and take us to himself than that simply we should die and get off this our tabernacle. Is this the state of our hearts? When we look at ourselves, and we shall say, "We are willing to be absent from the body, and to be present with the Lord; rather to go home to get our glorified bodies," instead of remaining longer here on earth." The more we are in a spiritual state, the more this will be the case, but with an exception, one in which Paul found himself,

when longing to go home to be with the Lord forever and ever. But if it pleases God to allow us to labor for Him, to be ready to stay, counting it an honor and privilege to labor yet further on earth. I myself have been praying to obtain the great honor, the glorious privilege, to be allowed to stay yet longer in the body, that I might be able, in my weak, feeble measure, to labor further for the Lord, for I count it the greatest honor, the most glorious privilege, to be allowed to do any little thing for my adorable, precious Lord, who has done so much for me.

"Wherefore we labor, that, whether present or absent, we may be accepted of Him." "We labor"—that is, we endeavor—"that whether present or absent"—that is, whether in the body or out of the body, whether with the Lord or whether from the Lord, that however it may be with us, on earth or in heaven—"we may be accepted of Him"—that is, please Him well. That is the one great concern we should have, to please our Lord well, whether by laboring much or little in easy or trying circumstances, that we may please Him well is the one great business of life if we are believers in the Lord. How greatly we should endeavor to do this whilst life is continued!

Now, in conclusion of our subject, the most solemn word comes in our last verse. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." The eye of God is on every human being! The ear of God hears every word uttered by every human being, and whatever we do, and whatever we say, nothing escapes the ear or the eye of our heavenly Father. According to all this, we have to stand before the judgment seat of Christ. The believers, all who trust in Christ, are pardoned for all they have been doing, for all they have been saying, great and many and varied though their failures and shortcomings may have been. All who have condemned themselves, passed sentence upon themselves, and believed in the Lord Jesus Christ, are escaping thus the judgment. But if we are not believers in the Lord Jesus, if we are going on thoughtlessly and carelessly and unconcerned about the things of God, or trusting ourselves for salvation, instead of trusting in the Lord Jesus Christ, or think that by living a different life, we are able to make up for past misconduct, which is a fatal, soul-destroying error—if, in any way, we are not thus found believers in the

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Lord Jesus Christ, then God is under the necessity, as a Holy God, and as a just God, of bringing us to an account for all our deeds, for all our words, even for every one of our thoughts. And, oh how will it be then, when having thus to appear before the judgment seat of Christ, to receive according to the things done in the body? Oh, how will it be then? May I entreat and beseech all here present who are yet out of Christ, not to come to this, for they will not be able to answer God one thing out of a thousand; they will not be able to justify themselves regarding their doings, their speaking, their thinking. Numberless millions will be found out, their evil deeds, their sinful words, their unholy thoughts. And oh, what will be their condemnation at the last, if they are found without Christ? Therefore, before it be too late, let them hasten to Him for the forgiveness of all their numberless transgressions! May God grant it all for Christ's sake. Amen.—Preachers' Assistant.

LISTENING AS A FINE ART
BY ANNA WIKEL.

"To hear patiently and to answer precisely," says La Rochefoucauld, "are the great perfections in conversation." The decadence in the art of conversation, of which we hear so much, is due largely to indifferent listening and to the inability calmly to await the end of the last speaker's words. It is impossible for an inattentive listener to answer precisely, and his loose, careless reply is an effectual means of putting to an end any interchange of thoughts and opinions.

Such trifling excuses are sufficient to turn away a listener that he is, indeed, a thick-skinned mortal who is willing to undertake to enlarge on any subject or to relate an anecdote which requires more than a moment's time. It is too humiliating to see interest flag or to be interrupted rudely in the middle of a sentence. The embarrassment of having left on your tongue a half-completed sentence is equalled only by having some one say at the end, "To change the subject."

The habit of asking a question and then not waiting for an answer is another painful evidence of conversational impatience. When an acquaintance has inquired in an interested tone after the health of your father, for instance, and before you have had time to open your lips to answer she has shamelessly begun a glowing description of a new gown, one is apt to grow cynical, even callous, and to become one of the despised impatient listeners.

To interrupt and thus spoil a conclusion, to look around restlessly, to play a tattoo on a table or chair, are some of the visible signs of poor listening, not unfortunately, confined to the uncultivated and ill-bred. The truth is, the conversation does not absorb us, to the extinction of self-consciousness. Either we feel burdened to help the talker along or called upon to feign interest by some inopportune exclamation, "O, indeed," "O, yes," "Yes, yes." In such a state to answer precisely is not within the compass of the human intellect.

Such is our egotism and impatience that as soon as the first person is through, or almost through, we hasten to express some idea on a totally different subject, not suggested by the speaker, which has come to us while awaiting our conversational chance. As a rule, it proves we have been following

our own line of thought, and betrays our inattention and boredom. We lack sufficient courtesy to find connecting links, and so baldly begin a new topic. Two women usually settle the matter amicably by talking at once.

Now this state of affairs is not due wholly to ungraciousness, but somewhat to the hurry of modern life as well as to the scarcity of good talkers. The majority of people elaborate too much and indulge disastrously in details, and thus produce weariness and inattention.

Our want of sympathy in another's life and welfare is also a source of impatience. Either we are not broad enough to take our friend's view, or we are deficient in imagination. We are too self-centered to be interested in a conversation which does not touch on some point of our individual life. We lack not only inclination, but leisure. There is so much to do that we rudely snap our watch in our eagerness to escape the button-holing of the conversationalist. This is not a plea for bores, for trespassers on time, or for flitches of good workaday moments; but for the everyday amenities which have large expression in the fact of patient listening.

With increasing facility of expression comes eagerness to express. Our interests are so catholic, so varied, that we can touch each one but lightly. We do not get to the bottom of any subject. We cannot, without something akin to hysteria, listen to any conversation which is not of the bric-a-brac order, slim and sleazy. We are incapable of sustained thinking, and when it is demanded we grow restless and inattentive. This betokens mental immaturity.

The moral and mental discipline which is the result of hearing patiently is not to be despised. We know not only that Madame De Staël was a brilliant converser, but that her "genius was fed exclusively through her faculty of hearing." Nearly every one with whom we talk has some special, hard-earned knowledge. To find the subject of that particular knowledge and encourage expression on it is a sure sign of a tactful man or woman. It is an easy, honest road to popularity. While we are pleasing our friends with this subtle flattery, we are enlarging our fund of information in the most profitable manner possible. To be a patient listener is to cultivate altruism, "in honor preferring one another."

Says Thoreau, "It takes two to speak the truth: one to speak and another to hear."—N. Y. Christian Advocate.

A subscriber writes to us to discontinue his paper because he does not agree with what we said on a certain subject. We are sorry for him. We think of what he is coming to if he stops everything that does not please him. After a little while no paper, secular or religious, will come to his house, for it is impossible to find one in which everything will be according to his judgment. No magazine will lie on his table for his wife and children. No sermon will be heard for his soul's edification, for his pastor will say something he does not like. Indeed, he may be compelled to stop reading the Bible, for we all read some things there which are pretty hard on us. The fact is there must be freedom of discussion within reasonable bounds, and if we read some things not to our liking, we should not throw away all the good on that account.—United Presbyterian.

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Editorial

We have gotten at the facts in regard to the action of the National Baptist Convention...

We have corresponded with some of the officials of the National Baptist Convention. Dr. E. C. Morris, the President, writes: "I think the Home Board has done the right thing..."

Dr. John H. Frank, of this city, Moderator of the Kentucky General Association of Negro Baptists, and chairman of the Foreign Board of the National Convention, writes to the same effect...

We have a letter to similar effect from Dr. J. P. Robinson, chairman of the Home Board of the National Convention.

"I am saying that the time has come when we shall be co-operation in Christian work..."

Our readers now have the situation clearly before them. We are confident that the right results will be reached...

Since the above was written we have received a letter from Dr. J. A. French, of Austin, in which he says that "the appointment of a commission to report to the convention next year was taken here to mean that the matter would be fully systematized and voted on finally and favorably a year hence."

Yes, Bro. Biblical Recorder, Dr. Pritchard was right in saying: "The world is round and funny." And there is a little nest of funniness in Raleigh, N. C. Think of calling opponents "owls, bats, jackals and bullies..."

How eager some brethren are to score a point against the Wessman Racoon! We do not claim to be infallible, and no doubt, if these brethren will watch long enough and closely enough they will be able at some time to score a point against us...

When Dr. Strong delivered his address at the Anniversaries, some of the papers claimed that he said there were no Baptists in England before 1640. We noted the point and replied to it. When that address was published in full, we noticed in it a statement (contradicting that claim) which the brethren had ignored...

When the Baptist Review and Expositor for October appeared, there was in it a notice by Dr. Mullins, of Dr. Strong's address, and in that notice was the following language: "Some of Dr. Strong's statements as to Baptist beginnings seem contradictory at first glance..."

We have a letter to similar effect from Dr. J. P. Robinson, chairman of the Home Board of the National Convention.

by any details and organized body before the year 1640? (p. 8) "Again on page 5 he says: 'In 1640 the General Baptists of England claimed over 20,000 members, and there were probably half that number of Particular Baptists, say a total of 30,000. By quoting this last statement and omitting the former, Dr. Strong could be made by a mere controversialist to state what of course he does not mean to say. What he means, obviously, judging from the two statements together, is that the 30,000 who existed in 1640 were those who became Baptists in the complete New Testament sense later. Then, too, Dr. Strong could by the statement that 'Baptist history began two hundred and fifty years ago' be convicted of the heresy of denying that New Testament Christians were Baptists—that is by a peculiar process of making a man say what evidently he did not intend. This method of dealing with history and argument, fortunately, no longer convinces. Let historical questions be discussed and decided on their merits, not by wilful and adroit perversions of what writers say."

What a difference it makes whose ox is gored! Dr. Mullins condemns those who quote "the last statement" and omit "the former" (they are "mere controversialists"), but he has nothing to say against those who quote "the former" and omit "the last," which is just what the papers did to which we were replying. As a matter of fact we did not omit "the former," for we had referred to it and replied to it in a previous issue. But is it not dreadful, now, when brethren in the interest of some theory quote from an author, ignoring a passage that contradicts that theory, for the Wessman Racoon to remind them of the ignored passage? Think how dreadful that is!

The Biblical Recorder quotes the above extract from Dr. Mullins, with a flourish, saying among other things: "It is of interest to record that President Mullins in the main approves Dr. Strong's position; but our object here is to point out a striking rebuke to the Wessman Racoon." The B. R. follows the quotation with this: "That is a shot to the mark! 'A mere controversialist.' 'A peculiar process of making a man say what evidently he did not intend'—euphemistic enough, to be sure, but nevertheless a home thrust. Nor is 'wilful and adroit perversions' so euphemistic. It is in order for our contemporary to remark 'the world is round and funny' or 'ahem, ahem!'"

Perhaps we ought to be thankful that the B. E. did not call us an owl, a bat, a jackal and a bully. The B. E. becomes more euphemistic. We are glad to note Dr. Mullins' condemnation of "making a man say what evidently he did not intend," and of "perversions of what writers say." Just there was one of the main points of the late controversy, and we are unable to recall any condemnation of it from Dr. Mullins. We are delighted to have him at last come out so strongly against such perversions.

Since the B. E. applied Dr. Mullins' language to this paper, we dropped him a note asking whether or not he had any reference to us in that language. Here is his reply:

"Dear Dr. Babson: Your asking whether or not my article in the Review and Expositor, reviewing Dr. Strong's recent ad-

dress, refers to the Wessman Racoon has been received. The article itself is the best answer to your question. I lay down or suggest certain principles in the portion of the article in question. These are designed to correct a most unwarranted and hurtful method of dealing with what writers say on historical and other matters. The application is to the classes indicated, viz., the 'mere controversialist' who by suppressing a part of what a writer says gives a wrong impression of his total meaning, those who 'by a peculiar process' make a man mean what he did not intend, or who 'by wilful and adroit perversions' do the same. Any and all who use such methods are naturally included in my remarks. The 'limits of good journalism' scarcely warrant my making more specific application. If you have occasion to refer editorially to this reply to your letter, I ask that you publish it in full and let my statement be in my own language.

Yours fraternally, E. Y. MULLINS.

Dr. M. is very severe on the brethren we were answering, but since this paper has not done what is condemned, his remarks have no application to us, the B. E. to the contrary notwithstanding. Editors generally, we take it, will join us in thanking Dr. M. for furnishing such a convenient refuge from embarrassing questions. Hereafter when an editor is asked a troublesome question, he need only reply that the "limits of good journalism" do not warrant a specific answer, and then cite Dr. M. as authority. We are unable to see on what principle of hermeneutics Dr. Strong's saying: "In 1640 the General Baptists of England claimed over 20,000 members," &c., can be made to mean those who became Baptists later. Dr. E. says "his claim was made in 1640, and how in the world could they then tell who were going to become Baptists later? We will not press this question, however, in view of "the limits of good journalism." What a convenient refuge that is from embarrassing questions! Is not the world funny as well as round? Ahem!

Perhaps we are giving this matter more attention than it deserves, but it well illustrates what has been going on for some time and may continue for some time. Just what the brethren who are eager to slap at the Wessman Racoon hope to accomplish, we do not understand. If they wish to injure this paper, we would remind them that they are injuring themselves more than they are injuring us. If they wish to glorify God, we respectfully suggest that there are other ways to use their talents which will prove more to His glory. Let the brethren advocate what they believe to be right and oppose what they believe to be wrong, but it should be done within the "limits of good journalism."

It is not often that a man can talk about himself without either egotism or self-depreciation, but Dr. J. Wm. Jones has done just that in regard to his book "Christ in the Camp," a new and useful edition of which is just published. He says:

"I cannot, of course, speak of the manner in which my part of the work has been done, but I may say that as I was eye witness of many of the scenes which are described, and as in preparing the book I had access not only to my

own diary, but to the minutes of our Chaplains' Association, letters from missionaries and chaplains, files of religious newspapers published at the time, reports of mission boards of the different denominations, and other material, it would have been unparadonable if I had not produced a book of interest and value."

Handsomely done. We cordially commend both the book and the author.

Editorial Varieties

The tooth pick trust is the latest.

In a revival at Booneville, Mo., the jailer and all his family (5) were baptized together. They were all believers.

It is a great deal more important to be faithful than to be successful. If we are faithful God will take care of results.

The Watchman says that in co-educational institutions the women remember words better than the men, while the men remember arguments better than the women.

Three Negroes are to be sold at public auction at Owingsville, Ky., soon. They were convicted of vagrancy. The announcement, however, awakens reminiscences.

We acknowledge receipt of an invitation to the silver wedding of Dr. and Mrs. R. H. Pitt. We extend heartiest congratulations. It seems hardly possible that that young couple have been married twenty-five years. May they have many happy returns.

It is a serious loss to the Baptists of Canada and a corresponding gain to the Baptists in this country that Dr. Wessman resigns his church in Toronto and moves to Springfield, Mass. It has not been very long since Dr. C. A. Eaton left Toronto for Cleveland, Ohio.

Dr. Harvey Hatcher's admirable sketch of Dr. Henry McDowell, published in this country, has given Dr. Wessman his church in Toronto satisfaction. The fact that Dr. McDowell himself supplied the data renders the sketch of special interest, and Dr. Hatcher made a splendid use of the data.

The Rev. Wm. May died last week in Perryville, Ky., aged 92. He leaves twelve children, fifty grandchildren, fifteen great-grandchildren and five great-great-grandchildren. He was born on Thursday, married each of three times on Thursday, was converted on Thursday and died on Thursday.

An effort is on foot in London to make the old-time knee breeches fashionable again. King Edward is said to favor the movement. The old knee breeches were not aside by the French Revolution. When they adopted pantaloons in Paris, that being the fashion headquarters of the world, men elsewhere took to pantaloons, and they have held to them ever since.

At the recent fire in New Liberty many persons sustained severe losses they could ill afford. Deacon E. E. Garvey, with characteristic liberality, opened his purse and generously contributed for a relief of his neighbors and friends. Dr. Daves, of Louisville, was aiding Pastor Wright in a meeting which was interrupted by the fire. Dr. Daves distinguished himself as a fire fighter.

The wife of a well-known jurist wrote to a prospective bride as follows: "My dear, a woman needs the wisdom of Solomon, the patience of Job and the meekness of a dove to get along with the best man that ever lived. I have my third husband, all good men, but all meaner at times. When they are cranky, keep still; when they fret, hold your tongue, and always remember that it takes two to make a quarrel." We will not attempt to state the other side of the coin.

The "liberal" theologians keep on talking about being "destructive" to those with whom they disagree. They say they are not "destructive." And yet, and yet, yes, and yet, they keep on saying things commonly believed and they construct nothing. They seem to think that they construct whatever they have unlearned, and they are leaving less and less. We will give a handsome shroud to the man who will show us anything other than "destructive" and "constructive" after all these years of talk.

How Mr. Gordon's Life was Saved - A Terrible Case of Cancer Cured by Pointing

Blanche, Tenn. June 2, 1904. Dr. D. M. Bry Co. Indianapolis, Ind. My dear doctor - I am now well and thought it just and right that I should testify to you of the fact, and will state to you, as near as possible, my condition. When I began my treatment I had six cancers on my face; two of them were larger than a silver dollar, one half an inch; the others smaller. One of the largest was of twenty years' standing, the next one ten years' and the others from two to four years' standing. I have had several people say to me since I got well, that they had no idea I would get well. I am sixty-five years old. My family, sure, rejoice when they see I am going to get well. I, sure, feel very grateful to you for curing me, and you have been so kind that I should testify with me in all of our transactions in this matter. I have the strongest confidence in you and your treatment. Very truly your friend, A. A. GORDON, combination of soothing and balmy oil has been discovered which readily cures all forms of cancer and tumor. It is safe and sure and may be used at home without pain or discomfort. Bro. Gordon should write for free books to the originators, whose home office address is Dr. D. M. Bry Co., Drawer 566, Indianapolis, Ind.

Bro. A. C. Graves, of Lebanon, preached at the Masonic Home at 3 p. m. Sunday on "Christ as friend."

Wilson and Eleventh Sts. (Negro). - Bro. J. W. Warder preached on "The Scriptures as the rule of faith."

Liberty - Pastor Powers preached on "Being in Christ" and on "It is well with thee!" Hand of fellowship given to nine.

Lagrange - Bro. W. M. Bruce preached on "Miracles of grace" and on "The mighty Saviour."

Ash St. - Bro. R. L. Spores spoke on "Christ's attitude." Meeting begins Nov. 7th, Bro. T. J. Watta preaching.

Bro. W. E. Powers was the speaker at the Ministers' Conference. He told of Old Time Preachers. Monday was the 65th anniversary of his baptism. He denied that the Baptist came ever depended on men who held that preachers should not study but depended on God to fill his mouth. It was never true that Baptists were ignorant people. Current teaching on the subject is wrong. What little element we had that opposed study went off with the Hard Shells. There were preachers who sang their sermons with a holy tone.

We should be proud of our Baptist ancestry. Many of our preachers came from Virginia. The same man (Morris) organized Elk Creek church who organized the First church of Richmond, Va. Abraham Cook studied twelve years to prepare himself for preaching. Prominent preachers taught younger preachers. Old time preachers knew less about the Bible than preachers now know, but they knew more Bible. Each one was a walking concordance. They studied to a purpose. The preachers were to blame for not getting more pay, because they encouraged the people not to pay. In 1836 W. C. Buck came to Louisville, and he went through the state and urged pastoral support. His hardest work was to get the preachers to be willing to receive support in their work. The Baptists of Kentucky are more indebted to W. C. Buck than to any other man of his time.

SEMINARY NOTES.

Bro. W. E. Hunter baptised three at his appointment at Harrod's Creek Sunday.

Bro. Couch, of Virginia, and Rowe, of Georgia, are among the latest additions to our student body.

Our Monday afternoon chapel services are proving to be very interesting and instructive.

Our President is away this week delivering a series of Sunday School lectures in Massachusetts, and in his absence Pastor Cree, of Twenty-second and Walnut, is conducting the class in Sys. Th.

Bro. W. C. Barrett conducted our mid-week prayer service. Subject, "Bringing us to God." The volunteer band is doing some fine work under the leadership of Bro. B. Y. Locket.

Dr. Dargan has been at the Ohio State Convention this week, where he delivered an address.

The student body has elected Dr. A. K. Nuckles and C. F. J. Anderson to do their practice this session.

Dr. W. O. Carver represented the Seminary at the Tennessee Convention last week.

On last Friday evening Dr. Dargan and W. W. Hamilton dined with us, the former spoke about organizing mission classes for private study in the hall. The latter spoke on the importance of doing practical work while in the Seminary.

Bro. E. P. West supplied at Beach-land Sunday.

The following brethren are doing post-graduate work with the view of taking a Th.D.: D. J. Evans, E. B. Atwood, W. E. Brittain, T. K. Kennedy, Eugene Aldridge, W. H. Williams, O. W. Hudson, W. C. James, Walter Lee, H. D. Allen.

Dr. A. T. Robertson attended the Convention at Wheeling, W. Va. He reports a good session.

THE STATE.

Pastor J. E. Hobbs writes: "A Job, part of which is of twenty-five years' standing, has been raised on our church and will be baptized this week." We are glad to hear it and congratulate the church and pastor.

Pastor W. H. Brangle writes from Elizabethton: "The Christian people of our town in September united in a great effort for the salvation of souls, which resulted in a revival of great power. Bro. Ham did the preaching with intense earnestness and spiritual power. The spiritual life of scores of Christian people was deepened and sweetened while many souls in the town and community were gloriously saved. Sixty-five expressed it as their purpose to join some Baptist church. There has been 46 received into our church, 38 of whom were for baptism and more still to follow. Many joined other churches. The extent of the good done can never be told. To God be glory and praise."

Bro. J. F. Jagger writes: "I have just closed a good meeting at Pleasant Grove, Lenoir county, with Bro. C. M. Johnson. Fifteen added to the church and had a number by restoration. We had large crowds. We have a good Sunday School. One man 72 years old professed religion."

Pastor J. M. Roddy writes from Ashland: "After an enforced absence of nearly three years, because of throat trouble, I am happy to again be able to enter the pastorate. I succeeded Bro. Ryland Knight at Ashland, and began my work there on Oct. 16th."

We congratulate Big Bone church on securing the services, for all his time, of Bro. Layton Maddox. A number of our half-time churches could have preaching every Sunday, if they would.

Pastor Booth at Taylorville is being aided in a meeting by Bro. W. D. Nowlin.

Pastor Williams at Caneyville was aided in a brief meeting by Bro. J. H. Burnett. There were 9 professions of faith.

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Waters. They are small choicely coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, and secretory organs, and purifies and enriches the blood by its prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Waters is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. E. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Waters. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Waters is a proprietary article, and sold by druggists, and for that reason labored by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Waters, a far safer, more palatable and effective preparation.

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OUR ILLUSTRATED HOLIDAY CATALOGUE

Which contains a list of everything new in Sunday School and Church Supplies, together with a fine new Bible Catalogue. It is full of helpful suggestions. WRITE FOR A COPY.

American Baptist Publication Society, Western House, 1407 Olive St., ST. LOUIS, MO.

Pastor R. E. Reed writes: "For 12 days Bro. John E. Barnard, of Cartersville, Ga., has been with us in a meeting in Twenty-sixth and Market Street church, Louisville. His preaching was clear, forcible and effective. He is strong spiritually and depends entirely upon God and the Gospel for results. Twenty-four were received for baptism, 2 by letter and 1 restored. But greatest of all was the work done in reviving our church and preparing us for future service."

A gracious meeting has closed at Blomington, Texas; 16 additions and church greatly revived.

Bro. A. L. Estes has been set apart to the full work of the Gospel ministry by the church at Shiloh, Texas.

Pastor G. A. Williams, Dumbler, Texas, held a most gracious meeting in which Bro. L. E. Blasters did the preaching. Fifteen added to the church, 7 baptized and 3 reclaimed.

Bro. J. W. Crowder aided Pastor J. W. Hollimus, Climax, Texas, in a meeting resulting in 21 additions to the church and 9 restorations. This is an important field.

The church at Pleasant Point, Texas, has had a spiritual uplift and 12 added to her membership.

The meeting of Macedonia church, Rockhouse, Texas, resulted in 18 accessions, 8 by baptism, 2 by letter and 3 by restoration.

Pastor J. N. Hunt, Bethesda, Texas, closed his meeting with 16 additions.

The meeting at Prospect, Texas, resulted in 11 being received into the fellowship of the church. This church will build a new meeting house immediately.

Pastor J. B. Cameron, Tom Bea, Texas, held a meeting with his church resulting in 25 additions to the church.

Twenty-one have been added to the fellowship of the Harmond church, Va., as the result of a recent meeting.

A meeting in the Kansas church, Ala., resulted in 37 additions to the fellowship of the church, 31 by experience and baptism.

A church has been constituted at East Thomas, Ala., with 25 constituent members.

DUDLEY-HARVEY WEDDING

The marriage of Miss June Dudley and Mr. Robert Emmett Harvey in Georgetown, Ky., on Wednesday of last week was a most brilliant occasion. It took place at the residence of the bride's mother, Mrs. Richard Moberly Dudley, widow of Dr. R. M. Dudley of precious memory, President of Georgetown College. The marriage was by Dr. W. F. Hasty, the fair left on the bridegroom, assisted by Dr. E. B. Pollard, the pastor of the bride. Miss Mary Dudley was maid of honor and Miss Louise Dudley and Jane Lewis were bridesmaids. Mr. Wm. Payne was best man, with Messrs. John Buchanan and Bruce Huffaker groomsmen. Messrs. Church Ford and Hamilton Johnson served as ushers. The happy pair left on their wedding tour which will include New Orleans and Cuba as well as the World's Fair.

The bridegroom is on the staff of the Deseret Post, and he has made a brilliant record as a newspaper man. It is safe to say he is the finest newspaper man in Denver. The bride is a lady of rare gifts and graces, as well as of rare culture. We congratulate the happy bridegroom on securing such a prize and we bid them God speed in their life journey.

Pastor A. R. Love, of Hendersonville, N. C., is spending his vacation in Louisville. His name stands high in the brilliant list of Kentucky Baptist preachers sons-in-law. He has been richly blessed in his work at Hendersonville.

The Tennessee Baptist Convention met with the Centennial church, Knoxville, Thursday of last week, with 900 members in attendance. Dr. A. U. Boney, of Memphis, was elected President, Dr. R. R. Arden, of Clarksville, Vice-President, E. F. Miller, Esq., Recording Secretary, Dr. Martin Bell, Statistical Secretary, the Rev. Fleetwood Bell and Col. W. M. Woodcock, Treasurers. Pastor J. H. Snow delivered an appropriate address of welcome, to which Dr. F. T. Hale responded happily. It was an inspiring meeting all through. A full report of it will appear in our columns.

OTHER STATES.

Pastor Dement, of the First church, Waco, Texas, writes: "Baylor has had an unprecedented opening and all the Waco churches are in fine condition. We hope to have a great campaign for state missions and round out \$80,000." They do things in Texas. Pastor Dement has been holding a series of meetings in his church doing the preaching himself.

The Tamm Ave. church of Houston, Texas, dedicated their new house of worship on the 9th inst. Bro. B. F. Hiley, D. R. Pevoto, F. Hubbs, R. D. Wilson, E. Ammons, J. H. Brown, E. D. Hamilton, J. M. Carroll and L. T. Mays took part. Bro. Carroll preached the sermon. The meeting was protracted, Bro. Carroll preaching and Bro. Brown leading the singing. Pastor Mays is doing a blessed work in Houston. We congratulate him and the church.

Pastor H. F. Burns writes from Nashville, Tenn.: "As a result of a series of meetings at Mill Creek church, in which the pastor did the preaching, 5 professed faith in Christ, 5 were baptized and one joined by letter. Bro. Charles Beal, of Laverne, preached for us last Sunday. His sermon was practical and helpful."

Bro. A. R. Willett writes from St. Louis, Mo.: "I am supplying for Tower Grove church for the month of October."

Bro. J. F. Stamps writes from Hallettsville, Texas: "Assisted by Bro. W. H. Kuykendall in his tent, we organized a church of 13 members at Palacia, the terminus of a branch of the Southern Pacific Ry., on Palacia Bay, an arm of Matagorda Bay. It is a new town, a health resort. I was the first Baptist to preach there. I have been giving them a monthly appointment for three months. The church elected Elder T. J. Hance pastor."

Pastor H. F. Antick writes: "On last Saturday I arrived with my family on my new field at Flat River, Mo., which is one of the greatest and most promising fields of all the state. It was only with the greatest effort that I could turn away from those noble and loyal people at Temple, Texas. While there I enjoyed the great love and good will and co-operation that any pastor ever enjoyed. I have left them but still love them. My heart goes out for this great multitude here of ten or twelve thousand with only one Baptist church. This is a most faithful and earnest people, ready to do all they can for Christ, and they have a fine church here and some first-class workers. May God help us to serve them."

A wonderful meeting at Fate, Texas, has closed with 27 additions to the church. The church greatly helped and Pastor E. F. Watson stronger than ever before. Bro. G. O. Keys, of Nevada, did the preaching.

Bro. G. W. Riley, Nazis, Texas, aided Pastor J. C. Newman in a meeting at Prairie Point, Texas. Nine received for baptism, 2 by letter.

The meeting with Carriso Springs church, Texas, did much good in many ways - 11 accessions.

Bro. W. A. Reagan, Oatridge, Texas, aided in a meeting at Deberry, Texas. Twelve additions, 10 by experience and baptism. From now on the church will be self-sustaining and will build a new meeting house.

Pastor W. R. Allison, Stephenville, Texas, has had his church at Valley Grove greatly strengthened; 43 added to the church, 27 by baptism.

Family Circle

CONFLICT OF THE SEASONS. BY W. V. HARRILL. The wild and fierce north winds a four...

REBBIE STROM'S THANKSGIVING.

BY MARY HOWE BICKERSON.

(Continued from last week.) "Abigail to stir her head when she entered her room about spring upon her...

Each looked at the ground for the night. The moon shone brightly through the clouds...

"What is it, Auntie? Did you find any one?" "No one to harm you, no one to fear, and no one to be troubled again, but to-night I want you to sleep. I'm going to the right here beside you, and in the morning I'll tell you all about it. It's had for us both to be awake all night, and I wouldn't like grandma to find us too tired to be with her to-morrow, so I know you will be willing to wait."

OPERATIONS NOT ALWAYS NECESSARY.

Doctors Frequently Mistaken.

"I suffered untold agony with piles for over three years. Two doctors told me nothing but an operation would cure me. I tried different remedies, but nothing did me any good until I used Pynchon's Pile Cure. I bought six fifty-cent boxes at the drug store, and now I can do my work and go out, where before I spent most of my time lying down. I thank God for giving the discoverer the knowledge to make such a cure. I recommended it to all my friends, and if I ever have piles again will certainly use this in any way you wish to make known the wonderful merit of Pynchon's Pile Cure." Mrs. Wm. Mackay, 31 Marshall Street, Elizabeth, N. J.

goodness to us has never seemed from year to year, and look to our falling night soon more to rest upon his face. "I can only tell that no one could ever be dearer than Job," said the old lady with a falter in her voice. "When my own sons died, one at Gettysburg and one in the Battle of the Wilderness, he became like a father to all these boys and girls. He has given them splendid training for life, in school and college," and the aged lips quivered as she nodded to Roger.

"Grandma means," said Roger, "that he's not only out with us to college, but he is now going to let me have four years of study for my profession." "And now that I am ready for my business life," broke in Walter, "I am proud to say that I owe it every bit to Uncle Job, and not only that, but the credit on which I start belongs every cent to him." "It was Uncle Job who stood between me and every distress after my husband died," said Aunt Lois, gently. "Was Job that made me give up the farming," said grandpa, "when I grew stiff and old, and found me a first-class farmer that can get twice what I could out of the land, and put his dog in the cottage at the foot of the hill, and built me new barns and stocked the farm with fine cattle."

"Yes," broke in Walter, "and best of all, the Old Folks' Home and the Orphan Asylum, are largely due to his generous gift. It has always seemed as if he thought he could not do enough for the place where his own was born." "All these wonderful things," said grandpa, "your dear father has always been doing for us, and more than that for almost everybody, we know, who has been in distress. The aged and the sick have every reason to love him every Thanksgiving time. He never forgets to send Aunt Lois money to make many cases of a famous Thanksgiving. With all our blessings we have had one great sorrow, but he has always said to let it be unknown to you till you must know, and then he would tell you himself."

faded cheeks, and Aunt Lucy suffered herself to be led away to rest. As she went she murmured, "I knew she would come back; I knew Job would bring her." It took a few minutes for the weight of emotion to lift from the family group. There were trembling voices and wet eyes, but Beanie's voice broke the spell. "I was beginning to wonder why I was permitted to be so willful as to come here, but now I see that I had to come to get acquainted not only with all my dear relations, but with poor Aunt Lucy, to whom I know I can be a comfort. But I had to come," she added playfully, "to get acquainted with my precious father. If he will take me back home with him I'll promise never to run away again."

WHAT FLORENCE NIGHTINGALE DID WHEN A GIRL.

We have just read a most interesting account of an incident in Florence Nightingale's girlhood. Some boys had thrown stones at a valuable shepherd dog belonging to an old Scotch shepherd and broken his leg, and it was decided it would be a mercy to kill the poor animal when Florence Nightingale came upon her eight until she was no longer in the scene, and here we begin the story. The little girl went fearfully up to where he lay, saying in a soft, coaxing tone: "Poor Cap! Poor Cap!" It was enough; he looked up into her face with his speaking brown eyes, now bloodshot and full of pain, and did not resist it when, kneeling down beside him, she stroked with her little ungued hand the large, intelligent head of the dog.

To the vicar he was rather less amenable, but by dint of coaxing at last allowed him to touch and examine the wounded leg. Florence persuasively telling him it was "all right." Indeed, she was on the floor beside him with his hand on her lap, keeping up a continuous murmur, such as a mother does over a sick child. "Well," said the vicar, rising from his examination, "so far as I can tell there are no broken bones; the leg is badly bruised—it ought to be fomented to take the inflammation and swelling down."

"How do you foment?" asked Florence. "With hot cloths, dipped in boiling water," answered the vicar. "That's that's quite easy, I'll stay here and do it. Now Jimmy get sticks and make the kettle boil." There was no hesitation in the child's manner; she was told what ought to be done, and she set about doing it as a simple matter of course. "But they will be expecting you at home," said the vicar. "Not if you tell them I am here," answered Florence; "and my sister and one of the maids can come and fetch me home in time for tea; and"—she hesitated—"they had better bring some old flannel or cloths—they don't seem to be much here; but you will wait and show us how to foment, won't you?" "Well, yes," said the vicar, carried away by the quick energy of the little girl.

And soon the fire was lit and the water boiling. An old smock-frock of the shepherd's had been discovered in a corner, which Florence had deliriously torn into bits and sent to the vicar's room. "What will Roger say?" she answered. "Well, give him another." And so Florence Nightingale made her first compress, and spent the whole of that bright spring day in nursing her first patient—the shepherd's dog. In the evening, when Roger came, not expecting to find his victim in his bed, he found Florence sitting up, and a lot of ointment on the table. "What's that?" he asked. "You can throw that away, Roger," she said; "your dog won't die; look at him!" And Cap rose and crawled towards his master, whining with pleasure. "Dear me! dear me! what have you done with him! He would not move the evening when I was here," said Roger. Then Florence told Roger, and explained the means of Florence's success.

"You have only to go on to-night, and to-morrow he will be almost well, the vicar says." And smiling brightly she continued: "Mrs. Norton has promised to see Cap to-morrow when you are out, so that you need not kill him; he will be able to do his work again."

"Thank you kindly, Missy, I do, indeed," said the old man, busily. "I'll vent hard with me to do away with him; but what can a poor man do?" And putting out his hand he stroked the dog. "It's no to him, Missy, now as I know what's to be done," and he stood his crook in the corner, and hung his cap on the peg. Then Florence took her leave, stroking and petting the dog to the last, and those who, standing in the cottage door, watched her disappear, little thought they were gazing upon one whose mission would be to tend the sick and wounded on many a battlefield, and how, in years to come, she would be a friend to many a poor man, to raise themselves upon their pillows to "kiss her shadow as it passed them.—Our Dumb Animals.

ACCORDING TO DIRECTIONS.

"Now, children," said the teacher, as she distributed the "flower seed among the little ones. "I want you to plant these in pots, and when they begin to grow don't fail to tell me. I will give a prize to the one who reports first." The Chicago Tribune tells of the boy who won the prize.

At five o'clock one morning a few weeks later the family with whom the teacher boarded was aroused by a loud ringing at the door bell. The man of the house went to the door.

"Who's there?" he asked. "Tommy Tucker." "What do you want?" "I want to see Miss Adair." "What's the matter? What do you want of her?" "I want to tell her something." "Won't it keep till daylight? Can't I tell her myself?" "No. It's something else wanted to know just as soon as it happened, and nobody else can do it."

Tommy was admitted and shown into the parlor. Miss Adair was awakened, and informed that a boy wanted to see her on business that allowed of no delay. "Why, Tommy?" she said. "What brings you here so early? What has happened?" "Teacher, mine's grown."

SOME OF YOUR NEIGHBORS

Will probably be quick to take advantage of the offer which is being made by the Vernal Remedial Company, of La Bore, N. Y., to send free of charge to every reader of this paper a bottle of Vernal Remedy for a trial bottle of Vernal Pulvis (Pulvis Berry Wine), the household remedy that is attracting the attention of physicians and the public at large, for the reason that it is the best specific known for the quick and permanent cure of all diseases of the stomach, liver, bowels and urinary organs. The proprietors want every one to try the remedy before they give up their money. But all can convince themselves that it is the greatest restorative and tonic in the world. Let them send for it and check your bill at once, for if you wait a week or two it may be too late. Only one dose a day is necessary.

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Little Ones.

JEFFY'S INSPIRATION.

Jeffy slipped away hurriedly before they could ask him how many teeth his baby had. It would be perfectly dreadful to have to say, "Not a single!" Probably Debby Stearns would laugh, anyhow. Debby's baby had three teeth, and True Starr's baby had four! "And mine's the oldest!" groaned Jeffy, plunging his hands deep into his pockets for comfort. "Makes me kind of ashamed to have the oldest baby 'thout any teeth."

Then he remembered how cunning little Fluff o' Gold had looked at the window in mamma's arms, and suddenly all his shame and disappointment melted in a warm flood of tenderness. He began to run. He wanted to get home to little Fluff o' Gold and hug her.

"Teeth! What were teeth to dimples and gurgles and little pink toes and a witching wondrous fluff of golden hair? Derby Stearns' baby had red hair, and True Starr's—hm, True Starr's baby hadn't any, not a single! And none of the other babies—Bobby Dill's, or the washerwoman's, or anybody's—had fluffs o' gold. No, sir, nobody's baby, teeth or no teeth, was as beautiful as Fluff o' Gold! As if he cared—

But he did care. Even as he hurried home, thinking how beautiful his baby was, he cared, for Derby Stearns' taunting voice was in his ear. "What! Not any teeth yet!" And that was a month ago. Babys always had teeth before they were nine months old, Derby said; and Derby had had experience in babies,—three experiences. And Fluff o' Gold was ten months old!

That morning Jeffy had hunted in the little red mouth for a tooth, and yesterday morning and all the mornings. It was part of his good-bye when he went to school. "Oh, please cut one 'fore I get home!" he would whisper pleadingly in the pink-and-white little ear. On that particular morning he had added, "An' I'll give you my pocket-book 'thout opening it." There was a silver half dollar in the pocket-book.

Something caught Jeffy's eye as he ran along. It was a dentist's sign, and the minute he saw it he had an inspiration. It made him stop so suddenly that he nearly sat down. Why! Why hadn't he thought of that before? Jeffy was only six. At six inspirations are queer things.

"Dr. Bonney,"—Jeffy was acquainted a little with the smiling man in the handsome room upstairs.—"I've called to ask you to come to my house an' pull out a tooth for my baby. Can you come right now?"

The smiling man was puzzled. What was this,—a baby's tooth? He wasn't accustomed to pulling out babies' teeth; it wasn't—er—just in his line. How old a baby, now?

"Ten—goin' on 'leven. Can't you do it 'thout hurting her? I thought when she was asleep." "But it isn't er—customary to pull out babies' teeth." "Oh, I don't mean clear out," Jeffy explained eagerly. "Course not! I mean just out enough so we can see it. She's very behindward, an' I'm about 'scouraged. You don't think it would hurt to pull one out such a little way as that, do you?"

The smiling man smiled a little harder still. "Go home and ask your mother what she thinks of it," he said. "I'll come up if she says so."

Jeffy put on his cap and hurried away. At the door at home mamma called him, "Jeffy, Jeffy, come here!"

"Yes'm, I'm coming." "Quick, for Fluff o' Gold has something to show you! Something beautiful, Jeffy."

Jeffy went into the nursery and up to the baby's little railed-in play yard. Fluff o' Gold sat on the floor, smiling a wide little smile.

"Look quick, Jeffy—now!" cried mamma, excitedly. "Look with all your might!"

It was a tooth!—Zion's Herald.

BERT AND THE BEES.

Bert had three buckets of water to bring from the spring. They were pretty big buckets, and the spring was at the foot of the hill. The weather was getting warm, too. He tugged away at one bucket, and got it up; then he lay down on the back porch to rest.

"Hello, Bert! sun's not down yet," said his father, coming into dinner from corn-planting.

"I wish I were a big man," said lazy Bert, "and didn't have to carry water."

"But you would have to plant corn, and sow wheat, and cut and reap, and thrash and grind," laughed his father.

"I don't mean to work when I am big," grumbled Bert.

"Then you'll be a drone," said his father.

"What is a drone?" asked the little boy.

"A bee that won't work; and don't you know that the bees always sting their drones to death, and push their bodies out of the hives?"

The farmer went off to wash for dinner, and Bert dropped asleep on the steps, and dreamed that the bees were stinging his face and hands. He started up, and found that the sun was shining down hotly on him, stinging his face and hands, sure enough.

He hurried down to the spring, and finished his job by the time the horn blew for dinner. "Father," he asked, while he cooled his soup, "what makes the bees kill their drones?"

"God taught them," answered his father; "and, one way or another, God makes all lazy people uncomfortable. Doing with our might what our hands find to do is the best rule for little boys and big men; and I wouldn't be surprised if the angels live by it too."

A LIKELY REASON.

The vicar of a Midland parish made it a rule to visit the village school once every week and address the pupils. One morning he told them that the best way to make themselves happy was by helping others. Now, this clergyman had a very high opinion of himself, and, wishing to point the moral of his lesson—said to the children:

"Now, boys, tell me. Why do I come over here every week to speak to you when I could be taking my ease at home?"

There was silence for a moment, and then a bright little boy put up his hand.

"Please, sir, p'raps yew loikes to hear yerself talk."

The vicar curtailed his visit that day.

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TRIP NOTES.

I have just returned from the "Purchase," where I had a royal good time. My ostensible purpose was the preaching of prohibition specially in the interest of my candidacy for Congress on the Prohibition ticket.

My last letter left me at Columbus attending West Kentucky Association. Pastor W. L. Norris would not release me until I occupied his pulpit Sunday, Oct. 9th, both morning and evening, preaching to good audiences. I enjoyed the hospitality of Bro. and Sister Omer Avey part of the time, and Pastor Norris the remainder, all of which was a rich treat.

Sunday afternoon I rode out behind Pastor Norris's fast bay to Oblon church, which had invited him to preach that day. Bro. J. H. Pennock had just resigned charge of this church, and I suspect its heart was wisely turned to Bro. Norris for successor. He, however, sprang a surprise by recommending publicly this writer for pastor without consulting him. The situation suits Bro. Norris and the church needs him specially.

Monday morning Bro. Norris drove me to Arlington, where I boarded the train. Bro. E. W. Mahan was aboard returning from services with his Bardwell church, and captured me for a prohibition speech at Clinton. I spent the night with his excellent family. The church here has long had the faithful services of Pastor I. A. Halley, and he still serves them. Clinton Baptist College, presided over by Prof. Swayne, has the brightest prospect it has enjoyed for many years. The "Purchase" Baptists are in high hopes about it.

Tuesday, Bro. Mahan and I left for Friendship church, five miles from Paducah, to attend West Union Association Oct. 12-14. Our home was with Pastor T. B. Rouse, who gave us a royal welcome. The Association re-elected T. M. McGee, moderator, W. H. Robinson, clerk, and T. B. Rouse, treasurer. Among the visitors I remember Secretaries J. G. How and G. H. Cox; W. M. Rudolph, of Missouri; J. N. Hall, of the Baptist Flag, and others. The usual routine of business was dispatched in an orderly way under the skillful management of the efficient moderator. The letters from the churches indicated a condition of peace among the respective memberships. Some of the churches had enjoyed revivals of more or less importance, while others had had none. The most discouraging feature of all was the prevailing lack of interest in mission work manifested. Very little had been done, and yet this is by far the most important work of all. A lack of interest in this supreme work of the churches of the Lord Jesus Christ prevails alarmingly all over the land. May God arouse his people from their lethargy. Much interest was taken in Clinton and Blandville Colleges, two of the very best of all schools in the "Purchase."

I learned something concerning the First and Second churches of Paducah I must mention. All of us know Dr. G. W. Perryman is the honored pastor of the First, and all should know that he lives thoroughly in the hearts of his people. The membership has increased in the last twelve months from 357 to 721, notwithstanding a decrease of 23 by letters, by death, and one by exclusion. There is now

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almost a continuous revival spirit at all services. A thorough missionary spirit prevails resulting in a decision to support a foreign missionary. Rev. W. H. Tipton was selected, and is now on his way to Canton, China. A city mission is also being supported on Twelfth Street. A fine Sabbath School with A. M. Rouse as superintendent, a Woman's Missionary Union and a Mite Society are accomplishing much good. The church has a house worth \$15,000, and a parsonage worth \$1,500. The pastor's salary is \$1,600. Pastor W. H. Robinson, of the Second church, has resigned to attend the Seminary. He has done a fine work here. Of course, the environments make this a much harder field than that of the First, but Bro. R. has wrought well. During the year 40 in all have been added to the membership. The Sabbath School, presided over by E. J. Lagore, has 124 pupils, and is accomplishing good. Returning home, I travelled with State Secretary J. G. Bow and Secretary Geo. H. Cox of the Ministers' Aid Society. Both seemed greatly encouraged with the outlook of their respective missions. May heaven's blessings be upon both. T. E. RICHY, Princeton, Ky.

FROM FULTON. The hearts of the Baptist hosts at Fulton are overflowing with praise to God for the great blessings He has bestowed upon them. Rev. Ed. B. Neill, of Texarcana, Ark., just closed a three weeks' meeting with the pastor, Rev. M. E. Dodd. There were 52 additions to the church by baptism and six by letters. Bro. Neill preaches Christ in such a forcible manner that men and women are constrained to accept salvation. At the closing service two young men arose saying they wished to preach the Gospel, and two young ladies decided to offer themselves to work on the foreign mission field. Verily the Lord hath done great things for his people here, for which they magnify His name. Bro. Dodd expects to go on the foreign field some time in the future, and it was truly a grand service and a time of much rejoicing when these young women pledged themselves for a similar work. The new church building, which was completed the day before the meeting began, is indeed pretty and convenient. Notwithstanding the burden, the pastor's salary has been increased \$200, and \$350 was contributed to the endowment fund of the Southwest Baptist University at Jackson, Tenn. The popular pastor was happily married on October 10 to Miss Emma Savage, of Jackson. She is the second daughter of Dr. G. M. Savage, and is a fine woman, well qualified to fill the important position upon which she has entered. We wish them a long life of service to the Master. A FRIEND.

Within the last ten years the general dimensions of the ark have been closely followed by carpentry steamship builders for deep sea and the American great lakes service. According to the Bible, the ark was 480 feet long, 80 feet wide and 48 feet deep. Her tonnage was 11,418, and she had enough room for pairs of all the distinct species of animals that are classed by Buffon - 244 - and she could have accommodated a thousand persons and then have plenty of room for the storing of supplies. In the seventeenth century Peter Janzen, a Hollander, built a vessel of the exact proportions of the ark, and she was successful on the records of the times show in making money for her owners.

A boy was recently tried in New Jersey for throwing apples at passers-by. The judge sentenced him to be thoroughly bathed. The boy wept.

DEAR READER - Budget had check for \$5 to pay for the funeral of the dear Reuben, the best of papers. I am about 77 years old but can't do without my old paper. Yours in Christ, W. E. JONES, Berea, Ohio.

ROOTED AND GROUNDED IN LOVE.

BY REV. ARTHUR S. BURBOWS.

In his wonderful letter to the Ephesian church, the apostle Paul tells them that the Christian is to be rooted and grounded in the love of God. The trunk root of the tree grows downward into the soil, fixes the tree in the earth, and draws therefrom nutriment. Secondary root-fibrils branch out in all directions from the main trunk root. These are the ground roots. They sustain the uprightness of the tree, and maintain it against the shocks of fierce storms.

Paul shows us that the Christian is grounded in the love of God by Christ dwelling in the heart through faith. Faith shoots out the root-fibrils of prayer, of self-denial, of self-control, of patience, of fidelity to Christ and the church, of rejoicing in hope, of diligence in legitimate business, of fervor in religion, of earnestness in Christian service, of hospitality without grudging, and of brotherhood toward the whole round world! Christ is enthroned within the heart as a permanent guest. These things are his delight. The Christian does them in token of responding love unto Him who loved first! He saw the travail of His soul for our sakes. He is to have satisfaction in our saved souls for His own sake. There is intimate union between the ground roots with the trunk root. So the Christian abides in Christ's love. He does abide within the Christian. Christ's bond of union with us is His Spirit. Our bond of union with Christ is our faith.

The righteous shall flourish like the palm tree; He shall grow like a cedar in Lebanon. They shall be planted in the House of the Lord. He shall flourish in the courts of our God.

They shall still bring forth fruit in old age.

They shall be full of sap, and green.

The Christian soul tree has some mighty branches in result of being rooted and grounded in the love of God. One branch is spiritual apprehension. Able to apprehend with all the saints what is the breadth and length, and depth and height, of the divine love. One studies the intricate problems of finance, and obtains the mind of a Rothschild. Another studies the bearings of politics, and obtains the mind of a Gladstone. Still another masters the furies of war, and obtains the mind of a Napoleon. The Christian in the school of the Cross studies under the teachings of the Spirit of God the things of God, and obtains the mind of Christ.

God has given unto us wonderful capacities. He crowns our faculties with the wonders of His goodness. He teaches us the love of the beautiful with His violets and forget-me-nots and the rose. He thrills us with a storm, and pacifies us with a rainbow, and delights us with His calm. He engages our marvelling with the strange depths of His ocean, and with still stranger wonders among His insects, animal and bird life. He challenges our love of music with the liquid melody of the very air. But above all things in heaven above and on earth beneath is His great mercy, according to which He begot us again unto a living hope by the resurrection of Christ Jesus from the dead, unto an inheritance incorruptible, undecaying, and that fadeth not away. This is reserved in heaven for all who by the power of God are quickened through faith until the final fulness of salvation is revealed at the coming again of Christ.

South Baptist Study, Worcester, Mass. The County Line church, Carolina Co., Va., has set apart Bro. C. G. Davis to the full work of the Gospel ministry.

FREE ADVICE ON CURING CATARRH



Don't suffer with Catarrh any longer! Don't let it destroy your happiness—your health—your very life itself. Don't waste any more time—energy—money, in trying to conquer it with worthless nostrums. Don't think it can't be vanquished just because you have not sought help in the right place. Write to me at once and learn how it can be cured. Not merely for a day, a week, or a year—but permanently. Let me explain my new scientific method of treatment, discovered by myself—used only by myself. Catarrh is more than an annoying trouble—more than an unpleasant disease—more than a brief ailment. It's the advance guard of Consumption. If you don't check it, it's bound to become Consumption. It has opened the door of death for thousands. Take it in hand now—before it's too late. I'll gladly diagnose your case and give you free consultation and advice. It shall not cost you a cent.

LET ME TELL YOU JUST HOW TO CURE CATARRH

Let me show you what I'll do for you entirely without charge. Thousands have accepted this offer—today they are free from Catarrh. You're nothing to lose and everything to gain. Just for the asking you'll receive the benefit of my nineteen years of experience—my important new discoveries—my vast knowledge of the disease.

FREE MEDICAL ADVICE COUPON Catarrh, Specialist
 250 South 1st St., St. Louis, Mo.
 Write me at once and I will send you a FREE MEDICAL ADVICE COUPON, which will entitle you to a FREE CONSULTATION and FREE TREATMENT of your Catarrh, if you are afflicted with it. I will also send you a FREE COPY of my new book, "The Cure of Catarrh," which contains the full details of my new scientific method of treatment, discovered by myself—used only by myself. This book is a masterpiece of medical science, and is a must for every sufferer with Catarrh. It is the only book of the kind ever published, and is the only one that will give you the full details of my new scientific method of treatment, discovered by myself—used only by myself. It is the only book of the kind ever published, and is the only one that will give you the full details of my new scientific method of treatment, discovered by myself—used only by myself.

NAME _____
 ADDRESS _____

souri. They believe it to be the strongest denominational paper in the South. I distribute the papers you send me with a great deal of pleasure, which I trust will be very profitable spiritually to others.

JOS. N. BARBER.
 Louisiana, Mo., Oct. 16.
THE CHINESE LAW OF PARENTS' RESPONSIBILITY AND THEIR IDEA OF THE OUTSIDE BARBARIANS.

BY REV. A. R. CARAMISS.

In the RECORDER of August 18, 1904, I find the following editorial:

"We see many pleas for the 'ringing of the curfew bell.' The pretext is that parents will not control their children and keep them off the streets. Then it would seem the thing to do is to punish the fathers who have failed to do their duty. If when a boy breaks the law, his father was punished, we guarantee there would be a wholesome resumption of their parental duties by many a negligent father."

It a Chinaman were to read that he would exclaim: "Here is one Outside Barbarian who understands parental responsibility. He advocates our law upon the subject, which has been in force for low! these many ages. By his saying, 'If when a boy breaks the law his father was punished, &c.' we learn that the Barbarians have not this law. This is not strange, as they have not had the advantages of enlightened, civilized society, like the people of the Central Flowery Kingdom. We also learn, from the example of this man, that we must not look upon all barbarians as stupid, savage fighters, who trust to physical rather than to intellectual, educational and moral force, as we do. Though he was born among barbarians, he gives evidence of having a mind capable of coming to correct ideas about proper laws for a civilized people, if he just had the proper training."

"I have been told that in recent years these barbarians have learned the art of printing; also have schools and have teachers for their sons, just as we do. By the way, the name of this writer is suggestive of progress among those people. It is well known that our word for learning is *chek-cha*—'I have eaten it.' As we believe the seat of the mind is in the stomach, when we ask a boy, 'Have you gone through that book and learned its contents?' he replies, 'I have eaten it.'"

"It is also our custom to call a boy by some pet term, and never give him a name till he goes to school. It is the duty of his teacher, after watching him closely, to give him a name with a meaning suggestive of some trait in his character."

"We have had civil service examinations for more than twelve hundred years, for persons desiring to hold office, while the barbarians have allowed any one to hold office whom the people might select, whether they could even read or write. But I am told they

are beginning to imitate us in this also, and in a number of cases require a civil service examination. This is a hopeful sign of progress. But I am told the office-seekers are so numerous very many object to these examinations, and desire to get office through the influence of some big Mandarin, when they could not get it by a competitive examination. This is rather a bad sign. Yet, if their Emperor will be firm and pay no attention to the ignorant clamoring of the vulgar herd for office, those barbarians will finally adopt our plan and become as civilized and as intelligent as we Chinese."

The above is written strictly from the Chinese standpoint of years ago, when I lived among them as a missionary.

That the readers may better understand what the Chinese mean when they speak of parental responsibility, we must inform them that the Chinese Government, in theory, is strictly patriarchal. They are all children of one family. The Emperor is their father. When he has been punished with fifty or a hundred ficks of the bastinado, it is not in anger, but the love of a father correcting his children for their good.

Every father is the magistrate or judge in his family as long as he lives, and is held responsible for the conduct of his children, though they may be fifty or sixty years old. When a Chinaman becomes rebellious and a terror to the Government, his father, if caught, is beheaded. If the father pleads the boy was a stubborn youth and I could not govern him, "So much the worse for you," is the reply. "You spared the rod and spoiled the boy."

If a Chinaman, even fifty years old, should strike his father when the father was correcting him for some fault, that father, as judge, could order him to be beheaded and the Government would say, "Served him right."

I remember telling my teacher, I thought it was a dangerous law that gave the father the power to kill his son. He insisted it was a good law, saying, parental love was the strongest influence that governed any beings, even the brute creation, and feathered flocks would die for their children. He added, "A son who was so regardless of filial piety as to strike his father ought to be killed. If he will not obey the laws of his father, who is an officer of the Government, he will not obey any other laws of the Government. Hence the Emperor has not use for him."

Trenton, Ky.

Put Christ's love to the trial, and then put upon it our burdens, and then it will appear love indeed; we employ not His love and, therefore, we know it not.—Samuel Rutherford.

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THE LEAST, THE GREATEST.

In a Southern hospital a little girl was to undergo a dangerous operation. She was placed upon the table, and the surgeon was about to give her ether when he said, "Before we can make you well, we must put you to sleep." She woke up sweetly, and said, "Oh, if you are going to put me to sleep I must say my prayers first." So she got on her knees, and said the child's prayer, "Now I lay me down to sleep." Afterward the surgeon said that he himself prayed that night for the first time in thirty years.



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\$3 a Day Sure

Send us your address and we will send you a copy of our new book, "The Cure of Catarrh," which contains the full details of my new scientific method of treatment, discovered by myself—used only by myself. It is the only book of the kind ever published, and is the only one that will give you the full details of my new scientific method of treatment, discovered by myself—used only by myself.

Common bricks soaked in oil become available for fuel; but the finer the grade of bricks, the better the result. Human beings are like bricks. Even commonplace men and women give out light and heat, if filled with the oil of the Spirit. But the finer the clay, the better the result.—Christian Register.

IN AND FROM MISSOURI.

Dr. W. B. Harper, as reported, has recently given utterance to the following language respecting theological seminaries: "Not a single religious problem of any importance has been solved by the theological seminaries of the United States in fifty years. The churches are too much occupied with denominational questions to direct their attention to them. The solution of these problems must come from our great universities, which are realizing that they must furnish the religious training in the future."

He was discussing "The University and Its Relation to Religious Education." The authority for the above also made the following statement:

"After branding the theological seminaries of the country as failures in true religious education and lamenting the extreme denominationalism in the churches, Doctor Harper offered a curriculum and plans for a university which should embody his ideals of religious training, saying:

"The work of the university which undertakes this will include provisions for lectures, correspondence and reading courses for the students. Biblical history and literature, religion, ethics, philosophy and science also would be included in the curriculum."

"The study will not be restricted to theory. The university will constitute itself a laboratory in which practical work will be done. Our university settlement furnishes a good example of this."

The great political agitation in Missouri has resulted in the nomination of an unusually large number of farmers for seats in

the next General Assembly. Eighty-two farmers, 48 lawyers, 19 merchants, 13 doctors, 11 editors, 4 teachers, 4 preachers, &c.

Rev. C. F. J. Tate's resignation has been accepted by Louisiana church, and he will close his work on the last Sabbath in October. He goes to Carbondale, Ill. He leaves the church in a most excellent condition.

Our institutions of learning have all opened under most favorable auspices, Stephens, Hardin, Liberty, La Grange and others, all of which goes to show that Missouri Baptists are in the front ranks when it comes to the great matter of education, both theological and literary.

The Outlook has the following on Homeless Old Age: "There is no spectacle in life more pathetic than homeless old age. At the end of the working years, when the final period of ripening comes, the clearing of the air after the dust of the highway is laid, the opening of the windows of the soul to the tranquil sunset light, the home becomes a temple as well as a refuge. There is gathered up and kept with pious care the remembrance of the fragrance of the deeds which the world so soon forgets; there is preserved the memory of the long integrity, the gracious courtesy, the old-time helpfulness; there wait those delicate ministries, those tender services, that reverence which distills its perfume in watchful and unforgetting care, which are sweet and satisfying when fame has lost its magic, applause its intoxication, and the rush and tumult of work and strife have become a faint far sound on the horizon."

The Recorder has a great many fast addresses in Northeast Mis-

A Notre Dame Lady.

I will send you, with full instructions, one of the simple preparations for the cure of Catarrh, which I discovered in my own person. It is a simple, safe, and effective remedy, and is the only one of the kind ever published. It is the only one that will give you the full details of my new scientific method of treatment, discovered by myself—used only by myself.

Pimples

Every night, just before going to bed, wash your face with our soap and you will get clear skin.

Glenn's is the only soap that contains enough sulphur to make it a specific for skin diseases. Insist on having the genuine.

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ON THE INCREASE.

WORLD'S FAIR TRAVEL GETTING HEAVIER.

While the volume of travel to St. Louis on account of the World's Fair has not quite come up to the expectations of the World's Fair management, or the railroads, it has been as large as was expected, all things considered.

The heaviest month, so far as attendance is concerned, will be September, October and November, and during these three months the admissions will undoubtedly equal, if not surpass the entire number registered up to August 31st inclusive.

It is certainly a big, grand show and one that no person with the means should miss. It is the opportunity of a life-time in an educational way and one that will be taken advantage of by the great majority of the people of America before its close. It is an attraction that all Americans are proud of, and justly so.

On account of its unexcelled train service both as regards equipment and accommodations, the Louisville, Henderson & St. Louis Railway, better known as the Henderson Route, has carried the majority of excursionists to St. Louis and has beyond a doubt been more instrumental in contributing to the success of the Fair than any other railroad in this territory.

The Henderson Route is fully enabled to take the public there in a comfortable way, so that their train service is unquestionably the best operated in or out of Kentucky, and their schedule of trains is more nearly maintained than on the majority of roads.

For comfort in travel and for the best accommodations and fastest train schedules, there's but one thing to do all these long days and nights—the Henderson Route. Subsequent reports this morning in purchasing your tickets.

The Farm and Household

Mr. J. B. Shirley, of Metcalf county, recently sold a good mule for \$115.

A Rowan county grower claims to have raised a watermelon weighing ninety-five pounds.

Strader Bros., of Mercer county, sold to McClung McCasfe a pair of work mules for \$285.

Mr. P. B. Poer, of Pine Grove, sold to Mr. Rankin two mule colts for \$45 and \$60.

John T. Veach, of Wilmore, bought eight weanling mule colts at Harrodsburg, recently at \$65 a head.

John Aldridge sold to Green & Scott some late lambs at 3 to 4c. Squire S. W. Puraley also sold a lot at same price.

In Boyle county, Bayles, of Richmond, bought of G. W. Dugan, of Perryville, 66 head of cattle at \$4.75 and 18 of John Mitchell at same price.

S. M. Buple sold 17 head of 1,300-lb. cattle to Monte Fox, at \$4.25. He also sold some yearlings to different parties, at \$3.75.—Danville Advocate.

Aldridge & Weldon bought of J. H. Ramsey, Jr., 70 hogs, 150 to 250 lbs., at \$4.85, delivered Oct. 20. This firm also bought of W. E. Heflin 71 heifers, at 3 cents, weight, 900 lbs., and 2 weighing 775 lbs., at 2 3/4c.

Richmond Court—Monday was court day and a very large crowd was present. There were lots of mules on the market which was very dull. Madison County Stock Yards report about 700 cattle at from 3 1/2 to 3 3/4 cents; 500 hogs at 4 1/2 cents.—Richmond Climax.

J. A. Ramsey reports the sale of J. B. Pendleton at Wades Mill, September 29th, as follows: Aged buggy mare, \$32; 2 heifer calves, \$9 and \$15; 5 dozen hens, at 8 1/4 cents per pound; household goods and farming implements brought good prices.

J. A. Ramsey, auctioneer, reports the sale of James Rutledge, Sr., last week, as well attended. Among the prices obtained were the following: "Yearling steer, \$22; 5 good steer calves, \$50 each; heifer calf, \$11.50; combined horse, 9 years old, \$107; work horse, \$71; yearling colt by Highland Gray, \$52; weanling colt, \$31; 4 fat hogs, 250 lbs., \$14.10 each; 15 fat hogs, \$150 lbs., \$6.25 each; 9 shoats, 75 lbs., \$4.50 each; brood sow, \$12.50; 20 grade ewes, \$5.25; 2 Southdown bucks, \$7.75 and \$9.75; 20 tons timothy hay, \$7.50 per ton; rick of oats, \$5 per ton; farming implements brought fair prices.—Winchester Democrat.

George C. and J. C. Hamilton, of Flat Creek, have sold to L. Joseph, of Cincinnati, 200 export cattle at 5 1/4c, excepting about 10 which sold lower. The total weight of the cattle amounted to over 200,000 lbs. This is the largest sale of cattle made in this section in many years. It is said the Messrs. Hamilton will feed 700 cattle this winter.—Owingsville Outlook.

PEACH TREES IN WINTER.

BY W. F. FLETCHER, B. S. A.

The winter of 1903-4 will long be remembered as one of severe cold, and, especially among the fruit growers, as one of anxiety over the crop and the welfare of tender trees and shrubs. The middle of the winter had barely passed ere this anxiety began to manifest itself in discussions among the fruit growers. The greatest alarm showed itself over the condition of peach trees, our tenderest fruit trees in the North. During February the unabated cold enhanced the danger. Sample cuttings, and even whole trees cut up and shipped, began to arrive at the experiment station, accompanied by questions: "Are these trees alive?" "What shall I do with my young peach orchard? The wood of the trees under the bark has all turned dark. Will they live through?" "Shall I take up the old orchard and plant new?" "Would you advise severe pruning, in such a case as this?"

Before proceeding farther let us draw definite lines around the subject that will separate it from other trouble sometimes mistaken for winter injury of the stem.

It seems unnecessary to speak of insect work; yet in many cases trees killed by pinholes borer beetle are so mistaken. The external evidence of the ravages of this insect is small dark spots, with a globule of exuded gum in the center, scattered over the trunk and branches.

Root-killed trees start normally in the spring and make considerable growth until well into the summer, when they stop, wither and die in about two weeks. These trees show normal bark above ground until they begin to wilt, when the bark near the ground turns dark, dries and decays like the bark on the roots.

Ill-kept trees do not seem to show the effects of cold as early as the cultivated, nor do they rally so soon after the opening of spring, nor have they done so much toward repairing damages.

In regard to elevation, although no winter-killed trees were found above the 1000-foot contour, except one on top of a dry knoll with the soil plowed away from the roots (which seems to be a case of root-killing), uncultivated trees are for the most part stunted, while cultivated ones show normal growth and vigor.

As to the effects of exposure and elevation, there seems to be little doubt. Those trees on the north and west and exposed to the south and east have been affected the most. Ten per cent of the trees in an orchard at 700 feet and exposed to the southeast were killed while in another orchard on a hilltop at 1020 feet elevation the trees were all doing finely.

When once a tree is settled in the soil, the soil texture seems to have little to do with the winter-killing, so long as the soil is well-drained. A heavy clay soil may keep the tree growing later in the fall, thus rendering it less mature and less able to withstand the cold of winter; yet no such fact has been apparent.

The last chapter in the history of some killed trees, contrasted with the same period of some which lived through, shows plainly just where the danger point was passed. A Waterbury, considered very hardy, showed no ill effects of the cold, except blackened fruit buds, until the sap started during the first warm days. The body bark then became dry and

spongy, lost every trace of green and took on a light-brown color, as did the wood under the bark. In this tree the drying process continued, and the tree never started.

As far as trunk-killing is concerned, pruning seemed to have no effect upon the ultimate behavior of the trees except that entirely new branches were produced instead of forcing new growth through branches which were in many cases weakened.

The history of one tree is particularly interesting in that it shows the condition of the various parts of the tree just at the danger line. About March 1, this tree, like many others, showed considerable discoloration in the body wood. After two weeks of warm weather, May 14, when the leaves were well started, so as to show considerable killing back from the limb tips, the critical stage in the body was plainly visible. The bark was nearly normal, showing a tinge of green, grading down to greenish-white at the cambium. Between the bark and wood a thin white, juicy layer of new wood adhered, but little closer to the wood than to the bark. The separation between the old and new wood was complete, making the new wood a separate layer. By Aug. 1 the new wood had grown fast to the old, and the tree had made a fair growth for an unkept tree.

Summary and Conclusions.

A high elevation is more favorable than a low one. Care and culture aid a tree to revive.

A general exposure is best; avoid sunny, sheltered pockets. Well-drained soil is essential.

Moderate pruning, good culture, plenty of fertilizer and close watch on insect pests are the best tonics for a frozen tree.

The color of the wood cannot be used as a standard by which to determine the danger point of frost injury. The cambium and green layers being the only growing portions of the body, with their connections, the radial fibers in the bark form a tissue the condition of which enables us to judge the state of the tree.

In winter and early spring, life in the tree is indicated by a greenish tinge in the bark.

Moisture in the bark during the first few warm days of early spring weather indicates life in the stem or roots.

In case of trunk injury by winter freezing, the first week of warm weather decides the life of the tree. At this time, sap running in the inner bark accompanied by a greenish tinge in the radial fibers, a fine moist, green layer, and a white, juicy, not curdy, cambium, indicates life in the vital parts of the tree.—Country Gentleman.

RUPTURE CURED.

Many of our readers troubled with rupture will be glad to learn of the cure of a rupture. After a thorough investigation on my part, we have discovered that Dr. J. C. Truesdell, of Louisville, Ky., has cured many cases of rupture. Dr. Truesdell is a graduate of the University of Louisville, and has been practicing medicine for many years. He has cured many cases of rupture, and his cure is permanent. He has cured many cases of rupture, and his cure is permanent. He has cured many cases of rupture, and his cure is permanent.

OFFERS CATARRH

I suffered for years with a bad case of Catarrh of the bladder, and medicine did me no good. I had consulted many doctors, and had grown so weak that I could scarcely stand, my breath had become very distressing, and I could not sleep. I heard of your S. S. S. and wrote you. I commenced to use it, and after taking several bottles I was cured and have never since had the slightest symptom of the disease. Mrs. Mary T. Brown, Cox, 7th & 10th Sts., St. Joseph, Mo.

Whitting, W. Va., May 20, 1904. I had Nasal Catarrh for years for which I used S. S. S. with very gratifying results. I tried local applications for many years and getting no permanent relief I came to the conclusion that the seat of the trouble was in the blood. Knowing S. S. S. to be a good blood medicine I began its use, and after using it for some little while it did away entirely with the offensive mucus in the nostrils, and I did not have to hawk and spit, especially in the morning, to dislodge the catarrhal matter. 1627 South St. FRED H. PRESSY.

The filthy secretions and foul mucus that are continually dropping into the throat, and their way into the stomach and are absorbed into the blood. Catarrh then becomes constitutional, and the only way to get rid of it is through the blood. Write us if you have Catarrh, and our physicians will advise you without charge. The Swift Specific Company, Atlanta, Ga.

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Less than half rate round trip. VIA SOUTHERN RAILWAY AND QUEEN & CRENSHAW ROUTE. Oct. 11 and Nov. 18.

On the above dates the Southern Railway, in connection with the Queen & Crenshaw Route, will sell special round trip tickets to all points in Alabama, Georgia, Florida (except Key West), to all points in Kentucky south of and including Somerset, to all points in LOUISIANA east of the Mississippi river and on-line of the Vicksburg, Shreveport & Pacific Railroad, to all points in Mississippi, North Carolina, South Carolina and Tennessee (except Key West), to all points in VIRGINIA south of and including Lynchburg, Richmond and West Point inclusive on the following basis: Eighty per cent of the standard one-way fare for the Round Trip, so much rate to exceed \$25. These tickets will be first class, and will be good returning within 21 days from date of issue.

STOPOVERS will be permitted at any station on route at which tickets are regularly sold and at which trains are scheduled for regular stops, south of and including Somerset, Ky., on going journey only within 15 transit limit. Don't fail to take advantage of these extremely low rates.

For rates, folders, schedules and complete information, apply to A. J. Crenshaw Ticket Agent, Louisville, Ky.; R. E. Carr City Pass, and Ticket Agent, 124 4th ave., Louisville, Ky.; C. H. Hangerford, Dist. Pass. Agt., 234 4th ave., Louisville, Ky.; G. B. Allen, Asst. Gen. Pass. Agt., St. Louis, Mo.

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Items of Interest

News the World Over.

Gen. M. W. Ransom died of heart disease at his home near Garysburg, N. C., on his seventy-eighth birthday. He was a man of great ability and of great integrity. He was elected Attorney General for the State in 1852, the youngest man who ever held that position. He served with distinction in the Southern army, rising to the rank of Brigadier-General for twenty-three years. He was a very handsome man and a fine scholar as well as an able statesman and brilliant soldier.

The Peace Congress, which met in Boston, was welcomed and praised by the secular press at first in a way that was marvelous. So much space was given their proceedings in the last weeks of a political contest. But the Congress turned their backs into courtship. It passed a resolution calling on the nation to disarm. Then a preacher of peace a resolution saying the United States should stop building so many warships, and the Peace (1) Congress denounced this and voted it down! They wished the other nations to disarm and the United States to go on increasing their armament! Through the papers they showed their insincerity and hypocrisy. We have not read their proceedings, but only the comments on them.

Last week we reported Gen. Kuropatkin's advance and attack upon the Japanese. At first he was victorious. He was the Japanese attacked and drove him back. At the latest report he is again succeeding, having recaptured Shakha. The battle has raged fiercely for eight days and the end is not in sight.

For years we have been hearing the English railroads praised. It has been said that they put the expense into the road both instead of into tawdry dandy in the cars, and that as a consequence the loss of life was as nothing compared to that in the United States. But statistics show that in proportion to the number of miles of railroad many more are killed and injured on the English roads. Great Britain is a very small island.

The railroad statistics for 1903 have been published. In the United Kingdom there are 28,168 miles of railway; in the United States, 202,471. In England, 16 passengers were killed and 3,412 injured. In the United States, 442 were killed and 7,042 injured. 14,283 animals were killed or wounded in England, and 66,008 in the United States. Total tonnage per 1,000 miles in England, 281.5; in the United States, 298. This is a very great difference in favor of the country.

A medical magazine in New York City says that appendicitis is well nigh impossible in the case of any one who drinks water freely. The majority of water is taken with an appreciable quantity of carbon dioxide, in the amount all needed to drink to retain their health. Appendicitis is unknown among those who drink water freely.

The Institute of Social Reform in Mexico decided by a vote of 13 to 5 to nullify the laws prohibiting all bull fights on Sunday. This action denotes the manner. The stopping of bull fights on Sunday, however, is a matter of some importance. In Mexico, on Jan. 13, 1891, President Porfirio Diaz issued a decree, which demanded of the Government the abolition of bull-fights. The struggle against them has gone on and is now successful. It is a great cause for rejoicing. Bull-fighting was introduced into Mexico by the Spaniards during the eighteenth century, was abolished by Philip V. in 1761, and revived in the last century.

Of the holding of many Congresses there is no end. Several have met in St. Louis, the latest in Boston. About the same sort of men wish to put it mildly, are not opposed to having the kind of talk and violence do them. They used to be satisfied with that music; then they took to passing resolutions. Recently they have taken to going to Washington City and boring a busy President with their schemes for running the earth. He listens courteously, tells them they have a good object in view which he would be glad to see succeed, and they get the advertisement in the papers in which their souls delight.

BOYS.

The principal of a neighboring Conference seminary is one whose concern for his students does not abate when their term-bills are settled and their deportment and scholarship are satisfactory. "In place of the parents" is to him no empty phrase. In the parents' stead maketh it his business to come into as close relations as possible to the boys committed to his care. To this end he invited a new pupil to take a long walk with him. They talked as they walked, and the chat about the opening days of school and the prospects of "the eleven" soon deepened in seriousness, as the man with gracious tact led the boy along to graver themes, and finally to the gravest—the meaning of life and individual responsibility. The president made the most of his opportunity to impress upon the lad's open heart the thought that his life was God's gift and Christian service his highest duty. Toward dusk, as the two walked into the village the younger feelingly thanked the elder for his straight talk. "I am seventeen years old," he said, "and as tall as you are, but you are the first man who ever spoke to me about these things" as I think an older man ought to speak to a younger one.

That boy is the son of a fervent Methodist man; he has regularly attended the church and Sunday School in which both his parents are earnest workers; he "raised his hand" and "signed a card" at a "union revival service" a year ago; but until that afternoon the real depths of his life had never been touched, and the things of the Spirit had been to him as if they were not.

The deductions from this simple incident are plain. The headmaster of a school should also be its heart-master. Our church schools are the best schools for our own youth. Parents cannot safely rely solely upon the ordinary means of family prayer, the Sunday School, and church service to bring their children into right relations with God.

The educator who disclaims or shrinks from responsibility for the spiritual welfare of his pupils takes but a low and limited view of his high calling and loses a rare opportunity for service.

Christian laymen sadly neglect their privilege and duty toward boys. In the church in which the student had grown up were a score of men of whom he

and his fellows looked up to as successful in business and leaders in the community. Any serious advice, any attention even from one of these would have weighed more with a boy than the "professional" advice of the minister or Sunday School teacher. But not one of them had thought it his business to "go speak to that young man." Not many years ago the whole community was shocked by an utterance attributed to a speaker at a liquor dealers' convention, in which saloon-keepers were urged to make good the annual mortality of drinking men by luring new levies of boys to the bar. Base though his motive, the theory of the wretched man was sound. The saloon thrives upon the boys whom it ensnares, and who grow up to take the places of the penniless loafers who are thrown out of its doors on their way to the potter's field. The Church needs the boys scarcely less than the boys need Christ, and it is not winning them. They are not at its preaching services; the vacant seats on the "boys' side" of the Sunday School room are the despair of the superintendent. Stanton's evangelism is perpetually aggressive, and the boy is the weak spot in our lines at which the adversary aims his heaviest attacks. Would it not be well for every layman to examine his own record and ask himself what he has done to show his interest in the religious life of the lads who naturally look to him for leadership?—N. Y. Christian Advocate.

DEAR RECORDER—

Many times I have thought to write you of our Brazilian affairs, but have allowed other matters to press in and rob me of the opportune occasion. I must delay no longer.

Much has been going down this way of late. Our cause is making daily progress in all parts of the country, from the Amazon to the La Plata, where evangelical laborers are found. You may remember that we began 22 years ago at Bahia with a lone band of missionaries, in the midst of a moral spiritual wilderness. Little had been done toward the evangelization of the greater part of Brazil, and the outlook presented many discouraging features. What wonders God has wrought in these passing years! Now our cause is rapidly gaining ground, north and south, and last year a thousand converts were reported from the field!

The four evangelical denominations who have missionaries in the country are all gathering in converts and planting new churches. Our Baptist churches now number nearly, if not quite, seventy, and the membership is probably over 4,000.

At Rio Janeiro, A. B. Dezer and F. F. Soren are doing grand work, preaching to great crowds daily and looking out toward new fields. Both these brethren find their houses of worship much too small for the multitudes who eagerly gather to listen to the story of the cross. Many are compelled to stand in the aisles and doorways, and sometimes in the street! How we do need a large tabernacle for Soren's congregation, and a good substantial building for Dezer's!

Our very important publication interests are centered in Rio, and ought to have a proper home. Estabrague is at present in the States, and we hope that the Record will be able to give us a printing and publishing establishment at Rio Janeiro.

FALL'S NEWEST BLACK DRESS GOODS

In this complete showing only the highest grades are represented. Lupton's Cheviots, Bluebirds, French and German Broadcloths, Silk and Wool Hollenders, Capes and Velvets, etc. We offer every splendid value—

- 10 pieces French Jacquard, a silk figured novelty sure to interest every wearer of black; value \$1.00; yard..... 75c
- 50-inch Tailor Cloth for the plain tailored Suits, splendid value, will stand dust; yard..... 75c
- Special 44-inch Novelties in silk and wool; this is an exceptional bargain; a \$1.25 value; yard..... 75c
- "Buffalo" Cheviots, 54 inches wide; splendid wearing, suitable for coat suits and skirts; yard..... 81c

SAMPLES CHEERFULLY SENT UPON REQUEST.

Special Hosiery Bargain.

A special purchase of Ladies' fine Hosiery, about 200 dozen pairs. All high grade goods of the very best quality, in the following makes: Heavy weight cotton, medium weight cotton, light weight cotton, black or black with split or white foot, gusset, heel thread and lace ankle, black. Every pair perfect and in all sizes. 50c quality..... 75c special 3 for \$1, per pair..... 75c

Knit Underwear Special.

Ladies' heavy weight Union Suits, white and natural, fenced cotton, all sizes..... 50c
Ladies' heavy weight Union Suits, extra quality, white and gray, all well finished, Special..... 75c
Ladies' medium weight white cotton Union Suits, hand silk trimmel front and neck, perfect fitting, Special..... \$1.00
Special agents "Ypallanti" Perfect-fitting Underwear.

STEWART DRY GOODS CO.

109 West Commerce—Opposite Clearing & Co. 23rd Street. LOUISVILLE, KY.

worthy of the cause and field. It would be of immense service in our work.

Have you noticed the letters from Brazil in the Foreign Mission Journal? They are all filled with accounts of new preaching stations opened, new churches formed, new converts, long journeys inland and the baptism of rejoicing believers. Only next Sunday I am to baptize some 15 new converts near this city, where the ball has been literally thronged with listeners to the message of life every week. We expect to organize a new church there at once.

During all these years our attention and time have been given almost exclusively to evangelism and building up new congregations.

We are not neglecting the circulation of evangelical literature among the people, and in this city we have established a Bible and tract depot where we are sending out many copies of the Word, in whole and in parts, as well as of other evangelical books and tracts. Yours in the cause, W. B. BAKER.

Sao Paulo, Brazil, Sept. 17.

THE MARKETS.

Report for week ending Oct. 15

Extra good export steers.....	54 00	4 40
Light shipping steers.....	4 00	4 40
Chester butcher sheep.....	3 75	4 20
Fair to good butch steers.....	3 00	3 20
Common butch steers.....	2 50	3 00
Fair to good butch hogs.....	3 00	3 20
Common to medium hogs.....	2 50	3 00
Good to extra choice hams.....	5 00	5 20
Common to med. choice steers.....	2 75	3 00
Good to choice stock hogs.....	2 50	3 20
Common to med choice hogs.....	2 50	3 20
Pigs: light mixed steers.....	1 75	2 25
Med. to good mixed cows.....	20 00	30 00
Good to choice hogs.....	3 00	3 20
Med to good butch.....	2 50	3 00
Choice veal calves.....	5 00	5 75
Common to med calves.....	3 50	4 00
Choice to fancy mixed cows.....	25 00	30 00

HOGS

Choice pack and butch.....	3 25	
Medium packers.....	5 40	
Light shippers.....	5 20	
Choice pigs.....	4 40	
Light pigs.....	4 20	
Roughs.....	2 50	4 00

SHEEP AND LAMBS

Good to choice sheep.....	3 00	
Fair to good sheep.....	2 50	3 10
Common to medium.....	2 00	2 50
Wethers.....	1 50	2 25
Extra ship lambs.....	3 20	
Good butcher lambs.....	3 00	3 25
Common tail-end lambs.....	2 50	3 25

LEAF TRADE.

Following is the report for week and year ending Oct. 15, 1904:

Week	Year
Jan 1 to date.....	1,000 01,000
Year 1903.....	1,150 10,075
Year 1902.....	2,225 130,257
Year 1901.....	2,100 142,217

COMPARISONS WITH PREVIOUS YEARS SALES

Total sales of new crop to date, 1904, 22,400; 1903, 27,000; 1902, 127,000.
Sales of new crop to date official inspection, 1904, 70,000; 1903, 100,000; 1902, 104,810.

REJECTIONS

Rejections this week, 1904, 240; 1903, 220; 1902, 281.
Percentage of rejections to total sales, 1904, 30; 1903, 35; 1902, 22.
Rejections Jan. 1 to date, 1904, 11,775; 1903, 14,000; 1902, 20,200.

RECEIPTS

Receipts this week, 1904, 701; 1903, 621; 1902, 721.
Receipts Jan. 1 to date, 1904, 70,000; 1903, 70,000; 1902, 100,000.

Special Homecookers Excursions

VIA LOUISVILLE & NASHVILLE R.R.

ON ALL PARTS OF THE SYSTEM

October 31 and November 6.

Year that you get the most benefit from these excursions is when you go from Louisville to Nashville and back. The Louisville and Nashville Railroad, the only one of the kind in the world, is the only one that has a special excursion, and it is the only one that has a special excursion. The Louisville and Nashville Railroad, the only one of the kind in the world, is the only one that has a special excursion, and it is the only one that has a special excursion.