

WESTERN RECORDER

Faith, Hope and Love, these three.

LOUISVILLE, KENTUCKY, THURSDAY, OCTOBER 27, 1904

NUMBER 47.

7th YEAR

Published weekly by The Book Concern, (Incorporated) 215 West Third Street, Louisville, Ky.

TERMS OF SUBSCRIPTION.—One year in advance, \$1.00; after three months, 50 cents; after six months, 75 cents. Single copies, 5 cents. **ADVERTISING.**—Rates and conditions of advertising on application.

POST-OFFICE ADDRESS.—Instructions concerning removal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which you are desiring paper at the date of writing must always be given.

SAMPLE COPIES.—We print each week a limited number, which may be had for the asking.

W. H. MALLOCK, one of the leading English infidels, or agnostics, or whatever may be the latest name the atheists take, is naturally very much pleased with Prof. William Sanday's, of Oxford, "admission that the human knowledge of Christ, who believed that he was casting out devils when he was doing nothing of the kind, must have been limited to the knowledge of his contemporaries."

Wretchedness, to see the Lord, "hoping to be saved" is a thing which we have any fondness for doing with us. We have any fondness for doing with us. We have any fondness for doing with us.

the Standard draws a most interesting picture of the day in which the world is passing. The children of the world are passing. The children of the world are passing.

Sketches of the decision of the Law Lords, which gave to the few who stood firm for the old faith the property of the Free Scottish church, the New York Ob- server says: "If it teaches to the church the truth that a trust is to be administered according to its terms, and not as trustees would like to administer it; that keeping faith with covenants is better than so-called Christian union; and that doing evil that good may come—however small the seeming evil and however great the apparent good may be—in a dangerous case, it will not have failed in its providential mission."

Dr. Mearns, when pastor in Australia, was once asked to pray for rain as the drought was very severe. He replied he would rather pray that they might be able to conserve the water that came. And he lectured his people on the value of irrigation, a lecture which bore fruit.

Their business of all regenerated nations, the salvation of souls. And the salvation of their own souls, the salvation of their own souls, the salvation of their own souls.

He may be a man, but he may be a man.

The One Sacrifice and Results.

BY J. M. WEAVER, D.D.

The Plan of Redemption revealed and developed in the Scriptures manifests the wisdom, power and love of God more wonderfully than any other event in the universe. Indeed, so wonderful is it that the angels are diligent students of its mysteries, and are desirous of understanding its glories. Peter, writing of this great salvation, says: "Which things the angels desire to look into." The central fact in this plan is the one great sacrifice of the Son of God. The grand result of this sacrifice is the final perfection of believing men. The writer to the Hebrews reveals these two thoughts in the following words: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified."

This mysterious sacrifice is a matter of pure revelation. It is above the wisdom of man, and indeed so wonderful is it that many men refuse to believe it when revealed. There are several things implied in it of deepest interest. There is the unique being of Jesus Christ, who made it. To make it it was absolutely essential that He should be both divine and human, the union of the two natures, and perfectly sinless. Divine in order that He might be on an equality with God to treat with Him; human in order that He might have a nature that might have no sins of his own to atone for. Thus He became the Mediator between God and man. No other being, man or angel, could have offered this sacrifice. It was so perfect, complete and valuable that it did not need to be repeated, but after He had offered it He "forever sat down on the right hand of God."

In this sacrifice there was the perfect atonement for sins. The blood of bulls and goats was simply typical, and could not make real atonement for sins, as the apostle says, "For it is not possible that the blood of bulls and goats should take away sins." Now that he has suffered death upon the cross, He bore the sins of the world in His own body on the tree. He bore the penalty for violated law in the stead of sinning men. John says, "And he is the propitiation for our sins; and not for our's only, but also for the sins of the whole world." And now "if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Now it follows that whosoever will by repentance towards God and faith in the Lord Jesus Christ may avail himself of its benefits. Nothing stands in the way of salvation but man's own perverse will.

Again implied and manifested in it is the great love of God and His Son for His creature man. Jesus said: "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." Paul in his letter to the Romans, says: "For when we were yet without strength, in due time Christ died for a poor man's sins, who were ever ready to die. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us." So wonderful was this love that the redeemed will spend eternity in praising His matchless grace.

this grand sacrifice to be wonderful and glorious. The first is the exaltation of the man Christ Jesus. Having completed His work on earth, He ascended into heaven and sat down at the right hand of God, the place of power and authority.

Paul in his letter to the Philippians says: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." To the Ephesians he writes: "He raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

Again, there will follow the utter overthrow of all His enemies. These are Satan, demons and wicked men. Through the influence of this sacrifice the final end of all these will be "everlasting destruction from the presence of the Lord and from the glory of his power."

Then follow the complete salvation and perfection of all men who call upon and submit to Him. Because of this one grand sacrifice believers shall be made perfect in body, soul and spirit. Through the partly open of the heavenly world will be thrown wide open, and as the saved ones enter they shall hear the welcoming words: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." In vision on the Isle of Patmos John saw the splendors awaiting them: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

The characters and conditions of all his people will be unspeakably glorious. John, in view of the future glories, writes to his brethren: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is."

What the grandeur and glory of that life shall be we cannot now conceive. Often amid the smoke of the battle we catch glimpses of its beauties and hope brightens, and we talk of the coming bliss. Sometimes when faith is strong we look forward as we hope and the words of Elizabeth Mills come to us—

"We speak of the realms of the blest,
That country so bright and so fair;
And oft are its glories confessed;
But what must it be to be there!

"We speak of its pathways of gold,
From sorrow, temptation and care,

From trials without and within;
But what must it be to be there!

"Do thou, Lord, 'midst pleasure or woe,
For heaven our spirits prepare,
And shortly we also shall know
And feel what it is to be there!"

Christian reader, in view of this sacrifice, what gratitude and consecration should you manifest towards him! In there any sacrifice too great for you to make for Him? What glorious prospects are before you? Unconverted reader, can you bear the thought of losing all that which is offered you through this offered sacrifice? Yield and accept it ere it be too late.

Putting Away Worry.

We hear much in these days of the need of taking life more restfully, of keeping a quiet spirit and avoiding the wear and strain of worry. Such injunctions are wise and by no means to be put aside as valueless, but it would be well for most of us to consider also how much needless worry we may take from other lives.

Did you ever think of the burden of care and anxiety that weighs upon human hearts every day—this day—because of the delays, neglects and small carelessnesses of those who would never be willfully unkind? In the aggregate, it is something awful—the waiting, the heart-ache, the hours of sickening dread that a little thoughtfulness might prevent. The sick boy away from home has grown better, the threatened illness proved trifling, and in the interests of returning health he postpones for a day or two the letter that should relieve those at home. Two such days for anxious love to live through! We have succeeded in the mission undertaken for a friend, and he will be glad and thankful when we let him know—on the morrow. One more night he bears a burden of uncertainty and doubt the weight of which we cannot understand. The request quickly granted, the prompt reply, the doing at once what the hand finds to do even in matters that seem trivial to us may mean much to the other end of the line. By all means let us put useless worry out of our own lives, but let us take care that no neglect of ours puts it into the life of a neighbor.—Forward.

Our own faults and failures would supply one would think, sufficient pang of penitence to occupy that part of conscience which is devoted to lament over shortcomings. Few of us have reached that happy state of perfection in which we can give over repentance. We have to watch our own conduct, guard against temptation, and, when overcome, confess our sins to our heavenly Father with heartfelt sorrow. Conscience holds a rod to check us when erring and to drive us in the right way, should the kindly impulse of duty fail to allure us; and when we reject the rod, conscience becomes a scourge to punish us with remorse for our disobedience. This is task enough for conscience.—Independent.

A life without industry is guilt, and industry without intellect is brutality. All the busy world of flying looms and whirling spindles begins in the quiet thought of some scholar cloistered in his closet.—Baskin.

The sun is the flag of life. Considering what the sun does I do not wonder that men worship it.—Rev. W. M. Reed.

The Gethsemane Prayer.

BY J. B. HUTTON.

From what did Jesus pray to be delivered? The thought has been presented that the "cup" which He prayed might pass from Him, was a physical and premature death, and not the death of the cross. The idea seems to be based on two statements of Scripture: First, Matt. 26: 38—"My soul is exceeding sorrowful, even unto death." But this does not necessarily imply that He was dying, but denotes the extreme measure of His grief. It is utterly incongruous to think that the death of the cross was so terrible to the mind of Jesus that it caused His strength to fail, and premature death to approach, and yet at the same time that He had strength to pray most earnestly that He might escape the first death, which would have given Him immediate relief, and live to die the second death, the very thought of which was now causing Him to die!

Second, Heb. 5:7: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." Was He not heard when the angel came and strengthened Him? Strengthened Him, not that He should die then and there, for Jesus had no need of that, for Himself had said: "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." If Jesus had power to burst the bars of the tomb and rise from the dead, did He not have power to escape death in Gethsemane? But He was strengthened for that hour of appalling darkness, and for the agony of the cross that was to come.

That the "cup" from which Jesus prayed to be saved had reference to the cross, seems to me to admit of demonstration.

1. Jesus prayed, "if it be possible, let this cup pass away from me." But if the cup meant a natural death from sorrow, there was no impossibility in saving from that at all, and no place for the conjunction of doubt, "if."

2. Jesus prayed, "not as I will, but as thou wilt," and, "thy will be done." Can one suppose that Jesus thought for one moment that it was perhaps the will of the Father for Him to die in the garden, and not as an offering for sin; and that He was so wrought upon by this fear, that he prayed thrice, and with such fervor as to sweat as it were drops of blood, that such should not be the case, but nevertheless resigned Himself so to die?

3. Jesus had told His disciples plainly of the manner of His death; and He had said, "Heaven and earth shall pass away, but my words shall not pass away." How was it possible now for Him to fear greatly and be exceedingly exercised lest His words should fail?

4. Jesus knew that it was the purpose of God for Him to be offered as a sacrifice for the world; that it was according to "the determinate counsel and foreknowledge of God;" and how could He fear, therefore, that God might permit Him to die, and allow His own eternal purpose to fall to the ground?

5. Jesus knew all the sacrifices, types and prophecies of the Old Testament that plainly told of His crucifixion; He knew that not one of these could prove false; how, then, could He fear at all that a premature death was about to make all null and void?

6. Jesus had just come from the observance of the passover, a ceremony which for ages had foretold the sacrifice of the Lamb of God; He had just instituted the Lord's Supper to commemorate His sacrificial death, saying, "This is my body which is given for you;" "this cup is the New Testament in my blood, which is shed for you." Who can believe that in that very same hour Jesus had such distressing fear of absolute failure on His part by untimely death, that He prayed an ever man that His end might be as predicted from all eternity!

This new idea of the prayer of Gethsemane minimizes the sufferings of the Saviour, detracts from the glory of the cross and leads to such expressions as that Jesus "was anxious to suffer," and "voluntarily and gladly met" the cross, and "was glad to reach it."

There was a mystery of suffering in the cross, an infinitude of anguish in the loud cry, "My God, my God, why hast thou forsaken me?" a depth of unfathomable grief that eternity will never sound; and any view that lessens the sorrow, the pain, the woe, that the Son of God endured upon the cross is necessarily wrong.

The Christian's Goodly Heritage.

BY REV. G. B. F. HALLOCK, D.D.

The land of Canaan, as we know, was divided by lot, and was thus apportioned to the various tribes of Israel. Of course it would follow that there would be a great diversity in the heritages possessed. Some sections, as in the case of Dan and Issachar and Manasseh, would be more pleasant and fertile than others. We can imagine those with the choicest portions gratefully adopting the sentiment David expressed when he said, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." We have no doubt that the form of his language came from the way the land was divided by "lot" and measured off by ropes and "lines;" but what David was thinking of so thankfully was God's great goodness to him. David believed in an overruling Providence. He believed that God had fixed the bounds of his abode and his possessions. More than that, he was—what many of us are not—satisfied with all the divine appointments. He reviewed God's dealings with him with the highest sense of thankfulness. God had promoted him from a sheepfold to a palace, from being a shepherd to being a king. But cannot every Christian claim as much? God has rescued us from the kingdom of darkness, from the thralldom of slavery to sin, and has translated us into the kingdom of his dear Son. He has adopted us into his own family, and given us the right to an everlasting inheritance in the land and to life immortal.

Think of the Christian's goodly heritage in temporal blessings. "Godliness is profitable." It blesses us now. It has promise of "the life that now is," as well as of "that which is to come." As a rule, Christian people are prosperous. Godliness blesses men in every state of life. It exalts the humble. It prospers the toiler. It helps up those born to adversity.

If we will look upon the things we have rather than upon the things we have not, no one of us can fail to find much that calls for gratitude. We have a goodly heritage. In health, in friends, in the fact of living in a Christian community. This expression of the Psalmist is often used by the patriot in speaking of his country. We have a goodly heritage in a country where liberty abounds, and yet where anarchy is restrained; where men are equal, and yet where each can press forward to the highest attainments and positions.

The Christian has a goodly heritage in spiritual blessings. What a heritage we have in God's Word. How the Psalmist exulted in the possession of God's Word, and how he delighted himself in its pages. The Christian has the completed Bible as His heritage. Then, too, he has a goodly heritage in the ordinances of God's house. Here he receives spiritual nourishment and sustenance for his soul. Here he receives a new courage to continue the battle against sin, he enjoys fellowship with saints who cherish a like precious faith with himself, and gains actual strength to do well in the cause of his Master. But the Christian's best heritage is in God himself. God's blessing is upon the righteous. It is with them, around them, with them. They have life and joy and hope. They have pardon, peace and power—"forgiving mercies, adopting love, and sanctifying grace."

Think, too, of the Christian's goodly heritage of prospective glory. Some one has well expressed the Christian's good estate. "He has grace in possession and

glory in reserve." The Christian is a sojourner. He is a traveler. He is enjoying the scenes of a foreign clime. But his richest possessions are at home. His real investments are in his native land. The Christian is looking toward and for heaven. He is hoping, expecting; yea, seeing his glories dimly outlined and foreshadowed. He is having now the earnest, the first-fruits, the foretaste of bliss immortal. By the temporal blessings he enjoys, and by the large hope he indulges of prospective glory at God's right hand, the Christian has a right to say: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.—American Messenger.

The Midnight Sun.

What could be more incongruous than such conjunction of titles, the "Midnight Sun?" The midnight is our synonym for darkness; the sun, our source of light; the midnight is our hour of gloom, the sun our harbinger of joy. Judged by our common experience in temperate climes, judged by the daily experience of the great masses of mankind, there are midnights and there are suns; but a midnight sun is an impossibility and an absurdity. Yet those who have been to the Far North, where seas are wide and the headlands cold, where the mist hangs long and the clouds drop low, tells that they have seen the sun at midnight, have gazed upon his full orb when the hand upon the dial told them it was

"That hour of night's black arch the key-stone."

Where suns rise high and nights are brief, we do not feel the need of a midnight sun. The glory of our summer sunset hardly fades before the east is once more rosy with the advent of the morn. The night itself comes to us rich with benedictions. It strews for us a couch of sweets. It distills the gentle dew. It draws a curtain over troubled thought, and with the return of the day kisses us a tender farewell for a little while, as friendly as the brighter hours themselves.

But in the Far North it is otherwise. It is where nights are longest that days are longest too. It is where nature has suffered most from arctic chill that the kindly orb lingers with healing and comfort in his beams. No pleasure-seeker amid Sorrento's orange groves or the rose gardens of Kashmir ever knows the consolations of the midnight sun, but the dweller by far away fjords of Norway have seen it and rejoiced in its consolations.

When Saul and Silas sang sweet songs of praise in the prison cell together, it was because they saw from inhospitable lands the Midnight Sun. It is given to God's children who must visit arctic realms to see the sun when others see only the blackness of perhaps a starless sky.

We remember an incident which occurred years ago when in a brief stay in a rural district of Vermont we were asked to visit and pray with a woman of unusual piety who was dying in the midst of great poverty. She was, it seemed, the daughter of a well-to-do family, but by long years of invalidism and the death of all upon whom her support would naturally fall, she had been left a town pauper.

It was a difficult task to perform. Sick and poor and incurable! We drew near the house with reluctant feet. We would have welcomed any call of duty elsewhere, however trying, which might have even postponed the poor attempt at comfort we felt ourselves about to undertake! But upon entrance, and after the exchange of a few formal commonplaces, this daughter of Christ broke forth in exclamations of joy that she had now a friend who would sympathize with her in her precious relations to her Redeemer. We who had come to sit down beside her in silence because of the great darkness which had fallen upon her life, saw with astonishment one bathed in the warm radiance of the Midnight Sun. It was an experience never to be forgotten; and it made one recall the words of the Psalmist,

"Yes, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." It is only those whose sorrows have been greatest who know the riches of the comforts of divine love.

The experience of that hour we have since renewed in many ways. We have talked with God's people who have lost the dearest and sweetest of earthly loves. But invariably we have found that those who are truly God's beloved, then come to the richest experiences of grace. The Sun of Righteousness is never so dear as when he shines through the mists of sorrows upon the night of grief, and lights up by his bright beams the bold headlands whose lower slopes are washed by icy seas.—It is to those who have known the great darkness that the Voice comes, saying to those otherwise wrapped in gloom, "Arise, shine, for the glory of the Lord is risen upon thee."—Interior.

Perseverance.

The doctrine of the final perseverance of the saints includes the doctrine of the faithfulness of the Almighty. It is part of the doctrine of election. Those whom God has chosen and called and justified he will also glorify. Paul put the matter clearly when he wrote: "We are confident that he which hath begun a good work in you will perform it until the day of Jesus Christ."

Of course the Christian has a part in his own perseverance, just as he has in repentance, faith and growth in grace; but the better he does his part, the more fully he realizes that salvation from beginning to end is of the Lord. He obeys the command, "Work out your own salvation with fear and trembling," and accepts the word of caution and encouragement which follows: "For it is God which worketh in you both to will and to do of his own good pleasure."

There is no comfort in the doctrine of the perseverance of the saints for those who live in sin. The testimony of their lives is that they are not saints. God's purpose to save and uphold any one is known only as he gives evidence that he is saved.

The doctrine of election, with all that it involves, is one of comfort to Christian people, but it has no comfort and furnishes no excuse to those who fail to make their calling and election sure. So the doctrine of perseverance, comforting to those who persevere in it, is nothing to those who do not. The suggestion that one who is in Christ, being sure of salvation, can go on in sin, is utterly contrary to the spirit of the Gospel. Paul says: "Shall we continue in sin because grace abounds? God forbid. How shall we who are dead to sin continue any longer therein?" The doctrine is that, by God's grace, Christians will persevere, not that they will give up and live as heathen. Christ said: "My sheep hear my voice, and I know them and they follow me; and I give unto them eternal life, and they shall never perish. Neither shall any man pluck them out of my hand." It is the mark of saints that they "follow" Christ. They are "ordained" to this as well as to eternal life. God's grace is sufficient for them both in this life and that which is to come. They depend not on their own goodness, nor when they fall, on their own repentance, but on God. Their prayer is: "Thou wilt not suffer my foot to be moved." "The Lord will perfect that which concerneth me." Their determination is: "As for me, I will serve the Lord."—Herald and Presbyterian.

I have your kind reminder about "Glorious Praise." About hymn and tune books for regular church use I have some knowledge, and I have followed the movement of books for the prayer meeting and the like, and my judgment by way of comparison is that the field is scarcely worth recording. This book certainly contains much that is good, and I presume it would be found very available in use. But you see I am not really the man to be consulted about it. Truly yours,

WM. N. CRANE.

**Sunday-School
Lesson**

SUNDAY, NOV. 6.

JOASH, THE BOY KING.

2 Kings 11-16.

Motto Text—"When the righteous are in authority, the people rejoice."—Prov. 29:2.

"And when Athaliah, the mother of Ahaziah, saw that her son was dead she arose and destroyed all the seed royal."

Athaliah was the daughter of Jezebel, and very much such a woman as her strong, brilliant, wicked, unscrupulous mother. She had ruled her weak husband and her weak son, and she could not endure the thought of losing her power. So with cold-blooded cruelty she killed her own grandchildren and imagined she had blotted out the royal line. But the plot of the wicked woman was balked by the wisdom of a good one. Jehoshaphat, the wife of Jehoiada the high priest, and the sister of King Ahaziah, who had been killed, seized the opportunity to rescue her brother's baby boy from the murderous wrath of his grandmother. Josephus says Jehoshaphat was half sister of the dead king and not the daughter of Athaliah. The seed of David in the royal line was reduced very low; Jehoram had murdered all his brothers, Jehu had murdered the brothers of Ahaziah, the Arab marauders had killed some (2 Chron. 21:17), and Athaliah killed all whom she could reach. Joash was about a year old when his aunt saved him. "In the bed chamber"—means the store room of the palace, where mattresses and bed clothes were put away. Joash would not have been safe in any of the sleeping rooms.

"And he was with her hid in the house of the Lord six years."—She kept him hid in the mattress room of the palace till it was safe to carry him to the temple. Jehoiada, her husband, was high priest. There were chambers inside the walls of the temple courts which were used for secular purposes. The seed royal being dead, the people submitted to Athaliah's rule, though the reign of a queen had never before been known. "And the seventh year Jehoiada sent and fetched the rulers over hundreds."—The Hebrew indicates that he sent for them secretly to come to him in the temple where Athaliah's spies would not find out their meeting. These men were the five commanders of the royal guards, and after sounding them to see if they would be loyal to one of David's seed, Jehoiada showed them the young king. As we learn from the Chronicles, there was some time which elapsed between verses four and five. For Jehoiada sent the captains to the cities of Judah to bring the Levites. These could be trusted and they had the right to go into the temple. Meanwhile the captains learned how many of their soldiers could be trusted to fight for Joash. All this was done so quietly that the queen's suspicions were not aroused.

"A third part of you that enter in on the Sabbath shall even be hewers of the wood of the king's house."—The royal body-guard was divided into five divisions, and three of these were usually on guard at the palace on the Sab-

Hood's

Sarsaparilla is unquestionably the greatest blood and liver medicine known. It positively and permanently cures every humor, from Pimples to Scrofula. It is the Best.

Blood Medicine.

bath. Jehoiada ordered these three companies to the gates of the palace to prevent a mob from going in, but not to prevent the queen's going out.

"A third part shall be at the gate of Sur."—It is not known which one of the palace gates is meant. "And a third part at the gate behind the guard."—This was the principal gate of the palace. "That it be not broken down."—The queen might be able to rally a force to destroy the palace. Jehoiada took every wise precaution.

"And two parts of all you that go forth on the Sabbath."—The two companies that were off duty at the palace on the Sabbath. These were the military guards on the outside of the temple. The Levites were the guards of the king in the temple court. When the king came out of the temple these royal body-guards were to surround him. "He that cometh within the ranges"—that is, within the ranks. Any one who attempted to get through their ranks to the king must be killed.

"And to the captains over hundreds did the priest give king David's spears and shields that were in the temple of the Lord."—There is no reason to suppose that these guards did not have all the weapons they required, and it is probable Jehoiada gave them these weapons which David had placed in the armoury to impress their imaginations as they defended David's descendant. Jehoiada evident-

ly expected a strong fight, never thinking that Athaliah would be guilty of the folly of putting herself defenceless in his hands. But God turns the wisdom of the shrewdest to folly. "And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple."—This is the guard of Levites. These stood in solid ranks before and behind the king, extending from side to side of the temple. When all of the arrangements for the boy's protection had been made, Jehoiada brought Joash out from the chamber in which he was concealed. "And he put the crown upon him and gave him the testimony."—The testimony was a copy of the law of Moses which was laid on the king's head to indicate that he was not over but under the law, and pledged himself to rule according to it. Jehoiada and his sons anointed Joash as king, and the ceremony of coronation was complete. And the people who had gathered shouted "God save the king" so loudly that the shout was heard in the adjoining palace.

"And when Athaliah heard the noise of the guard and the people."—Like her mother, Athaliah was not brave as she was wicked. Jehoiada had kept his movements secret, and no traitor was found among all engaged to warn the queen. She rushed unaccompanied into the temple. The king stood by a pillar, as the manner was when kings were crowned, and the crown on his head and the

shouts of the people showed the astute woman her reign was ended. Yet she cried "Treason" bravely. Jehoiada ordered the guards to take her out of the temple inclosure and behead her, her life being justly forfeited. And thus bloodily ended the "expedient" deed of a good man. Jehoshaphat, one of the best kings, for the sake of expediency, had married his son to this daughter of Jezebel and Ahab. There is nothing expedient in any world ruled by a just God except obedience to Him.

MISSOURI GENERAL ASSOCIATION.

This body met with the First church, Chillicothe, Monday, Oct. 17, and continued until Thursday night. The address of welcome by Pastor Sanford S. Gee was appropriate and pleasing, and the response of Dr. McConnell, of Kansas City, was thrillingly interesting. The introductory sermon was ably delivered by J. T. M. Johnson, pastor Delmar Avenue church, St. Louis.

Dr. W. G. Tyzer generally led the singing, and many pronounced him as a sweet singer in Israel equal to Sankey in his palmist days. The following officers were unanimously elected: Hon. E. W. Stephens, of Columbia, moderator. This position he has honorably filled for many years. His brethren contemplate electing him next May President of the Southern Baptist Convention. J. T. Kemper, assistant moderator. Business Manager A. W. Payne, of the Central Baptist, was chosen secretary, and for assistant secretaries, C. V. Kyte and Howard Smith, and J. L. Applegate auditor.

Tuesday Morning.

After devotional exercises, visitors were invited to seats, and new pastors from other states were welcomed in earnest and cordial words by the moderator. Then followed report on Ministers' Aid Society, resulting in a subscription of about \$3,000.

Next came report of the trustees of William Jewell College and Board of Ministerial Education. Dr. J. P. Greene, the President, made an able address. He said that the endowment was \$497,000, with an enrollment of about 300 students, and over 100 of the young men studying for the ministry. Dr. Greene dwelt on the original purpose of the founders of the College, and pledged, so far as it may be in his power, to carry out their plans. He made a profound impression on his hearers, and nothing less than a great university will meet his wishes. He emphasized the importance of a theological school, and also a medical school and other departments. The conviction is strong with the writer that under the wise leadership of Dr. Greene, the university will materialize, for to a man the denomination seems to be with him.

Dr. Mayfield, of Mayfield Sanitarium, ably advocated the utilization of sanitariums in the establishment of a medical department of William Jewell College as a most beneficent and profitable work. He insisted on the importance of Christian men in faculties of medical colleges, who teach our sons.

Reports of Boards of Home and Foreign Missions and Women's Committee on Missions. The report showed receipts for both Home and Foreign Missions to be

\$27,856.93, an increase of \$3,500 over last year. The able addresses of Drs. Willingham and Gray were listened to with great interest. Dr. Young, of Georgetown, Ky., the International Temperance Secretary made a speech of great power.

The Sunday School and Colportage work is being energetically pushed with the co-operation of the Home Board, and the Home Mission Society and the Sunday School Board, and the American Baptist Publication Society, they are doing a great work in Missouri. The Publication Society alone spent \$8,000 during the year. The reports were discussed by Drs. J. M. Frost, of the Sunday School Board, E. G. Seymour, of Philadelphia, Bible Secretary of American Baptist Publication Society. Others made interesting speeches. The report on State Missions recommends \$30,000 for the coming year; they raised over \$20,000 last year.

The Laymen's Conference was quite a feature. The moderator limited the privileges of the meeting to "laymen only." Preachers and others might attend; but they were expected to be listeners and not participants.

The reports of Baptist Orphan's Home, Board of Education, report of Board of Curators of Stephens' College, were all ably discussed. Reports on Southern Baptist Theological Seminary and Missouri Baptist Sanitarium were ably discussed. Report on Missouri Baptist Young People's Union was followed by several interesting addresses.

Dr. S. H. Ford, now ninety years old, was on hand, looking in the best of health, and also his noble wife, Mrs. Sallie Rochester Ford, the author of Grace Truman. The writer felt at home among friends in him and the *Western Recorder*, the pioneer Baptist paper in Missouri.

We met the following ex-Kentuckians who love Missouri and the work, but will ever cherish tender feelings for old Kentucky: Revs. H. F. Anlick, Francis W. Taylor, J. N. Bowling, T. J. Duval, J. H. Dew, D. P. Montgomery and others.

W. P. HARVEY.

BLOOD RIVER ASSOCIATION

This body met with Sinking Springs church, six miles southwest of Murray, Oct. 19-21, 1904. Pastor W. J. Beale and H. B. Taylor were re-elected moderator and clerk. Secretary Bow, T. E. Richey, J. N. Hall, J. J. Keister, and J. B. Clark, of Tennessee, were the only visitors present. The crowds were the largest this writer ever saw at an association, the order the very best, the preaching good, the discussions interesting and helpful and the hospitality unbounded.

Brs. L. V. Henson preached the annual sermon. There were 183 baptisms reported, but on account of a back-door revival in three of the larger churches, there was an actual decrease in membership. The contributions to missions, Orphan's Home and Ministers' Aid Society all showed gratifying increases. The mission receipts as reported by the treasurer were \$426 in excess of the year before. The total contributions for all missions was \$1,440, of which Murray church gave \$663. Secretary Bow said in Murray, where he preached one night during the Association, that he did not know another church in Kentucky that gave so much per capita to missions as Murray. Their average

for the last year was \$3.57 each. The moderator of the Association sent \$135 to the Orphan's Home as the Association's free-will offering to that institution. We are not what we ought to be by a great deal, we are not doing half what we are able to do; but when we remember that eight years ago we gave less than \$300 a year for all missions, we have great reason to thank God and take courage. We doubt if any other Association in Kentucky has made more rapid strides forward in the last eight years. To Him who has bought us and loosed us from our sins in His own precious blood be the glory, dominion, authority and power world without end. Amen!

H. BOYCE TAYLOR.

CONVENTION.

To organize Kentucky Anti-Saloon League, Broadway Christian church, Lexington. Mass meeting Oct. 26th, 8 p. m. Addresses by Rev. M. B. Adams, Dr. G. W. Young and Dr. P. A. Baker, of Ohio. Organization of League Oct. 27th, 9 a. m. All friends of temperance urged to be present.

BRITISH BAPTIST UNION.

We generally wait till a thing happens before we record it, but since several papers have announced the following, we venture to record it. It is the resolution which was arranged to be offered to the Autumn Assembly of the Baptist Union of Great Britain and Ireland:

"That the Baptist Union of Great Britain and Ireland extends a cordial invitation to Baptist Unions and Missionary Boards throughout the world to send duly appointed and accredited representatives to attend a Baptist World Congress to be held in London, July 24, to Monday, July 10th (both days inclusive), 1905, for the purpose of promoting fraternal intercourse between members of the Baptist community and stimulating zeal and effort in Christian service; for the expression of Baptist principles; for the declaration of the Baptist position as regards the fundamental relation which should subsist between the church and the State; for consultation and conference as to methods, especially in relation to the ministry, the church and the work of the Sunday Schools; for the consideration of questions arising in regard to Foreign Missionary fields and methods of labor and also as to the oppressions that still afflict our Baptist brethren in many parts of the world."

We note that there is no provision for bringing to pass a "compact and powerful organization" of our churches and associations, which was the leading purpose with the brother who took the lead in having such a world congress called.

We note, too, that the representatives are to be appointed by our mission boards and not by either the Anniversaries, the Southern Baptist Convention or the State Conventions.

We note further that this invitation recognizes that there ought to be a "fundamental relation" between the church and the state. We do not believe there ought to be any sort of connection between church and state. Such, too, has all along been the belief of Baptists generally. What changes in this and other matters will be brought about by this Congress, remains to be seen.

SAY NOT THE STRUGGLE NAUGHT AVAILETH

Say not the struggle naught availeth,
The labor and the words are vain;
The enemy faints not, nor faileth,
And as things have been things remain.
If hopes were dupes, fears may be liars;
It may be in you smoke concealed
Your comrades chase e'en now the fiend,
And, but for you, possess the field.
For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.
And not by eastern windows only,
When daylight comes, comes in the light;
In front the sun climbs slow, how slowly,
But westward, look, the land is bright.

—Arthur Hugh Clough.

Our Pulpit.
PRAYER FOR THE CHURCH.

BY C. H. SPURGEON.

"Cause thy face to shine upon thy sanctuary."—Daniel 9:17.
A true-hearted believer does not live for himself. Where there is abundance of grace and great strength of mind in the service of God, there is sure to be a spirit of usefulness. It was so with Daniel, who was a model man in the matter of decision of character, and a holy, believing walk before the Lord. That "man greatly beloved," was, in all respects, faithful to his convictions. No lions' den could silence his courageous prayer. No presence of mighty monarch or of his festive guests could turn him aside from delivering his fateful message.
Yet Daniel was not satisfied. Whatever might be his own condition, he remembered what Jerusalem was, and what the people to whom he belonged were; and, in the depths of his soul, he sorrowed notwithstanding all that God's grace had wrought within himself. I firmly believe that, the better a man's own character becomes, and the more joy in the Lord he has in his own heart, the more capable is he of sympathetic sorrow; and, probably, the more of it he will have. If thou hast room in thy soul for sacred joy, thou hast equal room for holy grief; and, depend upon it, thou wilt have both of these emotions if the Lord has perfectly consecrated thee, and purposes to use thee for his glory.
Daniel was also a man of many visions. With the exception of John, whom Daniel greatly resembles, it has scarcely fallen to the lot of any man, unless it be Ezekiel, to have so many wondrous visions of God; yet his visions did not make him visionary. There are many persons who could not be trusted to see the tip of an angel's wing; for they would become so proud, ever afterwards, that there would be no holding them; but he who is fully consecrated to God, may see vision after vision, and he will make a practical use of what he sees, and try to find out something to be

done, something to be repented of, something to be prayed for, something that shall be for the good of the Church of God.
Daniel had also been studying the prophecies, and he knew by what he had discovered, when certain predictions would be fulfilled; but he was not, like some students of prophecy in our day, utterly unpractical. They seem to be so taken up with the future that they do nothing in the present; they are so fully occupied in looking up to the sky, with their mouths wide open, waiting for the coming of the Lord, that they forget that the very best way to wait for the coming of the Master is to be found doing his will. "Blessed is that servant whom his Lord when he cometh shall find so doing." What Daniel learned from the study of the Sacred Books he turned to practical account; and finding that a certain time was near, of which good things were foretold, he set his face to ward the Lord, and began to pray—not for himself, but for his people, many of whom were at Jerusalem, hundreds of miles away from him, or scattered in various places all over the face of the earth. For them he used that bright and sparkling eye which had looked up into the fires supernatural. For them, he used that thoughtful and enlightened mind which had studied the oracles of God. For them, he used those knees which were so familiar with the attitude of prayer; and, getting by himself alone, he wrestled mightily—as Jacob had done of old—only Daniel's pleading was for a greater number of people, who were in a still direr trouble—and he, too, wrestled until he came off more than a conqueror.
I am anxious, dear friends, that Daniel's prayer should, by the blessing of God's Spirit, inspire us with the Spirit of prayer; and that his example, in forgetting himself, and remembering his people, should help us to be unselfish, and lead us to care for our people—even God's people—to whom we have the honour and privilege to belong. Patriotism is an instinct which is found, I think, in every true Englishman, and most of the other nations of the earth can also boast of their patriots. Let it never be said that the Church of God has no feelings of patriotism for the Holy City, for the Heavenly Land, and for her glorious King enthroned above. To us, Christian patriotism means love to the Church of God, for—
"There our best friends, our kindred dwell,
There God our Saviour reigns."
Let us have loyalty, by all means; but, chiefly, loyalty to Christ. Let us have true patriotism which consists in love to "the land of the living" of which Christ is the one King and Ruler.
In meditating upon Daniel's prayer, "Cause thy face to shine upon thy sanctuary," I shall, first of all, speak upon the holy place; "thy sanctuary." Then, secondly, we will consider the earnest prayer itself; and, lastly, we will think of the conduct consistent with such a prayer as this.
I. First, then, Daniel speaks of the holy place, "thy sanctuary." Of course, he refers to the temple at Jerusalem, which was then in utter ruin. It had been broken down and burned by the Chaldeans; and Daniel, therefore, rightly calls it desolate, but fervently prays that God would cause his face to shine even upon

its ruins.
My first remark is, that the temple at Jerusalem was typical of the Church of God. We are never to regard any building now upon earth as a sanctuary, a holy place. We do, very incorrectly, speak of places as being consecrated to divine worship, but it is utterly impossible that there should be any more holiness in any one building than in another. Holiness is not an attribute of material substances; it does not appertain to iron, stone, mortar, bricks, or timbers. It is something which belongs to the mind and to the spirit of man; and, from the time of our Lord, there has been no building which was even typically holy. "Sitting on the well at Sychar, he said to the woman of Samaria, 'The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.... The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.'" Stephen declared to the Jewish Sanhedrin, "The Most High dwelleth not in temples made with hands," and proved the truth of his statement by quoting the Lord's own declaration by the mouth of the prophet Isaiah, "Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord." Talk of holy buildings; can anything that man has made be as bright as your bright blue sky, which the Lord has spread out like a curtain, and as a tent to dwell in? Talk of holy water; can any water be holier than that which drops in blessed showers straight from heaven?
"But," says some one, "if the temple was typical, of what was it a type?" Why, the Church of God. There is still a temple upon the earth, but it is a temple not made with hands;—a temple reared, not by human masons, and hewers of stone, and carpenters, and other artificers, but built by God himself.
There is an elect people to be found on earth. Do you ask, "Who are they?" I answer, "The Lord knoweth them that are his." They are a people redeemed from among men by a special and peculiar purchase of our Lord;—a people quickened with one life, in whom there is but one living and incorruptible seed, which liveth and abideth forever;—a people in mystical, real, spiritual, indissoluble union with their great covenant Head, the Lord Jesus Christ;—a people who are, some of them, very poor and quite unknown. Some of them, however, are in the high places of the earth; a few may be found even there. They are scattered up and down in the world, and some of them do not know one another, but the Lord knows them all.
The temple at Jerusalem was, further, the fabric of wisdom. It could only have been built by a Solomon; and Solomon found a band of men, whom God had prepared to carry out the extraordinary work of the temple; for, from its marvellous foundations, which have been lately uncovered, even to its topmost pinnacle, it excelled all the architecture which the world had ever seen. But the church which God is erecting is a far more wonderful work of a wisdom infinitely superior to that of Solomon. Wisdom planned it in election; wisdom has worked marvellously, and continues still to work, in the calling out of the saints; wisdom, its rich living

stone for its proper place, and puts each one into its right position. When it shall be all finished, it will be the marvel of all intelligences as they see what a matchless sanctuary God, and not man, has reared, and note how, in every single detail, his infinite wisdom is manifest.
The temple that Solomon built was also the result of great cost. Immense wealth was lavished upon it; and you do not need that I should try to tell you at what cost the Lord is building up his true sanctuary here among men. The cost of any one of us, if we are indeed living stones, no arithmetic can calculate. Nowhere but in the heart of Christ could our ransom price be found; and even that heart had to be pierced to find it. Well does Peter say, "Ye were not redeemed with corruptible things, as silver and gold.... but with the precious blood of Christ, as of lamb without blemish and without spot." How marvellous, then, is that temple which is erected at such a cost! Everything about it is according to God's riches in glory by Christ Jesus. Solomon's temple, glorious though it was, had not about the whole edifice so much of splendor as God displays in even the least of the living stones which he builds upon the one foundation, Jesus Christ our Lord.
It is in his church that God dwells. Sometimes men take us into some gorgeous building, with fretted roof, and wondrous architecture, and as we are led up to a brass railing, we are told that, inside that barrier it is peculiarly holy; and then we are pointed to some steps, and we are told that, at the top of those steps, it is much holier than it is anywhere else. To my mind, it is an amazing thing that men should entertain such absurd notions, for which there is not the slightest shadow of a foundation. But you get where there is a true child of God, and there the place is holy. I declare that I have often stood on holy ground, but it has been by the bedside of some poor, expiring saint with whom the Lord has been dwelling, and through whom he has manifested the wonders of his grace. That is where God dwells, in that godly woman dying in the workhouse. That is where he dwells, in that humbled man plodding at the plough to earn his bread by the sweat of his brow. That is where he dwells, in that saintly woman who endures a daily martyrdom for Christ's sake, and in that man whose holy life adorns the doctrine of God his Saviour in all things. These are the true holy places—the sacred shrines of God, wherein the Holy Spirit delights to dwell.
The temple at Jerusalem was also the place of God's peculiar worship; and where is God worshipped now, beloved but in his living church? A number of us may meet together, and call ourselves Christians, and think that we are worshipping God; but, unless we are really regenerate, and the Spirit of God is in us, there is no true worship. You cannot offer acceptable worship to God by forms, or ceremonies, or the sweetest music, or even in the plainest meeting-house, or by sitting still, and saying nothing, as the members of the Society of Friends do, unless you worship God, who is a Spirit, in spirit and in truth. It is heart-work, soul-work, the work of the Spirit of God drawing us near to God,

which alone is acceptable to him. I dare to say it yet again; there is no worship, under heaven, that can be pleasing to God except the worship of the one true church, the sanctuary of God; and that church is composed of believers in Jesus, whose hearts are knit together into one in Christ.
The temple at Jerusalem was also the throne of Jehovah's power. It was out of Zion that he sent forth his rod; and from that sacred shrine that he spoke, by his ancient prophets, the Word that was full of power. Who could stand against him when he was angry, and spoke in his fury out of his holy place? And Christ's power, through the Holy Ghost, still goes forth from his Church. The man, who is to preach with power, must be one of those who are quickened by the Holy Spirit, and through whom the Spirit speaks with energy divine. Mere human eloquence is nothing in this matter; nor is learning, by itself, of any account. Though you may have gone to twenty universities, and received from them all the degrees with which men delight to bedizen themselves, all is vain without the Spirit of God. It is the life of Christ in a man, the Holy Ghost being with him, that enables him to speak with power. It is the work of the Church of God to evangelize the world. It cannot be evangelized from any other source. God will not send angels to do that which he has committed unto men; and, certainly, he will not employ the wicked to declare his statutes; so his Church must do it. The living waters flowed forth from Jerusalem. Light, and instruction, and the oracles of God, went forth from Jerusalem of old; and they must go forth from the Church of God which is among men to this day. Let us, each one, take care that we have our share in this blessed employment.
See, then, what the sanctuary of God is. Our Lord Jesus Christ, speaking of the temple of his body, said to the unbelieving Jews, "Destroy this temple, and in three days I will raise it up." But now he is gone from us, and we know him no more after the flesh; but we still have God among us. That God is the sacred third Person of the ever-blessed Trinity in Unity—the Holy Ghost; and though we may not say that he is incarnate among men, yet we can truly say that he dwells among men. There is still a divine indwelling, the Holy Ghost is here on earth now, dwelling in his people, as Paul wrote to the Corinthians, "Know ye not that your body is the temple of the Holy Ghost which is in you?"
II. Now, secondly, I must speak more briefly upon the earnest prayer: "Cause thy face to shine upon thy sanctuary."
It was a prayer which cast itself entirely upon God: "Cause thy face to shine upon thy sanctuary." He does not say, "Lord, send more prophets;" or "Raise up new kings;" or "Do this or that;" but only, "Cause thy face to shine upon thy sanctuary." Oh, that we might learn how to pray so that God should be the subject as well as the object of our supplications! O God, thy Church needs thee above everything else! A poor, little, sick, neglected child needs thy things; but you can put all these needs into one if you say that the child needs thee. So, the Church of God needs a thousand things, but you

can put them all into one if you say, "The Church of God needs her God."

It was, however, a very comprehensive prayer; because, wherever God's face shines upon his church, note what happens. First, her walls are rebuilt. Desolations, when God shines upon them, glow into perfection; we shall soon see our church members multiplied, and all things in proper order, if the Lord will but shine upon us. Then shall you see each one of the Lord's servants in his right place, ministering before the Lord. I hope we all pray for ministers, but I am afraid we do not pray for them as often and as earnestly as we ought; but, Lord, if thou wilt cause thy face to shine upon thy sanctuary, we shall have ministers enough, and of the best sort, too. If thy face is but turned Zionward, thou wilt find the man who will tell out the love of Jesus. When the Lord shines upon a church, then its worship will be acceptable to him; even the humblest form of it will be acceptable in his sight. We know, beloved, what it is to have God's face shining upon us, do we not? How sweet the service is then! How intense the prayers! How fervent the praise! How you feel fed! How glad your souls are! In this land of weeping skies and gathering clouds, we know what it is to have a long time of dullness, but how different is the prospect when the sun shines forth in its glory; and how different is our worship when the Lord lifts upon us the light of his reconciled countenance!

Then, too, truth will be proclaimed in all its clearness. We shall not have to complain of the cloudy veiling of which we hear so much nowadays, or of the men whose cleverness consists in confusing the minds of their hearers, or, to speak in plain language, in inventing lies to contradict the blessed Word of God, and to seek to undermine everything for which we have ever had respect and regard. They have tried to smother hell, and to null down heaven; there is nothing that their unholy fingers have not sought to nullify. But if God shall cause his face to shine upon us, we shall have the old truth declared once again in all its clearness.

Then, too, we shall see the beauty of holiness in all the members of God's spiritual church. We may well pray for that, for there are many professors, in the present day, who are the enemies of the cross of Christ—the enemies, because they manage to set into the church, and then dishonor it by their ungodly conduct. O Lord, cause the face to shine upon

ABOUT THAT COAT

You wear a coat. Why? To keep the cold out? - No; to keep the warmth in. What of the body that has no warmth—the thin, poor body that lacks the healthy flesh and fat it needs?

For such we say that Scott's Emulsion provides the right kind of a coat. Why? Because Scott's Emulsion builds firm, solid flesh and supplies just enough fat to fill nature's requirements—no more. That means bodily warmth.

We'll send you a sample free upon request. SCOTT'S EMULSION, Food Store, New York

thy church, that all thy people may walk in the beauty of holiness!

Then, also, there will be delightful fellowship. In the sunlight of God's presence, we have fellowship one with another, and with the Lord Jesus Christ, and our hearts are exceedingly glad.

And then there will be power in the testimony. With God's face shining upon his sanctuary, his Word goes forth from his servants with energy and force which none can resist. Join, then, beloved, in this prayer of Daniel, "Cause thy face to shine upon thy sanctuary." Do it for the church's own sake. What a sad thing it is when the church is like Samson after the Lord had departed from him—when she shakes herself, as at other times, but can perform none of her former feats! What wretched Sabbaths some of our brethren have to spend when they go and listen to a profitless ministry, and mingle with brethren as dull and cold and dissatisfied as themselves! Join in this prayer also for the world's sake. If the church has not the Lord to shine upon her, what is the poor world to do? What hope, what light, what knowledge of truth, what salvation, can come to a perishing world of sinners except through a living church? What are your own children to do without this shining of God's countenance? If you take them to a place where the worship is dull and lifeless—if they are compelled to listen to something that never interests them at all, and to go where there is no one to care about their souls, you may live to see them grow up to break your hearts. Therefore, pray God to bless this church for your dear children's sake.

And, then, for God's sake, for Christ's sake, for the Holy Spirit's sake, for a lifeless church is a dishonor to God; and the better a church has been, the more of a nuisance does it become when the presence of God is gone from it. May the Lord grant that we may never know what this means in our own case; and, for all these reasons, let us pray to God to cause his face to shine upon his sanctuary.

But when we have done all that we can, let us pray much more than we ever have done. Oh, for a praying church! I rejoice that, ever since I have been with you, the spirit of prayer has never died out amongst us; and I earnestly entreat you never to let it do so. May our prayer meetings be sustained in fervour and increased in number! Praying is, after all, the chief matter. Praying is the end of preaching. Preaching has its right use, and must never be neglected; but real heart devotion is worth more than anything else. Prayer is the power which brings God's blessing down upon all our work. I beg you, day by day, as you walk the streets, to have this petition in your hearts, and in your mouths, "Cause thy face to shine upon thy sanctuary." O God, bless thy church all over the world—in Europe, in America, in Asia, in Africa, in Australia! Everywhere prosper thy work among the heathen, and in our own high-favored land, too, cause thy face to shine upon thy sanctuary. And do not cease to present that prayer until, to the fullest possible extent, it shall be answered. And when will that be? When he comes, for whose coming we look with joyful expectation. The Lord bless you for Christ's sake! Amen.

WORRY IS WASTE.

BY REV. C. A. S. DWIGHT.

In a well ordered life there is no room for worry. Worry paralyses the powers of the soul and scatters its energies in ways worse than useless. Worry is a kind of miasma, which many in this age breathe in almost without knowing it, thus weakening their mental tissues and enervating their wills. The worst thing about worry is that the more it is cultivated, the more it clings. The worry-habit is one of the most mischievous of the pet practices in which modern Americans are indulging.

The Lord Jesus Christ gave a most excellent remedy against the weakness and waste of worry when He said, "Let not your heart be troubled!" There might, in one view of the case, seem to be every reason why men's hearts should be troubled. We live in a world full of sin, sorrow, disappointment, care and bickering. Nevertheless the programme of the Christian life, as Jesus Christ announced it, contains no clause permissive of worry on the part of a believer. The word is, "Believe also on me," and ye shall not worry! The soul that is intimately joined by faith, love and obedience to the Lord Christ becomes lifted at once high above the low or levels of life, where the miasma of worry prevail, into the serene, clearer atmospheres of a blessed, divine communion. It is easy to talk against worry, and very easy to worry about our worries, but only the grace of the Christ who said "Believe on Me" can save the soul from feeding on its own morbid states of mind, or wasting its substance in the riotous living of a rampant pessimism.

If worry is waste, work is wealth. One of the best preventives of worry, next to the grace of God, is downright hard work. If we may paraphrase an old rhyme we may say that

*Satan finds some worries still
The idle mind to fill.*

The man who is busily employed all the time, save for necessary resting spaces, and especially the individual who is constantly occupied in doing good to his fellow-men, has small time or liking for fretting and brooding. The best preventive of infection, the doctors say, is a healthy condition of the physical frame. Just so there is in hard, helpful work a kind of an antiseptic antagonism to worry and to the malarial influences of melancholy.

Love God, and live for men. Then will your life be full of meaning, dignity, force and result, and exempt from wasteful worry. Remember Carlyle's "gospel of work"—"If you have anything in the world to do, do it!" The first means of developing man, as we learn from Genesis, was to give him work in the garden of Eden. The world to-day would be more like an Eden if people would worry less and work more.—New York Observer.

Esau filled his life with regret for trifling one day; Esther's was full of glory for one day's courage. Peter slept one hour and lost a matchless opportunity; Mary's name is fragrant forever for the loving deed of a day. Do your best now.—Babcock.

Without God the world is a homeless place.—Charles Gordon Ames.

CARING for your health, and studying simple, everyday economy, you will see to it that no baking powder but the Royal enters your kitchen. The low-grade, cheap powders contain alum and lime and injuriously affect the stomach and kidneys.

ROYAL BAKING POWDER CO., NEW YORK.

Chesapeake & Ohio Route

An Up-to-Date Railway following an Historic Trail
From the Potomac and the Chesapeake to the Ohio
Through the Grandest Scenery in the Eastern States.

HIGH CLASS SERVICE BETWEEN

New York, Philadelphia, Baltimore, Washington, Norfolk, Old Point, Newport News, Richmond, Virginia Hot Springs and Other Mountain Resorts, Cincinnati, Louisville, St. Louis, Chicago, West and Southwest.

Scenic Route to Louisiana Purchase Exposition.

Because of its magnificent mountain, river and canon scenery, its famous battlefields and points of interest and because of its superior equipment and physical condition, providing all the comforts and safeguards of twentieth century travel, the Chesapeake and Ohio is unquestionably the most attractive route between the Atlantic Seaboard and the Ohio and Mississippi Valleys. Lewis and Clarke, the dauntless explorers of the Louisiana Purchase, were born in Charlottesville, the home of Jefferson and seat of the University of Virginia, located on the main line.

For illustrated Descriptive Pamphlets, address

H. W. FULLER, G. P. A.,
Washington, D. C.

R. E. PARSONS, D. P. A.,
Louisville, Ky.

Japanese Life

Told in Story Form

**In the Land
of the Sunrise**

By
**Robert N.
Barrett,
Th. D.**

Regular Price - - \$1.00

As Long as Present Stock Lasts

75 cents Post Paid

Of all the newspaper articles written about Japan, none of them treat about the home life of the Japanese. This book depicts it accurately and graphically. If you are interested in Japan, you cannot be without this book. To make it more interesting it is told in the form of a love story; but the story is true to fact. MISS ANNIE CLAGGETT, of Tokio, Japan, writes: "It is the best book ever written on Japan."

Baptist Book Concern,

Incorporated

642 Fourth Ave.

Louisville, Ky

Colportage Headquarters

**When answering ads. Mention The
Western Recorder.**

Editorial

These conditions of effectual prayer are too little understood. Since God's spiritual blessings are bestowed in answer to prayer, it is of the highest importance that we understand how to pray. The Twelve asked their Lord: "Teach us how to pray," and that should be a prayer from every heart. The wonder is not that so few prayers but that so many are answered.

The Scriptures plainly teach what are the conditions of effectual prayer. Our Lord says: "If ye ask anything in my name I will do it." Here the condition is laid down that the request must be in His name. James tells us: "Ye ask and receive not because ye ask amiss, that ye may spend it in your pleasures." (Am. Rev.) Just here we take it in the main trouble with the prayers of Christians. We ask for what we desire for our own gratification and not in Christ's name, or for His sake at all. When sick we pray to get well because we like to be well, and not because we wish to do more for Christ. When our friends are sick we pray for them because we like to have them well and not because we desire Christ honored and served. In a drought we pray for rain because we want a crop for our own advantage and not because we desire the kingdom of Heaven advanced.

A Christian mother prayed long and anxiously for the salvation of her wayward son, and asked the writer to explain to her why God had not answered her prayers. Conversation with her revealed the fact that she wanted her son saved for her sake and for his own sake and not at all for Christ's sake. She recognized that only the grace of God could save him from ruin and from breaking her heart. Asked whether she had been praying for the sons of others, she frankly confessed that she had not. Now these feelings are not wrong, but God has not promised to answer such prayers.

Similarly our Lord says: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." (Am. Rev.) We must pray according to God's Word; any prayer not in accord therewith can claim no promise.

Over and over again faith is laid down as a condition of effectual prayer. Jesus said: "And all things, whatsoever ye shall ask believing, ye shall receive." (Am. Rev.) James warns the man who prays without faith: "Let not that man think that he shall receive anything of the Lord." (Am. Rev.) Now faith is active, not passive. A man who prays with faith will exert himself to bring to pass that for which he prays. Again James tells us: "The supplication of a righteous man availeth much in its working." (Am. Rev.) An inactive faith is no faith at all. When men really desire anything—(e. g., wealth, honor, power, etc.)—they make use of the means within reach to receive it. Modest as it is, it is the best prayer for a good cause comes from the end of a poor hand.

Yet God is sovereign in answering prayer as in all else, answering prayers He has not promised to answer, and answering the prayers of His people according

to His wisdom and not according to their folly. In the 5th chapter of Mark we have the record of three prayers. The first, the prayer of the demons to be allowed to enter the swine, was granted. The second, the prayer of the Gadarenes for Christ to depart out of their coasts, was granted. The third, the prayer of the healed demoniac to go with Christ was denied in form but granted in spirit by sending him to be a witness among his people. Paul's prayer for the removal of the thorn in the flesh was answered by abundant grace.

Dr. Hall has well said: "It is not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how eloquent they are; nor the geometry of our prayers, how long they are; nor the music of our prayers, how sweet our voices are; nor the logic of our prayers, how argumentative they are; nor the method of our prayers, how orderly they are; nor the doctrine of our prayers, how sound they are—that God sees—but the fervency of spirit."

How about the Southern Baptist Convention, going to Kansas City? When the Convention voted to go there, they also directed that in case suitable arrangements could not be made the Boards were to change the place of meeting. Information comes to us that the Kansas City hotels refuse to make any concessions, and even demand that whatever rooms they reserve be charged to responsible parties to be paid for at full rates, whether they are occupied or not. One reason the writer preferred going to Fort Worth was that the brethren from Kansas City had secured no assurance from the hotels of reduced rates. It seems that the horse races come off in Kansas City at the same time the Convention is to meet, and hence the hotels will be filled any way, and so they are very independent in regard to the Convention.

We hope the Kansas City brethren will be equal to the occasion, but it is important that the matter be settled promptly. If any change is to be made, the Boards need to take the matter up in ample time to fully consider the claims of other cities, and to reach a decision so complete railroad and other arrangements can be made and fully understood in good season, before the meeting. We again say that we think Gov. Northern is right in his view that the place of meeting of the Convention should be left to a wise committee, who would view the field, consider the conditions in each city offering, and announce their decision in good time. An important business matter like this should be managed on sound business principles.

We congratulate the Tennessee Baptist Convention on doing away with the money basis of representation. The committee, appointed a year ago, recommended that the 2nd and 3d articles of the constitution be changed to read as follows:

"Article II. This Convention shall be composed of messengers from churches and associations co-operating with and contributing annually to the objects of the Convention.

"Article III. The basis of representation shall be as follows: Each church and association shall be entitled to one messenger, and each church to one additional

messenger for every fifty members above one hundred."

We congratulate the brethren also on adopting this change unanimously, for although it was not unanimous at first, it was made so afterwards. In the discussion the Rev. J. B. Lawrence, of Humboldt, hit the nail squarely on the head when he said, as reported in the Baptist and Reflector, that "only the churches contributing and co-operating should be represented in the Convention, and that the question of the amount of their contributions should never determine the amount of their representation. It is not the money but the spirit of co-operation that is the basis of representation."

The trouble has been that this question of the basis of representation has, in some quarters, been so mixed up with other matters that it has been difficult for brethren to consider it on its merits.

As we have said before, and expect to say as long as there is occasion, it goes against our grain to have seats in Baptist general bodies for sale at a given price. We hope our brethren generally will come to the basis of representation such as we have in Kentucky, Mississippi and several other states, and now in Tennessee. We welcome Tennessee to this liberty wherewith God has made us free, and hope in due time to welcome other states.

Prime Minister Balfour, in his recent address before the British Association for the advancement of science, took a gloomy view of the future of Britain. He said that statistics proved the physical deterioration of the British race for the past 50 years, and that he could see no way to check this decay. He said this decay of the race is closely allied to the public school system, which point he elaborated at length. We can not take space here to go over his arguments, but such an utterance from such a man at such a place, is worth serious consideration.

Our thinkers give too little attention to such subjects as the quality of our manhood. Americans run wild on fads, and do their real thinking along lines for making money. That his children shall be rich is the average American's chief aim. What sort of men and women his children shall be, is not to him a matter of serious importance. Our generation are intoxicated with their notions of prosperity and progress, by which they mean machinery and wealth producing combinations, and are careless in reference to character and destiny.

Mr. Balfour thinks the tendency to deteriorate is irresistible. This is a sad commentary on our boasted progress and prosperity. But is the tendency irresistible? The one remedy for this and all ills is the gospel of the grace of God. When everybody lives up to the gospel standard, we will have race perfection.

This Baptist Union of Great Britain and Ireland have held their Autumn Assembly in Bristol. There were 1,700 messengers present, but there was great disappointment that the Hon. Lloyd George, M. P., the great Baptist champion of religious liberty, could not be present. He was to be the chief speaker. The "ministers and delegates" were handsomely entertained at luncheon by Sir Herbert and Lady Ash-

man. The President's address was by the Rev. John Wilson. Drs. Clifford, Shakespeare, Greenough, Glover, Jowett and others were among the speakers. We miss the names of Dr. Maclaren, of Dr. A. G. Brown, and of the Spurgeons, however.

It will be remembered that Charles H. Spurgeon withdrew from the Baptist Union because of the departures from orthodoxy on the part of prominent officers. This led to the "Down Grade" controversy. Resolutions were passed by the Union in regard to Spurgeon, and now these resolutions are taken up and modified so as to open the way for the return of those who withdrew with Spurgeon.

The chief interest of the meeting, of course, was the Passive Resistance movement, in which the Baptists are taking the leading part. Recently Dr. Clifford had some of his effects seized for this religious tax. The officers levied on two solid silver trowels with ivory handles, which were given him on his laying the corner stones of churches. They were sold at auction for about \$27 each. One was bought by Westbourne Park church, where Dr. Clifford has been pastor for 46 years. The other was bought by the Ferme Park church, who had presented it to Dr. Clifford. They will be kept as memorials of the persecution.

Immediately after the auction there was an enthusiastic passive resistance meeting in a neighboring church. The cause of resistance to religious tyranny goes bravely forward.

The Rev. C. E. Wilson, of Serampore, has become joint secretary, with the veteran secretary, Mr. Baynes, of the "Baptist Missionary Society," started by William Carey.

The next meeting is to be in London in connection with the World's Congress.

Distillers in Baltimore have sent a package of liquor to Bishop Potter with their compliments, in recognition of the distinguished service he has rendered the liquor traffic. This is as it should be. Bishop Potter ought to be elected to honorary membership in the liquor dealers' national association, we do not recall the name of the organization. "Christian whiskey" such as it is claimed is sold at Bishop Potter's pet saloon in New York, will make people just as drunk as any other kind of whiskey. We would infinitely rather people would patronize the lowest saloon in New York in preference to the Potter saloon. Whatever may be said about the lowest saloon, it does not dishonor the name of God by claiming any piety.

It is gratifying that this attempt of Bishop Potter to sanctify the saloon has met with general condemnation among Christian people, and it is fitting that liquor dealers should appreciate his service to their business.

It is a matter of sad surprise that the Episcopals of New York should tolerate in their Bishop, what Dr. Potter has done. The question arises—how far would their toleration go?

Dr. Henry M. Sanders resigned the pastorate of Madison Avenue church, New York, and Dr. Lorimer was secured as his successor. Now that Dr. Lorimer is called home, Dr. Sanders again becomes pastor, we are informed.

Editorial Varieties

Dr. Pentecost says Christianity is making more rapid progress in Corea than in any other heathen land.

A Negro Baptist church in Montgomery, Ala., has 7,000 members. Is not this the largest church in the world?

The secretary of a Protestant missionary society in Bohemia reports that 24,432 persons have quit the Roman Catholic and joined other denominations in that region.

The Christian Herald reports Dr. Wm. R. Harper as "branding the theological seminaries of the country as failures in true religious education." We wait to see if any theological president or professor will take up the gauntlet Dr. Harper throws down.

"It does not necessarily follow that because the fathers held certain doctrine it is untrue. That, however, seems to be the theory on which some present-day oracles base their alleged 'conclusions.' A truth is not obsolete because it is old."—The Examiner. Amen!

The Standard publishes an article in favor of receiving unbaptized persons into church fellowship, one against requiring baptism before the Lord's Supper and one advocating the doctrine of the universal fatherhood of God. Is not that pretty lively for a single issue?

"The theological seminary at Louisville has never shown an disposition to ask our advice as to how that thing should be run, though we have been willing all the time to give the best advice at the lowest figures."—American Baptist Flag. We did not know that our contemporary had such a sense of humor.

We do not wonder that a man of 70 summers should write poetry, but that a man of Dr. H. L. Mansfield's opportunities should remain a hebeolator all these years and at 70 blossom out into poetry is surprising. Yet Dr. M. has published a piece of real poetry, "My Song at Seventy." We congratulate him. Now that his name has started we hope she will keep on.

Our indefatigable Corresponding Secretary, Dr. J. G. Bow, is in great demand along numerous lines. For example, he is to preach the dedication sermons at four churches four Sundays in succession. He was at Glasgow Junction last Sunday; he is to be at Mt. Carmel next Sunday, at Epsworth, Nov. 6th and at Russell Springs, Nov. 13th. He has not yet engaged to preach a dedication sermon Nov. 20th, but that may yet come to pass. Certainly Dr. Bow is a great mission secretary.

Some of our papers go to preachers at half price. We have been asked why the Recorder did not do the same. We think some preachers are better able to pay full price than are some laymen, especially some widows. If the reduced rate be considered as pay for service the preacher is expected to render to the paper, we reply that we gladly give proper compensation for whatever service any preacher may render this paper. It is easy for any preacher by doing a little work for us to pay for his Recorder.

The Rev. H. R. Cleinold recently made a sensation at Springfield, Ill., by declaring that 12,000 Bohemian children are gathered in Sunday Schools in Chicago and taught a catechism which declares there is no God, man has no soul, that prayer is waste of time, that faith, hope and love are not virtues, etc., etc. He gave some translations from this infidel catechism, and here is one: "2. Are faith, hope and love virtues? A. They are not virtues, but the contrary. They are superstitious, and every superstition is a disgrace."

Evangelist M. F. Ham closed his engagement at Walnut St. church Friday night, after three weeks' faithful service. There were in all 48 attendees. Prominent members who had never led in prayer, now do so freely, and the church received a decided impulse toward more spiritual living. Rev. Wm. D. Wakefield gave up a good position with the Liberty Trust Co. and went with Bro. Ham as a gospel singer. They have to leave on Sunday. They will probably go to Waco, Texas, to Josiah Mc., and then to Florida. They have a great many calls. Bro. Wakefield is a converted young man, and he has a fine voice.

Free Catarrh Remedy

Free Sample of Dr. Blosser's Catarrh Cure Mailed Free to Any One Suffering from Catarrh.

Dr. Blosser, the celebrated Catarrh Specialist of the South, offers a trial sample of his valuable remedy to any one suffering from Catarrh, Bronchitis, Asthma, Catarrhal Deafness, etc. The remedy is applied in the form of a medicated smoke-vapor, which, being inhaled, makes a direct treatment of the diseased parts.

A WORD FROM DR. MULLINS.

Dear Dr. Eaton:

I have no fondness for controversy, but I am in earnest in seeking the truth. I now write simply to let Dr. Strong himself settle the question as to who correctly interprets him. You and The Biblical Recorder and myself have recently expressed opinions as to Dr. Strong's references to English Baptists in his anniversary address. You criticize my statements as not correctly representing Dr. Strong. Dr. Strong makes two statements as follows: "In general we must say that Baptist history began two hundred and fifty years ago. Before that time there were doubtless churches which held to some of the principles of the Baptist faith. But a clear recognition and confession of the great truth that the church is to be composed only of those who give credible evidence of regeneration and who have expressed their faith by baptism in Christ's appointed way is not furnished in modern times by any definite and organized body before the year 1640. About that time the Particular Baptists of London, and shortly afterward the General Baptists of England, began to maintain that baptism belongs solely to believers and also that nothing but immersion is baptism." (P. 3 in Dr. Strong's address).

Again Dr. Strong says: "In 1640 the General Baptists of England claimed over 20,000 members, and there were possibly half that number of Particular Baptists—say a total of 30,000." (P. 5).

Commenting on the above two statements of Dr. Strong, I said in my review of the address that a writer by taking one of them by itself might make Dr. Strong say what he did not mean to say. Thus I added these words: "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." (Review and Expositor, Oct., 1904, p. 411). So much for what Dr. Strong said and my review.

The Western Recorder of Oct. 20th, 1904, referring to the above statement by myself, uses the following language: "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. S. says he declines to make in 1640 any one in the world could they then tell who were going to become Baptists later?"

By looking through recent issues of the Western Recorder, I find in the issue of September 1st, 1904, the following in Editorial Varieties: "In the speech of Dr. A. H. Strong at the anniversary, as published, we find this sentence: 'In 1640 the General Baptists of England claimed over 20,000 members, and there were possibly half that number of Particular Baptists—say a total of 30,000.' Then you add the following editorial comment: 'If there were 30,000 Baptists in England in 1640, certainly they must have been in latencies long before that date.' Hence those who have claimed that Dr. Strong holds that the Baptists of England began in 1640 are mistaken."

For my own information after your letter of inquiry, I submitted my review of his address, the above from your editorial varieties in the Western Recorder, and the recent editorial in the Biblical Recorder to Dr. Strong himself, and asked him to say who he meant by the Western Recorder, or myself, as to his "total meaning" on the point at issue. Here is his reply:

"ROCHESTER, N. Y., Oct. 15, 1904.

Dear Dr. Mullins:

Thanks for your generous review of my address. You represent me correctly. The Western Recorder is quoting my statement that the Baptists of England in 1640 numbered over 20,000 by themselves, which has also been quoted

my other statement that Baptist history proper began in 1640. In other words, there is no sufficient evidence that the Baptists prior to 1640 were Particular and Baptist churches in the full New Testament sense. Before 1640 they apparently lacked some one or more of our Baptist tenets, either immersion, or restriction of baptism to believers, or congregational church polity. All these we find in the New Testament order. But one or more of these tenets dropped out after New Testament times, and only in 1640 do we evidence that they were all restored and held by organized churches.

Faithfully yours, AUGUSTUS H. STRONG. It seems to me the above makes the matter perfectly clear. Very fraternally yours, E. Y. MULLINS.

[Dr. Strong, too, is a Seminary President and knows how it is himself. In this letter he makes a distinct addition to his address, and since it was only on the latter we commented, what we said needs no material modification. Dr. Mullins himself says: "Some of Dr. Strong's statements as to Baptist gainings seem contradictory at first glance."]

Had Dr. M. pursued his investigations a little farther, he would have found that in our issue of July 14th we noted Dr. S.'s first statement about 1640 and replied to it. We take it Dr. S. was not aware of this when he wrote the above letter.

We freely admit that "there is no sufficient evidence that the Baptists prior to 1640 were Baptists and Baptist churches in the full New Testament sense," but we add there is no sufficient evidence that the Baptists since 1640 have been so. Measured by that standard, there are no Baptists to-day—for we reserve the Baptist that come up to "the full New Testament sense."

It seems from Dr. Strong's letter to be "perfectly clear"—though in dealing with Seminary Presidents one should be cautious—that there were in England in 1640, 30,000 people whom he calls Baptists, and therefore, in his judgment, they were entitled to the name, but they were defective in certain respects. There is no reason for his fixing on the date 1640. He might as well have said 1740 or 1840.

We challenge Dr. Strong and Dr. Mullins to produce any proof that: "About that time [i. e., 1640], the Particular Baptists of London, and shortly afterward the General Baptists of England, began to maintain that baptism belongs solely to believers, and also that nothing but immersion is baptism." That is a bald and an unwarranted assertion. We call for the proof.

On Aug. 1st, 1641, the persecuting courts of High Commission and of Star Chamber went out of existence, and the Baptists came from their hiding places and did openly what they had been doing under cover. Thus they made an impression on the public they had not made before. But no evidence, to our knowledge exists—Dr. Lorimer said "it does not exist"—that the British Baptists of that time made any change in their doctrines or ordinances. Let those who think they do so produce the evidence.

Dr. Mullins touches only one point of our editorial of last week and that by no means the main. He is still sheltered behind his "limits of good journalism"—that easy refuge from embarrassing questions—in regard to whether or not he intended his choice of expression "mere controversialist," "wiffling and adroit perversions," should be applied to the Western Recorder.

The Rev. Silas C. Swallow, Prohibition candidate for President, is to speak at Sixth and Walnut Sts., in this city Nov. 1st at 8 p. m. We wish the committee would send the Hon. Geo. W. Carroll, candidate for Vice-President, to speak in Louisville. We would be specially glad to hear him, though, of course, we recognize that Dr. Swallow is well worth hearing. Many wise remarks have been made on a Swallow's being opposed to drink.

Last Sunday I had the pleasure of preaching for Pastor Gabby, of Walnut St. church, Owensboro. In two years of his pastorate he has received 80 into the fellowship of the church and 26 of the number by experience and baptism. He is among the most blessed of our preachers. I have a great admiration for a great pleasure to him in all church work. At night I preached for Dr. Nowlin at the Third church. Bro. Nowlin is aiding Dr. Booth in a meeting. Dr. Nowlin has the hearts of his people, and he is doing a great work. H.

Swallow's being opposed to drink. Many wise remarks have been made on a Swallow's being opposed to drink.

AMONG THE Churches.

LOUISVILLE.

Walnut St.—Pastor Eaton's themes were "Effectual prayer" and "Christ crucified." Thirteen for baptism, 8 by letter and 12 baptized. Pastor preaches nightly. Bren Ham and Wakefield left for Lebanon, Tenn., Friday night.

Broadway.—Pastor Jones preached on "Playing at religion," and on "The kind of religion a young man needs."

Chestnut St.—Pastor Weaver's topics were "Led by the Spirit" and "In-difference to religion." Three for baptism since last report.

East—Pastor Gill's subjects were "Jesus the friend of women" and "Wanted—a young man." Pastor Gill got a fall from his bicycle, but fortunately his injuries are not serious. The State B. Y. P. U. will meet with this church in December.

McFerran Memorial—Bro. W. J. McElhinn preached on "Pride and humility," and Bro. J. R. Sampey on "Emek's message." Two by letter.

Twenty-second and Walnut—Bro. J. C. Masse's themes were "The Lordship of Christ" and "Is it nothing to you?" Bro. Masse preaches twice daily. Seven for baptism and 5 by letter. Bro. F. J. Harrell is to be choir-ster and church secretary.

Clifton—Bro. G. W. Clarke preached on "The kingdom of God" and Pastor Foster on "The healing power of faith." Thirteen for baptism, 3 by letter and 8 baptized. Bro. Clarke preaches nightly.

East Mead—Pastor Greenhouse's subjects were "Unfruitfulness" and "Salvation." Four by letter.

Franklin St.—Bro. W. W. Hamilton spoke on "Salvation" three times. Nine for baptism, 7 by letter and 1 restored. Bro. Hamilton preaches at 3 p. m. and 7:30 p. m. daily. Sunday School collection, \$44.44.

Highlands—Pastor Daves' subjects were "The day of glad tidings" and "The guest for happiness." Four for baptism and 1 baptized.

Logan St.—Bro. W. B. James preach-

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose. Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that so possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges for all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some cases a patient's condition, yet I believe I get more benefit from Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

THE CONVENTION'S PERIODICALS.

Table with 2 columns: Periodical Name and Price List Per Quarter. Includes items like Convention Teacher, Bible Class Quarterly, Advanced Quarterly, etc.

How to Organize—with Constitution and By-Laws. Price 10c per copy. See B. Y. P. U. Quarterly in list above.

- 1. Their intrinsic excellence. 2. Their special adaptation to our needs. 3. Their advertisement of the Convention's work. 4. Their value in denominational training. 5. The basis for the Board's business operations. 6. They are used in 90 per cent of all the reported Sunday Schools in the South. Why not every school support the Convention in this work? Why not 100 per cent? Every order increases the Board's usefulness. Sample sent on request.

BAPTIST SUNDAY SCHOOL BOARD, 710 Church St. J. M. FROST, Secretary. Nashville, Tenn.

ed at both hours. One restored and 1 by letter.

Parkland—Pastor Taylor spoke on "The secret of power," and Bro. E. C. Dargan on "The universality of sin." He preaches nightly. One restored.

Southgate St.—Bro. J. E. Brakefield spoke on "Forgiving sin" and Pastor Clarke on "Joy in the city." One for baptism.

Twenty-sixth and Market—Pastor Reed's topics were "The Christian's heritage" and "Man's contempt for God's grace." Four baptized.

German—Pastor Janzen preached on "The heavenly message" and on "The fountain of grace." Sunday School, 59.

Oakdale—Pastor Mohler's themes were "The Christian calling" and "Lessons from Peter." One by letter.

Cedar Creek—Pastor Cates' topics were "God's love to the world" and "Christ knocking at the door."

Thirty-sixth and Grand—Pastor Heilig spoke on "Some excuses."

Hazelwood—Pastor Athoff spoke on "Excuses." One by relation.

Bro. J. T. Watts presented an interesting and a helpful paper on the Sunday School. He emphasized advertising with live methods to get hold of the grown people and better organization.

Bro. Masse was called out on this subject. He has 21 deacons and 20 of them are in Sunday School, the other one being physically disabled. They have a large and effective Sunday School. Bro. Masse, Daves, Cates, Clarke, Foster, Jones and Cree spoke.

SEMINARY NOTES.

BY C. W. KNIGHT.

Bro. Bruce dined with us during the past week, and insisted on some of the students helping him hold religious services in the jail, work-house and the mission on Fourth Street.

Dr. Carter H. Jones took supper with us Tuesday evening and made us a speech. He invited the students to a reception given by Broadway Baptist church Thursday evening. Many of the students went and had a pleasant evening.

Dr. Dargan delivered the first lecture on "Heroes of the Church," a series given by the Y. M. C. A. His subject was "Chrysostom." Our professor is now assisting Bro. Taylor in a meeting at Parkland church in the city.

After attending the State Convention in Missouri, Dr. Sampey spent three days at the Fair in St. Louis.

Dr. Hawes, our elocution teacher, was out of the city during the past week attending religious services at Shelbyville, Ky.

Bren C. A. Westbrook and P. W. Hamlett and J. E. Brakefield have been called to the following churches: Boston, Ky., Heltouville, Ind., and Enon church, Ind.

Bro. Turner conducted the missionary meeting last Monday evening, and Bro. L. A. Moore our mid-week prayer service, subject, "Faith vs. Faith."

Supplies for Sunday: Bren J. E. Brakefield, Southgate; J. E. Martin, Clermont; M. O. Patterson, Mt. Sterling, Ky.; A. C. Eyles, Orleans, Ind.; Bro. Keith, Corydon; Bro. Jaster, Erlanger; A. C. Hutson, Irvin; R. L. Sprague, Jeffersonville, Ind.; J. E. Sims, Belmont; C. W. Knight, Elk Creek.

Bren J. L. Jackson and W Lee have been in meetings at Butler and Pembroke, Ky.

Several of our students attended the Fair last week.

The faculty and student body were invited to attend a reception Tuesday evening by East church. A social and pleasant evening was ours.

Dr. Willingham was in the city Tuesday and talked with quite a number of the students about their relation to foreign missions.

Dr. Robertson conducted chapel exercises Monday afternoon; subject, "The Joy of Christ."

Bren W. G. Malaffy, Adams and Johnson are among our new students for the past week. We now have over 200 students enrolled. Come!

THE STATE.

Pastor James is being aided in a meeting at Beechland by Bro. T. J. Watts, with good prospects.

Pastor Bruner at Stithton has just been aided in a meeting by Bro. T. J. Watts, with 11 additions.

Bro. A. N. White writes: "Have just closed a meeting of two weeks' continuance at Ewing. Bro. Horner, of Mayfield, did the preaching. Visible results, 3 received by letter and 4 for baptism and a considerable uplift to the membership of the church. The church is making vigorous effort to maintain regular worship by supporting a pastor for half-time services. The outlook is encouraging. Bro. Horner greatly endeared himself to the Ewing church and community by his faithful and effective presentation of God's word. The Mayfield pastor is held in high esteem by his people, and deservedly so. The church is on rising ground."

Pastor W. B. Cave writes: "We closed Oct. 17 a very gracious meeting with Big Creek church, Adair county, in which the pastor had the help of Bro. A. G. Brown, of Buffalo. The meeting continued 14 days. The visible results were 10 conversions, all from among the Sunday School scholars but one. Bro. Brown is a true yoke-fellow in the ministry. He carries with him the good will of all who heard him. The Holy Spirit's power was seen on the tenth day of the meeting as the writer never saw it. Every Christian tried to lead some one to Christ; every sinner was moved to tears; 24 came to the altar for prayer. There will be some 10 or 12 to be baptized at the next regular meeting, third Saturday in November. To God be all the praise."

Bro. Jno. P. Garnett writes: "On Oct. 23d the Pembroke church closed a meeting of 14 days in which the pastor, Bro. W. E. Mitchell, was assisted by Bro. Walter M. Lee. As a result there were 6 additions, 4 by experience and baptism and 2 restored. The church was also greatly revived and moved out on a higher spiritual plane. Bro. Mitchell did most of the preaching, and this was directed mainly to the church. His sermons were doctrinal, and he set forth the great principles of our denomination in such a strong, clear and yet simple style that no one could fail to understand them. And this was done so courteously that members of other denominations could find no fault and many such attended the meeting. The sermons on Regeneration, Repentance, Faith and Baptism I have never heard surpassed, if ever equalled. The church heartily entered his clear views on these great questions. Bro. Lee conducted the song services. He also preached

(Continued on 10th page.)

Allen's Lung Balsam Cures COUGHS, COLDS, CROUP

Illinois Central

RAILROAD.

Two fast express trains daily to Memphis and New Orleans. Direct line to HOT SPRINGS, ARK. New first class line Chicago to ST. PAUL, MINNEAPOLIS and the North west. Best of service. Free Reclining Chair Cars, Pullman Sleepers, Dining Service à la carte.

Only line running through personally conducted Excursion sleepers Louisville to CALIFORNIA, NEW MEXICO, ARIZONA and TEXAS.

Special low one way and round trip Rates in effect on first and third Tuesdays each month to the South and Southwest Arkansas, Indian Territory, Oklahoma and Texas.

FARMING IN THE SOUTH.

The Passenger Department of the Illinois Central Railroad Company is issuing monthly circulars concerning fruit growing, vegetable gardening, stock raising, dairying, etc., in the States of Kentucky, West Tennessee, Mississippi and Louisiana. Every Farmer or Home maker, who will forward his name and address to the undersigned, will be mailed free, Circulars No. 1 to 11 inclusive, and others as they are published from month to month.

For Folder and Free Descriptive Matter of California, Cuba and New Orleans, and Circulars Descriptive of Lands in the South and through tickets, apply to W. J. McBride, F. W. Harlow, C. P. & T. A., Div Pass Agt., 4th & Market, Louisville, Ky.

Little Ones.

DOROTHY DUMPLING.

Two adoring grandparents, two proud and equally adoring parents, and two or three perfectly foolish young aunts and uncles, that's Dorothy Dumpling's family. One of the uncles had a happy thought. How lovely it would be to have Dorothy's picture in every conceivable position. The very first picture should be taken in her little "nightie" just as she came, flushed and rosy, from sleep-town, but, bless her little heart, she had waked up crying and ran and cuddled up in mamma's arms a long time, because she had "dreamed a cow" she whispered in awed tones.

"She'll be all right after she has had her breakfast," grandpa said soothingly, and the kodak was reluctantly placed to one side. After breakfast the little white dress with low neck and short sleeves was put on, and the golden curls most carefully disposed; but when the camera was opened and the bellows with its funny-looking eye pulled out, Dorothy's little chin sank lower and lower, and when uncle announced ready, her head went down with a funny little bob, and Dottie Dumpling was crying again.

"Well, now," said grandpa, emphatically, "you shall not worry her any more; don't you see the child is afraid of it?" and he gathered her up in his arms while the others stared in disappointed consternation.

She was afraid of it, that was certain, and there would be no pictures after all. The little maid soon ceased her sobs, and looking around, saw the disconsolate looks of her family. In a moment she divined the cause, but she could not bear the idea of facing that thing again. Quick as a flash, a sudden thought struck her, and jumping down out of grandpa's lap, she said: "Never mind, uncle, you can take Arabella's picture; she's lot prettier than me, and won't cry. I'll hold her." Back she came with the doll, and holding her carefully, with the doll's face pressed against her own bright and interested little phiz, snap went the kodak, and when the plate was developed there was an excellent picture of Arabella and an equally excellent picture of the cutest little girl in Arizona as well.—Ex.

ONCE BIT, TWICE SHY.

"Many happy returns of the day, darling!"

Erica opened her eyes and sat up in bed wide awake.

"Oh," she cried, "in this really my birthday, after all!"

"Here's a present from Uncle Jack."

Erica opened the basket and gave a surprised scream, for out tumbled a fat white terrier puppy.

"I think we must call him 'Bounce,'" said the mother. "He rolls about just like a ball."

All Erica's other presents were sent out in the shade of her basket, and she and the puppy became devoted playmates.

One day, after lunch, she had been giving Bounce biscuits, which rapidly disappeared, and he still begged for more. She was alone in the dining room, and looked anxiously round to see what could be found. Her eye

fell upon the mustard pot. "Oh, Bounce, dear," she cried, "you shall have a treat! Here's something lovely. Come, I will feed you." And sniting the action to the words, she thrust a spoonful of mustard into puppy's mouth.

The next instant the whole household was alarmed by piercing screams and howls proceeding from the dining room. Round and round rushed poor Bounce, burnt and terrified, as though he had gone mad, and down on the floor sat Erica, still grasping the fatal spoon, tears of alarm running down her face.

"She has been feeding the dog with mustard," said her father, unable to control his laughter, as he caught up the poor little howling puppy and wiped away at its mouth, which was literally smeared inside and out. "Oh, baby, baby, how could you be so cruel!"

"Jam," wailed Erica—"nice jam, and he didn't like it! I won't give him any more."

Poor little Bounce! It was "once bit twice shy." For many a day he remembered how his little mistress had fed him with a spoon, and often when her arms were tightly clasped round his fat body he trembled lest some other dreadful experience awaited him.

But Erica had hurt him from ignorance and tried hard to atone for her mistake.—Child's Companion.

DILLY DALLY.

Dilly Dally was almost seven years old. See if you can guess how he came to have such a funny name.

"Oh, Dilly Dally! Where are you? Run quickly with this pall to the grocer's, and get this full of molasses, and don't spill a bit. I want it for—well, no matter. I want it."

That molasses was for molasses candy. His mother had just remembered that it was his birthday.

Dilly took it and ran out of the door. He was quick enough at starting. His troubles came afterwards. In the hedge by the garden gate he spied a yellow-breast, and heard a sweet note that made him stop and see what the leaves hid. That took a minute.

"Oh, I must hurry," he said, and started again; but this time Mister Toad hopped out again in a friendly way to make him linger.

A dozen things stopped him. He had to play a game of marbles with some boys he knew. He saw a bolloon up in the sky and watched it till it was a speck like a black pin-head.

It was almost dark when he came in sight of home.

"Oh, Dilly Dally!" said his mother, "where have you been all this time? It was your party, and all the little boys and girls I sent for had to go home, it grew so late. I had to cut the cake to give them all a piece, and there wasn't anybody to play games or anything. It was too bad!"

Wasn't it? Dilly thought so. A boy's birthday party without any boy to it!

"Oh, Dilly Dally!" said his mother, sorrowfully, "why don't you earn a better name?"

Dilly Dally says he is going to. How do you suppose he is going to do it?—Sunbeam.

Trouble plus worry will not give less worry. There is no rule in arithmetic by which two factors can be added together and a diminished result obtained.

10 GOOD THINGS FREE
(Nine Weekly Issues and Calendar)
To New Subscribers who send \$1.75 at once for the 1905 Volume of

The Youth's Companion
"The National Family Paper."

The Companion is like no other publication. It stands by itself, unique and unrivaled. It aims to illustrate and inspire high ideals in character and life. In a word, it is "the helpful friend of youth and the companion of old age."

ANNUAL OFFER
Every New Subscriber who cuts out and sends this slip or the name of this magazine at once with \$1.75 for The Youth's Companion for the 54 weeks of 1905 will receive:

- FREE** All the issues of The Companion for the remaining weeks of 1904.
- FREE** The Thanksgiving, Christmas and New Year's Double Numbers.
- FREE** The Companion's "Carnation" Calendar for 1905, printed in twelve colors and gold, size 4 1/2 x 6 1/2.

As much reading in the year as would fill twenty octavo volumes.

Announcement for 1905 and Sample Copies of the Paper sent to any address Free.

\$1,000,000 will be divided equally among Subscribers who secure three new subscriptions. Send for information.

THE YOUTH'S COMPANION, BOSTON, MASS.



BIG 4 FOUR
Four the Greatest Baptist Books.

The Little Baptist
Simple enough for a child, interesting to grown folks. Best book published to put into the hands of your friends to show them the Baptist position in a simple and forceful way.
ONLY 75 CENTS.

Theodosia Ernest;
or, The Heroine of Faith. Illustrated, 12mo, 469 pp.
The story of ten evenings spent in diligent study by two little chapters, and furnishes an entertaining, truthful and a exhaustive treatment of the baptismal controversy.
PRICE 50 CENTS.

Grace Truman;
or Love and Principle. By Sally Rochester Ford. 12mo, 610 pp.
A standard and widely-read story on the Communion question, which holds the reader by its intense interest.
PRICE 50 CENTS.

Behind the Scenes;
Sketches From Real Life. Struggles of Rev. F. M. Iams in becoming a Baptist.
PRICE 60 CENTS.

The 4 for \$2 postpaid.
BAPTIST BOOK CONCERN,
642 4th Ave., Louisville, Ky.

LEE E. CRALLE,
FUNERAL
Director and Embalmer.
609 W. Chestnut, Phone - Main 224.



"Soon after I began to take Wine of Cardui I could see that I was beginning to get back my strength."

That is the comment Mrs. Seymour makes.

If you are sick you can take Wine of Cardui and secure health and strength. If other medicines and other treatment have failed, that will make no difference. Few women have taken Wine of Cardui at first. By far the greater number of Wine of Cardui cures are women who could not secure relief elsewhere. All druggists sell \$1.00 bottles of Wine of Cardui.

WINE OF CARDUI
No. 48 Straight St., GRAND RAPIDS, MICH.

I am pleased to endorse Wine of Cardui as I found it so beneficial to restore my strength after my baby was born. I could not seem to get well enough to be up and able to do my work, and as I had been in bed for six weeks this was rather serious, but soon after I began to use Wine of Cardui I could see that I was beginning to get back my strength. In another week I was able to sit up most of the day and in a month I was able to be up and do most of my work. I think it is splendid medicine for a woman and can certainly give it highest praise.

Mrs. M. Seymour
48 Straight St., Grand Rapids, Mich.

WIFE, WOMAN'S INDUSTRIAL LEAGUE.

THE Bryant & Stratton Business College
N. E. COR. SECOND AND WALNUT STREETS, LOUISVILLE, KY.
Book-keeping, Shorthand, Typewriting. Seven experienced teachers, each one a specialist in his line. Write for a beautiful book giving testimonials. School open all year, students can enter at any time.

MAYFIELD SANITARIUM 912 TAYLOR AVE., ST. LOUIS, MO.
An ideal place for those in need of the most efficient and careful attention in sickness. It has no superior in the west. Founded and maintained by Baptists. Thousands have been restored to health. Scores have found Christ within its walls. Homelike, attractive, just the place for the sick and suffering. Rates reasonable for the excellent service given. Write for particulars.

DR. W. G. TZEGER, General Manager,
DR. W. H. MAYFIELD, Surgeon-in-Chief.

Women's Kid Gloves

Attention skill has been shown in the selection of our Kid Gloves. The styles are all you could ask, and everything new is here.

Value! Well, these speak for themselves.

Women's Alexander and Tuxedo 5-clap and 4-book Kid Gloves, very elastic, heavy, fancy-stitched back, in black, white and all leading shades, per pair **75c**

Women's Laurate and Cramp Kid Gloves; 5-clap and 4-book, these Gloves are all made of select, soft and pliable skins, every pair fitted to the hand; in black, white and all leading shades. **\$1.00**

Women's P. E. Kid Gloves, good quality selected skins, with large leather-claps, in black, white and all leading shades. **\$1.00**

Samples of goods cheerfully sent to any section of the United States. State color and quality.

10,000 Beautiful Swiss Turn-over Collars, nicely embroidered, worth 10c and 15c, and some worth 25c—only **5c**

Sole Agency for . . .

Gants de HTE JOUVIN

REGISTERED IN THE U. S. A. These Gloves for Women are made of the very best selected skins; we have the 5-claps in black, white and all the leading shades; 4-book in black; every pair fitted, guaranteed and **\$1.50** kept in repair.

BEAMAN STRAITS & SONS CO.
414-416-418-MARKET STREET.-418-420-422
LOUISVILLE, KY.

MISSOURI BAPTIST SANITARIUM

919 Taylor Avenue, St. Louis
A well equipped, safe, health institution. Large grounds. Light, well-kept buildings. Every comfort.

Every treatment, preventative and curative, done for the sick and most successful medical and surgical treatment.

Rates as low as can be for accommodations furnished. For further information, address

DR. L. B. CADWALLADER, Sup't. DR. L. B. CADWALLADER, Physician-in-Chief

A GREAT MEETING DOWN IN GEORGIA.

The annual meeting of the old Mercer Association, named in honor of Jesse Mercer, has just come to a close, the session having been held with the church in Thomasville, down in the famous health section of Georgia.

It was a meeting characterized by its spirituality and by its missionary fervor. It was agreed, even by brethren who had been attending the meetings for years, that this was the very best session that has ever been held.

The Association has taken several forward steps, and in the near future it is going to forge to the front and do still greater things in the name of the Lord.

A missionary has been employed, a first-class, active man, Rev. R. W. Eubanks, to give all his time to going over the field, strengthening weak churches and planting new ones. Then the women of the Association have employed a woman missionary, whose work is to go into the homes and work up interest in the Sunday Schools and help in the organization of missionary societies.

The Association at this session appointed a young woman to represent it on the foreign field. Her name is Miss Rena Groover. She is a member of one of the small churches in the Association, but one that is strong in the missionary spirit. Some time ago she decided to give her life to the work of foreign missions, and, in order to be fitted for the work, she determined to go to the Summer training school. There she is to-day. By a very hearty and unanimous vote it was decided to send her on the foreign field when she goes to the front. I have attended many an associ-

tional meeting, but I have never seen so much joy develop as that which followed upon the determination to care for this young woman. A prayer was offered that God might raise up more laborers, and as a result, two young women (one of them a daughter of one of the most prominent lawyers in the state) and a successful young pastor stated that they were struggling with the question of giving themselves as missionaries. Then one young man, at the close of a sermon, came forward and asked that our church receive him as a candidate for baptism. He had been a Presbyterian, but was not satisfied as to his baptism. He hopes to enter the ministry, as he feels that God is calling him to this work.

At the close of this missionary service we had, on a small scale, just such a scene as was witnessed at our great missionary meeting in Nashville.

DEAR REVEREND—
You come regularly to my study table. We could not get on without you in the home. You are conservative, wholesome and strong. My father took you before me, and if you remain as you now are, my son shall be taught to take you when I am gone. I do not endorse everything you say, but I love you for your faithfulness to conviction. We need more of the sturdy fiber of conviction in our moral, doctrinal and spiritual life to-day. I thank God that you stand as one of the mighty forces for it both by example and teaching.
Jno. W. T. Givens.
Oklahoma City, Oct. 22.

BETTER THAN SPANKING.

Remember that not every child of the nation is fit to be spanked. There is a difference between a child who is fit to be spanked and a child who is not. The child who is fit to be spanked is the child who is not fit to be spanked. The child who is not fit to be spanked is the child who is fit to be spanked.

FROM TEXAS.

I have written but little for the papers since I left Kentucky, but have been a constant reader of the Western Recorder, and in this way hear from the brethren in the good old state. I had thought to come back on a visit ere this, but have found Rest-Over Farm a pleasant place to be, and have spent much of my time in looking after improvements here. If ye editor will come by on your way to the big Convention at Waco in November, I will show you some nice Barred Rock chickens, Jersey cows and Poland China hogs and give you a pleasant boat ride on "Rest-Over Lake;" or, if you will come in the spring, I will give you a day's fishing.

I am dividing my time between Wolfe City, where I live just out of town, and Celeste, preaching two Sundays each month at each one of the places. I took my collection for State Missions here yesterday, which amounted to \$467.50. It will reach \$500. We have raised for all purposes \$3,500 during the year. We have had no revival as yet, but we have the promise of Dr. Truett, of Dallas, to assist us, and we expect one when he shall come.

At Celeste we had a good meeting in the summer, in which I was assisted by Bro. John T. Gillespie, of Ladonia, whom I baptized when he was a boy. The Celeste church is developing beautifully, and has more than doubled their contributions this year. Celeste is only ten miles away, and I can go on the train or in my buggy as it suits me best.

I have held several meetings with other pastors, and one with the first church I ever helped to organize and the first of which I was ever pastor. Union Academy church was organized in the spring of 1874, soon after I was ordained, with 15 members, and I baptized nearly one hundred into its fellowship the first year. It was a joy to meet some of those old friends in our great meeting there again last month. Rev. S. S. Crain, whom I knew when a boy, is now their well-beloved pastor.
JOHN H. BOYER.

Glancing out of the window the other day, I saw an express wagon drive up and stop. The driver stepped down, walked to the back of his wagon, looked in to make sure the trunk was handy, turned, stepped toward the door to see the number, slipped in the snow, fell headlong and struck his hand hard against the stepping-stone; he rose to his feet rubbing his hand, looked at the stone, at the snow, and probably (man-like) blamed everything but the man who had slipped. After seeing the number, he stepped back, shouldered the trunk (weighing 135 pounds), and walked across the snow without slipping, minding his steps, looking down—he must be careful with such a load on his back.

Blessed burden! It held him up by holding him down, compelling care for fear of consequence. Have you noticed that most men who slip are the men who bear light loads; who are careless because there is nothing to care for?
Rev. O. P. Gilford, D.D.

Our daily work, the constant occupation of our life, needs to be done in God's presence, and to be done through and through by Him. Often it is the hardest part of our religion.—Phillips Brooks.

Buy Goodman's Psalms.

BLACK DRESS GOODS.

Have you ever noticed the yarn in a good grade of Dress Goods? If it is soft and ductile—easily stretched apart, you then have the assurance of a dependable and safe fabric. Suppose you write for samples and let us show you the difference between good goods and inferior fabrics. Our prices are always interesting. Any of the following gives this information:

- 44-inch All-wool Crepines sells at, yard
 - 44-inch All-wool Granite sells at, yard
 - 44-inch All-wool Melrose Cloth at, yard
 - 44-inch All-wool Etamines sells at, yard
 - 44-inch All-wool Voles, good quality, yard
- Choice 44-inch Woolens.
- 44-inch Mohair, nice silky finish, a yard
 - 44-inch All-wool Panama Cloth, a yard
 - 44-inch All-wool Crepe de Chine, a yard
 - 44-inch All-wool Crepe de Paris, a yard
 - 44-inch All-wool Epinglins, special, a yard

75c

\$1.00

J. Bacon and Sons,

330-338 West Market LOUISVILLE, KY.

World's Fair ST. LOUIS 1904.



Low Rates Easy Payments

HOTEL EPWORTH
IDEAL WORLD'S FAIR HOME
The only permanent brick hotel within walking distance of the World's Fair grounds. Beautifully located on the highest point of land adjacent to the grounds. Five minutes' walk from the north entrance. Magnificent view. Transportation facilities convenient to all points of interest in St. Louis. All modern conveniences. Excellent light, airy, clean and comfortable. Pure filtered water. Baths. Resident physicians. Drug Store, etc., etc. Large dining-room, where meals and lunches may be obtained at lowest possible cost. Service the best.
All those desiring to reserve entertainment at Hotel Epworth may do so by sending in advance payment which applies on bill. This insures the holder the low rate of \$1.50 per day for as many days as desired. We advise our friends to apply at once.
EPWORTH HOTEL CO., St. Louis Mo.
REV. C. B. CARLOS, D.D. President (P. O. St. Louis Dist. M. & Church).

A STANDARD OIL MAGNATE RECENTLY SAID

"There never before was such opportunity for men and women."
There are plenty of opportunities. The trouble is that you are not fitted to grasp them. During the past two months last year we could have secured thirty-three more students to secure positions at we had had them. We fit you—better than any other Louisville school. Get the proof.

Spencerian
BUSINESS COLLEGE
Union National Bank Bldg. Sixth and Main Streets
LOUISVILLE, KY.
HUGH SPENCER, President
EXPERT ACCOUNTING DEPARTMENT
Thos. E. Turner, Chas. G. Harris, Mgrs.

The Singular Actions of Consistent Christians

(or the Nonsuch Professor in His Meridian Splendor)

"Is a singular book with a singular title but its every line is a gem."
INTRODUCTION BY THEODORE L. CUYLER D.D.
It was written nearly a century since by Rev. William Foster, but had been lost sight of. Dr. Cuyler re-introduces it to this age.
\$1.00

"This is a wonderful book. At whatever page you open it, your eye lights upon pithy aphorisms that combine the wisdom of Benjamin Franklin with the sweet, holy savor of Samuel Rutherford."—Theodore Cuyler.
"One of the most remarkable books it has ever been our good fortune to get hold of."—Central Baptist.
"Every page sparkles with wit and wisdom."—The Standard.
"It is the finest book we have gotten hold of in many a day."—Western Recorder.
"It is scriptural, ray and enlightening, a single sentence often has enough in it for a whole day's meditation."—Presbyterian Quest. Review.
"There are few small books in the world, every sentence is a gem."—Lutheran Evangelist.
"It is a remarkable book. Every page is saturated with aphoristic truth."—The Christianian.
"We wish we could persuade every Christian young man to read the book from cover to cover."—Young Men's Era.

Baptist Book Concern
642 Fourth Avenue Louisville, Ky.

True Elegance of Our Silks

True Elegance and Style Correctness mark our season's showing of Silk Novelties. Not a weave missing to add to the completeness of our assortment.

Attractive Specials For This Week.

- SHIRT-WAIST SUITING**—Large assortment of Check, Stripe and Chamelon effects. These are to be found on Center Table at Special Price, yard **85c**
- LOUISE BRILLIANT**—A brilliant Chiffon-finished Silk, beautiful luster, 19 inches wide; Special, yard **69c**
- CHIFFON POPLIN**—Another of the soft, clinging materials now so much in demand, in all the season's newest shades; yd **\$1.00**
- CREPE DE CHINES**—For afternoon or reception wear, in large assortment of soft shades, splendid value; instead of 85c **69c**
- SILK HOMESPUN SACKING**—One of autumn's cleverest novelties, a heavy silk of the burisp weave, the correct material for street costumes and evening wraps **\$1.75**
- POMPADOUR NETS**—Large Floral Design, 27 inches wide, in both black and white grounds; yard **69c**

Special Hosiery Sale.

100 doz pairs Ladies' Medium and Heavy-weight Cotton Hosiery, plain black, black with split or white foot, fine thread, lace ankle or fancy embroidered boots; finest quality; 50c values, pair **29c**

SAMPLES CHEERFULLY SENT UPON REQUEST.

STEWART DRY GOODS CO.

NEW YORK CONNECTION—JAS. H. GREENE & CO. 232nd STREET. LOUISVILLE, KY.

THE AFRICAN MISSION.

The West Coast of Africa is the place to test a man's moral, mental and physical fibre. It is well known that of a hundred missionaries sent out to this country 33 1-3 die, 33 1-3 are invalidated home within two years, leaving the remaining one-third to struggle with the climate and unlimited work. For this reason only volunteers are sent, no Society or Board being willing to assume the risk to health and life involved. Sixteen years ago, when I was considering the call to Foreign Mission work, the question was put to me, "Will you go to China, India, Ceylon, or South Africa?" My reply was that the choice being left to me, I felt the call to be West Africa. Now West Africa had not been mentioned on account of the great risk involved, and it is well for all who come out here to know the serious nature of the climate and the risks to health and life which they must run. If any one should think that the country is described in color too dark, let him ask the agent of any insurance company what the West African risk is, and he will find that only one company in fifty will accept the risk at any price. In spite of these forbidding facts, volunteers have not been wanting to fill up the depleted ranks of our missionaries in Africa. We are, however, urgently in need of men at this time. Three years ago four missionaries were sent out to Africa and two of these were invalidated home in a year. This year in June two others were appointed, being already on the field, and as soon as the news of their appointment reached us they were invalidated. Four out of six, two-thirds, driven off the field! The other two are leaving the field in October on furlough, thus throwing upon two missionaries and their wives the work of four main stations. All the work north of

Awyaw, Shaki, Ogbomosa and three outlying stations, together with the training school, falls upon of these brethren. Bro. Smith, of Ogbomosa, who has charge of this school being now in America. In this section there are six churches, three schools, eleven native workers and ten students under the direction of one man. Good news comes from Lagos, where in July they had nearly 30 baptisms, and in the Jebu country, adjacent to Lagos, Mr. Stone has baptized 261 converts. We are praying to the Lord of the harvest for laborers. Who in the Southern States will respond to the voice that cries, "Whom shall I send and who will go for us?" by saying, "Here am I, send me." When you have said this to God, send in your name to Dr. Willingham, Richmond.

SAM'L G. PINNOCK, Awyaw, Lagos, West Africa, Sept. 10, 1904.

PROGRAMME.

The following is the programme of the Sunday School Convention and Mission Meeting of Boone's Creek Association, to be held with Providence church, Clark county, Ky., Fifth Saturday and Sunday in October, 1904:

Saturday morning, 10 a. m.—Devotional service at each session. Address of welcome—Rev. T. O. Ecton.

The Conditions, Needs and Our Present Duty as Regards the Sunday School Work in the bounds of the Boone's Creek Association—Rev. E. Franch.

Voluntary Discussions after each address.

The Importance of a Sunday School in Every Church in the Association.—Rev. E. F. Scudder.

Sermon—Rev. J. E. Hobbs. 1:30 p. m.—The Destination in our Bonds and our Duty as an Association to Aid in Evangelizing this vast field.—Rev. E. F.

Thompson. What Relation Should our Association Sustain to State, Home and Foreign Missions?—Rev. R. L. Brandenburg. Sermon—Rev. G. W. Shepherd. Sunday 9:30 a. m.—What are the Essentials to bring a Sunday School up to its Highest Efficiency?—J. N. Conkright.

Our Duty as an Association to Give Our Hearty Support to Our State Mission Work in Giving the Gospel to the Mountains of Eastern Kentucky—Rev. J. A. Burns.

Sermon—Dr. J. J. Taylor. 7:00 p. m.—Sermon Rev. T. C. Stackhouse.

W. P. HERRATT, Chairman.

The twenty-second annual session of the Baptist Congress will be held in the Broadway church, Louisville, Ky., on Tuesday, Wednesday and Thursday, Nov. 8-10. The topics, writers and speakers (subject to change in details) are to be as follows: Tuesday—"What Should the Churches Demand of the Theological Schools?" Writers: Prof. E. D. Burton, D.D., Chicago; President E. Y. Mullins, D.D., Louisville. Speakers: Rev. O. P. Gifford, D.D., Buffalo; Rev. J. S. Sowers, Th.D., Norwood, Ohio. 2. "Are Christian Principles a Hindrance to Financial Success?" Writers: Rev. M. Ash by Jones, Richmond Va.; Mr. J. S. Dickerson, Chicago. Speakers: Prof. Arthur Yeager, Ph. D., Georgetown, Ky.; E. B. Pollard, Ph.D., Georgetown, Wednesday

1. "The Relation of Theology to Religion." Writers: Rev. C. H. Dodd, Newark, N. J.; Prof. W. J. McGlothlin, D. D., Louisville. Speaker: Rev. H. A. Sumrell, Danville, Ky.; Rev. D. B. Cheney, Terre Haute, Ind. 2. "Does the New Testament Provide a Definite and Permanent Church Policy?" Writers: Rev. E. Gill, Th. D., Louisville; Prof. Walter Rauschenbusch, D.D., Rochester. Speakers: Rev. Lansing Burrows, D.D., Nashville; President E. W. Hunt, D.D., Granville, O. Thursday—1. "How Far May One Differ from Accepted Standards and Remain a Baptist?" Writers: Rev. G. H. Ferris, New Haven; Rev. G. B. Eager, D.D., Louisville. Speakers: Rev. J. L. Jackson, Chicago; Rev. D. L. Denham, Milwaukee. 2. "Oneness in Christ." Rev. J. F. Hergert, Cincinnati; Rev. J. N. Prestidge, D.D., Louisville.

THIRSTING FOR GOD.

Thirst is a great desire under circumstances of great need. The physical body must have water or it will perish. The body itself is mostly made up of fluids, and these are continually being drawn upon and exhausted in the processes of life, so that they must be replenished or there comes death. We might, in our ignorance or imprudence, neglect to drink if it were not that when we need water we experience the sensation of thirst.

We cannot well misunderstand, or long delay, when we are thirsty. We must have water then. Every tissue cries out for it. We burn. We ache. We are in pain and anguish. Scarcely any pain is more unbearable. Men have become insane from thirst. People may do without food, without perishing, for a much longer time than without water. Hunger is not so insistent as thirst.

Thirst is taken as an illustration of the soul's need for God. This is the soul's most vital need. Without God we perish. Without him we have no life at

all. The soul needs and cries out for God. It is restless without him. Only God can satisfy. Many do not know what it means, and seek to satisfy themselves with money, pleasure, power, sensual and fleeting gratifications. All of this is foolish and vain. The soul was made for God, and it is restless till it rests in him. Augustine was right in saying this. It was the truth that many sacred writers had expressed in many ways before him.

True religion is the need of every human soul. So surely as the physical body needs water the soul needs God. For the enjoyment of God is true religion. The reason why some are not satisfied with religion and blessed in it and built up by it is because they allow something formal or mechanical or human to take the place of God. This will not do. No external forms or elaborate ceremonial, or human offices will take the place of personal communion with God.

He who accepts of God and realizes his presence and talks with him and loves him and confides in him, and is in personal covenant with him, knows for himself a deep and infinite content, and experiences a peace which passes understanding. The world can not give it, and cannot take it away. It is from God, and abides.

Many souls are thirsting for God and do not know what it is their souls are crying out for, or will not yield and accept what they need. So they go on in the mad pursuit of pleasure and of the world, and the soul famishes, and the soul is without comfort and life, and she who lives in pleasure is dead while she liveth.

The true Christian has a continual thirst for God, and day by day goes to him in prayer and finds peace and satisfaction and gladness. From God's word the draughts of truth are taken daily, and from God's gracious presence come the vital draughts that bring all that is best in life. As one drinks daily from a continuously flowing spring, so the Christian drinks, all his life, the life and love of God.—Sel.

DEAR RECORDER—

I have been on my field as evangelist in Tennessee for one year and one month now and I love my field and work. The Lord has abundantly blessed me in my work. I have visited 90 places; traveled over 4,000 miles; delivered over 900 sermons, lectures and addresses; organized 2 new churches, 3 new Sunday schools with 130 scholars; visited 1,088 families; distributed 1,500 tracts; increased in attendance of Sunday schools 300 scholars; assisted 5 churches in locating pastors. Had in my meetings 253 conversions, 157 additions to churches by baptism and 202 additions by letter. Total additions, 359. Raised or passed through my hands on fields labored for State Missions, \$1,125; for Home Missions, \$25.70; Orphans' Home, \$40; Sunday school and Colportage, \$23; Ministerial Relief, \$15; Ministerial Education, \$7; Raised cash and pledges for Foreign Missions, \$752; local expenses raised by churches, \$50; raised in pledges for support of pastors—on local fields, \$793; sold State Board books and Bibles, 138 for \$48.05; received 25 subscribers for Baptist and Reflector, for \$37.50; 45 subscribers for Foreign Mission Journal, for \$11.25; 8 subscribers for Home Field. Total amount of

money raised or passed through my hands and pledged for missions, papers, pastors' support, church repairs and expenses, etc., \$3,114 and over. I am so thankful the Lord has allowed me to do this work. God bless you. Pray for me for the coming year's work. Lovingly your brother in Christ.

EARL D. SIMS.

State Missionary Evangelist for Tennessee. Knoxville, Tenn., Oct. 20, 1904.



INTERNATIONAL

Includes in the New Edition
25,000 NEW WORDS, Etc.
New Gazetteer of the World
New Biographical Dictionary
Edited by W. T. HARRIS, Ph.D., LL.D.,
U. S. Commissioner of Education.
2300 Quarto Pages. 5000 Illustrations.
New Plates. Rich Bindings.

Also: Webster's Collegiate Dictionary with 114 pages (108 illustrations) and 100,000 words.
A Special Thin Paper Edition De Luxe
Printed from new plates on regular paper. It has
100,000 words and 10,000 illustrations.
FREE: "A Test in Pronunciation," 100
words and containing. Also illustrated pamphlet.
G. & C. MERRIAM CO.
Publishers, Springfield, Mass.

290 Years After
the King James Version of
the Scriptures was produced
**The American Standard
Revised Bible**
the latest, greatest and best translation of the
Word into Modern English. It includes the
latest research of nearly three centuries.
Sells to bookshelves everywhere. Over 700,000
copies. Price, \$1.18. Catalogue and specimen
pages sent free.
THOMAS NELSON & SONS
Publishers
37 E. 12th Street, New York

Children's Teething

Mrs. Winslow's has been used
for over fifty
years by
thousands of
mothers
for their Children while Teething,
with Perfect Success. It Soothes the
Child, Softens the Gums, Allays all Pains,
Cures Wind Colic, and is the best remedy
for Diarrhoea.
Sold by druggists in every part of the world.
Twenty-five cents a bottle.

Dropsy CURED
in 30
days
Remove all swelling in 3 to 30
days; effects a permanent cure
in 30 to 60 days. Trial treatment
sent free. Write for full particulars
to
Write Dr. J. S. Gregg, Box
100, Atlantic, Va.

Scholarship Free

FOR ONE MONTH. CLIP AND SEND ON
PRESENT THIS NOTICE FOR
PARTICULARS.

100 100 Page Illustrated Catalogue Free.

BRADDOCK'S PATENT Colleges

PADUCAH, KY.

St. Louis, Mo. Shreveport, La.
Atlanta, Ga. Knoxville, Tenn.
Fl. Scott, Tex. Kansas City, Mo.
Baltimore, Md. Nashville, Tenn.
Columbus, N. C. Little Rock, Ark.
Fl. Scott, Kan. Montgomery, Ala.
Galveston, Texas. Oklahoma City, O. T.

CANCER 30 years experience
cures cancer in 30 to 60 days
without resort to surgery
and other
expensive
treatments.
Address
500 N. 2nd St., Philadelphia, Pa.
7th & Elm Sts., Cincinnati, O.

Shaving

Use Glenn's Sulphur Soap before and after shaving and the face will not break out.

Glenn's Sulphur Soap makes the skin smooth and is the finest action, both shampoo and shaving soap on the market.

Be sure and get the genuine

Glenn's Sulphur Soap

Get a tube at drug stores or mailed for 10c by The Glenn Chemical Co., 519 Fulton Street, New York.

MISSOURI PACIFIC RAILWAY

Iron Mountain Route.

ST. LOUIS AND MEMPHIS.

Adverse Tourist, Passenger or Home Seekers best service.

PARIENT SCHEDULE TO ALL PORTS

In Missouri, Kansas, Nebraska, Oklahoma and Indian Territory, Colorado, Utah, Oregon, California, Arkansas, Texas, Louisiana, Old and New Mexico, Arizona.

Full-time through, from Easting Chicago, Omaha, all routes. Low rates. Free descriptive literature, connect time agents or address:

R. G. TOWNSEND, G. F. and T. A., ST. LOUIS, MO.
B. T. G. MATTHEWS, T. F. A., LOUISVILLE, KY.

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, it has been as large as was expected, all things considered. This business 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 it closes. 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 Kentuckians to St. Louis and have 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 entitled in all the praise that is being showered on them, as their train service is undoubtedly the finest operated in or out of the territory, and the schedule of trains is more nearly maintained than in any other of the roads.

The Henderson Route is fully entitled in all the praise that is being showered on them, as their train service is undoubtedly the finest operated in or out of the territory, and the schedule of trains is more nearly maintained than in any other of the roads.

The Farm and Household

Robertson county this year has the finest sorghum cane crop ever produced.

Jas Mullins sold to Wm. Green a lot of fat hogs, 231 pounds, at 5 1-4 cents. They were delivered last week. —Winchester Dem.

At the sale of Mr. H.S. Booker hogs brought 4 1-2 cents per lb., and corn in the field \$1.90 per barrel. —Georgetown Times.

June Station, of Bracken county, sold his crop of new tobacco last week at 15 cents per pound. From 10 to 12 cents is being paid by buyers for most of the crop in that county.

Several sales of new corn have been made in the county at 35c per bushel. Other sales have been made at 40c delivered. Frank Cliff, of Mason county was here last week and bought the following export cattle at 5c per pound for October delivery: C. M. Fleming, 41 head; L. Howe, 17 head; John J. Lee, 34. —Flemingsburg Gazette.

So far this season Terhune & Brown have bought 200 mule colts at an average of \$40. Clai. Coleman the past week bought 200 feeding cattle in this county for Lexington parties at 3 and 3 1-2 cents. —Harrodsburg Herald.

About fifteen months ago E. B. Ralls sold a 7-months-old black jack and its mother to James Terry, of Cynthiana, for \$600. Some time previous to the sale the jack was taken sick, but its life was saved by Dr. Feagans, the veterinary surgeon, who was then located here. Mr. Ralls would probably have taken \$50 for the jack at the time it was ill. This same jack was recently exhibited at the World's Fair, where it took two \$75 premiums and was sold on the grounds to a Lexington man for \$1,100, he saying that such fine stock should be kept in Kentucky. —Sharpsburg World.

Live stock experts are predicting that the big money of the next few years to be made in stock will be gathered in by the breeders of mules. When construction work on the Panama canal begins in earnest, they say the price of mules is bound to jump, because these are the only animals that can stand the intense heat of that section and keep on working. The West Indies, Africa and the Philippine Islands have also been drawing heavily upon this country for mules, and the American mule is increasing in favor as a part of the equipment of European armies. As a matter of fact mules have been steadily rising in value. In Texas, Kentucky, Tennessee and Missouri there are big mule farms which have enriched their owners in the last ten years. Yet for some reason or another, the former mule breeding sections are not producing mules fast enough to supply the demand and their production is declining. Not many years ago Kentucky had 55,000 muleheads, while now there are not more than 2,500. The same decline is noted in Texas, Missouri and Tennessee. —Winchester Democrat.

POISON IVY. How to Tell It and How to Terminate Its Growth.

"What is poison ivy?" "What does it look like?" "How can it be distinguished from Virginia creeper?" These and similar questions have been asked me a hundred times, and they are questions that it is well for every one to be able to answer for himself, says a writer in Country Life in America. Poison ivy has three leaflets and Virginia creeper has five. The former has white berries, the latter purple.

There is a little jingle which I remember having at some time read, which, concisely, if not very poetically, explains these differences, and which, if committed to memory, will always serve to distinguish the poisonous and non-poisonous sumacs:

- Berries red;
- Have no dread;
- Berries white,
- Poisonous sight;
- Leaves three,
- Quickly see;
- Leaves three, with berries red,
- Fragrant sumac, have no dread.

All the drugs in the world are of no use in preventing a bad case of poisoning, unless one begins to do something as soon as the tell-tale itching begins. When the pustules break open, one is almost sure to be in for three days or a week of suffering. It is well to have a little bottle of the extract of grindelia in the house all the time. Ten cents' worth is enough. You can get it at any drug store. Rub it on the affected parts every five minutes until the trouble is averted, and be sure to lose no time in beginning!

Poison ivy is often troublesome in gardens and grounds, as well as on the farm, where it infests fence rows. On the farm it can be plowed out, but a single plowing is not enough. Five or six may be necessary before the fragments cease to send up new leaves. Any plant can be smothered in this way—even "ack-saras," which is propagated by being cut to pieces. The one essential thing is persistence. The leaves of a plant are its "lungs," and if the leaves are cut off as soon as they appear the plant will die. It is a sure way, but you must keep "everlastingly at it."

The same principle applies to the garden, where poison ivy can be exterminated by the frequent use of the hoe. Few people are so sensitive that they will be poisoned at the distance of the length of a hoe handle. Most cases of poisoning are supposed to come from direct contact of the leaves on cut fingers or other bruised surfaces. A good way to get rid of poison ivy in a garden is to hire some one who is immune to root it out until it never shows a leaf again. —Ex.

GRASS SEEDING.

In many parts of the country last harvest it was found that the seeding of timothy and clover in the wheat had proved a failure, so that the wheat stubble showed but scanty promise for a hay crop next summer. Consulting specialists, W. F. McSparran says in Farm and Fireside: "I have generally been successful in thus covering clover and timothy seeded to the wheat, the timothy in the fall, when the wheat is down, the clover being sown in the spring. During the freeze period of win-

ter I cover the wheat with a thin coat of manure, which settles well down around the wheat plants, stimulating their growth, affording them some winter protection and at the same time acting as a saving mulch to the little grass plants. After the wheat is harvested the stubble is not pastured, and the grass is generally given another light manure dressing. The mowing machine, with elevated bar, clips the weeds before they make seeds and by cutting back the grass or clover growth encourages root development and extension. By this method I have encouraged a most discouraging prospect into a fine harvest.

I count that this is about all I may do under this system of making a hay crop. But even that sometimes comes into the realm of failure, so that I am about ready to abandon the old method of sowing the grass with the wheat. I am strengthened in my notion of dropping the old plan by my knowledge of the success of a new and much better one. I have frequently sown clover in the spring on well prepared land without a nurse crop and had most satisfactory results, but not until the second summer after sowing. Sometimes where the land was not too foul with weeds I have harvested a light crop of hay the same season as the seed was sown. But unless the soil and weather conditions are very favorable the first year's crop goes not amount to much.

On the newer plan a small field from which wheat was harvested last summer and on which the fall sown timothy and spring sown clover were total failures was plowed after harvest and with harrow, roller and drag was made into a fine seed bed. About the 1st of August nine quarts each of timothy and clover mixed were sown, first lengthwise, then crosswise of the field. The sowing was followed by a light harrow, and the timothy and clover stand as thick and vigorous as is possible for them to grow.

For a large family, it will be found economical to make thickening for gravy, stews and sauce in a quantity by mixing one-half pound each of butter and flour, stirring it over the fire till well cooked but not colored. Pack in jelly glasses or small jars securely covered.

Left-over hominy provides the base of a palatable entree when mixed with a custard after being smoothly mashed. Bake in a quick oven and add more milk if necessary after the first five minutes.

The dealer who sells lamp-chimneys to last, is either a shrewd or an honest man.

MACBETH.

How to take care of lamps, including the setting of right shape chimneys, is in my book; see box.

CHRONIC SORES

Wheeling, W. Va., May 25, 1903.

Some years ago while at work, I fell over a truck and severely injured both of my shins. My blood became poisoned as a result, and the doctor told me I would have running sores for life, and that if they were healed up the result would be fatal. Under this discouraging report I left off their treatment and resorted to the use of S. S. S. Its effects were prompt and gratifying. It took only a short while for the medicine to entirely cure up the sores, and I am now dead as the doctors intimated, nor have the sores ever broke out again. Some 12 years have elapsed since what I have described occurred. Having been so originally benefited by its use I can heartily recommend it as the one great blood purifier.

WILLIAM W. FURDIA.

Cure Schmalzbach Brewing Co.

Chronic sores start often from a pimple, scratch, bruise or boil, and while salves, washes and powders are beneficial, the unhealthy matter in the blood must be driven out or the sore will continue to eat and spread. S. S. S. reaches these old sores through the blood, removes all impurities and poisons, builds up the entire system and strengthens the circulation. S. S. S. is a blood purifier and tonic combined. Contains no mineral whatever but is guaranteed purely vegetable. If you have an old sore write us and our physicians will advise without charge. Book on diseases of the Blood free.

SSS

The Swift Specific Company, Atlanta, Ga.

Home-seekers' Excursion.

Less than half rate round trip.

SOUTHERN RAILWAY and QUEEN & CRESCENT ROUTE.

OCT. 11 AND NOV. 16.

On the above dates the Southern Railway, in connection with the Queen & Crescent Route, will sell special round trip Home-seekers' Excursion Tickets from Louisville to all points in ALABAMA, GEORGIA, FLORIDA (except Key West), to all points in Kentucky south of and including Somerset, to destination 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 Memphis and points within 35 miles of Memphis), 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, no such rate to exceed \$20. These tickets will be first class, and will be good returning within 21 days from date of sale.

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. Crome, Depot Ticket Agent, Louisville, Ky.; E. E. Carr City Pass and Ticket Agt., 234 4th ave., Louisville, Ky.; C. H. Hungerford, Dist. Pass. Agt., 234 4th ave., Louisville, Ky.; G. B. Allen, Asst. Gen. Pass. Agt., St. Louis, Mo.

"BIG FOUR"

THE BEST LINE TO

INDIANAPOLIS PEORIA CHICAGO.

And all points in Indiana and Michigan

CLEVELAND, NEW YORK, BOSTON

And all points East

Information cheerfully furnished on all stations at City Ticket Office, Four Block, Fourth Avenue, or write to B. J. Quinn, General Agent, Louisville, Ky.

Items of Interest

There has been no fighting in the East, but the Russian Baltic fleet has crossed the North Sea...

Recently a mountain of almost pure alum has been discovered in China. The mountain is 1,000 feet high...

Various Leagues, conventions, etc., are trying to involve the United States in quarrels with various nations...

Gen. G. D. Ruggles has died in Washington City. He entered the academy at West Point in 1851...

Miss Gertrude Sawyer, of Menominee, Michigan, rescued five children from death by rowing them across Green Bay...

In London there has been an investigation of the state of things in some of the poor quarters...

If the people of the United States cared for anything but money making they would call that high and mighty commission of three men...

Remarkable Invention

AN INSTRUMENT THAT RESTORES EYESIGHT.

Spectacles Can be Abandoned.

This instrument is in the form of a Pocket Battery, which the inventors have patented...

In the treatment of eye diseases the inventors of "Actina" claim there is no need for cutting or dragging the eye...

Cataracts, pterygium and other abnormal growths can be removed, and weakened vision restored...

If this is a fact, partial or total blindness need not occur. "Actina" has been tested in hundreds of cases...

A batch of 100 pages—a complete description of "Actina"—which tells all about the instrument will be sent to you...

Some seven live Christians in this country, a system of legalized infamy. The responsibility was that of the American...

What is more humiliating is that these characters have been so many they have gone on to China, to the distress of the missionaries...

The correspondent of the Springfield Republican, writing from Hong Kong, says of this shame: "Manila has become a pest-hole for the whole of the East..."

THE STATE.

(Continued from 9th page.)

a number of able and instructive sermons. The one on "Christ drawing all men unto him" was particularly fine and able...

MARRIED.

Oct. 21st, 7 p. m., at the residence of the bride's parents in this city, by the editor, who is their pastor, Mr. F. H. Finetti...

Oct. 24th at noon in the First Christian church of this city, by the bride's pastor, Dr. E. L. Powell and the bridegroom's pastor, the editor, Miss Harriet Pettus and Mr. Wilson Speidel.

DEAR READER—

October 17 the writer baptized 11 converts resulting from a nine days' meeting held with his church at Stithton. The church was prompt and united in coming up to the work...

Sept. 26th the writer baptized 13 into the fellowship of the same church, results of a meeting he held under directions of Mission Board of Salem Association...

Brandenburg, Ky., Oct. 18. We are pleased to learn of the success of Pastor T. H. Campbell, of Rockville, Maryland. He is preparing to build a handsome church building...

From J. A. Beyer writes: "It may be of some interest to you to know that Hall-Meady Institute is more than three times its size last year."

ASIAN AND A SHAME. If You need it and do not need for it, it is actually a sin and a shame. It is offered to you freely, unreservedly, unconditionally...

We Will Send to All. Subscribers or readers of the Paper a full-sized BLOOD PACKAGE of VIT-A-ORE by mail, postpaid, sufficient for one month's treatment...

WAS CONSIDERED MORAL. SUFFERED 25 YEARS WITH INSURMATION, DIABETES AND INDURATION—VIT-A-ORE EFFECTS THE CURE.

FOUR BEST DOCTORS FILED. BLADDER, BOWEL AND KIDNEY DISEASES, ALSO BLOOD PROBLEMS.

Not a Penny Unless You Are Benefited! THEO. NOEL CO., Recorder Dept., Vit-a-Ore Bldg., CHICAGO

THE MARKETS. LIVE STOCK. Report for week ending Oct. 15. Extra good export steers... 4 00s 4 65 Light shipping steers... 4 00s 4 40 Choice butcher steers... 3 75s 4 00

FAIR TO GOOD SHEEP. Fair to good sheep... 5 50s 5 75 Common to medium... 1 25s 2 00 Bucks... 1 25s 2 00

Special Homecooking Excursions VIA LOUISVILLE & N-S. VIA R.R. SO ALL POINTS IN CONNECTION. October 11 and November 12.

OPIMUM. Less than one hour for the second trip. Tickets limited to return 31 days from date of sale.