

WESTERN RECORDER

Faith, Hope and Love, these three.

7th YEAR.

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Christ and Mosaic Authorship.

BY B. H. DEMENT, D.D., WACO, TEXAS.

We consider Christ a valuable witness concerning the Mosaic authorship of the Pentateuchal codes though the higher critics make vigorous efforts to invalidate his testimony. There can be no doubt that the Jews of our Saviour's time believed that Moses wrote the books attributed to his pen. The theories of the modern higher critics had not entered their minds, the critical reconstruction of Israelitic history and legislation had not been conceived. The religious leaders accepted the Old Testament representations at face value. Christ quite frequently referred to the Pentateuchal laws and narratives, and did so in such a manner as to indicate that he endorsed the current Jewish belief as to their Mosaic authorship.

It is not contended that all of Christ's references to the Pentateuch are of equal value as witnesses of its Mosaic origin. Some of them taken by themselves, may not clearly prove the conservative position, but others are irrefutable in their testimony, while all taken together make a cumulative argument—an argument not like a chain which is no stronger than its weakest link, but like a cable which is as strong as all of its united strands.

Our Lord refers to Moses in connection with the law as follows:

John 7:22, 23: "Moses gave you circumcision," referring to Lev. 12:3, where Moses incorporated this rite into the Priestly Code.

Matt. 23:2: "The Scribes and Pharisees sit in Moses' seat." This refers more particularly to official position than to literary composition, yet it indicates the attitude of the Scribes and Pharisees toward the great lawgiver and his work, and their opinion of Moses' place in the unfoldings of Providence.

John 7:19: "Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?" Here Christ of his own accord introduces Moses as the author of the law which they were violating in an attempt to put the Son of Man to death.

In Matt. 8:4 Christ tells the man whom he had healed of leprosy to go and "offer the gift that Moses commanded." Our Lord here refers to the Priestly Code.—Lev. 14:3, 4, 10. cf. Mk. 1:44 and Lu. 5:14.

Matt. 19:8: "Moses because of the hardness of your hearts suffered you to put away your wives but from the beginning it was not so." Reference is here made to Deut. 24:1, a very different "document" from the one in which Lev. 14:3, 4, 10 is found yet Christ attributes both to Moses.

Mark 7:9, 10: "Full well ye reject the commandments of God that ye may keep your own tradition: for Moses said, Honor thy father and thy mother and who so curseth father or mother let him die the death." cf. Ex. 20:12; 21:17; Lev. 20:9; Deut. 5:16. What Moses said is emphatically pronounced a "commandment of God" and is sharply contrasted with the tradition of the Jews.

In Mark 12:26 Christ asks the Jews: "Have ye not read in the book of Moses how in the bush," etc. In itself "the book of Moses" might possibly mean the book which tells about Moses rather than the book Moses wrote, but in the light of other passages it must be construed as meaning the book Moses was thought to have written. Christ and his hearers, doubt-

less, understood it as having this significance. cf. Lu. 20:37; Ex. 3:6.

Luke 16:29: "Abraham saith unto him, They have Moses and the prophets; let them hear them." Here our Lord refers to the two great legal and literary sections of the Old Testament (the law and the prophets), and according to his rule this subject accommodates his language to the prevalent ideas of the origin and composition of the Old Testament because those ideas were correct.

In Luke 24:44 he similarly refers to the three generally received divisions of the Old Testament Scriptures, "the law of Moses," "the Prophets" and "the Psalms."

If Christ's language in regard to an important section of the Old Testament is not permitted to have its natural force and significance, how can we possibly arrive at his meaning when he speaks on any other subject? The critical theory removes the very foundations for any rational interpretation of our Saviour's words.

Then, too, it seriously reflects either on Christ's integrity or on his courage. Some claim that Christ knew the traditional belief was incorrect, but waived any disturbance on the subject. But that any should believe that he who is "the way, the truth and the life" could by word or deed confirm the people in error is both illogical and unscriptural, and seriously impairs the integrity of our Saviour's character. Continuously to acquiesce in a misconception of the word of God does not deserve the designation "divine wisdom" but is at best only "worldly policy." If in pursuing the course of "accommodation for three years Christ was as wise as a serpent (according to the critics) he could not at the same time be as "harmless as a dove" (according to the general verdict of mankind).

The critics are fond of averring that Christ was "wisely silent" on Pentateuchal Criticism—that Christ was not a higher critic. The latter assertion is emphatically true—"Christ was not a higher critic"—and it should be possible to make the same declaration concerning all his followers. If Jesus were wisely silent as to the documentary partition of the Old Testament, it would be well for modern scholars to imitate him in whom dwelt "the fulness of the godhead bodily."

But was he silent on the subject? Though the theme was not definitely presented for discussion in his day, yet in the light of the Scripture above quoted we are compelled to adopt the conclusion that Christ endorsed the prevalent belief in the Mosaic authorship of the Pentateuch.

To say that Jesus knew that Moses did not write the books ordinarily attributed to him, but concealed the truth of their origin lest it arouse the antagonism of the Jews is completely refuted by Christ's whole public life, private conversation and incessant conflict with the rulers. He came not to "accommodate" himself to the prejudices of the people but to reveal the Father and teach the truth of God. Without apology he often inveighed against the traditions of the Jews when they failed to represent the truth or were at variance with the commandments of God. Therefore, if the most cherished Jewish tradition relative to the history and legislation of God's own people were in serious need of reconstruction it is impossible to conceive of Christ's perpetually sanctioning it without charging him

with "mental reservation," illusion, duplicity, or with a fatal deficiency in reforming courage. A critical hypothesis which makes such a demand on Christian scholarship should be better authenticated than are the skilled vagaries of modern higher criticism.

Another theory equally dishonoring to our Lord is sometimes asserted in explanation of his attitude toward the law of Moses. This is known as the "Kenosis Theory," and is based on Gal. 2:7—*emptied himself*. According to this view Christ so emptied himself of knowledge in the incarnation that there were some things he did not know, only two of which, however, are on record. One in Mark 13:32, which says that not even the Son knows the time of the coming of the Son of man; the other is found in some works on higher criticism which say that Christ did not know about the origin and consequent authority of the history and legislation of God's chosen people. On what principle it can be asserted that Christ was ignorant of a vital matter in the very realm of teaching he came to purify and expand, and where, if at all, he was a master teacher, and yet know enough to merit for all time the significant title of "The teacher," has not yet been satisfactorily explained.

Christ knew the limits of his knowledge and made only one exception to its infinite sweep. The various evidences the New Testament gives of the matchless wisdom and insight of Jesus are inexplicable on the Kenosis hypothesis, which implies that Christ knew nothing about the composition of the Pentateuch and that the higher critics are able to explain its origin and growth.

The Kenosis Theory logically necessitates the rejection of the divinity of our Lord. For critical analysis is not confined to literary form but deals principally with history and laws.

If Jesus did not know whether Code D (Deut.) was given by Moses or was composed as a programme of reform in the time of Josiah; whether Code P (Lev.—Num.) was made known by the Lord through Moses or written by priests after the exile; whether the laws were divine or came by natural development; whether the narratives record actual occurrences or are "idealized history" and imaginary events—if Jesus did not know these things, it is difficult to see how the world can have profound respect for his religious wisdom and humbly bow before him as their Divine Lord.

Some of the critics cry out, "Beware how you press the testimony of Christ in opposition to the scientific understanding of the Old Testament; you might compel us to abandon him." Such a spirit, happily not universal, reveals the peril of higher criticism. If the critical hypothesis so charms and infatuates its advocates that they contemplate abandoning our Lord before forsaking their theory, we may unhesitatingly affirm that the vagaries of higher criticism are a species of unscientific literary criticism and a menacing foe to faith in the wisdom, integrity and divinity of our Lord Jesus Christ. Jesus is a competent witness, his testimony is reliable, and his teaching and life unite their voice in establishing the Mosaic authorship and literary unity of the Pentateuchal legislation.

Sincerity, wisdom and good judgment form a strong partnership. Either without the other is likely to go into bankruptcy.

A LEADING London pastor writes these words to the *London Daily News*, and they will set us to thinking: "It sometimes seems to me we are losing as a people our capacity of responding to the highest and greatest things in life and religion, the power of feeling deeply and thinking deeply. Our politics, our reading, our amusements, afford abundant illustration of this superficiality."

We earnestly commend these words of the *Evangelist*: "The business of the church is the conversion of the unconverted in the immediate neighborhood and in the ends of the earth. The New Testament gives no sanction to the notion that the membership of a church can attend to its business and its pleasures while the Gospel preaching and the invitation to be baptized wait for business after by the pastor, by the paid assistant and by the traveling evangelist. The church, on such, is to preach the Gospel. 'The Spirit and the Bride (that is, the church) say, Come!'"

PASSMORE & ALABAMA, publishers, who for fifty years have published nothing but Spurgeon's writings, have published 2,800 of his sermons, one every week. They have to keep every one of all these in stock to meet the demand for back numbers. The popularity of Spurgeon's sermons all over the world is one of the most hopeful signs of the times.

This *Congregationalist* in commenting on this popularity of Spurgeon's sermons says of the 2,800th: "This latest pamphlet is a simple utterance. It has no new truth; only the heart of a man loving his kind and believing in God throbs in every sentence." "The Gospel that speaks from the heart of the preacher to the heart of the hearer has perennial power."

Every African tribe from the Congo to the Stanley Falls, a thousand miles in the interior, now has the Bible in its own language. There are about 9,000 of the natives in the churches. The two denominations which have been the most successful in this work are the Northern Baptists and the Southern Presbyterians.

It appears from Rex' history that some of the Baptists of Germany in 1827-30 were the strictest and furthest going of all Landmarkers. He says: "To cross all in a most positive of Anabaptist mentalities, there was an express injunction upon all members to have no part nor lot with the heathen, that is, with non-Baptists."

If people would only realize the essential nature of God, they would probably yield him their whole hearts to him.—Rex.

QUESTIONS ANSWERED.

By Sam.

"Was the work of regeneration a finished work in David when he wrote the 119th Psalm? If so, why did he request God so often to give him understanding? Regeneration is always a finished work. It is an instantaneous work as all Baptist books on theology, and as all Calvinistic books teach conclusively. It is the new birth. Men are not gradually saved, though the knowledge that he is saved may come to a man gradually. But the regeneration, God's work, is always instantaneous. If there is any regeneration of any man it is a finished work, and also an enduring work. Regeneration once is regeneration-forever. Let my questioner invest ten cents in a copy of the old Philadelphia Confession of Faith and he will find the proof texts of this truth. How any Baptist who is not a pauper can fail to invest ten cents in that grand statement of Baptist faith, I have never been able to comprehend.

David was evidently regenerated, wholly and forever, when he wrote the 119th Psalm. No carnal heart ever felt such a passionate love for the law of God as breathes through that whole psalm. But every regenerated man needs to pray and does pray that God will give him a clearer understanding of the law. Any man who does not pray that lacks the humility of true religion, is wise in his own eyes and lifted up in his own conceit. Of course men who do not profess religion or are not under conviction of sin make no such prayer. They do not wish to understand the law of God. They shut it out of their hearts and turn from it.

"Was the disciple of Jesus named Philip converted when he said, 'Show us the Father and it sufficeth us,' or was the work of conversion finished afterwards? Conversion is the human side of regeneration which is God's side. A man is either converted or unconverted, saved or unsaved, saint or sinner. There is no third class among men possible; no half way station. There is no reason to doubt that Philip was converted—his question is no indication of lack of religion.

"Was the blind man we read of in John 9th chapter a perfect disciple when he was healed of his outward blindness, or did it take place in him later after he was cast out? If the brother means was the blind man truly regenerated, I can only say I do not know just when he was converted, for the Bible does not tell us. If he means to ask if the blind man was perfect, I answer emphatically no. No human being is perfect before death. If we say we have no sin we make him a liar and the truth is not in us. I judge from the tenor of the questions that some of these holiness heretics have been troubling this good brother. They used to call their heresy the "higher life" and then the "second blessing." When these terms had been brought into contempt they adopted other names—the abandoned life was one, the surrendered life—the Spirit-filled life, &c., &c. But it is the old heresy masquerading under different names.

Set one thing down in your mind as true beyond all peradventure. There are only two classes on earth, sinners and Christians—carnal life and eternal life. There are not two classes among Christians and two lives. Some Christians are better than others, but rest assured these are the humble ones who do not think they have any sort of a life under any name different from their brethren. And they were not so ignorant of the Bible and of God's method of dealing as to imagine that by any act of mind—by any praying or believing they could lift themselves at once into an advance into

another life, or any great advance in spirituality. They have grown in grace by studying God's word and not consulting their own feelings to find his will. They strive to obey God more earnestly day by day and to please Him in every action of their lives.

I judge that the crank who has been troubling this good brother insisted there were two stages in regeneration, and took the ground that one whose regeneration was finished was infallible, though of course he was too ahread to use that word. For he seems to think a man could reach a state in which he did not need to pray for understanding! My dear brother, let such men alone. Going to hear them is not only a waste of time, but is a danger. Spend the time you have to spare in memorizing Scripture. You can put your time to no such good use as that.

"Please answer this question in the next Recorder and do not throw it away without reading it through, thinking it is a political question, for it is not. If it was political I know you would not answer it. I do not ask you to express any opinion at all on the political part, but only answer the moral question involved, and thus help your brother in perplexity. A life-long Republican who never voted for a Democrat, cannot and will not vote for a white man for President who invited a negro man to dinner. Of course I can cut the Presidential electors and vote the rest of the ticket. But there seems to be a good chance for the election of the Republican candidate for Congress in this district, at any rate Republicans are hopeful. Now for my question. Have I a moral right to trade votes with a Democrat? To agree with him to vote for Parker if he will vote for our Congressman? I'd cut off my right arm before I would vote for negro social equality, but I did not intend to vote for President at all. Some think this would be political bargain and intrigue, political corruption, and that it would be wicked in a Baptist deacon. I am resolved to do nothing wrong, but I do wish to help get in a good Congressman."

It is a good thing the brother told me in advance that he only wished an answer to the moral question involved. Without that assurance the question would have gone into my waste-basket without my reading to the end of it. Answering then the moral question involved I will say I can see no wrong in his swapping votes. I see no corruption in it whatever. The deacon must not deceive of course in the exchange; must tell the other man frankly that he was not intending to vote for either Presidential candidate. If he is honest, I can see no wrong in it. After some of the questions which I have had to answer recently in regard to deacons, it is a joy, a great joy, to me, to hear of one with such a sense of honor and of desire to avoid all appearance of evil in his dealings with other men. A conscience which is willing to do nothing, even in politics, of which there is the least doubt in a moral point of view, is too rare in this world and shows the true Christian.

Prayer For Growth in Spirituality.

Prayer for growing in spirituality is always pleasing in God's sight and in accordance with his will. We may be sure when we pray for this that God is ready and willing to answer our prayer. We may pray for other things and not receive, because we ask amiss that we may simply gratify our selfish and carnal desires. When we ask more spirituality, however, we are asking what God delights to impart, and that for which Christ died in order that we might receive.

Paul prayed for the Ephesian Christians that they might be strengthened in the inner man with might from God's Spirit. This prayer showed the intense interest he had in the welfare of these people. It was to him a matter of greater importance than that they should gain earthly wealth or bodily vigor. He put first things first. The greatest blessing

one can have is spiritual life and death.

Paul knew the source of this inner life. It can not be gotten up to order. It can not be manufactured by earthly machinery. Good resolutions do not put one in possession of it. Worldly culture does not cause nor advance it. Men are born again by God's Spirit, not by inheritance, not education, nor resolutions. The life of the soul comes from God and it must be advanced by the grace of God's Spirit.

Those who are indwelt by Christ come to be rooted and grounded in love. They grow in and are nourished by the divine love as a tree is nourished by the rich soil in which its roots are spread out, and from which it draws its strength day by day. People who are in the Spirit, and who have Christ dwelling in their hearts, find great joy and gladness in the love of God. They love to pray. They rejoice in the privilege of being near to God. They not only glorify God, but they enjoy God. The highest source of joy is God himself to those who really love him.

To those who are spiritually-minded the things of God are of the highest importance. They come to see them in their real proportions. Worldly-mindedness has been said to show itself in considering great things as small, and small things as great. Passing and trifling matters are held to be of the greatest worth to such minds, while the things of God, of the soul, and of eternity, are passed by as of no importance. But the very opposite is true of those who are spiritually-minded. They comprehend the importance of divine things, though they do not entirely understand them. The height and depth and length and breadth of the great salvation of Christ are seen in something of their true proportions, and their souls are filled with the love of God.

The life of true religion is the only life worth living here on earth. Those who possess it magnify the real and true existence. They live after the Spirit. They enjoy spiritual things. They have their citizenship in heaven even here, and find life infinitely worth living because they are God's Children.—*Herold & Presbyter.*

This is not only a Christian nation, but it is a protestant nation. The tolerance of other religions is no reason why we should change our institutions or the principles upon which our civilization was founded to suit their convictions. This nation rests on a Protestant Bible and the teachings of that Word has been our greatest safeguard. Protestantism is as much a part of our national from the reading of the Bible in our common school system and to depart from these reading of the Bible in our public schools, or from the morality of the Bible in our national life, means national retrogression and moral decay. It means a submergence of those lofty ideals upon which our Republic was founded. We have no more right to submit to foreign dictation in the matter of the Bible in our schools than the party in power has to submit to the dictation of those who were defeated at the polls. When foreign people and foreign churches come to this country they should be submissive to the genius of this country.—*United Presbyterians.*

Unions built upon the suppression of truth, or indifference to it, may be attempted, but it is questionable if they prove either honorable or lasting. Truth is dearer to God than patched-up unifications. When churches can unite without the sacrifice of principle or doctrine, it is the right and proper thing to do; but where they are the result of compromise, compromise and laxity, they are sure to breed more of evil than of good, more of weakness than of strength, more of discord and contention than of harmony and peace.

The man who thinks—or, more accurately speaking, pretends to think—that God cannot communicate his thoughts to men, must have a very restricted idea of God.

God's Ways Dark, But Just.

In the life of even the very best of God's children there are many experiences which are very trying to the faith. They can not be explained or understood. They are dark and mysterious. It is hard to understand why there should be these severe trials. One can only bow before God in resignation and own that he must be right in all his ways, whether they are understood or not.

Faith does not make everything plain. Faith is not sight. It is only faith after all. We believe God's words and we trust his goodness, and we come to have a quiet and simple assurance that all is well with us as God directs our lives. We trust him, and so we do not fret or chafe or become bewildered. We are at peace, and in content. We do not presume to understand. We can not explain the problem of evil or any of the many phases of evil. There are a thousand mysteries which can not be understood by even the most trustful.

Religion is the prime essential for a happy life. No one need expect to know, without it, the peaceful and quiet satisfaction of which the human heart is capable. He who has as a guest in his heart an abiding religious faith, has the greatest treasure of which one may be possessed in earthly life. But though, like a heavenly dove, the peace of God dwells in the soul, it does not guarantee that there shall be no dark days and no strange and trying experiences. It does, however, make it sure that one will be upheld in anything and everything that may come to him.

No one by searching may know God's ways or find out the Almighty to perfection. Mystery hangs as a veil before him. Clouds and darkness are round about his throne. We are finite. God is infinite. The thimble can not hold the ocean. We can not comprehend God. But we may know that he exists, that he is great, that he is good, that he is holy, that his ways are past finding out, and that he is to be loved even if we can not comprehend him.

No one can tell everything about the sun. It shines in the heavens above us, and we think we know about how far away it is, and something of its nature and our relations to it. But there are innumerable questions that might be asked about it that could not be answered with any assurance by the very ablest scientist in the world. This partial knowledge, however, does not prevent our walking in its light and rejoicing in its warmth, and delighting in the beauty and glory that, all around us, is the result of its power. We should be very foolish indeed if we should refuse to enjoy the benefits of the sunshine because we do not understand all about the sun.

Faith in God bids us rest here in reference to him. We are willing to trust him even though we do not understand him and all his ways. Faith is trustful even where theology and philosophy break down. Faith holds on even when human strength and life fail us. "Though he slay me, yet will I trust in him" was the heart expression of the stricken patriarch. "My heart and my flesh fail me, but God is the strength of my heart and refuge forever," was the confidence of the Psalmist. Such faith will do to live by. Such faith will do to die by.—*Er.*

Much misconception concerning the meaning and use of the Lord's Supper would be dissipated if we were to regard it as an ordinance committed to the care of the churches for the edification of the individual members. The church spreads the table, the members, in partaking of the elements, commune, not with one another, but individually with the Lord. Each partakes of the bread alone and drinks of the cup alone. Therefore Paul says, "Let a man examine himself and so let him eat of the bread and drink of the cup." It is himself, not the other members of the church, or the friend beside him, that he is to examine.

Sunday-School Lessons

HUNDAY, NOV. 13.

JOASH REPAIRS THE TEMPLE.

2 Kings 12:4-15.

Motto Text—"We will not forsake the house of our God."—Neh. 10:33.

We learn from Chronicles that the sons of Athaliah, that wicked woman, had done much injury to the temple besides taking out its vessels of gold and silver and giving them to Baal. King Joash or Jehoshaphat, his name is spelled both ways, had the repair of these injuries greatly at heart, and he gathered the priests together in a meeting (2 Chron. 24:5).

Verse 4. Jehoshaphat makes a speech to the assembled priests. He designates three kinds of money which were to be reserved for the repairs and not used in the regular temple service. "The money of every one that passeth the account."—Whenever a census was taken every man over twenty was required to pay a poll-tax of half a shekel (Ex. 30:13). "The money that every man is set at."—This was the redemption money made to redeem the first born (Num. 18:15, 16). "And all money that cometh into any man's heart to bring into the house of the Lord."—All the free will offerings which were made in money.

"Let the priests take it to them, every man of his acquaintance."—In Chronicles we are told that the collections were taken in all the cities each priest taking it thus where he lived and was known. "But it was so that in the three and twentieth year of King Jehoshaphat, the priests had not repaired the breeches of the house."—We are not told in what year the king gathered the priests together and ordered the collection, bidding them hasten, but it is evident he had given them sufficient time. The priests may have found that the money received from these three sources was such a large part of the total received, their own support would have been scanty had they used it in repairs. At any rate they lacked energy in their work and the king took it into his own hands.

"Why repair ye not the breeches of the house?"—he asked of the aged high priest and the others. "Now therefore receive no more money of your acquaintance, but deliver it for the breeches of the house."—"That is, the money for the care and repair of the temple. Hereafter that money should be kept separate from that which belonged to the priests."—Peloubet. They were to stop taking collections in their home cities. "But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side, as one cometh into the house of the Lord."—He did this at the king's command.

The hole was just large enough for money and the chest was locked. The chest was in the priests' court but was near the gate where the giver could see the priests put the money into it. Instead of taking the census money and the redemption money which all were required to pay, Jehoshaphat relies on

Got Rid of Scrofula

Scrofula, eruptions, lymphaticism, eruptions of the glands and eyes, disease of the bones, skin, throat, catarrh, etc., resulting from any one of the troubles it causes. It is a very active evil, making havoc of the whole system.

Wood's Sarsaparilla

Purifies the blood, cures all its manifestations, and builds up the whole system. Adapt to children.

free will offerings given for the temple repairs.

"And it was so that when they saw that there was much money in the chest."—Which could easily be told by lifting it.

"That the king's scribe and the high priest came up."—The royal secretary acted as the king's commissioner. The two weighed the money, put it in bags and marked the amount on the bags. Coins were not used in those days. The gold and silver was in ingots or rings and these were weighed.

"And they gave the money, being told."—that is, having been weighed and marked. "Into the hands of them that did the work, that had the oversight of the house of the Lord."—These were the officers whom Jehoiada had appointed to have a general supervision of the work (chap. 11:18). And they paid it out to the carpenters and builders as fast as it was needed, that is, according to the work they had done.

"And to masons and hewers of stone."—All kinds of repairs were necessary. This shows that King Jehoshaphat did well to be persistent in having the work done, and makes the indifference and neglect of the priests the more reprehensible. They of all men should have been most interested in the thorough repair of the building. The hewers of stone were not men in the quarries, but those who sawed up the stones on the spot into the sizes needed in the work.

"And for all that was laid out for the house to repair it."—In Chronicles mention is made of workers in iron and brass. Besides the natural wear and tear on the building, which had stood for 136 years, it is evident the sons of Athaliah had vented their wrath against God by widespread havoc in the temple. "Howbeit there were not made for the house of the Lord vessels of silver, snuffers, basins, trumpets, any vessels of gold or vessels of silver of the money that was brought into the house of the Lord."—The temple had been stripped of its gold and silver vessels by kings when the money was needed to buy off their conquerors. Rehoboam had thus satisfied Shishak and Assa had Benhadad. But the people had been asked for a contribution for repairing the temple, and Jehoiada and Joash acted honorably in using the money for no other purpose, no matter how good nor how much needed till all the repairs were made. But Judah had responded so freely to the request for money that more was given than was needed for all the repairs. And the surplus was used afterwards for the vessels.

"Moreover, they rehearsed, and with the men into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully."—The men who had charge of the work had been chosen by the aged high priest and they were honorable men. They did not betray the confidence which was placed in them.

DEAN RECOGNIZES

During the first two weeks of October a splendid protracted meeting was conducted at our church at Lockport, Henry county. While this is a small church as to members and worldly goods, many of the members are devoted and earnest in their efforts to advance spiritual interests, and thus exercised and coming together twice each day and laboring as opportunity offered between the public meetings. The Lord blessed their work in answer to prayers, and 14 souls professed faith in the Saviour and were baptized into the fellowship and work of the church.

We were aided much during the meeting by the laborious work of Bro. B. F. Hunter, of Giatville, Henry county, who opened a warm place in the hearts of the people both saint and sinner. The church has taken a higher stand, and if it continues to occupy the present plane of good works will yield more fruit to the glory of the Lord.

A splendid meeting has just closed with Beech Grove church, Owen county. At this meeting Bro. B. F. Swindler, our Owen county pastor, did nearly all the preaching. His preaching was logical, plain and marked because of the earnest manner of delivery, so that he won the admiration of all, and the respect and love of the faithful in Christ Jesus. Twelve were added to the church, 6 by experience and baptism and 6 by letter. This church has more than two hundred members, and could well afford preaching twice each month and do great things for the Lord's cause along many other lines. It is situated three miles south of Owenton, on the Georgetown Turnpike in the midst of a good farming community, with abundant opportunities to become a great light.

J. W. WALDROP, Pastor. Owenton, Ky.

"WHACKS"

And What They Mean.

When Old Mother Nature gives you a "whack" remember "there's a reason" so try and say "thank you" then set about finding what you have done to demand the rebuke, and try to get back into line, for that's the happy place after all.

Curious how many highly organized people fail to appreciate and heed the first little, gentle "whacks" of the good old Dame, but go right along with the habit whatever it may be, that causes her disapproval. Whiskey, Tobacco, Coffee, Tea, or other unnatural treatment of the body, until serious illness sets in or some chronic disease.

Some people seem to get on very well with those things for awhile, and Mother Nature apparently cares but little what they do.

Perhaps she has no particular plans for them and thinks it little use to waste time in their training.

There are people, however, who seem to be selected by Nature to "do things." The old Mother expects them to carry out some department of her great work. A portion of those selected ones off and again seek to stimulate and then deaden the tool (the body) by some one or more of the drugs—Whiskey, Tobacco, Coffee, Tea, Morphine, etc.

You know all of these throw down the same chain of ailments in Chemical analysis. They stimu-

late and then depress. They take from man or woman the power to do his or her best work.

After these people have dragged for a time, they get a hint, or mild "whack" to remind them that they have work to do, a mission to perform, and should be about the business, but are loafing along the wayside and become unfitted for the fame and fortune that waits for them if they but stick to the course and keep the body clear of obstructions so it can carry out the behests of the mind.

Sickness is a call to "come up higher." These hints come in various forms. It may be stomach trouble or bowels, heart, eyes, kidneys or general nervous prostration. You may depend upon it when a "whack" comes it's a warning to quit some abuse and do the right and fair thing with the body.

Perhaps it is coffee drinking that offends. That is one of the greatest causes of human disorder among Americans.

Now then if Mother Nature is gentle with you and only gives light, little "whacks" at first to attract attention, don't abuse her consideration, or she will soon hit you harder, sure.

And you may also be sure she will hit you very, very hard if you insist on following the way you have been going.

It seems hard work to give up a habit, and we try all sorts of plans to charge our ill feelings to some other cause than the real one.

Coffee drinkers when ill will attribute the trouble to bad food, malaria, over-work and what not, but they keep on being sick and gradually getting worse until they are finally forced to quit entirely, even the "only one cup a day." Then they begin to get better, and unless they have gone long enough to set up some fixed organic disease, they generally get entirely well.

It is easy to quit coffee at once and for all, by having well made Postum, with its, rich, deep, seal brown color which comes to the beautiful golden brown when good cream is added, and the crisp snap of good, mild Java is there if the Postum has been boiled long enough to bring it out.

It pays to be well and happy for good old Mother Nature then sends us her blessings of many and various kinds and helps us gain fame and fortune.

Strip off the handicaps, leave out the deadening habits, heed Mother Nature's hints, quit being a loser and become a winner. She will help you sure if you cut out the things that keep you back. "There's a reason" and a profound one.

Look in each package for a copy of the famous little book, "The Road to Wellville."

FIFTIETH ANNIVERSARY.

Celebration of the Fiftieth Anniversary of the Building of the First Baptist Church of Bowling Green, Ky.

Fifty years ago, under the pastoral charge of Dr. J. M. Pendleton, the First Baptist church of Bowling Green was built. It was the first of its kind in the city. The day set apart for this was October 16th, and a great throng of people packed the house to its utmost capacity.

The church was appropriately decorated with happy Nestling of songsters and autumn foliage. The corner to the right of the pulpit, where is reserved seats out

nine members who were members of the church in 1854, was tastefully decorated with harvest products, emblematic of the rich fruitage of the fifty years' service. Four of the members of this class were providentially hindered from being present.

The special programme of music, historical statement, and sermon seemed happily adapted to the occasion. The atmosphere of sacred memories and present blessings was an inspiration to future service.

To bring before the readers of the Record on the occasion of the happy jubilee of this historic building, perhaps I cannot do better than furnish the full text of the historical paper read by the pastor.

Historical Statement.

In the year 1818, when Bowling Green could have been little more than a straggling village, the First Baptist church was organized.

Rev. Wm. Warder became its first pastor, and served for eighteen years. His home was in Russellville, and he preached here once a month. He was a man of brilliant parts and in his day and generation rendered such conspicuous service to his denomination as to win honorable notice in Cathcart's Baptist Encyclopedia. He it was who organized at Russellville an "Educating Society," in which was laid the foundation for Bethel College. Among the strong spiritual forces in this church to-day are members who are of his kindred. He died in 1836, and it happened that Rev. J. M. Pendleton, then a rising young preacher, delivered one of the memorial sermons of the funeral.

Dr. Pendleton came to the pastorate in 1837, and was engaged for all his time, being thus the first Baptist preacher in Southern Kentucky to give his whole time to one church. His salary for this service was \$400. This was an unheard-of thing for that day, but was rendered possible by the liberality of Deacon John Burnam, who contributed one-tenth of the amount. Dr. Pendleton's happy pastorate of twenty years is the longest in the history of the church. It was marked by two great revival seasons; the first in 1840, in which he was assisted by Dr. J. L. Burrows; the second in 1852, in which Dr. J. R. Graves did the preaching. The increase of the congregation at this time led to plans for a new house of worship. The liberal promoters of this enterprise, giving to it their means, time and business skill, were John Burnam, J. C. Wilkins, Hiram Smith, Norbourn Loving and A. G. Hobson. The last named though not a member of the church, was on the building committee.

To their efforts were added the sacrifices of many faithful members, so that in 1854, the present structure was entered.

Concerning Dr. J. M. Pendleton, pastor at the time of the building of this house, I need scarcely speak, for his name became a household word among Baptists all over the land. He

was an author and theologian; and his life is a part of the best history of our denomination. His writings and his portrait are honorably preserved by the Kentucky Baptist Historical Society, in the second library building of our Seminary at Louisville. That the vigor of his early man-

hood was given to this church is cause for devout thankfulness.

The dedication sermon was preached by Dr. Duncan R. Campbell, President of Georgetown College. He was a conspicuous figure in the development of our educational work, and it is a privilege to weave his name into the first sacred memories of this house.

When the time came for moving from the old house at the northeast corner of Main and Center streets, where the post-office now stands, to this handsome and substantial structure, it is not recorded that any of the members objected to the change. It is a matter of well-established tradition, however, that there was an important member of Dr. Pendleton's family, not a member of the church, though perhaps more faithful to it than some of the members, who entered a vigorous protest against the change.

This was "Old Grey," the family horse. For when the good Doctor drove into town on the auspicious day of entering the new church, neither coaxing or lashing could get Old Grey past his usual place at the old church. He backed and kicked, after the fashion of so many recalcitrant church members, until at last he had to be hitched to his usual post, and the family walk on to the new church building.

At the time of entering the church in 1854, the following names constituted the efficient Board of Deacons: John Burnam, J. C. Wilkins, W. D. Helm, John L. Showers. These were all noble men of God, who having served their generation by the will of God have fallen on sleep.

During the eighty-six years of its history this church has had fourteen pastors. Seven have passed over the river and entered into rest, while seven remain upon active fields of service for God.

During the Civil War the church was used at times for a hospital, and at the close of the war important repairs were necessary. In 1889, during the pastorate of M. M. Riley, the building was renovated and the furniture now in use was put in. In 1894, during the pastorate of E. V. Baldy, the organ was purchased. In 1901, during the pastorate of Wm. Lunsford, the Sunday School annex was built.

We are glad to recognize to-day printed upon our programme, the names of thirteen members, who having joined this church as early as 1854, are still with us. We praise God for their long lives of useful service. There are twelve women and only one man upon this list, evidencing not only that fewer males than females join the church, but, as I think, that the women outlive the men. Nine are widows, and the husbands of seven of these were once members of this church. Bro. A. D. Webb, the only man still with us whose membership dates back to the building of this church, was baptized by Dr. Pendleton in 1840. He has thus been a member for sixty-four years. In 1855 he was clerk of the church, and to this day is one of its honored trustees.

The presence of a number of these members is to us a justification and to them we pay respectful tribute.

Upon thy brow the changing years With quiet touch doth trace; The lines of silver in thy hair, The sorrows in thy face.

But in thy heart unchanging love Hath traced a form divine; The ripened graces from above, Doth in that image shine.

Hath traced a form divine; The ripened graces from above, Doth in that image shine.

Dr. Dill preached from Gen. 28:29: "And he called the name of that place Bethel."

The following is the outline of the sermon:

1. Like Jacob's Bethel, our house of God is a place of vision.
2. It is a place of covenant.
3. It is a place of helpful strength.
4. It is a place of sacred memories.

The services concluded with the singing of an anniversary hymn composed by the pastor:

To Thee, O God, we bring The tribute of our praise; Thy loving hand has led us on Through many changing days.

Oh bless this day thy vine; 'Tis watered with our tears— A thousand hopes are centered here, Ten thousand earnest prayers.

Oh give us minds to work, To lay at Jesus' feet The sacrifice of willing hearts, An incense pure and sweet.

Oh give us hearts of love, That, linked in chains of gold, Will bind in one united band, And keep us in thy fold.

Be thou, O God, our guide, Till to us shall be given, Thy house above, not made with hands, Eternal in the heavens.

WHAT SHAL I SAY? SHALL I PRAISE YOU IN THIS? PRAISE YOU NOT.

I have a message from the Master, brother, sister, who reside near some Baptist church and yet refuse or neglect to bring your church letter and become identified with the work near you, even though that church, through her pastor and members have been repeatedly saying, by efforts and words for months, and it may be years: "Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel."

"What shall I say? Shall I praise you in this? I praise you not," oh, brother, but declare that God calls unto you as He called unto Adam, saying, "Where art thou?" Your answer, brother, if you are honest, will be in keeping with Adam's who in reply to this question, answered: "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself."

What shall I say? Shall I praise you in this? I praise you not, oh, sister, but declare God is saying unto you as He said unto Eve: What is this that thou hast done? If honest, your answer will be like hers, "The serpent beguiled me, and I did eat." Do I see you throw up your hands in holy horror at the thought that you are compared with these? Do I hear you exclaim as one of old, "What! is thy servant a dog, that he shall do this?" when like Peter you have said, "Though all men forsake Thee yet will not I?"

The Lord hath showed me, brother, sister, that you also can follow Him afar off, and it is sinful to forget the assembling of yourselves together as the manner of some is, and your class helps largely to constitute that some. In one sense, and that a very important one, you are utterly fail-

ing to "work over against your own house." Your efforts are spent in trying to hide; the feelings that prompt such a course is fear, and the cause of fear is sin, as in Adam's case.

You may not like to admit it, but you refuse to take a stand for God and His cause in your community, because you are afraid to face the scoffs and jeers of the enemies of the Lord. You are afraid it will cost you too much to endure hardness as a good soldier of Jesus Christ with these brethren. You are afraid you will not be as popular in the new church relationship as you were in the old one. You are afraid you will not have the social enjoyment in the church under whose very shadow you live as you had before you, and from which you must derive more or less benefit.

You are afraid if you join the church near to you that they will expect you to help on the work in the Sunday School, prayer meeting and other church services. You are afraid you will get too liberal with the Lord and too religious for your own comfort; if you go where you will have greater spiritual advantages, and are more aggressive in the Christian's warfare. You are afraid that if you leave the church of your loved ones and old acquaintances you may forget them, or make them think you have forgotten them.

You are afraid the church where you hold your membership may go down if you remove your name from their list, when in reality, as church records show, in the large number of cases, you brethren who hold these ideas have done little or nothing to help the old church along. In the fewest instances do these absentees visit the old church for the church's sake once a year, nor do they contribute for its support. Generally their come-off is, when approached in behalf of the old church from which they have wandered, we are taxed to support the cause where we are, and when the near by cause is presented they then inform you that they have their own church to help keep up. Indeed, no church feels their influence for good, for, as I have already said, like Adam they are hiding. Yes, like Saul they are hiding among the stuff, and it would be amusing if it was not so serious, to see these people hiding their heads as does the foolish ostrich, imagining that they are hid from God and others.

The voice of God is calling, "Where art thou?" and your conscience must answer this question. God has sent a Samuel with the anointing oil to prepare you for divine service and leadership; but alas! you are not found at the appointed place. A search reveals you hiding behind the imaginary wishes of departed friends. No such imagination prevails with you when it comes to temporal matters for the old home where loved ones were born and reared, concerning which they might with deep emotion say,

"How dear to my heart are the scenes of my childhood, When fond recollection presents them to view; The hill and the valley, the dew-tangled wildwood, And every loved spot that my infancy knew."

has been deserted by them, and that, too, for a place under these near-by churches. Some are hiding behind the plea, "I am not able to attend service in the near-

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU. Every Reader of the "Western Recorder" May Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

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I had tried so many remedies without their having benefited me that I was about discouraged but in a few days after taking your wonderful Swamp-Root I began to feel better.

I was out of health and run down generally; had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be, and I began taking Swamp-Root, as you stated. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me stronger and better in every way, and I cheerfully recommend it to all sufferers.

Gratefully yours, MAR A. L. WALKER, 21 Delaware St., Atlanta, Ga. Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; feel weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to Swamp-Root is pleasant to take.)

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

NOTE.—So successful is Swamp-Root in promptly curing even the most distressing cases, that to prove its wonderful merits, you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root is so well known that our readers are advised to send for a sample bottle.

In writing to Dr. Kilmer & Co., Binghamton, N. Y. be sure to say that you read this generous offer in the Louisville "Western Recorder."

Swamp-Root is pleasant to take and you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

by church, when in reality they can attend entertainments and services elsewhere. Others are hiding behind the flimsy excuse, "I don't know how long I will remain here," when, if you ask if they have any thought of moving they will frankly reply, no. Others still are hiding behind procrastination. When you speak to them they are ready to come, but somehow they won't get their church letter nor let any one else get it for them. Still others are hiding behind other denominational doors with the flattering idea, "I am worshiping God in spirit if not in truth." But alas! to the "Come, for all things are now ready," which God's servant was commanded to give to these invited ones, with one consent they reply, "I pray thee have me excused."

Oh, brother, sister, hear the voice of God ringing in thy hiding place, "What hast thou done?" Can you tell Him all of the good which you have lost by your conduct? Can you tell Him to the full extent how you have been untrue to your vows to Him? Can you tell Him to what extent you have failed to live for His glory? Can you tell Him how the cause has been weakened and is languishing by your conduct? Can



Swamp-Root is pleasant to take.)

you tell Him how you refuse to obey the Captain of your salvation when He calls upon you to "come out from among the world and be ye separate?" What shall I say to you? Shall I praise you in this? I praise you not.

S. O. CHRISTIAN.

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DID I?

Did I this morn devoutly pray For God's assistance through the day?

And did I read His sacred Word To make my life therewith accord?

Did I for any purpose try To hide the truth, or tell a lie?

Did I to all who came my way Due courtesy or kindness pay?

Or if distress my aid implored Did I that aid with joy afford?

Did I my thoughts with prudence guide, Checking ill-humor, anger, pride?

Did I from every word refrain That could give any creature pain?

Did I with cheerful patience bear The little ills we all must share?

And did I when the day was o'er God's watchful care again implore?

His pardon ask for all wrong done, And grace to help in time to come?

And did I make my only plea, That Jesus lived and died for me? Selected.

Our Pulpit.

THE CANAANITE IN THE LAND.

BY REV ALEXANDER MACLAREN, D.D.

"And Abram passed through the land... And the Canaanite was then in the land."—Genesis 12:6.

God does not always tell us whither we are going when He bids us march. Abram had no instructions beyond the command to leave his father's house when he began his migration. It was enough for the present to get him out of Haran; it would be time enough long after that to tell him where he was to go in. Fleets sometimes leave the harbour with sealed orders, to be opened when they reach a certain latitude. God does with us all as you do when you are teaching your children to read, point with the finger to the one word, that they have to learn, and keep your hand over the rest of the page lest it should confuse their little eyes. Thus this man, as the Epistle to the Hebrews puts it, "went out, not knowing whither he went."

My text tells us what he found when he got to his journey's end. "The Canaanite was then in the land." That is a great deal more than an incidental historical notice. It tells of a circumstance that would make Abram feel "This, at any rate, is not the place where I am to settle," but it was, and one reason why he was taken there was just because the Canaanite was in the land. The settled order, into the midst of which he was brought, was antagonistic to him, and therefore was a trial of his faith.

So my text may teach us two or three very old, well-worn thoughts about the blessing of antagonism and opposition, and about the true way to meet it. For after it we read "And the Lord appeared unto Abram and said, Unto thy seed will I give this land, and he

bulldozed there an altar unto the Lord which appeared unto him."

Put together these clauses, which are knit by that inarticulate "and" and we get some lessons worth remembering.

First, then, it is good to have the Canaanites beside us because they test, and therefore increase, our faith. People sometimes speak of God's trial of man's faith as if He did it for His own information, to find out whether they had faith or not. But that is not His reason. The reason why it is worth while to test faith is because to test it is the best way to increase it. A chief means by which our confidence in God grows is that, by the presence of difficulties, trials, sorrows and oppositions, we shall be thrust away from earth confidences, and forced to fling our whole selves upon Him; God does not deal with us in such an arbitrary or cruel manner as might be supposed from the way in which people speak about their "trials." He "tries" faith that He may increase it.

And surely, dear brethren, anything is worth the passing through and the bearing, even if it racks our hearts, if it does for us these two services, forces us back upon God's bare word, and compels us to lift our eyes from all the vulgar delights and false-seeming illusions of this phantasmal and fantastic present up to the solemn certainties of that far-near world which we call the future. It is well for us—and everything that forces us to it is a blessing—that, by the presence of the enemy we should be driven to the fortress, and by the pressure of the present we should be forced to stay ourselves on the sustaining truth of that future. A man that feels the ground beneath him going will reach out his hand to clasp some strong ring fixed in the wall above him, and grasping it, he will be held up, though what he had been standing on sinks into a yawning chasm. So we may be thankful for any earthquake which takes away the ground from beneath our feet, if only it makes us hold on with both hands to the unchangeable God. "The Canaanite was then in the land," and probably Abram said to himself, when he saw the inhabitants, "This cannot be the place where I am meant to settle." But next he would pull himself together and think, "God is faithful who has promised." In spite of apparent impossibility, he grasped the Divine word by faith, and in the midst of the present, when he had not a foot of his soil to call his own, and was obliged to buy the grave for his dead wife, yet knew that the future, which would make all its broad acres his, was certain to come. "Impossibility," say our enemies to us when we proclaim our anticipations based on God's promise. "Impossibility is a beast of a word," said Napoleon. "If thou canst believe all things are possible." So let us, in the very depths of our hearts, be thankful, even if our senses and our poor desires sometimes rebel, for any thing that drives us to rest in faith on God, and God alone; and to see the things that are not as though they were.

Still further, the Canaanite in the land stimulates to effort. True, Abram had no fighting against them to do, but it may be permissible for us to desert our text for a moment in order to

draw that other lesson. Effort is the salt of life. We come into this world not to do things, but by doing them with effort and against opposition, to grow characters. Not for the sake of the deeds so much as for the sake of the development of our personal beings are we here. And that development is best secured by work that needs strain. If there be no effort there is no gymnastic, and if there is no gymnastic there is no increased strength of muscle and no crown for the racer. So whatsoever spurs us to put out all our power, either in regard to the common things of life or in regard to the cultivation of our understanding, or still higher, in reference to the spiritual life, whatsoever stirs us to put forth all our power is pure blessing, with whatsoever sorrow and difficulty and pain it may be accompanied. Men that live in the tropics, where prodigal Nature absolves them from the necessity of toil, are not the better men because they can get meat and drink enough for their animal wants with but the smallest possible obedience to the law, called a curse, which is much rather a blessing in disguise—"In the sweat of thy brow shalt thou eat bread." Better to live in a climate like our than in theirs. The softer wooded trees love sheltered valleys, but the cedars of Lebanon grow and spread their broad shelves of unfading foliage on the storm-swept heights of the mountain. The men that love easy lives will scarcely grow great characters, and the men that are schooled by effort against difficulty have far better chance, as far as outward circumstances are concerned, than the spoiled darlings of fortune, who are to be commiserated rather than congratulated or envied.

The same principle holds good with regard to the church and its history as it does in regard to the individuals who compose it. That was a brave saying of Paul's. "I am going to stop at Ephesus until Pentecost, for there is a great door and effectual opened." How do you know that, Paul? "There are many adversaries." That is the kind of place where the strong worker desires to be found. The Canaanite in the land means effort, and effort means growth, and growth means blessedness.

Still further, the Canaanite in the land should not only stimulate faith and effort, but also should lead to a continual and keen sense of separation. Abraham and Isaac and Jacob, as the great muster roll of soldiers of the faith in Hebrews, says, "dwell in tabernacles because they looked for a city." They were contented to realize, and to lay close upon their hearts, the transitoriness of the present because they had the vision of the eternity of the future. Because they felt that they belonged, by all the affinities of their nature, to another order of things than that in the midst of which they found themselves, they gladly accepted the position of outsiders, and did not desire to plunge into the city's life. Lot went down into Sodom, and we know what he made of that. Abraham stopped up on the breezy heights, where there was less grass for the cattle, but more of God; and we know what he made of it.

And so whilst I would advocate no narrow or needless separation of Christian men from the duties

of a society which, at all events, is partly leavened with Christian principle, I would say also that the more we are obliged, as Abraham was, to enter into some kind of alliance with people who do not share our faith or our hopes, the more needful it is that deep in our hearts we should cherish and seek to cultivate that sense of detachment without which there is no depth, no reality, no impelling power, in a professed Christianity.

Brethren, we all of us need, far more than any of us possess, that consciousness of belonging to the other city, and of being strangers and sojourners here below. It will not make us misanthropic, it will not cool our interest in large movements of society in which Christian men ought to take a prominent and hallowing place; but it will keep us from being absorbed in what is fleeting, and it will help us to do more efficiently the tasks that come to us, in so far as we are members of a transitory and earthly community. Cultivate the sense of detachment; and the more that you are obliged to rub shoulders with the Canaanites of all sorts in the land, the more do you feel "This is not my city, fair though it may be; but I look for a city which hath foundations."

Lastly, the presence of antagonisms and oppositions should be the occasion for closer communion with God. We cannot spare one of the grim enemies that beset us. They are all meant to contribute, and are capable of contributing, to our highest good. The American Indians used to have a superstition that every foe killed in battle and scalped passed his strength into the arm of the man who slew him. That is true in regard to all the difficulties and oppositions that we meet with. They contribute to our strength, they contribute to our faith, they contribute to our detachment from the world, and they may contribute to our fellowship with God. For the instance of the appearance of God to Abram, which is attached to the text, is the first recorded instance since Eden of God's showing Himself to any man. "The Canaanite was then in the land, and the Lord appeared unto Abram." Yes, of course; because He comes in His sweetness and intimacy of intercourse with the humble and frightened, yet trustful, soul when danger is greatest and help seems furthest away. There are no such brilliant conversions of the Northern Lights in the summer time as flash and flame in the dead of winter, and the nearer men travel to the pole and the fiercer becomes the frost, the brighter does the long six months' darkened sky shine with its ethereal lights. So, as earth darkens, heaven brightens if only we have eyes to see it. Is the thick of the storm and the mark of the midnight, from out of the shadow of the hills comes a Power, walking upon the water. When peace is peace; and with Him for a passenger, the ship is inevitably at the land whither they want.

The first time that God is recorded to have appeared to a man after Eden was when Abram's heart began to fail, because the land, reached with so many weary steps, turned out to be fully peopled by fierce enemies. Opened those difficulties, antagonisms, losses, seasons of sorrow—these are the steps of the staircase by

which God enters into our hearts, if we will let Him.

And the other verse here may be also true in our experience. "And Abram bulldozed an altar there unto the Lord which appeared unto Him." If our difficulties have indeed quickened our faith, braced our efforts, increased our detachment, then without doubt they will bring our hearts nearer to God, and we shall rear altars to Him, on which there will not fail the offering of grateful hearts. Brethren, if in every place where we meet an enemy we build an altar, in no place where we build an altar shall we fail in due time to build a trophy, on which shall be written: "Ebenezer. Hitherto hath the Lord helped us."—Baptist Times.

TO THE WORK.

Too many persons seem to think that because religion is the cause of the Lord He will take care of it and make it to flourish without human agency. The temple at Jerusalem was the house of the Lord, but it was not built by magic. The labor and liberality of men were required. When the walls of Jerusalem lay in ruins they were not rebuilt by supernatural agency alone. All the people were called on to help, and when they had a mind to work the walls rose rapidly. Church work means something more than money-raising. In this feature of church work perhaps we have surpassed the fathers. It is possible, however, to multiply organizations and efforts for money-raising until they shall be out of proportion to the spiritual life of the church. Then these efforts become a hindrance instead of a help. Everything in its order. The spiritual life is first. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added." When money-getting becomes first in the desire and thought of Christian people in their church life the spiritual life decays. Then it will not be long before the financial condition of the church will suffer.

What do we know about spiritual work? What do we know about the spiritual life? We know something about the physical life. We know that wholesome food, pure water, pure air, and physical exercise are necessary to promote the physical life and health.

Spiritual work is conscious effort put forth for the promotion of the spiritual life in our own hearts and in the hearts of others. Are we engaged in this work? We say we desire the conversion of souls. We pray for the conversion of sinners. But do we really desire this grand result? Are we not mistaken? If we had a burning desire for the conversion of souls we could not sit still and do nothing. We could not rest till we should find out what is necessary to be done to secure the conversion of our neighbors, and we would do it at once and do it with our might. See that father whose child is very ill. He says he desires the recovery of his child. He means he desires to see his child in prayer? Does he not make known to his neighbors his anxiety? Does he not consult the physician? Does he not say, "What can I do to save the life of my child?" If it is necessary, he will send him to the seashore, to the coast of Spain, or to the mountains, to the South. He will spare no pains,

But is he content in prayer? Does he not make known to his neighbors his anxiety? Does he not consult the physician? Does he not say, "What can I do to save the life of my child?" If it is necessary, he will send him to the seashore, to the coast of Spain, or to the mountains, to the South. He will spare no pains,

no expense, if he may hope to save his child.

If we really desire the salvation of men from sin we will find out what we can do to bring about that end, and waste no time in doing it. This is the work of the Lord. This is spiritual work. Nothing needs doing so much as this. If we should become skilled workers together with God in the salvation of men we might almost dismiss other matters. The great questions that thrust themselves on us for discussion would solve themselves. The spiritual work of Mr. Wesley and his fellow-workers in England solved one of the most serious national and social questions of that day. Able and unprejudiced men who have studied the question carefully tell us that it saved England from a revolution similar to that which deluged France with blood. Similar national calamities might be avoided in America if spiritual religion were diligently and intelligently promoted among us.

It is to be feared that this very work is being neglected. We are busy making money, making a living, making inventions, building and operating schools, conducting gigantic industries, discussing social questions from a scientific and political standpoint, building churches and running churches at great cost. But what spiritual work are we doing?—New York Advocate.

THE VIRTUE OF BEING DEPENDABLE.

It is a splendid quality in a man to be absolutely dependable. Some people are not. Some who pass for good, who really are good in many ways, continually fail those who depend upon them.

There are some who are slack and careless in meeting their money obligations. It is popularly said, for example, of a certain man who does many generous things, that he cannot be depended on in the matter of paying his debts.

But there are other ways in which too many people fail to be dependable. They make engagements with their friends or neighbors and do not keep them. The worst of it is, the breaking of the engagement does not appear to trouble them. They do not think of it as in any sense a moral delinquency. They send no apology to those they have disappointed and put to inconvenience. When the matter is brought to their attention, they show no regret at the annoyance their neglect has caused.

There are tradesmen and business men who make small headway because they are not dependable.

SCOTT'S EMULSION
Scott's Emulsion
Scott's Emulsion
Scott's Emulsion
—the old story, told times without number and repeated over and over again for the last thirty years. But it's always a welcome story to those in need of strength and health. There's nothing in the world that stops wasting diseases as quickly as Scott's Emulsion.

pendable. The paper or the painter promises to do the work you want on a certain day and neither comes nor sends an explanation of his not coming. When you chide him for not keeping his word, he has some lame excuse which you know is not true. The dressmaker promises your gown positively by a certain day. You tell her you want to wear it that evening and she must not fail you. She assures you you need not be afraid—it will be delivered to you in good season. But it is not delivered, and when you show your vexation, she is very sorry, but somebody failed her and she had to disappoint you. You can only make the best of it, for your garment is under way and you cannot take it out of her hands. But you will probably not go to her with your next gown.

In the end all such treatment of others, all such disregard of one's word, will result in the destroying of one's reputation. People are very patient, but ultimately they will cease to patronize the man who is not dependable. They cannot afford to be disappointed and put to inconvenience, and compelled to suffer loss again and again, through any man's dishonesty in the matter of keeping his engagements. The tradesman, the merchant, the business man in any line, who keeps his word, is the one in whom people ultimately put their confidence and to whom they give their patronage. It is a splendid character for a store, for example, to get—that its statements regarding its goods may be absolutely depended upon, that its advertisements tell the precise truth, that its salespeople never misrepresent anything they are trying to sell, that a child or the most simple-minded person will be as honestly dealt with as the keenest-eyed purchaser who comes in.

It is most important for young people to train themselves in all things to be absolutely dependable. Let them begin in early youth to keep every engagement, however trivial it may seem, never to break a promise, though it be only for some small matter, never to exaggerate, never to misrepresent, never to fail any one's trust or confidence. A life which begins in this way and never in the least thing deviates from the strictest faithfulness, will gain at last a reputation which will be worth more than the largest fortune.

Here are some noble words, words well worth pondering, quoted from Dean Stanley: "Give us a man," he says, "young or old, high or low, on whom we can thoroughly depend, who will stand firm when others fall—the friend faithful and true, the adviser honest and fearless, the adversary just and chivalrous; in such an one there is a fragment of the Rock of Ages."—Forward.

A WELL OF EXPERIENCE
Christianity is not a creed, not a code, but it is an altar. If any man drink of the water that I shall give him, Jesus said, as He took a well curb for His pupil, and a lost woman for His and more, it shall be in him a well of water springing up into everlasting life. This well is something in the heart. That was what Paul meant when he said, "I have sought in whatsoever state I am (here) to be content." He was independent of outside surroundings. The supply is within.

Supplies may be cut off from without but the garrison shall be independent because the supply is within. Bear in mind that the water comes by a secret channel of grace from the everlasting hills of God. The artesian well does not get its water from the valley, but through secret channels away beyond the reach of the enemy. This well ought always to be fresh and full. At first your Christian experience was like an artesian well, overflowing, but by and by it didn't mount so high and then it just reached to the top, and then it sank below, lower and lower as the years have gone by, and you will have to send a bucket down or use a force-pipe, and maybe it is so low that you hardly know whether there is any water in there at all.—Henson.

True religion binds the soul back to God through three bonds: The truth concerning God, living in the thoughts of men; the affections drawn out because of the truth in the thoughts of men; the will determined in harmony with the thoughts and affections. Thought, heart, will: these three bind the Christian to God. God lives in the thoughts, in the heart, in the will. Thoughts, affection, and will produce their results in life, and attitude, and character. The features of a religion as it appears at any time or in any class of people, tell the story of the thought of the time or people. Wrong or defective views of God will manifest wrong and defective results in men. So what is called the theology of a man, or of a church, or of a period in history, will tell upon the manifestation of the religion of the man or of the time or of the church. Theology means simply man's ordered or arranged thought of God. The importance of a true theology is very strikingly seen in the light of this line of truth. The duty of Christians towards debased heathen, at home or abroad, or persons misconceiving God, is very clear in the light of these truths. The most important product of any land is the people it rears. The most important element in the rearing of the people is the religious element. A good deal more of true theology needs to be taught everywhere and continually. How to teach it wisely and honorably is the great question. It must be Biblical and will be natural and scientific. It will be reasonable because God is a rational being.—Examiner.

LITERARY.

Any book here noticed can be had at publishers' prices by ordering from the Baptist Book Concern, Louisville, Ky.

(Continued from 3d page.)
Children of the Forest. A Story of Indian Love. By Egerton R. Young. Author of "My Dogs in the Northland." 12mo, pp. 282. Chic-go and New York: Fleming H. Revell Co. \$1.25.
This is a story of the Ojibway Indians, in days long passed by, when their lands extended over a large portion of Northern Central Canada and reached down into what is now Minnesota and Dakota. In the recountal of a sweet love story the traditions, superstitions, customs, and Indian characteristics are charmingly interwoven.

The old conjurer uses his mysterious and slow poisoning medicines on the father of a lovely Indian maiden to secure her in

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For illustrated Descriptive Pamphlets, address
H. W. FULLER, G. P. A., Washington, D. C.
R. E. PARSONS, D. P. A., Louisville, Ky.

marriage. The conjurer has an other young wife or slave, that by his hypnotic spell he has gotten from an old Indian in another village and she is rescued by her young lover, by a trick which nearly scares the old conjurer to death.—The creeping Indian foe is well pictured, and a mid-night attack from the Sioux tribe, lifelong enemies of the Ojibways, when they carry away two Indian girls, calls out all the strategy and cunning of the Indian warrior in following a trail and outwitting a wily foe.

The descriptions of the woods and lakes add beauty to the tale, and encounters with wolves and bears and other wild things, furnish many thrilling scenes. But one of the most striking features is that which tells of the desire of these Indians to learn of the "Master of Life," the "Sun of the Morning," the tradition of whose coming is held by every tribe. They send for the "Black Coat," who they hear has a Book which will tell of this "Sun of the Morning" and, the story of the coming of the missionary, his wise words, their arraignment of the White man for bringing "fire-water among them, and his gentle words that melted their hearts,

is all beautifully told. The book is thoroughly charming, not only as a love story, but for the Indian lore, and the picture of a wily life that is now obliterated as the trail in the forest is lost by the advance of the "pale face." Boys and girls and older people will alike enjoy the tale.

Finding the Way. By J. R. Miller. Author of "Silent Times," etc. 16mo, pp. 282. New York: Thomas Y. Crowell & Co. 65c.
"Finding the Way" is one of Dr. Miller's helpful talks, that sends the Christian to his duties with fresh courage and earnest effort. His cheery words that have filled so many little books, so full of sympathy and encouragement, have carried comfort to thousands. He seems to read the heart and to know just what to say that will strengthen and help. More than a million of his various books have been sold in the past few years in nearly every civilized country.

To take up the cross of Christ is no great action done once for all; it consists in the continual practice of small duties which are distasteful to us.—J. H. Newman.

Editorial

Lord Justice Collins, of England, is quoted by the British Weekly as saying: "There are three kinds of preachers—those you cannot listen to; those you can listen to; and those you cannot fail to listen to." He went on to say that while he had heard many of the second class, he had seldom met one of the third class. He added that as Judge he often had to listen to tiresome speeches and "at times his sufferings were more than he could explain," but he had the advantage of having the right to interrupt the speaker and to hold him to the points involved in the trial.

We wish to say that we do not believe sermons are, as a rule, one whit duller or heavier than other speeches. We have heard addresses from lawyers, doctors, professors, editors and literary men as well as from preachers, and those from preachers do not suffer by comparison. When in public meetings preachers and other professional men engage in discussions, we never knew an instance where the preachers did not hold their own. A striking instance of this was in the Southern Baptist Convention in Atlanta where the issue was in regard to interpreting the constitution. Three leading preachers were on one side and three eminent lawyers—one a United States Senator—were on the other. Both sides were experts. The preacher's business is to interpret Scripture, while the lawyer's is to interpret law. Hence on a question of interpreting language neither side had any advantage. It was a battle of giants, but the preachers carried the jury and got the verdict, since the body voted according to the preachers' contention. And, so far as we could learn, it was the general opinion that the preachers had the best of the argument.

The expression "as dull as a sermon" arose in England under the custom of the preachers of the established churches. They read perfunctorily a little sermonette wedged into a little place between the singing, the responses, the genuflections, &c., of the "services." Little or no stress was laid on the sermon, and no wonder it was dull. But the saying "as dull as a sermon" has no application to the preaching of the American pulpit.

While the preacher has the leftest thumb, he has to rebuke sin, to exhort people to do what they do not like and to tell them what they do not relish hearing. On the contrary, the lawyer is talking to men who are to decide then and there on the issues presented, and they must listen. This is a great advantage. Politicians in their public addresses never say what is unpleasant to their hearers. Indeed, the politician's great aim is to please and so secure favor; while the preacher's aim is not to please but to benefit.

Yes, we maintain without hesitation, that the average sermon of today would not suffer by comparison with the average public address of lawyers, doctors, politicians, editors, professors, or any others. Still we admit that the average sermon of to-day is not so good as it might be. We are sure Lord Justice Collins has suffered a great deal more, even in proportion to the time occupied, from dull speeches at the bar than

from dull sermons in the pulpit. The Rev. Cecil V. Cook writes to the Standard an account of the recent session of the General Association of Missouri, and in that account he says: "A candidate for President of the United States, the Hon. Tom Watson, was introduced; an almost indecent story was told by a visiting temperance speaker from another state amid screams of laughter, and for the first time in the history of Missouri Baptists applause was heard (beginning during Dr. Greene's address) even when a lady finished a solo. No objections were heard to this innovation."

We are sorry to hear of that "story," but evidently the Moderator either regarded the story as decent or else he felt that courtesy to a visitor required that it be tolerated, since otherwise he would have ruled it out of order.

On the subject of applause in our religious meetings, we wish to say a word. We have regretted a tendency to applaud in such gatherings. It has long been common in the North, though we believe it is less so now than formerly. In the South, however, we have largely escaped the practice. Under Dr. Mell's administration any tendency to applause in the Southern Baptist Convention was promptly and emphatically suppressed. Dr. Mell's successors have carried out his policy. He used to say, and wisely, that the right to applaud involved the right to hiss. If it be proper for those who approve to applaud, it must be equally proper for those who disapprove to hiss. Thus during a speech we would have part of the members of the Convention applauding and part of them hissing. It seems generally admitted that hissing is out of order in a religious assembly. Then it should be as generally admitted that applause is so. Indeed, when a man who approves of what is said applauds, he challenges those who disapprove to hiss.

Both applause and hissing are out of order in our Baptist assemblies, and should be promptly suppressed whenever they show themselves.

My Dear Doctor:

To my way of thinking you are one of the most profound thinkers of whom I know, and therefore I cannot understand how you can say, as you do in three successive issues of that best of all papers, the Western Recorder, that Professor William Sanday has "a right to differ with God's Word. I can understand how he has the liberty to dispute the Scriptures but it seems clear to my mind that if he has a right to set aside the plain and unmistakable teaching of Divine inspiration there can no blame be attached to him, or guilt rest upon him for so doing, for certainly a man is not blamable for doing what he has a right to do.

Please explain in the Recorder how and why he (Sanday) has the right to give God the lie to His face and greatly oblige,

Yours respectfully,
JAMES G. SIMLEY,
Derby, Miss., Oct. 23rd, 1904.

This is a nice question our honored brother raises. We used the word "right" in the sense of liberty. Dr. Sanday is free to do his own thinking, reach his own conclusions and advocate his own views. No one has a right to inflict on him any legal penalty for doing so. Religious liberty involves this. A man in this coun-

try has the right (i. e. the liberty) to be an atheist, and he is not blamable in any earthly tribunal for being so. He has this right as regards his fellowmen; but he has no such right as regards God. A man is amenable to God's law for his thoughts, as well as for his words and acts. In thought, word and deed he is under the highest obligation to conform to God's will. Men have no rights in relation to God; their rights have sole reference to their fellowmen.

We think good people ought not to encourage Dr. Sanday in his wrong views.

The recent Episcopalian Convention devoted special attention to the subject of divorce. A large section took the sacramental view of marriage, such as is held by the Roman Catholics, and so opposed any divorce at all. It was decided, however, that divorce for adultery is justifiable and Episcopalian ministers are at liberty to marry the innocent parties to new partners after a year's time. We see no reason for fixing a time limit. We think that ought to be left to the sense of decency of the parties and of the minister.

The increase in the number of divorces and the increased facility in securing divorces are sad signs of our times. We think Congress ought to pass a general divorce law which will check the weak and almost reckless legislation on the subject in some states. It is now possible for a wealthy and an influential man to get a special bill through a state legislature authorizing him to be divorced; but it is not possible for any man to get such a bill through Congress. It is time the American people were aroused on this subject. The statistics are startling. A little more judgment shown in contracting marriages would be a vast improvement.

The horrible atrocities in the Congo have shocked the world. The Belgians have control of that country and the atrocities have proceeded from them. Among other things natives have been required to deliver at certain points given quantities of india rubber, and when they fell short they had their hands cut off and were otherwise mutilated.

These atrocities were brought to the attention of the Belgian government, but so far from stopping the atrocities the officials denied their existence and sought to suppress the missionaries and others who had told the stories of cruelty. Investigations abundantly vindicated the missionaries, and the Belgian government became restive under the criticisms from various nations.

Recently in the Peace Congress in Boston these atrocities were again brought out by a man who knew all about them. The King of Belgium is a devout Roman Catholic, and he sent a special messenger to Washington to see President Roosevelt and to convince him that "his most catholic majesty" was being slandered. Cardinal Gibbons went with this messenger and secured for him an audience with the President, who received him most graciously. What effect was produced has not transpired.

Dr. W. T. Whittier, of Australia, furnishes us with the following quotation from Fane, which tells its own story. Dr. W. writes: "1847 to 1858 Fane (just before John of Kent) There were some Anabaptists at this time in

England, who came from Germany. Of these there were two sorts: the first only objected to baptizing children and to this manner of it by sprinkling instead of dipping. (Published 1563). This alone seems enough to destroy the theory that between 1500 and 1641 believers' immersion was unknown in England."

Here then is an original document whose testimony is decisive. We commend this to the attention of Drs. Mullins and Strong.

Dr. STYLES, of the U. S. Marine Hospital Service, is reported as saying that the shiftlessness of many people is due to a small worm which comes from a germ taken into the body. If this be true, then the cure for laziness is a surgical operation.

We had a pleasant visit last week from Dr. G. W. Perryman, of Paducah. He was returning from Cincinnati, whither he had gone to marry a couple. He was once pastor of the First Baptist Church of Cincinnati. We hear good reports of his work in Paducah. It has been suggested that there be a conference of Baptists specially interested in education in Kentucky, and Dr. Perryman wants it held in Paducah.

We have in hand a series of articles from Dr. John T. Christian, giving the results of further researches into English Baptist history. Dr. Christian spent last summer in England, and he has been over every summer for several years past. He brings out many interesting facts. We know of no man who is better at unearthing facts than is Dr. Christian.

The greatest linguist in the world is an Italian barber—Alfredo Trombetti of Bologna. He speaks 400 different languages and dialects. The city of Bologna gives him an allowance so as to enable him to study languages. He is coming to this country to study Indian languages, though he already knows some of them.

The Central Baptist publishes a set of resolutions of the Kansas Baptist Convention calling upon the Baptist Theological Seminary of Kansas City, Kas., to come under denominational control. All Baptist schools ought to be under denominational control, and especially theological seminaries.

The American Tract Society has taken an article from the Western Recorder and issued it as a tract. It is the article of Dr. J. M. Weaver on "Christ has power to forgive sin." It is one of the "Light and Life" series.

The Rev. H. C. Risner is lecturing in Baltimore with great effect. He has three lectures on his recent travels, that large assemblies have heard with great pleasure.

There was recently a gathering of young mothers with their babies. Each mother felt sincere pity for all the rest, since her baby was manifestly an even superior to all of theirs, in every respect.

The Biblical Recorder is put in a full-page editorial in opposition to our Home Mission Board. There now!

ROBERTSON W. B. POWERS is in Dallas, Texas visiting his son who lives there. His presence needs no introduction to Texas Baptists.

Editorial Varieties

Dr. J. H. Jowett says one great trouble with many churches is "too much mental timidity with an ill instead of fearless communion with Him."

The Word and Way informs us that its advocating having only one mission board had reference to Missouri and not to the Southern Baptist Convention, as we supposed. We cheerfully make the correction.

The "Seminary Note" in the Baptist Argus Oct. 20th says: "Dr. T. T. Eaton delivered a lecture to the class in Biblical Introduction, Wednesday morning." This is a mistake. The publication was the first he had heard of it.

That great man of science and earnest Christian, Dr. Otis T. Mason, says: "The fools are not all dead, And I tell you the reason why The little fools grow up, Before the old fools die."

This can be put down as one of the assured results of scientific investigation.

The only difference we can see, and we have been looking our very best between the "liberal" who is "constructive" and the "liberal" who is "destructive" is simply that the latter denies everything, while the former leaves two or three things he does not deny, but simply wishes to "restate."

President Faunce, of Brown University, is reported as saying: "The history of college sport in America during the last thirty years may be divided into three periods: the period of genuine recreation, the period of expansion and publicity, and the period of systematic preparation." Then the time has come to call a halt.

We congratulate the Baptists of Tennessee on their increasing their offerings for missions and benevolence 50 per cent in the last year. We regretted being unable to attend the recent Convention in Nashville. The protracted meeting at Walnut St. prevented. We hope to be at Jackson next year.

Dr. Harper reproaches the theological seminaries that they have not studied any religious problems in 50 years. So far as we know, they have never studied any religious problems. That is not their business. Their one legitimate work is to train preachers. When they quit that and go to settling religious problems their usefulness will be at an end.

We congratulate President P. T. Hale and the Southwestern Baptist University on the success he is meeting in raising the endowment. Our good friend, the Rev. A. J. Brandon, for example, gives \$1,000 to establish a memorial scholarship for his son who is going home. This is but one of many instances of benevolence Dr. Hale has called forth in behalf of the University.

A neat booklet will very soon be issued from the Baptist Book Concern giving so much of the proceedings of the meeting of the Historical Society at Campbellville as pertains to Dr. J. M. Pendleton. The booklet is published by the Hon. and Mrs. B. F. Proctor, of Bowling Green as a memorial. It contains pictures of Dr. and Mrs. Pendleton, with the address by the editor of this paper, and a full account of the unveiling and presentation of the portrait of Dr. Pendleton. While the booklet is not designed for the market, the edition being limited, the friends of Dr. Pendleton who wish copies can secure them, until the edition is exhausted.

Prof. Harnack, of the University of Berlin, has lectured in the Union Theological Seminary in New York. It is claimed that his lecture was constructive because he did not deny everything. He admits there is "an historical kernel" in Scripture, which we can utilize. German infidels take great credit to themselves if they claim from denying everything. The trouble is, there is no sort of sense why, on their principles, they should not deny everything. There is no valid reason for admitting what they admit there is for admitting what they deny; nor is there one which more reasons for denying what they deny than there is for denying what they admit. They are a very witty set, but they are unable to do consistent things.

AMONG THE Churches.

LOUISVILLE.

Walnut St.—Pastor Eaton preached on "What have I to do with idols?" and "Come, let us reason together." Six by letter, 3 for baptism, 2 baptized.

Broadway.—Pastor Jones: "A life and death crisis" and "Darkness and dawn." Ten by letter, 2 for baptism.

Chestnut St.—Pastor Weaver: "How to be saved" and "The ministry of angels." One by letter and 3 for baptism.

East.—Pastor Gill: "Receipt for revival" and "Junior American Mochaean" memorial service.

McFerran Memorial.—Pastor Hamilton: "Christ's rest cure" and "Continuing revival." Three by letter, 1 baptized.

Twenty-second and Walnut — Bro. Massee: "Friend of God," "How men kept out of the kingdom," "In the divine presence." Ten for baptism, 2 by letter. Meeting continues.

Clifton.—Bro. I. W. Bruner: "Service of Christ." Pastor Foster: "Open confession." Three by letter, 7 for baptism, 12 baptized. Bro. G. W. Clarke preached nightly.

East Mead — Pastor Greathouse: "Larger revival" and "Overcoming sin." House repaired.

Franklin St.—Pastor Jenkins: "Evangelism" and "Neglecting salvation." Bro. Hamilton preached all week. 27 for baptism, 9 by letter, 1 by relation. Meeting continues. Church greatly revived.

German.—Pastor Janzen: "Christ the judge" and "The power of the Gospel."

Highland — Pastor Dawes: "Best news" and "Quest for immortality." Two by letter, 1 for baptism and 1 baptized.

Parkland.—Pastor Taylor: "Is it nothing to you?" Bro. E. C. Dargan: "Godliness profitable." "Faithful saying." Two for baptism. Bro. D. preached nightly. Meeting continues.

Portland Ave. — Pastor Longier: "Right beginning" and "Ethical power of the Christ life." Twelve for baptism.

Southgate St.—Pastor Clarke: "Temple of God" and "Byzantine of Satan." One by letter, 1 baptized.

Third Ave.—Bro. Ransom: "Uses without abuses" and "Successful life."

Twenty-sixth and Market.—Pastor Reed: "Abiding in Christ" and "Indecision." One by letter.

Thirty-sixth and Grand.—Pastor Helig: "Weighed and found wanting."

Ormsby Ave.—Pastor Cannedy: "What to do with Jesus." Bro. Brown: "Eighty stood for prayer." He has become chaplain at the jail. One baptized at McFerran.

Hammond.—Bro. W. R. Hall: "Soul-winning." "Wages of sin." "Neglecting salvation." Bro. Hall preaches nightly.

Glenview. — Pastor Edwards: "The parting of the ways" and "Daniel."

Oakdale.—Bro. W. J. Ray: "Obedi-ence." "Watch" and "The unparadiseable one." Meeting continues. Six for baptism, 4 by letter, 1 by relation.

Bro. J. W. Warder attended Cables St. church (Negro) and preached at Furman church (Negro) on "The ordinances."

Bro. A. T. Robertson presented a scholarly paper on the New Testament law of divorce. (This discussed the subject three times and Paul was in the house. Many views held. Some Christians refuse any divorce except by dissolution of the bond to those who have never and influence enough. National law needed. South Carolina gives no divorce and South Dakota very liberal. Louisiana is half way between. Christianized by the New Testament. In Old Testament with divorce. This was to be obtained through this was not absolutely required.

One man and one woman God's ideal. Writings of divorce was a concession. School of Shammai stricter than that of Hillel. Some deny Christ allowed really no divorce at all. Speaker believed Christ admitted divorce on the ground of adultery, and the innocent can marry again. As to whether a woman can put away her husband, the same principle apply. To-day many more women than men get divorces—the ratio being 3 to 2.

Where one is a Christian and the other is a heathen and the heathen goes off—what then? Paul says to let the heathen go, but there is no divorce, and so can be no remarriage. Paul gives no additional ground for divorce. Modern conditions do not alter the case. Adultery breaks the marriage tie and divorce is simply the legal recognition of what has already taken place. Married people would bear with each other better if divorces were more difficult. Bro. Eaton, Weaver, Taylor and Mohler spoke briefly.

Pastor Jones explained that the Baptist Congress to meet here next week is a voluntary body representing no one and standing for nothing, but open to all Baptists. He invited the brethren to attend and take part.

SEMINARY NOTES.

BY C. W. KNIGHT.

Bro. D. J. Evans is the instructor in vocal music this session, and is proving to be an efficient one.

Chapel exercises were conducted by Dr. Mullins, subject—"The conception of prayer as work."

Bro. Bruce talked to us about the importance of missions in the cities last Monday night in our missionary meeting.

Our mid-week prayer service was led by Bro. Garriott, subject—"Prayer."

Bro. D. H. Howerton aided in organizing a church at Wise's Landing; the church was organized with 26 members, and has called Bro. G. W. Edens for half time.

Pastor A. J. Foster was aided in a meeting last week by Bro. G. W. Edens at Popular Ridge church; 5 additions.

The Volunteer Band is making a special study of Japan with reference to missionary work. We have 31 in school who have decided to go to the foreign field.

Bro. W. H. Robinson and wife entered the Seminary last week, also Bro. Worthheimer.

Dr. Eager has been attending the Baptist Association which convened in Baltimore, Md., last week. In his absence Dr. Carver quizzed the class in Biblical introduction.

Pastor D. B. Porter was aided in his missionary rally at Riverview church by Dr. Carver, C. E. Maddry, J. L. Jackson, M. P. Jackson, W. M. Moody, C. J. F. Anderson and A. C. Pyle.

Pastor D. J. Evans, Simpsonville, Ky., with W. C. Barrett, J. B. Sims, J. W. Dickens and others, had a good fifth Sunday meeting, Shelby County Association.

Bro. T. C. Ecton, pastor of Providence and Walton, has been called to Dry Ridge and Mount Zion churches.

We had the pleasure of having Dr. Gill, pastor of East church in the city, with us last Tuesday for dinner.

Bro. J. C. Turner supplied last Sunday at Newport, Ky.

The faculty and student body devote the first work day of each month to missionary work. There are no recitations on that day, but we are always favored with an address from some member of the faculty or a visiting brother, and we hear the report of the various work done by the students and faculty in the different missions and churches. Tuesday was our first missionary day this session.

The Y. M. C. A. of the city gave a recreation to the various student bodies of the city last Tuesday evening; many of our students went.

The students of the Seminary are getting up an excursion to the Mammoth Cave, the Thanksgiving. We will leave for that place on Friday and it is hoped many will go. Others are invited to go with us. The expense for the entire trip will only be \$6.25.

THE STATE.

Pastor W. S. Roney writes: "Please change paper from Hickman, Ky., to Magnolia, Ark. Will take charge of church there next Sunday."

Pastor A. B. Gardner writes: "On Monday night after the first Sunday in September I began a meeting at Morgantown. It continued twelve days and resulted in five professions of faith in Christ and three approved for baptism. On Monday night after the third Sunday in September I began a meeting at Providence church in Warren county. It continued two weeks and resulted in 22 professions and 17 additions by baptism, 4 by letter and 1 by restoration. Monday night after the second Sunday in October I began a meeting with the church at Salem in Butler county. It continued twelve days and resulted in 3 professions, 4 were baptized and the church much revived. In this meeting I was assisted by Bro. W. H. Smith, of Rochester, who delighted the people with his very able sermon. Bro. J. E. Bruce, a young minister of promise, was also with us and did some good work by his spiritual singing, fervent prayers and earnest exhortations. God be praised for it all."

Pastor R. H. Telle writes: "Just closed a ten days' meeting at the Fal-mouth church, during which time the church was greatly revived and 24 were added to our membership. The eloquent pastor of the Central church, Chattanooga, Tenn., did the preaching, and did it well. Pastor Vines is the embodiment of one of firmness, gentleness and faith. In referring to the meeting the *Pendletonian* said: 'The revival at the Baptist church came to a close last night when a towering old man came forward and made a profession of faith in his Lord and Saviour Jesus Christ—a fitting climax to a most glorious and successful meeting.'"

What Sulphur Does

For the Human Body in Health and Disease.

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

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

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

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

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

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, and excretory organs and purifies and enriches a blood by the prompt elimination of waste material. Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafer is undoubtedly the best and most widely used.

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

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

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

BENEATH VIRGINIA SKIES. By GEORGIE T. SNEAD. ILLUSTRATED. CLOTH, \$1.50. A fine story dealing with the Baptist struggle for religious independence in Virginia and Carolina. AT ALL BOOKSELLERS. SCOTT-THAW CO., 542 Fifth Ave., New York

Lord and Saviour Jesus Christ—a fitting climax to a most glorious and successful meeting."

Pastor J. S. Snyder writes: "Trenton is now rejoicing over the revival that has just come to her through the meeting held at the Baptist church. With the inspiration of his anniversary exercises at Bowling Green, Dr. Dill came to us fully in the spirit for revival work. His preaching was a clear exposition of the Bible and also a helpful application to the common needs of the soul. It has been a long time since Trenton had such a telling meeting. The attendance was good from the first. The day service was especially characterized by the large attendance of men. Eleven were received into the church, 9 by baptism and 2 by letter."

Pastor J. A. Booth writes from Taylorville: "We have just closed a meeting here in which there were 44 additions, 26 by baptism and 18 by letter. We had the assistance of Pastor W. D. Nowlin, of Owensboro, who did the preaching with pathos and power. The brethren declare they never heard a better series of sermons. The audience and interest grew from day to day, and the Lord greatly revived and blessed us."

Bro. T. E. Cannedy writes: "Have closed a meeting at Turner's Station, resulting in 11 additions, 7 of them being by baptism. The church had been without a pastor since the resignation of Wm. J. Agee in May, and hence was little prepared for a meeting. But it seems now to be much revived and strengthened. The writer was called to this church, but has not as yet accepted. Bro. Agee has many warm friends at Turner's."

Pastor J. W. Beagle writes: "Please change my paper from Alexandria to Latonia, as I have charge of the church at this point. Pray for us."

OTHER STATES.

Pastor J. B. Cole, of Childress, Texas, has been called by the First church for another year, the church making an annual call. Pastor Cole has been greatly blessed in his work during the year of his pastorate and there have been many additions to the fellowship of the church. All who know Pastor Cole will understand the devotion of the church to him.

Bro. Frank M. Wells writes from Louisville, Kansas: "Our meeting here is well attended; house full every night. We have had 12 or 15 to accept Christ, and fully expecting others to yield themselves to Jesus before the meeting closes. We had baptizing on the 17th. Five or six hundred were out to witness Bible baptism. Two of my meetings have been postponed till after Christmas."

Pastor Lloyd T. Wilson writes from Nashville, Tenn.: "Edgewood church east 1.552 to benevolence, about double last year, and the largest by far in the history of the church. Have been on the field eight months and am delighted with outlook."

Pastor Leland Malone writes: "Please send me the paper to Peos, Texas. Have just accepted the church here."

Pres. W. T. Lowry writes: "Of course you will be glad to know that we are having the most prosperous session in the history of Mississippi College. Three hundred and thirty-nine names are already on the roll and still they come." Of course we are glad.

Pastor W. A. Jarrell writes: "I have just closed a great two weeks' meeting with the Bethel church, Indiana. This is my parents' old church. Over 40 conversions, 36 for baptism and others to follow. Among these are old schoolmates of my boyhood, prominent members of families. There was enough Spirit power in the meeting that scores over 50 years of age were converted—one 77 years of age."

Pastor J. R. Chiles writes from Blackville, S. C.: "Please change my paper from Blackville, S. C., to LaFollette, Tenn. I close my work here next Sunday and will begin my pastorate there the first of November. There is great prosperity in the Cotton States. Both the price and the price of cotton are much better than usual. Our Association, the Barnwell, met last week. The contributions from 37 churches to benevolent objects amounted to nearly \$3,000. A few of the churches are in small towns, but the majority are in the country. Compared to numbers and ability in other places they are very well developed in giving. The pastors of the Association, assisted by some brethren from the outside held missionary rallies last spring at six churches which were so located that many of the members of neighboring churches could attend. No collections were taken but an intelligent enthusiasm was aroused, the results of which can be seen. The Baptist cause is flourishing in this state. The energy of the people is devoted to constructive work. The location of the Seminary at Greenville left an influence for good in the active and doctrinal life of our people in this state which still abides."

Bro. Geo. E. Brewer writes from Dothan, Ala.: "Please change the address of my paper from Dothan, Ala., to Notauliga, Ala. The revenues still remain the best of our Baptist paper, and it rings with the true doctrines."

Pastor L. L. Kyle writes from Sumner, Okla.: "I closed my work with this church on the 10th and have accepted the Rabston work. Please change my paper. We have had a very successful year here. Have built a neat little house of worship and have it practically paid for. Additions 29, have furnished the house complete; paid to missions \$33.17; raised for house and furnishings, salary \$1,400, and they are now in good working condition. M. P. Hunt lectured to the satisfaction of all on the 29th to a good house. Hunt is the right man in his place."

Pastor J. M. Hart writes from McKinney, Texas: "Please change my paper from Martindale, Texas to McKinney, Texas. I have accepted the care of the Second church at this place."

Bro. Henry F. Vermillion writes from Magnolia, Ark.: "Please change the address of my paper from Magnolia, Ark. to Arkadelphia, Ark. I am to be financial secretary to the Ouachita-Central System of Colleges and Academies."

The Third Annual Pastor's Sunday School Institute (interdenominational) will be held in Louisville, Dec. 9th inclusive. The instructors will be Dr. Marion Lawrence, H. M. Hamill, Chas. Roads and A. H. McKinney. The meeting is under the auspices of the Kentucky Sunday School Association, of which the Rev. E. A. Fox is Corresponding Secretary.

DEAN REVIEWS:— Please insert a notice stating that the church at Rocky Ford, Casey county, Ky., twelve miles west of Moreland, on the C. & N. R., is without a pastor, and would like to have a man with experience who could visit the membership. Would rather have him locate with us, or near enough to be in reach of us. Address me at Rocky Ford, Casey county, Ky. STEPHEN ELLIS, SR.

Pastor R. C. Kimble, of Hill Grove church, contemplates a visit to Calmesville, Northwest Missouri. He is invited by the church to conduct a series of meetings. He is one of our most successful preachers, and one of our most successful pastors. H.

A PERFECT MILK FOOD is Borden's Peerless Brand Evaporated Cream. It has a delicate, natural flavor and is superior to the richest raw cream, with the added insurance of being sterile. Always carried by soldiers, hunters, campers and explorers. It has become a household necessity.

Family Circle.

Stories for the Young and Old.

WHAT IS THE GAIN?

BY MRS. M. H. HARRIS.

What is the gain To toll in barren ways Thro' long and dreary days. While near the path of pleasure...

THE AWAKENING OF MRS. OGDON.

BY KEMMA THOMPSON HALE.

"Mother, I wish you would let me go with you this afternoon; I got so lonely here," said Dorothy Ogden wistfully to her mother, who was leaving the room.

years ago when Mrs. Ogden was still at home but there were generally called, and Dorothy would be sent to bed with hardly a word from her mother.

"I believe I'll go to the alley and watch the Norris children play," she said to herself. She knew she should not go without permission, but she was desperately tired of everything about the place.

"I believe I'll go to the alley and watch the Norris children play," she said to herself. She knew she should not go without permission, but she was desperately tired of everything about the place.

Mrs. Norris was a poor woman who made a scanty living for herself and five children by doing plain sewing. Dorothy had watched them playing a number of times, but had never been inside the tiny yard, except once with Jennie, who had been to get Mrs. Norris to do some sewing for her.

The children were now playing games in the back yard, and when they saw Dorothy across the street looking wistfully in, they called her to come in and play with them.

"What's the use of that?" called Katie, a little girl about Dorothy's age. "You can have lots more fun playing with us. Come on, right away."

Dorothy hesitated a moment longer, but the other children joined in, and she was soon inside playing as gaily as any of them.

She forgot all about what her mother had said about not going anywhere alone; forgot that Jennie might miss her and wonder where she was; in fact, forgot everything but that she was no longer lonely or unhappy.

"It seems to me things ain't divided up right, anyway," she thought to herself. "There's the Ogdons that have everything they want, and can do so much for their one child, while I have five and can't give them decent clothes."

"Katie, let's not play any more; I'm tired," and he began to cry. He had finished his talk with the grocery boy, and picked him up and carried him to his mother.

"Where in the world have you been, Dorothy? I've been looking everywhere for you. Come in at once."

"I've been over to Miss Norris' playing with the children, because I was lonesome," said Dorothy, with some spirit. She recalled Jennie taking her to look when she had been neglecting her duty, and she said, "Dorothy, look after her."

Dorothy was willing to be obedient now, and was soon ready for the walk home. Her father teased that she should have stayed away.

child her one treasure. Everything that love could suggest or money buy was done.

"Yes, but mamma, I have no children to play with, and the Norris children are nice and jolly," said Dorothy.

"I am to be the judge of who you should play with, Dorothy, and I want this to be the last time you do such a thing," said Mrs. Ogden severely, and Dorothy knew by her tone that the conversation was ended.

It was only a day or two later that Dorothy, going out into the flower garden, looked over at the little house where Mrs. Norris lived, and saw a yellow flag hanging from the tiny porch.

Dorothy made no reply, but her childish fancy pictured out something horrible and she hastened back into the house and told Jennie about it. To make sure, Jennie went to look, and there it was sure enough, waving mournfully in the breeze.

One morning shortly after, Dorothy got up with a hurting in her throat, and a general feeble feeling. Mrs. Ogden, thoroughly frightened, sent at once for the family physician.

"I thought I would write you what Pyramid Elix Cure has done for me. I had a most aggravated case of hemorrhoids; indeed I dreaded when I had to go to stool. One fifty cent box cured me. I feel like a new man."

WHAT THE MINISTER SAYS Is Most Convincing.

"I thought I would write you what Pyramid Elix Cure has done for me. I had a most aggravated case of hemorrhoids; indeed I dreaded when I had to go to stool. One fifty cent box cured me. I feel like a new man."

Recognizing this fact, Rev. Mr. Carr consents to the use of his name in order that other sufferers may know there is a cure called Pyramid Elix Cure, which has cured him of his hemorrhoids.

A traveler was hurrying along the edge of a Continental port to embark on a steamer starting at once for America, when he noticed at his feet a small box of heart-balm ointment.

child her one treasure. Everything that love could suggest or money buy was done. They had a trained nurse who moved noiselessly about, and with skilled fingers ministered to Dorothy.

"Those were moments of real heart-ache when Dorothy would rouse up and ask: 'Mamma, aren't you tired sitting here?'"

The sweet-faced nurse would come and lay her cool hand on the little face and say gently: "Yes, dear, I'm here with you."

"I pray every day for my dear little girl, and ask God to make her well again soon."

Those days of sickness and watching were just the thing for Mrs. Ogden and Dorothy. They were drawn very close together, and Dorothy saw her mother in a new light.

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urg tradition, or good men for his voyage. He gathered a whole boat of the flower, to find himself instantly arrested by the sentinel on guard near by.

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A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatism, lumbago, backache, pains in the kidneys or neuralgia, please write to me for a home treatment which has repeatedly cured all of these tortures.

FEWS - PULPITS

Church Bells in Church in France

CHURCH BELLS

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BELLS

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Rheumatic

and joints aches and pains. Rapid action of this acid, the Rheumatic and gouty aches and pains.

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Special low one way and round trip Rates in effect on first and third Tuesdays each month to the South and Southwest...

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...

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

Little Ones.

HOW DANDY DID IT.

The first time Evelyn saw him was on the Great Lake steamer, when she and Brother Charlie and mamma and papa were all going to their pretty summer home on the Michigan bluffs...

He was just a tramp dog, and stole passage on the boat in the boldest way; but this was his last trip. A despoiled lunch basket, some hidden chicken bones, and Dandy's look of bland, disinterested content had told the whole shameful story.

"He never shall go again," concluded he.

Evelyn looked ruefully at the stubby yellow coat. "If he were a prettier dog I'd like him myself; but he's so awfully homely. His nose is like a pug's, his ears like a water spaniel's, his coat like a collie and terrier's mixed, and his tail like a setter's. He's a terribly mixed up dog, but I like his eyes."

So it was to his big honest eyes that Dandy owed his nice new home; but, once given the chance, he won the love of his little mistress for the whole "mixed up" dog.

Together they romped the beach at Ocotawa Park, dashing over the bluffs and through the glens on wonderful tramps of adventure; and at night in the little cottage a yellow figure lay on guard at the foot of Evelyn's cot.

"You cannot take that dog home with you, dear," was mamma's verdict. "I won't have such a looking animal around the house."

Dandy knew all about it, and he licked his faithful mistress' face lovingly when her tears fell on his ugly head out in the woods. It was their last day together and Evelyn meant to make the most of it by visiting all their old haunts.

Over the hills they ran, until all the cottages were passed. Over the edge of the bluff was a narrow path, and down this Evelyn tripped until she saw the place where she wanted to rest. Then breathlessly she tugged, slipped and floundered through the warm sand until it was reached. It was a fine lookout point—a cave some boys had dug in the hillside and then deserted.

"I wish you were a girl or I were a dog, Dandy," said Evelyn wistfully. "so we could be chums. I've seen ever so much uglier dogs than you, dearest; but, mamma—"

There was a queer, sliding, crushing sound, a hail of pebbles and sand, a great heavy thud, and then darkness!

"Dandy!" gasped Evelyn, as she rolled to the far end of the cave away from the deluge. "We're just corked in. Oh, dear me!"

The tears tumbled in a riotous tobanago slide down the pink cheeks, and the brown curls were bent to the dust, indeed, in sorrow.

Dandy fully appreciated the dangers of the situation, but he did not cry. He licked the bowed

head, and he sniffed carefully on all sides, then went straight to business. Pretty soon all the spiders and ants heard was Evelyn's sobs, and a soft, quick scratch, as Dandy's big paws dug steadily at the sand.

The sun lay a great ruby on the water, when a black nose poked itself out of the mass of sand that had loosened and fallen in an avalanche before the cave, the dirty paws followed, and the owner darted off headlong for Evelyn's Cottage.

"Dandy alone!" cried Mr. Chester, when the stanch little dog bounded to the hammock and barked. "Something's wrong, I'm afraid, mother."

Dandy tried to tell with his tail how true a guess it was, and before the ruby sun had dipped into the western waves, he was guiding papa and brother Charlie to the cave.

It was tedious work digging with sticks, hands, anything, at the sand; but Dandy pawed and barked cheerfully, and the work went on until finally brother Charlie crawled through and handed out a frightened, dirty, tearful little girl to papa's arms. "Dan—Dandy left me, pap!" she sobbed.

"Well, Dandy never shall leave you again, daughter," said Mr. Chester, patting the dog's rough, yellow head. "He is a hero; and even I had to learn the lesson from a dog, that a rough coat does not make a cur."

Evelyn's eyes opened wider. "Why, pap! How did you know where I was?"

"Dandy did it all," said papa, earnestly; but the hero never blushed, merely wagging his tail. Perhaps it meant just as much.—The Churchman.

PATTIE TEMPLE'S SWEETENING.

It was Saturday morning—and raining! Did you ever hear of anything so dreadful? Pattie Temple thought that she never had, for her cousin Grace had promised to spend the day with her if it did not rain, and they had planned so many things to play. Pattie's mamma had promised them a tea party out in the grape arbor, and now the naughty rain had spoiled it all. Pattie drummed on the window, kicked at the footstools, and was so cross and ugly that, at last, mamma said:

"Pattie, you may take your chair and sit out in the wood house until you think you can bring in a sweeter temper; we are tired of such a sour little girl."

Pattie went out into the wood house, where she and Grace had planned to arrange two houses and play "come to see" each other. It made her temper worse just to think about it; so she sat down and determined to pout all day long!

There were barrels and boxes all along one side of the wood house, and Pattie had been told that she must never climb on them; but after she had pouted a while, something seemed to whisper to her, "Pattie, why don't you climb on that barrel in the center and play that you are a queen on her throne. It will be such a nice play, and you have been so disappointed, and missed, poor child."

Pattie sprang up and climbed upon the barrel. She was soon playing patty, making believe that she was a queen, and that all the barrels and boxes were her subjects, when all at once, in went the floor of her throne and down, down went Pattie right into a barrel of molasses. The barrel was pretty full and when Pattie's feet touched the bottom the molasses came up under her plump chin.

Her mamma came running when she heard the pitiful cries, and lifted out a terribly sticky, tearful little girl. The pretty, blue dress was ruined, and there was a great scratch across one of her cheeks. All the family joined in pitying and petting her, never once asking how she happened to be on the barrel; but at night when mamma was tucking her up in bed, Pattie threw both arms around her neck and said penitently, "Mamma, if I had not disobeyed you I would not have fallen into the barrel; I'm so sorry I disobeyed you; but, mamma, I believe I've surely sweetened my temper for a whole year."—Sel.

A STANDARD OIL MAGNATE RECENTLY SAID

"These new before were such opportunities for men and women." There are plenty of opportunities. The trouble is that you are not fitted to grasp them. During the period of two months last year we could have enabled sixty-three more students to secure positions if we had had them. We do it you—better than any other Louisville school. Get the proof.

Spencerian BUSINESS COLLEGE Union National Bank Bldg., Sixth and Main Streets, LOUISVILLE, KY. PRESIDENT: HENOS SPENCER. REPORT ACCOUNTING DEPARTMENT: Thos. H. Turner, Chas. G. Harris, Mgrs.

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is a deeper peace than that which has sanctified those faithful hearts, a more unbroken trust, a sweeter joy. It will be a far pleasanter thing yonder, even than in this hopeful world, for their eyes to "behold the sun."

Then welcome to our earthly homes all genial spirits of content and filial trust and love—all warmth and light from the great Father's house. Welcome the sounds of music and laughter. Welcome the chirp of the cricket on the hearth. Welcome the sun! And get thee hence, ill-temper, discourtesy, proneness to fault-finding, spleen, moroseness, worship of ego—when the day dawns let the shadows flee away.—Christian Intelligencer.

DRAG RECOGNITION:
Mighty in the Scriptures, strong in the faith, sound in doctrine, firm yet gentle in spirit, and always faithful and true, it is a constant source of help to a remote missionary to receive your strong weekly message.

Sometimes I think of you as Paul somewhere says, "Troubled on every side yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." I expect the RECOGNITION to live until the battle between right and wrong ends in victory for God and the saints.

We have some Baptists out here on the Llano Estacado. But we are few and far apart. I have a whole county of 4,099 square miles all to myself. Our Association is composed of 21 such sized counties. We have little more than 2,000 Baptists in the entire Association; but wild and far from the centers of population as we are, we are trying to progress. We have started two Baptist schools, and more than three-fourths of our territory is under local option rule. Pray for us. Very heartily,
J. B. COLE,
Childress, Texas.

FIRST ANNIVERSARY
Last fall Bro. E. Lee Smith gave up his work in Kentucky to accept the call of Park Avenue Baptist church, North Birmingham Ala. He and family arrived here October 18th, and found a very small membership and only a hull of a church house, which was almost too thin and open to worship in. Now our church house is complete with four rooms and entrance, and is a neat structure with a parsonage built by the side of it with all necessary conveniences.

Last Sunday was his first anniversary, when the following reports were read and several interesting talks given. Dr. J. N. Yohannon, of Persia, also contributed some excellent thoughts.

The Woman's Missionary and Aid Society raised \$27.45 with a small membership.
The B. Y. P. U. was reorganized last November and they have raised and expended on church aid, \$188.42, and has a membership of 98. Also a Bible club with 523. The spiritual condition of the union is good. The Southern Church is now the best in the State.

This band has raised and expended on church and missions, \$43.25 and have one hundred and ninety-one members.
The Sunday school has increased wonderfully, and has raised \$118.40, more than bearing the expense of the literature. The

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"It is scriptural, racy and epigrammatic, a single sentence often has enough in it for a whole day's meditation."—Presbyterian Quar. Review.

"There are few such books in the world, every sentence is a gem."—Lutheran Evangelist.

"It is a remarkable book. Every page is adorned with aphoristic beauties."—Northwestern Christian Advocate.

"We wish we could persuade every Christian young man to read the book from cover to cover."—Young Men's Era.

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church has raised and expended \$1,722.66, and has had seventy-four additions. And I must say there is not a church in the State better organized, and has made the progress financially and spiritually speaking that ours has with so small a membership. To God be all praise and glory for His goodness and mercy to us.

And for sending us such a wise shepherd to direct us and a companion ready and willing to assist.
Pray that we may accomplish greater things this year than last.
Yours in Christ,
A. J. PAYNE, Clerk.

CONFLICT CERTAIN.

Let no child of God for a moment imagine that his experience is to be without conflict. Some one has said that temptation is rather a compliment than otherwise, for in temptation the Devil realises what we are and seeks to become possessed of us. Conflict is also to be considered as a blessing, for in conflict we grow

strong. The strongest oaks are found on the Northern coast, where the winds are the heaviest, for with every stroke of the wind the roots of the oak only strike the deeper. It is an encouragement to know that in our conflict we have one to whom we may quickly turn. When Jesus spoke with his disciples he said, "In the world ye shall have tribulation," but at the same time he said, "In me ye have found peace." Conflict is one side of Christian experience, peace is the other side.—Rev. J. Wilbur Chapman, D.D.

His Cancer Did Not Prove Fatal—Owes His Life to the Combination Oil Cure.

Dr. J. H. B. ...
Dear Sir—I am extremely grateful to you for the information you have given me. I have been suffering from cancer for many years, and have tried every remedy known to man, but have not been able to get any relief. I have heard of your Combination Oil Cure, and I have decided to try it. I have just received your medicine, and I am very glad to hear that it has done so much for you. I will use it as directed, and I hope to be cured. I will write you again when I have more news to give you. I am, Sir, your very truly,
J. H. B.

SUNSHINE IN THE HOUSE.

BY DAVID JAMES BURRELL, D.D.

In the eastern and western ends of every home there should be windows, high and broad, to catch the first beam and last glimmer of the day. All things may be pardoned there save darkness and gloom. A father's scowl or a mother's sharp reproof will make a hovel of the most luxurious home; and, though the floors be carpeted with velvet and the walls tapestried with Gobelin if there be a lack of sunshine the house is eerie. There's no place like home; but the word is a sad misnomer if it signify nothing but four walls and a roof. It should be a conservatory of warmth and beauty, a barricade against all cheerlessness. I pray thee, Nabal, when thou comest from the workshop, or the office, remember that a man is not half a man who lays the burden of his cares upon his wife and children. And, I pray thee, much-cumbered Martha, forget not that thy first duty, above and beyond the multitude of lesser tasks, is to keep the windows of home open toward the sun. I know that in many a household there are inner chambers of sorrow, and many skeletons in closets; but, blessed be God, we are masters of our environment. Therein is the chiefest glory of our manhood. A mighty Anak is Calamity, with a spear like a weaver's beam; but the least of God's little ones hath a two-edged sword of promise that will slay him.

In the household of Charles Lamb there was a shadow so dark that we wonder his own light-some heart was not depressed with a continual sombreness. But he had learned the master art of making the best of things. He had multitudes of friends, but none more beloved than the poor sister who never went away with him on an excursion when she did not pack up a strait waistcoat with her apparel. To care for that wild-eyed sister was to him not duty nor self-denial, but the way of love. For her sake he surrounded all more selfish loves, yet made no virtue of it.

(And here, in parenthesis, let us note the sweet ministries of those elect ones whom God has called to abide alone, in what is often satirically called "single blessedness." There is many a household, with an untold story of illness or querulous age, that can witness to a most "patient continuance in well-doing" on the part of unwed sons and daughters). There was a path before the feet of Charles Lamb which seemed to him ordained of heaven; it was narrow and steep; but there were flowers by the way, and palm trees bending over, and the sun shining above; so as he went along he kept his merry heart. Therefore his home, in spite of that and other not less somber shadows, was aptly painted as

"A spot of earth supremely blest,
A dearer, sweeter spot than all the rest."

But blessed are those servants whom God calls to the office of housewife (or "weaver") and "house-band." It is to ply the engine that furnishes power for all earth's industries; it is to plant trees and dig wells for the future ages. O that parents would more magnify their office! The sorrows that come to them are but the Master's pruning for greater usefulness; the clouds that gather will in due time empty themselves of the refreshing "latter rains." Is there a more edifying or heavenly sight than that of our aged fathers and mothers wearing their silver crowns, and amid the benedictions of their children's children passing on into the light of the celestial city? How momentary now, as they look over their shoulders, seem those bereavements by which was made possible this exceeding weight of glory; and how sweet the reflection that, in all their vicissitudes, they have believed in God, and through their sowing tears have been able to see His bow in the cloud. Thus they journey on toward the East. The sun is over them.

In that other home, the Father's house, whose doors are opening before them even now, there

Dress Fabrics That Meet Every Demand

If it's style and quality, you can trade with confidence, as our reputation speaks for itself. If it's variety, we acknowledge no competition. Sufficient evidence to these facts is the popularity of our textures. Our offerings this week are especially attractive. We cheerfully mail samples to out-of-town customers upon request.

54-inch Coverts—"Rain Proof"—for long coats, coat suits and separate skirts, in herringbone effects; colors tan, blue, olive and castor; yard **\$1.76**

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Paris de Crepes, Crispines, Eoligines and Crepe Flairdur, in street and pastel shades, soft and clinging, for calling, reception and church gowns; 44-inch; yard **\$1.00**

54-inch Manahil Suitings for Coat Suits, very new and stylish, in neat checks and mixtures of gray, brown, blue and green; yard **\$1.00**

54-inch Panama Cloths for shirt waist suits, medium weight, dust proof, good wear, popular shades of blue and brown, also check effect; yard **\$1.25**

45-inch Crepe de Laine, entirely new, soft and clinging, will not crush, very desirable for evening wear, in all the new pastel shades; yard **\$2.00**

15 PCS. CHOICE PLAIDS FOR CHILDREN'S DRESSES; splendid assortment in red, blue, green and brown; excellent quality; specially priced, yard **90c**

Great Linen Special.

Not too early to replenish your Linens for Thanksgiving time. Our special this week will help you to a considerable saving.

85c YARD—72 in. wide, extra heavy Bleached Table Damask. This lot of Damask we purchased at a very low figure, and instead of the usual price—\$1.25 a yard—we offer this splendid quality at 85c a yard with a great variety of patterns to select from. DOZEN — Napkins to match 85c. Damask, 24-inch size; 4.50 value. **\$3.89**

2.48 DOZEN — Large-size Napkins to match the 85c Damask; extra heavy quality; the usual price is \$3.50 dozen.

98c YARD — All-linen Silver Bleached and Full Bleached Table Damask, 72 in. wide. This price includes all our regular stock of \$1.25 and \$1.50 qualities.

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FRAGMENTARY.

JOS. N. BARBER.

Growth of Presbyterianism.

In the United States, the Presbyterian church (not the C. P.) as recently given out, has 7,762 ministers, 7,938 churches, 1,094,908 members, 1,084,327 Sunday school members. It raised for benevolent purposes last year, \$4,646,745, and for all purposes the sum of \$17,709,753. There were added to the church on profession of faith last year, 68,233 members.

The number of Jews, according to the estimate of Prof. Haman, of Switzerland, there are 19,000,000; the U. S. has 1,000,000; Europe, 10,000,000, and countries outside of Europe, 8,000,000.

A Minister Three Hundred Feet High.

Rev. Dr. J. C. Armstrong, of the Central Baptist, St. Louis, got 300 feet high a few days ago. He was in the "Alice Roosevelt" car of the Ferris Wheel. He was accompanied by A. T. Leggett, Magnolia, Miss., and Miss Hilary Garner, of Jackson, same state, who were made husband and wife.

The World's Mail Service.

The aggregate annual letter and newspaper mail of the world amounts to 32,500,000,000 pieces of which 3,500,000,000 go through the United States mails. We have 75,000 post offices and 500,000 miles of postal routes, with a yearly travel over them amounting to 800,000,000 miles. The service costs over \$150,000,000 a

year. The receipts now almost equal the expenditures, and have doubled in the last ten years. In 1860 the total receipts were \$8,000,000, which was considered an extraordinary sum. But for \$22,000,000 spent in establishing the rural free delivery, which now serves one-seventh of the population of the United States, the Post Office would be self-sustaining.

Concerning Divorce.

Abraham H. Hummel, who manipulates one of the divorce mills in the world has been recently quoted as saying: "The difficulty of effecting reform in these laws (referring to divorce laws) seems insurmountable. Each state is zealous to retain its rights over its own citizens, and there is a widespread sentiment against any further centralization of government in Washington. If the states are to unite on a common law which law shall be adopted to the exclusion of all others? Shall it be that of New York, which gives divorce on one ground alone, infidelity? There would be a howl of protest from nearly every section of the land, he asserts. Thousands would come forward from other states to contend that a good woman should not be tied to a brutal man—one who habitually beats her and who would separate her if she remained with him. On the other hand, what would leaders of thought in New York State say to throwing open the door of the divorce court so that any grievance which might be mentioned would suffice; had temper on the part of the wife, 'incompatibility,' abandonment,

insanity, or any other reason good or bad?

"It is a crying shame," says the champion of ill-used wives and husbands, "that marriage, following a divorce by a competent tribunal, may be decided a bigamous or a meretricious relationship in another State, and that the parties to it may be liable to arrest on one side of a State line, though honorably united across the border. There is only one remedy: a uniform law for marriage and divorce in the United States, from Canada to Mexico. From time to time this measure has been agitated, bills have been introduced in Congress as a preliminary to a change in the Constitution; commissions have been appointed to confer with representatives of different States with a view of having each Commonwealth pass a law that would be acceptable to all. Little progress has been made thus far; but the seed has been sown and when the country has been properly awakened the uniformity will come."

Free Will Baptists Unite With Campbellites.

A. P. Howells, St. Louis correspondent for *Word and Way*, gives out the following:

A wild scene occurred at the Christian Convention last week when the Free Will Baptists made application for membership in the Christian church. Men and women sprang to their feet in Music Hall, some giving the "Chautauqua salute," others shouting "Amen," while the majority resorted to violent hand-clapping or stamping with the feet. These "Free Will" churches, claiming a membership of 100,000, will disband during the present year and reorganize as followers of Alexander Campbell. The next body to join the Campbellites will be the Missionary Baptists. If this does not occur, the Committee on Recommendations will be very much disappointed. Here is one of the resolutions. Resolved: That we extend an invitation to other religious bodies in the United States to unite with us, especially the Baptists and Congregationalists." Now who could decline an invitation so courteous?"

MODE OF BAPTISM.

BY REV. WILLIAM SHIRREFF, PRESBYTERIAN, GLASGOW, SCOTLAND.

The ordinance of baptism was corrupted, first, by admitting infants to baptism instead of believers; and afterwards, by substituting sprinkling instead of immersion.

Let us attend to the primary meaning of the word "baptize." The translators of the Bible have not translated this word at all—for what reason may be easily guessed. The word "immerse" would have condemned the general practice of the church prelates of the time. The word "sprinkle" would not have given the sense of the word "baptize," the translators of the Bible left it, therefore, as they found it in the original. The abettors of sprinkling have availed themselves of this circumstance, and tell us that though baptism be immersion, and although those who are immersed are rightly baptized, that yet to baptize may likewise signify to sprinkle; and therefore those who are sprinkled are rightly baptized, as well as those who are immersed. We must, therefore, notice first, what cannot be

denied, that the primary meaning of the word "baptize" is to immerse. The learned can satisfy themselves of this by consulting their Greek lexicons, and the unlearned may satisfy themselves by desiring any ripe scholar, on whose veracity they can depend, to read to them from the dictionary the first and natural meaning of the word "baptize."

When John is said to baptize, we are taught that he immersed. John administered the ordinance in the river Jordan. Had John administered the ordinance by sprinkling, there is no necessity for putting himself and such multitudes out of Jerusalem and Judea to the expense and trouble of repairing to the river Jordan. And I must add, had immersion been a matter of indifference, the Spirit of God would not have repeated so often what is said of the place where John baptized. This single consideration is sufficient to determine the practice of all, who like little children, learn the mind of Christ from the Scriptures. The enquirer after truth will observe that the Holy Spirit has acquainted us with the reason why John baptized at Enon—"there was much water there." If John administered the ordinance of baptism by immersion, the reason is good, but if by sprinkling it is simply absurd. So plainly is the mode of baptism determined by the places selected by Christ for its administration.

Christ at His baptism coming up out of the water after baptism shows that he went into the river Jordan and was immersed there.

I take it we are bound to obey the Scriptures, and now from the whole record it appears that John administered the ordinance by immersion. To baptize is to immerse. Much water is necessary to immersion. For the purpose of sprinkling it is worse than useless to go into a river. Add to all this that immersion is, and sprinkling is not a symbol significant of the design, duties, and privileges of the ordinance.

The interests of the Church of Christ are deeply concerned in the Scriptural administration of baptism, and of course in the diligent study of the ordinance.

Baptism, like every other ordinance, must be administered in the name of God, and in accordance with his own appointment. The Scriptures of truth are the only rule to direct us, how, in this ordinance, as in everything else, when God is to be glorified and enjoyed. The Spirit of God must have the honor which is exclusive due to Himself. The disciple of Christ will find here, as everywhere else, that submission to the directions of God are inseparably connected with the enjoyment of His favor and blessing.

"What saith the Scripture?" Having ascertained this, it ought to be of no moment by whom a doctrine is either taught or received, opposed or rejected. The apostles executed their commission faithfully and completely. They have put us in possession of the whole will of God respecting the institution of baptism, in all its parts and particulars. The disciple must learn the institutions of the Gospel from the New Testament, and practice what they have learned.

Our consciences are charged with the study of the doctrine of baptism by peculiar and affecting considerations. From the line of positive institutions baptism stands prominently out, and attracts special attention. Bap-



Down Blankets

Our fine Green Grass brand is in the highest quality. Made in the mill we are raising the finest Merino sheep grown in the world. The selected wool from these sheep is made into blankets of a very superior quality. Ask your dealer for Little Bopeep Blankets. If he does not have them we will mail you some, will direct from the mill, charge prepaid. 40 x 74 inches, \$2.00; 40 x 84 inches, \$2.50; 40 x 94 inches, \$3.00. Price, per yard, \$2.50. Write today for free illustrated circular.

Little Bopeep Child's Blanket

A warm, fine little blanket of pure wool for the little one's crib. Made in three sizes and bound with fine white silk ribbons. Price, per pair, \$1.00. Write today for free illustrated circular.

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OPIMUM. A powerful medicine for various ailments. Sold by all druggists.

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Get a job in 3 days. No experience necessary. Write for details.

tism occupies a large portion of New Testament revelation.

The Churches of Christ are at present, most unhappily, divided, and until this institution be honestly studied and rightly observed, these mortifying and God dishonoring divisions can never be healed. "One Lord, one faith, one baptism."

There are people who look a little askance at the idea of eternal life, because they fear that after innumerable ages it may become monotonous. But think! Does this life ever become monotonous to those who are all the time working, learning, and growing? Does the artist ever grow weary of painting, or the musician of composing, or the singer of singing, as long as his powers are not only unimpaired, but steadily expanding? Even men of business get to be so enamored of their business as to be restless, lost without it.

HAVE YOU A TONGUE?

When you consult a physician he first asks to see your tongue. It shows at a glance if you are bilious, and if your stomach, liver and bowels are acting as they should. Have the expense of consulting a physician, and send to-day to the Vernal Balm Company, 142-144, N. 7th and you will receive, free of charge, a little bottle of that wonderful household remedy, Vernal Balm. (Palmetto Berry Wine) which will cure, and quickly cure you of all diseases which are brought on by an unhealthy condition of the stomach, liver, kidneys and bowels. Your tongue can supply you, but the proprietors wish to have every reader of the *Western Recorder* first try a bottle, so as to become thoroughly convinced of the wonderful benefits to be received.

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ON THE INCREASE.

WORLD'S FAIR TRAVEL GETTING HEAVIER.

While the volume of travel to St. Louis on account of the World's Fair has not quite come up to the expectations of the World's Fair management, or the railroads, it has been as large as was expected, all things considered. The banner months, so far as attendance is concerned, will be September, October and November, and during these three months the admissions will undoubtedly equal, if not surpass the entire number registered up to August 31st inclusive.

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

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

The Henderson Route is justly entitled to all the praise that is being showered on them as their train service is unequalled in Kentucky, and their schedule of trains is more nearly maintained than on the majority of roads.

For comfort in travel and for the best accommodations and most train schedules, there's but one thing to do all these days to visit—the Henderson Route. Make and repeat this saying in producing your tickets.

The Farm and Household

Iowa boasts that her great corn crop of 275,000,000 bushels, worth at least \$110,000,000, is safe from frost.

Jacob Warner sold to T. S. Shrout 94 tons of timothy hay at \$10; W. T. Warner sold 75 tons to same at \$10.—Owingsville Outlook.

During the past ten days Joseph Wiel has purchased in this and Bourbon counties 16 carloads of cattle, weighing 1,450 lbs., at \$4.50 to \$5.00 per hundred.—Winchester Democrat.

Gentry Bros., of Boyle county, bought of John Robards a bunch of 1,100 lb. cattle at 4c.—Howard Forsythe sold 40 fat hogs at 5c.—Harrodsburg Herald.

The strong demand for wool is a sure indication that the scant supply is at last seriously felt, and will be sustained into next season. Wool buyers are already trying to contract for the fleeces of next year.

Great Numbers of hogs are reported to have died in this section recently, and experienced farmers attribute it to drouth. Blowing dust is said to induce lung trouble that generally terminates fatally.—Winchester Democrat.

Will H. Edwards, Jr., and Jno. B. Winn last week sold their old crop of hamp, about 70,000 lbs., to the Kentucky River Mills at \$5.20 delivered at Frankfort. They also engaged their new crop, from 30 acres, to the same parties at \$5.10 per 112 pounds.—Woodford Sun.

W. F. Richardson received last week 125 cattle from Allen county, weighing 1,000 to 1,100 lbs., for which he paid 2 to 3 cents; 190 fat hogs from different parties at an average of 5 cents. He also bought of Doc Love, of Slick Rock, two steers that weighed 1,500 pounds each, said to be the best in the county, at 4c a pound.—Glasgow Times.

Thanksgiving without turkey does not sound pleasant, but there will be many a housewife who will think twice this year before she adds turkey to the menu for the national holiday. Already the commission men are watching the signs of the times, and it is prophesied that turkeys will this year bring a higher price than for ten years past. Why turkeys should soar in price is easily explained. Even now with the limited demand the supply of turkeys is far from plentiful and by Thanksgiving city dealers say the shortage will amount to a scarcity. The cold, wet spring played havoc with the turkey "crop" and there were but a small per cent. of the large broods that lived through the rigors of the cold rains. At present turkeys sell at wholesale at 17 cents per pound, and by the time of the annual turkey killing it is expected that dressed fowls will bring more than 30 cents a pound. In other words, the turkey for the Thanksgiving dinner will cost in the neighborhood of \$5 of hard-earned wages.—Winchester Democrat.

SPRAYING CUCUMBERS AND MELONS.

Much loss has been occasioned in recent years by the attacks of fungous leaf blights on melons and cucumbers, and some have become discouraged by repeated failures with these crops and have ceased to plant them. Those who are willing to undertake some additional trouble will find that it is still possible to succeed by thorough spraying with Bordeaux mixture.

There are three or more such diseases that may occur. Of these, the most destructive is the downy mildew, though anthracnose and alternaria are also harmful. From the grower's standpoint, all may be classed together, for although there is a difference in the appearance of the spots each one produces on the leaves, the treatment is the same for all. Spraying has been proved successful repeatedly in various sections, and it is moreover the only remedy available. The cucumber is less liable to disease than the muskmelon, and gives better results from spraying, though melon blight can be controlled, except possibly in locations not well adapted to the crop, or in exceptional seasons when continuous rains greatly favor the development of the fungi causing disease.

In preparing Bordeaux mixture for use on cucumbers or melons, it should be borne in mind that they have tender foliage, more easily injured than that of potatoes or apples. For this reason we prefer to use the 2-6-50 formula—biscstone, 3 lb., fresh lime 6 lb., water 50 gal.—though it is safe to use the 4-4-50 formula often recommended. The method of mixing is important both for the quality of the Bordeaux and the economy of labor and time. Stock solutions of biscstone and lime containing 2 lb. per gallon of water will keep separately for an indefinite period, and save the trouble of preparing them fresh each time. Each should be diluted with half the water before mixing.

Thorough work is essential to success in spraying for cucumber and melon diseases. Effort should be made to cover the under side of the leaves as well as the upper, and the spraying should be repeated in time to keep the new growth protected as it comes out. This means weekly applications during the critical period when the disease is appearing on un sprayed vines. As a matter of insurance, it is well to begin spraying about the time the vines begin to run, though if the weather is clear and dry, and there is no disease in the neighborhood, it may be delayed beyond this time. The important point is that spraying is a preventive and not a cure. It must precede the appearance of the disease in order to secure best results, since after a fungous spore has penetrated a leaf, it is beyond the reach of our fungicides, and can continue its growth within the plant. Four or five applications will as a rule, be sufficient. The cost will vary according to circumstances, but should not greatly exceed \$5 per acre at wholesale at 17 cents per pound, and by the time of the annual turkey killing it is expected that dressed fowls will bring more than 30 cents a pound. In other words, the turkey for the Thanksgiving dinner will cost in the neighborhood of \$5 of hard-earned wages.—Winchester Democrat.

White spraying is a specific

remedy for the various leaf blights of cucumbers and melons, it should not be expected to be equally effective in preventing the wilt diseases. If the vines wilt suddenly and die, the cause is usually Smith's bacterial wilt of cucurbits, for which Bordeaux mixture is beneficial only by keeping off insects. To alleviate this trouble, affected vines should be pulled and burned. Add one-fourth lb. of Paris green to each barrel of Bordeaux to keep off leaf-eating insects, and choose a new location the next season.—W. A. Overton, in Country Gentleman.

"RUST."

Largely because the recent sensational advance in wheat has been chiefly ascribed to damage to spring wheat by rust, many people not generally interested in the wheat market have been anxious to know what "rust" actually is. There are, in fact, many traders of long experience in wheat who freely confess that they do not know. They know, generally, that it is a diseased condition of the plant, and that the growth is of a fungus nature, but that is about as far as the majority attempt to go.

Rust is a blight that develops and becomes serious in seasons when the weather is hot and wet. The disease rarely spreads when the weather is reasonably cool and dry. But it often makes its appearance suddenly and unexpectedly overnight, after a day or two of alternate rain and intense heat. At one stage it is called "red rust" partly, if not wholly, because it can be rubbed off on the hands or clothing, leaving a rusty stain like iron rust.

In the spring rust begins its growth on plants other than wheat, preferably barberry leaves. The spores from this spread to the wheat fields, where they quickly develop and enter the wheat leaves' tissues. About harvest time, the second crop of spores is produced. These are the red spores, and from this the name of red rust comes. Afterwards another set of spores develops, usually in the stubble and sometimes along the leaves, and these are seen in long black rows, giving the name of black rust. This latter is the worst and most dangerous form of the disease, as it is likely to spread rapidly and sap the vitality from the plant.

Thus far little has been accomplished to successfully combat the disease. As a rule, hard winter wheat, which ripens early in the season, seems most able to withstand the blight. There are many wheat dealers whose experience has led them to believe that important damage by rust is frequently brought about by the use of poor seed. In other words, if the seed was not strictly choice, the plant would be weak and susceptible to attack.

SUFFERERS CURED.

Many of our readers troubled with rheumatism will be glad to learn of the existence of a certain fruit. After a thorough investigation, we have discovered that this fruit is the only one that cures rheumatism. It is called the "Rheumatism Fruit" and is found in the mountains of the West. It is a small, round fruit, about the size of a cherry, and is very sweet. It is said to be the only fruit that cures rheumatism, and is sold in every drug store. It is a great relief to those who suffer from this painful disease. It is a natural remedy, and does not contain any harmful ingredients. It is a fruit that is found in the mountains of the West, and is said to be the only fruit that cures rheumatism. It is a great relief to those who suffer from this painful disease. It is a natural remedy, and does not contain any harmful ingredients. It is a fruit that is found in the mountains of the West, and is said to be the only fruit that cures rheumatism.

CHRONIC SORES

Wheeling, W. Va., May 26, 1904.
Some years ago while at work, I fell over a truck and severely injured both of my limbs. The blood became so agitated 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 years have elapsed since what I have described occurred. Having been so signally benefited by its use I can heartily recommend it as the one great blood purifier.

JOHN W. FURMAN,
Care Schunback Brewing Co.

Chronic sores start often from a simple scratch, bruise or boil, and while salve, 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, purges 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 and safe for all ages. An old sore writes us and our physicians will advise without charge. Book on diseases of the Blood free.

The Swift Specific Company, Atlanta, Ga.

FLORIDA

VARIALE ROUTE TICKETS

SOUTHERN RAILWAY

QUEEN & CRESCENT ROUTE.
Travelers from Louisville, Cincinnati, St. Louis, Kansas City, and other points traveling southward via Chattanooga, Lookout Mountain, Atlanta, and Jacksonville can now, at the rate of \$1.00, take the "Florida Winter Resorts" route via Jacksonville, Florida, and other points. The "Florida Winter Resorts" route is a favorite stop-over point for thousands of tourists annually. It is a beautiful "Land of the Sky" and "Dappled Country" are Holt Springs, Flat Rock, Iron Springs, and other points. All Florida winter resorts are quickly and comfortably reached by the fast and convenient "Florida Winter Resorts" route via Jacksonville, Florida, and other points. The "Florida Winter Resorts" route is a favorite stop-over point for thousands of tourists annually. It is a beautiful "Land of the Sky" and "Dappled Country" are Holt Springs, Flat Rock, Iron Springs, and other points. All Florida winter resorts are quickly and comfortably reached by the fast and convenient "Florida Winter Resorts" route via Jacksonville, Florida, and other points.

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THE BEST LINE TO INDIANAPOLIS PEORIA CHICAGO.

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