

WESTERN RECORDER

Faith, Hope and Love, these three.

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At the "Baptist Theological Faculties' Union" in the meeting held in Rochester, a committee was appointed to arrange for giving "pastors and other church workers" all over the country theological instruction by "summer schools, local institutes and other means," and Pres. Harper was made chairman. That fact is sufficient to enable Southern Baptists to understand the plan.

The Examiner says forcibly words which all godly men should consider thoughtfully: "Would it not be a shocking thing if a church were to hire an ungodly man, simply because he had the gift of eloquent speech to lead in its service of prayer? But in what essential respect does this differ from the practice of hiring ungodly men and women to lead in the service of song in the house of God? If the singing has any place in the service of the church it is an act of worship."

The New York Christian Advocate says with great force and truth: "New Thought" has become a cant phrase. Sometimes it stands for mental stagnation; again for spiderweb attentuations; but most frequently for old exploded ideas dressed up in luxuriant phraseology. The old is not always true, but it is as false to call the old new as to call the new old."

The Central Baptist in answering us answers what we did not say. We have said nothing whatever in regard to the going of the Northern Baptist Anniversaries to St. Louis, and therefore it is no reply to us to say that the Northern Baptists did not go there with any reference to getting the Southern Baptist Convention to commit suicide.

We spoke of the meeting to be held before the Northern Baptist Anniversaries are held, a meeting appointed by some men in Massachusetts. We said that meeting was a pretty little parlor, and the object was to unite Northern and Southern Baptists. We were not accusing them wrongfully, because they expressly said in the circular they sent to all the papers that one reason for the meeting was the "widespread desire for union of Northern and Southern Baptists." They said that was a reason, they told the files plainly what they wished.

"If election is holiness, as the apostle teaches (Eph. 1:4) it follows, first, that individuals and not communities or nations are the object of election; secondly, that holiness in no form can be the ground of election. If men are chosen to be holy, they cannot be chosen because they are holy. And, thirdly, it follows that holiness is the only evidence of election."

The Kingdom.

BY J. J. TAYLOR, D. D.

The word "kingdom" may be briefly defined as a domain governed by a king. A kingdom is a king's domain; not necessarily his to possess, but his to rule. Strictly spoken, there can be no kingdom without a king, and no king without a kingdom, the two being essentially connected by an invisible link of active authority extending from the king to the domain over which he reigns. Clearly, then, the word has both a subjective and an objective relation; and when the first is stressed while the second is left in abeyance, the term may be used to express the abstract idea of governing, or at the other extreme a mere territorial expanse.

Subjectively considered there are kingdoms of men, of devils, of God, the division being based on the character of the respective rulers, human, diabolical, or divine. The kingdoms of nature, animal, vegetable, and mineral, or, in the later nomenclature, organic and inorganic, are not exceptional, as Jehovah is king over them all.

The angel of Revelation calls the birds of the air to eat the flesh of kings, but such flesh is not essentially different from that of other men. Kingship relates to the office of the king, rather than to his personal qualities. In the earliest known use of the term a king was a local or tribal chieftain, a petty ruler over a petty state. The kings who with their combined armies were overcome with great slaughter by Abraham and his three hundred and eighteen servants were real kings, but they were not great. As facilities for conquest were strengthened, men with larger ambitions established larger empires, and so gave the word a new intent, but not a new application. It came to mean more simply because the persons to whom it applied came into the exercise of a wider dominion. Aristotle explains that in his day it designated only the heads of great empires.

It is hardly a rhetorical figure to speak of "oil kings," "railway kings," "money kings," since these kings of commerce really rule over certain realms. To-day some of them are respectively more potent than were many who in times past sat upon hereditary thrones.

Satan has a kingdom. Touching this point Jesus says: "If Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?" Paul speaks of walking according to the will of Satan, the spirit that exercises power throughout the air, and works in the children of disobedience. The church at Pergamos dwelt in the shadow of Satan's throne. The Scriptures clearly recognize a kingdom of darkness, real and appalling.

There is also a kingdom of light. Jehovah, Lord of lords, is King of kings, eternal, immortal, invisible, worthy of honor and glory for ever. In the New Testament there are 157 instances of the word kingdom, and in 100 of them it refers to the kingdom divine. Frequently, especially in Matthew, it is the "kingdom of heaven" in many other places, the "kingdom of God," or "of Christ;" once, the "kingdom of Christ and of God;" once, "of our Lord and his Christ;" often, simply the "kingdom," the connection indicating what kingdom is meant.

In every case the divine kingdom, however designated, is a certain domain ruled

over by the Lord God, simply that and nothing more. The extent of the domain in each case is limited by the extent of the term used to designate it, and this must be determined by the connection. Words are the coins of the intellectual realm; they do not change their essential value in their different uses, but changes are made by changing the setting, just as a thirty-five cent debt is paid with a half dollar by the use of other coins in change.

Probably in its widest extent the kingdom includes the universe. Jehovah is the Maker and Ruler of all things, whether they be visible or invisible, principalities or powers, thrones or dominions. "The Lord is King forever." "He hath prepared his throne in the heavens, and his kingdom ruleth over all." "He doeth according to his will in the armies of heaven, and among the inhabitants of the earth." "He is the king of glory," and at the same time "he is a great king over all the earth." "God reigneth over the heathen," and hath "a kingdom, that all peoples and nations and languages should serve him." This great kingdom includes subjects both willing and reluctant, both loyal and treacherous, both harmonious and rebellious. "This is the kingdom."

Not always, however, is it desirable to speak of the absolute sway of Jehovah over all things; and hence more specifically the kingdom is the world. In a parable Jesus speaks of the world as a place where wheat and tares grow together until the harvest; but at the harvest "the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them that do iniquity, and shall cast them into a furnace of fire." The obstructions being thus removed, "then shall the righteous shine forth in the kingdom of their Father." They shine forth because the opportunity is better; but whether in heaven or on earth they are the same people, willing, loyal, harmonious subjects of the great king. As such they constitute what is sometimes, though never in the Scriptures, called the spiritual kingdom, which is entered only through the merits of Christ and by the new birth. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." "Except a man be born again, he cannot see the kingdom of God."

In many instances the word indicates simply the state wherein certain experiences come to men. When they have been born into the kingdom, they know something of its mysteries, and by so much are they prepared to preach the good news to others. As they break or keep the laws of their king, they are less or greater in the kingdom to which they belong. When they manifest the meekness of their Master and are willing to suffer persecution for his sake, they give evidence that "there is the kingdom of heaven;" or when they are guileless, docile, affectionate even as little children, men are ready to say, "Of such is the kingdom." As a state of entire subjection to the divine will it is something to be sought after; and so it is written, "Seek ye first the kingdom of God;" or it is something to be striven for, and "the kingdom of heaven suffereth violence, and the violent take it by force."

Whatever the aggregate, the ten thousand times ten thousand and thousands of thousands, the innumerable throng in heaven and on earth, who have yielded and shall yet yield to the gracious power of God, not one of them has lost or shall

ever lose his identity or be merged into the multitude. In every essential part the experience of all is severally the experience of each. In this experience the kingdom of God is alike in each individual soul. In the individual or in the mass of individuals it comes not with physical demonstration, but is like the leaven that works in silence till it pervades the whole, or like the seed which in inscrutable ways springs and grows, a blade, a stalk, an ear, a full corn, or even a great tree lodging the birds of the air.

No doubt the Lord knows them that are his; but it is needful also for men to have evidence of the divine dominion on earth. So the prophet said, "The God of heaven shall set up a kingdom." When the time was fulfilled, John the Baptist came preaching in the wilderness of Judea, and saying, "Repent ye, for the kingdom of heaven is at hand." In this sense of the term the kingdom includes all who have felt the power of the truth and have confessed the name of the king, acknowledging his authority and headship, and striving to work his will among men. They preach the doctrines of the kingdom, teach the things concerning the kingdom and bring the kingdom nigh unto their fellow men.

All the references to the reign of God among men on earth may be arranged in one or another of these classes. But there is yet another use of the term. Thought sometimes turns to his dominion in glory, his majesty on high. Pondering the great doctrine of the resurrection, Paul explains that "flesh and blood cannot inherit the kingdom of God." Contemplating the trials of the righteous he assures us that "we must through much tribulation enter into the kingdom." Persuaded that nothing shall be able to separate him from the love of God which is in Christ, he is confident that the Lord will deliver him from every evil work and preserve him unto the "heavenly kingdom." In the great day the King will say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then shall Jesus himself put down all authority, and God shall be all and in all. Georgetown College.

A man who cannot control his tongue is unfit to occupy a prominent and responsible position anywhere. He is very likely to be dangerous in the family, or in society, or in the state, or in the church, or in any kind of organization made up of members of the human family. Were there just one man in the world he might exaggerate, or misrepresent, or slander, or even lie with impunity. Even one man on each continent could not do much harm with a bad tongue to anybody but himself. But there are a great many of us here, and a tongue not under control cannot wag long enough without hurting somebody. Hence the necessity of keeping the unruly member under something like control.

Always and everywhere uncontrolled tongues do a vast amount of mischief. Pens not controlled by a good conscience are a scourge in every free country. Liberty of the press and freedom of speech are more abused than any other privilege free men enjoy.—Ex.

Use your gifts faithfully and they shall be enlarged; practice what you know, and you shall attain to higher knowledge.—Thomas Arnold.

QUESTIONS ANSWERED.

By SENEX.

"Is it common usage for Missionary Baptist churches to receive Hardshell Baptists into full fellowship in their churches without re-baptizing them?" For many years now I have lived where there are no Hardshell Baptists and the question of receiving them has never come up. Thirty or more years ago I lived where they were numerous, and I never heard of any of them being re-baptized. One of their ministers was pastor of our church for many years and he had not been re-baptized, I know. Their letters were received without a question. It was held that the churches had separated on questions of methods and not of doctrine or ordinances; that their churches were composed of baptized believers, and those who cared for succession admitted they had the same succession as we.

I remember, though not distinctly, that when I was a child I went to a Hardshell baptizing, and one of those baptized had been a member of one of our churches. The Missionary Baptists expressed great indignation at this and those who were there declared it was not right in view of the fact that Missionary Baptist churches did not re-baptize members from their churches. But the custom of our churches may have varied in those days in different sections. And I do not know what the custom is to-day, having heard nothing on the subject of that custom for years. A sister wishes me to say what the difference is between the Hardshell and the Missionary Baptists. In answering this question I shall tell what some intelligent friends of mine twenty years ago told me was their belief. It is only just and fair to let persons state their own opinions and not to insist on taking as their beliefs what their opponents say of them. I insist on that very ardently when Pedobaptists undertake to tell Baptist views and justice requires us to treat others as we demand that we shall be treated.

These friends were much opposed to Boards, but they insisted they believed in preaching the Gospel everywhere. Their idea was that the Holy Spirit called every preacher and I think, though I am not sure, every Christian to the place in the world He wished him to live. If the Spirit called one of their church to go to South America, he ought to tell the church he felt called to go and ask for their prayers. If any of the other members chose to aid him with their means, it was well. If the Spirit did not impress any others with this as a duty to let him go, settle down on the field and go on with the business he knew best for his own support. The Spirit called Paul to Corinth. Paul went, made tents for a living and preached as he had opportunity. Paul allowed the Philippi church to help support him in his work, but he took no collections for his own support. The collections he took were for the poor saints, not for the pay of preachers at home or abroad. I believe in Boards, and that plea is very easily answered so far as foreign lands are concerned, so I will not take the space to give my reply. But it is not fair to say that they oppose missionaries, but only that the result of their method would be no men on foreign fields.

They were opposed to stated salaries for pastors, but they believed the laborer was worthy of his pay and ought to be paid. Every church ought to give its pastor a good living, but to pledge a definite sum was to make the pastor a hireling. They were wrong, of course, for hirelings are not made thus. But it is unjust to say they opposed paying preachers, and in fact I never knew a Hardshell preacher to suffer for the necessities of life even down to extreme old age.

They opposed Sunday schools, and for three reasons. One was that the result

would be children would not be taken to church and it would not be many years before a generation would grow up which would not go to church because they had not been trained to go from their youth. Another was that in the Sunday schools they knew the teachers were mostly young girls and God had not given the instruction of children into their hands. The third, and this they emphasized was that God had laid the duty of training children upon the parents; and especially upon the fathers. These could not shift their responsibility upon Sunday school teachers. The result would be that soon large numbers of children would receive no religious instruction at all at home, the hour in Sunday school could not supply the place and a generation would grow up painfully ignorant of the Bible and of its doctrines. I combated that view zealously twenty years ago, but now I am afraid there was more truth in their warnings than I was willing to admit at that time. If my reader doubts it let him ask the young men and maidens of his acquaintance who went to Sunday school for years "What is regeneration?" "What is justification?" or similar questions about the great vital doctrines.

It was charged that they did not believe in an educated ministry. But they did believe in educated ministers, but not in educating ministers. They did not think any educational test should be required and believed in ordaining unlearned men if it was clear to the churches that they were apt to teach and God had called them. They thought that when the Holy Spirit needed a highly educated man He would call one already educated as He called Paul. When He needed one who was not learned in the schools, He would call fishermen from their nets and tax-gatherers from the receipt of custom. They did not believe that God would call boys in their teens into the ministry, at least but very rarely, for they did not limit God, nor young men under twenty-five often. They reasoned that what was said of bishops and elders' children indicated that those called to be preachers would, as a rule, be men old enough to have children of some age.

If God wished an uneducated man in the ministry, he called one; if He wished an educated man he called one already educated. He would not—with rare exceptions, perhaps—call boys, and then have the churches educate them. The men whom He had elected for educated pastors by his Providence and by the Holy Spirit's influence on their minds He would cause to seek for an education themselves and after they were educated, He would call them. They said to educate men for the ministry would be to purport them, to make them look upon the ministry as a profession, and, what was worse, to cause ambitious young fellows desirous of getting an education cheap, to claim to be called when they were not. They said God had positively forbidden churches to have novices for pastors, and they saw nothing in the Bible to indicate that God called men to the ministry long before they were to begin.

I will not take time to tell my answer to that. I am not undertaking now to show where the Hardshells are wrong, for the sister only asked me to state fairly what they believed. These were the main points of difference between the two denominations, and these are the positions occupied by some well educated Hardshells. Doctrinally they hold to the old Philadelphia Confession of Faith as strongly as we do. I hope the sister will forgive me for having been two years in answering her question. As I took up the first question it reminded me of hers, and I decided to answer all about the Hardshells at once.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbors' virtue.—Channing.

Man's best powers point him Godward.—C. H. Spurgeon.

Christians Under a Cloud.

BY REV. THOMAS L. CUYLER, D.D.

It is not every Christian who walks in constant sunshine and carries within him a cheerful and a happy heart. There are quite too many who spend most of their time under a cloud. Here, for example, is one who leads a reputable life before the community; but in his own heart lies an overwhelming mass of doubts that rob him of his spiritual peace. He has become a chronic doubter; and what the Apostle Thomas was for a single evening, he is for nearly every day and night of his uncomfortable existence. It has become habitual with him to distrust God's promises, and sometimes to distrust his own conversion. He seldom knows what it is to grasp a divinely revealed truth firmly and cling to it, and rest on it, and grow by it, as his own body eats and thrives on his daily food. If the Apostle Paul should come to him and say, "I know whom I have believed," he would be very apt to reply, "How do you know it? I never have any clear assurance. I sometimes doubt if ever Jesus Christ redeemed me, or if the Holy Spirit ever converted me. I am enrolled on the church record as a 'believer,' and yet I am very often a terrible doubter."

That is very true, my friend, and it is your own fault. The man that does that wretched counting walks in your shoes. It is not another person's sin against you that robs you of peace, but your own sin against your own soul, and against your forbearing Master. It is your besetting sin. God commands you to believe his Word, and you disobey. Jesus Christ bids you look to him, and you look away; to lay hold of him and trust him, and you stand off and question his truthfulness, and love, and power. He promises you that if you will honestly strive to obey his commandments, and will sincerely seek the grace that is sufficient for you, he will answer your prayers. You are an exceptional character. If Paul received from Christ pardon, and peace and power, and assurance of hope, and spiritual joy under severe trials, so can you. I fear that there is a subtle self-conceit in your heart which pretends that what sufficed for Paul and millions of other Christians, is not clear enough, or efficacious enough, for you.

In addition to a self-conceit of which you may not be fully conscious, you are guilty of no little obstinacy in cherishing your doubts. You hold fast to them, instead of holding fast to him who died to save you. When these harassing doubts come to the door of your heart, instead of bolting it in their face, you let them in, and parley with them and harbor them. Your duty is to treat them as summarily as Joseph treated the wanton proposal of Potiphar's wife. To every skeptical whisper of your tempter, say, "Get thee behind me, Satan!" Pray for more faith. Grasp hold of a promise, as sinking Peter stretched out his arms to his omnipotent Master. Be done with your pitiful "ifs," and lay hold of Christ's immutable "wills" and "shalls." You listen to Satan more than you listen to your Saviour. The wretched habit you have contracted of disbelieving the Lord Jesus must be dealt with as a tippler must deal with his habit of indulging in intoxicants. You must break it up, or it will break you down. Fix your grasp on the loving Son of God, and say to yourself: "If I go on any longer in this way, I shall become an infidel and an outcast. I will be done with the devil, and cling to Christ if I perish. Lord, I believe; help thou my accursed unbelief!"

Depend upon it that you will never attain any sunshine of spiritual grace, or any power, until you—in divine help and strength—overcome this deplorable habit of doubting. What have you ever gained by it? How much has it cost you? And if you expect to rely on Christ in the dy-

ing hour, why not do it now? It is said that Dr. Merle D'Aubigne, the famous Swiss historian of the Reformation, was sorely troubled with doubts during his student days. He went to his old experienced teacher for help. The old man refused to discuss the doubts, saying, "Were I to rid you of these others would come. There is a shorter way of destroying them. Let Jesus Christ be really to you the Son of God, the Saviour; and his light will dispel the darkness, and his Spirit will lead you into all truth." That old man was right. He saw the fatal habit which the young man was acquiring; and he knew that the glorious Sun of Righteousness could alone scatter the clouds that make so many lives dark and dreary. I remember that once when a famous infidel book was under discussion in a certain ministerial circle, grand old Dr. Thomas H. Skinner said to us: "Brethren, difficulties have arisen in my own mind that were worse than any or all infidel writers could suggest; I have in the strength of Jesus Christ conquered all these; why should I care what the skeptics have to say?"

I cannot close this article without saying that many professing Christians are under a cloud caused by indulgences in sinful practices. Their transgressions, like a thick cloud, separate between God and their own souls; the divine countenance is hidden as in an awful eclipse. Spiritual declension is always fatal to spiritual peace. No church member who neglects prayer and the house of God, who pursues crooked paths in business, who indulges in secret tipping or unclean lusts, or who is unfaithful to his word with men and his vows with God, can ever expect to enjoy a blessed "assurance of hope." That is a fearful description which Bunyan drew of certain backsliders, who, having turned over a "stile" from the King's highway, were left to grope among the tombs under the shadow of a dark and lonely mountain. As Christian looked at them, his eyes gushed forth in tears. I have occasionally seen such backsliders awakened out of their guilty condition by some alarming providence, and crying out, "Where is now my hope?" If any who is under such a cloud should read this paragraph, I would say to him or her—you may find your lost "hope" where Peter found his when he went out and wept bitterly. You may find it in penitence and confession, at the cross of Christ Jesus. And when, after your return to obedience and right living, the forgiving love of Christ has lifted away the cloud, you will feel as Lazarus must have felt when he was delivered from the tomb, and back again to his home.—Selected.

Even what we call the secularities of the church, such as we commit to boards of trustees, finance committees, etc., were considered in these churches; which were the models for all time (in at least the fundamental principles of their organization), of such importance in their relation to its general welfare, that the apostles required the seven brethren, nominated by the church in Jerusalem for so simple a matter as the distribution of relief, to be "men full of the Holy Ghost and wisdom." And there can be no question that our church finances, benevolences, and general business matters, would be, as a rule, in vastly better condition than they are now, if we were more careful to entrust their management to men distinguished in the church for similar practical wisdom and piety. But all such service as this comes within the range of the diaconate. It was in the hands of the deacons—within the New Testament meaning of the word. The apostolic churches knew only one "Board," and that was the Board of Deacons. The purpose in view in the creation of the office was to enable the pastor, or bishop, to devote himself, with less interruption than would otherwise have been possible, to the ministry of the word and to prayer. This is the legitimate inference, from the statement in the sixth chapter of the Acts.—E. E. Neighbor.

Sunday-School Lesson

SUNDAY, Nov. 27.

TEMPERANCE.

Isa. 28:1-18.

Motto Text—"They have also erred through wine and through strong drink are out of the way."

There is no lesson more needed in the world to-day than this in which God's wrath against the drunkenness of Israel and Judah is told...

"Woe to the crown of pride, to the drunkards of Ephraim." Samaria was a beautiful city situated on the top of an oval-shaped hill surrounded by very fertile lands...

"Of them that are overcome with wine." Drunkenness always accompanies the accumulation of wealth and the adoption of luxurious habits.

"Behold the Lord hath a mighty and strong one." The Assyrian king whose destruction of Samaria is graphically described in the following words...

A Bad Stomach

Lowers the vitality and weak the happiness of life. It's a weak stomach, a stomach that can not properly perform its functions.

Hood's Sarsaparilla

Cures a bad stomach, indigestion and dyspepsia, and the cure is permanent. Assured no substitute.

ability of better things." Ephraim was joined to his wine cup beyond hope of reformation. Though God punished as a holy and righteous ruler ought to punish...

"The crown of pride, the drunkards of Ephraim."—of the drunkards of Ephraim. Their beautiful capital. It shows how general was the drunkenness when the prophet calls all the people "the drunkards of Ephraim."

Ephraim in all his pride and prosperity had gone reeling to his ruin, and the Lord turns to the remnant of Abraham's seed, the kingdom of Judah, with a great and a glorious promise.

"And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate." He would give wisdom and justice to their rulers, strength to their soldiers, the two great requisites in civil government.

"But they also have erred through wine."—Despite the promises of God, despite the stern warnings to be read in Ephraim's fate, Judah, too, was given to intoxication.

"Terrorful picture of the condition of the nation when those who ought to have been the teachers and examples of righteousness

were themselves drunkards. Men not only err in drinking themselves, but this sin never stands alone. Men will do things when under the influence of liquor they would never dream of doing when sober...

"They are swallowed up of wine."—Very expressive words. How much does not wine swallow up? Men throw away earth and heaven, all they have here and might have hereafter, for strong drink.

TILL NOON

The Simple Dish that Keeps One Vigorous and Well Fed.

When the Doctor takes his own medicine and the grocer eats the food he recommends some confidence comes to the observer.

A Grocer of Ossian, Ind., had a practical experience with food worth anyone's attention.

He says: "Six years ago I became so weak from stomach and bowel trouble that I was finally compelled to give up all work in my store, and in fact all sorts of work, for about four years.

"When at the bottom of the ladder I changed treatment entirely and started in on Grape-Nuts and cream for nourishment. I used absolutely nothing but this for about three months.

"I have been improving regularly and now in the past two years have been working about fifteen hours a day in the store and never felt better in my life.

"During these two years I have never missed a breakfast of Grape-Nuts and cream, and often have it two meals a day, but the entire breakfast is always made of Grape-Nuts and cream alone.

"Since commencing the use of Grape-Nuts I have never used anything to stimulate the action of the bowels, a thing I had to do for years, but this food keeps me regular and in fine shape, and I am growing stronger and heavier every day.

"My customers naturally have been interested and I am compelled to answer a great many questions about Grape-Nuts.

"Some people would think that a simple dish of Grape-Nuts and cream would not carry one through to the noonday meal, but it will and in the most vigorous manner."

Name given by Postum Co., Battle Creek, Mich.

Look in each pkg for the famous little book, "The Road to Wellville."

hence they were doubly bound in honour to be sober and God-fearing. They erred in vision as religious leaders, they stumbled in judgment as evil rulers.

And the men of Judah were insolent and defiant in their drunkenness. They answered him with mockery. "Whom shall he teach knowledge?" "Are we children just weaned that this prophet attempts to instruct us?"

There is small hope for men, even though God be so merciful, who ridicule the warnings He sends them. Is there more hope for a nation which persists not only in its own drunkenness, but in sending rum to Africa, to Alaska, to the Indians?

FROM DR. BROUGHTON.

My Dear Bro. Editor— I have just read your paper of the 13th of October. I always enjoy it. In many, very many respects, I think you get out the best Baptist paper I know anything about.

I would be well to end this lesson by teacher and class entering into a covenant together that they will never drink a drop of liquor as a beverage, nor keep it in their houses, nor give it to others.

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I have just read your paper of the 13th of October. I always enjoy it. In many, very many respects, I think you get out the best Baptist paper I know anything about.

Now here are the cold facts about that much questioned meeting. The two men who are responsible for it are Dr. A. O. Dixon and myself.

The paper that was adopted was prepared by Dr. Dixon and myself. The "desire for some sort of union" mentioned only referred

to the work of soul winning. All this was clearly set forth in the speeches of all. It was distinctly recognized that there could be no union of the regular machinery of the denomination.

Now I wish to submit once again, that it is a pity, as I see it, that Baptist people can't express a desire for the rallying of all our forces for soul winning without all this ado about North and South.

For Jesus Christ's sake let's not be so ready to throw cold water on everything that looks to this end. Can't anybody be trusted? I personally know that you have misrepresented this whole thing.

Fraternally, LAM. G. BROUGHTON, Paris, France.

(We gladly publish what Dr. Broughton has to say on this subject, and of course his word must be taken as to what was in his mind. Yet what he had in mind and what use others made of the deliverance put forth are very different things.)

Papers of other denominations understood this call to be issued in order to unite Northern and Southern Baptists.

While fully accepting Dr. Broughton's disclaimer, we think it clear that to form an organization of Baptists North and South for evangelistic work is a step toward the disintegration of the Southern Baptist Convention and of the American Baptist Home Mission Society.

Dispel not little sins; they have raised many a soul. Dispel not little duties; they have been to many a saved man an excellent discipline of humility.

Dispel not little temptations; rightly met they have often served the character for some fiery trial. And dispel not little crosses; for when taken up and lovingly accepted at the Lord's hand they have made men meet for a great crown.—E. M. Goldsboro.

"THE BAPTIST CONGRESS."

This body was in session in Broadway church Tuesday, Wednesday and Thursday of last week, closing with a banquet at the Galt House Thursday night. Our readers know that we are not in favor of this organization, still since it met in our city, (though through no agency of ours) out of respect for the brethren the writer attended four of the six sessions, though he did not attend the banquet or take any part in the discussions.

Since all that was said will be printed in full in the proceedings, only a brief notice is called for here. We will publish Dr. Gifford's address in full and a full synopsis of Dr. Eager's.

Dr. J. B. Marvin was chosen by the committee to be president, with Dr. J. R. Sampey and the Hon. A. Y. Ford as vice-presidents, and Dr. T. A. K. Gessler as secretary. The Congress has only three regular members in Kentucky—Dr. Carter Helm Jones, E. Y. Mullins and J. B. Sampey. The attendance from a distance was small.

Dr. Marvin presided and called on the Hon. A. P. Humphrey to welcome the brethren in behalf of the commonwealth. Dr. E. L. Powell (Disciple) spoke welcome in behalf of the Christian community and Dr. Carter Helm Jones in behalf of the Baptists—whom he described as missionary, anti-missionary and omissionary; regular and irregular, active and passive, defective and redundant. Dr. Marvin responded saying, among other things, that the three men who had just spoken towered head and shoulders above any others in Louisville.

The first topic was: "What should the churches demand of the theological schools?" Prof. E. D. Burton, of the University of Chicago, was the first speaker. He said that instead of seeking to maintain truth we should search for truth. Theological teachers must not be controlled by the beliefs of the founders or of the supporters of the seminaries, nor should a professor be removed because of his doctrines. Graduates must not be sent out believing as they did when they entered the seminary, which must be a school of research. If the churches do not like this, the churches must be changed. To hold to anything definite is to come to a standstill and stop progress. No objection should be made to a seminary professor or a student on account of heresy, but only on account of efficiency. Those who found and those who support theological seminaries must not be allowed any say as to the doctrines that shall be taught. We take it that Dr. Burton's view prevails in the Divinity School of the University of Chicago—alas!

Dr. E. Y. Mullins said the theological seminary was not to train denominational champions, nor ecclesiastics, nor evangelists, nor reformers, nor apologists, but the aim must be the reign of righteousness. The seminary is not to do the work of the college. Pedagogy is needed, and Christian ethics and sociology as well as evangelism and missions. Men must be trained from something as well as to something. He saw no radical change needed. The preacher must be spiritual and moral in a practical way. Loyalty to the Scriptures is to be insisted upon, yet reverent criticism is proper. A man who holds fast to a fixed belief, becomes an im-

movable point in a moving universe. The supreme thing is to put the preacher in the way to see and to work out his own problem.

Dr. O. P. Gifford was the first extempore speaker. He insisted that what the churches needed in preachers is spiritual leadership. It is a crime for the seminary to send out unspiritual men. Those who come to the seminary should be sifted. The professors must be spiritual. They should teach the Book. The churches are not suffering for lack of scholarship, but for lack of spirituality. When the seminaries send out really spiritual men there will be no criticism, and till then there will be nothing but criticism.

Dr. J. S. Sowers, the other appointed speaker, was absent, and there were no volunteers.

Tuesday night, "Are Christian principles a hindrance to financial success?" Dr. M. Ashby Jones was the first writer. He argued that Christ teaches ownership of property and stewardship, and insisted that Christian principles are no bar to financial success. Money today has too much power and this leads many astray.

Mr. J. S. Dickerson, of the Chicago Standard, was the second writer, and he agreed with Dr. Jones, Christ condemns only the bad rich man. He recognized the ownership of property and men can become rich along strictly Christian lines. There are noble examples of this.

Here Dr. Gessler made an appeal for money for the Congress, for new members as well as for sorely needed contributions.

Dr. Arthur Yager was the first speaker. Christianity is no bar to business. The various forms of dishonesty are not real business, and they add nothing to the world's wealth, but the reverse. Not belonging to the economic structure dishonesty will be eliminated. Competition is the corner stone of industry. It is not un-Christian, but it needs an umpire so that men shall compete fairly.

Dr. E. B. Pollard was the second speaker. This question was sent to 1,000 business men, 600 said "yes," 300 said "no," and 100 more doubtful. Only those principles peculiar to Christianity should be considered. How rich may a Christian become? Up to the limit of his ability as a steward. He should not have more wealth than he can rightly administer. There were no volunteer speeches.

Wednesday 3 p. m. Dr. Charles H. Dodd was the first writer on "The relation of theology to religion." The basis of theology is human experience. The immense antiquity of man is one of the commonplaces. The story of Eden is not history. Man existed long before the time Adam and Eve are supposed to have existed. Theology's task is to find the meaning of human experience. Christianity is only one of the experiences of the soul. Theology is the intellectual summation of ever-growing experience. It is an organism. Evolution is the great iremic and theology must be according to evolution. Theology must start with a knowledge of man. Its basis is that man is a son of God, and Christ was a type of that sonship! Dr. Dodd's paper does not involve any revelation at all, nor does it suppose the Bible has anything to do with theology. We hold that a true theology is simply a systematic statement of what the Bible teaches about God. So far as his paper indicated, however, the Bible is no

factor in Dr. Dodd's theology.

Dr. W. J. McGlothlin was the second reader. Religion demands theology. Theology is intellectual while worship is emotional. Man is a religious animal, but not a thinking animal. Thought requires effort, and hence many dislike theology. Theology and philosophy are very closely related. Theology can never reach a finality. It responds to every intellectual movement. One of its chief dangers is stagnation. The conclusions of its fathers are not to be forced on us. Theology helps but restrains religion. Theology is the bones while religion is the flesh. Dr. M. criticized Coe's book.

Dr. H. A. Surrell, the first appointed speaker, was absent, and Dr. D. B. Cheney spoke next. There is an increased interest in religion, but not in theology. A man may be sound in theology and bad in life or be heretical and good. One trouble is that doubts have been injected into pulpits and men have been tampering with foundations too much. Men are too afraid of doctrine.

Dr. W. B. Mattison here made a plea for the Congress and an appeal for money and for new members. He thought the Congress helps denominational self-knowledge.

Dr. Walter Rauschenbush vol unteered. Religion gives facts which theology explains. Theology prunes religion.

Dr. E. Y. Mullins also volunteered. He took issue with Dr. Dodd, and argued that experience is not the sole basis of theology. God is transcendent as well as immanent.

Wednesday night. The topic was—"Does the New Testament provide a definite and permanent church polity?" Dr. Everett Gill was the first reader. He insisted on the affirmative and claimed that this polity calls for only one church in one city—a doctrine we have called "unitarianism."

Dr. Rauschenbush said the New Testament is not so clear as to Baptists' claim, but still what it does teach is along Baptist lines. He said Baptists on this subject roll out the pie crust very thin so as to cover a great deal of juice.

Dr. Lansing Burrows was the first appointed speaker. He thought the New Testament does teach our Baptist polity.

Dr. Emory Hunt was not so sure on the subject, but he thought that on the whole Baptist polity is in line with the New Testament.

Thursday morning. The subject was "How far may one differ from accepted standards and remain a Baptist?" Dr. Geo. H. Ferris thought a man might differ as far as he pleases without ceasing to be a Baptist. The will of the majority must not control. Theological professors and preachers are not bound to bow to the will of the denomination. What room would that leave for a prophet? Diversity is the glory of Protestantism. The New Testament is not the standard. The logic of close communion is wrong. We should receive members on letters from other denominations. Baptism should not be treated as a command but as a symbol. We should avoid "slavish reverence for a closed canon." We must not drag men's minds back to the limits of the first century thought. There are no standards to be recognized. If a man leaves the Baptists because he has difficulties, he is likely to have difficulties as great wherever he goes. The lack of standards fits us to go for-

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ward. Christ did not finish. He only opened a door. A church has no business to have a creed. The days of a creed-bound church are numbered. We do not see why Dr. Ferris should wish to consider himself a Baptist at all.

Dr. Geo. B. Eager was the second reader. He showed what variations of belief are now tolerated, and pointed out the essentials to Baptist faith. 1st Only regenerated persons are to be church members. 2nd Soul freedom. 3d Peltly and authority of Christ. 4th Accepting the Bible as God's Word. 5th Acknowledging obligation to obey the requirements of Scripture.

Dr. J. L. Jackson was the first appointed speaker. His wish was to get as close as possible to Baptist standards rather than to hang on the ragged edge. He thought when men found themselves out of sympathy with Baptist views, they would drift away of them selves to go where they belonged. Christ is the only authority and the New Testament as it sets forth Christ's teaching. We should take young men with problems into our ministry, and not be strict in ordaining them. No denomination represents the final church.

Dr. D. T. Denman was the 2nd speaker. We should consider how Baptists are as they see themselves and how as others see them. Principles are eternal but practices may vary. Practices are principles organizing themselves

for a purpose. What practices can we stuff off? Baptist principles are 1st liberty of conscience; 2nd The Scriptures are the norm, and 3d, regeneration apart from ordinances and priestly manipulation. Church government is not a principle but a practice. Christians are left free to form any church government they please. The Bible is not a despotic master but a storehouse. Baptism has not the authority of the apostles but the seal of their practice and it is a symbol. Close communion is not taught in the New Testament, and it is wrong. Dr. D. contended. It is, he said, contrary to the New Testament spirit. The success of the Disciples is due to their open communion. Dropping close communion is like removing a wart from the nose. The sneaker was interrupted by applause from a number of those present when he thus attacked close communion.

There was one volunteer speaker—Mr. Thresher, a layman of Dayton, Ohio, and a Baptist. He said a Baptist is one who is a member in good standing in a regular Baptist church. We should not require a man to have clear and mature views before receiving him. We should train him. Referring to open communion he said that whenever a man really wants to commune with the Baptists there is a right way for him

unless there be constant effort directed to retain the vividness of our impression of the things that are unseen, the vulgar, intrusive, flashing brightnesses of the poor, paltry present will dim them all to our eyes.

Whilst, then, there is a constant need for effort, and we must have it, we shall certainly lose our apprehension of the unseen brightness, to hope in which is our very life, a great deal can be done by making direct efforts to cultivate these graces of which I have been speaking, and that from which they come. Though by no means altogether so, it is very much a matter of will and resolution whether Christian people shall be brave and exultant, or whether they shall go mourning all their days, and never taking up the privileges which they possess. If you were to say every morning, "Now, I am going to try to-day to keep myself up on the high level, the overhead railway, and to travel there," you would find it possible to do it. A man cannot make himself glad by saying, "Now I am determined I will be glad," but the moods and changing emotions of our Christian life which repose upon facts that do not change, are very largely under our own control, and it is generally our own fault if we find our confidence oozing out on our finger-ends, and an unnameable and vague sadness, of which we scarcely know the cause, wrapping our souls like a chill November mist. One honest and vigorous resolution would rend the mist, in nine cases out of ten, and we should find that it was all the product of the undrained ditches in our own hearts.

But whilst a great deal can be done by dead life of resolution, and governing our feelings and keeping a tight hand upon our emotions, far more can be done by the simpler and in some respects easier, and certainly more effectual, way of keeping our eyes fixed upon the Person and the facts on which our hope is grounded, and from which our courage flows. That is to say, look at Jesus Christ, and keep by His side, and look into His eyes until you can see the love gleaming in them, and touch His pierced hands until you can feel the power trickling from His fingers into your weakness, and rest on the assurances of His faithful word, until the unseen and far-off good that He has promised is more real than the little goods close beside you. You can cultivate hope most effectually by gazing upon the things unseen, and above all, on the Person who "is our Hope." If only we will keep ourselves by

faith, love, aspiration, communion of thought and feeling, and desire near to Him, He will stand beside us, and repeat to us the old word that was so frequent upon His lips: "Fear not," and courage will come. He will say, too, as He did in the hour of deepest sorrow, "These things have I spoken unto you that my joy might remain in you, and that your joy might be full;" and our triumphant exultation will rise like water in a reservoir when a pure river flows into it. He will say, too, "What and where I am, there shall also My servant be;" and the living hope that comes from union with Him will make us victors over all "that is at enmity with joy," and all that is sad, frowning, threatening and perilous in our present life.

So, dear brethren, we are saved by Hope, and this Hope that we have "has passed within the veil" with our great High Priest, and there we can anchor our souls and fear not shipwreck, but ride out every storm.—The Freeman.

WHEAT PAUL TEACHES ME ABOUT RISING ABOVE DISCOURAGEMENT.

BY J. W. CHAPMAN, D.D.

Let it not be supposed for a moment that any Christian, however faithful he may be to his profession and to Christ, could go through the world without discouragement. There will come possibly again and again times of depression and for various reasons.

First: Because our human nature is weak, and too often we give too little attention to the body. The connection between the physical and the spiritual is exceedingly close and intimate. They act and react upon each other and sometimes it is when we are tired out, that we grow discouraged.

Second: Sometimes discouragement comes because of trial. "Ye are in heaviness through manifold trials," Peter says, but if one allows his troubles to depress him, he simply has not had a proper vision of Jesus Christ and does not understand the way in which he would lead his disciples.

Third: We not infrequently have a disposition to look down instead of up, forgetting that while the storms are all here, the clear atmosphere is above us.

The son of a sea captain was climbing the mast one day, and his father's trained eye realized that when he reached the top of the mast, he was about to fall, all because his eyes were down and he was disturbed by the tossing of the waves. With the speaking trumpet to his lips, the father shouted, "Keep your eyes up, my son, keep them up," and when he fastened his gaze upon the sky where all was quiet, the boy descended in safety to the deck.

If our eyes are down upon this troubled world where sin seems to be so mighty and faith so weak, we shall grow discouraged, but if they are fastened upon Christ, we are more than conquerors.

We must not expect in this world to be free from tribulation. Jesus had it without ceasing, and in John 16:33 he tells us, "These things have I spoken unto you, that in me ye might have peace. In the world ye have tribulation; but be of good cheer; I have overcome the world."

On one side of us, therefore, there is peace, and on the other side there is tribulation. We may choose our place of living, for he

himself gives us the victory, when he says, "I have overcome the world." It is not necessary, therefore, that we should fail—the sure outcome of faith is that we shall be more than conquerors.

One of the best ways I know to lose the sting of present trial and tribulation is to get over against it the glory which shall be ours, when we have reached the presence of God. Paul had this in mind when he writes in Romans 8:18, "For I reckon the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." These discouragements, trials, tribulations, disappointments are all preparing us for the future existence which is to be our real life. If we had before us on the one side a piece of charcoal and on the other side a diamond, the untrained eye would see little of the precious in them, but the one who knows will tell you that the diamond is simply charcoal which has passed through the laboratory of nature and has come out transmuted into the gem that it is. Both are forms of carbon, one in humiliation, the other in glory.

The one thing that can save us from despair Paul tells us about in Romans 8:24, "For we are saved by hope; but hope that is seen is not hope for what a man seeth, why doth he yet hope for?" There is something cheering about the very word hope. It is the rainbow that spans the sky of our life; it is the keystone of the arch which holds us up under the pressure of the world. If one loses hope, everything is lost.

Hope is represented as ours through time and through eternity. We are saved by hope. Romans 8:24.

We may rejoice in hope. Romans 12:12.

Hope is a goal at the end of the race. Heb. 6:18.

Hope is the anchor of the soul. Heb. 6:19.

Hope reaches out into the eternity. 1 Cor. 15:19.

The absence of hope makes life desolate. Ephes. 2:12, and also makes death a despair, but with hope, trials may be ours, tribulation may come to us, but we are more than conquerors.—American Messenger.

None of us can tell for what God is educating us. We fret and murmur at the narrow road and daily task of ordinary life, not realizing that it is only thus that we can be prepared for the high and holy office which awaits us. We must descend before we can ascend.—We must suffer if we would reign. We must take the via crucis (way of the Cross) submissively and patiently if we would tread the via lucis (way of light). We must endure the polishing if we would be shafts in the quiver of Emmanuel. God's will comes to thee and me in daily circumstances, in little things equally as in great; meet them bravely; be at your best always, though the occasion be one of the very least; dignify the smallest summons by the greatness of your response.—F. B. Meyer.

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Editorial

We had a pleasant call from Dr. E. J. Willingham last week. We talked over the matter of sending Bro. Yohannon to Persia. Dr. W. insists that the Board did not intend to turn down Walnut street church, which had endorsed Bro. Yohannon and agreed to support him if the Board should appoint him; but that the Board would have appointed him if the Persian mission had been started. After deciding to open work in Persia and after accepting Brethren Ray and Dodd as missionaries for the field, the Board became convinced that the opening of such work at this time was not wise, on its merits and not on account of any Presbyterian opposition. Dr. W. says the only thing he had from the Presbyterians on the subject was a letter hoping that our work would not be allowed to interfere with theirs. The information of the Board was to the effect that where these workers proposed to work in Persia the field was so fully occupied as to promise less results than the same expenditure of men and money would secure elsewhere, and they concluded that it was not wise to open the work they had decided upon and so they rescinded their action.

Dr. Willingham assured us that he gladly recognized the liberty of the friends of Bro. Yohannon to send him to Persia, and such sending would not be considered as antagonistic to the Board. We mention this because we had heard that it would be so considered, though there is no earthly reason why it should be so. Does anybody think that Dr. MacArthur and his committee are antagonistic to the Missionary Union because they sent Bro. Shabbaz to Persia, when the Union would not send him? Of course what is done for these outside missions is extra and should not be allowed to interfere with the regular contributions.

Dr. MacArthur's committee are willing to send Bro. Yohannon to Persia if his support can be provided, and this seems to us the proper course to be pursued. If enough of our people wish to send Bro. Yohannon, to provide for his support, outside their regular contributions, here is the opportunity. Certainly our taking hold of work in Persia is no reason for letting go our work already started in China, Japan, Africa, Italy, Brazil, Mexico and Argentina. We should we fail to so strengthen the hands of our Foreign Board that they can enlarge their work as it is opened. After Bro. Yohannon has been in Persia long enough to vindicate the wisdom of his friends in sending him there, it is likely the Foreign Board will see their way clear to take hold of the work. God has more than one way of leading His people forward.

We recently published some facts secured from Dr. MacArthur's committee, and it seems to us those facts warrant the conclusion that there is abundant room for Bro. Yohannon to work in Persia. The signal success that has attended the work of Bro. Shabbaz gives abundant reason to believe that like success would, under God, crown the work of Bro. Yohannon. At least, some of us think it is worth a trial.

We had a pleasant visit from the Hon. E. W. Stephens, of Missouri, last week. He said he liked the Western Recorder because it was not namby pamby, but said things. He explained the facts at the General Association of Missouri as he saw them, concerning what the Rev. Cecil Cook wrote to the Standard, from whose article we quoted as follows: "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."

Gov. Stephens tells us that the Hon. Tom Watson happened to be in the town, and a brother on the floor of the General Association moved that this "distinguished Baptist layman" be invited to address the body. This was carried and Mr. Watson spoke accordingly. The moderator (Gov. Stephens) had no responsibility. The "story" in question was Dr. G. W. Young's "rooster story," with which many of our readers are familiar. He spoke by vote of the body on the recommendation of the committee on order of business. And as for the "applause," that consisted in moderate hand clapping and it was not an innovation in the body. Gov. Stephens tells us, having often been pacified before. He agrees with us, however, that applause in our religious bodies is not to be encouraged, and yet it is a matter sometimes difficult for the chair man to control.

Gov. Stephens is a fine presiding officer, and since Gov. Eagle has declined re-election to the Presidency of the Southern Baptist Convention, the indications are that Gov. Stephens will be called to that office next May.

The Baptist Standard, speaking of the recent abandonment of the money basis by the Tennessee Baptist Convention, says: "The givers are the people to trust with disbursing what they give. The man who will not give is not a safe and wise custodian of mission funds. This is the way the Standard sees it."

We know there are peculiar conditions in Texas which cannot fail to have their effect on the brethren there in reaching a conclusion on this subject. We have those conditions entirely out of view and consider the subject simply on its merits.

If the object of a Baptist convention were only the "disbursing" of what is given, then of course those who give the money could claim the sole right to do the disbursing, and then, too, each member should vote in proportion to how much he had given. If the man who gave ten dollars have one vote, then the man who gave a hundred dollars should have ten votes, and so on. It is not fair, on a money basis, to give ten dollars as much "disbursing" power as a hundred dollars. Stock companies are on a money basis, and each stockholder has as many votes as he holds shares. This is fair and right, on the money basis, and if a Baptist or any other convention be on a money basis, it ought to be on a money basis, sure enough, and give \$100 ten times as much power as \$10. So

far as we know, none of the brethren favor a real, sure enough money basis. Hence their logic breaks down.

But the function of a Baptist convention is by no means limited to "disbursing." Indeed, that is left almost wholly to the boards. It is very rare that a convention does any "disbursing," and certainly no one has advocated that a Baptist must pay a given sum in order to be a member of a mission board. Yet, if the convention be on a money basis, why not the boards also?

The purpose of the Southern Baptist Convention, as set forth in its constitution, is that of "eliciting, combining and directing the energies, &c." That very well states the object of any and every Baptist convention. Certainly the money basis has no place in the "eliciting" and the "combining," and it need have none in the directing. Wisdom is not to be expressed in dollars and cents, nor is piety. The two things most needed in a Baptist convention are wisdom and piety. Of course how to raise money is important, but that is a matter of administration and not to be considered as the basis of the body. We confess our utter inability to see any valid reason why a Baptist body should have a money basis and offer seats for sale at so much a piece. Yet we appreciate the position of brethren who, owing to peculiar conditions feel constrained to advocate such a basis. Let us hope that the abnormal conditions will be removed in due time and that the matter can be considered purely on its merits.

Infidels have long been saying that the books of the Bible were not written at the times they claim to have been written, but centuries later. They cannot agree among themselves, however, as to the dates they will assign to these books, but the more "advanced" (?) the critic is, the later the date, as a rule. One "Professor Johnston," however, has "advanced" far beyond all the rest of whom we have heard. The Westminster Review tells us that this "Professor Johnston" says the Bible is "a huge conspiracy concocted by Benedictine monks 400 years ago." To be sure there are copies of the Bible now in hand that were made 1,600 years ago, but such facts as those never are allowed to stand in the way of "advanced thinkers," who have a theory. What evidence does "Professor Johnston" offer? Why, none at all, of course. But neither do those who deny Moses wrote the Pentateuch offer any evidence. Evidence counts for nothing with "advanced thinkers," theory is everything. A conjecture plus a possibility equals an "assured result"—this is their equation so nearly as we can make it out. "Professor Johnston," however, eliminates the "possibility."

It is astonishing how widespread is the notion that 13 is an unlucky number. Hotel proprietors have in many instances been obliged to abolish room number 13, because travelers avoid that room. Steamships have a like difficulty. Recently in Louisville a well-educated lady was taken to an infirmary and put in room 13. So soon as she learned the number of her room, she demanded a change, and they put her in another room. Next day another sick lady was put in room 13, and she died there. The first lady

firmly believed that had she stayed in that room she would have died.

When the writer got off the steamship Kaiserin at Nassau, after his cruise in the West Indies last year, he went to the ship office to engage rooms for his party in the small ship that runs every other day to Miami, Fla. On reaching the office he found two well dressed men ahead of him, engaging three rooms for their party. The most desirable vacant rooms were 13, 15 and 17, which were promptly engaged by these gentlemen. Presently one of them exclaimed: "Did you notice that one of those rooms is number 13?" "No," said the other, "I did not notice it, and of course I won't have it." So he engaged three other adjoining rooms, by no means so desirable, and these three rooms were left for us.

These are but samples. It is astonishing how widespread this notion is, and how many intelligent people are affected by it.

Now the overwhelming election of President Roosevelt will serve to correct this notion. He is number 13 in the list of Republican nominations for President. They were: 1, Freemont; 2, Lincoln; 3, Lincoln; 4, Grant; 5, Grant; 6, Hayes; 7, Garfield; 8, Blaine; 9, Harrison; 10, Harrison; 11, McKinley; 12, McKinley, and 13, Roosevelt. Not only was number 13 elected, but he was elected by a "land slide."

Of course there is no such thing as "good luck" or "bad luck." No number is unlucky and none is lucky. It is to be hoped that the overwhelming election of number 13 to the Presidency will convince those who have regarded 13 as an unlucky number, that their notion is without foundation.

"There were certainly Baptist churches" in England as early as 1589, and there could scarcely have been several organized communities without the corresponding opinions having been held by individuals and some churches established for years previous to this date.—History of the Free Churches of England, Skeats & Miall, p. 18. Here is material for reflection on the part of Drs. Mullins and Strong.

"Is it better to have pictures or reading matter in religious papers?" asks an eminent brother. People who think, like ideas, expressed in good language; but those who do not think, like pictures best. It depends on the people to whom the paper appeals for support.

It is a handsome tribute which Messrs. Skeats & Miall pay the Baptists in the "History of the Free Churches of England," p. 19. These men are not Baptists, but they are fine historical scholars, and they do not shrink from paying the Baptists a tribute which, in the estimation of these authors, is according to the truth of history. Many non-Baptist historians are disposed to slur over facts about Baptists—Mr. J. R. Green, for example.

Here is what Messrs. Skeats & Miall say:

"It is the singular and distinguished honor of the Baptists to have repudiated, from their earliest history, all coercive power over the consciences and the actions of men with reference to religion. No sentence is to be found in all their meetings inconsistent with these principles of Christian liberty and willingness which

are now equally dear to all the free congregational churches of England. They were the proto-evangelists of the voluntary principle."

Editorial Varies

Dr. John Watson (Jan MacLaren) has resigned the care of the Sefton Park church, Liverpool, to take effect a year hence.

We had pleasant visits with a number of brethren last week, among them Dr. Geo. W. Lasher, editor of the Journal & Messenger, and Mr. J. S. Dickerson, of The Standard.

We thank Dr. L. G. Broughton for writing to us about the Western Recorder: "I always enjoy it. In many, very many, respects, I think you get out the best Baptist paper I know anything about."

We acknowledge an invitation from our good friends, Mr. and Mrs. W. Fielden, of Mt. Sterling, to attend the marriage of their daughter, Miss Frances Lucile, to Mr. Thomas Bell Arthur, in the Baptist church in Mt. Sterling, Nov. 16th, the birthday of the editor of the Western Recorder. We extend congratulations. We extend congratulations.

There is a strong popular demand in Canada for a new transcontinental railway, connecting the Atlantic and the Pacific. The present Canadian Pacific railway runs: partly through United States territory, and by permission, which in certain contingencies might be withdrawn.

Dr. Noah K. Davis of the University of Virginia, writes, and we take the liberty of quoting: "I read the Western Recorder with commendable regularity, especially the 'Leaders' and 'Editorial Varies.' They always give me the columns headed 'Items of Interest' I find especially attractive. They are conducted with great ability," &c. We take off our hat.

We congratulate the Hon. Joseph W. Folk, Missouri, and the whole country on his election as Governor of that state. It would have been a severe blow to the cause of honesty in government for him to have been defeated. That he should have run so far ahead of his national ticket is especially creditable to him. He is fully in line for the Presidency in 1908.

Our Home Field for November reports \$20,073.50 in cash and \$2,049.41 in boxes contributed to the work of our Home Mission Board since May. The amount needed is \$200,000 and a good part of the year is gone. It is manifested therefore that there is imperative need for a rallying to the Home Board. It is a great work that has been committed to our Home Board and it must not be allowed to suffer for lack of means.

Our N. C. Presbyterian preacher says: "To be sure Christ, Peter and Joel were Pedobaptists." Pedobaptist is one who is baptized in infancy and who holds to that view. Christ was baptized when he was 30 years old; Peter was certainly grown, though his age is not given, and Joel was never baptized at all. Yet our preacher thinks they were Pedobaptists!!! They are the three arbitrators our preacher selected to decide whether baptism in the passages he cited means sprinkle or pour. We again say that so soon as he produces an authentic statement from them that is in the meaning, the \$1,000 reward will be paid.

Dr. E. Y. Mullins and Dr. J. B. Moody are having a discussion in the Baptist and Expositor on the attitude of the Faculty of the Seminary toward receiving alien immersions. Dr. Moody complained that two professors actually received such an immersion. Dr. Mullins replies that this was done at a church by whose previous law such immersions were received; and that the professors there had liberty on such questions, though in general they had not favored receiving such immersions on account of order and regularity. He says each church is to decide for itself. Dr. Moody replies that the question must be settled on the New Testament, and the Faculty should teach the churches what to do in such cases, that the question of the right not give subject for baptism is as much left to each church as is the question of receiving alien immersions. The discussion has been high toned and brotherly, and we suppose, if it goes on, it will continue so.

Hazelwood—Bro. B. B. Hall preached. 41 professions, 1 by letter, 3 by relation, 15 for baptism.

Oakdale—Pastor Mohler: Necessity and duty of full service and Covenant meeting.

Pewee Valley—Pastor Bennett: God's response to man's love. 1 by letter.

Cedar Creek—Pastor Cates preached at both hours.

Dr. Warder preached at New Hope colored church.

SEMINARY NOTES.

BY C. W. KNIGHT.

The papers read before the Baptist Congress by Drs. Mullins, McGlothlin and Eager were highly appreciated for their soundness of thought and literary finish.

Bro. J. R. Gunn has accepted the management of the "Georgia Industrial Home" at Macon, Ga.

Bren. J. L. Jackson, M. P. Jackson, Seay and Walter Lee spent three days at the World's Fair last week.

Bro. C. B. Althoff, pastor of the Hazelwood church of this city, has been aided in a meeting by Bro. B. B. Hall, who did the preaching. There were 19 additions to the church.

We were pleased to have the following guests during the past week: Bren. C. E. Stewart, of Virginia; Geo. Lusty, of Tennessee; J. H. Eager, who gave us a unique talk; E. B. Pollard, of Kentucky, and the father of Bren. C. O. and P. W. Hamlett.

What Sulphur Does

For the Human Body in Health and Disease.

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

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

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

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

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

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

Our grandmothers knew this when they doctored us with sulphur and molasses, and it is that old remedy, 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 Wafers 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 Wafers. In patients suffering from boils and pimples and even deep-seated eruptions, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason taboed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and eruptions in all forms of skin disease as this remedy."

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

Prof. Burton, of Chicago University, visited quite a number of our classes while here attending the Baptist congress. He said he had never had the privilege of lecturing to such large classes.

Dr. Gill, the pastor of East church of this city, and Evangelist T. T. Martin dined with us Monday. Bro. Martin is aiding in a meeting at East church.

Superintendent G. B. Dever has been conducting a series of services at Ash Street mission.

Every student must be sure to go to Mammoth Cave on Thanksgiving. We leave here at 3 p. m., Nov. 23rd, and return the next evening. The entire expense will be only \$8.50. Others are invited to join us, ladies or gentlemen.

Bro. H. H. Muirhead has been called to the care of Ormsby Avenue church of this city.

The students were invited to a reception last week given by the Y. M. C. A.

Dr. A. T. Robertson is away this week attending the Arkansas State Convention.

Supplies for Sunday: Dr. Eager, Elk Creek; E. Martin, Dayton, Ky.; Bro. Bayles, Ash Street; A. C. Hutson, Ivy, Indiana, Ky.; Bro. Baiter, Highland Park; A. C. Pyle, Orleans, Ind.; O. K. Dodier, Meadow Lawn, Ky.; T. J. Talley, Collier, Ky.; G. W. Edens, La Grange, Ky.

Bro. R. L. Spoles, of Mississippi, conducted our midweek prayer service.

Bren. Bowen, J. H. Cowart and W. L. Dargan are the new students for the past week.

Dr. Dargan is attending the Baptist Conventions in Washington, D. C. and Petersburg, Va., this week.

Dr. Eager conducted chapel exercises. Subject—The faithfulness of Jesus.

Bro. E. L. Morgan received a letter from Bro. A. E. Stevens stating that they had reached Japan all right. Bro. J. F. Ray is in their party. Bro. Stevens goes to China.

THE STATE.

Pastor Compton, of the First church, Owensboro, is being aided in a protracted meeting by Bro. C. V. Edwards, of New Orleans.

Pastor W. H. Smith writes from Rochester: "We closed a very gracious meeting here on the night of the 12th. Baptized two bright boys and received four by letter on the last day, which makes a total addition of 80 members to my churches since I came here. In all my churches, by request of the churches, the pastor has done all the preaching in protracted meetings. In the meeting here Bro. J. E. Bruce led the singing and helped much by his timely talks and earnest prayers. Harmony prevails among our people and every department of the work is progressing nicely."

Pastor R. F. Hagan writes from Hodgenville: "We have just closed a very good meeting with the Hodgenville church. We had fine attendance. There were added to the church 30, some 17 by baptism and 13 by letter. The church, we trust, received a great blessing. Pastor B. B. Bailey, of Shelbyville, was with us and gave us the old Gospel in simplest form and depended wholly on the Word to move people. Old and young learned to love him. We have many reasons to thank God and humbly trust we may serve Him more faithfully. Bro. J. P. Jenkins will begin with us at Buffalo next Monday."

Pastor J. B. Hunt writes: "I recently held a meeting with Big Spring church, LaRue county, in which Bro. J. R. Johnson, of Cox's Creek, Nelson county, assisted and did the preaching. His preaching was earnest, plain, practical, Biblical and was blessed of God to genuinely revive the church and putting her in the best condition we have seen during our pastorate here. Bro. J. completely won the hearts of both pastor and people by his faithful service and pleasant personal bearing, and we praise God for the blessing received through him."

Bro. Riley Calvert writes: "Please change my address from Fountain Run, Monroe county, to R. F. D. No. 1, Franklin, Simpson county, after Nov. 18. The Reformer has become a household treasure and we must have it."

(Continued on 10th page.)

Cure Your CATARRH NOW!



Don't be a witness to your friends. Don't let them just watch you suffer. With hacking, spitting and a breath Made loathsome by Catarrh.

Take it in hand at once, before winter sets in. If you don't get rid of Catarrh in the Fall, there's certain peril ahead, for you'll meet the extreme cold weather with your system terribly weakened and undermined by this treacherous, poisonous trouble. Remember—if you keep on neglecting Catarrh, later on it's sure to mean danger—disease—perhaps Death itself!

It's a horribly loathsome disease—Catarrh—it makes you an object of disgust to your friends—though they're usually too kind to tell you so. As a matter of fact your hacking and spitting and constant nose-blowing fairly make them sick. They turn away nauseated by your foul, fetid breath. Such things hurt you tremendously, not only at home but also with outsiders—with the people you meet in daily life.

But Catarrh is more than a loathsome trouble—it's a fearful dangerous one. People make a terrible mistake in saying "Only Catarrh." It isn't "Only Catarrh"—it's CONSUMPTION if you don't stop it in time. Once the minute, abnormally active and poisonous Catarrh germs get a foothold in the lungs, there's no hope what ever for you. You're doomed to a Consumptive's grave—there's no escaping it.

Cure your Catarrh now before it becomes Consumption. Don't be discouraged if other doctors or the widely advertised so-called "Catarrh remedies" have failed to help you. Seek aid at once from one who thoroughly understands all about Catarrh and its cure. Accept the generously proffered help of Dr. Sproule, B. A., the great "Catarrh Specialist" the world has ever known. He will give you

Medical Advice Free

THIS FREE COUPON.

entire readers of this paper to medical advice on Catarrh free of charge.

- Does your throat feel raw? Do you sneeze often? Is your breath foul? Are your eyes watery? Do you take cold easily? Is your nose stopped up? Do you cough a good deal? Do you have to spit often? Do crusts form in your nose? Are you worse in damp weather? Do you blow your nose a good deal? Are you losing your sense of smell? Does your stomach taste like rancid fat? Do you have a dull feeling in your head? Do you have pains across your forehead? Do you have to clear your throat on rising? Is there a tickling sensation in your throat? Do you have an unpleasant discharge from the nose? Does the mucus drop into your throat from the nose?

NAME _____ ADDRESS _____

and explain to you just how you can be cured. For years he has studied the causes and cure of Catarrh. Today he is recognized as the leading authority of the age on this common but so dangerous disease. His success in conquering it is unparalleled; yet with all the benevolence and unobtrusiveness of a good as well as a great man he now offers, free of charge, the benefits of his amazing skill and knowledge to all who need his help. He has saved thousands from Catarrh after all other treatments had failed to help them. They came to him sceptical and unbelieving, he cured them, and their cures have been PERMANENT. He will send you the names of people, living right near you, who will tell you how successful he was in their cases. Without his coming you a cent he will gladly give you the most valuable and helpful counsel. Don't miss this golden opportunity. Answer the questions you or no, write your name and address plainly on the dotted lines, cut out the Free Medical Advice Coupon and send it at once to

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DR. DEMENT'S ARTICLE.

I have just read with intense satisfaction Dr. Dement's article on "Christ and Mosaic Authorship. It impels me to say: The only feature of the Jewish religion that the Lord completely endorsed was their "Bible." All their errors grew out of their failure to follow His teachings. He pointed out no errors in its compilation, and found no fault, even with the translation of the seventy. Verily our Bible is God's Word. J. L. D. HULLER.

AMONG THE Churches.

LOUISVILLE.

Walnut St.—Pastor Eaton: 1 am the Lord and Go and cry unto the gods ye have chosen. 2 by letter and 2 baptized.

Broadway—Pastor Jones: The sacredness of the secular. 4 received by letter. Meeting begins 8:45.

Chestnut St.—Pastor Weaver: Preaching of the Cross and The good choice. 1 for baptism.

East.—Bro. T. T. Martin: Dangers of married life. 1 by letter, 2 professions.

McFerran Memorial.—Pastor Hamilton: Onesiphorus and The coming revival. 4 by letter, 1 for baptism.

Twenty-second and Walnut—Pastor Croe preached. 1 by letter, 5 baptized.

Clifton—Pastor Foster: The Blessedness of Bible study and Redeemed by the blood. 3 for baptism, 4 by letter.

East Main—Pastor Greenhouse: The excellent calling and Love-forgiving. 2 by letter.

Twenty-sixth and Market — Pastor R. E. Reed: Called to be saints and The power of the Cross. 1 by relation.

German—Pastor Jansen: The Holy Spirit's work and To our Father's home.

Highland—Pastor Dawes: The Quest for duty and The quest for truth. 1 for baptism and baptized.

Logan St.—Pastor Watts: Returning to God and Appointed way to heaven.

Parkland—Pastor Taylor: The continuous revival and Fleeing for refuge. 3 by letter, 1 by baptism; baptized 9 since last report.

Portland Avenue—Pastor Longmire: The cause and fruit of salvation and The carpenter's son.

Southgate St.—Pastor Clarke preached at both hours.

Third Ave.—Pastor Ransom preached at both hours. Thirty-sixth and Grand—Pastor Holm: Father of Jesus.

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FARMING IN THE SOUTH.

The Passenger Department of the Illinois Central Railroad Company is issuing monthly circulars concerning fruit growing, vegetable gardening, stock raising, dairying, etc., in the States of Kentucky, West Tennessee, Mississippi, and Louisiana. Every Farmer or Home-seeker, who will forward his name and address to the undersigned, will be mailed free, Circulars Nos. 1 to 11 inclusive, and others as they are published from month to month.

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

Stories for
Little Ones.

GINGERSNAPS — A TRUE STORY.

The children had formed a habit of stopping to rest at a certain turn in the park, when on their way to and from the tennis grounds. And since there was never a rest that some one of the party did not bring from his pocket nuts or popcorn, with which to coax the squirrels who haunted that quarter, they became fast friends with those little creatures.

Names were given to the two most sociable ones. Jerry was the little fellow who has lost the whisker from his left cheek. And Beaver was the one whose tail seemed to have been trimmed—the hair cut squarely off at the end, and sharply down upon either side. How this had happened the children could not imagine. They laughed gaily at the curious figure he cut and immediately dubbed him Beaver.

At times it was surprising how much those two tiny stomachs could hold of peanuts, almonds and popcorn. Upon other days it seemed that other visitors must have come earlier, for, with each portion, the squirrels scampered off to hide it in their cellar—the soft, rich turf.

Jerry and Beaver became so very well acquainted with this particular group of merry children as to come bounding toward them at almost the first call. They had learned not to fear these kindly hands when they were held out to them.

Beaver especially formed the habit of laying his own tiny black paw upon one finger, while he reached to take the proffered nut. Not infrequently he sat upon the farther end of one of the benches and ate in company with his benefactors.

Now, Alice was very fond of those delicate gingersnaps that one can buy at the best bakeries. One day she slid a package of them into the bag with her tennis balls, and when the rest place was reached handed them about to her companions. Her cousin Fred had chattered until Jerry and Beaver came bounding in, almost smiling, so ready were they for their share in the good time.

"I wonder if they'll eat these," said Alice, as she offered a cake to each one in turn.

The furry creatures had tasted too many dainty morsels from her gentle hand to refuse anything she might proffer. Each grasped his cake with both paws, gave a quick nod of his bright little head, a whisk of his tail, by way of thanks, and sat back upon his haunches at the end of the bench to enjoy this new, strange nut. This nut that was colored like a chestnut, but had no bitter shell to be nibbled off.

The children watched them bite daintily, look at each other, then send sharp, bright glances all about.

"They like them," cried Alice. "They shall have some every day we come!"

"That will be a good excuse," laughed Fred. "One word for the squirrels and two for Alice."

The little guests ate away at a great rate. It was amusing to see how dextrously they handled the disks of crisp sweetness. Presently, when their cakes were about

half eaten and the package of gingersnaps had passed again and again around the group, the squirrels seemed seized with a faint alarm. They looked at each other, at their entertainers, then all about them with quick, eager glances. Beaver clasped his half-eaten cake to his little pearl-colored waistcoat and held it tightly. Jerry waited another minute; then he dropped his own add, leaning slightly forward, laid his arms across the middle of his body. Each squirrel's mouth opened. Each small creature seemed almost panting. Wild looks came into the bright eyes and queer movements passed along their bodies.

"They're having fits!" cried Alice, in alarm. "Or—maybe the gingersnaps have poisoned them. O dear! O dear!"

At that instant Beaver gave a queer sound half chirrup, half cry, dropped his unfinished cake, sprang to the ground, and ran as if all the furies were after him. He was quickly followed by Jerry. Their little feet scattered bits of grass and earth about them in a light shower, as they flew across the long open stretch until they were beyond sight.

Alice was ready to cry. But as soon as Fred could cease laughing he said: "Why, don't you know? There's ginger in the cookies. It had warmed their stomachs, and frightened them. They can't be hurt by it. Impossible!"

But Alice refused to be comforted until the next day, when it came out that Fred must have felt somewhat anxious also, for he appeared in the sitting room with what do you think? Why, with Beaver seated trustfully upon his hand!

"There, little cousin," he said, "don't worry any more. Beaver has come all the way down from the park to tell you that the tonic did him good, and that his little mate is all right too. I've a pocketful of nuts. Get on your hat. We'll carry him back to Jerry." N. Y. Advocate.

IS IT TRUE?

Janet overheard a girl say of her: "I don't like to play with her. She is always making a fuss about something." This hurt Janet, and she thought, "She needn't play with me if she doesn't want to."

Then she began to wonder if the criticism were true.

After thinking awhile she saw that her companion had been right; she was always "making a fuss."

Fortunately, Janet was sensible enough to know that she should be angry, not with the other girl, but with herself. When we hear a criticism that sounds unkind, let us stop to think whether or not it is just, before we are hurt or angry. If it is untrue, we do not need to think any more about it; if true, the remedy lies with us.—Morning Star.

There is no nobler sight anywhere than to behold a man quietly and resolutely put aside the lower things that the higher may come in to him... To put aside everything that hinders the highest from coming to us, and then to call to us that highest, which—may, who—is waiting always to come—this is the habit of a life is noble.—Phillips Brooks.

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Young Man:—When you are forty years old

what kind of a coat will you wear to work, a jumper or a Prince Albert? It's up to you. A good business education makes the Prince Albert possible. We can help you keep out of the jumper—better than any other school in Louisville. Get the proof.

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REPORT OF THE CENTRAL COMMITTEE OF THE W. M. E. U. OF KENTUCKY FOR SECOND QUARTER, 1904-1905.

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SUBURBAN	Foreign	Home	State	Treasurer	Cuba	Brazil	Boxes	Total
Albion	1 25							1 25
Clinton	2 30	1 15	1 15					4 60
Columbus	3 25	1 65	1 65	3 00				9 55
Dayton	1 00	1 00	1 00					3 00
Erinsburg	5 00							5 00
Glennsboro	2 00	1 00	1 00					4 00
Hartsville	2 70							2 70
Levittown	4 00		2 25					6 25
Mayfield	25		1 00					26
New Haven	25							25
Poplar Grove	1 07							1 07
Providence Willing Workers			5 00					5 00
Winchester Children	1 00							1 00
Winchester	40	40	40					1 20
SOCKETIES.	24 50	5 20	13 85	3 00				46 55
Auburn	1 05	80	80					3 25
Ballantyne		2 25	2 25					4 50
Barstons			10 65	12 25				23 90
Beckhead		3 25	3 00					6 25
Bedford	10 00							10 00
Bellvue	2 00							2 00
Bethlehem	5 00	5 00						10 00
Blossfield	6 50							6 50
Bowling Green	150 00		2 25				145 00	297 25
Broadway	62 80							62 80
Buffalo Lick	15 00							15 00
Carlisle							25 00	25 00
Carrollton	5 00	250	2 50					10 00
Castletown	7 00	7 00	3 81					17 61
Chapin Fork	1 00	1 00	70					72
Chesnut Street	1 88	1 88	3 50					7 26
Christiansburg	4 28	2 14	2 14					8 56
Clay Village			23 50	2 50				31 00
Clinton	2 35	1 15	1 15					4 65
Columbus	3 80	1 50	1 50					6 80
Our's Creek	10 00	10 00	23 25					43 25
Oxhollow	5 00	2 50	2 50					10 00
Dayton	2 24	2 25						4 49
Dewey			7 15					7 15
East Church	309 30							309 30
East Hickman	5 00							5 00
Elizabethtown	2 70	2 65	2 65					8 00
Emmance	5 00	2 80	2 80					10 60
Falmouth	2 80							2 80
Frankfort		1 00					85 00	86 00
Franklin Cross Roads	11 00							11 00
Fulton					5 00	5 00		10 00
Georgetown	25 00							25 00
Ghent	4 00	4 00						8 00
Gilead	8 80				3 00			11 80
Gilead—Mrs. Brown						30		30
Gratz	1 84	1 84						3 68
Greenville			4 00		5 00			9 00
Greenup Assn. Collection			75					75
Hartford	1 50	75	75					4 00
Harrington	25 70	10 00		10 00				45 70
Hooping Hand			5 00					5 00
Hudsons	5 00	2 50	2 50					10 00
Hickland	10 15	5 15	5 15					20 45
Hillsboro					20 00			20 00
Lafayette, Young Ladies			2 00					2 00
Lexington First church			15 00					15 00
Lexington Fifth street			2 50					2 50
Lexington Upper street	10 00							10 00
Little Fork	40	30	30					1 00
Little Mount	2 95	1 45	1 45					5 85
Locust	1 95	1 85	1 85					5 65
Logan Street	1 00	1 00	47					2 47
Long Run Assn. Collection								2 30
Linton	5 80				2 00	5 00		12 80
Lebanon Junction	5 00						77 00	82 00
Mayfield	25 00							25 00
Mc. Tassant	8 00							8 00
Mc. Vernon	25 00							25 00
McFerman Mission Collection	250 00							250 00
Newby		15						15
New Castle	6 00	3 00	3 00					12 00
New Haven	18 30	19 80						38 10
New Liberty	4 80	4 50						9 30
New Salem	5 00	5 00						10 00
Nicholsville	5 00						75 00	80 00
Owensboro First, Young Ladies	5 65	5 65						11 30
Owensboro Third	239 25	29 00	25 00					393 25
Paducah	10 00	10 00	10 00					30 00
Parkland	15 00	8 00						23 00
Paris	10 24	5 15	5 15					20 54
Pleasantville	12 00	8 00	8 00					28 00
Pigeon Fork			10 50					10 50
Providence	10 00	5 50	5 50					21 00
Riverside	10 00		5 00					15 00
Salem (Shelby)	10 00							10 00
Salem (Bothel)	9 91	4 85						14 76
Sharpsburg	3 25	3 25	3 25					9 75
Shelbyville	24 25							24 25
Shelbyville church			10 00					10 00
Shippensburg		2 75						2 75
Smithland	80		40					1 20
Smith's Grove	6 00	5 00						11 00
Standard	1 00	1 00	1 00					3 00
Stamping Ground	6 75	6 00						12 75
Stubbins	3 00	4 80						7 80
Third Avenue	1 00	1 00						2 00
Union Grove	1 00	1 00	1 00					3 00
Union Association Collection				5 00				5 00
Waco	80 00	40	40					1 70
Waddy	20 00							20 00
Walton Street	2 00	1 00	1 00					3 00
Waverly	8 75	2 50	1 75				10 00	23 00
Winchester	2 50	1 75	1 75					6 00
Winchester	2 25	6 75	3 25					12 25

Salem (Bothel) S. S. R. \$5; Beckhead S. S. R. \$1.00; Beckhead District, \$1.00; Mrs. Lydia Black, Owsley, \$2.00; Poplar Grove Sunbeam, a gift \$4.00. Total for quarter, \$2,701.25. The \$2.25 credited to Dayton Sunbeam last quarter should have been credited to W. M. E. Of the amount reported this quarter for State Missions \$2.50 was contributed at the meetings in Greenup and Long Run Associations for the Training School. Miss Emma Lamb, Sec. and Treas. Cent. Com. of Ky.

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"THE BAPTIST CONGRESS." (Continued from 5th page.)

to do it. He said that here and there a Baptist preacher went off into open communion but he was not in demand and he soon disappeared from view. We make progress on what we believe and not on what we doubt.

Thursday, 3 p. m. The topic was oneness in Christ. Dr. John F. Herget was the first reader. Oneness in Christ is symbolized in the New Testament by the vine and the branches. This relation is fundamental. The union is voluntary and is conditioned on faith. The effort at uniting the denominations has little to commend it. Such a union, even could it be, would do no good.

Dr. J. N. Prestridge was the second reader. He cited the Young Men's Christian Association as an illustration of what union of effort between denominations can accomplish. He regarded an organic union of denominations as not practical or desirable.

These addresses were followed by brief talks from Drs. J. B. Marvin, Carter Helm Jones and O. P. Gifford, congratulating the Congress on its meeting and expressing their pleasure in the sessions.

There was a banquet at the Galt House Thursday night. The writer did not attend, but from what he hears, those present must have had a pleasant time. Such, then, is the last meeting of "The Baptist Congress." We were told that special care had been taken to prevent the exploitation of unsound views. Only think what it would have been had no such care been taken! That was a shrewd observation of Abraham Lincoln—"Where people like that sort of thing, that is the sort of thing they will like."

IN AND FROM MISSOURI.

The discussion relating to the Kansas City (Kans.) Theological Seminary between Dr. John P. Green, William Jewell, on the one hand, and President P. W. Cannon, of the Kansas City school, on the other, is still "holding the boards," but it is hoped same will soon terminate. In some respects unfortunate as well as in other respects, whichever side wins it is somewhat difficult to tell what would be won, as both William Jewell and the Kansas City Seminary would still run. Pastor Cole, Fifth Street, Hannibal, Dr. Gill's recent field, is doing a good work. Rev. Frank P. Houser, Topeka, Kans., will supply the pulpit here (Louisiana) next Sabbath, Nov. 13th. The committee will have supplies until a call is made. Rev. R. M. Inlow informed your correspondent yesterday, Nov. 6, that Rev. Mr. Hall, recent pastor at Dayton, Ky., has been called to the pastorate of the church at Slater, from which A. W. Simmons resigned a few weeks ago to go to Paris, Ky. Glad Bro. Hall is coming to Missouri. Dr. W. A. Wilson, President of Baylor Female College, has recently been in St. Louis. He is well known in Missouri. The Shelbina church is again pastorless, Rev. A. P. Turner having recently resigned. Missouri Baptists know where to look when they want to "lay hands on good men." Kentucky Baptists needn't retort. Jos. N. BARBER. Louisiana, Mo., Nov 7.

WHAT THE MINISTER SAYS

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"I thought I would write you what Pyramid Pile Cure has done for me. I had a most aggravated case of bleeding piles; indeed I dreaded when I had to go to stool. One fifty cent box cured me. I feel like a new man. I have recommended it to others as being the most wonderful remedy known. It is indeed a great blessing to suffering humanity. You are at liberty to use this for all it is worth, and I hope it may do good." Rev. W. E. Carr, 355 No. Holbrook St., Owensboro, Ky. (like all professional men are continually on the lookout for a remedy which will give relief, with little or no idea of obtaining a cure. 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 Pile Cure, which is sold by druggists everywhere for the low price of fifty cents a package, and which will bring about for every one afflicted with piles, the same beneficial results as those won by me. Be careful to accept no substitutes, and remember that there is no remedy "just as good." A little book describing the causes and cure of piles is published by Pyramid Drug Co., Marshall, Mich., and will be sent free for the asking. All sufferers are advised to write for it, as it contains valuable information on the subject of piles.

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- MANNISH CLOTHS FOR COAT SUITS, 64 inches wide, in all the leading shades for winter wear; plaids, shots, pin stripes, etc.; \$1.50 and \$1.75 values; special, yard **\$1.25**
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- CREPE DE LAINE, 46 inches wide, a new French creation for reception and theater costumes, in the soft shades of champagne, helio, gray, etc.; special, yard **\$2.00**

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Our great reduction sale of staple and novelty Black Dress Goods has attracted crowds of bargain seekers to this section the past week and now to further the success of this great sale we offer still greater values for this week.

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EXCUSES FOR NOT ATTENDING PRAYER MEETING.

Notice that my subject is not reasons but excuses for not attending the prayer meeting. An excuse is often one thing and a reason quite another. The church prayer meeting is Scriptural. The first disciples held prayer meetings. When Peter was arrested and put in prison the disciples remembered him at their prayer meeting, and when their prayers were answered in his release, it is said that he came "where many were gathered to other praying." Peter knew where the prayer meeting was held. I will notice some of the excuses made and answer them. Alas! it is a sad truth that many of our members neglect the prayer meeting and have excuses.

1. One excuse often given is: "I am too tired after working all day to go out to prayer meeting at night." But do you not go out often to places of amusement or social gatherings? Why are you not too tired to attend these places? Does it not occur to you that the reason for this is that you enjoy one of these and not the other? Do you not regard it as a duty to attend the prayer meeting of your church? Will this excuse be accepted by your Heavenly Father who promises to meet you there? He says: "Where

two or three are gathered together in my name there will I be in the midst." Do you not believe that your Father will take away that weariness by the enjoyment of the sweet privileges at the prayer meeting? Please make a trial and test it.

2. Another excuse sometimes given is: "I have company at home and cannot in courtesy leave them." Had you rather converse with your visitors than to enjoy fellowship with God in the midst of your brethren? Does your conscience approve of this action on your part? Then again, are you sure that you would have to leave your company if you were to say to them frankly: "This is my prayer meeting evening, and I always attend?" Kindly invited, are you sure that they would not go with you? Would not the persons worthy of your good opinion really honor you for your consistent walk as a Christian and either go with you or excuse you? Please try it.
3. Another excuse is: "My lodge demands my attendance that evening." Do you not know that the lodge is a human organization and the church a divine one? Our allegiance is due first of all to the church, and hence when our attendance upon the lodge clashes with the church, we should neglect the lodge. God de-

mands this. He who neglects his prayer meeting for his lodge checks the development of his spiritual nature and destroys his efficiency as a laborer in God's service. Will God take this excuse in the day of reckoning? Now there are some reasons for not attending the prayer meeting. These are providential hindrances. Sometimes a mother with many children cannot leave them for meeting. It is her duty to attend to these little ones. No two duties ever clash. God will bless such a mother for caring for her children even though she must give up the privileges of her prayer meeting.

Dear brethren, do not make any excuse that will not be taken at God's judgment bar.

J. M. WEAVER.

A NEW CHURCH CONSTITUTED.

A council was asked by some brethren at Wise's, in Trimble county, Ky., to assist in organizing a Baptist church at that place. Accordingly representatives from LaGrange, Sligo, Middle Creek, Poplar Ridge, Westport and Milton met in the Disciples meeting house at Wise's Landing, at 10 a. m., October 30, 1904, and organized by electing Elder J. B. Tharp and Deacon J. T. Wilson, both of LaGrange Baptist church, as moderator and clerk respectively. Fifteen brethren and sisters presented letters of dismission from Poplar Ridge church, on which these fifteen were recognized as Pleasant View Baptist church at Wise's Landing. Eld. J. T. Sampson, pastor at Sligo, read the Philadelphia Confession of Faith, which was adopted as the basis of their organization. The hand of fellowship was then extended by the council to the new organization. About 20 who live at or near the place, placed themselves under the watchcare of the new church until they can obtain letters of dismission from their respective churches. The church met at 6 p. m. and more fully organized by electing J. J. Richardson as moderator and D. M. Averitt as clerk. They also called Eld. Edens as pastor to preach for them the first and third Sundays in each month. This new organization starts off with bright prospects and contemplate building a neat church house in the near future.

After an able sermon by Elder Sampson, a lady placed herself under the watchcare of the church till she can obtain her letter. Thus the church starts with practically 35 or 40 members.

It is easy to say with Peter, "Though I deny thee with thee, I will not deny thee." It is not easy to act out our declaration in the presence of sneers, menaces and ridicule. Happy the man who can endure the trial of faith when it overtakes him suddenly.

HEALTH IS YOUR HERITAGE

If you feel sick, depressed, irritated; if food disagrees with you; if you are constipated, suffer from catarrh, or get tired with the least exertion, you are not getting out of life what you are entitled to. There is no reason why you should not be restored to a life of perfect health and usefulness. There is a cure for you and it won't cost a cent to try it. The Vernal Balm Company has so much confidence in their "Vernal Balm" (Vernal Balm) that they are willing to send, free and prepaid, to any reader of this paper, a trial bottle. You can try and see if it is what you need. The remedy is also sold by druggists everywhere. We advise every reader to take a trial bottle. Write today to the Vernal Balm Company, Le Roy, N. Y.

FROM CINCINNATI.

A very happy occasion was the autumn meeting of the Cincinnati Baptist Social Union, held Monday evening at the Business Men's Club. Over seventy members and invited guests—the latter, the pastors of the city and vicinity—sat down at the banquet table after animated social intercourse for an hour in the spacious and elegant reception room of the club. The Social Union of Cincinnati is the oldest in the country except that in Boston, and was formed in 1868. Only laymen are eligible to membership, and the aim is to restrict the roster to active workers of experience and discretion. The Union has had for guests more than once a large number of delegates to the Southern Baptist Convention, the last time after the adjournment at Louisville in 1900.

The evening was given to recognition of newly settled pastors and felicitous addresses, brief and pointed, were made by Pastors H. W. Buckles, of Madisonville, O., Albert R. Bond, Price Hill, Cincinnati, Franklin Johnson, Jr., Linwood, Cincinnati, J. S. Cleveland, Franklin, O., and T. H. Johnson, Bellevue, Ky., all of whom were full of hope in regard to their work.

Pastors A. L. Vickers, of Ludlow, Ky., and H. T. Crane, of Cincinnati, also spoke, the latter reporting from the new church in Hyde Park, one of the most beautiful suburbs of the city.

It was especially delightful to have a short address from Rev. O. P. Gifford, D.D., of Buffalo, N. Y., en route to the Baptist Congress at Louisville.

Among those present at the banquet were Messrs. Oscar Barrett, Charles Hendrick, Dr. Stacey, Philip Orr, W. W. Alexander and A. M. Graves, the latter of whom was honored by being elected moderator of the Miami Baptist Association at its recent meeting at Hamilton, O.

Geo. E. Stevens, Cincinnati, O., Nov. 8.

FREE TO CATARRH SUFFERERS.

As the cold weather approaches it brings with it the worst sort of victims of the common but dangerous disease, Catarrh. Whoever suffers from this ailment should take steps at once to get rid of it before Winter comes, when neglected Catarrh is bound to develop into a much more serious trouble. A wonderfully kind and generous offer to all Catarrh victims is being made by Catarrh Specialist Sprengle of 112 Central Building, Boston. The eminent authority on Catarrh and how to cure it, will cheerfully give the most valuable medical advice free in regard to curing this trouble, and every reader of this paper who suffers from Catarrh will find in Catarrh Specialist Sprengle's announcement on page 9 how to receive without any expense, the best medical information that would otherwise cost a large fee.

DEAR RECORDER:

The Ministers' and Members' Meeting held with the church at Harmony, Monroe county, Ky., Oct. 28 and 29, was well attended. A good interest in the subjects discussed was manifest through out the meeting. There were ten ministers present, seven of them remaining over and taking part in the dedication services Sunday, at which time the church dedicated their new house in the presence of a large crowd. Eld. J. S. Denham preached the dedication sermon; dedication prayer by the writer.

J. T. DOWNING.

Train the understanding. Take care that the mind has a stout and straight stem. Leave the flowers of wit and fancy to come of themselves.—Augustus Hare.

Self-conceit blinds; self-will destroys; self-oblation consecrates; self-sacrifice saves.—O. Rosetti.

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They come to you in a dainty, original package direct from the mill. Your dealer probably has them. If not, we will, for a limited time, supply them at following prices:

Made in white, or gray with red, pink or blue border. In solid red with white border, and in light pink, or light blue with white border.

Price, 12x20 feet: \$2.75; 12x24 feet: \$3.00 per pair; 14x24 feet: \$3.50 per pair; 16x24 feet: \$4.00 per pair.

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Made in three sizes, in white with red, blue or pink border, and in solid red, blue, blue with white border. Price, 12x20 feet: \$1.25; 12x24 feet: \$1.50 per pair; 14x24 feet: \$1.75 per pair; 16x24 feet: \$2.00 per pair.

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Wash the joints with hot water and a copious lather of Glenn's Sulphur Soap. Allow the lather to stay on a few minutes.

Glenn's is the only fine toilet soap that contains enough pure sulphur to relieve rheumatic pains.

Order by mail if your druggist does not have the genuine

Glenn's Sulphur Soap

4 1/2 oz. in all drug stores, or mailed for you by The C. N. Crutcher Co., 117 Fulton St., New York.

COLORADO'S COOL RESORTS

BEST REACHED VIA

MISSOURI PACIFIC RAILWAY

"Colorado Short Line"

TO

UTAH AND PACIFIC COAST

THROUGH

PULLMAN SLEEPING CARS, FREE BEGINNING CHAIR CARS, DINING CARS, MEALS A LA CARTE, ELECTRIC LIGHTS AND FANS.

For further information, address Company's Agent, or

M. G. TOWNSEND,
General Passenger and Ticket Agent, St. Louis.

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 busier 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 unequalled 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 unquestionably the finest operated in or out of Kentucky, and their schedule of trains is more nearly maintained than on the majority of routes.

For comfort in travel and for the best accommodations and lowest rates obtainable, there's but one thing to do all the time—get the Henderson Route tickets—and request this agency in procuring your tickets.

The Farm

and Household

In Scott county a few days ago Mr. W. W. Gunnell sold to Mr. Jos. Finley a work mule for \$125.

The United States Government has barred docked horses for government use.

At a combination sale of Shorthorn cattle held by various breeders at Kansas City, Oct. 19, 40 females averaged \$161.35 and 13 bulls averaged \$264.60.

At Dayton, Ohio, on October 18th, J. A. Giraugh and J. C. Stucky sold 40 Shorthorns for an average of \$108.50.

At Rochell, Ill., on October 19th, J. A. Countryman & Son sold 42 Shorthorns for an average of \$93.

The Cynthiana Democrat says that probably 90 per cent of the tobacco grown in Harrison county will be pledged to the Growers' Association.

In Woodford, 70,000 pounds of old hemp sold at \$5.20, and the parties contracted for new crop, about 30 acres, at \$5.10 per 112 pounds.

Mr. H. H. Chinn sold to Mr. Harvey Harp some fat hogs at \$4.25 per hundred. Mr. H. C. Chinn sold some to same party at \$4.50.—Cynthiana Times.

J. W. Brophy sold to R. B. Hutchcraft 400 barrels of corn, and 100 barrels to Geo. Wynn at \$2, measured in the field.—Paris Kentuckian.

W. T. Phelps bought 75 barrels of corn of E. L. Fasset at \$2 in field and 100 barrels of Sam McClure at \$2 in the field. Bridges Bros. bought 50 barrels of W. M. Kirsick at \$2.10 delivered.—Stoops Cor. Owingsville Outlook.

It is reported that the acreage of wheat now being put in the ground will be the largest in many years. It will certainly amount to 20 per cent over the average in the last ten years. This applies to the entire wheat growing section of Kentucky. In Fayette county the acreage will probably be greater than ever before. The sowing is not as advanced as formerly on account of the dry weather, but the farmers as a rule do not object to late sowing, as the season for sowing wheat is getting later every year.—Winchester Democrat.

Brush & Ramsey, auctioneers, report the sale of A. R. Haggard Wednesday of last week as well attended. The following are some of the prices: 35 plain ewes, \$3.83 each; 13 hogs, 150 lbs., at \$6.05 each; 12 hogs, 125 lbs., \$5.25 each; 20 hogs, 100 lbs., at \$4.10 each; sow and 7 pigs, \$8; 11 feeders, 1,000 lbs., \$31.75 each; several short yearling steers, \$13.50 to \$15; steer calves, \$8.50 each to \$12; 2 short yearling heifers, \$13.50 each; 4 milk cows, \$20 to \$32; 2 aged work mules, \$43 and \$72; 2 aged work horses, \$35 and \$50; 20 stacks rye, \$20; stack of oats, \$12.50; vick of millet, \$10; stack of millet, \$12; lot of sorghum, 40 cts. per shock; 400 shocks of corn at \$1.75 to \$1.85 per barrel.—Winchester Democrat.

THE EXODUS FROM THE FARM.

Why is it that the cities are filling up with farmers from the farms? Why are so many young men, middle-aged men, old men, so ready to sell the farm and move from the peaceful, sweet, healthful influences of the grand old country to take up restricted or contracted quarters in the noisy, dirty, wicked city?

The man on the farm, who is just able to make ends meet, so to speak, is far ahead of and more independent than the man in the city drawing a salary of \$1500 to \$2000 per annum. The farmer, although on a small farm, is able to have his own fruits and vegetables (in this location) nearly all the year. He can have a flock of 50 hens, which will keep him in chickens and eggs, with plenty to sell; and with money received therefrom can buy his coffee, tea, sugar and the few necessities of life which he may not be situated to raise on the farm. A good cow will give him his butter, cheese, milk, cream, etc. He can raise his own meat and bread, his own fruits and vegetables, his own grass and grain. In fact, he is the most truly independent man on the face of the earth.

You may fence the practical farmer off to himself and he will live longer than the workers in any other line, and in this latitude succeed on himself, he will live longer than the farmers of any other section, because of the greater variety of food crops he is able to grow.

The salaried man is sick—his salary stops short, like grandfather's clock, never to go again, until he gets well. The farmer is sick—everything continues right along on the farm. The rains fall, the sun shines, the hens lay, the crops grow, the pigs fatten right along when he is sick, when he sleeps and when it rains, and on Sundays even.

The exodus from country to city is not only disastrous to the white people of the South, but it is also disastrous to the colored laborers. The labor of the country seems to be "exodus" to the cities. This is especially true of the colored labor of the South. This, too, is working diametrically to the agricultural development of the South. This movement from country to city, both of the whites and of the colored people, is the cause, or one great cause, why so much land is offered for sale in the South.

The small farmer here can have ten or more different kinds of fruit, 30 or more different kinds of vegetables, a dozen different kinds of meat, his own bread, both wheat and corn, butter, cheese, milk and cream, and, selling off the surplus not needed in his family, can thus secure the money necessary to pay the low tax, the boot and shoe bill, the grocery bill, the clothing and dry-goods bill, and still have something left for the "rainy day" sure to come sooner or later to all.

My advice is, stick to the farm. No matter if but ten acres, if you manage it fairly well, you are more independent than the toiler in the city at \$2.50 per day or \$1500 salary per annum. We have on hand a whole bushel of facts, figures and features showing the advantage of the farmer over the man in the city engaged in any small business for himself, or at work on moderate salary for others.

If any man will but take good care of the farm, the farm will take good care of him; will keep him comfortably all his days; will keep him independent while he lives, and pay his funeral expenses when he dies; and then be the best sort of heritage for his children after him.—A Jeffers, in Country Gentleman.

GOOD NEWS FOR THE FARMERS.

Poor soil is the farmer's despair. On fair soil with fertilizers and industry he can raise crops, but ground which is barren by nature he has been able to do little with. It has long been known that the barrenness of soils is due to the lack of nitrogen, but no way has been known of adding to the nitrogen in the soil, except by importing at great expense nitrates contained in the guano beds of the South Pacific Islands. The Century for October contains an article describing the remarkable discovery of Dr. George T. Moore, in charge of the Laboratory of Plant Physiology in the Department of Agriculture at Washington. He has cultivated a bacterium which fixes the free nitrogen from the air. Seeds of leguminous plants soaked or inoculated with these bacteria increase the crop thirty to fifty per cent, and succeeding crops of any sort are increased from forty to four hundred per cent. One farmer in Maryland, who could formerly cultivate only about one-third of his land, now cultivates the whole, and gets better crops from the previously barren soil by use of the bacteria than he did from good soil without them. The discovery of Dr. Moore will make productive millions of acres which have never been worth cultivating. He has presented his discovery to the government, and the bacteria are supplied at very small cost to farmers.—Watchman.

FOR LOCKJAW.

In case of a nail or other sharp instrument being stuck in the foot of human or animal, and lockjaw is threatened, take a bucket of unbleached wood ashes, put in tub and pour on two buckets of warm water, stir well and place the wounded foot in the mixture. Relief will be felt immediately. Let remain an hour or so if necessary. Only recently I relieved an old lady by this recipe, who was suffering intensely from a nail wound in the foot. Another remedy is to burn a flannel rag under the foot, but the latter applies to any cut that is painful.—St. Louis Globe-Democrat.

Many of our readers troubled with rheumatism will be glad to learn of the existence of a perfect cure. After a thorough investigation on our part, we highly recommend E. Bachman's Compound, Rheumatism Cure, as a reliable and honest cure. They are convinced of the unexcelled value of their E. C. T. Compound, and offer it to ALL to overcome the sufferer's pain. We have tried to publish the following interesting notice, a member of the E. C. T. Compound, I am so glad that I have found a cure for my rheumatism. I have been suffering with it for many years, and have tried every remedy known to me, but have not found a cure. I have been told that I should try E. C. T. Compound, and I have done so, and I am now free from the pain. I have been told that I should try E. C. T. Compound, and I have done so, and I am now free from the pain. I have been told that I should try E. C. T. Compound, and I have done so, and I am now free from the pain.

NAGGING PAINS

Newport News, Va., July 25, 1903.

Last summer while recovering from illness of fever, I had a severe attack of Inflammatory Rheumatism in the knees, from which I was unable to leave my room for several months. I was treated by two doctors and also tried different kinds of liniments and medicines which seemed to relieve me from pain for awhile, but at the same time I was not any nearer getting well. One day while reading a paper I saw an advertisement of S. S. S. for Rheumatism. I decided to give it a trial, which I did at once. After I had taken three bottles I felt a great deal better, and I still continued to take it regularly until I was entirely cured. I now feel better than for years, and I cheerfully recommend S. S. S. to any one suffering from Rheumatism. 613 3rd St. CHAS. R. GILBERT, M.D.

Rheumatism is caused by uric acid or some other acid poison in the blood, which when deposited in the muscles and joints, produce the sharp, cutting pains and the stiffness and soreness peculiar to this disease. S. S. S. goes directly into the circulation, all irritating substances are neutralized and filtered out of the system, the blood is made pure and the general health is built up under the purifying and tonic effects of the S. S. S. vegetable remedy. Write for our special book on Rheumatism which is sent free. Our physicians will advise without charge all who will write us about their case.

The Swift Specific Company, Atlanta, Ga.

FLORIDA

SOUTHERN RAILWAY

IN CONNECTION WITH THE

QUEEN & CRESCENT ROUTE.

Travlers from Louisville, Cincinnati or points north to the great land of Florida, traveling southward via Chattanooga, Lookout Mountain, Atlanta, and Jacksonville can now at a special reduced rate of \$2.00, return via Savannah, Columbia, Asheville, Hot Springs (N. C.), and Knoxville, or via Tampa—Florida's most beautiful "Land of the Sky"—that portion of Western North Carolina lying between the Great Smoky Mountains and the Iron, Shady and Uwhatchee Ranges. This is a superb elevated plateau the lowest point of which is 2,000 feet above sea level of the sea.

ASHEVILLE, with its splendid hotels, open the year round, is reached by magnificent ranges of mountains, and is a favorite stop-over point for thousands of tourists seeking the most scenic resorts in the "Land of the Sky" and "Appalachian Country" are Hot Springs, Flat Rock, Tryon, Hotwell, and Swainson, N.C.

ALL FLORIDA WINTER RESORTS are quickly and comfortably reached by the fast and convenient train schedule and through sleeping car service of the Southern Railway and Queen & Crescent Route either through the "Land of the Sky," or direct via Chattanooga and Atlanta.

The "Florida Limited," leaving Chattanooga 9:30 a. m., reaches Jacksonville arriving at Jacksonville early next morning, runs every day the year. The "Change and Florida Limited" leaving Chattanooga in the evening connecting at Lexington with the evening train from Louisville will reach Jacksonville with Dining Car service on route, and low winter fares, rates, schedules, literature or other information apply to

W. Crow, Traveling Passenger Agt., Lexington, Ky.; C. E. Humphreys, District Passenger Agt., Louisville, Ky.; G. B. Allen, Ticket Agent, St. Louis, Mo.; H. B. Spencer, General Manager, St. Louis, Mo.

"BIG FOUR"

THE BEST LINE TO

INDIANAPOLIS PEORIA, CHICAGO.

And all points in Indiana and Michigan

CLEVELAND, NEW YORK, BOSTON

And all points East

Informational literature furnished on application, at City Ticket Office, 1000 Olive St., St. Louis, Mo. For further information, write to E. J. Kay, General Agent, Louisville, Ky.

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A MATTER OF HEALTH

ROYAL BAKING POWDER Absolutely Pure HAS NO SUBSTITUTE

Items of Interest

News the West Owns.

In order to relieve the congestion of travel in the business hours in New York City, a subway has been constructed. It is a tunnel with many branches. The main tunnel has been finished for a distance of nine miles and opened for travel. The first full day there were 380,000 passengers. On Sunday there were more than could be taken. The city loaned the contractor \$35,000,000. He has a lease for fifty years, during which time he is to pay back this loan, and at the end of the lease the subway becomes the property of the city.

There has been nothing to equal the Russian attack upon the British fishing boats since the famous "Battle of the Kags" in our Revolutionary war. One thinks of Palast's men in April, 1855. At first it was two Japanese torpedo boats which attacked the British. Kestell, who was responsible for the attack, says that eight torpedo boats suddenly surrounded the Anatol. How very drunk he must have been.

Rev. Dr. B. F. De Costa has died in New York City after a year's illness. He was the author of many works on religious and historical subjects. He attracted attention by protesting against Dr. Briggs being received into the Episcopal church as a preacher, saying in regard to it: "The Scriptures are no longer to be enforced as an inflexible guide. The church has relaxed the appearance of authority, and its interpretations may now be governed by individual caprice."

Oaks of Abokuta, an African king, has made a visit to England. He was so much pleased with what he saw and the attention he attracted, he is meditating a trip to this country. He is a large negro, very black and exceedingly ugly. His ugliness and his gorgeous apparel attracted great crowds in London.

It used to be in this country that alcohol was the only thing of the kind which good people had to fight. But now opium in its various forms, cocaine, chloral, bromidia, etc., have their victims. And now the news comes from England of a fight the physicians are making against "ice cigarettes." These are composed of black and green tea mixed and are smoked by women. But they are very injurious, and, what is worse, taking them soon becomes a habit hard to break.

Recent investigations by life insurance experts in Great Britain show that total abstainers have a much higher chance of life than moderate drinkers have. Between twenty and thirty the number of deaths is 11 per cent larger among moderate drinkers; between forty and fifty it is 74 per cent larger among moderate drinkers than among total abstainers; between fifty and sixty it is 43 per cent; and from sixty on, the percentage gradually decreases. The fair lot of women is that under fifty the winking drinkers are mostly killed off, leaving only those with exceptionally strong phrenes.

The latest cure for malaria is said to be systematic and continued walking. It has cured cases when every other medicinal remedy and quinine gave but failed. What a malaria patient wishes to do is to sit indoors, nurse his pulse and sleep. But he must get out

and walk in all kinds of weather, in damp weather wearing flannel next the skin.

We are told that there is a difference between poisonous and harmless snakes in their teeth. The harmless snakes have four rows of teeth and the poisonous two with fangs within. If it is a gas after you ask him to be as kind as to open his mouth and let you count the rows of teeth, and if there are four, you will know you need not run.

A physician in Washington City went with Peary on an Arctic expedition. He was impressed with the fact that the men never have colds in the polar regions, and the foods of Greenland have no dust nor germs but do have sunshine. He therefore asked Peary to allow him to take some consumptive patients with him on the trip for which preparations are being made and he has consented. The experiment will be watched with interest.

We regret that the report of the meeting of the Texas Convention was received after our columns were crowded, and hence is delayed till next week. Other things which we would have preferred to leave over were already in type.

CHURCH NEWS (Continued from 9th page.)

Bro. W. F. Jagers writes: "I have just closed a fine meeting at Mt. Zion with Bro. J. B. Hutcherson. We had large, attentive congregations. The church was greatly revived. We had 13 additions by experience and baptism. Bro. Hutcherson has a fine church at Zion."

Pastor J. B. Crouch writes from Carlisle: "On Sunday night, Oct. 16, I began a meeting with Locust Grove, a country church seven miles from Carlisle. The meeting continued 14 days and was very interesting one. At the close I baptized 9 young women and 9 young men. Bro. A. N. White, who has supplied this church during the summer, was with us the first week of the meeting. My work at Carlisle is moving along very nicely and I am delighted with my field."

Bro. J. S. Gatten writes: "I have just returned from a ten days' meeting with Whipoorwill church, Logan county. The presence of the Holy Spirit was manifest at every coming together. The church was greatly blessed and encouraged. There were ten additions by experience and baptism and four by revival. There were three other professions. The talented young pastor, Bro. J. H. Moore, is in the Seminary, and hence was with us but a few days. There are many very excellent, spiritually minded people in this church."

Pastor J. E. Shropshire writes: "Clover Bottom church called Bro. Isaac of this county some weeks ago. He preaches every two weeks. He is a young preacher of great promise. He held a meeting at Clover Bottom church two weeks, and Bro. Moore, of Aader son county, pastor at Wetmore, baptized fourteen, 11 young men and 3 young ladies. Bro. Maaly not being ordained, I consider it the best and most spiritual meeting we have had in years. I forgot 3 rec'd by letter and one approved for baptism."

Pastor A. B. Gardner writes from Morgantown: "On the fourth Sunday in October I began a meeting with the church at New Friendship, near Auburn, in Logan county. The meeting continued 12 days and resulted in 31 professions and 24 additions by baptism and 2 by letter. Two more are approved for baptism. Praise the Lord!"

Pastor R. M. Priest writes: "We closed a good meeting at English on the night of November 3. Bro. E. K. Shultz, of Brandenburg, was with us during the entire meeting. Bro. Shultz is an excellent Gospel preacher, clearly setting forth those old doctrines of God's Word, the sinfulness of man and salvation through faith in the Lord Jesus Christ. His faithful presentation of the pure Gospel was truly a soul feast to the saints of God, strengthening their faith and helping them to see more clearly their absolute dependence upon God's goodness and grace for all blessings. The visible results of the meeting, beside the edification of the saints, were 13 rec'd for baptism, 1 under watchcare and one restored. This winter hope to have Bro. Shultz with him again some time in the near future."

Pastor T. J. Ham writes: "Our meeting of two weeks closed at Drury's church Oct. 24, in which the Lord graciously blessed us and let us experience

a greater revival of souls than we have had there for several years. Between 40 and 50 souls were brought to Christ; 36 additions were made to the church, 26 of whom I baptized Sunday afternoon following the close of the meeting. Others are yet to be baptized. I expect to begin a meeting at Old Union, another of my charges Nov. 10. Pray for us that the Lord may still continue to bless us with a great outpouring of His Holy Spirit."

Pastor G. W. Hill writes: "On the 23rd of October we closed a two weeks' meeting with the Stamping Ground church, Scott county. Bro. G. W. Argabrite, our State Evangelist, was with us ten days and faithfully preached the Gospel to our people in his own clear and forceful way. The Lord greatly blessed us in reviving the church and adding 23 precious souls to our number, 15 by baptism and 7 by letter. Bro. Argabrite is surely doing a great work. May the Lord continue to greatly bless his labor. I came to this field the 19th of last May. I have an excellent field here, and my people are coming up to the help of the Lord against the mighty."

MANY FOODS

offered for new-born infants do not and cannot contain the valuable elements of milk required for the proper nourishment of the child. Borden's Eagle Brand Condensed Milk is superior to other artificial foods and its use prevents sickly, weak and rickety children.

Pastor Edgar W. Barnett, of Mississippi, writes: "The Recorder is pure gold."

Pastor J. E. Hudson, of Georgia, writes: "The Recorder may grow old in years, but it is ever new in its pages of rich information. May His blessings be added as the years come and go."

The Rev. and Mrs. C. E. Burdette, of Genialita, Assam, where they have labored for years as missionaries, have been spending a few days in Louisville. They will go to Florida for the winter on account of Mrs. Burdette's state of health. The famous Robert J. Burdette is a brother of Missionary C. E. Burdette, and the two resemble each other very much.

Your writer left Louisville on the 12th. Illinois Central train on the 4th instant, and after a pleasant run reached Memphis on time in about ten hours. Took Cotton Belt train at 8:40 a. m. at Memphis and reached Texarkana that night. Sunday morning attended Dr. O. L. Halley's Sunday School, which I found up-to-date and most interesting. I attended services at Pastor N. B. O'Kelley's church, Beech street, located on the Arkansas side of the city. Bro. O'Kelley is greatly beloved by his people, and he is doing a fine work. His people are zealous and liberal in their support of all denominational interests. They are looking forward with great interest to the coming of Dr. Chas. W. Daniel, of Covington, Ky., to all the pastor in a protracted meeting. Sunday night it was my pleasure to preach for Dr. Halley to a fine congregation. The church under the able and wise leadership of Dr. Halley has grown in power, and it is one of the foremost churches in the South. The revival spirit is manifest. There were two additions on Sunday.

While in the city I shared the hospitality of Bro. Tilson, a Virginian of the true type, and also dined on Monday with Dr. Halley and his noble companion, the daughter of Dr. J. E. Graves of precious memory. In all my travels I have never felt more impressed with a family of boys than I was with the finely developed and bright sons of Bro. and Sister Trahey. As sure as blood and training tells, those boys have a bright future. H.

It cannot be gain for us to die, till it is Christ to live.—Bacon.

SERVICABLE COLORED DRESS GOODS

The great success of this section of the store is due largely to the fact that we keep in touch with the wants of the people. The manager of this department studies the preferences of the trade by personally coming in contact with our patrons—one reason why this is Dress Goods headquarters.

Table listing dress goods items and prices: 40-inch Fancy Panamas 50c, 40-inch Fancy Scotch 50c, 45-inch All-wool Manish Suiting 75c, 54-inch All-wool Fancy Craah \$1.00, 45-inch Silk and Wool Crepe 75c, 46-inch Crystal Silk Crepe \$1.25, 46-inch Silk and Wool Eolliences \$1.50, 46-inch Embroidered Eolliences \$2.00, French Broadcloth all the new shades, yd \$1.00.

Samples cheerfully sent upon request.

HEERMAN STRAUSS & SONS CO.

414-416-418 MARKET STREET-418-420-422 LOUISVILLE, KY

THE MARKETS.

LIVE STOCK.

Report for week ending Nov. 12.

Table listing live stock prices: Extra good export steers \$4.75 5 00, Light shipping steers 4 00 4 40, Choice butcher steers 3 75 4 00, Fair to good butch. steers 3 00 3 45, Com. to med. butch. steers 2 60 3 20, Choice butch. heifers 3 45 3 65, Fair to good butch. heifers 3 25 3 45, Com. to med. butch. heif. 2 25 2 75, Good to extra stock steers 3 25 3 50, Com. to med. stock steers 2 75 3 20, Good to choice stock heif. 2 50 3 15, Com. to med. stock heifers 2 25 2 75, Plain light mixed steers 1 75 2 25, Med. to good mixed cows 2 25 30 30 00, Plain to good mixed cows 18 25 20 00, Good to choice butch. cows 2 50 3 20, Med. to good butch. 2 00 2 50, Choice veal calves 5 25 6 75, Com. to med. calves 3 50 4 50, Choice to fancy milch cows 24 00 28 00.

HOGS.

Table listing hog prices: Choice pack and butch. 5 00, Medium packers 4 00, Light hogs 4 00, Choice pigs 4 25 4 40, Light pigs 4 25 4 40, Roughs 4 00 4 50.

SHEEP AND LAMBS.

Table listing sheep and lamb prices: Good to choice sheep 3 00 3 25, Fair to good sheep 2 25 3 00, Common to medium 1 25 2 00, Choice shipping lambs 5 00 5 25, Good butcher lambs 4 00 4 50, Common tail end lambs 3 00 4 00.

LEAF TOBACCO.

Following is the report for week and year ending Nov. 5, 1904:

Table listing leaf tobacco prices: Week Year, Jan 1 to date 912 92,050, Year 1903 1,259 97,814, Year 1902 1,049 144,826, Year 1901 1,162 147,106.

COMPARISONS WITH PREVIOUS YEAR'S SALES.

Total sales of new crop to date, 1904, 92,839, 193, 101,548; 1902, 135,412. Sales of new crop to date, original inspection, 1904, 78,026; 1903, 101,548; 1902, 111,032.

REJECTIONS.

Rejections this week, 1904, 65; 1903, 261; 1902, 145.

Percentage of rejections to auction sales, 1904, 42, 1903, 21; 1902, 17.

Rejections Jan. 1 to date, 1904, 12,240; 1903, 17,106; 1902, 29,238.

RECEIPTS.

Receipts this week, 1904, 316; 1903, 1,101; 1902, 297.

Receipts Jan. 1 to date, 1904, 316; 1903, 77,038; 1902, 104,204.

NOTICE.

In regard to our advertisement on page 11—"Sunday School Teachers and Workers"—we failed to quote prices, which should have been as follows: Gist of Lessons, 25c; Arnold's Commentary, 50c; Peloubet Notes, \$1.00.

Miss Jessie Hemmiok, GENERAL Purchasing Agent and Mediator, 117 W. Walnut, LOUISVILLE, KY.

GREAT HOLIDAY OFFER!

A beautiful imported 40-PC. CHINA TEA SET FREE



with an order for 20 lbs. of New Crop Tea, or 20 lbs. of Baking Powder (5c a lb.), or 20 lbs. of Coffee. Terms and B. F. or 60 lbs. Boston Coffee 25c a lb. COUPON which can be exchanged for many magnificent Christmas gifts with every 25c worth of Tea, Coffee, Baking Powder, or Soap. Send today for our prices and conditions.

For Particulars Address "W. F. H." care of The Great American Tea Co. Box 289, 31-33 Vesey-st., New York.

30,000 MORGAN BILLS. Supply "Sound the World" Morgan Bank & Currency Exchange, N.Y.C.

PARKER'S HAIR BALM. Cleanses and beautifies the hair. Keeps the scalp cool and moist. Removes dandruff. Restores the hair to its natural color. Sold in all drug stores.

CANCER

30 years' experience shows that the only cure for cancer is the only one—namely, the only one that will kill the cancer cells. Address Dr. G. B. T. Smith, 500 N. 2nd St., Philadelphia, Pa.

Children Teething

Which contains a list of everything new in Sunday School and Church Supplies, together with a list of new Bibles, Bibles, Logans. It is full of helpful suggestions. WRITE FOR A COPY. American Soc. Pub. Society, Western Home, 1407 Olive Street, ST. LOUIS, MO.