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It is the best medicine ever sold over a druggist's counter.

### CHICAGO & ALTON RY.

TWO TABLE

(In effect October 31, 1909.)


EAST BOUND	
No. 14. Missouri State Express	9:50 a. m.
No. 22. "Red Flyer" for St. Louis	11:05 a. m.
No. 16. Slater Accommodation	6:45 p. m.
No. 10. "Red Hummer" for Chicago	7:55 p. m.
No. 24. "The Early Bird" for St. Louis	10:47 p. m.
No. 12. "Nightingale" for Chicago	11:29 p. m.
WEST BOUND	
No. 23. "The Early Bird" for Kansas	5:03 a. m.
No. 9. "Red Hummer" for Kansas City	6:03 a. m.
No. 17. Kansas City Accommodation	7:52 a. m.
No. 11. "Nightingale" for Kansas City	9:50 a. m.
No. 21. "Red Flyer" for Kansas City	3:47 p. m.
No. 15. Missouri State Express	5:32 p. m.

All Trains Daily.

S. A. VERMILION,  
Pass. and Ticket Agent, C. & A. R. R.  
Higginsville, Mo.

Mr. and Mrs. N. H. Mignery of Wellington spent Sunday here.

## PEOPLE'S PULPIT...



Sermon by  
**CHARLES T. RUSSELL**  
Pastor Brooklyn  
Tabernacle.

### In Every Thing Give Thanks!

"In Every Thing Give Thanks, For This is the Will of God Concerning You in Christ Jesus" (1 Thessalonians v. 18).

Sunday, November 28.—Pastor Russell of "Brooklyn Tabernacle" preached today from the above text. He said:

There is a beauty and consistency in the Bible which many overlook, to their own confusion. Failing to "rightly divide the Word of Truth" (1 Timothy ii. 15), failing to discriminate between the consecrated believers and nominal believers of the world, which the Bible everywhere recognizes, has led to this confusion. To the logically-minded thus confused, the Bible is an unreasonable book, inconsistent with facts.

These matters are well illustrated in our text, which was addressed, not to all mankind, nor to merely nominal Christians—but to Christians, "in God the Father and in the Lord Jesus Christ," as the introduction shows. This word in means something more than is generally appreciated. Note the Saviour's words, "If a man love me he will keep my words; and ye will come unto him and make our abode with him." "I am in my Father, and ye in me and I in you" (John xiv. 20, 23). The whole testimony of the Scriptures is that those who attain to this glorious oneness with the Father and with the Son are in all but a "little book" and amongst them are "not many great, not many wise, not many learned." It is to this class alone that the Scriptures are addressed—though to some extent including a justified class supposedly approaching this sanctified condition. These may well be informed by the Apostle that they should "in every thing give thanks," when in full harmony with the Divine will.

But note the confusion of attempting to apply these words to the world in general. What has the world to be thankful for—from its own standpoint? It knows not what God's future purposes are, which, therefore, cannot enter into its consideration. And without that knowledge of coming blessings life is often so little appreciated that self-destruction is preferred. Undoubtedly the number of suicides would be far greater than it is, were it not for a certain fear or dread that the future might be more terrible than the present.

The average man, heathen and civilized, knows that his coming into the world was without his consent. He eats and drinks and sleeps and labors, because these are necessities. He has headaches and heartaches, and every other kind. Altogether his experience is "of few years and full of trouble." His chief pleasure is in hoping for and striving to attain pleasure. And when the "cup" of supposed happiness is in his hand, the gulf of bitterness is found mingled with it, and its dregs are sorrows. Can such a man be thankful? especially if he has been taught the doctrine of the "dark ages" respecting the future—that when he shall die he will either be ushered into a Purgatory of centuries or torture indescribable, or worse still, that his lot will be to suffer endlessly—unless he should be one of the saints, which he well knows he is not, and which we all know, as the Bible declares, are but "few." Surely to call upon such people for thankfulness to God would be an absurdity. And it is to the credit of the Scriptures that they are not thus absurd, and that our text is addressed, not to those who constitute the masses, but to the "little flock"—the saints.

**Groaning Creation's Hops.**

Before proceeding to apply our text to the class to which it is addressed (the saints), we pause to consider the hope of the world in general, as set forth in the Scriptures. The knowledge of this hope is not granted to the world, but to the saints—that they might know, might appreciate, the gracious purposes of God toward mankind in general; and that they might understand also the Divine intention respecting their co-operation with God in the blessings he purposes to bring eventually to all the families of the earth.

The explanation of the sorrows of the world is given in the Bible; which tells us that sin lies at the door and that the mental, moral and physical blemishes which cause humanity such distress are incidental to the penalty pronounced against sin; namely, death. "The soul that sinneth, it shall die." Because Father Adam when on trial representatively for his race sinned and came under sin's penalty, "Dying thou shalt die," therefore all his children sharing in his imperfections are likewise imperfect—sinners, as St. Paul explains (Romans v. 12). Thus, during sixty centuries, approximately twenty thousand millions of Adam's children have been "born in sin and shapen in iniquity," and have come into the world condemned and dying, mentally, morally and physically.

Divine sympathy exercised toward this race of sinners provided a Savior, "who for the joy that was set before him" sacrificed his life—for the world (John iii. 16). "Jesus Christ by the grace of God tasted death for every man." Then instead of dealing with the world, instead of saving the world, instead of setting up the promised Kingdom to bless the world, the Saviour did something else. And this which he has been doing from the time of his death until now the Apostle explains to us as "a mystery" (1

### TRUSTEE'S SALE.

Whereas, Albert Walk, now more than nine months dead, a son of Jesse Walk, his wife, by their certain deed of trust dated the 19th day of April 1908 and recorded in the office of the Recorder of Deeds in and for Lafayette County, Missouri, in Book 153 at page 186, conveyed to the undersigned trustee, the real estate hereinafter described to secure the payment of a promissory note in said deed of trust described, and whereas, default has been made in the payment of said note according to its terms and conditions of said deed of trust is long since due and a balance thereof remains unpaid:

Now therefore, I, the said trustee, at the request of the legal holder of said note, hereby give notice that I will on

TUESDAY, DECEMBER 21, 1909,

between the hours of nine o'clock in the forenoon and five o'clock in the afternoon of that day, at the Court House door in the City of Lexington, Lafayette County, Missouri, proceed to sell and will sell at public vendue to the highest bidder for cash in hand, the real estate in said deed of trust described, situate in Lafayette County, Missouri, to-wit: The west half of lot six (6), Wood's Subdivision of part of the South West quarter of section twenty seven (27) township fifty one (51) range twenty seven (27) as subdivided and platted by Commissioner of Lexington, County and State aforesaid, for the purpose of paying the balance due on said note and the costs and expenses of this sale.

Given under my hand this 24th day of November 1909.

SAMUEL J. ANDREW,  
Trustee.

### EXECUTRIX'S NOTICE.

Notices in hereby given, that letters testamentary on the estate of Chatham E. Lankford deceased, were granted to the undersigned on the 15th day of November 1909, by the Probate Court of Lafayette County, Missouri. All persons having claims against said estate are required to exhibit them for allowance to the Executrix within one year after the date of said letters, or they may be precluded from any benefit of such estate; and if such claims be not exhibited within two years from the date of this publication, they shall be forever barred.

CECILIA E. LANKFORD,  
Executrix.

### MILLIONS OF LIVES LOST

An Awful Toll Collected by Consumption. Many Unnecessary Deaths from this Disease.

If people could only understand that systemic catarrh is an internal disease that external applications cannot cure, they would not need to be warned so often about this malady, which, when neglected, paves the way oftentimes for consumption, at the cost of millions of lives every year. Yet catarrh may be cured, if the right treatment is employed.

Catarrh is caused by a general diseased state of the system which leads commonly to annoying and perhaps serious local conditions, which may prove a fertile breeding ground for germs of consumption. External remedies give but temporary ease.

The only way to successfully treat catarrh is by employing a medicine which is absorbed and carried by the blood to all parts of the system, so that the mucous membrane or internal lining of the body is toned up and made capable of resisting the infection of consumption and other diseases.

We have a remedy prepared from the prescription of a physician who for thirty years studied and made catarrh a specialty, and whose record was a patient restored to health in every case where his treatment was followed as prescribed. That remedy is **REXALL MUCU-TONE**. We are positive that it will completely overcome catarrh in all its various forms, whether acute or chronic, that we promise to return every penny paid us for the medicine in every case where it fails or for any reason does not satisfy the user.

We want you to try **REXALL MUCU-TONE** on our recommendation and guarantee. We are right here where you live, and you do not contract any obligation or risk when you try **REXALL MUCU-TONE** on our guarantee. We have **REXALL MUCU-TONE** in two sizes, 50 cents and \$1.00. Very often the taking of one 50-cent bottle is sufficient to make a marked impression upon the case. Of course in chronic cases a longer treatment is necessary. The average in such instances is three \$1.00 bottles. Remember you can obtain **REXALL REMEDIES** in Lexington only at our store, —The **REXALL STORE**, Crenshaw & Young.

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Fresh Bulk Oysters and Mammoth oysters at Hinesleys. Phone 64.