

# WESTERN RECORDER

Faith, Hope and Love, these three.

73rd YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, JUNE 9, 1898.

NUMBER 27.

## WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE,

307 WEST JEFFERSON STREET.

One copy one year (in advance) . . . . . \$3 00  
After three months, . . . . . 7 25  
After six months, . . . . . 7 50

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EVIDENTLY Joseph Parker is in danger of becoming an old fogey. Recently he said that "all true things are ancient," and that "true progress is always backwards."

The reporter of a Detroit paper in reporting the services of a church he attended one Sunday, said of the minister: "His sermons were on purely religious themes, and he was accorded attentive hearings by the congregation at each service." Those themes are the ones to win attentive hearing.

"That is the nature of true piety, it raieth no vaine feares, if there had been feares entertained in the way, we had had no Martyrs. It never sayth, there is a Lyon in the way, but leaps over all obstacles. If Heaven and Earth should all be crushed together, it leaps over all impediments to come to God."—Richard Holsworth, 1650.

The N. Y. *Christian Advocate* says that many parents and guardians "have recently been sending students to smaller colleges, not willing to place them where presidents and professors are mere phantoms, except in the class-room or the office of the executive head, and where no restriction is placed upon the recreations or the habits of students until they make a public scandal."

The Episcopal Bishop of London has begun wearing a mitre. His is of burnished ivory, with the inscription, "Holiness to the Lord," in Hebrew, Latin and English in gold letters. Why the English is the only puzzling thing. Many of the laymen in the diocese are protesting, but for our part, we cannot see why the mitre should not be thrown in with the robes and other ecclesiastical millinery.

In 1600 Henry Jessey published a pamphlet entitled, "The Lord's Loud Call to England." In it are many strange incidents of wonderful judgments. Mr. Jessey says in his introduction he had delayed writing in order to get the clearest evidence he could, and that he had seen many things for want of clearer evidence. Among other things "written and also certified," is this: "At or about Berwick, Mr. O., a minister, in his sermon, using many hard speeches against those peaceable people there, that he called Anabaptists, there being many such there at that time, that even whilst he was preaching in that manner, he fell into a swoon, and was speechless, as one dead for about two hours, and it was feared that he would never have recovered out of it."

## CHURCHES AND PASTORS.

BY REV. E. T. HISCOX, D.D.

It has been said that if all marriages contracted in any community were left to some experienced and prudent umpire for the selection of the partners instead of their making the choice for themselves, the amount of domestic happiness resulting would be quite as great as is now experienced, perhaps greater. This, probably, is true. And yet young persons contemplating marriage repel all such suggestions, and refuse to abdicate the right to choose for themselves. And we defend the right, notwithstanding the boundless misfortunes which so often result from its unwise exercise; passion instead of prudence so frequently deciding the choice; fancy, caprice, selfishness, instead of reason, discretion and wisdom acting as judge in the case. Nor have we failed to denounce as cruel and barbarous this very custom as practiced in pagan lands, where the choice of husband and wife is made by parents for their children while still in tender years, without their consent or even knowledge. This habit of heathenism, however, has not been shown to result in any more domestic infelicity, contention, strife and scandal than what follows the personal choice of companions in Christian lands, but it is condemned because it ignores the rights of personal liberty, although it may often be but the right to do foolish and reckless acts and suffer for them in consequence.

These things I have in a figure transferred to ministers and churches in their pastoral relations. And it would be difficult to find cases more reckless or unwise, perpetrated by light-headed, hair-brained young people, desperate on matrimonial ventures, than are often being perpetrated by churches and ministers—largely by the churches—in their ill-advised pastoral arrangements. It is probably fortunate that in such cases the union is not for life, and no divorce court with its scandals is required to dissolve the relation. Among our churches, at least, no presbytery, or synod, or bishop's decree need be waited for or invoked. All that is needful is for the pastor to resign and retire—only if he will resign and retire. But precisely here comes in at times one of the unseemly things in connection with this subject. It is often much easier to get a pastor than to get rid of him. Some men have the faculty of "holding on," when, by every consideration of reason and propriety, they ought to "let go." This does not mean to imply that a pastor ought to abandon his field and leave his church because one or a few factious persons, who probably make trouble for every pastor they have, are dissatisfied and wish a change. But when a considerable minority, especially an influential minority, clearly wish a change, it is a most unwise thing—unwise for himself, if not for the church—for him to ignore that fact and contend against the current. The world is wide, there are many fields of usefulness open to every earnest worker, and it costs too much peace of mind for a man to stay where he cannot be heartily supported by a strong and efficient majority of the church.

The most unfortunate feature in such a case, is the disposition on the part of some pastors to resent any coolness or want of co-operation on the part of members, attribute it to personal opposition, assume a hostile attitude and resolve "to fight it out." From the moment a pastor takes that position he is conquered, and sooner or later will have to leave. He may not have been at fault in the beginning, and for the hour his party may win, but the

conflict will engender bitterness, widen the breach, lessen his influence in the congregation and in the community, make his remaining unhappy while it lasts, and hasten his departure. One of the poorest commendations a minister can have in going to a new field, is that he has come out of a church quarrel. Even though he can make it appear that he was not in fault, it will yet tell against him. The public never can come at the real merits of such an issue, and never care to do it. They take the current drift of gossip, judge there has been fault on all sides, and let it pass. But it would be unreasonable for any minister to expect that every person who sits under his ministry firmly believes that he is the greatest preacher and the best pastor in the world. The majority may hold that opinion, but it should neither hurt his pride nor lower his self-respect to suppose a few might prefer some other man. He can attribute it to their ignorance or prejudice, and dismiss the matter, so long as they do not oppose him, and so long as they give him a fair measure of support. He may win them by personal kindness, but it would be a fatal mistake on his part to shun them, treat them with coolness, or in any way discriminate against them. That would transform them from cool friends to active opponents.

It is not extravagant or unkind to say that the blame of about one-half the troubles which vex and disgrace the churches rests on the pastor, either because of his origination of the difficulty, or because of his unwise management of it. One-half of the other half is usually due, not so much to the church as a body, as to two small but very influential classes in about equal proportions. The one, a few heady, high-handed, self-sufficient persons with more energy than sense, who like to have, and mean to have, the pre-eminence; the other, gossippers and tale-bearers, who carry the news, and are always anxious to have news to carry. The other quarter of the shame rests on the church as a body because they do not suppress and put a stop to all these unlovely and unchristian traits of church life at the beginning, whether the faults, at the inception, attach to the pastor or any other person.

There is another respect, however, in which very grave responsibility rests upon the churches, and in regard to which very great blame is justly chargeable to them, in connection with the misalliances so frequently existing between pastor and people. This has reference to the unwise and often indecent haste with which churches call men to the pastorate whose record they do not know, and which they do not seem to care to know. Often they are men who are under suspicion, and whom they take at their own valuation and upon their own recommendation. With much assurance these men can magnify what they have done and foretell what they will do. They are very unconventional, and produce a sensation in a quiet community. For a short time they fill the house with curiosity-seekers, as a circus or a minstrel show would do. Fill the house! What the old pastor could not do with a devout spirit, godly living and plain but instructive preaching, fill the house, this unknown, this talking stranger does, for one sermon, or one Sunday, and they wish to call him without further parley or other information. To fill the house is the ambition of many a minister, and the end of the law for righteousness to many a church. Very likely this captivating stranger tells them they must call him at once, as three other churches are waiting for him; and they, poor simpletons, believe what he says. What an oversight it was that Jesus did

not make it an indispensable condition of apostleship when he sent forth the seventy and commissioned the twelve, that they should draw the crowd and fill the houses with the people. And Paul quite overlooked that modern essential of what a bishop must be.

And so the churches often—alas! too often—discriminate against plain, godly and faithful ministers of Christ, who preach the Gospel with sincerity, whose life and example are a safe guide to their children and without reproach in the community, and whose sermons, even though neither brilliant nor profound, convey safe instruction from the sure Word of God. In the place of such they elect to the sacred functions of the ministry and the pastorate men of whom they know almost nothing, men whom a merchant would not take to a clerkship without better testimonials. To such they entrust the cure of souls. They make him the teacher in divine knowledge for themselves and their families. They elect him to be their religious representative in the community where they live and before the world. Is it strange that disaster so often follows this wretched unwisdom of the churches? These are painful comments on the independency of the churches which doctrine we advocate and defend notwithstanding. But if we could be sure always to have some wise and holy bishop, some sanctified synod, some heavenly-minded conference, to appoint pastors over the churches, as pagan parents make matrimonial alliances for their children, would their happiness or their usefulness be less than now?

Mount Vernon, N. Y.

## GOD SEES THE BEST.

God does not set the less against the greater, as we do; he sets the greater against the less; that is his way. Who will not say, Blessed be his love? Man being small, being petty at the kindest, finds a flaw. Thus the wise fool talks: He is honest, he is wise, he is gifted; he is, on the whole, a man of notable intellectual stature and influence; but—man thinks he is clever when he discovers a bit. He gathers himself up into Pharisaic perpendicularity, and says: I discovered that, I pointed out that frailty, I saw it. There can be no pit deep enough for a wretch like that. How doth God speak? Thus hear the music of infinite love; he has gone astray, he has been unfaithful, he has turned aside from me a thousand times, he has done the things he ought not to have done; yet—that is the difference between human judgment and divine judgment in relation to that greatest of all mysteries, human character. It is better to fall into the hands of God than into the hands of men. Your brethren like to speak against you, to have discovered a peccadillo, one little sin, and to have fingers dainty enough to pick out that little hair, and to be able to say, "I've got it!" The Lord saith: You have wounded me, and disappointed me and gone away from me, yet—how can I give thee up? Return! That is the difference between your human theories and the great divine idea of redemption—God always seeing the best, fixing his eyes upon the savable points looking to those elements that are still left out of which he can rear manhood. He will not quench the smoking flax, he will not break the bruised reed.—Joseph Parker, D.D.

We hand folks over to God's mercy and show none ourselves.—George Eliot.

**A MISSIONARY REVOLUTION.**

Revolution is the order of the day. War bulletins supply the most interesting reading of the hour. The most pious and peace-loving among us awakes every morning with a haste to see the morning paper, hoping to read of the Spanish fleet being sent to Davy Jones' locker or some other safe place! The aspect of things nation-wise is anything but quieting. The century which can easily be called the greatest in achievement in mechanics and science is about to close with the whole world armed to the teeth, either warring or ready for war. And our own country, which seemed to be the great teacher of peace among the nations of the earth is now in the very throes of battle. God bless our country! May the spirit of righteousness in which we have unsheathed the sword prevail until a lasting victory is ours.

This reference to national disturbances has direct bearing on missionary thought and activity. The victory of the United States in Cuba means an open door for the Gospel of Jesus Christ into that unhappy island, which door was sadly closed when the Southern apostle Diaz was banished from its shores.

There is at present a revolution in missions—a revolution of necessity. I do not hesitate to predict that out of it there will come an era of prosperity which shall see the Gospel carried to the ends of the earth, according to the divine plan.

After sketching the condition of things, presenting a sad falling off in money support for missions in all the denominations, as well as among the Baptists, the speaker asked: "What is the difficulty? What is the great need of the hour? Has the Gospel of Jesus lost its power? Has the church suddenly grown poor?" We need to examine the entire ground of missionary service in order to be sure of our foundations before we go on building. My purpose is simply to indicate some things which are needed in the present crisis, which may help us to a clearer vision of our duty.

There is need just now for a deeper conviction concerning Gospel truths. We shall not soon recover from the sad effects of the World's Parliament of Religions. It has given rise to the most treacherous discussion ever suggested in religious councils; the expediency of sending the Gospel to the heathen, in view of the religion they seemed to have. A discussion of an officer as to the expediency of obeying his orders in the present war is just as much in order—more so. Our question is not, is it expedient, but shall we be obedient? Christ's command is "Go," and that is the end of all discussion.

That which should be farthest from our thought is the suggested compromising spirit with which the missionaries propose to meet the heathen. Mr. Geistweit read a plea for toleration and compromise written by the Rev. George T. Candlin, a Christian missionary of Tientsin, and condemned it strongly. The attitude of Jesus was one of open and ceaseless antagonism with the false religion of his day. He did not put new wine in old bottles, but insisted that a new bottle was necessary. In his view, he did not come to sew a new patch on an old garment; Christianity is not a new patch in the crazy quilt of heathen religions; it is a new garment, the seamless robe of the righteousness of Jesus.

Paul's attitude was the same. He didn't call the priests of Diana's temple together on his visit to Ephesus and seek for a middle ground by which they would give each other credit for good intentions. No, his preaching turned the city upside down. He couldn't stop to consider the Gospel's effect either socially or religiously. The Gospel is a disturbance—it ought to be a disturbance. We need a spirit of deeper conviction as to its great truths. F. Hopkinson Smith, the cultured, insincere cynic, the sentimental defender of the Turk, said that the trouble in Armenia was that the missionaries had filled the Armenians with notions beyond their sphere. But that is the very thing the Gospel is intended to do. Our business is to fill men with such notions—beyond their sphere. O, for a greater gift to create in the hearts of men a soul-hunger

and intellectual hunger beyond their sphere!

The conviction here pleaded for must be intelligent. The saddest object in the world is an ignorant Baptist. He ought to be the most intelligent Christian on the earth, for he is supposed to base his position on the Bible alone. As far as I know, the Baptist minister is the only man who can safely say to a convert, "Take the New Testament, let no man prejudice you, and decide for yourself how you ought to be baptized, and what body of Christians you ought to join." That procedure is dangerous for any other minister than a Baptist. We should never say, "People are Baptists down our way; they do not know any better." We ought to be Baptists for the opposite reason; because we do know better.

In the contention for the truth as we see it, our convictions should never make us bitter; we lose more than we gain by bitterness. Peter suggested that we give our defense in a spirit of meekness and reverence, gentleness and respect. The Baptist with a chip on his shoulder and a club in his hand is not of the sort Peter describes.

This is not a plea for narrowness; our history in the battle for religious liberty ought to save us from that charge. We can only be truly loyal, as well as truly liberal, when our convictions are born of intelligence.

There is also a revolution needed in the theory and practice of financial support of missions. I know this suggestion is revolutionary, and disturbs the whole modern theory of giving to the cause of Christ, but I submit it for earnest thought. We need to discriminate between giving for the sake of the Gospel, and supporting our own home church; the latter in my judgment is simply a payment of honest debts, which is too generally very poorly done. Giving to God is the payment of money toward an object from which we receive no benefits whatever, save the happy sense of having acted as Jesus did—unselfishly. Ministers would be more free to consider the financial aspects of the kingdom, if they manfully drew a distinction between local support of the church and missionary offerings. The basis for this argument is a Scriptural one. Contrast Paul's contention for his rights of support in 1 Cor. 9:7, 11-15. What a different spirit he manifests when speaking about collections for the poor saints, (see 2 Cor. 9, whole chapter; also, 1 Cor. 16:1). (This phase of the subject was thoroughly discussed by the speaker.) As long as local church support is interpreted as a gift to God, just so long will the Gospel for the needy regions of the earth be hindered.

That is an utterly false saying, "Charity begins at home." It does not begin at home; it has no business at home. Charity, in the sense of benevolence, begins in the needy soul, outside of your home. I am convinced that our theories of financial support and obligation to God need to undergo a tremendous revolution; and the work must be done largely by the minister; it is a real campaign of education, which can be carried on by no one else successfully.

It may be well to indicate the close relation between liberality and spiritual outpourings. "Bring in" is the cry of God; "I will pour upon you" is the promise of God.

Another phase of the revolution in missions is the happy obliteration of false distinctions in missionary activity. Much remains to be done, however. The great blessing of the large debt last year in the northern organizations was the bringing together of these two great bodies, making one effort, in one sweet united spirit. It was the greatest object lesson for some years. It was the dawning of a new era in missions for us. All our difficulties in sectional missionary spirit grew out of our ignorance of the Scriptures. It has only been within the last century that our vision has become normal, taking in the sweep of the Gospel message—reaching to the uttermost parts of the earth. There are still those, however, who have a telescopic vision, and the nearest missionary object is—Africa; it must be said, however, that this is the most unselfish of all; there are those of the microscopic sight, seeing only things near at hand;

they sing, with a slight variation on a recent parody,

My church, it is of the Home of my folks and me, Of thee I sing.

Then there are still a few of those who suffer from strabismus—they are cross-eyed to every missionary outlook, anti-missionary. Their number is growing beautifully less; for when Christians refuse to give they cease to live.

What are some of the elements that ought to underlie this great revolution in missions?

1. Haste. How slow we have been in obeying the Master's command. "I must work the works of him that sent me, for the night cometh when no man can work," said our Master. If He was straitened till his work was accomplished, what might not occur if we were possessed with his spirit. We need to be better fitted for service, and then need a longing desire to urge us into the great harvest field.

2. Personal identification. Whom did He mean when he said, "Go ye"? The answer is to be found in the Acts of the Apostles, where at the time of the dispersion they all went about preaching the Word. It should be interpreted by every disciple: "Ye shall witness for me."

3. Sacrifice. After all, it is not only money-giving; it is self-giving, self-losing. It costs much, yes; but it cost Christ his life. Shall we not live for him? Let us rise to our high calling of God in Christ Jesus.

**LOST—THE MAN ELEMENT.**

BY REV. J. L. JENKINS, D.D.

In *The Congregationalist* of Feb. 3, in the same column and in this order are two articles, *Where Are the Men?* and *A Decadent Ministry*. Which is cause? Which is effect? Has the absence of men created a decadent ministry, or a decadent ministry the absence of men? Will some wise man say?

At the time I was reading the two articles mentioned, I received from most influential quarters two requests to cooperate in efforts to increase interest in and gifts for missions. The requests brought me into consultation with a man, a successful business man concerned in large enterprises, concerned also for missions. His judgment was that all temporary expedients will fail, that there is but one remedy for our trouble, viz., to get men interested. Why are they not? This is an obtrusive and vital question, one that can be answered only by a bold and just survey of the past with its methods and with the dominant spirit which has been ruling the churches.

Such a survey forces into recognition the fact that the man element has been subordinated, forced into inaction. The churches have been busy training young people. In the attempt various new points of interest have been created and around them has gathered attention and effort. Force has been dissected, scattered, unity sacrificed. Nansen found it wise on the Fram to have all on the ship in one cabin. Large benefit came from the association.

We gather our crews apart. Each mess has its own concerns and there is loss of interest in the one purpose for which the craft was built and sailed. There is beside loss of unity, loss of proportionate training. Young minds are given over to immature minds; the old are left to grow needlessly old from lack of contact with fresh, hopeful, energetic life.

The Sabbath worship, has it not been pitched to too low a key? In the zeal to make it attractive to young people instruction has not abounded, services for transient interest have been used, and with loss of power and dignity. Men of this generation are not less religious than men of other generations. They may be more exacting. Are the exactions reasonable? That is the question. Said a lawyer, "One thing I will not do—I will not stultify myself by going to church and listening to nonsense or talks to children?" Was he right or wrong? Who need help from the sanctuary if not men—men engrossed in hard worldly cares, beset by mighty temptations, but in

whom slumbers a desire to live soberly, righteously and godly? If service and sermon do not find them, do not help them, what more natural than their absence from church? Never was there such need of reality—strong, august, over-mastering reality—in religion as now. Where it is men are, must be.

There is a sign of good in that the church is beginning to seek after men. Hence brotherhoods and the like. But the need is not organization—life is already stifled by them—the need is the introduction into Sabbath services, and into all the activities of the church of what is manlike. The cry of the church should be, Unto you, O men, I call. The few signs are not enough. The task upon the church is most severe. Years currents have been turned in one direction. It may take years to change them.

The Old Testament closes thus: "I will send you Elijah the prophet . . . and he shall turn the heart of the fathers to the children and the heart of the children to their fathers lest I come and smite the earth with a curse." In Malachi's time there was a falling off in attendance upon public worship and other evils such as are among us. To remedy these must be a bringing together of old and young, fathers and children. John the Baptist was to turn the heart of fathers to the children. Professor Cowles says, "By a master stroke the spirit set forth the necessary work of the great forerunner. No easy task was that which called for a man Elijah-like."

We wait for the coming of one in the spirit and power of Elijah, who shall reunite the divided forces of the church, restore fathers to their place and service, and then the earth shall no more be smitten with a curse.—Congregationalist.

**TAKE HEED TO THYSELF.**

No doubt the old monastics made a great mistake when in their solitude for their own salvation they hid themselves away from all the world, and gave up their whole lives to the culture of their own souls. The religious world to-day seems in no especial danger of making any such mistake. The pendulum has swung to the other extreme, and we are constantly confronted with melancholy examples of altruism gone mad.

On all the highways of benevolence may be encountered men, ay, and women too, who upon errands of mercy have run themselves out of breath, and are sinking down in sheer exhaustion. Never was there so much of what is called religious activity, but it may be gravely questioned whether the progress is proportionate to the activity. Never did the church have so much of machinery, with wheels upon wheels, beyond anything that ever was dreamed of even by Ezekiel, and they do go around with a velocity that makes our heads swim; but the outcome is disappointing. There is plenty of dry heat, but precious little unction. There is sparkling effervescence on the surface, but lack of quiet depth of feeling and strength of mighty conviction. The great enemy of God and man would shut up the saints entirely if he could, or if the pressure of duty be too strong for that, then he would wear them out with fussy activities, and so weaken their power while they live, and drive them to untimely graves.

A vain thing is it for any man to undertake to minister to the souls of others unless he first have a care for his own. Of Jesus himself, pressed upon by the crowd, it is said that he "perceived that ~~there had gone out of him,~~ and time and again he withdraw himself to be alone with his Father on the mountain or in some desert place. Our strength is perpetually drawn upon by the stern demands of Christian work, and unless it be constantly renewed by secret intercourse with heaven, our speech will degenerate into hollow cant, and our zeal into frenzied fanaticism, and instead of the peaceable fruits of righteousness, we shall have nothing to show for our labors but the tawdry tinselery of a Christmas tree.—Baptist Teacher.

SANCTIFICATION.

BY REV. E. W. COAKLEY.

II.

The second meaning of sanctification is to make holy and pure. We have, first, an imputed purity or holiness which we obtain by faith in Christ called justification. Christ takes our place and his righteousness is imputed to us. This is the holiness which admits us into heaven. A man may live as strict as the strictest Pharisee that ever walked the streets of Jerusalem, but if he has not the imputed righteousness of Christ he is lost. Let us hold to this as the only hope of heaven (John 3:16).

But we are to have a real, personal righteousness which, in a peculiar sense, we can call our own. Now I do not mean this can be had independent of Christ, but he watches to see the fruit of the Spirit developing in our lives.

This is progressive sanctification. Our definition says "it is begun in regeneration." Paul says, "Lord, what wilt thou have me do?" As soon as one submits to the will of God, right then the work of purification begins. The heart is purified by faith at once. Acts 15:9. "And put no difference between us and them, purifying their hearts by faith." But body purification is a lifetime work. That we must "fight and beat" to keep in due bounds. 1 Cor. 9:27: Sanctification is not, then, a separate, second, distinct work of grace which comes one, five, ten or twenty years after regeneration, but begins at that time.

The Holy Spirit begins it and carries it on. Phil. 1:6: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." The Holy Spirit creates in us a desire for true holiness. The unregenerated nature doesn't long after purity.

Then he helps toward the obtaining of this holiness for which he has created a desire, for O, brother, if there is not a desire in your heart to be holy, I fear you are a stranger to grace. When I see professors of religion going on without any effort to be good or do good, the question with me is not "Are they sanctified?" but "Are they regenerated?" When we are sons, God sends the Spirit of his Son into our hearts.

It is a progressive work—not spasmodic. The idea was advanced by Solomon (Prov. 4:18): "The path of the just is as the shining light that shineth more and more unto the perfect day." This was also the idea of Paul and Peter (Heb. 6:1; 1 Peter 2:2; 2 Peter 3:18). From these passages we see the idea of growth brought prominently forward. Not a leap and a bound and the work is done, but a steady growth. I heard a prominent advocate of the modern instantaneous idea of sanctification argue that as we were brought from men in sin to babes in Christ instantaneously, that therefore we were brought from babes in Christ to men in Christ instantaneously—very poor theology and poorer logic. The way to gain an eminence is to keep plodding, not sit down and cry and wish we were there. What would you say to your boy if he should come to you and begin crying "Father, I wish I was a man. O, please, can't you make me a man all at once." I think you would advise the boy to take his food and the necessary exercise, and tell him not to worry, that his growth would be accomplished in due time. Now, are there not some Christians in this way? They pray and cry to their Heavenly Father to sanctify them wholly—to make them men instantly. The Father would advise them to feed on things necessary to their spiritual good, and exercise themselves unto godliness (1 Tim. 4:7).

III. Some means used for our progress in sanctification. The word of God. John 17:17: "Sanctify them through thy truth: thy word is truth." We need the truth of God in this as well as in any other doctrine. But error seems to be the principal feature of modern sanctificationists. I know one who one night professed perfect sanctification who up to that time had not read a line of the Bible, and that with the "second blessing" came the blessing of knowing how to read. Later he was reading 1 Cor. 10:32, and he read it, "Give none offence." So he soon began to proclaim that it was wrong to vote for any man because the Bible said give none offence. Many other such foolish things could be presented which have been urged by these errorists.

Self-denial is an element in progressive sanctification. The athlete must deprive himself of anything that would weigh his movements. So must he who would run a successful Christian race. Heb. 12:1: "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us." O, brethren, if we would make rapid strides in this race, let us not number ourselves with unholy practices.

Watchfulness and prayer go hand in hand, and without them we will often find our progress retarded by temptation. Matt. 26:41: "Watch and pray, that ye enter not into temptation." But O, dear brethren, if we believe in progressive sanctification, let us make progress. One reason why many have gone astray on this doctrine is because many who hold the true theory fail to make a personal consecration of it. It is a sad fact that a multitude of Christians give but little attention to their sanctification.

Sanctification not perfect sinlessness. If it was, none of us could claim to be sanctified. The only perfectly sinless being that ever walked among men was the Lord Jesus Christ. He was "holy, harmless, undefiled and separate from sinners," but that can be said of no other.

bidden us come to it. Matt. 5:48: "Be ye therefore perfect, even as your Father which is in heaven is perfect." O, what lessons have given us his standard. Who will say, "I have attained unto it?" Dare any one say it? Some have lowered the standard and have said that it meant to be perfect in love, faith, etc., and have claimed to have reached it. But their action is very much like the school boy trying to leap over a stick 10 feet high, and saying, "I just lower it a little and I can clear it." No, there the standard is, and it will not be lowered to suit sinful man. But will our inability excuse us from the effort? No; it should be the ambition of our lives to reach that standard. God commands it. But does he command more than we can do? Most assuredly. God said to Abraham, Gen. 17:1, "Walk before me and be thou perfect." Did Abraham ever claim to be perfect? Did any one ever claim it for him? If God had only required just what we could do, what need had we for a Savior? That old adage, that "when we have done all we can it is all the Lord requires," has deceived many people, and will deceive many more unless we quit preaching it. Just look through God's Word and see what he has commanded. Look at the Ten Commandments. Could any one keep them under the old dispensation? Much less can we do so now, as every moral precept in them has been reiterated with added force in the New Testament. Did Jesus come to keep the law for us, or just to help us keep it? For him answer. Matt. 5:17: "Think not I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill." Not simply to help us fulfill it. God commands perfect obedience from the first. Have you yielded obedience from the first? Have you yielded it? You could then only say, "I am an unprofitable servant, having done simply that which was commanded." Let us look further at some Bible quotations on this point. In 1 Kings 8:46 Solomon is pleading in behalf of future generations simply on the basis that "there is no man that sinneth not." The same plea is recorded in 2 Chron. 6:36. Prov. 20:9: "Who can say I have made my heart clean, I am pure from my sin?" Eccl. 7:20: "For there is not a just man upon earth that doeth good and sinneth not." James 3:2: "For in many things we all stumble." (R. V.) 1 John 1:8: "If we say we have no sin, we deceive ourselves and the truth is not in us." No, brother, let us not deceive ourselves with the idea that we are sinners because it is a deception fraught with much immediate harm both to ourselves and others. If you are a child of God, I believe he will open your eyes by and bye to see your error.

But let us not fall to the other extreme and say, "O, I am not sanctified, and can't be." Life is a warfare, and we are to make an effort to be sanctified in every part. 1 Thess. 5:23: "And the very God of peace sanctify you wholly," etc. Whereas we were once depraved in every part, now we should be holy in every part, but as we were not perfectly depraved, i. e., to the greatest degree of depravity, we are not to be perfectly holy in every part. But this holiness should increase more and more. Phil. 3:13: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind and reaching forth unto the things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." O! saints of God, let us press in that direction, and be not satisfied with any low attainment in our Christian lives. John says (1 John 3:2): "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." Now, we will not be like him in full (ill we see him face to face. Here the humble Christian will always mourn his lack of resemblance to the blessed Christ, and the nearer we get to him the more this lack will appear to us, but how often do we get upon our knees and beg, "O, make me more like thee, O blessed Savior," and rise with renewed determination to press in that direction. The song of our soul is often—

"More like Jesus while I go,

Pilgrim in this world below."

But thank God there'll come a time when we who long to be like him here will have this desire gratified. But the hour of the raising, which Paul speaks of in 1 Cor. 15:42-44, must first take place before we can stand completely in his image. So the humble will not be satisfied until that time. David said (Ps. 17:15): "As for me, I will behold thy face in righteousness: I shall see thee when thou shalt awake with thy likeness." May God bless you who here long and labor to be like him with a strong faith in the doctrine of future likeness. Amen.

A LONDON paper tells this touching story of Professor Herkimer: "His aged father, who from youth to his splendid home at Bushy, used to model clay in his early life. He has recently been taken to the hospital, and that soon his hands will loose their skill, and his work will show the marks of imperfection. It is his own sorrow. At night he goes to his early rest, and when he has gone his talented son goes into his studio, takes up his father's unfinished attempts, and makes a beautiful work of art can make it. When the old man comes down in the morning he takes the work and looks at it, and rubs his hands and says: 'Ha! I can do as well as I ever did!' May we not believe that the hands of divine love will thus make over our feeble work for God till it shines with the light of day and be perfect to all eternity?"

"THE VALLEY OF THE SHADOW."

BY REV. JOHN MCNEILL.

Let us look at the fourth verse of this twenty-third Psalm: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." Of course, this verse is a great one for death-beds and dying chambers. The Psalm is true up to the last glimmer with which one can allow the light of life to shine. When no one else could be recognized, Christ was with them, and they knew it. But I think it is a mistake only to use this fourth verse as a "nightlight for a dying chamber," as it has been called. It is a night-light for a dying chamber, and it always burns till it brings in the morning; but it is more than that. I think it is meant for the everyday life, especially of those whose life is rather dark and gloomy, and heavy. The picture is rather the shepherd and the sheep coming through some deep defile, and there is a thick darkness where a bear grows on the right hand, and a wolf on the left, where lions grow in those days—and the hills rising high and shutting out the heavens, and the wind coming through that glen with an eerie sigh in it. The shepherd would be in the midst of the flock with a steady arm ready to spring in a moment to the defense of his helplessness and threatened charges, delivering them from the paw of the lion and the paw of the bear. So with these lives of ours there are times when, so to speak, physical death does not seem to be near, but we are having a hard time, not death-beds—I am thinking of the multitudes of people to whom death would be a relief—but the long, dreary valley of the shadow. It is like wearing my heart on my sleeve, and the daws will peck at it, but my dear mother was for five-and-twenty years and a day in the valley of the shadow of death. Never a day without pain, never a night with two hours unbroken sleep on end, but through all that quarter of a century this light shone till it brought in the eternal day. One of my oldest memories is that of listening to my mother's voice as she lay in bed reading and praying for me, for she could never sing, just to drown the ticking of the clock that was working on her nerves, and to cheer her heart, reading aloud the twenty-third Psalm. In fancy's ear I hear the words fall soft and sweet in my mother's voice: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." May your son, sweet mother, stand up some day to say as much for you. See that you are leaving your children, unconsciously, as my mother left me, such a holy, happy, priceless legacy. Yes; let us use the verse for to-day—let us be ready for the emergency when our life is dull and the spirits low and when, as yet, the death-bed seems afar off.

THE SHADOW.

The commentators say, and it is true, that we are in the valley of the shadow of death, but the valley of the shadow of death, the composite word in the Hebrew, and a unique word. The commentators go on to remind us that since the Shepherd died for the sheep, death died with Him, and it is only the shadow of death that is left to us. Jesus hath abolished death by His death, and His resurrection, and He hath brought life and immortality to light by the Gospel. And let me say, in passing, that I am not sure we give our Lord credit for the splendid way in which he hath done that bit of His work—I mean abolishing death in the awful sense. Go away to heaven, and you will find that the reality of death. There husbands love their wives, there parents love their children, and children love their parents as keenly with as much, blood, heat, and passion as we do. But, when death comes, death means to them a candle blown out with a puff of wind on a winter's night—extinction. There husbands love, there hope, there joy, there gladness. But here, where Christ is known, and His death and resurrection are familiar facts in mind and heart, why, we don't know what death means. You have to pass through the experience of death two- or three times before it breaks upon you with its force, how splendidly the Lord has done that bit of His work—He has abolished death. I had to lose, like some of you, my father, my mother, a dear sister, and my wife, all within a little of each other, before I realized how magnificently Jesus has done that bit of His work. Whether you are a soldier in the army, or a student at school, or a worker in the field, or a man of business, never think of them as an extinguished candle. You always think of them as living. I defy you to think of them as dead in the sense of utter extinction. There is pain, and grief, and sorrow, and separation, and bereavement, but I defy you to think of them as vanished into nothingness.

There is only the shadow of death left, but I think the commentators strike a false, or rather, a falsetto note, when they say since Jesus, our great Shepherd, died for us and rose again, it is only the shadow of death that is left, and as it is only a shadow, and children, you are afraid to die, what is the use of your being so afraid? Well, now, that is a little rough. I am neither a fool nor a child by this time, and yet, I frankly admit, I don't like valleys of shadows. Do you? For example, if I am going past a graveyard at midnight, when all is black and darkness, and there is no moon—well, a soldier in the army, or a student at school, or a worker in the field, or a man of business, I am brave; and yet I have a notion that I look as bravely as the average commentator—and I frankly admit that, under such circumstances, I should whistle to keep my courage up. The fact is, I would like to have you with me. Wouldn't you? Commentators may not think nothing of it, but I am not built that way. I

don't like shadows, and mistaking every bush for an officer. It is all very well, and the shadow of a dog won't bite, and the shadow of a sword won't cut; but the shadow of a dog means that the dog is around somewhere, and the shadow itself is so like the brute! You may as well kill us as frighten us to death—it comes to about the same thing. After a little effort to bring out the leading feature, let me say that the commentators are right. It is only the shadow; it is nothing really to make you afraid. There is a verse that I like to quote; it is more than a text, it has a roll in it like an anthem: "Forasmuch as the children are made partakers of flesh and blood, He also himself likewise took part of the same; that through death He might destroy him that hath the power of death, that is the devil, and deliver them, who through fear of death, were all their lifetime subject to bondage." What music is in it. How it rolls over our troubled spirits and calms our fears. There is really nothing to cause us alarm. Shakespeare, who is a great master of the human spirit, makes one of his characters jump up, after a wild night with a bad conscience and say,

"By the Apostle Paul, shadows to-night Have struck more terror to the soul of Richard Than could the substance of ten thousand soldiers."

Arthur, in proof, and led by shallow Richmond.

Ah! no; if God let loose on us to-night, the host of the shadows, the hosts of the haunting spectres, and the fears that come out of what you have been, and out of what you have done, and out of what you richly deserve, then He could scare us through dreams, and terrify us through visions, until, like Job, we would loathe our couch, and weary for the blessed day. But there is really nothing to fear. These spectres in God's name, and lay them. They shall vanish before thy simple, hearty faith in Him who died for thy sins and has risen again.—London Baptist.

ALL CHURCHES ALIKE.

No church will run of itself. No matter how large and strong and well organized it may be, though it may have as many wheels as were seen in Ezekiel's vision, there must be underneath the wheels, as there were under those, the hands of a man, and that man the pastor of the church. He must expect to plan and to direct; he must counsel and execute; he must be eyes and ears, and hands and feet, and heart and brain. He must not have lacking anywhere. He may and will have much covetousness, and he will naturally expect to be held responsible for the success or failure of the enterprise.

The minister must have grace. If he does not he is not prepared for the ministry. He must have the wisdom that cometh down from on high; the charity that never faileth; the strength and gentleness, the patience and perseverance, and the zeal and fervent spirit, as set forth in the epistles to Timothy and Titus. And he must have what is commonly known as grit. Every enterprise calls for hard work day after day, and week after week, and year after year. Church difficulties are oftentimes glossed over. If there were the fatal facility in securing divorces and in dissolving partnerships, that there is in severing pastoral relationships, there would be far more broken homes and business enterprises than now.

Of course, there are difficulties in every church. There is no use in trying to find a church that has none. Such churches are not in existence, and we must expect to find a measure of hard work, and it is this in any and in all the churches to be found in the broad land. Every church has its noble, devoted, benevolent and faithful people, who can be depended on right along. They are this sort of people because they are well endowed in God's own wisdom and grace, and they are not. There are others who have a name to live and are dead; who are unspiritual, worldly, selfish, touchy, testy and troublesome; ready to take offense and ready to draw back from rendering their little assistance, poor as it may be. The apostle found such people and prayed to be delivered from them. He found that all men had not faith.

There are bright and joyous and encouraging things in all churches. In all of them there are difficulties in withstanding worldliness and in meeting financial obligations. There is not a church in which there is not some disappointment or of the fact that not enough money is being raised for the cause of Christ. It is true in the general church and in particular churches. There are large givers in every church, and many who hide their smallness behind the large gifts that proceed from others.

The minister need not expect to find an easy field. If he does he should give it up to some one else who has not very much power to endure hardness. Men are hard at work in every business, and the minister cannot get his heart because he does not find an easy church. He will probably not find it in any church. The same easy, strong will and sunny heart, persistence and gentleness may make one person successful where another lacking these qualities makes only failure. The remedy is not always found in feeling elsewhere, but sometimes in overcoming the difficulties and living the life of Christ. If I think nothing of it, I think churches become all alike, because in state of constant and universal revival that shall make them all abounding in the life of the Lord and abundant in effort to advance his glory among men everywhere. That day will be full of millennial glory.—Herald and Prebyter.

**SUNDAY-SCHOOL LESSON.**

SUNDAY, JUNE 19.

THE RISEN LORD.

Matthew 28:1-20.

**MOTTO TEXT.**—"I am he that liveth, and was dead; and, behold, I am alive forevermore."—Rev. 1:18.

"And they departed quickly from the sepulchre with fear and great joy."—The angels had told the women to go quickly and tell the apostles the Lord had risen from the dead. Mary Magdalene had already gone to John and Peter and returned after the others had left. They felt that fear which is natural in the presence of supernatural beings. Whenever angels have appeared men have been afraid. And the fear remained, although their joy was great to think the Lord had arisen and they would see him in Galilee.

"And as they went to tell the disciples, behold Jesus met them, saying, All hail."—He had already appeared to Mary Magdalene after her return to the tomb. The word translated "All hail" is the usual Greek salutation.

"And they came and held him by the feet and worshipped him."—The first time he is said to have been worshipped by his disciples. He would not allow Mary Magdalene to touch him. Dr. Broadus gives the best explanation I have seen of the difference he made: "The most probable explanation of the difference is that Mary supposed it was only the Master's spirit, as the disciples did the same evening, and was preparing to test the reality of the bodily appearance, which experiment Jesus rebuked."

"Then said Jesus unto them, Be not afraid."—With all their joy they were awed by the supernatural. "Go and tell my brethren that they go into Galilee, and there shall they see me."—There is great and tender love and forgiveness in that word "brethren" sent as a message to men who had forsaken him and fled, had not aided in his burial, nor gone to the tomb as the women had.

Verse 11—It was death to Roman soldiers to lose what they had been set to guard. These men had been placed at the tomb at the request of Pharisees, and some went to them with their story. Pilate cared nothing for the body, and if the Pharisees were contented they need not be found out. They no doubt thought that the earthquake and the angel would convince the Pharisees, whereas their skeptical governor might think they were sleeping a drunken sleep and trying to excuse themselves with visions.

The chief priests had promised they would believe if the Lord would come down from the cross. He had done far more, he had worked a stupendous miracle, yet they do not believe. They are not even frightened nor awed. Their great concern was to keep it from being found out.

Since the Lord had risen it was to be expected he would go about the country preaching and working miracles as he had done before. If thus he showed himself alive what avail their story of the stealing of the dead body. It would seem from this fact that

several days must have passed before this meeting of elders and priests called the soldiers to them. The Lord was not showing himself to the multitudes, and his disciples were telling they had seen him. This gave them the opportunity of which they availed themselves.

"Say ye, His disciples came by night and stole him away while we slept."—Which was to expose themselves to death, and disgraceful death, for violating the stern laws of the Roman army. They had to give Roman soldiers large bribes to get them to take such risks as that.

But it was most probable Pilate would never hear of it. I do not imagine any one found it pleasant to speak to Pilate about Jesus of Nazareth. But if he did hear of it, the promise of the chief priests implies that they would bribe him, a thing which could be done, if the bribe was large enough. Therefore the soldiers ran but small risks, and were heavily paid for that. It is a sad feature of the state of morals in Judea when the rulers and chief priests would thus bribe men to tell a falsehood. "And this saying is commonly reported among the Jews until this day."—When Matthew wrote his Gospel. It has probably been reported among them until this day as well.

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them."—They remained in Jerusalem a week at least, and it is not known how much longer, except that it must have been within forty days. What mountain the Lord appointed is not told us by any of the evangelists. Paul says the Lord showed himself to about five hundred brethren at once (1 Cor. 15:6), which was no doubt at this time in Galilee. The greater number of his followers lived in Galilee, and on a retired mountain they would not be interrupted.

"And when they saw him they worshipped him; but some doubted."—Alas! for poor human nature! Even there, with their Lord before their eyes, the marks in his hands, some doubted. Which shows how necessary is the work of the Holy Spirit to make men believe. Receiving the worship of the disciples, as he received Thomas' "My Lord and my God," without rebuke, proves that our Lord claimed to be God, equal with the Father.

"All power is given unto me in heaven and in earth."—Therefore they could obey him fearlessly. Nothing could befall them without his knowledge and consent, and nothing could be too difficult to accomplish at his command. Till the last of the elect is gathered in Christ's mediatorial reign goes on. When the end comes he surrenders his power as mediator, and, as in the past eternity, God shall be all and in all.

"Go ye therefore."—Because all power was given unto him. The command was addressed to all the five hundred brethren.

"And teach all nations."—Make disciples of them. The Gospel was for the Gentiles as well as for the Jews. They were to begin with the Jews in Jerusalem, but the religion was for the whole race of man. Those who were made disciples were to be baptized in the name of the Father, and of the Son, and of the Holy Ghost. Thus in this ordinance is set forth the faith of the disciples in the Trinity. Baptism was to come first of all things after they were made disciples, and after that obedience to all the Lord's commands.

"And, lo, I am with you always, even unto the end of the world."—Strong in this promise, this little band went forth to conquer the world. Under the old Dispensation long life and health and riches and honor were promised to the faithful. The promise under the New is that the Saviour shall be with us "all the days." It is a promise to which all the blessings under the old are as nothing.

**KENTUCKY COLLEGE COMPLETION.**

Kentucky College for young ladies closed its twenty-fifth year, and the first under its present management, with a series of interesting exercises. On Sunday evening, May 29, Dr. J. W. Loving preached an exceedingly appropriate sermon from the text: "That our daughters may be as corner stones, polished after the similitude of a palace." Owing to the inclement weather, the audience was small. On Monday evening Dr. J. T. Christian delivered an address to a good audience, on "The Characteristics of the Anglo-Saxons." This was greatly enjoyed, and the speaker was interrupted many times by hearty applause, as he stirred the patriotic feelings of his hearers. Dr. Christian will be sure of a warm welcome to Pewee Valley whenever he may come again.

On Tuesday evening the members of the music class gave their annual concert before a crowded house. In this, as in other departments of the school, faithful work has been done, and the pupils showed the result of most careful training. At the close of the musical programme, President T. S. McCall presented honor certificates to Misses Cora Jewell, Pewee Palley, Frances Campbell, Union county, and Esther B. Pavey, Woodstock, Canada. Certificates of proficiency in music were awarded to Misses Edith Telford and Mary Finley, of Oldham county and Esther B. Pavey.

The teachers who have done faithful work during the past year, will remain, and the faculty will be strengthened by the addition of Miss Virginia Lee Dorman, of Owenton, Ky. Miss Dorman has had charge this session of the music department of Carson and Newman college in Tennessee, and is a lady of the highest character, as well as an accomplished musician. She is also the vice-president of Women's Missionary work in her Association. Miss Dorman will have charge of the work in Elocution and Debates, in addition to Music. We look forward with confidence to a large attendance next year. No school for young ladies in the state has a more beautiful location or offers better advantages.

Four characteristics distinguish those that sit in the presence of the wise sages in order to study; they are either like a sponge, or a funnel, or a strainer, or a sieve. The sponge sucketh in everything, without discrimination; the funnel receiveth at one end and poureth out at another, not retaining anything; the strainer allows the liquor to escape and retains the dregs; the sieve separates the chaff from the fine flour.—Jewish Proverb.

KEEP the soil of life soft, its sympathy tender, its imagination free, or else you lose the elementary quality of receptiveness, and all the influences of God may be scattered over you in vain.—F. G. Peabody.

**NORTHERN BAPTIST ANNIVERSARIES.**

BAPTIST HOME MISSION SOCIETY.

The Home Mission Society followed the Missionary Union. The Society was called to order by its President Mr. Stephen Greene, of Massachusetts on Thursday evening at 2 o'clock. President Greene took for his address "Patriotism and Christianity" and gave a resume of the present war. One would think enough was read about that in the daily papers and that the two days out of all the 365 in which the Home Mission Society holds its meeting the time might be given exclusively to the question of saving souls. But one who thought that would not know the Home Mission Society. President Greene was very severe on those people who are asking "What are we fighting for, anyway?" and who think the Lord has not appointed the United States policemen to keep the world in order. He was opposed to all turning aside from the great and noble work of saving the lives of the reconcentrados into the forbidden paths of conquest and enlargement of our domain.

He closed his speech with a plea for the endowment of the negro schools, some of which have a small endowment. Secretary Morgan followed with extracts from the report for the year.

Your Board desires to express its profound conviction that there ought to be a very large addition to the annual receipts of the Society. The history of the past six years is ample warrant for the claim that the affairs of the Society are administered economically and efficiently. As to the results achieved they speak more eloquently than any words. The American Baptist Home Mission Society has been one of the great factors that have helped to change the course of human civilization on this continent. That this is a Christian nation, exerting a Christian influence, is due in large part to the work wrought by this and similar organizations. God has most signally honored this Society, and the people whose servant it is, in using it for the advancement of his kingdom in this country. The more than ten million dollars which have passed through its treasury have brought forth abundant and abiding fruit.

The work which is now being prosecuted by the Society is no less important or urgent than any that has been done in any former period of its history. Indeed, it may be questioned whether the work of the Society has been quite up to the present standard of efficiency and usefulness.

The most urgent call comes for an increase of work in every direction. There ought to be a larger amount of work expended in the western fields; almost every portion of which is eloquently pleading for larger appropriations. There is demand that is almost irresistible for more vigorous work on an enlarged scale among the Germans, the French, the Poles and other foreign nationalities. The time is at hand when the Society must meet its great responsibility of prosecuting a vigorous evangelic campaign among the vast number of Italians thronging to our shores, who are eager for the Gospel.

The work of the schools in the South is slowly but surely creating a revolution, stupendous and magnificent. This work calls for enlargement. Any intelligent man who will spend a single hour in a careful study of the work

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that is being done by these schools, its cost, and the resources at the command of the Board, will recognize forcibly the need of more money.

Your Board desires especially to emphasize the urgent need of endowment for these schools: they are to be made permanent and are to accomplish their full mission.

Then, too, if the Society is to enter, as it ought to do at an early day, upon a vigorous prosecution of city mission work, there must be money with which to carry it on.

An addition of \$50,000 annually to the current receipts of the Society available for educational and missionary purposes would enable it, with very little increase of administrative expense, to greatly enlarge its activities.

Your Board would be recreant to its trust if it did not also call attention to the need of large offerings to be used in aiding in the erection of suitable chapels and meeting-houses. The call for aid is far in excess of the ability of your Board to respond.

**A GREAT SUCCESS.**

We take great pleasure in recording our profound appreciation of the cordial co-operation of pastors and friends in lifting from the two great Missionary Societies the burden of debt. In the final adjustment between the Home Mission Society and the Missionary Union it was found that the aggregate gross debt, including expenses of collection, was, for the Missionary Union, \$308,307.56; for the Home Mission Society, \$190,181.02; total \$498,488.58. The amount of money sent to the Missionary Union was \$306,350.14; to the Home Mission Society, \$201,838.15; total, \$508,188.29, leaving a surplus of \$14,497.01, which was divided pro rata to the Missionary Union, \$8,082.42; to the Home Mission Society, \$5,565.49. The final amount received by each Society was, therefore, by the Missionary Union, \$312,268.68; and by the Home Mission Society, \$195,747.81. Certainly, Baptists have reason

to be profoundly grateful to the Great Head of the Church for the abiding interest in missions indicated by these timely and liberal offerings. We know that our brother, John D. Rockefeller, whose generous offer of \$250,000 rendered the movement possible and successful, rejoices with us in the magnificent outcome of the campaign.

RECEIPTS.

The total receipts of the year, including annuity, conditional and permanent trust funds, have been \$458,470.27.

EXPENDITURES.

The total expenditures for the year were \$402,315.55. Missionaries' salaries, \$180,978.91; teachers' salaries, \$80,777.26; school buildings, etc., \$11,987.22; general superintendents, \$13,334; district secretaries, \$21,301.04; gifts to churches, \$18,649.98; expenses of schools, \$6,060.61; annuities, \$20,488.72; expenses of administration at the rooms, \$13,598.07; general expense and publication account, \$22,551.37; miscellaneous, \$4,180.16.

The assistant treasurer, Mr. W. P. Plant, presented the report of the treasurer, showing that the receipts had been \$634,111.78, and the expenditures \$651,143.04.

Having given a little time to the business of the Society, they went back with great zeal and eloquence to the war and to their chief duty, being Baptists who believe you know in the total separation of church and state, of expressing their opinion and giving instruction to the governments of earth.

Washington's wisdom is at a heavy discount in these days, and the old reverence for his advice to avoid entangling foreign alliances has given way to a new view of the subject. Dr. MacLaurin made an impassioned speech for an alliance between the United States and England. He thought the time had come for "union," though he gave no reasons for thinking this is the time. Surely a war with a tottering decrepit country like Spain is no reason for frantic appeals to some other nation to "unite."

Dr. Stewart followed in the same strain. England and the United States must unite by all means. He declared England was much nearer ready to unite with the United States than is Canada, who is not pleased with the Dingley tariff.

Dr. Lorrimer followed in the same strain, only he saw farther into the future and thought the union of the United States and England would not merely dishearten Spain but also bring in the millennium, which very likely it will do. The two great rival commercial nations may gush over each other, but commercial rivalry is not ended by prophecies of the millennium.

Mrs. Sloan followed in a speech upon Mexico. And when she got through with the long ago wearisome business of telling the audience all of whom had studied geography and history of the Sunday holidays and bull fights, etc. things they have heard time without number, she made an interesting speech upon the needs of the field, and an eloquent plea for continuing and enlarging the work. May the day speedily come when speakers will remember the possibility that an audience has heard before of the bull fights in Mexico and the feet-binding in China.

Secretary Morehouse followed upon the same subject. No matter how often he speaks on any

subject, he always has something fresh, and worthy of attention to tell. He spoke with much force of the fact which is of especial interest to Baptists, that Mexico has declared for the Baptist doctrine of the separation of church and state. One wondered whether the tactful Secretary did not have in mind the danger Baptists were in of forgetting that doctrine in their zeal in urging an entangling foreign alliance upon the United States. Dr. Colby followed in a brief speech giving his own experiences in Mexico.

NIGHT.

There were two addresses. The first by Dr. C. R. Henderson whose subject was "The Christian Conquest of the Modern City." He told of the difficulties of the work in the great cities, and the various efforts which are being made in many lines. The variety in the nationalities in the cities complicated the problem. Dr. Henderson was evidently one who had had experience in such work and who had given much thought to the best method of reaching the end aimed at—the evangelization of all, classes and masses. He was followed by Dr. T. E. Brown, who at one time was pastor of the church in which the meetings were held, and whose absence had evidently detracted nothing from his great popularity. He spoke upon "The World's Need of a Christian Nation." By the Christian Nation which the world needs he meant one in which the Christians are in such a majority that they can overcome any efforts of the disaffected ones. In such a nation the men who will be thought the most of are the Christian men who do their duty.

The first thing necessary for such a nation is Christian homes. For the home is the foundation and if the home is not right, nothing beyond it can be right. Christian cities will follow Christian homes. Cities in which churches abound and crime does not abound; cities which shall have a Christian press which is truthful, and never caters to evil tastes. Out of the abundance of the heart the mouth speaketh and only a filthy nation will be cursed with an unprincipled press.

Evidently Dr. Brown has scant respect for Congress. He said this Christian nation he was portraying would be lead by honorable statesmen who would not climb into their places by means of fraud and bribery; and they will settle questions of international interest, not by hurrying Congressional Records at one another, nor by shouting 'hang Weyler on a sour apple tree,' but in a manner that will do them honor. The coming Christian nation which the world needs "will not be a land grabber. It will not be a bully. It will not meddle in the business of other nations. It will not jump like a mastiff at the throat of another mastiff. It will not be jingoes, it will not be junteos, it will not be journalized into war. It will trust diplomacy as far as it is of avail and will give men credit for meaning what they say. Then when diplomacy is proven unable to settle the difficulties it will accept the good offers of arbitration, and not until the last stern resort will be invoked, and then the war will not be to satisfy the promptings of greed."

How will this nation be formed? It will not be made Christian by wholesale. One by one it must be done. Will it take long? Yes, but there is no other way. All the other meth-

ods which may be named are mere social fads. As you win souls one by one, as you change characters one by one, you are but adding another drop to that stream of vital force which is sending its strength into our civil life. So, and so only, as God is faithful, will you make this a Christian nation. The eloquent speech made a deep impression.

FRIDAY MORNING.

The first speaker was a colored preacher from Virginia Rev. P. F. Morris. His speech was mostly for social equality, and "breaking down the color line," by which he probably meant miscegenation though he carefully avoided the word. He said the color lines were so distinct the negroes could not assume the position they ought to hold, but that these distinctions were not of divine origin and they would be obliterated in a great measure by education. Color lines are against Christianity and against the political principles of the country, and they were only temporary and could not stand. The negroes must and would some day "come into close contact with educated whites."

Dr. E. D. Burr opened a discussion upon "City Missions." He said the people could not ignore the conditions in the cities, for what the cities were ultimately the whole country would become. In a recent magazine an article upon the city problem gave 38 answers, but not one of these mentioned religion. The only solution of the problem of a city is the regeneration of the individuals. His speech was full of thought and wisdom, facing frankly all the evils and hopefully all the good in the conditions of the great cities.

As he concluded a telegram was received from Oakland, Cal., telling of the death of Mrs. M. M. Gray. She had placed \$100,000 in the hands of the Missionary Union upon which an annuity was paid her. Her death turns this into the treasury paying off the debt of \$70,000 and leaving a goodly amount in the treasury. The Publication Society received \$60,000 from her and the Home Mission Society \$43,000.

It was announced that there was a friend in the audience by the same name, Mr. Martin E. Gray, who had placed \$60,000 in the Home Mission Society on which he received an annuity. Mr. Gray is from Ohio, and is not a relative of the lady. He refused to make a speech.

Dr. J. W. A. Stewart of Rochester made a brief speech but one of great interest, showing how successful city mission work had been in that city. Fourteen years ago there were six Baptist churches in Rochester. Now there are sixteen all enjoying prosperity and all having regular pastors. Dr. Henson closed the morning with a brief—it is needless to say a most interesting—account of his work as a city pastor.

EVENING.

The first thing was the speeches of the fraternal delegates from the Southern Baptist Convention. Dr. Lewis spoke a few words and was followed by Dr. C. S. Gardner of South Carolina, who said that although he came from the secession state he was full of loyalty to the United States. One would think Southern men could go to the Northern Anniversaries, carry greetings, make report of the prosperity of the Southern Baptist Convention with a brief resume of its work without gushing over the flag and announcing for the thousandth time that at last the breach

is healed and the gulf closed &c., &c. What our Convention has done during the year would be news and not merely a recasting of the same speech, no matter how good and how true, they have heard from so many.

Dr. Horr answered the Southern messengers in a speech attacking the existence of the Southern Baptist Convention, by saying the Southern Baptists ought not to be tabulated in a different Convention from the Northern and difference in organization should cease. He suggested that after meeting in San Francisco next year, the following year the Northern Anniversaries invade the territory of the Southern Baptist Convention.

After these same speeches were quite short, four speaking sisters occupied the greater part of the time, crowding the most interesting speeches which had yet been heard into a few minutes at the last. These were from two full blooded Indians who spoke through an interpreter. Rev. Mr. Rairden who was with them told of an incident which had happened since they had been in Rochester. A gentleman who had become interested in the chiefs and wished to show them especial courtesy asked them to drink with him. Thereupon one replied with much earnestness "No, I Jesus man, I Christian."

NIGHT.

At night came the great speech of the Home Mission Society, as Dr. Morehouse's was of the Missionary Union. Dr. Lorrimer spoke, as only Lorrimer can speak, upon "The Foreigner in America." He began with answering the sneer of Bismark that the United States people are not Anglo-Saxon, but a mongrel race of hybrids. He made three points of the danger from the foreigner in this country, after he had declared with much stirring eloquence that all who were born in other lands are not foreigners, but only those who are alien to American institutions.

The three perils from the foreigner are foreign competition, foreign customs and foreign churches. Foreign competition in this very country had replaced native Americans in the mines with Hungarians, and in the factories with the French Canadians. The foreign custom most to be dreaded is the disregard of the Sabbath. The foreign church which is a menace is the Roman Catholic. It is only necessary to say that it was Lorrimer speaking and Lorrimer at his best.

Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for His sake that you would not have done for your own sake, or for anyone's sake.—Drummond.

THERE are two freedoms—the false, where the man is free to do what he likes; the true, where a man is free to do what he ought.—Charles Kingsley.

Here is Money For You. A correspondent says: "I was awfully laid up, and it seemed almost impossible to make money and suffering. I've needed some strong medicine. I began selling non-alcoholic flavoring extracts, and have cleared over \$20.00 a week, one day made \$6.00. Everybody wants them, as they are in constant demand and last for years, including cakes, candies, etc. They are perfectly pure, and can be used in liquid extracts, and from the SALT CO., St. Louis, Mo., and they will start you to work at once, and let your own family if you don't make money. It also works for ladies, my sister sold as much as I did last week. You can get it and order to the same extent. Write me a line when you can make \$20.00 a week. I give you a certificate for the benefit of others who desire profitable employment."

MONEY AND ITS USES.

Did you ever think that money is but a convenience for the use of man? A representative of value, the legitimate use of which is value received? If a man performs a service for another, and by that service benefits his employer and charges him a sum of money as a remuneration which does not amount to more than the benefit received by the employer for such service, then the transaction is legitimate. But if such charge is more than the value rendered by the service, the transaction is not legitimate, and money has served a bad purpose. It has enabled one man to rob another to the amount above the value of the service performed. The man who performs a service for another simply for the money, without reference to the actual benefit received by the employer, performs a menial service, and deserves no credit for doing good in the world. This is a day of money getting, a day of malcontents, a day of irreverence, a day of doubts. No one places implicit confidence in anyone. It is a day of greed for money and worldly pleasures which are to be had at almost any cost. Principle, honesty, love for each other and reverence toward God are at a low ebb, consequently a restless discontentment is abroad in the land. Men are valued according to their money-getting ability, it matters not how, so they escape the law. Good men, men of principle, God-fearing men, are looked upon in a way that means little more than toleration, being charged by some with being overburdened with conscience. Modesty is regarded as a weakness, and men are given more and more to brutal instincts and all manner of sensual pleasures. In fact, it now seems comparatively rare to find a man not given over to pandering to some form of sensual desires. Sensualisms are taught and forced upon men and women in various ways, on the streets, in business places, in the theaters, and, not least, in the prominent show windows of respectable business houses, displaying the most sensual and lascivious pictures, such as would have brought a blush to the cheek of a hardened sinner a few years ago. Nearly all of these sensualisms appeal to the passions and lusts of men and are flagrantly displayed and tolerated for the sake of money. They are bred, born and propagated by that evil spirit in the world which is an enemy to the happiness of man. This may seem somewhat pessimistic, but look around and see if such is not the case. Christ said it was as "easy for a camel to go through the eye of a needle as for a rich man to enter the kingdom of heaven." Human nature is the same to-day as then. The same two spirits, good and evil, God and devil, love and hatred, or whatever name you may give them, are still in the world and at war with each other, and have been since the foundation of the world. The one is seeking the happiness, peace and contentment of man, and the other his suffering, downfall and everlasting destruction. My friend, which side are you on? It must be one of the two; it can't be both. J. B. WELLS.

The constant duty of every man to his fellows is to ascertain his own powers and special gifts, and to strengthen for the help of others.—John Ruskin.

6  
GOD'S CARE.

How are Thy servants blessed, O Lord,  
How sure is their defense!  
Eternal wisdom is their guide,  
Their help Omnipotence.  
In foreign realms and lands remote,  
Supported by Thy care,  
Through burning climates I passed un-  
hurt,  
And breathed in tainted air.  
Thy mercy sweetened every soil,  
Made every region please;  
The hoary Alpine hills it warmed,  
And smoothed the Tyrrhene seas.  
—Selected.

OUR PULPIT.

THE DEPENDENCE OF THE WHOLE LAW AND THE PROPHETS. ON THE TWO PRIMARY COMMANDMENTS.

BY JOHN RYLAND, D.D.

A sermon preached before the ministers and messengers of the Baptist churches belonging to the Western Association, at their annual meeting, held in Salisbury on Thursday, May 31, 1798.]

On these two commandments hang all the law and the prophets.—Matthew 22:40.

(Continued from last week.)

III. The Scripture doctrine of sanctification is in like manner, closely connected with these two commandments.

(1) The evident necessity of regeneration, and that by divine agency, depends on a right view of this subject. If we had a slighter notion of the nature and extent of our duty, our contrariety to the divine law would not be so apparent, and it would seem probable that a little rectification would suffice, in the case of some at least, to fit them for the kingdom of heaven. All natural men are not enemies to outward honesty and sobriety; but every carnal heart is enmity against that law which requires God to be loved supremely, and every idol to be dethroned; nor can any carnal mind be induced to love his neighbor as himself. But this is the law that Jesus has magnified, nor can we fully see the heed of his righteousness, much less the intrinsic excellence of it, unless this law be admitted to be holy, just and good. To accept him as a Saviour from a bad law will never be considered by him as a genuine acceptance of his Gospel. They who come unto God in his name must know that no other will avail, and must see, in some measure, why his mediation is so worthy of being regarded by the governor of the world as that for the sake thereof he should accept of those whom he otherwise must have discarded forever. They also must receive him as their Lord as well as their Saviour; but they who hate the Father's government cannot relish the Son's, for in this respect, as well as others, the Son is the very image of the Father. No wonder then that it is said, "No man can say that Jesus is the Lord but by the Holy Spirit." A man must be born again or he can neither see the glory of the reign of God our Saviour in the human heart on earth, nor can he enter the kingdom of eternal glory. No man can bear to come to Christ except the Father draw him, for the import of his gospel is too humiliating, and its tendency too strict and holy, to suit a graceless heart. Unless the heart of

stone be taken away and a heart of flesh given, the more objective light is presented to the mind, and the more unregenerate sinners see of Christ and his Father the more they will hate them. We conclude, therefore, that if any man be in Christ he is a new creature; old things are done away, all things are become new.

(2) The obligations of the saved will appear exceedingly great in proportion as we understand these commandments.

He who understands their nature and excellence would never imagine it a privilege to be excused from personal conformity to them. The more deeply sensible we are that they are holy, just and good, and that, by our violation of them, we have deserved the eternal curse of God, the more readily shall we renounce all self-righteousness as seeing that it would be the height of pride and folly to suppose we could be justified by a law which we had utterly violated; and the more we shall admire the love of Jesus Christ the righteous who, though he perfectly approved of the law, has yet completely redeemed us from its curse by being made a curse for us. But surely we shall never conceit that his loving God so much is an excuse for our loving him but little, or that his loving us so fervently is a reason why we need not love him or imitate him. Nay verily, but while we rejoice in our freedom from condemnation we shall aspire after perfect freedom from sin. We shall not imagine that we are without law unto God, but shall feel that we are under the law to Christ. The import of his mediation has confirmed every antecedent obligation by which we were bound to obedience; and the rich blessings he has procured for us lay us under additional ties of gratitude to yield ourselves unto God. What can recommend the fullest conformity to these two commands like the lovely pattern of the incarnate Son of God? How has he exemplified the most difficult duties of religion in such a manner as to render the imitation of his example almost unavoidable to all who regard it with attention? Can we contemplate his ardent love to God, his zeal for the divine glory, and not feel a kindred flame? Can we notice his readiness to deny himself and remain anxious to shun every difficult service? Can we view his resignation and perfect submission to his Father's will and refuse to taste the cup of affliction from whence he drank up all the curse and has left nothing behind for his people but what is medicinal and salutary? Behold his philanthropy! Hear him pray for his murderers! See him die for his enemies! Remember you were of the number; you would have been necessarily treated as an enemy to God had not Jesus loved you and given himself for you. Think how vast a debt has been cancelled by his precious blood; and canst thou now take thy fellow-servant by the throat and say, Pay me what thou owest? Impossible! You cannot look to Calvary and harden your heart against the charge of the apostle, "Be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, has forgiven you." You cannot look steadfastly unto Jesus and think God extravagant, who after leaning on his Master's bosom, drank so deep into his spirit of disinterested benevolence as to say, "Hereby perceive we the love of God because he laid down his life for us and we ought to lay

down our lives for the brethren." But

(3) The imperfection of the believer's sanctification in the present life will be surely acknowledged if we consider these two commandments as comprising the summary of our duty.

He is no true saint who aims not at absolute perfection; but the most advanced Christian will be most ready to confess that he falls short of this mark. It seems impossible that an humble, honest believer who tries his whole temper and conduct impartially by this test, and who considers every internal or external deviation from either of these two commands as an inexcusable and sinful defect, can ever indulge the idea that he is already perfectly free from sin. It must be owing to the want of acquaintance with the spirituality and extent of that law which David acknowledges to be "exceeding broad," that every one does not unite with him in confessing, "I have seen an end of all perfection." Let the best of men view himself daily in his faithful mirror and he will see different pollution in his best actions and his holiest exercises to make him live as a penitent all his days and abhor himself in dust and ashes. Yet

(4) The preceding view furnishes a strong argument in favor of the final perseverance, not of all professors, but of all real saints.

If men had been but partially depraved, and had turned themselves to the Lord upon his bare invitation, or as the effect of moral swasion only, they might probably be left to turn again from God and draw back unto perdition. But if all who profess the precious faith of God's elect had it given them on Christ's behalf we may reasonably conclude he will continue to pray for them, that their faith may not fail. Since it was not of themselves, but the gift of God, whose gifts and calling are without repentance, we conclude that it shall not be taken away, but shall terminate in the saving of the soul. The author of faith will be its finisher. The righteous shall hold on his way, and he who hath clean hands shall grow stronger and stronger. The path of the just, like the shining light, shall shine more and more unto the perfect day. For he who hath wrought us for the self-same thing is God, who hath given unto us the earnest of his spirit, and therefore the good work begun shall be performed unto the day of Christ Jesus.

For the spirit of illumination is the earnest of the inheritance of the saints in light, the sanctification of the spirit is the earnest of perfect purity, and joy in the Holy Spirit is the earnest of our entering into the joy of our Lord. It would have been easy to enlarge on every part of this subject, but this brief specimen may suffice to show the close connection between these two commandments and the main doctrines contained in the writings of the prophets, which were still more fully explained by our Lord and his apostles.

I add only two or three inferences. (1) If we judge of all mankind in all ages by this test, how contrary have their hearts and lives been to the divine law! From the earliest annals of time we find the earth filled with idolatry and violence. The most celebrated nations of antiquity excelled in making splendid images and magnificent temples for false Gods, and exerted their highest ingenuity in contriving



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instruments of destruction for their own species, and perfecting the art of war. And though the Greeks and Romans far excelled the ancient barbarians in sculpture, all the hordes of Germany, and Gaul, and Britain, had their execrable idols, and took equal delight in the horrid use of their weapons of war. In some of their states one-half of the people, in turn, cultivated the ground while the other half was constantly employed in war. They thought, says Caesar, that it was the greatest honor of a nation to have the country round them lie desolate as being a sign that none of their neighbors could resist their force. And therefore, on one side of the Suenians the fields lay waste for some hundred miles. Though modern Europe is so much advanced in civilization, yet the prevalence of nominal Christianity has not prevented the Roman church from being defiled with images, nor kept both Papists and Protestants from drenching the land, and often staining the ocean with blood. Asia, Africa and America present a similar picture, nor can our modern navigators find a tribe of mankind in the remotest isles of the sea but what are addicted to idolatry, and continually engaging in wars with their nearest neighbors.

or which celebrate the demolition of cities, the slaughter of myriads, the conquest of nations and extol the chieftains of Abaddon to the skies? Well might our Lord remark that which is highly esteemed among men is an abomination to God.

O miserable, polluted world! When shall it be covered with the knowledge of the Lord as the waters cover the seas! When shall all the families of the earth be blessed in the seed of Abraham? Then shall men throw away their idols of silver and idols of Gold, which they have made to worship, to the moles and to the bats, and then shall they beat their instruments of destruction, which they made to kill their brother men, into implements of husbandry, for desolations shall come to a perpetual end, and they shall learn war no more!

(2) But it is of the greatest importance to us to make a personal application of the subject and remark, How vast is the quantity of guilt chargeable on each individual, if all that opposes either of these commands, or comes short of full conformity to them is sin! Yet this must be admitted if we dare not flatly to contradict Jesus Christ. O then what sinners are we! In

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all our doings our sins do appear. How have we deserved that God, who is love, should abhor us for our want of true benevolence; that he should cast us out of his sight as hateful, as hating one another; that he should give us up to those tormenting passions which flow from sordid selfishness, and are the seeds of eternal misery.

But how shall we sufficiently admire that grace which induced him to send his Son into the world to seek and save the lost! How immensely are believers indebted to Christ! Have we not reason to confess we are no more our own but his; and ought we not to glorify him with our bodies and our souls, which are the property of our Lord?

How important should Christians be for a large supply of the spirit of Christ, that we may grow up in all things into him, and prove that we abide in him, or your walking as he also walked, thus making it to appear that we have received not the spirit which is of the world, but the spirit which is of God. O show that you are taught of God, both to love God himself and to love one another. Take complacency in the image of Christ wherever it can be discerned, and show a spirit of unfeigned benevolence to all mankind. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father who is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them who love you what reward have ye? do not even the Publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Publicans so? Be ye therefore perfect, even as your Father who is in heaven is perfect."

Before I close my elder brethren will excuse me if I take the liberty of reminding the younger ministers present of how much importance it is to study the truths of Scripture in their connection. The law and gospel had the very same author. The king of heaven had no predecessor whose measures of government he might wish to revere. The design of Christ was to magnify and honor the law, and to teach us to honor it also. We must first understand these two commandments before we can understand our ruin or see the wisdom of God in the way of redemption. Salvation by the covenant of works is opposite to salvation by grace no doubt, but a just representation of the law will never encourage a sinner to hope that he can justify himself. By the law is the knowledge of sin. He that does not know what the law requires cannot know wherein he has sinned, and he that does not consent to the law that it is good cannot see sin to be exceedingly sinful. He that does not think he deserved to die the death threatened by the law cannot be very thankful to Christ for redeeming him from it, and to be sure he cannot think if any evidence of wisdom, goodness or justice for God to inflict that punishment on the sinner which he thinks it would have been very wrong to have inflicted on the sinner. Study, then, the connection between law and gospel, and notice how evidently all evangelical truth depends on these two commandments. Nothing, if I may judge by my own experience, will enable you to hold the truth so fast or be so likely to assist you in detecting

any error which you may have inadvertently imbibed.

[THE END.]

FROM NORTH CHINA.

FORTY-SIXTH ANNIVERSARY.

Yesterday, March 30, was the forty-sixth anniversary of the arrival of Dr. and Mrs. T. P. Crawford in China. The other members of our band here, ten of us, including the children, all went into their home yesterday afternoon to congratulate and rejoice with them on this most wonderful record. They had both been out talking to the people during the day, of salvation in Christ, and so much absorbed were they in the Master's work that neither of them had thought of the day as their 46th anniversary till after we went in. We read some appropriate Scripture, sang some songs and prayed together. The songs selected were "How firm a foundation" and "All the way my Saviour leads me."

I do not think any other man and wife of any denomination has ever lived so long together on any mission field as they have. Since they came to China the missionary force has increased from about fifty to nearly three thousand, and the native converts from less than one hundred to over sixty thousand. They have witnessed many wars in China, and felt the great wars of other nations, especially the great war of 1861-65 in the United States. By this war their support from home was practically cut off for several years. The great Tai Ping rebellion occurred in China since they came. In this war, some one has said, more lives were lost than in any other in recorded history; and now, if they should live a few more years in China, they may yet see greater changes than have taken place during these forty-six years, for we do seem to be on the very eve of great changes in this very wonderful old empire.

During these 46 years Dr. Crawford has been to the United States four times and Mrs. Crawford twice, there being twenty-two years between her two visits, and it has now been nearly fifteen years since she returned. They have selected and paid for a piece of ground in which to be laid, on the slopes of the old sacred mountain at whose base we live, and they are quietly, persistently and faithfully pursuing their sacred calling till the summons shall come, "Child, come home."

Bro. Crawford was born in Kentucky in 1821, and his wife in Georgia in 1830, but she was brought up near Tuscaloosa, Ala., the daughter of Deacon John L. S. Foster. It was the privilege of the writer last summer to spend a night in the old home that had given to the world one of its most faithful foreign missionaries. They are both remarkably vigorous for persons of their years and experiences. They have not been brilliantly successful, as the world counts success, but if ever persons were faithful to their convictions, they have been. May they long be spared yet to go in and out before this people.

I wish to send to those specially concerned my sympathies in connection with the death of Dr. J. H. Spencer. I am so glad I had the privilege twice while in the home land of seeing and talking with him. His talk and thought were of that Kingdom into whose eternal glory he has entered. I loved him very tenderly, and far away here in

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- 12c 200 pair of Ladies' tan or black Seamless Hose, with high spliced heels and double soles.
- 20c For beautiful Plaid Hose, in high ingrain colors, rich-lichen ribbed.

China feel my loss in his death. The Lord give us many such men among the rising ministry. We are all well.

Fraternally,  
G. P. BOSTICK,  
Gospel Mission, Chin Kiang, China,  
March 31, 1898.

#### CHEAP TRIP TO BUFFALO.

The Baptists of the State know that for a number of years I have taken parties to the national meetings of the Baptist Young People's Union, and I am getting up a party for this year. The Convention will be held at Buffalo, N. Y., and our party will go via the Pennsylvania Short Line, through Detroit, Toledo, and a delightful daylight ride through Canada, via Niagara Falls to Buffalo.

Believing that a number of our people would like the trip throughout Canada, I have arranged it this way. I will as usual present souvenirs to all who go with me, and I will take pleasure in sending circulars and any information to those who will drop me a line. The fare is arranged at present from Louisville at \$15.75 the round trip. I

have already arranged for a number to go with us, and would be very glad to hear from others.

For information address  
CHAS. E. NASH,  
No. 507 Equitable Building, Louisville, Ky.

#### GRAND RIVERS' DEDICATION.

The struggling saints at Grand Rivers had a red-letter day last Thursday. Their beautiful new house, worth \$2,500, being completed, was ready for dedication except that a debt needed first to be provided for.

Dr. J. S. Coleman, of Greenville, came and preached a strong sermon. Then in his inimitable way he proceeded to call for subscriptions to liquidate the debt on the church, and \$100 more than necessary for that purpose was secured. This miring the expenses of the occasion, will be applied as credit on the note for money borrowed by individuals and used in erecting the house. The balance of over \$400 Dr. Coleman agreed, if necessary, to return in the future and help raise. He can certainly do so when no one else could, for he is par excellence, the most success-

### Dress Gingham, 36 per yard.

One lot of Plaid Dress Gingham, 8 1/2 quality, for per yard 5c  
Plaid Zephyr Gingham, quality 8 1/2 quality 8 1/2c

### Ladies' Gloves 10c.

Ladies' tan and brown Castor Gloves, stitched back, 10c  
Ladies' Black Berlin Lisle Gloves, with stitched back, 15c  
Ladies' Silk Gloves, in tans, modes and grays, worth 50c 35c

### Jewelry Spec'als.

- 5c For American Flag Stick Pins.
- 5c For all styles gold-plated Collar Buttons, with celluloid backs.
- 5c For leather-covered Skirt Supporters.
- 25c For new style Military Belt Buckles for ladies.

### Knitting Silk, 16 a spool.

- 4c Spool for all shades and colors of Knitting Silk.
- 5c Per Dozen for Marking Letters.
- Rubber Embroidery Hoops at, according to size, 19c, 22c, 25c.

### Perfumes AND FACE Powders.

All odors of Meller's quadruple extracts at, per ounce, 20c  
Lautier's May Bells and Lilac Blooms, per ounce, 42c  
Tarrant's Pink or White Harmless Face Powder, per box, 18c

### Brushes

- Extra quality imported Tooth Brushes, superior bleached, 4-row bristle, with the new idea handles, each only 15c
- Extra good quality Cloth Brushes, with polished back, 10c quality, each only 29c

ful man in money-raising and church-dedication work in our ranks. His visit, and that of his excellent wife, to Grand Rivers was a genuine benediction.

The outlook for our church at Grand Rivers is now most favorable. God has done great things for us, and we are rejoiced. May the divine Spirit lead us and help us in the great work before us.  
T. E. Kieney.  
Princeton, Ky.

Love, loss, fatherhood, motherhood, wifehood, widowhood, childhood, home, country and the heroisms that renounce these are all eternal in the heavens. They are embalmed forever in the heart of the infinite Father once bereaved of his Son, and the eternal Son, once orphaned by his Father.—P. T. Forsyth.

The most precious of all possessions is power over ourselves; power to withstand trial, to bear suffering, to front danger; power over pleasure and pain; power to follow our convictions, however resisted by menace and scorn; the power of calm reliance in scenes of darkness and storm.

EDITORIAL.

By the kindness of the Rev. I. A. Hailey, we have received a copy of the Baptist Banner and Western Pioneer, of Oct. 27th, 1842, published at Louisville, Ky. The editors were Wm. C. Buck, J. M. Peck and R. B. C. Howell. The "correspondents" were G. B. Perry, I. T. Hinton, N. R. Granberry, A. W. Poole, E. Battle and J. Hackins. These represented, respectively, Illinois, Missouri, Mississippi, Louisiana, Arkansas and Texas. Wm. A. J. Russell was "Agent for Illinois," and "authorized to receive subscriptions."

The price of the paper was \$3.00 a year in advance, or \$4.00 if not paid till the end of the year, and it was published by "J. Elliot & Co., 47 Wall St., Louisville, Ky." The first article is a letter from A. R. Hardy, telling of a protracted meeting "Elders Josiah Lemen and Samuel Rogers" had conducted at Ebenezer church, twelve miles from Waterloo, Ill. In this meeting "20 were hopefully converted." Then follows a selected article from "Mr. Passmore in South Africa," telling of the sufferings of a young convert. A column is given to the "Bible Society Department," occupied mostly by a list of "donations to the library," but also acknowledging receipts of money. There are three amounts put down from Kentucky, as follows: "Rev. James M. Pendleton, Bowling Green, his own subscription, \$5; John White, Warren Co., 40; Richard Garnett, Glasgow, 5." We suppose John White gave \$40, Richard Garnett \$5, and that Dr. Pendleton sent on the money.

More than a column is given to an article from the "Baptist Home Mission Rooms, New York," by Benjamin M. Hill, on Louisiana as a mission field. Much that he says is true to-day. More than a column is also given to a "Report on the Deaths of Brethren M. A. Wilson and B. G. Sims," which is signed "M. Lyon, G. Kelly, V. Gordon, Committee." A brief announcement of the "Missouri Baptist," published under the direction of the Baptist General Association of Missouri, completes the contents of the first page.

There is no editorial department. The second page begins with the statements that "9 persons" have been baptized in Nashville, and that "in three months the last past ninety-five new members" were added. Just below this is an account of an "accident" to "three of our young sisters, daughters of J. Webb, Esq." Said accident was that the horses ran away with the carriage containing these three "young sisters," but fortunately they were not seriously hurt. We have next an account of the work of the "East Tennessee Education Society." An editorial note says: "We rejoice that our brethren in East Tennessee are attracting their attention to education."

Wm. H. Hodges was President and Hughes W. Taylor, Recording Secretary. The object of the Society was "to aid young men—men designing to devote their lives to the ministry—to improve their education." "Brother J. Rushing" reports a revival at Northfork church, Tenn., with 86 baptisms; and it is stated editorially: "We learn from members of the legislature now in the city that a general revival is prevailing in all parts of Tennessee, and among all de-

nominations." Thomas A. Howard reports meetings near Paris, Tenn. "Essay No. 1," author's name not given, is furnished by "H. B. Hayward, Clerk of Ministers' and Deacons' Meeting." This essay was read before the meeting, and sent on by request of that body for publication. The subject is, "The claims of a pastor upon his people for a support; and the reciprocal influence a compliance with such claims exerts." The essay fills two and a half columns, and it argues for pastoral support.

There is a "Louisiana Department," conducted by A. W. Poole. He urges brethren to do the correct thing in regard to paying postage on their letters. He says: "Will brethren also remember, in sending letters to the Banner, they are in duty bound to send them, when containing money, under the frank (free) of the Postmaster; that is, to get the Post Master to send it for them, or when otherwise, pay the postage themselves. When not free and unpaid, it is hoped that brother Buck will give the names in the Banner."

The following are the "Banner Receipts for the week ending Oct. 22nd, 1842:" T. Howard, 3.00; M. Atherton, 1.00; John Bend (less postage 37c), 1.00; Richard Graham (less postage 37c), 1.00; Rev. R. B. Graham, 3.00; Smith Thomas, 3.00; Henry Cure, 3.00; L. H. Summers, 3.00; Thomas Tichenor, 3.00; Elder Wm. Vaughan, 5.00; M. Pertle, 3.00; R. Alexander, 4.00; E. Wells, 3.00; Col. S. Forward, 3.00; Wm. Carsen, 3.00; Foster Ray, 2.50; John Ashford, 3.00; Rev. R. B. Talliaferro, 3.00; Mrs. Sarah Kay, 3.00; Robert Barton, 3.00; Mr. B. S. Hardy, 2.00.

The advertisements are chiefly of books and medicines. There is an advertisement of the "Trinity and Red River Colony," in which "a family" is defined as follows:

- "1st. A Man and Wife, with or without children.
- "2nd. A Widower, with two or more children; if males, under 17 years; if females, unmarried.
- "3d. A Widow, with two or more children; if males, under 17 years; if females, unmarried.
- "4th. Two single Men over 17 years, are equivalent to a family."

"Miss Rachel Lewis" is the name written on the border of the paper, indicating that she was the subscriber to whom the paper was sent.

The speech of Dr. H. L. Morehouse before the Home Mission Society at Rochester at the recent Anniversaries was a great surprise to many. The Christian Herald says of this speech: "These strong and unexpected views of Dr. Morehouse do away with all Women's, Young People's and other societies, with special days, such as 'children's days,' 'Bible days,' and 'chapel days,' and all sorts of 'days, &c.'"

The Herald says a little farther on: "Societies which were organized as auxiliaries—aids to the church—have become independent of the church. The fact forbodes ill and not good to Zion, and is one of the most intricate and important problems now confronting the harmony and prosperity of the church."

That is a problem the present leaders of the "young people's movement" are now facing. The attendance at the B. Y. P. U.

Convention at Chattanooga last year was so small that it was thought best to make no radical changes in that organization till the meeting this year in Buffalo, N. Y., where a larger attendance is hoped for. Experience is convincing the brethren of the truth of some things on which the WESTERN RECORDER tried in vain to convince them. It is vain to think that things will not work out their natural tendencies, because, forsooth, we choose to label them something different.

We will watch with special interest the proceedings of the Convention in Buffalo next month.

The editor of the RECORDER greatly enjoyed that part of the Commencement exercises at Hollins Institute, Virginia, which it was his privilege to see and hear. Dr. G. B. Strickler's strong sermon on faith, and Col. Blackford's striking address on the rights and duties of women, were before the editor's arrival, but the air was full of their echoes. Col. Blackford claimed that the rights of women should be more generally recognized, but he did not advise the women to assert their rights. For example, it is against the law in Virginia for a woman to be a lawyer. The highest court has decided that a woman is not "a person" in the sense that she can practice law. Now the speaker contended that the right of women to be lawyers should be recognized, and yet he would not advise any women to be lawyers.

The Hon. W. L. Wilson—long the Democratic leader in Congress, and Postmaster-General in President Cleveland's Cabinet—delivered the annual address on Commencement day. His theme was sentiment. He repelled the charge that the American people are such money-makers that they have little or no sentiment, and boldly claimed that Americans are the most sentimental people in the world. They are money-makers, to be sure, but they are money-spenders and money-givers beyond any other people, and this reveals sentiment. Churches are here built and supported entirely by private benevolence; colleges and universities are established the same way, and so are hospitals, orphans' homes and all sorts of benevolent institutions. When a cry of need comes, our people respond more generously than any other people in the world. Ours is not only a sentimental country, but ours is a sentimental age. Even the Jews, who are supposed to be the most grasping of money-getters, are full of sentiment. Mr. Wilson defined sentiment as the blending of the reason and the moral nature. He envied the young men of to-day, before whom there are nobler opportunities than ever known before. The speech was optimistic and was very well received. Mr. Wilson showed rare tact in making his speech fit his hearers and the occasion.

After the degrees were conferred on the graduates, Prof. Charles L. Coker, LL. D., delivered his 52nd annual address to the graduates. He is still young and lithe and vigorous, and he shows no abatement in power. His speech was a clear and convincing setting forth of the nature and range of woman's work. Home is her dominion and her glory. We are glad to say that he has agreed to furnish an article for our columns containing the cream of this admirable speech.

Dr. Coker never had a finer set of girls than those who spent the

last year at Hollins. The work done has ever been thorough, and the views of life presented are ever sound and wholesome. The writer observed that the young ladies bore themselves naturally and gracefully. There was none of that artificial bounce with which girls sometimes walk and none of that swaying from side to side that sometimes marks the carriage of young ladies in walking. Dignity, naturalness and grace are happily combined in the Hollins girls. The editor made a discovery which had to that time escaped him, viz.: that school girls are not willing to be left behind in the race, and they have adopted "college yells" as well as the boys. We think the Hollins yell will compare with the yells of almost any of our male colleges. And when a visitor hears this yell vigorously rendered by a couple of hundred ladies on the lawn, he is not likely to forget the occasion very soon.

Dr. Coker is the presiding genius of the institution, though he has most efficient workers in his son, his daughters and other members of the large faculty. Dr. and Mrs. Coker recently celebrated their golden wedding. Through all these years she has been an helpmeet and an inspiration for him. She has cheered his heart, strengthened his hand, lightened his toil and brightened his life. May they continue their life journey together for many years.

PROF. GOLDWIN SMITH SAYS:

I ventured to ask an eminent Darwinian whether he thought that within any limit of time assignable for the duration of bird life upon this planet, the Darwinian process of natural selection could have produced a bird which should build a nest in anticipation of laying an egg. He said that account must be taken of the faculty of imitation. To which the reply was that to produce that faculty another Darwinian process, extending through countless aeons, would be required.

This well brings out one of the absurdities of the current doctrine of evolution. The faculty of imitation, while needing countless aeons for its development, could not come into play in regard to the matter in hand until the nest building instinct had been fully developed. There must be one bird actually building a nest before another bird could imitate such an action.

If we had a multitude of birds in which the faculty of imitation was well developed, they would not on that account undertake to build nests. If, however, a new bird with the building faculty well developed should be introduced, and should actually build a nest in sight of these other birds, then the faculty of imitation could be used to explain the rapid spread of the fashion of nest building among the birds. But the faculty of imitation could never lead to nest building until after the nest-building faculty had been fully developed.

But what does the average evolutionist care for the many absurdities in his theory? His answer is, "Great is evolution! which has swept the field, and everybody that is anybody is an evolutionist." In vain you bring the brightest names in the galaxy of science, such as Virchow, Kelvin, Quatrefages, Dawson, Argall, Wright and others like them—who contradict his claim. He only cries the louder, "Great is evolution! and all who know anything are evolutionists!"

The most happy man is he who knows how to bring into relation the end and the beginning of his life.—Goethe.

Editorial Varieties

Owing to the press of the reports upon our columns, we give this week Dr. Gelstweil's speech at the Seminary Commencement on the second page, and will reserve Dr. H. P. Johnston's till next week.

Here is a compliment worth having. Our Missionary Helper says editorially: "We went to Elmore City, Mo., to hear Elder J. N. Hill in a series of sermons. Hill makes you feel thankful to God that you are a Baptist." Bro. Hill never received a finer compliment.

John H. Kitchen, Esq., Hopkinsville, Ky., is chairman of the Entertainment Committee and he asks that duly elected messengers to the General Association next week send their names to him that he may assign them homes. The Ministers' Meeting begins June 16th and the General Association June 18th.

Various explanations are offered in Methodist papers for the fact that the gain in membership of the M. C. Church in the United States last year was only 19,728. The yearly average for nine years previous was 82,551. That is a fearful drop in one year. Has Methodism nearly run its course in this country?

The Kentucky Methodists are called on to give \$20,000 to Home and Foreign Missions during the current year. There are more Baptists than Methodists in Kentucky, and they have more money. Hence, unless we have less missionary spirit than the Methodists, we will go beyond them in our missionary contributions.

The late Dr. C. H. Bradford bequeathed \$356,000 to the Methodist Orphans' Home in St. Louis. The Methodist hospital of that city has an endowment of \$1,000,000, largely through the munificence of Mr. Barnes. Neither Mr. Barnes nor Dr. Bradford were Methodists. Both of them, however, says the Christian Advocate, had Methodist mothers. That tells the story.

The Wake Forest Summer School will hold its second session at Wake Forest, N. C., June 21st to July 15th. There will be two departments—Pedagogic and Academic. We have already spoken of the summer school at Waco, Texas. We see no reason why there should not be summer schools at Georgetown and Ruston, in Jackson and Mosley Creek, and indeed at all our colleges.

The Seventy-third Anniversary of the Newton Theological Institution will be held in the Baptist Meeting House at Newton Centre, Massachusetts, Thursday, June Ninth, MDCCCXCVIII, at Ten o'clock A.M. The Faculty and Graduating Class invite you to be present. Compliments of W. H. Westcott, class '83." Thus reads the invitation, and it has an old time ring about it which we like.

The Living Church, an Episcopalian paper, is not at all elated over the accession of Dr. Briggs. After speaking of Dr. Briggs and of the value of those who have in years past joined the Episcopalians on conviction, this paper laments that now men "sack the church, not the land." The editor was "convicted." It will be remembered that when Dr. Briggs left the Presbyterians and joined the Episcopalians, we offered congratulations to the former and condolence to the latter.

A prominent divine remarked on the cars in Virginia last week to the editor of the RECORDER that the latter was the "best abused man in the land." The editor was aware that a good deal of abuse was being heaped upon him, but he was aware also of receiving a great deal of commendation from all parts of the land. And he is also conscious that he has not abused any of his brethren. Those who abuse him are well come to all the good they can get out of such abuse. When people are destitute of arguments, they are liable to indulge in abuse.

In Chicago a number of poor children were gathered of the street and the following questions, among others, were put to them: "Have you ever been to the country? Have you ever picked a flower? Have you ever seen a cow? Have you ever climbed a tree?" More than half these questions were answered in the negative by a majority of the children. One little girl cried bitterly, because she had answered "no" so many times she feared she had not "passed" the examination and so could not go on the excursion. Where is there a more pitiable object than a city walt?

Dr. Burgess in the Baptist Herald, has reminded the Baptists of Virginia that he has received nothing from them during the past year for the Students' Fund and that they are \$500 behind for the year before. Is not the Wm. W. Rouseman somehow to blame for this failure of the Virginia brethren? Some brethren seem to think the RECORDER is to blame for whatever is done that they think ought not to be done, and for whatever is undone that they think ought to be done. Hence somehow the Rouseman must surely be to blame for this state in the Students' Fund. No doubt there are those who can see that the RECORDER is at the bottom of this neglect, however skilfully its method had and cloven foot may have been concealed.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.--Pastor Eaton preached. One baptized.

Broadway--Pastor Jones preached at both hours.

Chestnut-street--Pastor Weaver preached. Baptized one.

McFerran Memorial--Pastor Eager preached in the morning and Bro. W. O. Carver at night.

Twenty-second and Walnut--Pastor Hunt preached morning and night.

Franklin-street--Pastor Edwards preached in the morning and Bro. A. N. Whittinghill at night.

German--Pastor Wm. Ritzmann preached as usual.

Highlands--Bro. W. O. Carver preached in the morning and Pastor Dawes at night.

Logan-st.--Pastor Dew preached, closing his work as pastor.

Parkland--Pastor Gordon preached. One received by letter and one baptized.

Portland-avenue--Pastor Shelton preached. Successful church social Friday night.

Southgate-st.--Pastor McFarland preached. One baptized.

Twenty-sixth and Market--Pastor Thompson preached. It was his second anniversary.

Clifton--Pastor Farrer preached in the morning and began his tent meeting.

Frost-st.--Bro. C. L. Leonard began his work.

Jeffersonville (Ind.)--Pastor Marks preached. One baptized.

Pastors Weaver and Dawes each gave a synopsis of the sermons they preached Sunday.

The Women's Missionary societies of the churches of Long Run Association held an all-day meeting at Broadway church, Louisville, on Tuesday of this week.

Bro. Lowe, who has been doing good mission work in the Eastern part of Louisville, has been called to be pastor of Logan-street church and has accepted.

THE STATE.

Bro. Sid Williams and James Brown, having closed their work in Bowling Green, have gone to aid in a meeting in Covington, Tenn.

Eld. Malcolm McGregor is aiding Pastor Mitchell in a protracted meeting in Eminence. He recently aided Pastor Adams at Frankfort in a meeting from which 24 additions are reported.

Thad. S. Tinsley, of Owingsville, warns the churches against one G. W. Porter. He is understood to have gone to Texas.

We learn that Pastor Barrett has accepted the call to Elizabethtown also, and does not give his entire time to Mt. Olean.

Bro. Chas. H. Nash writes: "Will you please kindly insert in your next issue, in connection with notice of the General Association, the following: On arrival delegates will receive their cards of assignment on application to Assignments Committee."

OTHER STATES.

Pastor F. T. Hale has resigned his charge at Birmingham, Ala., and has accepted the call to the Calvary church, Roanoke, Va., and will enter upon his work July 1st.

Bro. H. H. Nash writes: "He is one of the best furnished and most vigorous of our young ministers and we welcome him cordially to the Old Dominion."

The South Boston church, Va., has set apart its new house to the worship of God.

The Corning church, Ark., is reporting having allowed W. M. Hicks to preach in its house of worship.

Pastor A. P. Pugh writes: "Please change REORDER from Pensacola, Fla., to Union Springs, Ala. Have accepted church choir."

The Point Pleasant church, Henry county, Tenn., has set apart Brethren G. N. Provow and M. J. Walker to the full work of the Gospel ministry.

Pastor F. C. McConnell, assisted by Bro. W. L. Pickard, has held a meeting in the First church, Lynchburg, Va.

A church has been constituted at Wildcat, Ga. Eld. S. E. Betch is pastor.

The Iron City church, Ga., has set apart their new house to the worship of God.

The Gowanston church, Md., has set apart Bro. W. B. Forney to the full work of the gospel ministry.

The Sandy Run church, Lexington, S. C., has set apart Bro. H. M. Falkner to the full work of the gospel ministry.

A meeting in the Unity church, near Benton, Mo., resulted in 81 additions to the fellowship of the church.

Eleven have been added to the fellowship of the Bismark church, Mo. All by experience and baptism.

There were 20 professions of religion and 13 received for baptism as the result of a meeting in the Rogers church, Ark.

A meeting in the Batesburg church, S. C., closed with 15 additions to the fellowship of the church.

The Lagrange church, Mo., has set apart Bro. J. W. Berry to the full work of the gospel ministry.

The Ebenezer church, Dixon Association, Mo., was constituted last August with 15 members, all heads of families.

Fourteen have been added to the fellowship of the Garden City church, Mo., 13 by experience and baptism.

FROM BEATTVILLE.

Rev. T. T. Martin, of Cripple Creek, Col., has just concluded a most successful meeting at the Baptist church here.

Bro. Lowe, who has been doing good mission work in the Eastern part of Louisville, has been called to be pastor of Logan-street church and has accepted.

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ent year is 122 and 31 boarders. We believe with the return of prosperity and better times financially we shall be able to make Liberty College one of the best in the state.

Our commencing exercises in both the musical and literary departments were excellent. Many visitors pronounce them brilliant.

Editor REORDER:--It was my privilege recently to spend a short time in Louisville, and while there I had the unexpected pleasure of meeting my friend and brother, A. N. Whittinghill.

He has lately moved to the city, and is creating a handsome residence on his property on Preston Street.

I learned from my conversation with him that one-half of his time could be devoted to pastoral service for any church that might desire his services.

He is a fine preacher of ability and experience. He will give part of his time to aiding in protracted meetings, a work in which he has had large experience and success.

Yours fraternally, H. J. GREENWELL.

TO FORMER CHAPLAINS OF THE CONFEDERATE ARMIES.

DEAR BRETHREN:--It has been suggested by the President of the Georgia Reunion Association, Gen. C. A. Evans, that in connection with the Reunion of Confederate Veterans in Atlanta, the 20th, 21st, 22nd and 23rd of July next, that we shall have on Monday and Tuesday, July 18th and 19th, a reunion of Confederate Chaplains.

We cordially approve of the suggestion, and cordially invite you to meet us on that occasion, if within your power.

The local committee are anxious that enough of us shall reach Atlanta the Saturday before to fill the principal pulpits on Sunday, and you will oblige us if you will communicate with Gen. C. A. Evans, Room 112, Kimball House, Atlanta, Ga., as to whether you can attend the reunion, and at what time.

A suitable programme will be arranged and announced in due time, and the occasion can not doubt be one of great interest and profit, while it will be a great joy for brethren who labored in the great harvest field of the Confederate armies to meet and greet each other once more on this side of the river.

Yours fraternally, J. C. GRANBERG, 11th Va. Regiment, A. C. Hopkins, 2nd Va. Regiment, J. Wm. Jones, 13th Va. Regiment, T. D. Witherspoon, 42nd Miss. Regiment.

I. P. Pierson, 4th Va. Regiment, Jas. Nelson, 4th Va. Regiment, J. B. Taylor, 10th Va. Cavalry, S. M. Cherry, Army of Utah, A. M. Marshall, 12th Ga. Regiment, J. J. Hyman, 40th Ga. Regiment, H. A. Tupper, 9th Ga. Regiment, J. M. Carlisle, 7th S. C. Regiment, J. A. Hackett, 18th Miss. Regiment, J. A. Chambliss, Haskell's S. C. Artillery, A. B. Woodfin, 61st Ga. Regiment, Richard L. McIlwaine, 4th Va. Regiment.

W. S. Lacy, 47th N. C. Regiment, C. H. Dobbs, 12th Miss. Regiment, A. A. Lomax, 16th Miss. Regiment, Thos. Hume, Jr., Post Chaplain, Petersburg, Va., J. C. Hiden, Post Chaplain, Charlottesville, Va., A. E. DICKINSON, Gen'l. Sup't. Army Missions, Richmond, Va., June 5.

N. B. Will the editors of papers generally publish and call attention to the above call?

FROM GEORGETOWN.

Commencement is on here. Bro. Eberhart, of Paris, and Eager, of Louisville, gave us good, practical gospel sermons Sunday morning and night.

Dr. B. L. Whitman of Columbia University and Dr. J. S. Kirby, of the Rock, came here on pro-gram.

Enrollment this year 577--males, 226; females, 122; 35 young preachers.

The Southern Biblical Assembly will be in session in Knoxville, Tenn., next week and the week after. Heretofore it has been held in Asheville, N. C., but the indications offered here at Knoxville led to the change.

The editor of the RECORDER will present a paper on Prayer to the Assembly on June 24th.

BAPTISM IN ENGLAND IN THE 16th CENTURY.

The Voice of the Martyrs.

William Tyndal, martyr, 1536, speaks of baptism: "The plunging into the water sygnifyeth that we dye and are buried with Chryste, as concerninge the old lawe of ceremonies, which is Adam, and the pyllyngs out agayne sygnifyeth that we rise agayne with Chryste in the newe life."

John Fryth, martyr, 1533, burned at Smithfield, makes this clear statement of Christian baptism: "We must make three things in any sacrament to be considered in the Sign, the Signification and the Faith which is given into the words of God."

The significance of baptism: "We must make three things in any sacrament to be considered in the Sign, the Signification and the Faith which is given into the words of God."

"All ye that have put Christ on you, that is, you have promised to die with Christ, and it is represented in our baptism when dipped in the water."

We have expounded the significance of baptism, which significance we may obtain only by Faith.

"The ceremonies of baptism are easily expressed, if they be known what the Substance of it is, and how the Apostles administered it. Philip baptized the Eunuch, who did acknowledge that Jesus Christ was the Son of God, and desired baptism, and Philip at the next water they came to Washed him in the name of the Father, and of the Son and of the Holy Ghost."

Jan Peters, burnt at the stake at Smithfield, 1575:--"We are accused because we do not baptize Infants; that we do not suffer our children to be baptized is because we do it out of fear to God. Christ commands Believers to be baptized; for Christ's apostles did not baptize infants, but Adults Only, and those with Faith and confession of the Lord Jesus."

Richard Woodman, burnt at the stake at Lewes, Sussex, 1555:--"This extraordinary man was a simple mechanic--a worker in iron; his residence was at Warbleton, in the county of Sussex, and his apprehension took place when he was about forty years of age."

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hurt at the stake at Saffron-Walden; arrested June 25, 1156, were brought before the Bishop at his palace in London.

Examined upon their confessions--they believed that christening of children is not good, not allowable by God's Word. John the Baptist used nothing but preaching of the Word and water, as it appears, when Christ requested to be baptized of him.

"They believed that there were two sacraments in Christ's church: the sacrament of Baptism and the sacrament of the Lord's Supper. They despised holy water and holy bread."

Thomas Lovell, Henry Ransay, Thomas Theyebel, Margaret Hyde, Agnew Stanly, burnt at the stake at Smithfield, 1557.

"These persons were apprehended in Essex, where they resided, and sent up to the Bishop of London. Having been imprisoned three months, the Bishop subpoenaed them to himself for examination."

"They answered that the christening of infants is not agreeable to God's Word, and that none can be effectually baptized, and therefore saved, except they are arrived at years of discretion to believe themselves, and willingly accept baptism at his pleasure."

They granted that many of himself, without the aid and assistance of God's spirit, had no power to do anything acceptable in the sight of God."

Extracts from "England's Bloody Tradition," containing a complete account of the lives, religious principles and persecutions, sufferings, tortures and triumphant deaths of the most illustrious Protestant martyrs. By the Rev. Matthew Taylor, D.D., Vol. I. London: Printed by J. Pridden.

A meeting in the Mt. Pleasant church, Harrison county, Mo., greatly revived the church and added 30 to its fellowship.

Eld. B. S. Hutton held a meeting in the Moselle church, Mo., of which he is pastor, which resulted in 14 additions to the fellowship of the church.

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| Arrive New York,                 | 9:20pm  |
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the letter was re-read, and the half-  
forgotten cousin and his unknown  
many friends rejected with delight-  
ful speculation during dinner.  
"He'll be glad to see some of the  
old church folks," said Mr. Hunter.  
"Let me see, though, wa'n't it just in  
the worst of that quarrel that he  
was away?"  
"Yes," said Mrs. Hunter, reflect-  
ively. "Aunt Henrietta was mortal-  
ly upset by it. She was a sweet-  
spirited woman, and I always  
thought the hard words in the  
church settings carried her death.  
She mourned so over the trouble."  
"He'll remember Jonas Hawley;  
they were great friends. We must  
have the minister here to dinner to  
see James, and I'll have Jonas. And  
I guess I'll have Randall Bascom,  
too. Don't you remember father  
how James and Randall used to set  
together in school? Yes, I'll ask the  
minister and his wife, and Jonas and  
Randall and their wives."  
"You know they don't speak,"  
"They're-a-going to speak, Hatty  
Belle," said Mrs. Hunter, firmly.  
"And eat, too, or it will be the first  
time my chicken-pie ever went beg-  
ging," and she pushed back her  
chair with decision and vanished  
into the kitchen to avoid argument.  
Mr. Hunter looked dubious.  
"Your ma's a smart woman, Hatty  
Belle," said he, "and a good woman,  
but what she's going to do with such  
a cantankerous old lady as she's lay-  
ing out to have here for dinner, I  
don't see. And I don't see clear  
where I'm coming in. Land knows  
I don't want to get mixed up in their  
doings!"

"You might sacrifice up the Dur-  
ham bull with a wreath of asters  
round his neck for a peace-offering,  
father," suggested Hatty Belle. "He  
helped start the trouble. It was his  
breaking into the Bascom corn when  
Mr. Hawley owned him that made  
Mr. Bascom say Mr. Hawley wasn't  
fit to hold office in the church."  
Mr. Hunter felt vaguely that this  
bordered on the sacrilegious, and be-  
sotted on Hatty Belle a long, rebuk-  
ing gaze, beneath which her eyes  
flashed from force of habit. Then she  
went back to school, and Mr. Hunter  
sat for some time whistling softly  
and watching his wife with puzzled  
admiration as she whisked the dishes  
into order with unwonted vigor.

But even Mrs. Hunter's courage-  
ous spirit failed her several times  
during the next few days. She  
ached Jonas and Randall and their  
wives each to "have dinner with my  
cousin, Dr. James Andrews, of Bos-  
ton," without thinking it necessary  
to mention the guests.  
"The Lord knows," she thought,  
with some inward agitation,  
"whether I'm a deceitful old woman,  
or whether I'm doing his appoint-  
ment work."  
And to this day she remembers  
how her knees trembled and how  
dry her throat was when on the  
eventful day of the feast, as the  
minister and Mr. Bascom and their  
wives were being put at ease by the  
cordial bantiness of Dr. Andrews' de-  
lightful manner, she saw James  
Hawley and his wife drive up to the  
door, and hurried to usher them in,  
while Mr. Hunter took the horse to  
the barn.

Haman the hard-hearted! Haman  
the coward! Haman the half-  
necked! The minister himself looked  
startled at this unwelcome guest.  
The minister's wife, who was a young  
thing with much to learn of proper  
professional calm, must needs blush  
and clasp her hands in nervous dread.  
Only Dr. Andrews was unconcerned,  
and he was sincerely glad to see this  
second old friend.  
"Now isn't this pleasant!" said he,  
beaming upon the awkward, silent  
ones. "Cousin Maria, you couldn't  
have delighted me more. I feel as  
though Randall must have a rabbit-  
trap concealed about him somewhere,  
and that we three have agreed when  
to slip out." But Cousin Maria had  
winked fled to the kitchen, and Dr.  
Andrews went gayly on.

"Do you know the trap we  
used to keep in the lane between  
your fathers' farms? You are on the  
old places, of course—your farms still  
go?"  
"They do," said Bascom, dryly,  
"and the Durham bull has been  
sent to the Durham farm, and he  
was sold. They followed a dozen  
cases of those early days, inter-  
rupted by Mrs. Hunter's request that  
they would all please walk out to  
dinner, and the one-sided talk went  
on over the beautiful tables."  
If the Doctor noticed a constraint,  
it was to attribute it to the nervous-  
ness which he so well remembered in  
middle-aged New England farmers.  
Then, still under his leadership, the  
conversation came about to the church,  
which he left it, and with real grief  
he spoke of the unknown mischief  
which was then done. How those  
few wise, rebuking, unconsciously

searching words went straight to the  
guilty hearts of the two men respon-  
sible for the existing repetition of  
the mischief—heartier, softer, by  
the reminiscences of their happy  
boyhood together!

Dr. Andrews paused, rather sur-  
prised by the feeling which this old  
memory occasioned, for no one spoke;  
tears were running down the cheeks  
of the minister's foolish little wife,  
and Hawley's mouth was twitching.  
Then, with an effort, he leaned for-  
ward, and lifting a plate of dough-  
nuts, he said, huskily:  
"Have another bit—take. Run?"  
And then the minister and Mrs.  
Hunter both began talking at once  
on totally different subjects, and  
Mrs. Bascom and Mrs. Hawley  
satled farily at each other across  
the table, and Mr. Hunter vigorously  
served every one with more chicken  
pie, whether they wished it or not,  
and Hattie Belle abetted him.

That was all; we are not given to  
a display of emotion in New England.  
But can you fancy the effect in  
Prayer-meeting the next evening  
when Hawley and Bascom publicly  
and mutually asked forgiveness and  
forgave? Only a half-dozen broken  
sentences from each, and then the  
minister said, "Let us pray." And  
all the people bowed their heads.—  
The Outlook.

**THE MOTHER'S BOYS.**

How natural it is for the mother to  
speak of her sons as "boys," even  
though they are grown up and stal-  
wart men in the world! I wonder  
why the boys don't come, said a sil-  
ver-haired mother as she went to  
look out of the window to see if her  
sons were coming in sight to take  
the promised tea with her.

"Boys" exclaimed a young girl,  
with a merry laugh. "Do you call  
those big men boys? Why, Auntie,  
they are over forty years old!"

The dear old mother turned and  
looked at the young girl, and said in  
gentlest tone, "They will always be  
boys in the mother's heart, no mat-  
ter how large and old they are. You  
cannot understand that now, but  
perhaps, my dear, sometime you  
may."

Long after that silver-haired moth-  
er and her "boys" had all "passed on  
and up the heights" in the young girl,  
a silver-haired mother herself, re-  
membered and understood. The  
Tribune tells this sweet story of one  
mother's three "boys":  
A good lady whose home is in  
Brooklyn, has been an invalid for  
many years. She is confined nearly  
always to her wheeled chair, and her  
usual station is in a deep bay win-  
dow that looks out on a quiet street  
shaded by maple trees. The pleasure  
of her life is the green tossing  
foliage, and its chief annoyance the  
sling shots of the small boys hunting  
sparrows. On the window ledge in  
front of her lie three heaps of postal  
cards, and when she is not watch-  
ing the trees and the sparrows, she  
is fingering her mail.

The three heaps are always of  
equal height. There are just as  
many cards in one pile as in another.  
And the likeness between the heaps  
doesn't stop there. In every postal  
card says all the others say. The  
only differences are in the date lines  
and the signatures. All the cards in  
one pile are signed "Ned," in the  
next "Guy," and in the third "Rich-  
ard." Every morning the postman's  
bulletin brings the cards, and each  
pile. Sometime the heaps are  
twelve cards high. Then all the cards  
disappear, and next day there is one  
in each row. For years these postal  
cards have been coming in just that  
way, and the five words they carry  
have never varied.

Each postal card says: "I am well  
and doing well." Never anything  
less, and never anything more. The  
white-haired lady in the arm-chair  
has three sons who are "in leather."  
They travel for their firm. Each  
trip lasts a fortnight. Every other  
Sunday they are together at home.  
Every day they are away from home  
they send their mother the message  
she looks for. The date-line tells  
her where each boy is, the flowery  
part that nothing has gone wrong  
with him. One boy sent his postal cards  
from a hospital after a railway acci-  
dent. The wording was unaltered.  
Nobody at home knew he was hurt  
until he wrote about his recovery. They  
are "conventioners in a stereotyped  
message. The "boys" are nearly  
middle age. They are unmarried  
and are giving their lives to the in-  
valid in the arm-chair.—Evangelist.

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CLOSING EXERCISES OF THE S. B. T. SEMINARY.

The Seminary commencement for the session of 1897-'98 was held in Broadway Baptist church Thursday evening, June 2, 1898. The place for holding these exercises alternates between Walnut-street church and Broadway. The large auditorium of Broadway church was crowded with students and their friends. Many fair daughters of Louisville made the occasion a delightful one by their ever helpful presence.

On the rostrum were Drs. W. H. Whitsitt, John R. Sampay, A. T. Robertson, W. J. McGlothlin, E. C. Dargan and W. O. Carver, of the Faculty of the Seminary, and Drs. J. W. Warder, of Kentucky, and W. E. Hatcher, of Virginia, of the Trustees, and Dr. Beatie, of the Presbyterian Theological Seminary of this city.

At 8 o'clock the exercises were opened by singing hymn 827, "Stand up, stand up, for Jesus." Prayer was offered by Dr. Beatie. After prayer Dr. Whitsitt made some opening remarks in which he, with much emotion, referred to Rev. R. W. Hatcher, one of the Th.M. graduates, who is extremely ill at New York Hall. When Dr. Whitsitt finished his remarks diplomas of graduation were delivered to the following gentlemen, who received the degree of Th.G., Graduates in Theology, and Th.B. Eclectic Graduates:

- ENGLISH GRADUATES, TH.G. Charles James Fox Anderson. North Carolina Phillip Henshaw Cowherd. Virginia Arthur Milton Craven. Colorado William Edmond Foster. Texas Landon Green. Virginia Arthur Hank. West Virginia George Pinkney Harrill. North Carolina Edward Henry Harrison. Iowa David Heppburn. Maryland Gordon Wallace Hill. Kentucky Alonzo Robert Love. North Carolina Luther Whitfield Marks. Missouri John Melmaker. Illinois Nele Nelson. Minnesota Joel Roscoe Saunders. Texas Lathan Eliza Smith. West Virginia Calvin Miles Thompson. Kentucky John Franklin Watson. Alabama

- ELECTIC GRADUATES, TH.B. William Harvey Clarke. Georgia Edward Manlove Clayton Dunklin. Florida John Wade Hampton Dyches. South Carolina Christian Adam Ehrhart. Illinois William Edwin Entsminger. South Carolina John Green Harrison. Georgia James Elbert Hixon. Tennessee Theodore Augustus Leger. Nebraska Calvin Miles Thompson. Kentucky David Josephus Weddle. California Howard Lewis Weeks. Missouri

The names of the full graduates, Th.M.'s, were read by the President. From the number four were selected by the faculty to deliver addresses: Messrs. J. E. Gwatkins, of Virginia; C. S. Leonard, of Texas; T. Bronston Ray, of Kentucky, and E. J. Smith, of Georgia.

Rev. J. E. Gwatkins spoke first. His subject was "The preacher as a teacher of civil ethics." He spoke of the divine call of the minister to perform a divine work in the world in a way appointed of God. The work of the minister is varied. He is not only to teach the righteousness of God and preach the Gospel of Christ, but he is called upon to help build up morality in the state. The speaker here gave the generally accepted definition of civil ethics and then proceeded to show the plain duty of ministers. He said that this duty was just as binding upon the preacher as upon any other citizen. He is called upon to take part in all the affairs which pertain to the state. It is true he is especially called of God to carry a message to the individual

lost in sin, but, at the same time, he had a message for the world. Christ in his teaching clearly separated the church from the state, but never the individual from the state. The individual is in the state, and must add a part to the state either for the state's interest or against it. He either advances civil ethics or retards them. So a preacher should recognize his relation to the state as a citizen and labor to promote the welfare of the state. He is to teach the office-holder that he holds a sacred trust by holding his office, and that he must be governed in office and his duty to the public by the same ethical code as in private life. The preacher must strike a life in high as well as in low places, in public as well as in private life. Now, there are certain qualifications for this work. The preacher must have a sensitive conscience. He must be able to see what is wrong, and to feel the wrong deeply. This requires a sensitive conscience which can be trained. "Then there must be deep, earnest thinking, practical thinking, along this line," said the speaker. Then let the man of God speak from the depth of conviction. Make preaching more practical and less theoretical. Be devoted to duty. Let neither wealth nor fame, life nor death, impede or hinder the preacher in the discharge of all his duties. Be a man true and loyal to God and man. Always make a distinction between the sin and sinner. Above all let the gospel of peace stand first in preaching.

C. S. Leonard, the second speaker, spoke about as follows on "Christ's example in meeting difficulties." It would be mere speculation to say that Christ, from his earliest existence, understood the difficulties that awaited him, yet he seems to have at least caught glimpses of his mission and of the struggles that awaited him when he was only a boy. When he was twelve years old he shows knowledge superior to that of his mother. We can never understand in this life how much in the future Christ saw when he was a child, yet it seems clear that he did expect to meet difficulties. He knew that the hosts of Satan were arrayed against the powers of righteousness. If one expects difficulties he is better prepared to meet them. Preparation is necessary. The portion of Christ's life spent in obscurity was a period of preparation. He lived in subjection to his father, working at his humble trade and attending worship. When about thirty years of his life had been spent in this manner he comes forth as an unfading meteor. Difficulties then began to appear. In meeting them he relied not on himself, but on God, his Father, for strength. Before he called the twelve he spent a night in prayer. When people thronged him he would steal away and commune with God. It is not strange that he should pray, for he laid aside his royalty in becoming human and became subject to the Father. When we are weakest in our own strength then are we strongest in God's power. We must have humility to be prepared for difficulties. The difficulties that Christ met were various. The cold formalism of his day he stoutly opposed in the power of the Holy Spirit. When mildness would serve the purpose he was mild, but when it was necessary he was an Elijah. See him overturning the tables of the money changers and driving the animals out of the temple. The cold indifference of the world his

pure heart felt deeply, and he wept over Jerusalem in her unconcern. He met the difficulties in his own life and heart. He had struggles with temptations. Satan tried him, but he boldly withstood. Christ ruled his will and flesh. Hear him praying, "Father, if it be possible let this cup pass from me, but not my will, but thine be done." He subjected his own will to that of his Father, and offered himself as a sacrifice for the sin of the world.

The third speaker, T. B. Ray, spoke on "The student uprising." In the last decade new conceptions have seized students of higher education in regard to the responsibilities of academic life. So the commencement sermon is becoming an anachronism, and should be preached to the Freshman class instead of the Senior. The idea has been exploded that a student can indulge in the worst sins and follies while in college and lay aside all bad habits, as he would a worn-out garment, and set out uninjured on a new conception when he leaves college. Hazing has passed away. A new student is received in a way that will make him a nobler man. Students are realizing that college life is intensely real and serious, and that college habits are to be the habits of after life. Here character is formed. So men, on entering college, are impressed not to be so anxious about what they get out of the course as about what they should put into it. He who gives most gets most. This change of view on the part of the students has wrought a marvelous change on the institutions themselves. Schools that were once centers of infidelity are now centers of religious activity. Materialism and secularism have been checked. Our colleges are no longer the storm centers of superstition and irreligion, but rather are they illuminated by the sunlight of faith and devotion to God, which makes them safe places for young men.

The agency that has been most prominent in this awakening of the conscience of the student class is the Intercollegiate Young Men's Christian Association. This movement has entered nearly every institution of the country. Other countries have adopted this mode of organization until the chain reaches around the world. In this country alone 30,000 men have been led to Christ—nearly 5,000 influenced to enter the ministry. Last year about 15,000 were in voluntary Bible classes.

So lively was this movement in missions that in 1886 the student volunteer movement for Foreign Missions was organized. This institution sounded a call for volunteers and more than 1,100 have responded. Other nations followed in line with America. In 1895 these movements of the world were organized into a World Federation. This embraces the student movements of America, Great Britain, Germany, Scandinavia, India, Ceylon, South Africa, Australia, China and Japan. Its purpose is to localize our institutions and help students to see what God would have them do in the evangelization of the world in this generation. The importance of laying hold on the institutions of learning is recognized, and it is proposed to turn this mighty force of young men to the evangelization of the nations of the earth. No idle fancy, but a heart-resolve is this to convert the world to Christ in this generation. E. J. Smith, of Georgia, the last speaker of the evening, spoke

very forcibly on the subject, "Sampling Preachers." Churches are demanding a one-sided ministry, an up-to-date preacher. Preachers are given to understand that they are employed to preach, and not visit. Some ministers have allowed themselves to be influenced by this false notion of the work, and have consequently neglected the pastoral side of their work, which is invaluable to greatest success. No words of censure can be too severe for the preacher that disgraces his office by wire-pulling to get his name in the papers and before churches. Drunken with conceit, superinduced by the silly flattery of his friends, and fearful lest God fail to recognize his superior ability, he rivals the modern politicians in having himself elected to a church. The churches are not altogether to blame for this sampling process, for what else can they do when they are flooded with recommendations of so many men. Notice the qualifications. No discount, indeed, should be placed on the importance of a preacher's being intellectual. The pulpit should be a place for preaching the Word of God. Yet it has been changed into a literary throne or lecturer's stand in many places. One hears not sermons that may save lost souls, but sermons that will entertain men. He must be intellectually entertaining else he fails in his aim.

Equally persistent are the churches in seeking oratorical ability. The handsome man with a pleasing voice has the battle half won. The little dried-up fellow with a cracked voice may as well get off the market. He must be able to stir the passions, but not move to action his hearers, if he fills the bill.

The qualification most needed, however, is piety—the rarest of all considered. A deep, abiding devoutness is the grace the preacher most needs. This he must have if he meets the needs and wants of a dying world. Without piety he cannot make divine the truths of his preaching. The results of such dealing are alarming. The dignity of the office has been greatly lowered. The preacher is not to be worshiped, yet he must have true dignity. There is a tendency to secularize this sacred calling—so much entertainment, so many dollars and cents. Shame on too many of us to-day that we encourage such!

What a fine occasion for fraud in sampling! The dealer in fruits soon learns to put the best on top. The trial sermon is his best production, for on it depends the call. This sample electrifies the people. The members of the church congratulate themselves on their good fortune. What a difference when, in a few Sundays, they find out how badly they have been cheated!

This state of things can never cease till people are made to realize that the church is a place for obtaining spiritual strength, for preaching the gospel; till preachers learn to appreciate properly the dignity of their office and take on a true manhood. Let us abolish cheap methods of obtaining undeserved success.

After a few brief remarks by Dr. Whitsitt diplomas were delivered to the Masters in Theology, and also to the Doctors in Theology.

- MASTERS IN THEOLOGY. Albert Richmond Bond. Tennessee Charles Elford Buris. South Carolina James Henry Franklin. Virginia James Edward Gwatkin. Virginia George Forest Hamilton. Virginia Robert Wordsworth Hatcher. Virginia Milton Josiah Hoover. Virginia

- Emile Otto Kaserman. Tennessee Willis Walter Lee. Alabama Charles Samuel Leonard. Texas Albert Graham Mosley. Alabama T. Bronston Ray. Kentucky Robert Emmet Reed. Arkansas Henry Clay Blaser. Kentucky Ernest Jennings Smith. Georgia Rufus Washington Weaver. North Carolina

Dr. Hatcher, of Richmond, Va., was present and was asked to make a few remarks. He made a few plain, practical and highly important suggestions to those going out into the work. He warned the brethren against hobbies. Have emphasis, but emphasize each doctrine in relation to other doctrines and give to each its proper place. Have proportion in work. It is not enough to be a scholar, a preacher; something more is required. It is not sufficient to be a pastor. There must be proportion. He is wise who understands his own duties and gives them their proper place. See that you have harmony in your work, in all your meetings. We have, then, proper emphasis in doctrine, proportion in duties, harmony in meetings.

Dr. Whitsitt made the closing remarks on "The Grace of Humility." He said in part: Pride is a universal weakness. You have obtained your diplomas. You have waited long. I congratulate you, your families and those who have given you aid. You have obtained them, yet you have not apprehended. A seminary course is a great thing, but some very poor pastors have enjoyed this. Do not expect more than it can give. Possibly you will find men who have never had this training who can preach better than you. You have not apprehended; you have only laid the foundation. A foundation is good enough in its place, but it suggests a superstructure. The grace of humility is one of the very best conditions of progress. God resisteth the proud. You have little chance to become much when God is on the other side. The meek will be guide. He giveth grace to the humble in heart. Don't imagine that you are sent to administer the affairs of the universe. Let us agree to wear our distinction and walk humbly. May God bestow on you and me a humble and contrite spirit. J. E. HIXON.

The way the Bible fits our daily need is one of the convincing proofs of its divine origin. It answers the cry of our souls just as bread and water answer our hunger and thirst. We are convinced of its truth because it satisfies, or as one has said, "because it finds us." Among its treasures there is none that has more universal adaptation to our condition than 1 Corinthians 15. In that terrible hour when all that skill and affection can do for loved ones is brushed aside by the stronger hand of the "Last Enemy," and in that following hour of darkness when we stand by the open grave and commit to the earth all that is left to us of kindred and friend, then the truths of this character ring in our souls like music from heaven. Here we are told that as other enemies have been vanquished, so shall this one be. Here we are assured that a fuller, higher life is waiting the children of God; and as God has brought from the dead the first fruits of the resurrection, our Lord Jesus Christ, so he has ordained that all who sleep in him shall be raised in his likeness.

It is not easy to ruin him with whom the pressure of Christ's hand yet lingers in the palm.—J. H. Shorthouse.

FIELD NOTES.

My visit to Richmond was exceedingly pleasant. I found Rev. Sam Owen, my University classmate, living in town, but pastor of two country churches near by. Bro. Brodus, Sam's host, knows how to take care of Baptist preachers in Baptist-like manner. Pastor Timberlake being out of the city, I was asked to conduct prayer-meeting, and did so. The brethren need "stirring up," and then God will give them more life.

On the following night I preached for the saints at Lancaster. Just five times as many sisters as brethren were present, and I learned on good authority that this was the usual way of the attendance. If we were slaves and did not work better for our master than some men work for their God, we would get all the skin whipped off of us. The Recorder has a fine circulation in Lancaster. One sister told me that she was reared on the Recorder, had read it all her life, read everything in it, and believed everything she read. Recorder-reading Baptists are good church workers—punctual at Sunday-school and prayer-meeting on mid-week night. This fact I have already observed in one hundred Baptist churches in Kentucky. Winchester is a beautiful city, and the Recorder agent learned that Bro. Bailey, who had not returned from the convention at Norfolk, was the most popular pastor in the city. I was really sorry that Sunday did not overtake me at Winchester in order that I might hear Bro. Bailey preach and meet some brethren living in the country.

Millersburg, Carlisle and Ewing are interesting places, and several new subscribers were added to the list. I found pastor-elect Porter on the field at Maysville looking for a suitable house in which to live. The brethren were exceedingly kind to me, for which they have my heartfelt thanks. Whoever works for the Recorder has friends when he gets to Maysville.

Bro. Homes is pastor at Augusta, and showed me every kindness, aiding me in seeing all his members. I take pleasure in telling other pastors how Bro. Homes treated the Recorder agent, for there is nothing more helpful to a pastor than to have every member of his church to read the denominational paper of the state. This posts them on missions and all branches of church work, and when a visitor comes they know something about the different enterprises of the state work. I think a pastor should try to induce every family in his church to take the Recorder. I have been already in 1,000 homes in Kentucky in the interest of the paper, and every single one of them, where the Recorder is taken and read they know something. Even little children not twelve years of age know what the Baptist denomination in Kentucky is doing, and can talk intelligently to the preacher when he comes.

I preached for the brethren at Cynthiaana on Sunday night. They are without a pastor, and live most flock without a shepherd, some of them are getting in the bars and briars. You had just as well expect a sheep out on the range without a protector to bear a nice white fleece as to expect one of the Master's sheep without a pastor to remain in a healthy state of grace. The soul, like the body, needs good, healthy food. Without it the soul sickens and the heart gets full of sin.

Sin can't reach the heart when the mind is stayed on Jesus. I did a good work for the Recorder in Cynthiaana. I shall be glad when I can repeat the visit. Bro. Vandering carried me in his buggy everywhere I wanted to go. He has been reading the Recorder forty years, and knows why he is a Baptist. I am here in Lexington, at the Family Hotel, where all Baptists ought to stop when they come here.

FRANK M. WELLS, State Agent.

EVOLUTION AGAIN.

DEAR BRO.—About a month ago I read an article in The Mirror, a Welsh newspaper of world-wide circulation, implying that evolution has "swept the field."

It occurred to me that an editorial in the WESTERN RECORDER of Feb. 17th was a concise and vigorous contradiction to the above named article. I translated it; sent it to The Mirror, stating it was from the W. R.

This week a reply contains the following: "For men that are acquainted with science it is an instance of misrepresentation. It names several as opposed to the theory of evolution, such as Quatrefages, Lord Kelvin, Duke of Argyll, Prof. Tyndall and others; but the fact is that all of these believe the theory, though not exactly in the same way. It is foolishness, for instance, to place Tyndall in the number, because Tyndall's creed was the fundamental unity of the vital and non-vital. To be sure Quatrefages does not believe the Bible doctrine; and he does not deny the truthfulness of evolution but the sufficiency of Darwin's explanation.

"He says, for instance, 'We know nothing of primitive man—from want of information it would be impossible to recognize him. He did not appear as a civilized man, mature in body and mind.'

"Every one that does not accept the record in Genesis is an evolutionist; and let me say that I do not know of so much as one scientist that accepts the history in Genesis.

"Before 1859, when the 'Origin of Species' was published, not even Huxley believed in the transposition of species; and it was easy for the editor to bring his name into the list as opposing the theory. There are many that discounted and disbelieved the doctrine fifteen years ago who to-day accept it; and, therefore, to quote from articles ten, fifteen and twenty years old is an injustice to the subject.

"Let the editor bear in mind that all who reject the Bible history of creation are evolutionists; and I ask him to prove from the work of any evolutionist of the present day that man was created of earth and filled with life afterwards." T. G. D. N. Y. Hall, May 14.

[This extract is just in line with what we have said of the disposition of evolutionists to "claim everything." We gave the actual utterances of eminent scientific men, and not fifteen-year-old utterances, either; and now this editor replies with simply bold and unproved assertions. He cannot show that any of the scientific men we quoted have in any way changed their minds on the subject since they used the language quoted. Some of the quotations were very recent. The method of the evolutionist is to "claim everything," and when they are called to account, they simply cry at the top of their voices, "Great is evolu-

tion!" We could name professional scientific men by the "hundred" who "accept the history in Genesis." A list of more than 300 such scientific men in Great Britain alone was recently published.—Ed.]

In our daily life we greatly need the patience of Christ. Things are constantly arising which tend to irritate us if we have not well-disciplined minds. And the best discipline is subjection to Christ. It is comparatively easy to restrain ourselves, perhaps among men in our business and social life, but there are many who do this who utterly fail of composure and kindness in the household. To show piety at home in the exercise of patience is not common with them. Yet as husbands and wives, with children around them, nothing is more important than the manifestation in the home of the patience of Christ. We need patience with ourselves. No right-thinking man can be satisfied with himself. Our attainments are so far short of our possibilities that we have reason to be dissatisfied with the "poor, dying rate" of our progress; and the result of all our efforts to do good are so meager that we have much to incline us to be weary in well-doing and mourn that the results of our work are so small. In all this we may remember the patience of Christ. His ministry gave little token of success, but he knew that he was about his Father's business, and his great concern was patiently to fulfill his course and finish the work given him to do.—The Welcome.

THERE is no trouble, however great, that has not in the core of its very greatness some drop of comfort; for the human heart, like a bee, will gather honey from poisonous blossoms.—Ex.

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"In June the tide turned! From lowest ebb, it began to set toward health and vigor.

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"It told how a man, who suffered as I had suffered, had been cured by Dr. Williams' Pink Pills for Pale People.

"It gave me faith and hope. I took two boxes of the pills; then four more boxes.

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"I owe my cure entirely to Dr. Williams' Pink Pills for Pale People." To elench his remarkable story and add to its helpfulness to others, Mr. Tripp made allusion to its truthfulness before Homer Hanna, a local Notary Public.

From helplessness, suffering and despair Mr. Tripp was restored to the beautiful, useful activity suggested at the beginning of this sketch. His experience is like others.

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A WRITER in the United Press hygienian relates the following incident: "There are some natures so constituted that they must have love and sympathy. They never have enough, and they make a large return for what is given. The nobler the nature, the greater is the demand. This is especially manifested in the nearer relations of life. John Paul Richter was upheld by his mother, who entered into his every trial and shared his adversity. The pastor's widow, and her boy lived for each other. He sat by her wheel and wrote wonderful pages, which the publishers continued to reject. Four shillings a month was all that mother earned, and when his writings were rejected they wept together over the fax she was

spinning. At last the tardy world knocked at the lowly door. All he had written was demanded by an eager public. Fame came just when the old hand was failing and the spinning wheel was running slow. A mother's sympathy made him great and sweetened his wit, while it caused him to write in sober mood. "I love God and flowers and little children."

A Wife Equal to a Gold Mine. My husband was indebted, and I being anxious to help him, thought I would sell myself. I had a good deal of time, and I am doing splendidly. A wife worth of that will last the time for 2 hours, so you have a perfectly even home. You can from in half the time and no danger of scorching the clothes. I sell at nearly every house, as the iron saves so much fuel everybody wants one. I make \$1.00 on each iron, and have not sold less than ten any day I worked. My brother is doing well, and I think anyone can make lots of money anywhere selling irons. J. F. CANNON & CO., Louisville, Mo., will start any one in the business, as they did me. If you address them. MRS. A. RUSSELL.

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**KEEPING BUTTER FOR WINTER.  
It Must be Made Right at First.**

The conditions of butter making in the South are so different from that in the North that any advice in this matter must be at the best somewhat general in character, and these are not warranted to be sure and un-failing instructions. As there is no hint as to conditions, cows, methods or apparatus, the makeup of this reply is left to the writer's imagination.

First, it is very difficult to carry May or June butter over into the winter months and have it retain in a satisfactory manner its flavor and aroma. It may still be butter, but has parted with the chief charm that makes it a luxury. There are many receipts given for keeping butter for long times, but there is only one that is reliable, and that is cold storage where the temperature can be held uniformly at 38 degrees.

At the beginning, butter to keep must be made from cream that is not old, not to exceed 48 hours old, and churned at the first point of fairly discernible acidity. It should be moderately washed out with weak brine at 55 degrees as soon as the butter is in a granular stage and the butter worked down as dry as possible without injuring the grain. The less buttermilk left in the butter the better, and if possible one working is preferable to two. Keeping butter is largely a matter outside of the salting, as it is found that lactic-acid bacteria will show vigorous development, even in sterilized brine, and brine does not check the growth of the harmful forms of germ life; so that one has to base all calculations about butter keeping on a low temperature and shutting the butter as completely as possible away from the air. Salt does have its beneficial effect in this, that it tends to collect the moisture of butter into larger groups or drops, and in the working these are more easily expelled from among the fats. Saltpeter and sugar are more useful agents, and are used to some extent by housewives to keep the butter, but their use is now relegated to those who are not classed as good butter makers, and is to bridge over incompetency. The preparation is made of saltpeter one part, white sugar one part, salt four parts, and the butter salted one ounce to the pound with this mixture, the butter presumably well washed. Another plan, used to some extent years ago, was to take a new keg or barrel and partially fill with brine, made as strong as possible with boiling water, and then put the granular butter into little muslin sacks and soak them in this brine, of course after the brine was cold, keeping them covered with the saturation and placing the keg in as cool a place as possible.

In keeping butter in packages, they must be of the best, and first well brine-soaked, then lined up with parchment paper, and the butter packed in solidly, and the package made even tight. Paper is then laid over the top and then dry salt enough put over it so that when the cover of the package is put on, it will require some pressure to get it down into its place. The butter is then pretty nearly perfectly shut in from the air, and if set in a cool place where there is little variation of temperature, it will keep fairly well, provided it is made as free as possible from buttermilk, and brine has

**THE FARM**  
KENTUCKY TRADE ITEMS.

Wheat is very promising. A Winchester firm has bought and shipped—90,000—dozen eggs since January 1.

Covington, Arnold & Co., of Richmond, have bought 7,700 bushels of wheat at \$1.05.

A car load of cavalry horses was bought at Hopkinsville at an average of \$80.

Sheriff John L. Forsythe, of Mercer county, has lost \$1,000 worth of hogs from cholera.

Carpenter Bros., of Anderson county, sold to Jonas Weil 175 sloop-fed cattle, averaging about 1,100 pounds, at \$4.10 per hundred.

J. S. Wilson, of Paris, bought of S. D. Goff, of Clark county, his 1897 crop of bluegrass seed, about—10,000—bushels, at 50c per bushel.

Simon Weihl, of Lexington, bought of John W. Davis, of Woodford county, 73 head of 600-pound steers at 5c per pound.

At Louisville last week 3 hds. Scott county tobacco, new leaf, lugs and trash, sold at \$12.75 to \$12, and 6 hds. at \$11 to \$6.40.

Last week a Christian county farmer sold his 1898 crop of wheat, consisting of 600 acres, to be delivered after harvest, at \$1 per bushel.

Brent Bros., of Paris, purchased from Hon. C. M. Clay, Jr., 60,000 pounds of '97 crop of hemp at \$3.50, and 25,000 pounds of the '99 crop at \$3.

W. S. Fant, of Flemingsburg, sold to Cincinnati parties last week 1,000 bushels of wheat at \$1.50 per bushel, to be delivered at Cincinnati.

One hundred cattle at Cynthia on court day; medium yearling and two-year-old heifers for grazing sold at \$4 to \$4.50; fair to good yearling steers from \$4 to \$5.

Benj. Woodford, of Bourbon, sold 80,000 pounds of hemp to W. J. Loughridge at \$3.50 per 112 pounds of '97 crop, and \$2.50 for '96 crop. Brice Steele sold to same buyer 60,000 pounds of '97 crop at \$3.40.

Reuben Gentry sold to Luther Snee, of New Harmon, Ind., a five-month-old Berkshire pig for \$50. Mr. Gentry, last year, sold more Berkshire pigs than any other in Kentucky.—Advocate.

John S. Robinson has bought thirty choice mule colts in this and Boyle counties. He declines to give prices. He has fifty head of 16-hand two year-old mules on his place that are as fine a lot as was ever gotten together. Dr. Thomas Kyle sold five mules to the Government last week at \$70 per head.—Harrdsburg Democrat.

been made to take the place of this.

By any of these methods it is quite impossible to retain the fine aroma of butter for more than a short time, as it lasts no longer than the life of the fermentive germs which created it, and when they have given place to their successors, other and more foreign flavors will follow, ranging from pretty fair flavor down to the positively bad.

We have this to say in conclusion, which should have been said before, that in ripening cream for long-keeping butter, it is always better to use a good clean-cut starter, rather than to rely on getting a ferment by chance, that may or may not be the one most wanted to produce the desired flavor.—Country Gentleman.

**SO W MORE CLOVER AND TIMOTHY.**

The uncommonly low price of clover seed this year should lead to an increased acreage sown to clover. This is desirable on other grounds. We are growing entirely too much corn and too little grass. A stranger traveling over Northwestern Iowa, and noting the acreage of corn and the price, and comparing this with the price of stock cattle, would be at a loss to understand why farmers should grow so few stock cattle and sheep, for which they can secure a price which, in comparison with other products of the farm, is exceedingly high. Of course, all this may change, but we can guard ourselves against the change by keeping a stock of old corn on hand, in the confidence that there is a large number of farmers who will grow corn and must grow corn until they learn to handle live stock. In a recent issue we gave our readers several reasons why they should grow more clover, and in doing so we by no means exhausted this branch of the subject. We do not know of any rotation that can be established in Iowa successfully that does not have for its base and its top, its beginning and its end, a clover sod. We have been growing a large acreage of corn at a yield of a little more than half the possibilities of the soil and climate if the rotation were adopted. It is quite as easy to grow sixty bushels of corn to the acre on a clover sod as forty without it. Why not then decrease the acreage of corn, increase the acreage of clover, and in doing so raise the number of bushels of corn on the farm, and in addition to it a large amount of clover hay and pasture besides, on which to grow live stock to consume the corn, and thus secure the best possible market. Notwithstanding all their boasted fertility, the soils of Iowa will deteriorate in the course of time unless a clover rotation is adopted. Therefore, we say, sow more clover, and while you are sowing the clover sow timothy with it. While the common red clover and timothy are not at their best at the same period, and one or the other has to be sacrificed to a greater or less extent, nevertheless clover and timothy are one of the best rotations, so far as hay is concerned, that can be given to the dairy cow. Seed is cheap now, the cheapest thing on the farm. We would suggest, therefore, an early purchase of plenty of seed, taking care that it is free from foul weeds; and make arrangements to sow an increased acreage of tame grasses, and thus get the grass and corn into balance, as well as the cattle, sheep and corn.—Wallace's Farmer.

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**OPIMUM**

### Items of Interest.

NEWS THE WORLD OVER.

A leading French paper points out the dogged determination of the people of Spain, not the rulers, to surrender nothing to the United States, and says if Spain keeps her ships and troops at home, leaving the United States to contend with their guerrillas and the climate of Cuba, and refuses to make peace, the United States will have to send troops and war vessels to Spain far away from their base of supplies and coaling stations. And the presence of those troops in Europe would greatly anger the nations on that continent. Unquestionably that would be Spain's wisest course, but no one would suppose she would have sense enough to adopt it. Fortunately for us Spain has more pride than sense.

The people in Palestine have good reason to congratulate themselves that Emperor William proposes a visit to Jerusalem this summer. The Porte is very desirous of his good will and consequently are cleaning house vigorously. Good roads are to be made from Jaffa, Bethlehem and Jericho to Jerusalem. What is more, the old aqueduct from the great Solomon's pool to Jerusalem is to be opened and the water carried to the city. The streets are to be cleaned and improved. Blessed be William for doing some good once in his life.

Mr. Michael Hicks-Beach, the Chancellor of the Exchequer, has made his annual report to Parliament. England has had another prosperous year financially, whatever burdens near India may be staggering her. The national debt has been reduced more than \$1,000,000, and there is besides a surplus of nearly twenty millions.

The Russian government has issued a statement admitting that famine or something like it exists in nineteen large provinces. Sixteen of these are the same that suffered in 1901.

A grand stand was erected at the City Park in Denver and 1,200 children were upon it in exercises for Memorial Day when the stand gave way. Forty children were more or less seriously injured. Some one should be sharply punished for having erected a stand for children which was not safe.

Capt. R. S. Osdon, of Brooklyn, was at Curacao when Cervena's feet touched there. He says they were short of rations, men and officers had been living on beans for four days, the bottoms of the ships were foul with long sea grasses, and they were so short of fuel the ships stood out of the water two feet above their protected line. What even such a corrupt government as Spain's sent ships across the ocean in such a plight is beyond comprehension, unless they were sent to be captured.

The United States cruiser Columbia has turned up in the Brooklyn navy yard needing repairs. She had not been hit by the Spaniards, yet somehow it is said she is so much out of repair from some accident that she must needs be ten days in the dry docks and it will be a month before she is ready for service. Were the old wooden ships of 1812 continually out of repair when they had not met the enemy?

It is said that there is a brewery in Jerusalem which turns out 1,500 gallons of beer annually, that there are in Nazareth 25 licensed places for selling drink and that Palestine is fast becoming a land of drink and excess. It would have been better at this rate for Western men to have stayed away from the country and to have left it to the Turks.

The *Watchman* speaks a truth the yellow journals forget: "In order to be loyal to the Government of the United States, it is not necessary for the citizen to approve all of the acts that have been done by the Government. The right of free speech and the duty of criticism are not abrogated when the country goes to war. If that were so, the declaration of war would at once transform the American Republic into a despotism."

The police reports from the cities show a promising decrease in arrests for drunkenness. This is due in some degree to the number of modern industries which can be carried on only by men whose nerves are steady. Athletic sports aid, as men who engage in them must not drink. The bicycle is also a factor.

The indifference of the people of Philadelphia to the pollution of their drinking water from the supineness or the corruption of their City Fathers is an astounding thing in this glowing age of this enlightened century. In eight weeks there was an average of 12 cases of typhoid fever per week, while in New York City the average was 20. And the fever goes on increasing while nothing is done but a little angry talk.

The steamer *Gusset* effected a successful landing on the coast of Cuba with arms and supplies for the insurgents. She carried 5,000 Springfield rifles, 2,000 rounds of ammunition and a cargo of provisions, mostly canned meat and hard tack. There was quite a skirmish with the Spanish patrol but the *Gusset* drove them away.

### DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

**McMANAMA.**  
Mrs. Caroline McManama, late a resident of Boone county, Ky., died Feb. 8, 1898, aged eighty-three years. Deceased was one of the constituent members of Big Bone church, her membership dating from May, 1854, and covering a period of fifty-five years. She was a meek and humble-minded Christian, exemplary in deportment, earnest, patient and persevering in all the walks and ways of practical godliness. She lived in faith and died as she had lived. A son and daughter with several grand-children are the immediate bereaved ones, yet many with them lament her loss, and honor and cherish her memory.  
J. A. KIRKLEY.

**MONUMENTS.**  
Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co. Write for prices and designs. Warehouses: 317 West Jefferson st. Works: 13th to 14th on Maple St., Louisville, Ky.

**How Mrs. Rorer Makes Coffee.**  
Every body drinks coffee. It is a name of a drink which tastes differently at almost every different place at which it is prepared and served. Some coffee is good, some is bad and some is indifferent. It is possible to make good coffee out of poor coffee, but it is not possible to spoil good coffee in the making. We are beginning to see in these columns advertisements of "Kin-Hee" brand of Mocha and Java coffee, put up by Jas. A. Heck & Co., Cincinnati. They know that their coffee is good, but that it can be spoiled in the making, so they have had Mrs. Rorer, the coffee expert, write a booklet for them, telling all the best ways to prepare coffee for the table. In addition are recipes for bread and cakes best suited to eat with coffee. This booklet can be had by any of our readers who will write for it to the above firm.

### FROM VIRGINIA.

The echoes of the great Convention had not died away before our city of Portsmouth was agitated by a remarkable religious excitement in the shape of a tent meeting. Arrangements had been made some months ago to follow the Convention with a meeting of this character, and so Tuesday night Dr. L. G. Broughton, of Atlanta, was on hand to do the preaching and Mr. Wolfsohn to conduct the music. It was rather an uphill work at first, as there was considerable prejudice to tent meetings, but the Spirit of the Lord was in our midst and soon the great tent 40x110 feet would not accommodate the crowds of all classes who came to hear the plain, practical, old-fashioned Gospel, which Bro. Broughton preached. Many confessed Christ, many were reclaimed, and the Christian people were never so stirred. The meeting was held under the auspices of the three Baptist churches and each of them has already had accessions as the result of the work.

Rev. J. W. Mitchell of South-street will follow up the tent meeting with a meeting in his church with Rev. P. G. Elsom, of North Danville, Va., to help him.

Dr. Owens' church is greatly revived and the church seems in better spiritual condition than for some time past. The prospect is that they will soon hold a meeting as well as push their promising mission in Park View. In fact they will soon organize the sixth Baptist church of Portsmouth.

It is a distinct aspect of the miracle of the multiplied leaves and of weighty meaning when great multitudes are hungry, that it represents the Master of men as their Feeder. One question is, Has the meaning of the miracle expired? The church is made by for him a feeder of the people. Not one of us but can bear a

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part in that beneficence and share in that glory, like the common men that handed the bread to the ranks on the hill, like the lad with the loaves.—Huntington.

TERRIBLE things will turn out to be blessed things, after all, when they come in answer to prayer.—Spurgeon.



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**Items of Interest.**  
NEWS THE WORLD OVER.

The wise censorship of the war news from Tampa and Key West prevents much from being known in regard to the movement of troops. The grape-vine reports that troops with heavy guns have been landed near Santiago with the purpose of occupying the hills which command the city, and thus forcing the bottled-up Cervera to surrender without having had an opportunity to fire a gun at the United States warships.

Lieut. Hobson and a crew of six men ran the collier Merrimac into the narrow channel of the harbor of Santiago, under the concentrated fire of the Spanish forts, and sank her, thus blockading the channel. The escape of the brave men was miraculous, but none of them were hurt. The Spaniards captured them and have offered to exchange them. The Spanish commander praised their bravery highly. It is somewhat more evident that the Spanish government was guilty of treachery to Spain in sending Cervera's fleet across the ocean when it was in no condition to come.

Mr. John Wasmaker has stamped Pennsylvania, making speeches against Senator Quay. He has evidently failed signally to shake the loyalty of the Republican party to the Senator who has so thoroughly have seemingly their idol, so thoroughly have they trusted and sustained him. The meeting of the Republican Convention was a complete triumph for Senator Quay. Whether Mr. Wasmaker made any more impression upon doubtful voters than he did upon the Republican ranks remains to be seen at the election.

The Confederate Veterans in their annual meeting passed a resolution that the celebration of the birthday of Jefferson Davis should be general over the South. The first celebration in Louisville was at the home of Judge Bruce, the arrangements being under the charge of the Albert Sidney Johnston Chapter of the Delegates of the Confederacy. The house was decorated with the Confederate colors, and in the library hung a fine portrait of Jefferson Davis surrounded with these colors. Stonewall Jackson's Victory March, which was published in England during the war, was played by Mrs. Lau.

Very much of the war news, though transmitted by cables, is as unreliable as the old grape-vine news we had so much of during the previous war. The papers told, with all the circumstances, of the cutting of the cables off Santiago de Cuba and Guantanamo. But we are told from Hayti that the cables were not cut and are now in good working order. Spain has threatened to cut the cable to New York City to retaliation if the cables around Cuba are cut.

The Republican Senators who favour the annexation of Hawaii have promised the Democratic Senators that if they will allow the hours of the Senate to be lengthened by meeting every day at eleven o'clock, they will make no effort to cross through the resolution of the Senate that the State of California had already given notice he would talk annexation to death.

A Chinese mob has burned the mission of United States missionaries at Tong-show. It is thought the missionaries were not themselves injured. The United States consul at Canton has requested the Viceroy to send troops to quiet the outbreak.

Riots have become a common thing in Italy and Spain, but they are rarer in invading Germany. However, the news comes that a riot has taken place in Erfurt of so serious a nature the police were not equal to the task of quieting it, and the troops were called in. Twenty persons were wounded or less seriously.

Rev. W. H. Gullak, connected with the American Board, has had a girls' school in San Sebastian, Spain, for several years. He has successfully managed the school to Biarritz, France, where it will continue during the war. Not a single girl was withdrawn from the school by her parents.

Congress appropriated \$100,000 to pay a wrecking company for saving what could be saved from the Maine. They had recovered a good deal of property, when the war broke out and stopped them. They have settled with the government for \$60,000.

They rescued property worth far more than that, among other things five fine cannon.

The Senate passed by the necessary two-thirds vote an amendment to the constitution, changing the date of the President's inauguration and the beginning of the new Congress to May 1 from March 4. It must be passed by a similar majority in the House and then by three-fourths of the state legislatures. The reason is that March 1st is to be a disagreeable day to Washington City. There is not much chance for the amendment, from a general feeling that there is too long a space of time now between the election of a new Congress and its opening, and this lengthens the time by two months. Even in New England governors are inaugurated Jan. 1, and make no complaint of the weather.

**THE GENERAL ASSOCIATION OF KENTUCKY**

WILL MEET IN HOPKINSVILLE JUNE 18, 1898.

Rev. C. G. Jones was appointed to preach the annual sermon. Article 3 of the constitution says: "The membership of this body shall consist of one messenger from each Baptist church of Kentucky and one additional for each two hundred members in excess of one hundred members, and one from each District Association and one additional messenger for every five hundred of the entire membership of the churches composing it."

The ministers' meeting will convene June 10.

The railroad rates will be one and one-third fare on the certificate plan. Definite announcement as to these will be made later. J. K. NUNNELLY, Secretary.

Let all regularly elected messengers or delegates who expect to attend the meeting of the General Association of Baptists of Kentucky at Hopkinsville, June 18, write at once to the undersigned that homes may be assigned them promptly. Since our Hotel Latham has closed this is of special and immediate importance. JOHN R. KITCHEN, Ch'm. Com. of Assignment.

**DELEGATES AND VISITORS TO GENERAL ASSOCIATION, ATTENTION!**

After a thorough and faithful canvass of the town I am compelled to announce that the Committee on Hospitality can furnish homes to regularly appointed Delegates, and Representatives of the Board's and Woman's work only. Judging from the largely increased attendance at Georgetown, we shall have to board a number of Delegates at the several boarding houses, and on account of the closing of our large hotel Latham, accommodations of all kinds are limited. We should be glad to welcome the noble wives of honored brethren, and other ladies, under favorable circumstances, but find ourselves compelled to speak at once frankly.

CHAS. HARRIS NASH, Pastor, Hopkinsville, Ky.

**RAILROAD RATES TO HOPKINSVILLE.**

The following railroads have agreed to a one and one third fare for round trip to Hopkinsville. L. & N., Illinois Central, the Southern C. & O., Q. & C., Lexington & Eastern, R. N. I. & B. and Frankfort & Cincinnati. Those who desire to attend the General Association will pay full fare going to Hopkinsville and get certificate from home agent and agents where transfers are made from one road to another, stating this fact. When these certificates have been signed by the Secretary of the General Association the agent at Hopkinsville will sell return ticket for one third regular fare. J. K. NUNNELLY, Sec.

**SHELBYVILLE COLLEGE COMMENCEMENT.**

The first annual Commencement Exercises of Shelbyville College began Sunday, May 23d, and ended Thursday, May 26th.

The baccalaureate sermon was preached on Sunday morning at the Baptist church by Rev. J. N. Prestridge. Mr. Prestridge's subject was "Life," suggested by the text in James 1:15, "What is life?" It was a thoughtful and scholarly discourse, making a profound impression.

On Tuesday evening, May 24th, Dr. T. T. Eaton delivered a very interesting and edifying address upon "A Trip Through Palestine." He gave a very graphic description of the landing at Joppa, the ride to Jerusalem, the scenes in and around the sacred city, Jericho and the Jordan valley, leading his auditors along the shores of the sea of Galilee, so often trod by the feet of the Great Teacher, and even taking them on a flying visit to Damascus, the most ancient city in the world. He secured and held the close attention of his audience, who greatly enjoyed and appreciated the address.

The musicale on Wednesday evening was the crowning event of the entire series of exercises, for then the young ladies of the college were seen and heard to the best advantage. The skillful rendering of a number of difficult pieces, both vocal and instrumental, attested the fact that they had been carefully trained.

On Thursday morning a very large audience assembled to witness the graduating exercises of the college. Rev. B. B. Baily, of Winchester, was the orator of the occasion, and delivered an eloquent address upon "The Actual and the Possible." Fluent in speech, forcible in delivery, he held the audience in rapt attention from the beginning to the end of his masterly address.

President Nunn, in a few appropriate and well-chosen words, presented diplomas to Miss Hardee Duff, of Glasgow, and Misses Julia and Mayme Harrington, of Scott's Station.

To do wrong is to inflict the surest injury on our own peace. No enemy can do us equal harm with what we do ourselves, whenever and however we violate any moral or religious obligation.

**THE MARKETS.**

**LIVE STOCK.**

Report for week ending June 4.

Cattle—Monday the market was steady at former prices on all grades of butcher cattle, excepting nice handy light heifers, which were a shade higher and met ready sale. Choice milk cows were in demand. No change in the market during the week.

Hogs—The market ruled steady, with choice veals selling at \$5 75 to \$6 25, while common and inferior kinds were dull and hard to dispose of.

Sheep and lambs—Demand good but steady prices; best shipping lambs \$5 15 to \$6; fair to good \$5 25 to \$5 75. Old sheep sold readily at quotations.

Extra good export steers, 1,200 lbs. and up - \$4 35 to \$4 60  
Light shipping, 1,300 to 1,200 lbs. - 4 35 to 4 60  
Best butchers - 4 35 to 4 60  
Fair to good butchers - 4 25 to 4 50  
Common to medium butchers - 3 95 to 4 20  
Thin, rough steers, poor cows and scallwags - 1 50 to 2 25  
Good to extra oxen - 2 25 to 2 50  
Common to medium oxen - 2 25 to 2 50

**THE GREAT ANNIVERSARY SALE**  
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| The Colporter (monthly), 3 "          | 3 "               | 10 "      |

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**American Baptist Publication Society**  
1420 Chestnut Street, Philadelphia

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52 Fifth Avenue NEW YORK

177 Wabash Avenue CHICAGO  
316 N. Eighth Street ST. LOUIS

279 Elm Street DALLAS  
93 Whitehall Street ATLANTA

**FEEDERS**

|                  |                |
|------------------|----------------|
| Stockers         | 4 00 to 4 05   |
| Bulls            | 1 00 to 1 10   |
| Vent Calves      | 2 50 to 3 00   |
| Milk cows—Choice | 25 00 to 45 00 |
| Fair to good     | 15 00 to 25 00 |

**HOGRS.**

|  |              |
|--|--------------|
| Choice packing and butchers, 225 to 300 lbs. | 4 05         |
| Fair to good packing, 180 to 200 lb          | 4 00 to 4 05 |
| Good to extra light, 160 to 180 lbs.         | 3 95 to 4 00 |
| Fat hogs, 120 to 160 lbs.                    | 3 90 to 3 95 |
| Fat hogs, 100 to 120 lbs.                    | 3 85 to 3 90 |
| Pigs, 60 to 80 lbs.                          | 3 80 to 3 85 |
| Knocks, 100 to 600 lbs.                      | 3 80 to 3 85 |

**SHEEP AND LAMBS.**

|                               |              |
|-------------------------------|--------------|
| Good to extra shipping sheep  | 2 50 to 3 00 |
| Fair to good                  | 2 25 to 2 50 |
| Common to medium              | 2 00 to 2 25 |
| Bucks                         | 2 50 to 3 00 |
| Skips and scallwags, per head | 5 00 to 6 00 |
| Extra Spring lambs            | 5 75 to 6 00 |
| Best butcher lambs            | 3 25 to 4 00 |
| Fair to good butcher lambs    | 3 75 to 4 25 |
| Tail-ends                     | 2 00 to 2 50 |

**REJECTIONS.**

|   |                        |
|---|------------------------|
| Rejections this week                      | 1868, 1867, 1866       |
| Percentage of rejections to auction sales | 30 30 20               |
| Rejections Jan 1 to date                  | 12,801, 15,779, 20,262 |

**RECEIPTS.**

|                         |                        |
|-------------------------|------------------------|
| Receipts this week      | 1868, 1867, 1866       |
| Receipts Jan. 1 to date | 41,121, 55,739, 54,754 |

**TRASH—1898 CROP.**

|                       |              |
|-----------------------|--------------|
| Trash, green or mixed | 5 00 to 5 50 |
| Trash, sound          | 5 00 to 5 50 |
| Common lugs           | 5 00 to 5 50 |
| Medium lugs           | 5 00 to 5 50 |
| Good lugs             | 5 00 to 5 50 |
| Common leaf, short    | 5 00 to 5 50 |
| Common leaf           | 5 00 to 5 50 |
| Medium leaf           | 5 00 to 5 50 |
| Good leaf             | 5 00 to 5 50 |
| Fine and selections   | 5 00 to 5 50 |

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| Medium leaf           | 5 00 to 5 50 |
| Good leaf             | 5 00 to 5 50 |
| Fine and selections   | 5 00 to 5 50 |

**SALES WITH COMPARISONS.**

|           |                    |
|-----------|--------------------|
| Year 1898 | Week, 5,060, 5,060 |
| Year 1897 | 5,060, 5,060       |
| Year 1896 | 5,060, 5,060       |
| Year 1895 | 5,060, 5,060       |

**SALES.**

|       |       |       |
|-------|-------|-------|
| 1898  | 1867  | 1866  |
| 6,070 | 6,071 | 7,074 |

Total sales of new crop to date 6,070 6,071 7,074  
Sales new crop to date, original inspection 6,070 6,071 7,074