

# WESTERN RECORDER

Faith, Hope and Love, these three.

76th YEAR.

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## WESTERN RECORDER.

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### FORTY-SIXTH MEETING

—OF THE—

### SOUTHERN BAPTIST CONVENTION.

NEW ORLEANS, May 10, 1901.

The Southern Baptist Convention began its forty-sixth session, with the Baptist churches of New Orleans, La., at 10 o'clock Friday morning, May 10th. President Northern called the body to order, after which the congregation joined in singing "Nearer, My God, to Thee." Dr. Hatcher read the Scriptures, and Dr. B. D. Gray offered prayer. The congregation had sung "Come, Thou Fount," Dr. O. F. Gregory led in prayer for our mission work and our missionaries. Again, the congregation joined in singing "There is a Fountain Filled with Blood." Several brethren cited passages of Scripture. The congregation then joined in singing "O How I Love Jesus."

Secretary Burrows read the list of messengers. The reading showed that about 800 were present. President Northern then announced that the next thing in order was the election of President. Bro. T. H. Ellett, of Virginia, placed in nomination Ex-Gov. Northen, of Georgia, and Secretary Burrows was instructed to cast the ballot of the Convention for Bro. Northen. In a few fitting words he thanked the body for the repeated honor.

A. O. Ward, of Georgia, placed in nomination for Secretary the name of Lansing Burrows, of Tennessee, and J. W. Prestridge, of Kentucky, placed in nomination the name of O. F. Gregory, of Maryland. Upon motion, Bro. R. O. Buckner, of Texas, was instructed to cast the ballot for these brethren as secretaries.

The next thing in order was the election of four Vice Presidents. The following names were placed in nomination: Ex-Gov. J. P. Eagle, of Arkansas; Gov. Heard, of Louisiana; Gov. Longino, of Mississippi; Joshua Levering, of Maryland; T. T. Eaton, of Kentucky; R. O. Buckner, of Texas. It was ordered that the four names receiving the highest number of votes should be declared elected. While the tellers were distributing the ballots, the venerable Dr. B. M. Palmer, pastor of the Presbyterian church in whose building the sessions of the Convention are being held, was invited to the platform, and in a speech of great fitness he warmly welcomed the Convention to the city. As Dr. Palmer began, the tellers were directed to pause in distributing the ballots. Gov. Heard, of Louisiana, also welcomed the Convention, and Gov. Longino, of Mississippi, responded for the Convention.

After this the ballots for Vice President were collected, and Bro. Eagle, Heard, Longino and Levering were

elected.

Upon motion the ballot of the Association was cast by Secretary Burrows for Geo. W. Norton, of Kentucky, for Treasurer, and for W. P. Harvey, of Kentucky, as Auditor of the Convention.

The President appointed as the Committee on Order of Business Bro. W. H. L. Smith, J. M. Frost, F. H. Kerfoot and E. Y. Mullins.

Bro. Joshua Levering then offered a resolution that a Committee of One from each State be appointed to nominate three names for each of two vacancies on the Board of Trustees of the Seminary—one in District of Columbia, occasioned by the removal of C. A. Stakeley, and one in Alabama, occasioned by the removal of Geo. B. Eager.

Bro. W. A. Hobson, of Jacksonville, Fla., came to the stand, and made a telling statement as to the disastrous fire in his town. Bro. A. C. Davidson and Bro. W. W. Landrum also made brief statements as to the same disaster. Dr. Landrum took a collection for this cause. The Baptist Standard Publishing Co., of Dallas, Texas, led off with a subscription of \$500. Other gifts swelled the amount to more than \$8,000. The Convention then adjourned with prayer by J. B. Searcy, of Mississippi.

#### AFTERNOON SESSION.

President Northern called the body to order at 2:30 p. m. "Jesus, Lover of My Soul" was sung, and prayer was offered, led by Bro. H. F. Sproles, of Mississippi.

Dr. G. A. Lofton read the report of a committee concerning the establishment of a theological school in Rome, Italy. Upon motion, the report, as recommended by the committee, was referred to the Foreign Mission Board.

Secretary Willingham then read the fifty-sixth annual report of the Foreign Mission Board.

#### ABSTRACT OF REPORT OF FOREIGN MISSIONS.

The fifty-sixth annual report of the Foreign Mission Board brings good news again. In accordance with the recommendation of the Convention at Hot Springs the Board at once proceeded to enlarge the work. During the conventional year twenty-one new missionaries have been sent out. Important new points have been occupied, and old ones have been much strengthened. The work has been greatly prospered.

The receipts for the work have been most gratifying, though not so large as had been hoped. They constitute the largest contribution ever made by our people for Foreign Missions. Quite a number of churches have made a notable advance for this work. This is the fourth year in succession that this Board has reported all indebtedness paid, and there is an appreciable cash balance on hand. The report shows 1,009 baptisms on the foreign field for the year.

The contributions by States are as follows: Alabama \$11,527.35, Arkansas \$2,890.62, Indian Territory \$134.52, District of Columbia \$1,296.54, Florida \$1,556.62, Georgia \$20,192.22, Kentucky \$15,560.18, Louisiana \$3,167.36, Maryland \$5,583.01, Mississippi \$9,439.15, Missouri \$9,414.83, North Carolina \$9,461.86, South Carolina \$12,122, Tennessee \$7,000.14, Texas \$18,301.76, Virginia \$27,452.20, other sources \$1,795.58. Total \$126,068.33.

During the year ten missionaries, who had been resting in the home land, have returned to their fields, and ten have returned home for rest. Five have resigned and one has died.

The Chinese Publication Society at Canton has made some progress. The Sunday-school Board at Nashville has do-

minated \$500 for this work.

The Board is encouraging the establishment of Theological Training Schools. For a number of years Dr. Graves has had one at Canton. Dr. Bryan has recently started one at Shanghai. Rev. G. E. Smith has one in Africa and Rev. J. J. Taylor has just opened one at San Paulo, Brazil. The Board is arranging for one in Rome, Italy.

During the year an advance step has been taken in medical work. Dr. T. W. Ayers, an honored physician of Alabama, has been appointed to North China for the purpose of opening a hospital. Dr. P. S. Evans, Jr., of Baltimore, has also been appointed for the China work.

The religious newspapers of our Convention have rendered great aid during the year. Many pages of tracts have been distributed.

The total expenses for the work of the Board amount to about 13 cents on the dollar, so that 87 cents go directly to the field.

The Woman's Missionary Union has contributed to the foreign work for the associational year \$31,801.31, an advance of \$4,043.66 over last year. The women receive no salaries, and all the expenses they incurred amount to \$2,477.25. They have written a great many letters and cards, and distributed a great many tracts and leaflets. They report by States, collections as follows: Alabama \$2,068.40, Arkansas \$427.57, District of Columbia \$297.06, Florida \$405.71, Georgia \$5,704.36, Indian Territory \$57.38, Kentucky \$2,620.19, Louisiana \$911.11, Maryland \$1,187.54, Mississippi \$355.45, Missouri \$1,187.54, North Carolina \$2,775.82, South Carolina \$4,148.64, Tennessee \$2,175.09, Texas \$1,087.30, Virginia \$5,831.75.

Interesting points touching the separate fields are brought out in the report. Surely the Convention has great cause for great gratitude and hopefulness as it begins the work of the session.

Secretary Frost then read the tenth annual report of the Sunday-school Board: SUNDAY-SCHOOL BOARD.

The interests of this Board may be classified for convenience as follows: Publication, including periodicals, catechisms, tracts, books, such as contemplate a mere denominational propaganda; Bible work, for distribution of the Word of God in destitute places on the home field and by foreign missionaries; Sunday-school, contemplating distinctive work in this sphere for the furtherance of the Sunday-school cause in our churches, the improving of its condition and the fostering of its power; Missionary, indicating not so much a separate department, but rather the spirit and purpose of all the forces operated by the Board and finding special emphasis by the distinctive missionary teaching in our literature, and by the Missionary Day Service held in the Sunday-schools on the last Sunday in September of each year.

These interests have developed into an immense and constantly growing business. The total receipts for the year have been \$78,390.97, an increase over last year of \$6,778.55. There is no indebtedness, and the surplus on hand is requisite to current needs.

The reserve fund has been increased by \$14,000, and now aggregates \$44,000, safely invested in interest-bearing securities.

Appropriations made for this year have been quite large, and with denominational work aggregate \$16,268.52. Besides this 141 boxes valued at \$8,000. There has been a steady increase each year except 1896, when the price of the periodicals was reduced from 10 to 25 per cent.

There has been put into the denominational life in the way of appropriations during the ten years of the existence of the Board \$184,681.11.

The Board has made an advancement to improve our Sunday-school condition. In Texas it has secured the services of Bro. Dock Pegues, and Bro. B. W. Spillman, of North Carolina, has been secured as Field Secretary.

The Board has lauded this year the century literature of the Committee on Co-operation. A full series of eighteen tracts, aggregating the issue of many thousands, have been placed with the Board. Besides these, the Board has sent out 6,223 books and 48,429 tracts valued at \$2,318.02. These have gone to State Boards, missionaries and colporteurs. Included in these appropriations were 70 volumes valued at \$112.20 to the library of our Seminary. Yet further, the Board has expended \$2,782.82 in publishing its own tracts and books. Among these were seven tracts of 5,000 in each issue printed in Spanish for use in Cuba.

As noted in the report of the Home Board the Baptist mission rooms of the Woman's Missionary Union are now under the joint control of this and the Home Board.

#### BIBLE WORK.

Four years ago, at Wilmington, it was decided to bring this work to the front. In the successive years since, the Board has received and reported: At Norfolk, \$600.66; at Louisville, \$1,372.44; at Hot Springs, \$1,306.97, and this year \$2,904.87. The Board made appropriations in Bibles, Testaments and other portions of the Scriptures for the last year, 18,481 copies, valued at \$3,961.80. This year, 31,564 copies, valued at \$5,016.31.

It is earnestly hoped that the work of children's day will be widely observed, and greatly contribute to the support of this work.

The Board issues a full set of Sunday-school lesson helps, with weekly, semi-monthly and monthly issues of *Kind Words* and the *B. Y. P. C. Quarterly*. These helps can not be surpassed by any similar literature.

The Woman's Missionary Union has contributed to this Board the sum of \$622.42 in cash, and \$8,401.16 in boxes; total, \$9,023.58. This Board has contributed \$400 to the expenses of the Woman's Missionary Union.

Then was read the report of the Home Mission Board. On account of the illness of Secretary Kerfoot, Dr. Landrum read this report:

#### HOME MISSION BOARD.

The fifty-sixth annual report of the Home Mission Board report shows: Missionaries 811, weeks of labor 19,316, churches and stations 2,600, sermons and addresses 68,722, prayer-meetings 14,745, religious visits 104,911, baptisms 6,671, received by letter 7,221, total additions 13,800, churches consecrated 162, houses of worship built 100, houses of worship improved 109, amount expended in houses of worship \$82,542.75. Sunday-schools organized 511, Bibles and Testaments distributed 19,485, tracts (pages) distributed 1,354,991. The State Boards of Alabama, Arkansas, Florida, Georgia, Indian Territory, Kentucky, Louisiana, Maryland, Missouri, Mississippi, North Carolina, Oklahoma Territory, Tennessee, Texas and Virginia are in co-operation in part or the whole of their work.

The total receipts of the Board for the year in cash, for the regular work, has been \$86,904.68, an increase of over \$11,598 over the previous year. In addition to this there has been received in special

(Continued on fourth page.)

## Presentation Address.

(The following is the address of Deacon W. D. Major in presenting Pastor T. T. Eaton in behalf of the church an elegant copy of the Century Dictionary (10 vols.), etc., on the 20th anniversary of his pastorate).

Our dear brother and our beloved pastor.—I congratulate you and Walnut-street church on this the twentieth anniversary of your very, very successful pastorate. My brother, as yonder tall, strong, sturdy oak of the forest, by reason of its position and prominence, has to withstand the raging storm, break its fury and thus protect and defend the lower, smaller, weaker ones of its kindred, so by reason of your position and prominence in the religious world, and especially in the Baptist denomination, and as pastor of Walnut-street church, it has been your lot to face the threatening storm of error, unbelief and wickedness in high places, and thus for us defend the great cause of truth and the principles of righteousness. This you have done, we believe, with a clear head, clean hands and a pure heart.

Mid gross misunderstandings, unjust prejudices, wicked misrepresentations and sharp criticisms, though tempted and tried, we have never seen you at all irritated nor the least angered. But through it all you have always manifested a Christ-like spirit, and your words have been well tempered with prudence and thoroughly leavened with Christian kindness. We believe your motives have been high and holy, and your every act void of malice. As our pastor you have been gentle and loving as a shepherd with his flock. Your counsels have been inspiring and uplifting; your hands have been opened wide to the calls of charity; your feet have been swift to relieve the suffering and comfort the dying.

My brother we have been in close touch with you for the last fifteen years, and some of us longer, for twenty years. We believe we know you, and to know you is to love you, and those who know you best love you most.

Now, my brother, in the name of old Walnut-street church, the mother and grandmother of churches, the champion of missions, the lover, friend and helper of the widow and the orphan, I present you this book—this Century Dictionary—as a token of our appreciation of your worth and of your success, and of our love for you as our pastor. I also present you these twenty beautiful roses from the good ladies of our church. The number twenty represents the twenty years they have known you and have loved you as their pastor. The roses represent the beauty and sweetness of a Christian woman's love for her Christian pastor.

I further present you this umbrella from our good Sister Alexander, with her compliments, and expressive of her appreciation of the great work you have done in the last twenty years as her pastor, with her best wishes for your welfare and her prayers for your extended usefulness in the next twenty years to come.

And now, my brother, we pray our God and your God to bless you and yours here, now, finally, up yonder, then receive you with the plaudit of "well done, good and faithful servant," liberally and abundantly reward you for your works, and gloriously crown you for your faithfulness.

A GREAT many young people forget the law of the harvest, that we reap not where we sow not. Wealth of intellect and resources of the land are the products of the little duties daily and patiently repeated, which make life what it is. There are many disappointments among men and women when the coveted does not yield itself, and they do not know why. It is because the minor virtues were lacking. Young people of whom it can be said that they have a single bad habit, are nevertheless omitting the minor virtues, the molding virtues, the virtues that make the general character to stand out as a thing of beauty and a joy forever.

SIN is essentially a departure from God.—Martin Luther.

## Liberty and Authority in Religion.

BY REV. J. B. KEMENSYDER, NEW YORK CITY.

The moral analysis of our age shows as a resultant the canonization of Liberty and the depreciation of Authority. The fashion is to extol the free thinker who slipperily attacks all that is settled, sacred, and reverent as broad, fresh, original, progressive—the man who voices the modern time; while the conservative thinker, who, imbued with regard for the spiritual authorities that overarch him, rather doubts and questions the novel and untried, believing with Lowell "that ninety-nine one-hundredths of the new is chaff and folly," is scouted as a blind slave to tradition, a lumbering drag upon the wheels of progress. A most profitable and timely inquiry is it for us, then, to consider the merits of these great rival claimants—Liberty and Authority. First, then—

The Authority of Law.—Authority is a basal principle of the universe. The Creator is free, but not the creation. It is held in its Maker's grasp, is under the sovereign sway of him who made it. The receptor of God is first, and under it and within its sphere is the realm of freedom. The index of this divine authority is law. This, in the natural world, is supreme, invariable, universal. It is also one; gravitation, that law of laws, binds and rules the whole system. The scientist who in his inquiries would undertake to adapt nature to his independent, *a priori* ideas, would have but ridicule and failure for his pains. But, bowing to her inflexible laws and immutable processes, he achieves results—that is, the sovereignty of natural law stands first; that postulated, the realm of freedom begins.

The Authority of Christ.—Christ came as the representative of truth. He published in perfection the obscured moral law. He said of himself: "To this end came I to bear witness to the truth." And still more positively: "I am the truth." And the characteristic of the teachings of Christ was authority; for "he taught them as one having authority, and not as the scribes." Christ did not exalt individual freedom, but he exalted obedience. Men were not allowed to question or doubt him. It was not a matter of volition to accept or reject him. It was not liberty first and Christ afterward; but unconditional acceptance of Christ was the precursor of freedom. "If the Son shall make you free, ye shall be free indeed." Christ did not make his claims voluntary or optional; but he spoke as the infallible truth, from which there was no appeal. He commanded, and obedience to him was life; whereas the following of self-knowledge or self-will was death.

The Authority of the Gospel or Scriptures.—It is the fashion to admit the authority of Christ, but to exercise liberty with respect to the Gospel; that is, a distinction is made between Christ and his word or teachings. The personal Christ is revered, but Christ the teacher is disputed. This is one of the most fallacious and superficial guises ever worn in Liberty's name. What Christ is there other than the historical—the Christ of the Gospels? Christ only exists as a personality at all by the Gospel record of Him, and he can only be known through his words, teachings, and doctrines. Apart from these he is but a myth, a legend, an intangible shade, not the teacher and creator of the moral world. The words, the teachings, and the Gospel of Christ are then authoritative. He affirmed of this eternal supremacy: "Heaven and earth shall pass away, but my words shall not pass away." Christianity, as set forth in the Gospel, is not subject to human liberty, but human liberty must be subjected to it: "He that believeth shall be saved, but he that believeth not shall be condemned." To the fallible and halting human reason the revelation of Christ gives the teachings of the divine and infallible reason. Hence Scripture is the supreme light shining from the Eternal temple for the guidance of man, the polar star of his course.

Our review of the whole question, then, establishes the fallacy of that popular cry which would place liberty before authority. Liberty first; Christianity, the

Bible, church, and orthodoxy afterward! Contrariwise, authority underlies and limits liberty, and that alone is true spiritual freedom which is thus reverently exercised. Authority is the initial school of life. Plato defines the idea of authority as "the function of society by a carefully regulated education to implant right instincts, right affections and antipathies, in the growing mind of the child at a time when he cannot know the reason of things." The philosopher Hegel says: "The basis of sound education is the submission of the mind to an external reason, with utter disregard of individual tastes and desires; and only out of this submission to be guided and taught, can spring any originality worth preserving." According to this view, authority is the necessary schooling of the individual temperament. The church, then, is correct in her insistence on the principle: *Credo ut intelligam*. We believe that we may know; we bow that we may rise; we submit that we may be free. Man is great, not in the degree of exercise of his liberty, but in the degree of his restraint of it. That is not the well-poised man who gives largest indulgence to his passions; that is not the safe teacher who plays fast and loose with truth, recklessly venturing upon those brinks where angels fear to tread; that is not the wise leader who irreverently mocks and gibes the old, the settled, the historical; but he who restrains his passions, he who curbs his liberty, he who moulds his steps by the unbounding spiritual authorities which everywhere overarch the soul.

It is the self-controlled man, the conservative man, who is the masterful man, the man of power, of progress, of achievement. The shriekers for liberty and novelty in all ages have, as a rule, been the visionary, unbalanced, lawless, dangerous ones. They have been rationalists, heretics, and infidels within the church, and anarchists, socialists, and nihilists in the state. Aye, truly could a Madame Roland cry: "O Liberty, Liberty! what wrongs have been done in thy name!" What irreverent handling of sacred truth, what carrying of strange fire into the holy temple of God! Whereas, the conservative defenders and champions of the orthodox faith, and of the historical institutions of mankind, and of the settled social order, shine out as great lights from the headlands of all time. The noblest prerogative of man is not that he is free, but that he is moral; not that he does "that which is right in his own eyes," but that he obeys a conscience enlightened by the Spirit of God. Those who assume to be spiritual teachers and guides do not honor themselves when they boast their independence, their individualism, and their emancipation from all that mankind is wont to venerate; who scoff at all authority, and in their profane abuse of liberty say in effect, to the frenzied delight of the thoughtless multitude: "I fear not God, neither regard man." What would we think of a pilot who would not bind himself to respect experience, to regard the compass and to guide us over the established route, but who first of all insisted upon his liberty to take any course suggested by his caprice? So the spiritual pilot, who is to bring the souls of men to the desired haven, has no liberty to guide them by an unauthorized independent course, whithersoever he will, but he must be bound by his Bible chart, shape his course by the unerring needle of truth, and follow the fixed stars of orthodoxy. So will he safely reach the port of everlasting life. This universe rests for its basal principle, not upon human freedom, but upon divine authority; not upon individual caprice, but upon universal sovereign law.—Homiletic Review.

If gratitude is due from man to man, how much more from man to his Maker! The Supreme being does not only confer upon us those bounties which proceed more immediately from his hand, but even those benefits which are conveyed to us by others. Every blessing we enjoy, by what means soever it may be derived upon us is the gift of Him who is the great Author of good and Father of mercies.—Joseph Addison.

## Forgiveness and Fear.

We read in the 180th Psalm: "There is forgiveness with thee, that thou mayest be feared." This seems almost paradoxical. Why should the criminal fear the executive who pardons him? In order to fully understand this verse we must get the full meaning of the words in it, and the light which parallel passages throw upon it. "Forgiveness" comes from a Hebrew word that signifies "to release," "to let go," "to pardon." God has the power to remit the penalty which our sins deserve, and yet to uphold the law and make it honorable. He is holy and just as well as good. It is this revelation of the binding of righteousness with mercy that makes us fearful—reverent while we trust and rejoice.

There are two Hebrew words that are translated "fear" in the Old Testament. One means "dread," as when Adam and Eve hid themselves among the trees of the garden. (Gen. 3:8-10.) The other means "reverence," adoration blended with love and faith. Thus Solomon says: "The fear of the Lord is the beginning of knowledge." Again, "the fear of the Lord is to hate evil" (Prov. 7:18), and "the fear of the Lord is a foundation of life" (Prov. 14:27). Culeridge says that "reverence is the synthesis of love and fear;" it is the union of adoration and affection. Webster says that "exalted and noble objects produce reverence, while terrific and threatening objects produce dread."

We have the contrast between these two kinds of fear, one of which we may call godly fear, and the other fear of God, in the fifth and sixth chapters of Revelation. In the fifth chapter the four-and-twenty elders are represented as falling down, in lowly but loving adoration, before the Lamb (verse 8); and in the sixth chapter the kings, the captains and the rich men are represented as calling upon the mountains and rocks to fall on them and hide them from the wrath of the Lamb (verse 16).

But why should the forgiveness of God, his free and abounding grace in Jesus Christ specially awaken and sustain this filial and reverential fear? On this point let us hear what Martin Luther says:

"In that thou shuttest all under free mercy, and leavest nothing to the works and merits of men, therefore thou art feared. But if all things were not placed in thy mercy, and we could take away our sins by our strength, no man would fear thee; nay, the whole world would proudly condemn thee. For daily observation shows that where there is not this experience of God's mercy, there men walk in a presumption of their own merits. The true fear of God, the worship, the true reverence, yea, the true knowledge of God resteth on nothing but mercy, on the fact that through Christ we assuredly trust that God is reconciled unto us.

A great want in the so-called piety today is reverence and godly fear. If we realized what the mercy in which we trust cost the High and Holy One, we would fall upon our faces before him, as do the saints in glory.—C. E. B., in Herald and Presbyter.

Do not distrust God; provided you do not fail him, he will not fail you, but will give you such help as you need to serve him. Believe God faithful in his promises, and he will give to you according to the measure of your faith. If you were forsaken in an inaccessible desert, manna would fall there from heaven for you alone, and abundant waters would gush from the rocks. Fear nothing then but to fail God, and you must not fear even that so far as to be distressed about it. Bear with yourself, then, as we bear with our neighbor without flattering him in his imperfections. Put aside all your mental and spiritual fastidiousness which you are disposed to display towards God as well as to men. There is a great deal of refined selfishness in all that. Besimself with Him who loves to communicate Himself to simple souls. "Blessed are the poor in spirit"—who have taken the vow of spiritual poverty, who live from day to day by continual alms, and by absolute self-surrender to Providence.—Fenelon.

Beautiful Bermuda.

H. ALLEN TUPPER, JR., D.D.

From the snow of the North to the sunshine of the Land of the Lily and the Rose, a trip of seven hundred miles by water, in forty-eight hours, is a delightful and unique experience. The excellent accommodations afforded by our noble steamers, the bright sky, and the calm sea, and the pleasant passengers aboard, all contributed to a voyage that was unbroken in its charm from the lifting of the anchor at New York to the dropping of the anchor in the harbor of Hamilton. It is impossible to forget the first impressions of the Bermudas on a cloudless day. In the distance a purple haze hovers over St. George's, the first land seen after leaving New York; the gray of the ocean melts into a sea that is now of an emerald and now of a turquoise blue; the flapping sails of the sailing boats flash in the sunlight; the white island appears on the horizon; and as we pass Bailey's Bay, Shelley Bay, Prospect Point and Spanish Point, and enter the narrow channel leading up to Hamilton, scores of imposing buildings and hundreds of snow-white residences, nestling in green groves, present a picture that cannot be easily forgotten. It is needless for a geologist to inform us that all these islands are of coral formation, for this is apparent everywhere. As you pass over the smooth roads, out into the coral, leaving a wall on either side, you readily reach the conclusion that there must have been perhaps many thousands of years ago, upheavals and submersions caused by volcanic action; and on the peaks of the submerged mountains the coral insect, during countless ages, performed its slow but incessant work. Not taking into account the smaller islands, the total area of about one hundred islands and twenty-five miles is the extreme length of the entire chain. The largest of the group is the Bermuda island, which at its greatest width is only three miles, and at its highest point is not more than two hundred and fifty feet above the level of the sea. The total area, according to a statement made under the direction of the English government, is 12,800 acres, equivalent to about nineteen and one-fourth square miles. Juan de Bermudes, who sailed through these waters in 1516, is honored as the discoverer of the Bermudas, although this is not a well established fact. It may be interesting to recall the fact that in the year 1812 these beautiful islands mislaid, only by seemingly a slight occurrence, becoming American possessions. In James' Naval History we are told that an American fleet lay in the New York harbor ready for action; and two propositions were submitted to the American Council, whereby to strike a blow at the British: one was to seize the homeward-bound West Indian fleet, and the other was to capture the Bermudas. Only by a casting vote was the latter adopted. During the American Revolution the Bermudas were our warm friends, and expressed their sympathy in effective ways; but no one can doubt that now they are loyal subjects of the English crown. A census of the islands has not been taken for ten years. At that time the population was 5,019, of whom 4,299 were whites and 929 were colored, the latter varying from the black African type to the light mulatto. Sixty-seven years ago the bill for the abolition of slavery passed the English Parliament; and immediately the Bermuda Legislature met and not only abolished slavery but decided that the status of the colored apprenticeship allowed by the imperial statute. The visitor is most agreeably impressed by the politeness, the intelligence, the neatness and the cheerful disposition of the colored population. They speak the English language with remarkable accuracy; they are energetic and thrifty; they are clean, neat, and of high honor and morality; and their white, well-kept houses, surrounded by pretty gardens, impress one most favorably.

The parishes are well supplied with both public and private schools; the most prominent for colored children being the Berkeley Institute, in Hamilton, named for Bishop Berkeley, who, in 1728, decided to "Christianize" the American savages by establishing a college at Bermuda as a convenient radiating centre. The nine parishes of the islands are Hamilton, St. George's, Smith's, Devonshire, Pembroke, Pegg's, Arch, Southampton and Sandy's, and in the old days, when the island try, belongs a parish church, one of which is the proud possessor of a communion plate of silver, which was the gift of William and Mary, king and queen of England in the year 1689.

Similar to English colonial possessions elsewhere, the government is here vested in a governor, an Executive Council, Legislative Council, and a House of Assembly, the latter composed of thirty-six members, four from each parish, elected for seven years. There are only two places on the islands that can be dignified by the name of "town," namely, St. George's, at one time the capital, and Hamlet, which is now the seat of government, and the port of entry and departure for the steamers, which connect these islands with the outside world.

The North and South shores are two lines of travel that must be kept clearly in mind by the pleasure-seeker in Bermuda. Along the former you pass what is known as the Ducking Stool, where in the early days of the colony refractory women were punished for suspected witchcraft; the Causeway, consisting of a succession of subterranean bridges, which is nearly two miles in length; and many fine bays and coves, which are honeycombed by the flow of the sea; along the latter you soon reach the

historic Spanish Rock, on which are cut the initials of Ferdinand de Camello and the date 1643; Castle Harbor, where are found the remains of the earliest buildings for defensive purposes; Wallingham House, in which Tom Moore, the Irish poet, resided during 1820, while he was an official of the English government; Gibb's Hill, where a great lighthouse stands upon the highest point on the island; and Somerset, with its quaint houses overlooking a sea as blue as the waters of Capri. The ceaseless wash of the ocean upon the soft, porous shores has worn out many caves, some of which present very interesting studies. One of the largest of these has its roof studded with hanging stalactites, and growing from the floor to meet these are graceful stalagmites, which, when struck, give forth a musical ring. Some of these specimens were taken to the Edinburgh Museum, and attached to them is the following official description: "In the year 1863, the late Admiral Sir Alexander Milne held the same command as his father in 1819, and when in Bermuda he visited the cave from which a boy, he had seen the stalagmite extracted. He found its stump, and observed that the fire drips, had during the previous forty-four years formed on its surface several small knobs of new matter, each of which he measured. The resulting stalagmite was mounted on a block of scarcely five cubic inches. As the stalagmite contains about forty-four cubic feet, a period of six hundred thousand years would appear to have been required for its formation if during the entire period it was forming, the drips were not more numerous and did not evaporate so rapidly. In 1883, the stalagmite specimens were carefully made by Sir Alexander Milne, and a note of them sent to the Royal Society of Edinburgh in 1885."

Great Britain has made Bermuda the central point of rendezvous for her cruising North Atlantic squadron, as well as a coaling station; On and around Ireland Island are concentrated the church pinnacles and gumbos, and moats, drawbridges and lines of fortifications are seen on every hand. Here is found the largest floating dock in the world; and when it was towed across the Atlantic in 1869, it required a passage of thirty days from the Downs via the Azores Islands, before it reached this port. It is sufficient in size to lift a vessel with a displacement of 10,000 tons. One would naturally expect to find, in this delightful climate, an abundance of such tropical fruit as figs, lemons, oranges and pomegranates; but in this he would be somewhat disappointed. It is supposed that parasitic and other diseases have been in some introduced into the country, and consequently for years there has been a scarcity of these fruits.

Vegetables are grown in abundance, large onion and potato farms are seen on all the islands; and scores are covered by lilies, the buds and buds of which are shipped North, especially as Easter approaches. As may be imagined, the flora of the Bermudas is varied and abundant. The wistaria, geranium, heliotrope, verbena, passion flower, violet, rose and narcissus are, in season, remarkable for their luxuriance; the morning glory adorns the garden and highway from the month of May to the year; and the large, fleshy leaves and delicate, pendulous flowers of the life-plant attract your attention in the meadow, along the roadside, and in the cultivated gardens. The fragrant in Bermuda is made brilliant and sprightly by many flowering shrubs, but these are not indigenous to the islands; everywhere, it is with some difficulty that you decide whether they are wild or cultivated. "Belmont," where these lines are written, is approached by a long avenue of oleander plants that, meeting at the top, form an arch of white, pink and red during the early spring, and when the shrubs are drooping with bright flowers, your walk is canopied and carpeted by a profusion of beautiful blossoms. The cedar is the most common of all the trees; fine specimens of the rubber tree are found on several of the islands; the mahogany, banyan, casahuate, tulip, and the wild fig are also not uncommon, and one of the attractions of Hamilton is the row of cabbage palms at Pembroke Hall, which reach to a height of sixty feet, and are capped by feathery plumes. Amidst the brightness and beauties of these fairy islands, one can appreciate the words of Mark Twain: "When its scores of good points are considered, it is a wonder that all the coughing, sneezing, episcopic population of the States have not found out Bermuda and come over to enjoy it!"

The window at which I write opens upon a picturesque panorama. A grove of waving cedars slope to the sea; the waters, kissed by the playing lights and shadows, change into blue, purple and green; the waves, in the wide, ocean; scores of dark-foliated islands sleep upon their colored beds; the full-winged sail-boat, bending to the breeze, glides into the harbor; and, skirting the beach beyond, are the snow-white houses of the capital of the Bermudas. As I looked upon a scene like this, from the neighboring grove, the muse inspired Tom Moore to sing:

"Could you but view the scenery fair,  
That lay beneath my window here,  
You'd think that Nature lavished there  
Her purest wave, her softest skies."  
"Belmont," Parish of Warwick, Bermuda,  
March, 1901.

Life is a series of mistakes, and he is not the best Christian who makes the fewest false steps. He is the best who wins the most beautiful victory by the retrieval of mistakes. F. W. Robertson.

A Pillar in the Temple.

BY THE REV. ABRAHAM KUYPER, D.D., LL.D.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.—Rev. 3:12.

The promise that he who overcometh is once put upon the modifying clause: a pillar in the temple of God. And to render this comparison between a man and a pillar, which is ever foreign to us, somewhat more simple, call to mind that a person who had been a leading member of a church, who had been devout, and a strong helper to his pastor in all sorts of Christian work, used to be spoken of as a pillar of the church. Indeed this is done in our own times; and if it may help us to some clearer understanding of the figure in hand the promise of Jesus bears no relation to this. It does not say that they who have been noble and self-sacrificing supporters of the church were a pillar of God's church, but that Jesus himself shall make him who overcomes to be a pillar in the temple of God. Hence this glorious promise makes no mention of the church militant on earth but of the church triumphant in heaven. Indeed, the entire idea of church members away in the figure of the temple of God. And in this temple of God, according to the rich promise of Jesus given on Patmos, every Christian hero who has overcome shall be placed by Christ himself as one of the pillars in the completed structure.

In a figure closely allied to this Peter has affirmed something similar to the church applied to earth. The redeemed are to form collectively "a spiritual house." Of this spiritual house Jesus "Christ is the chief corner stone." And every believer is to be "a stone in that house," a living stone, and by the continued increase of believers the walls of this spiritual house are ever to rise higher and higher. (1 Pet. 2:3-5.) Jesus' promise implies something very much more glorious. If Peter compared the church upon earth to a house whose walls were built of stones, here on Patmos the Lord chooses the much richer figure of a temple with colonnades, the shining example of which was to be found at Athens, and the chief stones of which were the cities to which the seven epistles are directed, especially Philadelphia, to whose church the epistle came which closes with the mention of the pillar whose architectural beauty claimed universal admiration.

Herein lies the blessedness of indispensableness. From the wall of a stone house a stone can be knocked out, while the house remains standing. But out of this temple constructed of pillars no single pillar can be spared, without the loss of beauty and of the connection of the bearing power of the whole. These pillars have been numbered. Each pillar is one by himself. And no single one can be spared without the loss of the enchanting beauty of the harmony.

This makes this promise of Jesus that he who overcometh shall be a pillar in the temple of God so warm and significant. The temple of God shall not be complete without you. Only when you also shall have been placed in it, shall it be finished in its heavenly beauty. Yes, truly, be indispensable to this perfect structure. And not only are you indispensable for the sake of the beauty of harmony. Because life here on this earth moves along so low a level artistic beauty must in every way exceed life itself. But in the realm of glory all art shall fall away, because life itself shall then be in perfect beauty. The pillar in the temple of God shall not only be beautiful, but it shall also serve for support. Thus you will have a deep significance for that temple. You will constitute a part of it. However wonderful it may seem in your eyes the whole of that temple will also rest upon you.

Will you do this not only for a Paul or a Peter, or for whoever after the apostles was prominent in the Christian church, and whose name was famous far and wide, but for every one who overcomes, the humble, the unknown, those whose names have been forgotten, who had scarce a recognition anywhere here on earth, Jesus will make pillars in the temple of his God.

It will be with this as it is with the stars of the firmament. You see the sun and the moon, and you know a few of the constellations. But who is able to number the thousands of suns with their satellites and moons which hide in the Milky Way? But they too all declare God's glory; the Lord knows them also by name, though he calls, and see, not one of them falleth for the greatness of his might.

Only remember, you must overcome, till the end. The heart which does not overcome Satan but allows itself to be overcome of Satan must go down to the grave as dull as a common stone and shall never be radiant in the new heaven. Of the Emerald and Porphyry.—Christian-Intelligencer.

LITERARY. All the Books noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, postpaid to any address, upon receipt of price.

BOOKS. IN SEARCH OF MADONNELLE. By George Gibbs. 12mo. Philadelphia: Henry T. Coates & Co.

This book will take high rank among the historical novels which are now the fashion, and which are such a refreshing and wholesome contrast to the morbid and often immoral ones which preceded them. This is a story of the struggle in Florida of the French and Spanish colonists, each side intent on securing the Land of Flowers for their respective nation. The author has been true to history, has read the original or authorized editions of the writers of that day, and has taken pains to be scrupulously exact in his facts and his descriptions.

The search for Madonnelle, and her rescue in due course, fiction, deftly interwoven in the history. And the story turns out well, as all healthy minds like to have their stories do. We think this story will rank next to "To Have and to Hold" in the works of the kind.

MAGAZINES. The Treasury of Religious Thought for May, 1901, opens the nineteenth annual volume of this standard homiletical periodical in excellent form. Rev. Timothy J. Lee's sermon is on "The Priesthood of the People," and shows the large privilege and duty of a large church. The second sermon, on "The Recognition of Friends in Heaven," by Rev. T. J. Bearis, is an able and comforting presentation of faith. The illustrated article is the third "Illustrated Sermon" by Rev. George H. Hubbard, Prof. Walter Rauschenbusch gives a paper on "Religion: the Life of God in the Soul of Man"; and Prof. Charles Noble follows with an interesting literary paper on "The Bible in Chaucer. Among the Churches, by Rev. Charles H. Small, and Prayer-Meeting Topics, by Rev. G. B. Hallock; and the minor and editorial departments—Outlines of Sermons, Sunday-school Lessons, etc., are maintained with fullness and care. E. B. Treat & Co., publishers, 241-243 West 23d St., New York.

Table Talk for May gives "Modern Superstitions," a belated review of a book book of 1700, which will interest the housekeepers of today. "Creole Coffee and Gambalahay," written by a New Orleans contributor, gives some Creole ways of making good coffee. "The Rice and Fall of Cake," presents some interesting facts about cake making that will appeal to housekeepers. "The Cherry in New Form," by a California contributor gives several new and novel ways of serving the cherry. Sample copies of recent numbers mailed free to our readers upon your request to the Table Talk Publishing Co., Philadelphia.

The International Monthly Magazine for May has the following contents: The Iron and Steel Industry, H. F. J. Porter; German Criticism, Richard M. Meyer; M. Antoine and the Theatre Libre, A. Ferdinand Herold; The Science of Religion, F. B. Jevons; The Principles of Modern Dietetics, Carl Von Noorden; A History of Japanese Art, John LaFargo; Women of the Renaissance, B. W. Wells. The Native Vigor of Roman Art, Frank Miles Day.

The frontpiece of the New England Magazine for May is James G. Blaine. The contents are exceptionally good, one of the best being "Can Consumption be Cured." This magazine deservedly ranks among the best.

The Delicador for May contains much that is new in the world of fashion, as well as helpful information. The stories and articles are interesting, as usual.

Vick's Illustrated Family Magazine, being always authority on flowers, comes to us bright and fresh and full of "Floral Gospel."

If you would increase your happiness and prolong your life, forgo your neighbor's faults. Forget all the slander you have heard. Forget the temptations. Forget the fault-finding, and give little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Obliterate everything disagreeable from yesterday; start out with a clean sheet to-day, and write upon it, for sweet memory's sake, only those things which are lovely and lovable. Of you will make life better worth living.—Household.

**SOUTHERN BAPTIST CONVENTION.**  
(Continued from First Page.)

gifts to the church building and loan fund \$4,110.43, making the actual amount of cash received \$91,075.11, as against \$79,866.68 for the previous year. All of the States except two show an increase over last year.

In the work among the negroes in the following States, Georgia, Kentucky, Missouri, North Carolina and Virginia, there have been employed 17 missionaries, who have labored 768 weeks, delivered 3,629 sermons and addresses, held 1,115 prayer-meetings, made 3,341 religious visits, baptized 606, distributed 996 Bibles and Testaments and 231,153 pages of tracts. The total amount expended in this work \$2,391.57.

The Vice-Presidents have been more active, and the press has greatly helped. The *Hon. Field*, published by the Board, has a large circulation.

The Baptist Mission rooms have been placed under the management of the Home Board jointly with the Sunday-school Board. This involves no expense, but means the gift of cash and assets valued at \$1,775.03. This will be known as the Mission Literature Department of the Convention.

The Board lays special emphasis in its report on co-operative work. This will be a special order later in the session. Special mention is made also of the mountain work, and the Board has made a special direct appropriation to this work of \$1,800 in North Carolina, \$300 in Georgia and \$750 in Kentucky.

The report on frontier work is also encouraging in the main. This work has great possibilities.

In the matter of co-operative work, the Home Mission Society of our Northern Baptists not all that was hoped has been realized. The Board has pursued the plan that seemed wisest. Some effort has been made in this co-operative work among the Indians in Oklahoma. Here, too, the conditions are such as to greatly hamper our Board. It is hoped that the Convention may be led into the adoption of the best plan.

**TENNESSEE STORM SUFFERERS**

A special appeal was made on behalf of the brethren and the work in that storm-swept region. It was known that this would tend to lessen the regular contributions to the Board, but the call was too urgent to be turned aside. There has been received for this work the sum of \$599.47. The time at which the appeal came precluded a generous response.

**FOREIGN POPULATION.**

The work among this element is more and more urgent as the years go by. "We are bound to Americanize them or they will foreignize us; we must Christianize them or they will heathenize us." Every nationality under heaven has dwellers among us. The results of this work have been most encouraging. Miss Buhlmaier, in Baltimore, is employed by the Board, and she meets every incoming ship, giving help in various ways, distributing tracts and advice, sympathy and cheer. Great results follow her labors.

**CUBA.**

The work in this island has gone on quietly. American occupation does not seem as yet to have been at all helpful to our work. The strained conditions obtaining between the people of the island and the United States government greatly paralyze missionary effort. Two excellent women

**Spring Humors of the Blood**

Come to a large majority of people.

Probably 75 per cent. of these are cured every year by Hood's Sarsaparilla, and we hope by this advertisement to get the other 25 per cent. to take this great Spring Medicine.

It will sharpen your appetite, cure all stomach troubles, relieve that tired feeling.

Its strength as a blood purifier is demonstrated by its marvelous cures of

- |                    |                |
|--------------------|----------------|
| Scrofula           | Salt Rheum     |
| Scald Head         | Bells, Pimples |
| All Kinds of Humor | Psoriasis      |
| Blood Poisoning    | Rheumatism     |
| Catarrh            | Malaria, Etc.  |
- All of which are prevalent now.

**HOOD'S Sarsaparilla**

Will do you a wonderful amount of good. Be sure to get Hood's.

have been sent to Cuba during the year. Miss Mary A. Taylor, of Tampa, Fla., and Miss Adele Branham, of Chillicothe, Mo. In order to meet a great need of the work, Bro. C. D. Daniel, of Texas, has been secured for work in Cuba, and has shown himself a master workman. He is laboring to secure chapels for each of our stations. The report of the work for the year is as follows: Money spent in the Horana Province, \$4,802.25; in the Matanzas Province, \$1,864.70; in the Santa Clara Province, \$1,616.68; in the Pua del Rio Province, \$905. The result has been: Baptisms in the Horana Province, 85; in the Matanzas Province, 24; in the Santa Clara Province, 51; in the Pua del Rio Province, 47. The Board has a committee of its wisest and best men considering the peculiar situation as it now presents itself. May God guide them.

**CHURCH BUILDING AND LOAN FUND.**

This had its beginning about a year ago, is a contribution that came through the Woman's Missionary Union, and has been increased until it now aggregates \$1,110.43. This feature of the work has great possibilities, and contributions are earnestly besought.

**THE STOCK'S LEGACY.**

Owing to certain legal questions this fund of \$30,000 still remains in the hands of the executor. It is, however, all well invested in interest-bearing securities, and it is confidently believed by the executor and the attorney that this noble legacy with accumulated interest, amounting to \$87,000, will soon be in the hands of the Board. It is hoped that the example of Mrs. Stock will be emulated and imitated by many others.

**THE CONVENTION NOT REACHING ITS CONSTITUENCY.**

According to the minutes of the District Associations for 1899, there are in our bounds 720 such associations. Of these, only 468 gave as much as \$100 to all missionary objects combined. In these 468 associations there are 14,176 churches. In these 14,176 churches the total number contributing as much as \$2.00 to Home Missions was 8,646. Of these the number contributing less than \$10.00 was 2,314; so that the total number giving over \$10.00 to Home Missions was only 1,332. In the bounds of the Convention are 19,000 churches. What a vast number are doing comparatively nothing.

The Woman's Missionary Union has contributed to this

Board as follows during the year:

Ala.	\$ 956.08	\$2,600.79	\$3,556.77
Ark.	506.22	374.40	880.62
D. C.	182.39	211.28	393.67
Fla.	460.15	425.88	886.03
Ga.	1,728.29	3,877.51	5,605.77
Ind. Ter.	124.45		124.45
Ky.	1,592.19	2,298.43	3,890.62
La.	386.91	994.97	1,381.88
Mo.	1,906.27	3,071.52	4,977.79
Miss.	527.51	816.28	1,343.79
Mo.	615.78	1,065.20	1,680.78
N. C.	1,864.90	2,690.17	4,555.07
S. C.	1,348.64	1,001.06	2,349.69
Tenn.	1,788.84	2,254.93	4,043.77
Texas	800.00	1,175.73	1,975.73
Va.	3,877.66	4,137.74	8,015.40
Annulity.	2,000.00		

Grand total, \$47,437.42.

Secretary Kerfoot read the report of the Committee on Co-operation. Bro. Walker Dunsen, Treasurer of the Home Board, read the financial report of that Board. Upon motion, the report of the Foreign Board was referred to the following Committees on: *Papal Fields, Pagan Fields, Finances and Items of Special Interest.* The report of the Sunday-school Board was referred to a Committee of One from each State. The report of the Home Board was referred as follows: To Committee on Foreign Population; Appeal to the Convention to Committee of One from each State, and the matter of the Texas sufferers to a Special Committee.

Bro. W. J. Holtzclaw, T. B. Little and D. B. Awhart then sang a touching song, the words of which were composed by J. A. Lee, of Covington, Ky., entitled, "Heaven Will Be the Best of All."

The president appointed as the committee to supply the pulpits of the city to-morrow, the Baptist pastors of the city.

A Committee on General Work, of one from each State, was ordered.

On motion, it was agreed to give the ladies of the Woman's Missionary Union badges, and seats upon the floor of the Convention.

J. W. Millard, of Baltimore, read a report from several brethren of his city, pledging \$4,000 a year for three years, upon condition that the Sunday-school Board pay \$3,000 a year for the

**AUTHOR'S SECRET.**

Food that Brings Back Overcast Health

Newspaper writers have a time of it to get the right kind of food to nourish them. One of this profession who writes for a Boston paper says: "From the first Grape-Nuts Food worked like a charm. My stomach had been failing to digest ordinary food, and my nerves were completely unstrung. I was about to give up work while preparing a series of articles for the press, but by a stroke of good fortune they began to feed me on Grape-Nuts. My strength gradually returned, nerves became steadier day by day, and I soon found I could do more office work with greater ease than ever before."

There came to me that feeling of buoyant health and satisfaction with my work, and satisfaction with myself. In short, I felt that life was worth living, and that I was "girded up like a strong man for a race."

In my opinion, Grape-Nuts is the one perfect article of food invaluable alike for those that are sick and those that are well." W. S. Gidley, Author of "Happy-Go-Lucky Papers," "The Landlord's Story," etc.

It is a fact that Grape-Nuts Food does supply the brain and nerve centers with the elements necessary to rebuild, nourish and maintain. That brings health, strength, happiness and the feeling of buoyancy Mr. Gidley speaks of.

same time. This amount is to be expended by the Committee on Co-operation in the effort to accomplish the work originally proposed, by eliciting, combining and directing the energies of the churches. Dr. Kerfoot strongly urged the brethren to remain until the close of the meetings. The report of the committee was made the special order for Monday next at 10 a. m. After remarks by various brethren, the afternoon session adjourned.

**EVENING SESSION.**

The Convention was called to order at 8 o'clock by Vice President Eagle.

Dr. Geo. Cooper, of Virginia, led in prayer. The congregation sang "On Christ the Solid Rock I Stand." Dr. Landrum, of Georgia, read selections from 2 Chron. 26 and Rev. 1. Then Dr. Henry McDonald, of Kentucky, who delivered the annual sermon twenty-five years ago, led in an earnest prayer. The congregation then sang "Nearer My God to Thee."

Then President E. Y. Mullins of the Seminary, delivered the annual sermon from Zech 6:13 and Rev. 1:3 (which is printed in full in this week's RECORDER). It was a sound, able and practical sermon, delivered to a large audience. At the close the congregation sang "All Hail the Power of Jesus' Name." Dr. R. C. Buckner, of Texas, led in prayer.

After a statement by Gov. Eagle as to the illness of Dr. A. B. Miller, of Arkansas, Dr. J. B. Searcy, of Mississippi, led in a special prayer for Bro. Miller. Thus the evening session came to a close.

**Saturday.**

The Convention was called to order at 9 a. m. by President Northern. "Come Thou Fount" was sung. Devotional exercises were conducted by Dr. Eaton, of Kentucky. Dr. A. J. S. Thomas, of South Carolina, led in prayer. "How Firm a Foundation" was sung, after which Dr. Kilpatrick, of Georgia, led in prayer. Then the congregation sang "Rock of Ages." Dr. Meader, of Washington, D. C., led in prayer. Then the congregation sang "Salvation, O the Joyful Sound." The minutes of yesterday's proceedings were read and approved.

W. R. L. Smith, of Virginia, read the conclusion of the report in order of business, making some changes.

J. N. Prestridge read the report of the committee appointed to nominate names from which two trustees of the Seminary are to be chosen. The names reported are those of C. A. Stakeley, Jas. B. Ellis and W. B. Crumpton for Alabama, and O. C. Meader, Weston Braner and — for Maryland.

The Assistant Secretary then read the names of the various committees.

President Mullins presented the claims of the Seminary, and spoke in behalf of the institution. He said that one reason so many preachers fail in the pastorate is that they are afraid of work. He said the Seminary could supply one need of the denomination, that is, pastors well equipped for their work. He said that we need a vivid conception of the proper connection between the preparation and the execution. Then he spoke of the needs of the Seminary which the denomination can supply. First, sympathy, and just now about \$250,000 in money to supply the demands created by success. The Seminary was born in prayer and has been preserved in sacrifice.

Dr. Hatcher, of Virginia, read the report of the committee on the Sunday-school Board. He said the work of the Board was entirely satisfactory, showing steady growth. He urged the brethren to use our literature, as the income of the Board depends on the circulation of the literature.

T. H. Ellett, of Virginia, spoke in hearty commendation of the reserve fund.

N. W. P. Bacon, of Mississippi, thought it better to improve and cheapen the literature than to lay up a reserve fund.

Bro. Dock Pagues, of Texas, thought we already had the best and cheapest literature.

L. O. Dawson, of Alabama, spoke, commending the *B. Y. P. U. Quarterly*.

Bro. A. B. Gardner thought that *Kind Words* should be cheaper.

Secretary Burrows emphasized the business side of the Board, hence the wisdom of the fund.

Bro. Hillyer, of Georgia, favored the fund.

J. F. Love, of North Carolina, commended the book department.

N. B. Broughton, of North Carolina, approved the appointment of Bro. B. W. Spillman as Field Secretary.

Secretary Frost then spoke briefly on the work of the Board. Dr. Hatcher rejoiced to hear, for his first time, among Baptists, a discussion of a surplus. He thought we need a revival of doctrinal religion. Our young people are not sufficiently indoctrinated, and this need can be met through this Board.

Dr. Hawthorne spoke of the birth of the Board amid fear and trembling, and of its magnificent success. The report was adopted.

Bro. Dickerson, of the *Chicago Standard*, was recognized. He said that if one attends this Convention once he cannot get out of the habit.

Bro. Blackburn, pastor of Portland, Ore., was recognized, and made some happy remarks. It was refreshing to hear him urge loyalty of Southern Baptists to their work and Boards.

Dr. Perkins, recently elected President of Leland University, was invited to the stand and made appropriate remarks.

Dr. Stakeley, of Alabama, read the report of Pagan fields.

Bro. Vines, of North Carolina, read the report on Papal fields. These reports showed a very hopeful condition. The reports are to be discussed this afternoon.

Bro. Hobson reported \$1,000 more on the fund for Jacksonville, Fla.

Bro. C. V. Edwards read list of preaching appointments for to-morrow.

Bro. J. L. Gross, of Georgia, led in special prayer for Dr. Kerfoot, who is sick.

Adjourned.

(Continued next week.)

THERE will be joy for us in unexpected quarters, if we will only look. Our temptations are not joyful; but it is written, "Count it all joy, my brethren, when ye fall into divers temptations." Life is often hard, yet it is the school which God deliberately chose for us and glorifies by his presence. We have special trials, persecutions, grievances; but of worse endurance than these Paul wrote, "Nay, in all these very things we are more than conquerors." If joy be hidden, she is not hidden far if with full confidence of love we only seek for her in unexpected places.—I. O. Rankin.

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The Original and Genuine Worcestershire.  
Club men and all good liver appreciate the appetizing relish given to Dyster-cocktails, Welsh rarebits, lobster Newburgh and all dishes flavored with this SAUCE.  
SIGNATURE ON EVERY BOTTLE  
Lea & Perrins, John Duncanson Sons, Agents, New York

**BAPTIST YOUNG PEOPLE'S UNION.**

The sixth annual convention of the Baptist Young People's Union, auxiliary to the Southern Baptist Convention, met in the spacious auditorium of the First Presbyterian church, New Orleans, Thursday, May 9.

Promptly at 10 o'clock President L. O. Dawson called the convention to order.

Prof. W. A. Wolfsohn, of Atlanta, was present to lead the singing, and showed great wisdom in selecting old, familiar and edifying hymns.

"Sweet Hour of Prayer" was sung and Bro. J. B. Searcy, of Arkansas, conducted the devotional exercises. Prayer was offered by Drs. Hackett and Whittle.

The leader called for a quotation of promises, and eighteen brethren responded.

After further devotional exercises the President appointed Walker Dunston, I. P. Trotter, J. S. Felix and F. B. Ray a Committee on Enrollment.

All the messengers to the convention and visitors present were invited to hand in their names and share in the deliberations of the body.

The question was raised as to whether this invitation included the sisters present. President Dawson promptly and enthusiastically replied in the affirmative.

The provisional programme, prepared by the Executive Committee, was read by the Secretary and adopted by the convention.

After "Jesus, Lover of My Soul" had been sung, Bro. J. M. Frost was introduced and delivered the opening address of the occasion on "Consecration of the Social Power."

There are two things needed by the churches, and these are the business sense of the business men and the social power of the women. If these two forces are secured they will almost make a revelation. Social power can't well be defined, yet all know what it is, though they cannot name or even describe it. It is that indefinable something that regulates and controls the social customs and functions of any community. There are three forces that must be duly considered, and these are the pulpit, the pew and the parlor. The pulpit is the great instructive force, while the pew is Christianity in its vitally organized form, and the parlor the social power or element. The parlor stands for all that is best in the home. The family relation as it stands identified with the parlor is the great power behind the throne. As the parlor goes so goes the social aspects of the community. A Christian-parlor, one that has no prayer save that identified with a funeral, is a cold and dismal place. Such an institution is antagonistic to Christianity. The consecration of the parlor to Christ does not mean that there shall be less of beauty, ornament, song or life, but that these shall be put on a higher and better plain. Let it be remembered that back of the parlor should be the family altar. The family altar is a waning in-

stitution, and needs, alas! to be revived in the homes of many busy pastors. How sad it is to read the society columns of the newspaper the morning after prayer-meeting and note the names of persons whose faces were missed in God's house the evening before. These could have controlled the social function for Christ, and, at least, prevented it from hindering the cause. The thing called society is imperious, and when its edicts are issued everything wheels into line. Would that some of the society women would issue edicts for Christ. The parlor is what the women make it. In our schools and among all the arts should be included the art of home-making. In some respects the women and the young resemble each other. About all either can give to the cause of Christ is their social power.

A union of the pulpit, pew and parlor would secure a right attitude of the press, and a combination of these four would go far towards controlling the police. Theft, too, the church is frequently ruined by a cross fire from the parlor. Give the pastor the business and social power of his church and he will be able to do almost anything for the cause of Christ. The school life is also influenced by the parlor. Good mental furniture can only be produced out of first-class material timber, and this must be furnished by the right kind of home life. Even national life does not escape the influence of the parlor, for the God-fearing aspect of national life must come from the home.

"Stand Up for Jesus" was sung heartily, then Dr. J. W. Conley, of Chicago, Acting Corresponding Secretary of the B. Y. P. U. A., addressed the convention on "Where to Put the Emphasis Today." Much depends on where the emphasis is put, even though the sentence be verbally accurate. In this, as in other things, right adjustments lead to right results. The aim of the Union is to put the emphasis where it properly belongs. In this respect there has been no change in the centuries, and the emphasis today must be put in the same place where it was in New Testament times. The great truths of our religion are abiding, and the purpose of the Union is to bring these before the Baptist young people. Where, then, shall the emphasis be placed with reference to doctrine? Of course fundamentals cannot be neglected. Salvation by grace through faith stands foremost, then the deity of Christ, the inspiration of the Bible, and immortality connected with reward and punishment should all be duly emphasized.

But where shall the emphasis be put with reference to practical life? This aspect of the subject is sadly neglected at present. Life should be regarded as a spiritual power in the soul rather than a thing of outward form. The tendency today is to the doing of something rather than the being of something. Christ and Paul met this form of Phariseism, and both demanded a new birth as the

starting point of onward activity. Science, once so hostile, has been weaned from materialism and agnosticism, and now recognizes the immanence of God. God is seen everywhere and in all things. Let the divine life fill the soul, let the abounding God take full possession of the life. So many Christians are living without any consciousness of divine power, a possession of which would give them a power nothing could withstand. Regeneration and spiritual life must be demanded by the churches. Formalism must give place to life, and externalism to inner power. The membership of a church is divided into two classes, which might be designated the good and the no good.

Religious life should be emphasized as independence rather than servility. Error has great deceptive power, and the spirit of cringing servility is in the air. The high priest of scholastic investigation insists that his dictum must be taken, and the high priest of science makes a similar demand. Thousands are glad to let these and others do their thinking for them. Every one should be an honest, earnest thinker, and not an intellectual bond-slave. Think your way into the truth, and thus let the truth get hold of you.

The religion we seek to promulgate should put emphasis on the practical rather than the speculative in Christian life. A man's feet should be kept on the ground. The grip that truth has on the needs of humanity is, after all, a fact that atheism can never set aside. The best interpreters of God's Word are those out in the field, meeting human needs and testing Divine promises. Christ was a great doctrinal preacher, but he applied his doctrine to the actual requirements of a sinful being. Speculative nonsense is like one trying to "tange the intangible or scrute the inscrutable." Application always leads to knowledge.

Religion, if properly understood, must put emphasis on self-sacrifice instead of self-indulgence. The temptation now is not to overtax one's self in religion. This is the day when things are made easy. Farming, business and education are now made easy, and some think the same should be true of religion. To know nothing of self-sacrifice means to be a stranger to true religion. But many try to run the religion of Christ without this principle. Some want religion as a calm, uplifting power in the soul, but it only becomes such when charged with the spirit of sacrifice. It has been urged the self-sacrificing spirit is no longer necessary, because the world is so much better. These, however, are mere chatterers on the surface of things. They have not touched the seething mass of humanity, nor caught a glimpse of the black and awful sin that demands self-sacrifice for its putting away. Then court not ease, but ask for something to do and do it.

After prayer by Bro. J. N. Prestridge, the President named A. J. Barton, Pollock, D. M. Ramsey, Z. T. Gody and O. C. Pugh as the Committee on Nominations.

The Convention then adjourned till 3 P. M.

**AFTERNOON SESSION.**

"All Hail the Power of Jesus' Name" was sung, and Bro. Schram led in prayer.

The election of officers resulted as follows: Pres., L. O. Dawson, Alabama; Vice-Presidents, Hon.

E. S. Candler, Mississippi, and Prof. M. L. Brittain, Georgia; Secretary, W. W. Gaines, Esq., Georgia.

But one set speech was delivered at this session, and Dr. J. Whitcomb Brougner was the speaker. His theme was the "Organization of our Young People for Practical Work in the Local Church."

The matter of organization is a local one. Plans that lead to success in one place would produce failure in another. The question is personal as well as local. Some churches are hostile to organizations because time-honored customs are thus set aside, and others are not friendly to the ultimate aim of the contemplated organization. Much also depends upon the pastor, and upon personal effort. Everything must be adapted to the end to be obtained, and there must be power behind the organization. Get a church full of spiritual life and it can not be kept back.

The organization of the young people will bring them into active work along church and denominational lines. Youth can not be reared on a policy of don'ts. They will do something, and wisdom suggests that we direct their energy. Let their organization be in keeping with the mission of the church. That mission is to save souls and lives. Put the life of Christ into a soul and it will save some one else. Proper ideals must be placed before the young Christian, ideals worthy of the highest consideration. Alas! the ideals before many is to be as bad as they can and only as good as they have to be. Noble ideals and spiritual power come from studying the Bible, prayer and work. Bible instruction is important, but the young should be induced to love the Book. Many never get beyond the letter of the law. They are like the Irish assessor who passed Mike's house by in making his rounds, but assessed Mike's goat that was roaming in the streets \$8. Mike said, "I can get a brand new goat for \$5;" and the reply was, "Well, Mike, I could skip your house, but I could not skip the goat. The law is too plain on the goat. It says: 'On all property a-bounding and a-butting on the street, \$2 per running foot.'"

The instruction connected with this organization should include the principles and history of our denomination. A large number among the young have "rabber

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needed" convictions. Their ignorance on the subject of missions should be dispelled. They should be taught with reference to practical Christian giving. The grace of liberality comes through practice. *Get* is the earth's word, but *give* is that of heaven.

Great emphasis must be placed upon personal endeavors, for the future evangelism of the church will be that of personal endeavor. Prof. Wolfsohn sang "Empty Me of Self," and Bron. Rawls, Searcy, Rosemond and others made short talks on practical methods of work.

With the song, "I Love to Tell the Story," the night session opened. After prayer by Rev. F. H. Mill, Rev. J. W. Conley, of Chicago, spoke of the coming convention of the B. Y. P. U. A. at Chicago, in July, and indicated that the key word of the meeting would be "Kingship"—the kingship of Christ. "How Firm a Foundation" was heartily sung, and the Committee on Nominations reported as follows:

Board of Managers—L. O. Dawson, chairman; W. W. Gaines, secretary.

Local Managers (headquarters at Birmingham)—J. M. Shelburne, W. M. Blackwelder, E. P. Hogan, P. H. Mill, J. W. Hargrove, A. C. Davidson, W. H. Phillips, J. V. Dickinson, L. P. Fleming and P. C. Ratliff.

State Managers—T. M. Callo way, Alabama; M. L. Thomas, Arkansas; E. P. Pollard, North Carolina; W. A. Hobson, Florida; R. Van Deventer, Georgia; C. H. Jones, Kentucky; E. V. Edwards, Louisiana; Curtis Lee Laws, Maryland; Arthur Frake, Mississippi; A. M. Payne, Missouri; J. O. Adams, North Carolina; F. N. K. Bailey, South Carolina; J. O. Rust, Tennessee; G. W. Truett, Texas; J. C. Mins, Virginia.

Executive Committee—J. M. Shelburne, H. M. Blackwelder, W. R. Phillips, E. R. Hogan, W. W. Gaines, A. C. Davidson and L. O. Dawson.

Dr. C. H. Brough, of Clinton, Miss., spoke on the "Intellectual

FAITH, LOVE AND PATIENCE.

None loves me, Father, with thy love, None else can meet such needs as mine; O, grant me, as Thou shalt approve, All that befits a child of Thine!

Give me a faith shall never fail, One that shall always work by love; And then, whatever foes assail, They shall but higher courage move.

A heart, that, when my days are glad, May never from Thy way decline, And when the sky of life grows sad, May still submit its will to Thine.

—From the German.

OUR PULPIT.

Convention Sermon.

KINGS AND PRIESTS UNTO GOD.

BY E. Y. MULLINS, D. D.

He shall be a priest upon his throne.—Zech. 6:13. He made us to be kings and priests unto God.—Rev. 1:6.

One of the most impressive aspects of the character of Jesus Christ was the union in him of opposite qualities. There was gentleness in union with power; teachableness with wisdom; humility with majesty.

The followers of Christ are to possess both sides of his character. They are to be kings and priests.

Now the remarkable fact is to be noted that the ideas of kingship and priesthood were, in the minds of the Jews, irrecogizable in the same character. The king could not be a priest nor the priest a king under the theocracy, unless the circumstances were very exceptional, and even then it was abnormal and almost intolerable.

Jesus Christ brought together these two irreconcilable things, and harmonized them in himself, and made them possible in human character. He became the "priest upon his throne," and he made us to be "kings and priests."

In order to elucidate clearly this view, let us note, in the first place, the union of the kingly and the priestly in Jesus Christ.

Let us remember that in general the kingly stands for power, the priestly for sympathy. The king wields a sceptre; the priest girds his loins and serves men. The king is high above men on a throne, the priest comes down among men to lift them to thrones of spiritual power.

Now it is this union of the kingly and the priestly in Jesus Christ which is the key to the incarnation. Glance briefly at the union of the two qualities in the character of Jesus.

With power to change stones into bread after a forty-days' fast, the Lord of nature, he stands in his own creation famished. But he declines to use his power to supply himself with bread, thus proclaiming that the ends for which he assumed human nature were priestly, and his powers consecrated to service. The incident of multiplying the loaves and fishes to feed the hungry multitude, and the temptation to yield to the popular clamor to make him king which followed, furnish another example of the conflict between the priestly and the kingly in his life.

It is about the cross that we find the most wondrous exhibition of the two principles. It was there that he arose to kingship through priesthood. More lonely than any high priest in Jewish history who entered the Holy of Holies on the day of atonement to sprinkle the blood of the sacrificial victim was the loneliness of the great antitypical high priest of our confession when he entered the shadows of his vicarious sufferings.

That cry also explains Isaiah's vision in his fifty-second and fifty-third chapters as it has been analyzed by a recent commentator. The prophet describes the varying explanations of men as they gaze upon the suffering Messiah, leading step by step to the true meaning. At first men are bewildered by the vision of Christ's sufferings.

His sufferings are vicarious and redemptive. "Surely he hath borne our griefs and carried our sorrows; the Lord hath laid on him the iniquity of us all, and by his stripes we are healed."

But the angels whom the living priest would not summon to the rescue respond to the mute appeal of the dead priest lying in the rock-hewn sepulchre. He bursts the bonds of death, ascends to the throne of power at God's right hand, henceforth expecting till his enemies be made his footstool.

It is to be observed that the uniform Scriptural representation is that Christ attained mediatorial kingship through priesthood. "He emptied himself; wherefore God hath highly exalted him." The union of kingship and priesthood makes him the Christ. To empty the priesthood of its significance is to imperil every Christian interest.

In the second place, observe that it is the separation of the priestly from the kingly in human character which has wrought most of the havoc in the world's history. The love of power is an original endowment of man. "Have dominion over the earth and subdue it" was the primal command. "I will give him power over the nations" is the promise in the last book of the Bible to the redeemed man.

Another element of kingly power is truth. Nothing awakens a readier response in the Baptist heart than a call to defend the truth. To defend the truth is noble; but it is nobler still to assimilate it in character; and nobler of all to communicate what has been assimilated. There are three stages in the progress of men in truth.

We have noted the combination of kingly and priestly as the principle of the incarnation; we



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truth committed unto us.

Another element of kingly power is righteousness. This is the direct result of the mastery of Christians by the truth, as just pointed out. Defenders of truth must become trophies of the truth. Righteousness must reign in Christians ere Christians can reign over the world. The total Christian programme is the reign of grace through righteousness. Romans 5:21 concisely puts it, "Grace reigned through righteousness unto eternal life through Jesus Christ our Lord." Mark this: To be saved is to be delivered from a penalty which is about to fall; but it is also to be delivered to an obedience which follows the removal of penalty. "To be saved is to have confidence in the work which another has done for us; but it involves also consent that a work shall be done through us." So then we become kingly when grace reigns in Christian stewardship, and civic virtue, and evangelistic zeal, and wise organization, and brotherly confidence.

If we add to the above elements of kingly power that of wealth, and numbers, and organization, and other related things which we possess in large measure, we have some conception of our vast responsibility to adopt Christ's programme and cast off the carnal kingship of mere power, and through priesthood rise to the true royalty of the kingdom.

As the last stage of our discussion let us note the sphere of life in which the union of the kingly and the priestly are needed.

At the basis of all is the home. In general it may be said that the father stands for the kingly and the mother for the priestly in relation to the children, although no hard and fast lines can be drawn. But certainly the two elements are required for the nurture of children, authority and sympathy. The priestly, or rather its abuse, rules the home to the exclusion of the kingly too much in our day; while in the Puritan era the kingly excluded the priestly. It will never do to bring everything down to children. They must be inspired to mount upward to attainment in morals and intellect. The kingly will set the mark high, the priestly will inspire to its attainment. The one will require obedience, the other will minister to growth.

In the commercial world, the modern employer sustains a royal relation to those in his employ, not, of course, absolutely. But he is independent, they dependent. Only the priestly instinct will make the Christian businessman all that he should be to those in his employ. A Baltimore wholesale dry goods merchant, with scores of men in his employ, prays with and admonishes the wayward, takes a personal interest in the families of his men, remembers and rewards their fidelity by increased salaries when business warrants. He is a king and a priest unto his employees.

Culture represents the regal quality in modern life. But culture needs consecration. A Christian woman of my acquaintance, who is a shining light in literary clubs, takes time to instruct a class of servant girls in the beauties of Longfellow; a queen and a priestess among women.

The Christian pastor whose power is greatest is he who is most truly a priest to his people, not in the Romish sense, for all Christians are priests, every redeemed man belongs to the tribe of Levi, but in the deep spiritual

sense. The shepherd instinct which loves, seeks, importunes and is patient with all men, is the mark of the true pastor with men, and the pathway to kingly influence over them.

In civic life the union of the kingly and the priestly is our greatest need. "Letters to a King" was the title of a series of articles in a denominational paper some years ago. American young men about to exercise the franchise for the first time were addressed as kings because each was one of the sovereign people. The keynote of the letters was the prerogative of the citizen-king. Another series of articles entitled "Letters to a Priest" might well supplement the former and show that the ballot is also a badge of service, and that all civic duties when interpreted in a Christian way demand the priestly solicitude for the common good.

The socialist says "turn over the government the instruments of production, because commercial organization threatens to become a tyranny." "As Cromwell wrested from Charles the kingship which he was abusing, so let the people break the rod of commercial tyranny," says the socialist. The socialist programme is wrong. The socialist's pi a for the priestly in the sphere of commerce is right.

But most of all must the kingly and the priestly unite in order to world-wide evangelization.

We have already noted our equipment in elements of power to enable us to become kings unto God. Now if the mood of the priest can master us, and the spirit of sympathy and service direct the use of kingly power, the world shall soon hear of Christ in its remotest bounds. But there is beginning to be a perversion of the priestly spirit and function. The spirit which would drink Gethsamane's cup and endure Calvary's cross to redeem, is yielding to a spirit which would abolish the need of redemption by minimizing the peril of men. Some theologians are preaching a "larger hope" for the heathen. Our modern poets, while teaching that is noble, are reinforcing the tendency. Browning in the poem, "Apparent failure," voices his confidence in the ultimate best in the destiny of three suicides. Tenyson says "that nothing walks

with aimless feet, &c.," that all must end best. Our modern poets know too much. Intellectual humility is a grace of poets which seems not to be cultivated in our day. "A wholesome sense of ignorance and a wholesome sense of sin" is not, the lack of New England Unitarians only. Universalism can be preached only by the man who fails to appreciate the awful prerogative of human freedom. True priesthood does not lull men to sleep by visions of a "larger hope" in the world that is. Not a theory of the redemption of hell in the future, but the practice of a redemption from hell in the present, is the message of the true priest of God.

Another thing: To weaken and water down the great Biblical conception of the regal paternity of God, until it becomes a sentimental and indiscriminate "papa hood," is treason to the spiritual interests of men. To empty the great Biblical conception of sonship of its moral content and apply it to all men alike, is to blot out the radiant heights of moral attainment; from the vision of men by men's of a false sense of present possession. Beware lest you cheapen fatherhood and sonship until you cut the nerve of endeavor towards their realization. To tell your son that he is a son of God, is virtually to empty sonship of its meaning: Sonship reflected from his consciousness is as unsatisfactory an image of the reality as the reflection of the sun at noon-day in a mud puddle. After all, man responds to the heroic appeal. The theology of the "larger hope" has before it the tremendous task of finding a sanction which shall make it effective; a motive which will make moral endeavor seem worth while to men.

No, my brethren, the true priesthood holds out no false hopes to men. Two facts of revelation it plants itself upon. The first is that an impassable gulf separates the righteous from the wicked in the life to come.

No possibility of an after-death evangelistic campaign is contemplated in Scripture. The other fact is that men are to be redeemed through the agency of other men. The love of God is expressed through human lives that are redeemed to other lives undredeemed. The Christian heart is the organ of the divine pity. God loves all men, but his love must flood the earth through the channels of our lives if at all. A child saw in a missionary book a picture of a human victim in the flames surrounded by a fierce company of Hindoo worshippers. Remembering its mother's instructions, he said, "Mother, does God care when men are burned as offerings to false gods?" "Yes." "Does God see men doing what I see in this picture?" "Yes." "Why, then, does not God put a stop to it?" That question, "does God care?" goes to the heart of the matter. The only answer ever given to the child's question is the missionary, and the missionary enterprise. God cares, but this is how he cares. Redeemed hearts are the organ of God's pity.

Yes, God could show pity otherwise. God could redeem by direct action the hordes of India and China. But that course would be a confession of failure in his work with us, his people. "I began in my people a character which I meant to perfect into a love which should become redemptive service towards a lost world, but I failed." Shall God

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make such a confession? There are two horrors from which God turns away. The first is the horror of iniquity among the heathen, the picture of the human victim in the flames, and all that it stands for. The other horror is the failure of grace in his people, that his redemptive love working in us should fail to generate a corresponding redemptive love in our hearts. Yes, God's grace is traveling towards India, but it is traveling through his church. It is slow-footed only through her slow-footedness. It is slow-footed because God's task with his people is to conquer them with his grace, and, at the same time, respect their freedom.

God's Son is priest upon his throne. God has made us kings in all the forms of power. He is now engaged in his supreme task of making us priests. This task will culminate in the mastery of Christians by the redemptive passion when we shall see and feel and act with Jesus Christ.

A writer of modern fiction represents a character in a certain book as transported in vis-

ion to heaven, and given power to create a world and experience the joys of creator; next he is permitted to witness the curse of sin fall upon the world so created, and to know the anguish of the creator's heart; at length permission is granted to rescue the world thus blighted.

In some such manner God would draw us into fellowship with himself in his redemptive work. Then truly do we become in the full sense "kings and priests unto God."

It was a clear day in early spring. The trees were perfectly naked, their branches like arms stretched out in prayer. To me they seemed to say, "Spring, clothe us with thy beauty! Summer, enrich us with thy abundance! Through the long winter we waited patiently for thee. Thy Kingdom come!" I, too, a leafless human tree, said with a full heart, "O fairer spring! O richer summer! O clothe me, make me beautiful, O Saviour, thy Kingdom come!"—Joseph Parker.

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If you have neuralgia, Scott's emulsion of cod-liver oil will feed the nerve that is crying for food—it is hungry—and set your whole body going again, in a way to satisfy nerve and brain with your usual food. That is cure.

If you are nervous and irritable, you may only need more fat to cushion your nerves—you are probably thin—and Scott's emulsion of cod-liver oil will give you the fat, to begin with.

Cure, so far as it goes. Full cure is getting the fat you need from usual food, and Scott's emulsion will help you to that.

We'll send you a little to try, if you like. SCOTT & BOWNE, 108 Post Street, New York.

EDITORIAL.

The Southern Baptist Convention had a specially interesting session at New Orleans. This article is written on the first day of the session, and we reserve until next week what comments on the proceedings we may wish to offer.

It was gratifying that the Boards reported no debts, save a slight deficiency with the Home Board (\$1,088), and an increase of contributions. Our Foreign Mission Board reported \$156,088.83, of which \$15,500 came from Kentucky. Beside this, many of our brethren contributed to the support of independent missionaries in distant lands. So that the actual contributions of Kentucky Baptists to foreign missions for the year, were greater than these figures indicate.

The Home Board received in cash \$87,728.80, and in boxes \$26,867.88. Of this, \$9,803.74 in cash and \$2,208.43 in boxes came from Kentucky.

The Sunday School Board reported cash receipts \$80,011.60, with present assets amounting to \$68,482.80. These figures show the Board to be in a very healthy financial condition.

There were probably 900 messengers reported, of whom 85 were from Kentucky. There were probably three visitors to each messenger. The representation from the Atlantic coast, especially the Northeast, was not large, but was of fine quality. The re-election of Gov. Northen was unanimous, as was that of Secretaries Burrows and Gregory. The following were elected Vice Presidents: Gov. Heard, Gov. Eagle, Gov. Longino and the Hon. Joshua Levering. Two preachers were put in nomination, but the body elected all laymen.

The venerable Dr. B. M. Palmer, pastor of the congregation whose house of worship we occupied, delivered the first address of welcome. The Convention voted Dr. Palmer the courtesy of rising when he was present. The address was eloquent, able and beautiful, but it was a good object lesson to the Baptists in regard to making their principles better understood. Dr. Palmer is a thorough gentleman, and we are sure he would not take advantage of such a situation to combat Baptist views. Yet in his address he did controvert Baptist views at several points. Now if Dr. Palmer misunderstands Baptist views, what must be true of the average Pedobaptist? It is an instructive incident.

Governor Heard's address of welcome was very fine also. He is none the worse for being a good Baptist. His address showed a fine sense of the needs of the occasion. The same is true of Governor Longino's response. Both these distinguished men were members of the Convention. Gov. Longino pleasantly referred to the number of governors and ex-governors in the Convention, and said that unless checked, that class of members might take possession of the body. We are glad to have so many of our prominent laymen present at the Convention. We hope more of our leading laymen will attend our General Association at Murray next month.

It was a very graceful response the Convention made to the appeal of Pastor Hobson, of Jacksonville. The late disastrous

fire in that fair city destroyed every church in the city. More than \$3,000 was promptly provided.

New Orleans is at her beautiful now, and all the visitors seem happy.

Two weeks ago we published an article about the work in New Orleans, which expressed the views of the author, and he is a man whose familiarity with the situation warranted the belief that he had an intelligent right to speak. We gave and still give the brother full credit for writing in good faith, and not with any private enmity to gratify. The article, has, however, given offense to some good brethren in New Orleans, and they want the author's name. We advised him to give his name and openly avow the views he had expressed. He replies by a card, we publish, disclaiming any intention to reflect on any individuals, but says that for special personal reasons he is unwilling to give his name. We publish a reply to this article from one who is qualified to speak.

We are unwilling that any injustice should be done our workers in New Orleans or anywhere else, and we are ready to go to the limit of good journalism in avoiding this.

CO PASTORS of the same church do not always work well together. When the Madison-avenue and the Phillips Memorial Presbyterian churches in New York consolidated, both pastors were retained with equal rights and privileges. The arrangement was found not to work well, however, and recently Dr. Bushnell, who had been pastor of the smaller church, resigned, leaving Dr. Johnson, who had been pastor of the larger church, in charge. When the Church of the Covenant and the Brick church of New York (both Presbyterian) consolidated, the same experiment was tried without success. The result was that one of the pastors went off and joined the Episcopalians.

Yet churches may have more than one pastor to advantage, as does the Grace Baptist Temple in Philadelphia, but the pastors are not of equal grade. Dr. Conwell is pastor in chief and the others are associate pastors. Sometimes churches have assistant pastors. But the point on which a city pastor needs most assistance is in the matter of pastoral visiting. And just there offense is often taken. The assistant pastor calls on a family, and they are offended that the pastor himself did not come. They think he discounts them by sending the assistant to see them, while they are as good as those the pastor himself visits.

The Journal and Messenger essays to correct us in speaking of "Gov. Grosvenor, of Ohio." It gravely informs us that "the Governor of Ohio is George K. Nash, and Mr. Grosvenor was never Governor." We did not say he was or ever had been Governor, but we quoted him as being called "Governor." If he does not wear that title, then we stand corrected on that point. Over in Kentucky we have a great many "Colonels" who never commanded a regiment.

The Journal and Messenger goes on to say of "Mr. Grosvenor" that "he is right when he holds that the Supreme Court of the United States is not the law-making power, and should be careful not to annul the laws of Congress, except under circumstances demanding such interference."

While the Supreme Court is "not the law-making power," it is the law-interpreting power, and it be "should be careful" to annul every law of Congress which in the slightest degree conflicts with the Constitution of the United States. It is precisely for that, that the Supreme Court exists. The Government of the United States consists of three co-ordinate departments of equal grade and dignity—viz., the legislative (Congress), the judicial (the Supreme Court) and the executive (the President and Cabinet). It is just as binding on the Supreme Court to annul every law Congress passes which conflicts with the Constitution as it is binding on the President to enforce every law Congress passes, and which does not conflict with the Constitution. Any attempt to exalt Congress above the Supreme Court is revolutionary. Congress decides what laws shall be passed; the Supreme Court decides what laws Congress passes are in accord with the Constitution, and the President enforces the laws which are passed and not decided by that court to be contrary to the Constitution. We hope we will never see the Journal and Messenger "in rebellion against the Government" by its advocating the subordination of the Supreme Court to Congress. Heretofore the Journal and Messenger has been loyal to the Government, and any sign of disloyalty in that quarter would grieve us.

THERE is an uprising of public sentiment in Spain against the friars and nuns, and it is proposed to tax church property in order to limit their power. Thus the Pope has reason for his lamentation, for in all the countries, except Ireland and this country, he seems to be losing power. In this country, while the actual power of the Pope is increasing, it is relatively diminishing. The Roman Catholics do not hold their emigrants and their children. Had they done so there would be to-day 20,000,000 Roman Catholics in this country instead of 8,000,000. These figures include the entire Roman Catholic population, and not simply their communicants. The Baptists and the Methodists are both stronger in the United States than are the Roman Catholics. But somehow the Roman Catholics have far greater weight in politics than have the Baptists, and the reason is they act together, while no one can unite the Baptists on any public question. This is good in some respects and bad in others.

An honored layman in a city south of this writes to ask: "Did Christ rise with the natural body or with a spiritual body?"

We read in regard to the burial and resurrection of Christ that the body that was buried arose. The angels said to the weeping women, "He is not here, he is risen," and the apostles coming to the sepulchre found it empty. Moreover, when Jesus appeared to the disciples "He showed them his hands and his feet." He told Thomas to reach hither his hand and thrust it into the pierced side and put his fingers into the nail prints on his hands. He said again to them, "Handle me and see, for a spirit hath not flesh and bones as ye see me have." So there certainly was the rising of the physical body. It was what was dead that arose from the dead.

The Apostle Paul, speaking of the resurrection of the body in general says: "It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is

raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised "a spiritual body" (1 Cor. 15:42-44). Let it be noted here that the same thing is raised that is sown. "It" is sown, "it" is raised, &c. The "it" must refer to the same thing. So whatever may be the changes wrought in the body by the chemistry of the grave, the identity of the body is preserved.

The various objections that have been raised to this view are very easily answered; but it is answer enough to point out the plain statements of Scripture on the subject.

Zion's Herald (Methodist) says: "The removal of the time limit is falling most crushingly upon the minister of mediocre abilities. He is being driven inevitably to the wall. Nothing can save him from complete extinction except unflinching effort on his part in the line of self-culture and useful activity."

We have often thought that the time limit on Methodist preachers was a hindrance to their growth. And yet among Baptists and Presbyterians it has not been much better, since they have changed preachers, as a rule, perhaps as often as the Methodists. Indeed, in a city in our land it was found not long ago, that the average pastorate was longer with the Methodists than with the others. Too often preachers take a church with a view to holding it awhile till they can be called elsewhere. It degrades a church to make it a stepping stone for preachers to pass over, and it degrades the preachers also to regard churches in this light. Short pastorates have become a serious evil among Baptists, though we have no time limit.

In a recent address before the Louisville Baptist Pastors' Conference, the Rev. W. E. Powers said that a larger proportion of preachers overstayed their time who remained four or five years than of those who stayed twenty, thirty or forty years. A long pastorate speaks well for both church and pastor, and short pastorates speak badly for both. Short pastorates belittle the relation between pastor and people.

DR. LUCIEN CLARK, in the New York Christian Advocate, advances a doctrine which is a logical outcome of infant baptism, and we have supposed the Methodists were too evangelical to hold it. We are surprised, therefore, to find it in the great organ of the Northern Methodists. Dr. Clark says: "May not children be trained for God from earliest infancy, so that they shall never know the time when they were not Christians? If so, this is the best way to build up the kingdom of God in the earth. The work of bringing the brethren to Christ should not be neglected. The work of saving lost sinners should engage more of our time and thought, but the chief work of the church should be to keep the children saved, keep them from the wiles of the devil, cause them to grow up in the knowledge and love of God from infancy."

This is a substitution of training for regeneration. Vastly important as Christian training is, that after we have done our best, the child still needs the regeneration of the Holy Spirit or it is lost.

SERVICE to our fellow-men should be made not a substitute for piety, but an expression of it.—Josiah Strong.

Editorial Varieties

A lady told her little boy that people were made of dust. "Then why don't they get muddy when they drink?" he asked.

During the absence of Prof. McElloth, Prof. E. C. Dargan will have charge of the class in Church History in the Seminary.

One of the great pleasures of attending a meeting of the Southern Baptist Convention is the joy of meeting so many old friends and of forming new ones.

The Secretary raised the salaries of Prof. McElloth and Carter \$200 each, though that still leaves them receiving considerably less than the full professor's salary.

The Young Women's Christian Associations have held their eighth biennial convention in Nashville. Among the speakers were Dr. Josiah Strong and E. C. Dargan.

A preacher with rheumatism has had so many remedies proposed to him that he wonders how many things there are in all that are "good for rheumatism." We suppose there must be as many as a thousand.

We learn authoritatively that the consolidated Presbyterian university in Kentucky will be both Northern and Southern. That is to say, the Assembly will have the veto power in the appointment of professors.

Astronomers have been observing a star in the constellation Perseus, which got rapidly brighter, reaching its brightest Feb. 24th, since which time it has been growing dimmer. Perhaps it was a distant world starting out.

Twenty-eight Mormon missionaries called from Boston, April 24th, for Emma. Mormons are not sending missionaries to the heathen, but to Christian lands where they pervert all they can. Would that Baptists were as zealous in propagating the truth as the Mormons are in propagating error.

Mr. Poutney Higley says, "America needs a thorough review of the public conscience," and he advises "an epidemic of cranks" to arouse the people and stir things up. We admit the need of arousing the public conscience, but we do not think that cranks are the best means of doing this. Cranks by their very crankiness often injure so much as they help the cause they advocate.

We were glad to greet the Hon. W. W. Heard, Governor of Louisiana, not only as a fine public official, but as a messenger of the Southern Baptist Convention and as a Baptist brother. We think he is the first Baptist who was ever elected Governor of Louisiana. We are glad to have so many Baptist governors, and we think the good of the country would be promoted by electing more of them.

John Stuart Mill once said to Caroline Fox: "My family have no idea what a great man I am." It is not unlikely that other men have felt the same way about their families, and it is likely that many a man's greatness is not appreciated by his family. We know men of whom we think this is true. Xantippe had no idea what a great man Socrates was, and Socrates had no idea what a gifted woman Xantippe was.

We congratulate Dr. H. H. Carroll, the Educational Commissioner, Baylor University, the Baptists of Texas, as well as Mr. Geo. W. Carroll, on his gift of \$6,000 to Baylor University through the Commission. Dr. Carroll is not a relative of Dr. H. H. Carroll, though Dr. Gambrell says he is good enough to be. He has lately come into possession of great wealth through the great discovery of oil in Texas. We congratulate him on recognizing so promptly his Christian duty.

The alumni of Harvard are being consulted as to whether or not the degree of L.L.D. shall be conferred upon President McKinley. This is a burning question in Harvard circles. We suggest that the President be summoned to Boston and be subjected to an examination arranged by the faculty. If he pass the examination satisfactorily, and will agree to conduct his administration in a way to suit Harvard, then let the degree be conferred with due ceremony.

The Pope has issued a new edition of the Index Expurgatorius, which differs materially from previous editions. All condemnations prior to 1870 are expunged, and many books are taken from the list, so they may now be read by the faithful. Question:—If the previous popes were infallible, how can it be right to read books they decreed it sinful and damning to read? and how can the present infallible pope be wrong in directing what other infallible popes decreed? When infallibility meets infallibility, there is—confusion!

Dr. Parkhurst, of New York, is given to saying striking things, and unless such a man is very careful he will say things that are not true. Recently he said: "The Southern white man dislikes the Negro and owns up to it. The white man in the North dislikes the Negro and lies about it. It is more a difference of frankness than of admiration." We deny that "the Southern white man dislikes the Negro," and we do not believe "the white man of the North dislikes the Negro." They both like the Negro, but they differ in their view of the Negro. The Southern white man best understands the Negro, and is his best friend, when it comes to the best.

# Childrens' Bible Day!

SECOND SUNDAY IN JUNE.

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## AMONG THE CHURCHES

### THE STATE.

**Pastor H. Boyce Taylor writes:** "Please ask all the brethren and sisters (W. M. U.) who expect to attend the General Association to send me their names and tell me what day they will arrive in Murray. We are expecting a large attendance and are praying for this meeting of the association to be the greatest missionary convention that we have ever held. West Kentucky needs stirring on missions and we want the brethren all to come loaded."

**Bro. T. W. Pritchett writes:** "Just home from a two days' meeting at Bethel church, Butler county, where I assisted Elder J. A. Gardner last fall in a meeting, resulting in 110 additions. Church met last Saturday. The first sermon was preached by the writer at 10:00 A. M. The good people had dinner on the grounds in abundance. Elder J. W. Gill preached at 2:00 P. M. The ordinance of baptism was administered by the writer, the pastor being absent attending the funeral of his brother-in-law Sunday. Preaching by Elders L. H. Austin and G. W. Fendley. A large congregation was present, manifesting great interest. Formed the converts in line, sang 'By the grace of God I will meet you,' and gave them the hand of church fellowship."

### OTHER STATES.

**Pastor R. A. Moore,** having relinquished the care of the Berean church, Missouri, the church accepted his resignation and passed resolutions commending him as a strong, sound and intelligent preacher of the Gospel and a faithful, prudent and careful pastor.

The first church of Pina Bluff, Ark., of which Bro. C. W. Daniel is pastor, having completed their new house of worship, set it apart for the worship of God on the 6th. Elder A. J. Barton preached the sermon. The house is a beautiful and represents self-sacrificed energy and resolution in face of difficulties. Bro. T. T. Martin has begun a meeting with Pastor Daniel.

**Pastor James R. Doan writes:** "Please change the address of my paper from Blackstone, Va., to Petersburg, Va. I entered on the pastorate of the West End Baptist church of this city the first of May. The editor of the Recorder was pastor of the old First church and is remembered by the people."

**Pastor Robert D. Wilson writes** from Houston, Tex.: "I have just closed a most successful year with the Liberty-avenue Baptist church. The church was greatly revived. Closed Sunday night with a baptizing of a number of happy converts. We had forty-one additions to the church. The pastor held all the preaching except one sermon. We are greatly encouraged now."

The Baptists of Hattiesburg, Miss., J. N. McMillin, pastor, have just completed a new brick house of worship. In a recent meeting there were 28 additions. During the present pastorate, which has extended over eighteen months, there have been more than one hundred additions.

**PILES** SPECIAL TREATMENT FREE. We will furnish you for any case of Internal, External or Bleeding Hemorrhoids, Piles, Stricture, Catarrh of the Bladder, Prostate, Uterus, and Permanent Relief. Write at once: Green Medical Co., 215 E. 24 St., Cincinnati, O.

## NORTHERN BAPTIST ANNIVERSARIES.

The Northern Baptists hold their anniversaries this year with the Highland church, Springfield, Mass. We have received a notice from the committee of the church, saying the *Springfield Republican* will give a full report of each day's proceedings. Bro. W. O. King, Chairman, says: "This will be the first time that a full report will have been made, and never before, I believe, has there been issued a 'special edition' by any paper covering the full proceedings. It would be a magnificent thing if a copy of this full report, fresh from the meetings, could be placed in every home of our denomination." All the reports are to be issued in one special edition at the close of the meetings and sold for three cents, the regular price for the paper.

Here is an opportunity for Southern Baptists to read the only full report ever made of the proceedings of our Northern brethren for the small sum of three cents. It will be worth far more than that to be able to read the speeches of distinguished Baptists whom we have heard of all our lives and have never seen.

It is evident that the *Republican* will spend much more money than it will receive in this service to Baptists, a service no other paper has ever done. But it is a wealthy paper with a large constituency, and is able to do a generous thing like this.

The *Republican* for the entire eight days, including the special issue at the close, can be had for thirty cents. All our subscribers in the North ought to send for the nine papers, and all Southern Baptists should send four cents (one for postage) for the special issue. Address: Springfield Republican, Springfield, Mass.

### PROGRAMME.

The following is the programme of Georgetown College commencement, June 2-5, 1901:

**SUNDAY.**  
10:30 A. M.—Baccalaureate sermon—President A. H. Strong, Rochester, N. Y.  
8 P. M.—Sermon before College Y. M. C. A.—Rev. A. C. Davidson, D.D., Birmingham, Ala.

**MONDAY AFTERNOON.**  
Musical recital.  
8 P. M.—Address before the literary societies of the college—John O. Rust, D.D., Nashville, Tenn.

**TUESDAY MORNING.**  
Class day exercises, class of 1901.  
8 P. M.—Alumni banquet, given by students' association.

**WEDNESDAY MORNING.**  
Commencement exercises and inauguration of President B. D. Gray.  
8 P. M.—Conferring of diplomas by literary societies.

### ANOTHER ROOM FURNISHED.

The Ladies' Aid Society of the Highland Baptist church, Louisville, Ky., has furnished a room in the Theodore Harris Institute. The following articles of furniture have been received:—One bureau and mirror, washstand, wash set, coal-bucket, long, etc., six chairs, eighteen towels, four chairs, four pillow-slips, pair blankets, two comforters, counterpane, iron bed, mattress and springs, two pillows and one towel-rack. We appreciate these gifts in the highest degree.  
J. T. O. NOLAN.

ALL things are artificial, for nature is the art of God.—Sir Thomas Browne.

## GENERAL ASSOCIATION OF BAPTISTS OF KY. AT MURRAY.

The Ministers' Meeting of Kentucky Baptists will convene in Murray, June 11, at 10 A. M. The General Association will convene June 13, at 10 A. M. Rev. C. M. Thompson, of Louisville, was selected to preach the annual sermon, with Rev. H. H. Hibbs as alternate.

### RAILROAD RATES.

Arrangements have been made with all railroads in the state for the usual one and one-third fare on the certificate plan. Each person who expects to attend these meetings can buy a ticket at starting point and at other places where he has to buy a ticket, pay full fare, and get from the agent a "standard form" certificate, showing that full fare has been paid. When these certificates are signed by the Secretary of the General Association, and vised by the local agent at Murray, the purchaser can return for one-third of the regular fare. Tickets can be bought three days before the meetings begin, and will be good for three days after they close. Some days before starting, when practical, it will be well to see if your railroad agent has secured the necessary certificates.  
J. K. NUNNELLY, Sec.

## SHELBYVILLE COLLEGE COMMENCEMENT.

The Commencement Exercises of Shelbyville College will occur May 25th-26th.  
The baccalaureate sermon will be preached on Sunday morning, May 25th, by the Rev. O. M. Husay, of Carrollton.

On Monday evening will be the Annual Musical by the faculty and pupils of the Music Department.  
The Rev. John P. D. John, D.D., ex-president of DePauw University, will deliver the Annual Literary Address on Tuesday evening, May 28th.

The scholastic year now closing has been the most prosperous and successful in the history of the institution, and the outlook for the next session is very encouraging.  
J. E. NUNN.

### TO BUFFALO.

Are you contemplating a visit to the Pan-American Exposition? If so, I will be pleased to accommodate you with lodging, and, if desired, breakfast.

My house is just one block from Main street, where several lines of cars run direct to and from the different railway stations, and a direct ride of twenty minutes to the grounds. Also, within walking distance of the shopping district and churches.

Terms \$1.00 per day for lodging and 25 cents for breakfast. Correspondence solicited. For further particulars address

Miss JENNIE L. JUSTIN,  
831 Elliott Street,  
Buffalo, N. Y.

P. S.—We know Miss Justin and assure our friends who may favor her with fair treatment.—W. H.

The Baptist church of Mount Freedom, Jessamine county, Ky., held its last meeting on last Sunday at the meeting-house, where, since 1833, the church has met for worship—a sacred spot to many of the citizens of Jessamine county. This church has a history that any church should be glad to have. It has sent out and ordained to the Gospel ministry one of the most noted preachers of the nineteenth century in the person of Dr. J. R. Graves, who, a few years ago, passed to his reward. This history, perhaps, will be furnished by some member of the church for your paper.

The sermon was preached by the writer in the morning. Subject: The open fountain (Zech. 13:1). The evening service consisted of talks from the old brethren of the church. Bro. T. B. Crutcher, now of Nicholasville, gave an interesting history, and other brethren gave good talks about old times. There was a good old-time meeting, and much of the old-time religion was manifested. The day closed with an old-time hand-shaking, and the church met for the last time in the old house. The next meeting of the church will be at Wilmore, on the second Sunday in June, at which time their new house of worship will be dedicated to the Lord, who giveth the increase.

## Every Woman Knows

that a loaf of bread left out on the table gets stale much quicker than if kept in the bread box. Exposure to the air does the damage. For the same reason crackers or biscuit exposed in a barrel or box will grow stale while those protected by the Inver-sal Patent Package will not. When you want crackers, biscuit or wafers that are a credit to your table, be sure they are in the original package with the In-ver-sal trade mark design on the end.



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Breads, Mince, Graham and Oatmeal Biscuits, Vanilla Wafers and Cakes, Butter Cookies in the In-ver-sal Patent Package. Don't take a cheap imitation.

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ren of the church. Bro. T. B. Crutcher, now of Nicholasville, gave an interesting history, and other brethren gave good talks about old times. There was a good old-time meeting, and much of the old-time religion was manifested. The day closed with an old-time hand-shaking, and the church met for the last time in the old house. The next meeting of the church will be at Wilmore, on the second Sunday in June, at which time their new house of worship will be dedicated to the Lord, who giveth the increase.

## \$30 to California

From Chicago, and \$7.50 from St. Louis. Tuesdays, February 11 to April 8. Through tourist sleepers to San Francisco and Los Angeles without change; also chair cars.

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Best Quality Flour	2.00	100 lbs.
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Best Quality Flour	2.20	100 lbs.
Best Quality Flour	2.30	100 lbs.
Best Quality Flour	2.40	100 lbs.
Best Quality Flour	2.50	100 lbs.
Best Quality Flour	2.60	100 lbs.
Best Quality Flour	2.70	100 lbs.
Best Quality Flour	2.80	100 lbs.
Best Quality Flour	2.90	100 lbs.
Best Quality Flour	3.00	100 lbs.

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STORIES FOR YOUNG AND OLD.

A LONELY LITTLE BOY.

In the House of Too Much Trouble Lived a lonely little boy; He was eager for a playmate, He was hungry for a toy...

A DIALOGUE BETWEEN THE ORGAN AND THE SERMON.

BY CHARLES M. SHELDON.

The minister had absent-mindedly left his sermon on the pulpit as he went out Sunday night, and after his session had turned one all the lights and locked the doors it was very quiet for several minutes...

that I had been played on, six or seven." "Seven," said the sermon drowsily. "Yes, seven, and then you came on..."

BRUNO, THE ST. BERNARD.

I first saw Bruno, a magnificent St. Bernard, in one of the corridors of the Villa Quercia Capri. He was sitting at the foot of the stairs; his fine wide eyes, clear and luminous as agates, were fixed on the upper steps...

two prisoners, "You surely are not afraid to come down; you see he is very friendly." "Do you think we might venture, sister?" said one. "If you are sure it's safe I will follow you," replied the other.

Gymnastics

Will do much to develop a muscular body. But the strength of the body is not to be measured by its muscle, but by its blood.



There is no medicine equal to Doctor Pierce's Golden Medical Discovery for the purifying of the blood. It carries off the poisons which contaminate the life fluid.

and it is absolutely free from opium, cocaine and all other narcotics. "I feel it any day to write to you of the wonderful curative powers of your 'Golden Medical Discovery'..."

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The Value of Charcoal.

Few People Know How Useful It is in Preserving Health and Beauty. Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature...



# SUNDAY-SCHOOL LESSON.

SUNDAY, MAY 26.

THE HOLY SPIRIT GIVEN.

Acts 2:11.

**MOTTO TEXT.**—"When he, the Spirit of truth, is come, he will guide you into all truth."—John 16:13.

"And when the day of Pentecost was fully come."—Pentecost was one of the three great religious festivals of the Jews. It came fifty days after Passover, and was called the "Day of First Fruits" (Num. 28:26), though the usual name was the feast of weeks. In regard to the expression fully come, Hackett says: "The action of the verb refers not to the day itself, but to the completion of the interval which was to pass before its arrival." "They were all with one accord in one place."—The upper room. There were 120 of the disciples. "And suddenly there came a sound from heaven as of a rushing mighty wind."—It does not say there was a wind, only that the sound which came was like that made by a great wind. "And it filled all the house where they were sitting."—The comment of the Episcopalian, Canon Cook, is "as a bath is filled with water that they might be baptized with the Holy Ghost in fulfillment of 1:15."

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them."—Because of the construction as shown in the numbers of the verbs, many commentators think that cloven means distributed, that the flame appeared in the room as a whole and divided itself into tongues over all. Others think that cloven means forked, and has reference to the appearance of the tongues of fire.

"And they were all filled with the Holy Ghost."—Each one according to his several capacity. "And began to speak with other tongues, as the Spirit gave them utterance."—They talked in other languages than their own. The Spirit decided by his own sovereignty as to what language each one should speak.

"And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven."—So wide was the distribution of the Jews. Only a comparatively small part of the race still lived in Palestine. But the devout ones who were looking for the Messiah returned in large numbers, especially as they grew old, and made their homes in their fatherland. Besides these dwellers there were many thousand who had come up to the feast of Pentecost.

"Now when this was noised abroad."—The account of the tongues of fire and the ability of the disciples to talk in languages which they had never learned. No wonder the report of such a thing brought a crowd together. "And were confounded because that every man heard them speak in his own language."—A reason for great amazement. For these disciples were unlearned men.

"Behold, are not all these which speak Galileans?"—All the apostles were Galileans except Judas. The Galileans were accustomed only to talk their own language, the Aramaic, the

better educated among them adding some knowledge of Hebrew and Greek. They were considered rude and illiterate. "And how hear we every man in our own tongue, whereas we were born?"—The word translated tongue means dialect. They not only heard the language of each country, but also the dialect of the different provinces.

This unheard of miracle attracted attention as the healing of the sick would not have done. It made the hearers listen most attentively to what the apostles were saying. It was evident that God was speaking through their lips, as they stood there speaking correctly languages they had never learned. "Parthians, and Medes, and Elamites."—Jews living among these people and belonging by birth to them. These were in the Persian Empire, and may have been descendants of the ten tribes. "The dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia."—Mesopotamia, which means "between the rivers," was between the Tigris and the Euphrates. Asia does not refer to the continent, but to a province of that name. "Phrygia and Pamphylia" were also provinces in Asia Minor. While Greek was the language of the educated in these provinces, as it was the language of learning everywhere, the people of each province had a dialect of their own. And it was in the language of the common people that the disciples were speaking.

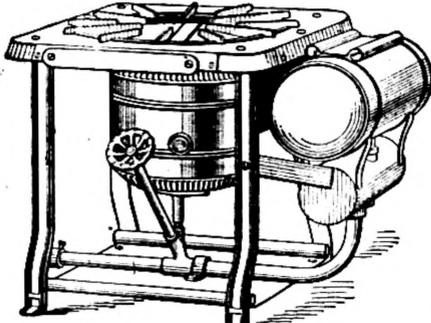
In Egypt, and in the parts of Libya about Cyrene."—These countries are in Northern Africa. The language of Egypt was Coptic. "And strangers of Rome," who talked Latin. Many of these were Gentiles who had come to worship the true God. "Cretes and Arabians."—The Arabians had their own language, Arabic, it is probable, the Cretes talked Greek as their native tongue. "We do hear them speak in our tongues the wonderful works of God."—The cross and the resurrection being the burden of their theme we can well believe. There are so many questions one would like to ask. Did each disciple understand the language he was speaking, or did he seem to himself to be talking Aramaic, and the words he meant to have used came out of his mouth changed? If Peter knew, for example, that he was speaking Coptic, did he understand John as he talked some other language? In other words, did the gift include understanding as well as speaking the language? And was it permanent? When the disciples were scattered into the world could they talk these languages, or did they talk Greek, Latin and Aramaic everywhere? How many questions about every chapter in the Bible will we have to ask when we get to heaven?

DR. MULLINS was able to report to the annual meeting of the Board of Trustees that he had secured over \$25,000 additional to the funds of the Seminary. He will continue the work of raising the \$200,000 needed for enlargement and for making up for the decrease in income caused by lower rates of interest than were formerly secured.

### "WHAT IS TRUE GREATNESS?"

For the Kingdom of Heaven, it is lawful service to God and man. In patriarchal, political, ecclesiastical and social associations, it is valiant advocacy and defense of the best that can be accomplished.

## This is the Smallest Wickless Blue Flame Oil Stove



Made also in four larger sizes. Sold everywhere.

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### THE MARKETS.

#### LIVE STOCK.

Report for week ending May 11.

CATTLE.	
Extra good export steers, 1,200 lbs and up	\$4 75@5 00
Light shipping, 1,200 to 1,400 lbs.	4 75@5 00
Good butchers	4 50@5 00
Fair to good butchers	4 25@5 00
Common to medium butchers	4 00@4 50
This, rough steers, poor cows and scullawags	2 25@3 25
Good to extra oxen	4 00@4 50
Common to medium oxen	3 50@4 00
Feeders	3 25@3 50
Stockers	3 00@3 25
Hulls	2 50@3 00
Veal calves	5 25@5 75
Milk cows—Choice	10 00@12 00
Fair to good	8 00@10 00

#### HOGS.

Choice packing and butchers, 200 to 300 lbs.	5 50
Fair to good packing, 150 to 200 lb	5 25
Good to extra light, 120 to 160 lb.	5 00@5 25
Pork hogs, 120 to 150 lbs.	4 15@4 50
Fat hogs, 80 to 120 lbs.	4 00@4 25
Pigs, 60 to 80 lbs.	4 00@4 25
Weight, 120 to 400 lbs.	4 00@4 25

SHEEP AND LAMBS.	
Good to extra shipping sheep	3 25@3 50
Fair to good	3 00@3 25
Common to medium	2 75@3 00
Wethers	2 50@3 00
Wethers and scullawags, per head	1 75@2 00
Best butcher lambs	4 00@5 00
Fair to good butcher lambs	3 50@4 25
Tail-ends	2 25@3 00

#### LEAF TOBACCO.

Report for week ending May 11.

Following were the sales for the week and year to May 11, with comparisons:

	Week.	Yr.
Year 1901	5,361	50,000
Year 1900	1,716	48,000
Year 1899	3,874	74,000
Year 1898	1,708	56,400

SALES.	
Total sales of new crop to date	\$7,500 72,110 75,700
Balance new crop to date.	
Original inspection	61,000 60,000 60,000

REJECTIONS.	
Rejections this week	750 200 611
Percentages of rejections	
to auction sales	11 24 10
Rejections Jan. 1 to date 1901	14,820 12,823

RECEIPTS.	
Receipts this week	2,207 270 2,627
Receipts Jan. 1 to date 1901	69,207 64,500

DAILY—1900 COMP.	
Spd.	Osbery.
Truck, green or mixed 2 bags 40	4 00@4 25
Truck, sound	4 00@4 25
Common large	3 50@4 00
Medium large	3 25@3 50
Good large	3 00@3 25
Common leaf	2 50@3 00
Common leaf	2 25@2 50
Medium leaf	2 00@2 25
Good leaf	1 75@2 00

DAILY—1901 COMP.	
Truck, green or mixed 2 bags 40	4 00@4 25
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Good leaf	1 75@2 00

## Mr. W. H. McKnight

New Rugs and Mats, New Curtains and Upholstery Fabrics, New Carpets, Oil Cloths, Linoleums and Mattings.

Monroe Porcelain-Lined Refrigerators.

Hammocks—Finest assortment of Hammocks in the city, going without reserve at ACTUAL COST PRICES.

## W. H. McKnight, Sons & Co.,

229 Fourth Ave. and 225-226 W. Main St., Louisville, Ky.

## The Most for Your Money.

Organized travel parties are all right, if the leader arranges to give you the best there is to be seen for your money, but not otherwise. Before you join a party going to the Epworth League meeting at San Francisco next July on which occasion the railways will make rates approximating one cent a mile, study carefully the route that is offered you and hunt up another leader or party, if it transpires that the line selected is not the best to be had for the money. See California but return via Portland, Oregon, and see the wonderful cities of Seattle, Tacoma, Spokane, Helena, Butte, Duluth, the Superiors and also the twin cities of St. Paul and Minneapolis. If you will send to Charles S. Fox, St. Paul, Minn., he will mail you an Epworth League map folder that will show you that to see all these cities and Yellowstone Park you must use the Northern Pacific from Portland eastward.

## Texas and Pacific Railway

Finest Passenger Service to the Month. Street Cars to—

Texas, New Mexico, Arizona and California. Write for Book on Texas—FREE. L. S. THORNER, Vice Pres. and Gen. Manager. S. F. THORNER, Gen. Pass. and Ticket Agent. DALLAS, TEXAS.

# Cures Baldness

Prevents Hair Falling Out, Removes Dandruff, Stops Itching and Restores Luxuriant Growth to Thinning Scalps, Eyebrows and Eyelashes.

A TRIAL PACKAGE FREE.



Men, Women or Children, Even Bald Heads Can Have a Fine Head of Hair.

D. H. Oberlin, Farmer, Texas, says the top of his head was entirely bald, but the Remedies have grown a fine new crop of hair, and every one in town is surprised to see it.

Rev. Professor Turner, President of Fairmount College, Holspur, Ky.: "After being bald for thirty years, I have, after using the remedy in this, and in a few weeks thereafter my entire scalp was covered with a thick downy growth of new hair. The whole of my hair was gone except a fringe around the top of the head. In six weeks the bald spot was entirely covered. I had been bald for thirty years, and when hair can be made to grow on such a head as mine no bald-headed person need feel the result."

Theresa Fennell, Moscow, Idaho, says: "My head was bald and glossy, but since using the Food Treatment, my hair is now four inches in length and quite curly."

The remedy has cured thousands and no one need fear that it is harmful. We do not ask you to take our word for it, or any one else's. Hold on to the free trial and learn for yourself just what this wonderful remedy will actually do for you.

The remedy also cures itching and dandruff, sure signs of approaching baldness, and keeps the scalp healthy and vigorous. It also restores gray hair to natural color and produces thick and lustrous eyebrows and eyelashes. By sending your name and address to the Attention of the Food Treatment, 285 Butterfield Building, Cincinnati, Ohio, enclosing a few cents for postage, they will mail you prepaid a free trial package of their remarkable remedy.

## THE GREAT SALT LAKE

No Living Thing is It and No Danger of Being Drowned.

The water of the Great Salt Lake, Utah, is clear and transparent, with a bottom of fine white sand and a margin of incrustated salt. It is one of the purest and most concentrated brines in the whole world. Its waters give sustenance to no living thing; there is not the smallest insect or worm to frighten the most timid bather, and the bathing is the most perfect one bathing in the whole of North America or in Europe. No human body can sink in it. One may actually walk the water, no matter how deep it is. Your body will persistently rise up, the shoulders above the surface, or you may even sit down in it. Its wonderful buoyancy must be experienced to be realized. No knowledge of swimming is necessary; one may enter the lake without the slightest fear; all you have to do is to lie down and float. But to swim in it, that is another thing! When your hands are put under the water to take a stroke, your feet like Hannu's ghost, will not go down. It is impossible to keep more than one end of your body under water at a time. If you are a man you can float on your back, with your arms crossed under your head, and smoke your pipe or cigar with as much ease as if in your own room. Bathing in the Great Salt Lake is refreshing and invigorating. Nearly half a million people bathe in the Great Salt Lake every year; they come from all over the world, and tourists are beginning to realize that Salt Lake City and the magnificent surroundings present the greatest scope of novelty, and is destined to be a leading watering place.—The Colorado Graphic.

P. S.—Salt Lake City and Great Salt Lake are best reached via Denver, Manitou, Glenwood and the Rio Grande Western Railway. Through Sleeping and Dining cars from Chicago, Omaha and Denver via this route. Tourist rates are now in effect. Send 10 cents for copy of "Crossing the Rockies" to E. Copland, General Agent, 215 Dearborn St., Chicago, or Geo. W. Holatz, General Passenger Agent, Salt Lake City.

Live in Christ, and you are in the suburbs of heaven. There is but a thin wall between you and the land of praises. You are within one hour's sailing of the shore of the new Canada.—Rutherford.

## BAPTIST YOUNG PEOPLE'S UNION

(Continued from 8th page.)

Equipment of the Twentieth Century Baptist for Service." Ours is an age of diffused intelligence and broad democracy; an age where royal decrees can not represent a free man's will. Baptists believe in personal dependence, faith, baptism, and in personal belief in Christ. Julius Caesar, Charlemagne, Gregory the Great, Martin Luther, Admiral Nelson, Stonewall Jackson, Grace Darling, Clara Barton, Frances Willard were cited as examples, each in his age and time, as hearts true to self and true to faith that made it possible for each of them to achieve individual fame and greatness. High intelligence is necessary to the development of strong individuality. The Baptist of the twentieth century must supplement salvation by Christian education. When God said "Let there be light" the keynote of the profession of the twentieth century Baptist was struck, because in the twentieth century the Christian is seeking for light, intellectual light. The Baptist missionaries and laymen of the past were men of great intelligence and culture. They were splendid types of the consecrated ruler of Baptist intelligence.

All must go down before consecrated scholarship, and it is the duty and the mission of the Baptist young people of the twentieth century to consecrate themselves to spreading far and wide the beauties and the glories of the Word of God.

"When the Pearly Gates Are Open" was sung by Prof. Wolfsohn. Dr. W. H. Smith, of Columbus, Ga., delivered the closing address of the Convention. His theme was "The Spiritual Equipment of the Twentieth Century Baptist for Service." The subject is serious, and these should be moments of deep spiritual power. The century began on a tidal wave of spiritual power.

An examination of the Bible reveals the fact that a study of the prophetic books and the Epistles will lead to an increase in spiritual life. For that purpose the prophets spoke and the Epistles were written. Observe I Cor. in this respect. The members of that church are addressed as "them that are sanctified, called to be saints." A distinction is here made between the standing and the state of the Christian. God looks on him as sanctified, and it is the believer's business to bring his state up to his standing before God. In order that this may be done, defects are pointed out, and a condition of carnality revealed. The marks of this unfortunate state are spiritual babyhood, strife and jealousy, and a spirit of servility. They could only partake of milk, their feelings were always to the front, and they were more concerned about their relation to men rather than Christ.

The remedy for this carnality is to be found in a realization of the personal indwelling of the Spirit of Christ. Then, too, one must realize that he is the actual property or possession of Christ. Christ is both Saviour and Lord, and his ownership must be recognized. To him the Christian absolutely belongs, and if this is not realized, then the soul is dishonest with God.

Blessed results will come to the earnest and obedient soul in this connection. There will be the splendid achievement of victory over sin, for no temptation will come without ability to bear

it. Power of service will be imparted by the possession of unusual spiritual gifts. But above all will come a love, a joy, a peace, sweet, far-reaching and abiding.

The Secretary announced that 335 names had been enrolled. "Come Ye that Love the Lord" was sung, and Dr. Smith led in a fervent closing prayer, after which the Convention adjourned.

## ARKANSAS LETTER.

I left my home in Louisiana, Mo., on April 1, for a month's business outing in the State of Arkansas. Took the Cotton Belt railroad at St. Louis, and ran to west end of Dallas county, a distance of something over 400 miles. As I have never been in the state before, I saw many things of interest, and some amused me quite a good deal, and if I were to undertake to tell you about these it would occupy too much of your valuable space. I can say, however, and am glad to say, that upon the whole, I like the people very much. They seem to be industrious, honest and are making commendable progress in certain important directions, while in certain other directions progress isn't so marked.

Our Baptist cause is progressing nicely, and more especially in the cities and large towns. The ministry is efficient, progressive and, I am glad to say—as far as I was informed and discovered—sound as the Recorder would have them be.

I met Bro. Bozeman, of Jonesboro, and Bro. Vole, of Fordyce, both up-to-date men. While in Jonesboro I dined with Mrs. Pettie, wife of Elder A. S. Pettie, who has permanently located in Columbia, Tenn. Bro. P. was, up to two years ago, pastor at Jonesboro, and did a good work. He was in Georgetown College, and in same class along with Drs. Frost, Felix, Hatcher, ex-President Davidson, Duncan Campbell, Jr., J. R. M. Boeson, Geo. Nuckles, with others, and myself, and I ought to have said, the lamented Samuel Hogan. Bro. Pettie made his mark in Arkansas. To him is attributed very largely the fact that to-day no saloons are found in Craighead, Lawrence, Dallas and intermediate counties—in fact, over a great part of the state. He fought a good fight, and as a result Arkansas is practically dry.

I heard very little profanity during my stay of a month in Arkansas, and do not now remember having seen a drunken man.

You talk about business! Let me tell you, Arkansas has got it in lumber. It's almost beyond computation. For instance, I visited two mills, Fordyce and Thornton, each of which saw nearly 200,000 feet daily, and railroad the logs from 18 to 25 miles. Now, when you are informed that there are scores of these mills in constant operation, you can appreciate my statement that the extent of the business would be difficult to put in figures. And, notwithstanding the demand, it seems, can not be supplied.

Cotton, however, is the principal and staple article, and good money is realized off this crop by the farmers. Some corn, however, is raised, but the agriculturist doesn't depend on this crop. I speak of the section of the State I visited.

I preached a number of times (though I was on a business trip) while I was gone, and enjoyed same very much. The Baptists,

# A Cup of Good Coffee

To get a really good cup of coffee you'll have to start back of the actual making; you'll have to look to the roasting and the grinding. In ARBUCKLES' you have a coffee that's scientifically roasted, and delivered to you with all the pores of the berry hermetically sealed. You're sure of a good cup of coffee because all the coffee flavor and aroma are kept intact until you want it. The fame of ARBUCKLES' induced other coffee packers to put out imitations of it. These imitations cost the grocer (and you) a cent a pound less than ARBUCKLES'. But don't be tempted to buy a package of some other coffee when you can get

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for it is actually less expensive than the cheap kind; goes further—besides being better flavored, more satisfying.

You will find a list of useful articles in each package of Arbuckles' Coffee. A definite part of one of these articles becomes yours when you buy the coffee. The one you select from the list will be sent you on condition that you send to our Boston Department a certain number of signatures cut from the wrapper.

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as far as I met them, are all right. At Marmaduke, one of the places at which I tried to preach, the brethren became so much enthused they wanted to hold a meeting with them this summer. I couldn't promise them definitely. It was at this place, after the preaching service Sunday morning, six or eight roe up, and expressed a desire to seek and lead a better life.

I found one gentleman while I was absent who takes the Recorder, and he isn't a professor. I was glad to see the Recorder, however, as it is always helpful, and in many ways encouraging to me.

I heartily endorse the article in issue of April 18th on "Land-markism," by J. A. Leak, and hope he will give us more along same line.

God bless the Recorder.  
Fraternally,  
JOS. N. BARBER.  
HOW TO BE GREAT.

little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win His smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers; or now and again a thirsty sheep; and to do this always, and not just for the praise of man, but for the sake of God—this makes a great life.—F. E. Meyer.





