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Our Pulpit.

Parents and Teachers.

A sermon preached in the Second Baptist church, Little Rock, by the pastor, Rev. A. S. Miller, D.D., Sunday morning, May 24, 1885, and by a number of persons requested for publication.

Take this child away and nurse it for me, and I will give thee thy wages.—Ex. 2:9.

The careful student of history can not fail to observe the hand of God conspicuously manifest in shaping the destinies of men and of nations, —and not infrequently long years of patient training and painful preparation are necessary preparations for the accomplishment of purposes conceived in infinite wisdom and goodness. It was a strange providence that permitted Joseph to be sold by his brethren to a company of Ishmaelites, and carried away into Egypt as a slave,—yet, but for this very thing, provisions would not have been made for Israel's preservation, and they could not have had the training and experience necessary for their government as a nation when settled in the land of Canaan. And when the time was coming, though yet in the distant future, for the deliverance of the Israelites from Egyptian bondage, divine wisdom provided the man, as the circumstances attending the preservation and training of Moses, as well as his subsequent history most clearly and fully attest: Born at the time when the decree of Pharaoh required all the male children of the Hebrews to be put to death—miraculously preserved in a simple, yet remarkable manner, so touchingly narrated in the sacred writings—discovered by Pharaoh's daughter in the little ark, which the tender care of fond parents had provided, and by her order pulled out of the water—the goodly appearance of a child when the basket was opened, and his pitiful cry caused her to adopt him as her own child—and at the instance of his sister, his own mother was called to nurse him. Thus was Moses thrown into Pharaoh's family, and brought up at his court, that he may have all the advantages afforded by the most advanced and highly cultured people that inhabited the globe, and educated in the best schools that he might be "learned in all the wisdom of the Egyptians;" and as we are told by Stephen, "He was mighty in words and deeds." He is said to have been the chieftain of Pharaoh's army, and to have gained such distinction that the king was jealous of him, and sought to slay him—yet God was strangely and wonderfully preserved—his deep and unchangeable love for his people—ardent sympathy with them in their distresses, and the constant workings of God's power upon him, fitting him for his mighty work, were such that he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season,—esteem the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of reward."

Thus Moses quits Egypt—"leaves the land of monuments, of the arts and sciences, of learning and schools and libraries—turns his back on the court of Egypt—on court in the world, where he had been reared and honored for fifty years—in a moment breaks relationships which had been formed in the intimacy of his boyhood as a scholar in the society of lords and ladies at the court, and in the pursuits of a riper manhood, and why did he at a single blow, burst the cords that had bound him to the gaudy elements of the world—all because "it came into his mind to visit his brethren, the children of Israel"—and the only motive assigned is that he "chose to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season—esteeming the reproach of Christ greater riches than the treasures of Egypt; "for he had respect unto the recompense of reward."

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In all the wonderful achievements of this most remarkable man we notice with especial interest the results of his long training and experience, and the hand of God is conspicuously manifest in shaping and directing his destiny.

Before passing to the application of these facts, it may be observed in passing that Dean Milman, in his "History of the Jews," After having thoroughly canvassed the character and intellectual dimentions of Moses, and the widely extended influence of his legislative wisdom, political sagacity, he says: "The Hebrew law-giver has exercised a more extensive and permanent influence over the destinies of man than any other individual in the annals of the world."

History, sacred and profane, richly abounds in examples of this remarkable character; the simple mention of one other of the most prominent and illustrious will be enough for our present purpose. When the ignorance and superstition of the "Dark ages," with the horrible cruelties engendered and perpetrated during that long night of the world's history, could no longer be endured, and the time had fully come for the Reformation, the man for the occasion was found in the person of Martin Luther, whose wonderful endowments, long and careful training, fitted him in a pre-eminent degree for the tremendous and far reaching work, which the hand of God so plainly indicated he had been called to perform. Rev. Hollis Read thus epitomises the matter: "Martin Luther stands the second of the world's three mighties—Moses the first. The third is yet to come—and may come when the church has reached her next grand climacteric. When God shall arise to deliver her from that low spiritual prostration—from the dismal night, though we trust short, that shall precede her millennial day, we have no fear that God will not raise up another, yes, more than another Luther, who shall be equal to the emergency."

These examples are given to show that whenever any great work has been done in the interest of human liberty and religion, the leaders in the great movements have had to undergo long and patient training for the mighty work. Paul, the Apostle, was brought up at the feet of Gamaliel, enjoying the very best advantages for thorough culture, and after his conversion, he is supposed to have spent some years in careful preparation before entering fully upon the great commission to preach the gospel of Christ to the Gentile nations.

Realizing the importance of these great lessons from history, and perceiving their bearings, let us come to the more direct and practical presentation of the subject, intended to be made plain to all—and be it observed in the language of Israel's best and most illustrious king: "Children are a heritage of the Lord. Happy is the man that hath his quiver full of them; they shall not be afraid, but they shall speak with the enemies in the gate"—and when this heritage is committed to our charge by him to whom we shall have to give the strictest account for the manner in which we have discharged all the duties and obligations of this life, there comes to every one of us the solemn and sacred injunction,—"Take this child and train it for me, and I will pay thee wages"—and we should heed the injunction and be cheered on in our work by the assurance which the wisdom of Solomon has given: "Train up a child in the way he should go, and when he is old, he will not depart from it."

It is obvious that family training is of first importance, and the obligations upon parents are of the most sacred and binding character,—and hence the necessity for their thorough preparation, that they may faithfully conserve the momentous trusts committed to them. It will not be questioned that the want of proper family training is the greatest and most lamentable source of recklessness and crime,—and the duty of prudently and religiously bring up our children can not be too often, nor too earnestly insisted upon. Unfortunately, however, all parents have not had the advantage of proper training themselves—and how can they train others? Like begets like—and as parents are, so will their children be, unless opportunities are afforded them for instruction which it is impossible for them to have at home; so all enlightened nations have found it necessary to have and maintain a system of popular education, and who will say that such a system, though defective and subject to criticism, has not proved an incalculable advantage? What is known as popular education is designed to afford the masses the opportunity to become well prepared for the duties of citizenship, and as stitutions depend upon the intelligent of the people, popular education becomes an absolute necessity. As the experience of mankind abundantly attests, no government can long exist and prosper without an enlightened citizenship—Greece and Rome furnish conspicuous examples of this fact—and we only need compare the people of those countries where provisions are made for the education of the masses—with those where the masses are allowed to remain in ignorance, to see without an argument the great importance of fostering and sustaining the very best possible system of public schools—and it may be taken for granted that those who are working most wisely for the best interests of our country are the friends of popular education. The zealous adherents of a religious hierarchy have ever found it best for their cause to oppose the education of the masses—but the enlightened and advanced sentiment has become so universal and so powerful that the thunders of the Vatican have ceased to startle and alarm any considerable portion of the world, for even in that very hierarchy many are crying out for "more light"—struggling for freedom of thought and action; and the day does not seem to be far distant when the shackles will all be broken off, the dark and gloomy curtains uplifted, all people free, and popular education everywhere commended, and surely this is a consummation for which all should most devoutly pray.

In the commendable efforts now being made for the attainment of this glorious triumph of light over darkness, prosperity over adversity, truth over falsehood, and life over death, no class of people are doing a grander work or deserve more credit than teachers. They are a noble band of men and women, laboring zealously and faithfully for humanity's sake, and they should be assured of our cordial sympathy and encouragement, that they may wisely and prudently train those committed to their care, that we may have herein this great country of ours, a nation of cultured men and women, fully realising all the obligations of citizenship, and nobly doing their part to make this the happy people whose God is the Lord.

As a good deal is being said in the public journals of our city, from the pulpits, and elsewhere, as to the relations of secular and religious learning; or, rather, as to the legitimate spheres of popular and denominational schools. It may not be improper, in bringing these observations to a close, to notice that subject briefly. Religious or denominational training without secular or popular learning too often leads to narrowness, bigotry and intolerance, as the history of the past abundantly shows. Both religious and secular training, however, have their proper places, nor should denominational schools be discouraged. Moral and Christian precepts should ever be kept prominently before the minds of the scholars in all our schools; and no class of teachers, or friends of education, should ever so manage their schools as to leave the least grounds for the charge of "Godless schools;" nor should the friends of popular education ever consent for the Bible to be banished from our public schools. But, if all schools were denominational in their character, the strong probability is that prejudices, animosities, and strife between the sects would be greatly augmented and intensified. The best and safest rule, it seems to me, is to educate the masses—give them broad views—and, then let them, acting for themselves as intelligent and accountable beings, adopt that system of religion which seems to them most consistent with the teachings of God's Word, and with their convictions of duty. This done, all will be well both for time and for eternity.

And now, parents and teachers, friends and all, let us go forth into the great harvest of the world with quickened impulses, nobler and purer motives, earnestly seeking to do good unto all, especially the poor and needy, ever relying upon him, who, while on the earth went about doing good, assured of his presence and protection in all the toils and trials of this world; and when our life-work is done, he will say, "Come, ye blessed of my Father;" and our reward will be eternal life and undying bliss in the kingdom of God.

Church Discipline.

III.

BY J. C. HIDEY, D.D.

In reply to the statements made in our last article, it is easy to say, that it is not the theory of Baptists to join the church first, and prepare for it afterwards. Certainly not; and I wish it could be said that it is never their *practice*; but stern facts forbid any such assertion. While it is true that a Baptist church is, in theory, a church of regenerated hearts, and our wild clamor for *numbers*, we of this generation—preachers and people—are becoming less and less disposed to insist upon what our fathers used to call the marks of a genuine "grace experience," as a sure guarantee that those offering themselves as candidates for baptism and church membership. If this remark is not entirely true, it would give me very great pleasure to be convinced of my error; but if it be true, then it deserves the most serious consideration from every Baptist—preacher or not—who reads this paper.

Again: An Alabama preacher was once waited on by a visitor to his study, or parsonage; and, after the usual salutations, the visitor said, "I want to join your church." "Well," said the preacher, "we will talk it over." The conversation showed that the man was utterly ignorant of the subject of conversion, and that his views of religious truth were in a most chaotic state. In short, he evidently knew nothing about what was involved in a profession of religion. The preacher told him that he ought not to join the church just yet, and advised him to wait awhile, and get more instruction about the matter. "Very well," said the man; "but I'll join the Free Masons."

Now this man had evidently got it into his head somehow that it was necessary, or, at least, very important, for him to "join" *something*, though he seems to have thought that there was no very material difference between the several societies of whose existence he knew, but of whose principles he was ignorant.

It is a very sad reflection, that there are people who will laugh at this man's ignorance, and yet *will follow his example*. And yet how many members of Baptist churches there are all over the land, who have evidently gone into the church without any adequate view of the nature and extent of the duties and the responsibilities which are involved in church membership? If a long church roll were any evidence of efficiency, or if large numbers were indicative of large graces, it would be easy to understand this all prevailing anxiety for numbers; but where it is perfectly clear to the dullest apprehension among us, that such is *not* the case, it must be confessed that this wild desire for counting up our hosts is too highly suggestive of David's sad sin in numbering Israel. Who, where, and of *what sort* we are the multitudinous hosts of Baptists that we put into the statistical tables of our various associations and conventions in the bounds of our Southern Baptist Convention? Of a fearfully large proportion, I fear we must answer that they are "dead heads;" that they are *on paper*, and that they will *do to count*. When Prince Henry ridiculed Jack Falstaff's company of disorderly tatterdemalions, and said, "I did never see such pitiful rascals," Sir John made the significant reply, that they were "food for powder," and would "fill a pit as well as better." It seems that our vast and unwieldy hosts will do to fill "minutes" with, as well as better, and that the printer finds it just as profitable to print a statistical table of "dead heads" as to print a table representing only our actual effective strength.

What proportion of our membership ever give anything to our Southern Baptist Theological Seminary? What proportion of them are subscribing to any religious paper? How many have never been reached by any "agency" whatever? The truth is, that, to any observing mind among us, there are few thoughts more appalling than this of our vast, unwieldy, undisciplined, unawakened members.

But the looseness of discipline in our churches does not proceed altogether from a mere over-estimate of the value of numbers. An erroneous view of the nature and end of church discipline has an evident and power ful influence in the matter. The very terms commonly applied—and, when rightly interpreted, *properly* applied—to the act of a church when it relieves itself of a disorderly member, are so generally misinterpreted, as to mislead our people, and to introduce among them a very indefinite and confused idea of the whole general subject. "Exclusion," "expulsion," "excommunication," are all barbarounding terms. The second of these terms ought, perhaps, not to be used at all; and the third savors too much of Roman Catholicism to be very acceptable to an average Baptist, though strictly speaking, it expresses pretty accurately the thing that is done when a member is gotten rid of by the action of the church on any charge of disorderly conduct.

Even the term "exclusion" is not entirely free from ambiguity; for it seems to involve the idea of "shutting out," if not of driving off, an obnoxious member from the church under congregational government to be somewhat more careful in their use of such terms. Many persons have an unaccountable horror of "expulsion," "exclusion," "excommunication," and the like. Such persons seem to think that the mere fact of the loss of membership puts a man into a moral *status* really worse than that which he would occupy were the church to remain entirely indifferent to his delinquency, and never mention his looseness of life.

Lexington, Ky.

In the class room of President Wayland, more than forty years ago, a student arose and put the following question: "Dr. Wayland, don't you think, if Christian people were more amiable, kind, lovely in their disposition and in their intercourse with the world, if they presented Christianity in its true aspects, don't you think everybody would be so attracted and charmed as to embrace Christianity at once? Dr. Wayland, assuming an air more deliberate and earnest than usual, replied in substance: "There was once on the earth one who combined in perfect symmetry all the graces of Christian character; one who was wise, kind, unselfish, lovely, without fault, absolutely perfect; and what was the result of this exhibition of character in the world? They cried, 'Crucify him! Crucify him!'"

News like this (says the *United Presbyterian*) from Washington is good: "Last Sabbath Attorney general Garland came down to the office, and was surprised to see quite a force of his clerks at work, the same as upon week days. He at once ordered them home, and said that as long as he was head of the Department of Justice the office would be open for the transaction of business on week days, but must be closed on the Sabbath." And this: "The President has given directions that no cards shall be received on Sabbath."

EVERY year there seems to be an increase of enlistment for the foreign field from the Seminary students, and our churches will be compelled to enlarge the means at the disposal of the Foreign Board, in order to meet the demand upon them to send forth more laborers into the fields already white unto the harvest. The Lord is calling upon us to do more than ever before when he puts it into the hearts of these young men to proclaim his gospel among the heathen.—*Baptist Courier.*

Earthquake shocks continue throughout the vale of Cashmere. There are from eight to ten shocks daily.

What will You do with Them?

G. A. RUNNALLY, D.D., EUFAULA, ALA.

They are coming. The songs of the Senior birds are rolling over the hills. Commencements are approaching. The sermons and addresses and compositions and diplomas and concerts and entertainments, and then for home." The Female Colleges, like so many cages, will open their doors, and have the girls will come into society, into our homes, into our churches with a bound, a blush and a song.

The woods around our Male Colleges are resounding with eloquent declamation. A herd of Bashan bulls never made more terrific display of oratory. The boys will rush out into life, into politics, into professions, with cheek and muscle and brain. What shall we do with them? What will their old pastors—their parents—their old communities—their churches do with them? They are going to be important factors in the great problems of social religious and professional life.

We would act wisely to remember that they are not the same persons that we sent from our homes a few years ago. They have different views of life, different ambitions, different capacities, different dispositions. They have gained strength intellectually—they have become more confirmed in character—they have somewhat formulated their religious creeds. They take a higher place than the one they left, when they matriculated at college. They will be felt. They will revolutionise home-government—they will introduce new customs into society—they will add new life to social affairs. They think they see what ought to be done and with fearlessness, they will attempt a reformation in many things, and it would be well for them to be apprised in advance, that they will meet with much opposition, and be severely criticized, and in many instances will be mortified with the consciousness of having made a most

But what will we do with them? Receive them not as boys and girls who have no mind of their own and who ought not to interfere in the serious affairs of life—but receive them as men and women upon whom the world, the church and God, have placed peculiar responsibilities. Put them upon their good behavior. Admit them as citizens, with all the privileges and immunities appertaining to citizenship. Keep down your suspicions of their forwardness—disarm criticism—let them partially take the reins in their own hands. Give them a welcome of this kind, and you win their confidence and secure their co operation and preserve your authority over them.

Having received them—recognize their ability by assigning them to duty. Give them something to do. Put them in charge of things at home. Let them have control of the social circle. Let them manage the parties, picnics and entertainments. Give them work in the Sunday-school, prayer meeting and church. A class in Sunday-school would save some of them from afar off—leading in prayer would keep some of them quite humble—serving on a committee to buy a stove for the church, or repair the house of worship, or ornament the grounds would identify some of them with their father's old "meeting house." Employ them in visiting the sick, carrying supplies to the poor. Encourage them in making literary, temperance, agricultural and religious addresses—appoint them if necessary to these services—and then speak as favorably as possible of the effort.

If good people do not lay hold of these forces—right fresh from the college halls, and use them to noble purposes, then the devil and mean people who are quick to see a good chance to recruit their ranks, will engage them and use them to destroy much good and bring about a deal of trouble.—Here they come, they are willing, really anxious to do something. They feel the throbbings of a giant manhood within them. Take hold upon them and praise God with them. If you neglect them, the devil will take them into his employment, and then some of you will say, "see how college life has ruined them" when in fact, the rain — about by your — ence.

The Sunday School.

INTERNATIONAL

BIBLE LESSONS, 1886.

SECOND QUARTER.

BY REV. B. SOYKIN,

Editor of Kind Words.

Sunday, June 20.

REVIEW—SECOND QUARTER.

TITLES AND MOTTO TEXTS.

1. Paul's Voyage. (Acts 27:1-2, 14-26.) Motto Text: I believe God, that it shall be even as it was told me. Acts 27:25.

2. Paul's Shipwreck. Acts 27:27-44. Motto Text: Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. Psa. 107:28.

3. Paul going to Rome. Acts 28:1-15. Motto Text: He thanked God, and took courage. Acts 28:15.

4. Paul at Rome. Acts 28:16-31. Motto Text: The salvation of God is sent unto the Gentiles. Acts 28:28.

5. Obedience. Eph. 6:1-18. Motto Text: Children, obey your parents in the Lord: for this is right. Eph. 6:1.

6. Christ our Example. Phil. 2:5-16. Motto Text: Let this mind be in you, which was also in Christ Jesus. Phil. 2:5.

7. Christian Contentment. Phil. 4:4-13. Motto Text: The God of peace shall be with you. Phil. 4:9.

8. The Faithful Soldier. 2 Tim. 1:15-2:10, 22-26. Motto Text: Thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. 1 Tim. 6:11.

9. Paul's Charge to Timothy. 2 Tim. 3:14-17; and 4:1-8. Motto Text: The Holy Scriptures, which are able to make thee wise unto salvation. 2 Tim. 3:15.

10. God's Message by his Son. Heb. 1:1-2; and 2:1-4. Motto Text: How shall we escape, if we neglect so great salvation? Heb. 2:3.

11. The Priesthood of Christ. Heb. 3:1-12. Motto Text: Wherefore he is able also to save to the uttermost all that come unto God by Him, seeing he ever liveth to make intercession for them. Heb. 7:25.

12. Christian Progress. 2 Peter 1:1-11. Motto Text: But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. 2 Pet. 3:18.

The object of a Review is not only to look over the lessons again and fasten them upon our minds, but to ascertain what knowledge of them has been retained. For this purpose, in the present exercise, it will be convenient to divide the lessons according to the three different months, as it will assist the memory.

1. APRIL.

PAUL'S VOYAGE AND SHIPWRECK.

QUESTIONS.

I. *Paul's Voyage.*—Why did Paul start for Italy? In whose company? What strong belief then in their journey? What counsel did Paul give his fellow-passengers? What reason had he sent? [Motto Text.]

II. *Paul's Shipwreck.*—How long was the storm in the ocean? What some time the sailors took hold upon hope? What beside this ship? How were they preserved safe? What college have men in peril? [Motto Text.]

III. *Paul going to Rome.*—On what island were Paul and his companions cast? How long did they tarrying there? Where did he finally land? With what feelings did he greet his Roman brethren? [Motto Text.]

IV. *Paul at Rome.*—What strange man Paul greeted at Rome? To whom did he preach? How was his message received? To whom did he then direct the gospel to be sent? [Motto Text.]

2. MAY.

5. Obedience. 6. Our Example.
7. Contentment. 8. Faithful soldiering.
9. Charge to Timothy.

QUESTIONS.

V. Obedience.—What commandment did the apostle give? [Motto Text.] When children have obeyed God, what is their duty? How long such a command to be obeyed by children?

VI. *Christ our Example.*—What example of humility did Christ give us? What does Christian humility mean? When humble? How did Christ manifest it? What lesson from Christ's example?

VII. *Christian Contentment.*—What does Christian contentment mean? What lesson was given? What will

[illegible]

[illegible] 2. JUNE.

[illegible]

[illegible]

[illegible] Christian in name [illegible] in the church, the [illegible] movers as slow. I mentioned Sunday to be going to stop, but its slow and steady movements are always the same, while its excellent point is, keeping correct time.

A brother from the backwoods happened to be present. He had been clearing land, and found that old pine logs, rotten on the outside, would quickly burn over and then go out; false professors were like them; but the true Christian was like the elm or maple log, not as easy to take fire, but would continue burning until consumed. The lighthouse keeper said the true believer was like the light in the lighthouse, it burns bright and clear all night; but the false professor was like the light that blazed up for a short time, then burned faintly, or went out altogether.

The pastor recapitulated the illustrations, and made practical applications of them. Said he: "We should have the grace of God in our hearts in such power, that, like the heavy fly-wheel, it may regulate all our movements. Our hearts, like the dough soil, should be prepared to receive God's Word, and the blessings of the prayer-meeting. Like the large iron heated in the fire, our hearts should be so warmed with the love of God, that exposure to the cold world will not chill them. Let us remember that it is not spasmodic effort, like the shining [illegible] that does Christian work, but the constant wind, continuous applications. The inward workings of the clock are represented by the dial and the bell; if the hands point wrong, [illegible] misinformed: when our hearts are not right, the members of the body not wrong and thus misrepresent Christianity. When the clock is out of order, we must take it to the man who made it and knows all about it; so when our hearts are wrong, we must take them to God who made them, and who alone can set them right; if we try to do it ourselves, we will make a bad matter worse. The spurious believer if like the pine-log blacked over, it presents a horrible spectacle in the field, and is hard to dispose of; it refuses to burn, and is slow to rot. The Savior said: 'Ye are the light of the world.' As the lighthouse throws its beacon light far out over the dark waters, thus the Christian should let his light so shine that others may be directed towards the haven of eternal rest. To these illustrations let us subjoin one from the Holy Word, which we trust will rivet the whole on our minds. Jacob said to Ruben: 'Unstable as water, thou shalt not excel.' If we would excel in any Christian virtue, or any good work, it is only by persevering application." Thus ended the "illustrative" prayer-meeting, leaving a very important point deeply impressed on the minds of all. W. A. S.

LITERARY DEPARTMENT.

Any book noticed in these columns can be had of A. G. Cameron & Co., at publishers' prices.

THE ATONEMENT OF CHRIST. By J. M. Pendleton, D.D. Pp. 178 12mo. Price 75c. Philadelphia: American Baptist Publication Society.

Those who have formed an acquaintance with Dr. Pendleton's admirable work on "Christian Doctrine" will be pleased to see this more full representation of his views on the Atonement. The work is marked by the author's well-known boldness of expression, and deep reverence for the word, the work, and the person of the Lord. He discusses The Nature of the Atonement; The Necessity of the Atonement; The Value of the Atonement; The Extent of the Atonement; Objections Considered; Objections Considered; Objections Considered

Eh, What Is It?

[illegible]

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Apr16 (Mention this paper.) 3m.

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SAVAGE & BARNARD, Publishers,

Louisville, Ky.

The Sacred Name of Baptist.

BY J. A. W. BOWEN, D.D.

Wishing to ascertain from an intelligent source the prevailing opinion among German scholars, I wrote, some weeks ago, to the distinguished Prof. Adolf Harnack, of Giessen, asking him to favor me with answers to several questions submitted. Professor Harnack is perhaps the greatest living authority among scholars on questions relating to Christian datagarian research. It was through him that the *Independent* first presented American readers the Bryennian document, "The Teaching of the Twelve Apostles," of which so much was said in our religious press, and on which he has published quite an elaborate commentary. In replying to my inquiries, Prof. Harnack wrote the following letter:

GIESSEN, Jan. 16, 1885.

C. R. W. DONS, D.D.

Dear Sir: Referring to your three inquiries I have the honor to reply:

1. *Baptizein* undoubtedly signifies immersion (*eintauchen*).

2. No proof can be found that it signifies anything else in the New Testament, and in the most ancient Christian literature. The suggestion regarding a "sacred sense" is out of the question.

3. There is no passage in the New Testament which says and the supposition that any New Testament author attached to the word *baptizein* any other sense than *eintauchen* or *untauchen*.

Up to the present moment, likewise, no possible or real proof from the period of the second century in favor of the fact that baptism by aspersion was then even incidentally administered, for Tertullian (*De Pent.*, 6, and *De Baptismo*, 12) is not certain; and the age of those pictures upon which is represented a baptism by aspersion is not certain.

"The Teaching of the Twelve Apostles," however, has now instructed us that already, in very early times, people in the church took no offense when aspersion was put in the place of immersion, when any kind of outward circumstances might render immersion impossible or impracticable. Then follows chap. 7 of the "Teaching," quoted in full, emphasizing the Greek clause, etc.: "If thou hast neither, pour water thrice upon the head," etc.)

For detail regarding the above you will please to consult my commentary on the passage. This much is lifted above all question—namely that the author regarded as the essential element of the sacrament, not the immersion in water, but chiefly and alone the use of water. From this we be entitled to conclude that, from the beginning, in the Christian world immersion was the rule; but that quite early the sacrament was considered to be complete when the water was applied, not in the form of a bath, but in the form of an aspersion (or pouring.) But the rule was also certainly maintained that immersion was obligatory, if the outward circumstances of each case permitted it to be done. With high regard, your obedient, ADOLF HARNACK.

As a matter of interpretation, it may be interesting to note that Professor Harnack parenthetically renders the Greek by "*in fleuing water*." His reference to the suggestion of a "sacred sense" is explained by the fact that, in my letter, I called his attention to the argument very confidently advanced in this country, that the Greek verb in the New Testament is used in a sacred sense, by which is denoted "the application of water, irrespective of mode."—*Independent.*

Dr. Tyng, in Outlook, is said to have written nearly 9,000 tracts for the American press, which are universally acceptable of "100,000,000" copies. This, in addition to his labors as pastor for 41 years of the largest congregation of Brooklyn.

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WESTERN RECORDER.

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LOUISVILLE:

THURSDAY, ... JUNE 19, 1856.

Grace.

Grace is simply unmerited favor. When the Scriptures represent the salvation of the sinner as a matter of grace, we are to understand that it is wholly and entirely unmerited on the part of the sinner. Wholly, we say; for if man, in any wise, merited salvation, then its precious blessings would come to him as a reward, in part, for service rendered. It would be the payment of a debt. It would be of works rather than of grace; for if man can, in any sense, or to any degree, secure to himself salvation by his works, we can discover no reason why it can not thus be wholly secured. "To him that worketh is the reward not reckoned of grace, but of debt. If by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more of grace; otherwise work is no more work." In a word, salvation is no partnership arrangement between God and man.

That man can not save himself is a fact to which both experience and the Word of God do testify. If it be by conformity to law, that conformity must, in the very nature of the case, be perfect. If at a single point he fails, he passes under condemnation; for the language of the inspired and infallible Word is, "Cursed is every one that continueth not in *all* things that are written in the law to do them." The law is a rule—a straight line—of conduct. He is not only "to do" the "all things;" but to do them continually—never to depart in thought, word, or deed, from the rule divinely drawn; for "he that offendeth in one point is guilty of all." That is, the man who "offends" at one point, has within him the principle of revolt and the spirit of rebellion that, under proper conditions, will develop into disregard for the law as a whole. But where is the man who has thus perfectly kept God's law? Even among the purest and holiest of God's saints, where is the man to be found? There are men, we readily admit, who are possessed of a great deal of "natural goodness"—to be found in every community—men chaste in speech, honorable in deed, and manly and upright in life. But the law extends to the inner life, as well as the outward; to the thoughts and imaginations of the heart, to the motives and principles of life and conduct. The law is simply a transcript of the moral perfections of the lawgiver. To keep the law perfectly, therefore, would require that man be holy and perfect as God himself. But who is there that dare imitate for himself such claim as this? Even Paul, with all his lofty attainments in grace, found himself frequently brought "into captivity to the law of sin." While in spirit he served the law of God, yet in the flesh he served the law of sin. Surely no one, in his natural estate, at least, can claim greater strength of character than was possessed by Paul, as a saved sinner.

Salvation, then, is, in no sense, attained by the righteousness of the law; it is evident that it must proceed upon the principle of grace; and such are the teachings of the Word of God. "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God." The phrase "of yourselves," evidently stands in opposition to "it is the gift of God." "Salvation," therefore, "is of the Lord." "Not by works of righteousness which we have done, but according to his mercy" (another term for grace) "he saved us, by the washing of regeneration and the renewing of the Holy Ghost." It is right that we perform good works—works of righteousness. But these are not the source of our salvation. They are simply the fruits of the tree whose roots strike back into the eternal purpose and grace of God.

And had continued in the state of holiness in which God created him, he could have claimed salvation on the ground of perfect obedience. He could have claimed the protection of the divine law and the extension of the divine favor as a thing of right, just as man can claim the protection of the law of the State, so long as he does not become a transgressor. But just as man, when he transgresses the law of the State, stands exposed to its penalty, and can only be saved therefrom by the intervention of mercy; even so it is with the sinner in his relation to the divine law. He stands exposed to the penalty of the law; and, if saved at all, it must be by the intervention of the grace of God.

Paul, notwithstanding all his slavish observance of rites, all his conformity to external requirements, ascribes his salvation wholly to grace. "For by the grace of God I am what I am." He discards everything in the way of a righteousness of his own. He has no merit. He declares that in him there is no good thing. He gloried in the cross alone, whereby he was slain to the world, and the world to him. He counted "all things but loss for the excellency of the knowledge of Christ." He desired to be found in him, not having his own righteousness, "which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." He who is "the Lord our Righteousness" had been made "wisdom, righteousness, sanctification unto him," and he was "complete in him."

Thus it is with every saved sinner. He loves to tell of the grand triumphs that grace hath wrought. He delights to ascribe the glory of all his attainments to the grace of God. With the poet, in joyous rapture, he sings—

> "Saved by grace, I live to tell
> What the love of Christ hath done;
> He redeemed my soul from hell:
> Of a rebel made a son."

It was not because of any good discovered in us that God called us into his kingdom. Of this we had none. Abundance of sin and unworthiness we possessed; but in us no good was found. But, prompted by the infinite love of his own great heart, "of his own mercy, he saved us." He followed us by his Spirit; he conquered us by his grace, then gathered us as trophies into his kingdom. Grace sought us; grace enlightened us; grace led us to Jesus, where we found rest.

Such is Christian experience, and agreeable to this are the declarations of the Word of God. "Not according to our works, but according to his own purpose and grace." We are saved by "the grace in Jesus Christ before the world began." Salvation is ascribed to "the riches of his grace"—the *exceeding* riches of his grace." Faith has no confidence in the flesh. It renounces works. It clings to the cross. It stands "on Christ, the solid Rock." It confidently looks for salvation, not because of any good that the soul hath done, but because of the finished work of the righteousness of Christ, whose benefits are made over to every believing sinner. The soul, cleansed by blood, "stands in him and in him alone, all glorious and complete."

We need, these latter days, to get back to these old doctrines. These are the true "landmarks." Much of the preaching—we had almost said the average preaching—of the day, leaves these fundamental and essential doctrines untouched. The great doctrines of grace are unheard of in many a modern pulpit. Sinners are prompted to action by sensational and artificial methods; influenced by half-concealed, half-expressed truth; hence our churches are struggling under a load of unregenerate material. Christians are fed on "milk"—and much *water* in that, betimes—instead of the manly doctrines of grace which give strength and robustness of Christian character. Hence "many among us are weak," have to be dandled upon the knee of the church, instead of going forth and standing in the forefront of the battle on the high places of the field. Let us get back to these old truths; inquire for the old paths; preach the old theology; the old Christ; the old way of salvation by grace; the old redemption through the blood of the everlasting covenant, and revivals of old-time power will visit us again, and speedily the "new heavens" and the "new earth" will appear, "wherein shall dwell righteousness."

Revivals—Various Items.

The Baptist church in Danville is enjoying a season of revival. Pastor P. T. Hale takes advantage of that to throw out his lines and help to cultivate the adjoining fields now "white unto the harvest."

Twenty-five or thirty persons were baptized at the old Shawnee Run church, Mercer county, on Saturday, the 6th inst., where Rev. B. F. Taylor and Rev. J. M. Coleman have been holding a meeting.

In consequence of engagements in revival meetings, Rev. Messrs. P. T. Hale, J. W. Holtzclaw and R. F. Taylor fail to deny themselves the pleasure of taking part in the ordination of Bro. Mullins at Harrodsburg. Dr. A. C. Graves, of Lebanon, was also detained by a funeral in his congregation. Bro. Mullins will find no truer friends or coadjutors in his work than the dear, brethren referred to.

A most wonderful work of grace is in progress in our church at Shelby City, five miles south of Danville. Rev. P. T. Hale has been assisting Pastor J. W. Holtzclaw in a meeting at this place for the last four weeks. There were to Sunday night, the 17th inst., more than 100 professions—91 additions to the church, and the end is not yet. The congregations more than fill the house, and the people of all ages and ranks seem to be greatly concerned. Our church at Stanford and at other points will be benefited by this meeting.

Rev. C. G. Stillman continues to be the pastor at Union church, Harrison county. Under his leadership his church has torn down their old house and are now erecting a handsome brick in a more desirable location. It is to be completed at a cost of about $6,500, by the 10th of August.—*Georgetown Times.*

The Baccalaureate sermon Sunday morning, by President Dudley, of the College, was one of unusual power, and full of interest and instruction. The sermon at night before the Young Men's Christian Association of the College, by T. T. Eaton, D.D., of Louisville, fully sustained the reputation of that gentleman as a popular pulpit orator. Both speakers were favored with fine audiences. The excellent singing was an agreeable feature of the exercises on both occasions.—*Georgetown Times.*

Bro. J. D. Chapman, a Seminary student from Georgia, will assist Dr. Eaton in the pastorate for the next three months. Bro. C. is a graduate of Mercer University, and was for a time pastor of the East church, Macon.

Dr. J. C. Hiden was announced to preach, on the 7th inst., the Baccalaureate sermon for the Industrial University of Arkansas, at Fayetteville.

A friend writes us that Pastor G. S. Weas is being blessed in his work at Dayton. Since his coming to that church the Sunday-school has doubled in numbers, the congregations have grown largely, and conversions are frequent at the prayer-meetings. Pastor and people are greatly encouraged.

A brother who is in a position to know, writes: "The Recorder is first-class. I only skim your editorials and so do the brethren. Many of them are especially pleased with your bold, fearless editorials on our doctrinal views."

Rev. C. E. and Mrs. Wren, of Dayton, mourn the death of a little babe. The Lord comfort them.

One of the leading pastors of the South writes: "The papers have come and the subscribers and all are wonderfully well-pleased with them."

Dr. O. E. W. Dobbs will preach the annual sermon before Mississippi College and the Central Female Institute, at Clinton, Miss., on the 21st inst.

The editor of the Recorder had a large congregation and a warm greeting at the Pewee church last Lord's day. By special request, he will preach next Lord's day, the 21st, at Harrods Creek church, Oldham county.

The Baptists at Millersburg, Ky., after ten years' effort, have at last completed a very handsome house of worship. Rev. H. Allen Tupper, Jr., of this city, is to preach the dedication sermon next Sunday morning.

Mrs. Josephine Peck, sister of Rev. Dr. T. T. Eaton, will probably soon start to Mexico as a missionary at her own expense, but under the auspices of the Southern Baptist Convention.—*Courier-Journal.*

Rev. T. C. and Mrs. Probert, of Ironton, O., are visiting friends in our city. Bro. P. is blessed and encouraged in his work at Ironton.

Rev. O. F. Gregory, who has been doing such effective work for the Valence-street Mission, New Orleans, is called to mourn the death of his beloved father. He died suddenly in Charleston, S. C., last Sunday night of apoplexy. Deceased was a good and useful man.

We have in hand a sermon by Dr. T. T. Eaton on the *Forbidden Alliance*, which we will publish in our issue of July 2. It will be as a nail in a sure place.

GEORGETOWN COLLEGE.—The Commencement was brilliant, satisfactory, inspiring. The alumni came from the North, the South, the East, the West, to do homage to their alma mater. The Chair—that of History and Political Economy—created last year, has been endowed, and at a very trifling cost, and the trustees are hopeful that they will be able, in a year or two more, to endow another—a Chair of Modern Language—that is greatly needed, and to supplement the salaries of the overworked and underpaid professors.

The attendance on the part of the students has been good, and their advancement in scholarly attainments has been very marked. We congratulate the trustees, the faculty, the alumni, and the friends generally, upon the progress that this noble institution is making. The days of her prosperity have surely returned, and she now bids fair to surpass anything in the days of her greatest success. For that let all labor, and give, and pray. More anon.

The Live-oak Church.

Walnut-street.—Pastor preached morning and night. Baptized 10, and the sixth baptism on the night of the 24 makes 11 since last report. Of these baptisms Sunday night, one was a Dutchman, one an Englishman, one a Methodist, and one a member of the *Courier-Journal* staff.

Broadway.—Pastor preached morning and night. Received since last report five, three by letter and two by baptism. Baptized three for Bear church. The bills of the church are to be beautifully painted in oil colors this week, and the interior of the church will be otherwise beautified.

Chestnut-street.—Pastor preached morning and night.

East.—Rev. O. F. Gregory, of New Orleans, preached in the morning. The church has called Rev. M. D. Jeffries, of Chapel Hill, N. C., to the pastorate, and he has accepted.

Glenmore.—Rev. Green Clay Smith preached morning and night.

Cable-street.—Pastor preached. Congregations good. Sunday-school growing large and larger. The school will have its annual picnic on the 24th inst.

Ordination.

Saturday, the 6th inst., was a royal day for the old historic church at Harrodsburg. In response to a call from that church a presbytery consisting of the following elders, viz., T. T. Eaton, A. C. Gaperton, T. M. Vaughan, R. L. Purdom, Benjamin Urton, David Bruner, J. S. Kirtley, J. C. Porter and W. F. Harvey, met with that church to consider the propriety of setting apart Bro. R. T. Mullins, to the fuller work of the ministry, he having accepted a call to the pastorate of that church. A large congregation was assembled to greet the new pastor and to witness his formal induction to the ministry. Rev. T. M. Vaughan was called to preside and to conduct the examination. After prayer and praise, Rev. Ben. Urton leading, the candidate related his Christian experience and call to the ministry, and was examined by the presbytery as to his views of Bible doctrine; all of which being entirely satisfactory to the presbytery, it was voted to proceed with the ordination. The following order was observed: Sermon by T. T. Eaton, ordination prayer by R. L. Purdom, charge to the candidate by A. C. Gaperton, presentation of the Bible by J. S. Kirtley, hand of fellowship by the presbytery and congregation, benediction by the candidate.

Bro. Mullins assumes at once the pastoral care of the church. He comes of a preaching family. His grandfather, Rev. Wm. Mullins, deceased, was for many years an honored and useful Baptist minister in Mississippi. His father, Rev. Seth G. Mullins, is to-day one of the leading ministers in Texas. Bro. Edgar Young Mullins whose ordination we are called on to chronicle, was born in Franklin county, Miss., in 1860; was educated in the State College at Bryan, Texas; was converted under the preaching of Evangelist Penn, in 1880, and was soon thereafter licensed to preach by the church at Gonzalena, Texas. He has spent four sessions at our Seminary in Louisville, graduating in the full course at the late Commencement. Our brother enters upon his life-work with the brightest hopes and prospects. He has been cherishing the desire to preach the gospel in foreign lands, but whether it shall be his lot to labor at home or abroad, there is no doubt but he will give himself wholly to his Master's work, and those who know him will look for great and substantial results to attend his labors.

The old church in Harrodsburg, which may be said to be a foster-mother of preachers, had decked herself in beautiful attire for the reception of her young pastor, having spent about $1,500 in improving and adorning the interior of the house. They have now one of the most beautiful and pleasant audience rooms in the State. Both pastor and people are in good trim and in high hopes for the future.

BRO. RICHARD SHOW, the sexton of the Walnut-street Baptist church, died recently in the country near the Ohio river, below Cincinnati, at the home of his brother, whither he had been sent in the hope of his being benefited. His disease was cancer, and since its discovery he has grown steadily worse. He went to a faith-cure meeting last spring and was anointed and declared "cured." He believed he was cured and constantly affirmed it up to the very last. This claim on his part made it very difficult for his friends to do anything to relieve him. He was a very active sexton and was highly esteemed by the church of which he has been a member for three years; half of that time he has been sexton. He leaves a wife and four children to whom we tender our heartfelt sympathy.

THE work of building a house for the Valence-street Mission, New Orleans, commenced on the 10th inst., and is to be completed by September 20th. It is to be a neat, comfortable building, with seating capacity for 425, and to cost about $6,000. The whole cost of lot, house, and the expense of maintaining the mission, exclusive of pastor's salary, will be about $8,600; of that about $4,600 is in hand. The contributions from Kentucky amount to about $700. The money will be needed as fast as the work is done. Let all who have given pledges see to it that they are paid promptly.

THAT which appeared in our last issue as "an essay on the New Political Economy, by Prof. Arthur Yeager," was intended simply as an abstract of Professor Y.'s very able lecture before the faculty and students of the Southern Baptist Theological Seminary. In the absence of the editor it appeared as an essay, whereas it should have appeared as a report.

Gen. Grant is much worse. Is growing weaker and losing flesh.

By the Mayfield.

The only direct route from Louisville to Mayfield is via the C. C. & S. W. road. Trains on that line leave the depot at Fourteenth and Main streets at 3:30 a. m. and 3:35 p. m., and arrive at Mayfield at 3:35 p. m. and 6:45 a. m. same day. Through sleepers on night train. Connection can be made on the day trains at this road at Hickman, Iron, Shelby City and Nortonville. No connections can be made with the night train except at Louisville. Passengers coming on the Louisville and Cincinnati line should come on the morning train to be in time for the night train. Some of the Louisville delegation will leave Monday morning, the 23d, others on Monday night. None who desire to be at the Ministers' Meeting, on the 23d, should delay till Tuesday.

ON Wednesday night, the 3d inst., Elder W. W. Carter, who for years had been a prominent preacher among the Disciples, presented himself for membership in Walnut-street church, this city. He gave an account of the things that had led him to make the change, emphasizing particularly two points: 1. He was struck by the fact that in different places they adopted different names. In Kentucky they are "Christians," in New York they are "Disciples of Christ," and in Danbury, Conn., they are "Disciples." There is another denomination who call themselves simply "Christians" and are Fwlobaptists. In case of legacies left to the "Christians" it would be impossible to decide between these two denominations. Elder Carter was thus led to see the emptiness of the plea so constantly made on the subject of the name.

Again: the worthlessness of their plea for Christian union was impressed on him as he found their churches split into parties, and that, too, over the most trivial things. Often a church has two bitter factions about the preacher or about the music or something more foolish. Here then are the people who have most to say about Christian union and at the same time have least union among themselves. These two facts led him to look deeper into their doctrines and a careful study of the Bible made him a Baptist.

Elder Carter was received by the church upon his Christian experience and Dr. Eaton baptized him. He is a native of Caldwell county, Ky., and has been pastor in Little Rock, New York and Connecticut. The churches he has served, particularly the one in New York city, of which Elder B. B. Tyler is now pastor, have given him the strongest commendations. He is also known to parties in Louisville who speak very highly of him. Walnut-street church has yet to consider the question of his ordination. We hope that he will be richly blessed and abundantly useful among us.

REV. DR. HELM has again been in the city for medical treatment. The cancer seems to have been transferred from his hand to his side, and he is suffering great pain in consequence. He has the warmest sympathies of his brethren and friends in his sore afflictions. He has gone to spend a week or so with his son in Woodford county. He desires the prayers of all his brethren.

From Dr. Helm.

I have looked forward to the next meeting of our General Association with pleasing anticipation of meeting and mingling with the brethren who will be there; but my hopes in this regard are dashed. I have missed but few meetings of that loved and honored body since its origin. To miss one meeting always makes me sad. The cancerous trouble is my hands cured, but I am now suffering intensely from pain in my arm, which has protrated me. I now write lying on my back. It has been no lack of skill or attention on the part of my Doctors, C. W. Kelly, Ed. Miller and J. A. Ireland, that I have suffered so long. It is my own fault; my restless spirit has driven me on, on, on, through every sort of weather to meet my engagements with my churches and prevented my healing.

Allow me to return my sincere thanks to you and other editors, as well as a great number of friends, for expressions of sympathy in my affliction. I trust our Heavenly Father has made my affliction a real spiritual blessing to me. Yours truly,

S. L. HELM.

Stephensport, Ky., June 6, 1856.

AT my last meeting (7th) at Falmouth I received one from the Methodists, a lady of position and of earnestness, who will be a valuable member. The meeting before the last two were received by experience. Probably others will join next Sunday, which will be my closing service.

We dedicate here (at Millersburg) the 3d Sunday, Bro. H. Allen Tupper preaching the sermon. We have a beautiful house. I am greatly attached to my field and have received the warmest appreciation, more than I have deserved. It is very hard to leave old Kentucky.

How memory lingers over the associations I have formed here and hangs up in her gallery the faces of ministers, and brethren and ministers who have been dear to me. It is with trepidation that among strangers I assume the responsibilities belonging to an important field. Yours, J. M. BERRY.

Millersburg, Ky., June 9.

YESTERDAY's work consisted of the following: I rode home-back to a church 8 miles in the country; talked with my interpreter almost constantly on the way; then preached one hour and thirty-five minutes; lifted a collection; saw Bro. Roberts baptize one; extended hand of fellowship to her, talking some; administered Lord's Supper, talking some; returned home; having not eaten dinner, I felt hungry; some supper; then preached here in town 36 minutes, on missions. W. F. BLAKE,

Bethel, J. T., June 1. MISSIONARY.

Where are all the Ministers?

Two weeks ago we published a list of the Baptist papers of the South, with the name, present postoffice address, and the year of attendance in the Southern Baptist Theological Seminary of each editor. I asked of each to give this on a postal card addressed to me at 106 W. Chestnut-st., Louisville, Ky. Up to this time I have heard from less than one hundred out of the one thousand former students. I obtained catalogues and sermons by Dr. Brookes and funeral of Dr. Riggan to act as indexes to send the postal. It is of great importance to get these directions, as they are needed to be able to prepare a catalogue containing names and present location of each student of the past. Let no one take for granted that we know his postoffice. We often think we know the direction of a student and find out that it has been changed. Many of those who occupy prominent positions and whose residence is known to the whole denomination have recognized the importance of sending them, for which we thank them. Will each one who has not already replied send his postoffice at once? Also I shall have to write another notice and arrange the delinquents for want of business punctuality. As a matter of course when a student is dead we can not expect a response, but nearly more than nine-tenths of our former students are yet alive. We should also be obliged to the near friends of any deceased student if they will inform us of their death and the definite day and place of its occurrence, with any other particulars they may see fit to give. JAMES P. BOYCE.

The Dedication at Hartford.

The dedication of a Baptist house of worship at Hartford, on the 31st of May, was an interesting and inspiring event. This completion the occupancy of the last county-seat in our bounds (Daviess County Association), not only by a church but by a house of worship also. I was debarred the privilege of being present, and rejoicing in the happy determination of an undertaking I have all the while felt the liveliest interest in, but the facts are at hand.

The day was bright and beautiful, and nature smiled in all her sweetness upon the delightful occasion. Much people came together to contribute to and enjoy the first Baptist demonstration in the town of Hartford, which has looked upon more than a century of time. Rev. J. B. Moody preached one of his characteristically good sermons from the words, "Lo, I am with you," etc.

Dr. Coleman followed in an appeal for $800 to pay off certain indebtedness, when the hearts and pockets flew open to the amount of $468.50. This amount, together with the $300 promised by our Mission Board, will be ample to meet all demands, and give our struggling little church the beautiful little gem free of all encumbrance. Much of the credit for this timely and beautiful structure is due the sisters of the church, who have raised by their own exertions some $600, and as a crowning act of their liberality and zeal they provided a sumptuous dinner and served it on the ground on the dedication day.

After the delightful repast had been partaken of with great zest and relish, the congregation repaired to the house, and after an appropriate service the dedicatory prayer was offered by the pastor, Dr. J. S. Coleman. With the addition of a house to our cause at Hartford, when our people will feel free and untrammeled, I confidently look for our cause there to be upward and onward—conquering and to conquer. B. F. SWINDLE.

Owensboro, Ky., June 12.

Vicksburg, Miss.

For some time past wife and I have enjoyed the weekly visits of the Recorder. Editors are like other men, they like to know that their efforts to benefit the world are appreciated; it encourages them to work on patiently and hopefully.

I think the Savior must have felt lonely and his human nature strengthened for the mighty conflict that awaited him in the garden and on the cross when love expressed its wealth of affection in pouring upon his head the precious ointment from the broken alabaster box. Man never need to be flattered, but praise justly bestowed is never out of place.

I desire also to express my high appreciation of the expository lessons for the Sunday-schools as they appear in your paper from week to week. I am pleased with Dr. Boykin's clear, accurate and scholarly exposition of the texts. Especially did I enjoy the Doctor's exposition of the texts, "God speaking by his Son."

We are much encouraged in our work here at Vicksburg. Our church work has been moving steadily forward from the beginning of my pastorate. We have received additions every month of the present year. Last month we began a protracted meeting with Bro's W. E. Paine and Geo. Schard Cairns to help us. The meeting continued 25 days; during the time we received into church fellowship 48 persons, by letter and baptism. Since the close of the meeting, 5 others have united with us. At the beginning of my pastorate the church was aided by our State Mission Board, but at our last prayer-meeting she resolved to carry on her work at her own expense and authorized the pastor to notify the State Board of the fact. We are happy in our work and hopeful for the future.

Can you not come to our State Convention which meets at Aberdeen on the 24th of July? Your Mississippi brethren would be delighted to see you again. Much happiness and prosperity to you in the future.

Your brother, R. A. COBNER.

June 2, 1856.

(Should relieve to be with you. Will, Providence permitting, surprise you all some day.—Ed. Rec.)

DR. GRAYSM, of the *Tennessee Baptist*, has an advertisement headed, "A Rare Chance," in this week's issue. *Look for it.*

A BIGGER STORY THAN MINE.

Little children, I had been rolling an oak for the grown people, I thought it only fair to pay some attention to you. So in my hut I pounded you a little story. Yesterday I had just had an encounter with a big snake in my travels which gave me a good story to tell from actual experience and not hearsay. So here is the pleasant snake story:

"Pass up the pill
Behind Bunker Hill,
In Taylor county,
Thats charmed to strike
Across my way
One day in May
A big old snake!
But don't get crushed
Here let me go,
Big old fellow,
Black and yellow,
Be pressed to be.
Just like the spread
On mother's bed
You daily see.
Behind so bold
His gill of head
Some four or five.
"A rattle-snake,
And no mistake,
As I'm alive!"
I caught a stick,
He caught a lick,
But not in play.
He writhed and coiled
And rolled and tolled
To get away.
But 'twas no go,
You may be sure,
I had him fast.
I mashed his head
Till he was dead,
I know, at least.
But, strange to say,
Back to their way,
He didn't know it,
But moved around
Upon the ground
As if he'd set
In his that battle
I heard no rattle,
And was surprised!
"Is this the snake
That makes so quake"
I emphasized.
But not a rattle
To warn for battle
Did he to shake;
And, truth be told,
I there was sold
By a cow snake.

Moral: My little friends, when you see a big somebody don't be alarmed at his size and looks till you find out whether he has the genuine rattle. He may be as harmless as a cow snake piffed up with lands. Looks often deceive.

Explanation: I read the above to a big boy near Buffalo, LaRue county. He listened with intense interest to my story of killing a big rattle-snake, but was convulsed with laughter when from the last verse he learned it was only a cow snake. "Well, well, where have you been all your life? An old preacher and an editor and didn't know a cow snake from a rattle-snake!"

Now, my little friends, this opens the way for

Moral No. 2: I had to tell him, as I now tell you, this story teaches the fact that preachers and editors don't know everything. Many of them, like the Field Editor, have seen a rattle-snake, but have never seen a cow snake. I was brought up in old Virginia where we have no cow snakes five and six feet in length and the size of a rattle-snake as you have here in Kentucky. I then very naturally jumped to the conclusion that the one I saw was a rattle-snake, especially as the spots and color resembled one.

A BIG FISH STORY.

My little friends, as I also promised you a fish story, I will give you an adventure I had with the Zany tribe a few days after I met with the rattlesnake in Taylor county. I came on into Green county, and near Brush Creek church stopped with Mr. R. S. Perkins who has spaded covering one or twelve acres and from one to sixteen feet deep, in some places, with clear water. Five years ago he put some thirty odd leather carp in the pond. These have grown to weigh ten to twelve pounds, and the pond is alive with young carp of all sizes. As I was told the young carp would bite, I told Bro. Perkins, while his lady was preparing dinner, I would like to go out in his boat and try our luck at fishing, and persuaded I might get something to report for the Recorder. So we gathered up the hooks and bait and launched out into the lake. When only one or two had been caught, I leaned over and took hold of a limb to pull my end of the boat close to some dead trees where I wished to cast my hook. While I was pulling hard the dead limb snapped off, I lost my balance and was plunged head foremost into water ten or fifteen feet deep, more or less. I did not take pains to measure the depth while there, and did not go to the bottom, but came to the top and swam up to the boat laughing and saying, "This is a good joke." Very much to the surprise of Bro. Perkins, who was much alarmed and said, "I don't think it such a good joke, as I was alarmed, not knowing that you could swim and feared you might be drowned." As the day was warm, I had taken off my coat before I entered the boat; and the water being warm I experienced but little inconvenience, except I had to go to the house and change my linen. After Bro. Perkins recovered from his alarm he concluded he would have a big fish story to tell how, in fishing for carp in his pond, he pulled a red horse into his boat that weighed a hundred and ninety pounds.

Moral: I started out hoping to be able to give such a glowing account of my interviewing so many carp as would make Green Clay Smith envy my luck in that day's angling. But instead of this I have to report how these fish got the laugh on me by a fine chub coming to interview me in their own element. This teaches the uncertainty of all earthly expectations, my little friends; and don't you forget it when you start angling as well as in other undertakings.

N. B.—Be sure to learn how to swim before you pull off on a dead limb when you are in a boat.

A. B. CAMPBELL.

Gleanings of a Georgetown Trip.

A week ticking sweet with events of the greatest interest to the friends of our school called.

Most of the relatives of the Ransomites know that the five days immediately preceding the second Friday in June, whatever, each year, the ringing sounds of our College and Seminary, located at Georgetown. Into the brief, fleeting hours of these warm, bright days, are crowded all the sermons and addresses, the academic ceremonials and social festivities which so fitly mark the end of the scholastic year and usher in vacation.

Try as we will to be cynical about it, we must all admit that Commencement is after all a gala time, a period of real joy; a season of flowers and music, of light hearts and marching procession, of waving banners and ribbon-bound diplomas. To the boy or girl graduate, it is the Mecca of their pilgrimage, which delights have been already a thousand times enjoyed in anticipation; to the tired school-boy or school-girl, it is a brightly ornamented milestone marking the completion of another stage of their journey; to the youths and maidens out of school or not yet in school, it is a season of pleasurable excitement, flutteringly anticipated and more flutteringly remembered; to all of us Baptist College folk, it is a sort of annual educational carnival, which sends a ripple of pleased interest even to the remotest limits of our great Baptist constituency. All of this is doubtless well known to the readers of the RECORDER; but what is probably not so well known to them, is that the Commencement season just closed was one of peculiar and special interest to all the friends of Georgetown College—interesting on account of the unusually attractive programme filled with discourses, noble alike in thought and utterance, and interesting on account of the important steps taken for higher and better things in the future of the College.

All the external conditions, so potent, yet so hard to manage, were extremely favorable. If the weather clerk had entered into a conspiracy for our benefit, he could scarcely have prevailed more perfectly. Besides, the old students and distant friends of the College came back in large numbers and lent their kindly interest and genial presence to swell the delightfulness of the occasion. Indeed, all things considered, this fifty-sixth Commencement of Georgetown College was the largest and most significant gathering of our College friends, which has occurred within the writer's memory.

As usual, the exercises were opened with the Baccalaureate Sermon, preached on Sunday, June 7, by Dr. Dudley, President of the College, from the text: "Adam, son of God." (Luke third chapter and last verse, revised version.)

The theme was as follows: "In spite of the numerous developements made by modern Science the truth of the biblical narrative still stands; God did make man, and in the way that the Bible says."

It was a great sermon, a strong, masculine cry from one of the sentinels on the outposts of the temple of Zion, telling the rank and file of its defenders to be of good cheer, the sacred edifice will endure; the excavations made by modern scientists about its foundations have but revealed the deeps in which those foundations have been laid. But I shall attempt no analysis of this splendid sermon, hoping that it may be published, and that its logical grasp, its well-wrought effectiveness and noble earnestness may afford to a wide circle the same assurance and hope with which it thrilled those who heard it. The fact that the large audience, in spite of the intense heat, listened with unflagging attention to its presentation, occupying an hour or more at time, was a triumphant tribute to its logical worth and power.

On Sunday evening we had another homiletic treat in the sermon before the Y. M. C. A. of the college by Dr. T. T. Eaton, of Louisville, upon the text: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5, and last verse). After an appreciative estimate of the value of the ideal, Dr. Eaton gave a running account of the different ideals which have animated mankind from the dawn of history; the desire for physical and intellectual perfection, which was the glory of the Greeks; the love of law, obedience and discipline, which was the distinguishing characteristic of the Romans; and the double ideal of Monasticism and the ambition for spiritual power, which was the motive force of the middle age.

After a keen analysis of the good and the bad in all these ideals, Dr. Eaton proceeded to a scathing denunciation of the baseness and selfishness of the ideal of the present age, which he summed up as the ambition for personal comfort. His estimate of the dignity of this modern spirit may be illustrated by the following energetic allusion: "There is not a swine wallowing anywhere but is doing his very best to be comfortable."

A virile and incisive sermon was Dr. Eaton's, alike philosophical in tone and spiritual in purpose.

But enough of sermons. Excellent as they were we must leave them and hasten to the more secular events of the following days.

LITERARY ADDRESSES.

On the evening of Monday, June 8, the address before the Roapian Society of the Female Seminary was delivered by Rev. J. J. Taylor, of Lexington. Subject, "Castles in the air." Bro. Taylor gave us an exceedingly pleasing and appropriate address, bright and poetical in thought and beautiful and chaste in language and delivery.

Tuesday evening at 8 o'clock the Literary Address before the two societies of the college was delivered by Geo. C. Lorimer, D.D., of Chicago. It would be a work of supererogation for me to tell the readers of the RECORDER of the wonderful oratorical powers of Dr. Lorimer; his dramatic power, his gift of tragic utterance, the grace and magnetism of his presence, and the fascinating fluency with which he delivers himself of his rapid and musical sentences. The address upon this occasion was fully up to the worthy of the great reputation of the orator. His subject was the "Tongues of Society," and right heartily did he divide the good from the bad in the present tendencies of the political and social world. Vigorous, fresh and inspiring, and on address was specially appropriate to the occasion, and can not fail to have an invigorating and stimulating effect upon the young men before whom it was delivered.

I am glad to be able to add right here, that the Board of Trustees has this year bestowed upon Dr. Lorimer the honorary degree of Doctor of Laws, an honor which all who know this favored son of our College will recognize as worthily bestowed.

THE FEMALE SEMINARY.

Wednesday, June 10, was the day set apart for the Commencement of the Female Seminary. Owing to some special circumstances, the class day exercises of the young lady graduates had preceded the Commencement proper, and had already taken place upon Tuesday afternoon in the beautiful seminary grounds. The poetical suggestiveness of these exercises, consisting of the class history, oration, poem and class prophecy, followed by the planting of the class tree, was much enhanced on the occasion by the bright and playful manner in which they were all conducted. They were very greatly enjoyed by the large crowd which attended them.

On Wednesday morning Prof. Rucker presented to the audience four young ladies as recipients of diplomas—a very goodly number when one considers the faithful thoroughness and patience necessary to accomplish the course, which the Professor thinks essential to a diploma. The names of the young ladies and the subjects of their essays are as follows:

Miss Nannie Riffy, of Crittenden, Ky.—Festina Lente.

Miss Grace Mullins, of Falmouth—What! Why! and Where!

Miss Emma Witherspoon, of Lawrenceburg—The Rule of Addition.

Miss Cordie Stillman, of Georgetown—The Lady of Shalott.

The essays were all well written and excellent, and read with a beauty of elocution and intonation that would have made platitudes endurable if not enjoyable.

The well-selected and well-rendered music which was plentifully distributed throughout the programme, was worthy of much more extended mention than I can give it. In this connection it will not do to omit to say that the art department of the seminary under the leadership of its industrious and talented teacher, Miss Sapp, prepared an exhibit of pictures, drawings, china, etc., which showed exceptionally fine work on the part of both teacher and pupils.

The friends of Prof. Rucker will be glad to learn that he has scored another point in his long and zealous advocacy of the higher education of women. The Board of Trustees have just voted, that, upon the recommendation of the college faculty, they will confer upon those young ladies who have accomplished the College course of study, the same degree granted through the Seminary, which are now bestowed upon the young men through the College.

THE ALUMNI REUNION.

But the center and crown of the whole Commencement week, that which were events most significant of progress and hope, were the exercises connected with the reunion and banquet of the Alumni and former students of the College. It is well known to many that some years ago, a number of the former students of the College, under the leadership of Prof. Rucker, banded themselves together into a Students' Association, and set themselves to the work of raising $25,000 for the purpose of endowing a Chair in their Alma Mater, to be called the "Students' Chair." After many difficulties and delays, the amount was completed during the last year, and the Students' Association and the College determined to celebrate, in an appropriate manner, such an important event. Apropos of this celebration, Dr. Dudley prepared and published the first general catalogue of students, professors and trustees, and efforts were made to get together as large a gathering of the old students as possible.

On Wednesday afternoon the Students' Association met and designated the Chair to be supported by their fund, and so Prof. Rucker has at last the satisfaction of seeing happily completed the work he was so instrumental in inaugurating.

The same evening the alumni and students were entertained by an eloquent address delivered by Hon. J. C. C. Black (class of 1862), of Augusta, Ga., immediately upon the conclusion of which they adjourned to a banquet prepared for them by the college and the Students' Association.

This was indeed a most joyous occasion.

[We are compelled to go to press before receiving the remainder of the report. Hope to have it for our next.—ED. REC.]

Please Help Us

To pay the seven thousand dollars which has to be paid July 1st on the land bought for location. I have fifteen hundred dollars now on hand for this purpose. If the brethren who owe bonds which should have been paid last January or in previous years, will send me the amount due, I shall have enough. I find that I shall have to send out a collecting agent to get payment on the bonds. When he goes out, which will be after the meeting of the General Association in June, we shall have to require full payment of principal and interest because of the increased expense of collection. Brethren who will pay their bonds by the 30th of June will save the interest. Until that time I will accept the principal as in full for the bond.

J. P. BOYCE,

Treasurer of the S. B. T. Seminary.

Louisville, Ky., June 12, 1885.

DR. L. W. GERMAN, the Dentist, has returned from Pennsylvania, where he went to spend a few days with his relatives in family reunion. He returns in good health and spirits, and can be found at his place of business on Fourth avenue, where he will be glad to see his friends and patrons.

Baptist College—Commencement Exercises.

THE ANNUAL SERMON ON SUNDAY.

A large and appreciative audience assembled to hear the sermon. The preacher, Rev. J. M. Pendleton, of Hopkinsville, announced his text, Ps. 97:1, "The Lord reigneth." The sermon, of which we give an imperfect sketch, was very brief, an extraordinary merit for such occasions, but nevertheless a very lucid vindication of God's ways. "A fly on the wall," said the preacher, "can have no idea of the beauty of a frieze, overshadowed he comprehend the smallest patch of a color or form, so he who reads only a page of history can not safely interpret the page; yet foolish man attempt it and despair of good. The text is the golden key which unlocks all mystery, and he who holds it may be happy. A rose came from Asia to Greece, olives were built at Jerusalem, and German tribes presently swarmed over Europe. But more in detail. Man was degraded to be almost brutes in their ignorance of God. Egypt, which fostered his chosen race, awoke only to dream immortality, for which their mummies attest their earnest longing rather than their hope, but Israel, escaping both bondage and idolatry by God's hand, have grown up in Canaan, apart from all other people, taught by prophet and priest that they might teach all nations. Greece was to furnish the universal language, Rome the universal empire, and so to become the message-bearer everywhere. Rome's conquest of Greece only widened the conquest of the Greek tongue, for God had conquered all to His great plan for the transfiguration of man. What are other nations, India with its deep-seated devotion, the Jewish race with their fervid loyalty and the all pervading English speaking people to do for God and His cause? By nature He ruled hitherto. Now His conquest needs fulfillment in the individuality of man. And in this there will be a great victory, for any individual is more than any nation in God's plan. There is no limiting the man. Only a unit, he is beyond control of any environment if God wants him. "But what a chaos of units," you will say. So, God rules him and them. The brotherhood of man and fatherhood of God make sweet harmony out of the world's discord and simplifies the problem that vexes so many.

"In coming yet, for a' that
When man is man the world o'er
Shall brothers be for a' that."

God has waited 6,000 years for this day, the day of individual effort. God is looking to-day for a man, yes, for a young man, no matter how humble, to do his work. Oh! for a man, lotterless and brave; his possibilities are God's opportunities. The humblest may in stillness of the night hear the call to do great things for God. May it not be some of these young men? May God bless them in doing His will."

MR. CARUTH'S ADDRESS.

The address on Monday night to the Literary Societies of the college was delivered by Hon. A. G. Caruth, of Louisville. At the appointed hour the two societies, the Neophrophian and the Philomathian, led by their respective presidents, Messrs. J. G. Cooper, of Lafayette, Ky., and P. B. Miller, of Logan county, and their standard-bearers, Messrs. H. Morris, of Glasgow, and E. G. Vick, of Logan, marching to the sound of martial music, took the seats reserved for them. After prayer by Rev. Dr. Morrison, the learned orator was introduced to the audience by Hon. W. F. Browder. He had selected as the basis of his remarks a French saying, which translated is, "Nothing succeeds like success." No matter how lofty, or pure, or wise the design or principle of man's life, it is the effect which engages our admiration. By this rule of success we are wont to judge men. Nelson fought not only for liberty, but it was to secure either the honor of "kissing a hand at court or a rod at courtmartial." Albert S. Johnston fell a victim to the maxim that success is the only criterion of military glory. Columbus had only a day between him and public dishonor. Julius Cæsar, a debtor for 2,000,000, would never have satisfied his creditors had he not crossed the Rubicon. Make your reputation, be you poet, orator, or book-maker, and man will praise even your dullness if you have succeeded. The painting of a master may be unworthy of his pencil, but it will sell. Wit once recognized, raises a laugh by anticipation. S. S. Cox rising to speak was greeted with a roar. Proctor Knot is the hero of Duluth. A freebooter becomes a demigod, the envy and examples of our boys. Professional beauties, though eclipsed by many a fairer face, if only the smile of royalty beam on them, carry off the prize. Wealth and vulgarity are all that are needed to make one a "fine old gentleman" a little "eccentric," and so the unworthy past is hidden in the glare of the success present. In our community, the successful merchant was the ill-paid clerk; now everybody praises his goods. The physician was once scarcely trusted; now if he can not be found we are ready to say, "If thou hadst been here our loved one had not died." The lawyer, whom you are so anxious to engage in your case, once seemed to have no chance of success; now if he is on the other side you are ready to think your case hopeless. Seeing this success, whether fairly or dishonorably won, is so admirable, so desirable, how shall it be secured?

1. Ambition is the guide to success. Not vain, vaulting, wicked, but a desire, however unselfish, to do good, to make the world better, richer, because we live to make a good name, to be a loss when we die.

2. How to win. We are in a busy world and must stir ourselves and progress, or fail; we must find a place, seek one thing; a jack at all trades does nothing. He who chooses one will succeed.

3. Determine to win. A West Virginia boy made up his mind when a boy riding one day to the mill. "I will be a lawyer; I will go to Congress; I will be worth a million dollars;" and was. "Only," said the speaker, "he ought to have made the million dollars first if he was a universal man."

4. Choose your calling with care. "A post is here, not made." Dissatisfaction, it is true, had impediments, but all the equipment of the orator was there. Don't make the mistake of the shepherd, who, charmed by the smooth song sold his sheep, bought a cango of dates and lost all.

5. Every effort must be best on success. It will not come to us, we must go to it, and climb over barriers and mountains to reach it. Alexander did not only dream of conquest, Napoleon was not content to wait for destiny. The artist is not famous who only sees on empty canvass the colors and form no other eye sees; nor the sculptor who holds back his hand from liberating his captive fancy from its marble tomb. All we love, comfort and luxury, are the product of labor. If we admire these brilliant results we must not forget the toil that won them.

6. Our success must be our own. Æsop's fable of the lark and her brood teaches not to depend on our neighbors and our relations, but on ourselves. "In the lexicon of youth there is no such word as fail." With the advantage you enjoy of talents to make yet other talents; with a head, a heart, a hand, capable of achievements as have made others great and good, you can, at least, if you do not earn success, deserve it.

At the close of the oration the president of Philomathian Society stated that it was their custom to bestow upon graduating members a diploma as a testimonial of esteem, and he accordingly conferred this honor in brief, but appropriate terms, upon Messrs. G. R. Bass, W. R. Burr, J. G. Coles and E. G. Vick. After music by the band, Rev. Mr. Frostridge dismissed the audience with a benediction.

Mr. Caruth is a graceful, earnest, effective speaker, a fine example himself of the success to which he invited the young to aspire. His address was admirably conceived and popularly, yet ably, handled, while the sentiment, manner and spirit of the man seemed to add flavor and charms to a theme, itself the absorbing dream of youth.—W. S. B., *Russellville, Ky.*

[We have to go to press before receiving the remainder of the report. Hope to have it for our next issue.]

Anniversary.

The fiftieth of June is rapidly approaching. We sincerely hope the children of our grand States have been busy since our suggestion made to them in the April number of The *Orphans' Friend*, to work for the orphans and give them a glorious anniversary. We want to have a "praise-meeting" on that day, and we hope to have a large sum of money from the children to be thankful for, in addition to the many mercies received at the hands of God during the past sixteen years. Let those who have commenced the good work continue it with vigor, looking to our Heavenly Father for help, and let those who have not commenced work begin at once. "Better late than never."—*Orphans' Friend.*

Ladies and Gentlemen of the Board of Managers of the Louisville Baptist Orphans' Home:

DEAR FRIENDS—It is with sorrow of heart that I tender you my resignation as teacher in the Home, to take effect June 1.

A wider field of usefulness is open to me; and after a prayerful consideration I believe it to be the Lord's will that I should enter it. Thanking you for your kind consideration of my happiness and comfort, and forbearance toward my short-comings, during my stay in the Home, I am, respectfully yours,

ELIZA J. ROBERTSON.

Louisville, May 4.

At a meeting of the Board of Managers of the Louisville Baptist Orphans' Home, on May 7, 1885, the resignation of Miss Eliza J. Robertson was offered; whereupon the following action was taken:

Resolved, That the resignation of Miss Eliza J. Robertson, as teacher, be accepted; tendered as it is under the conviction that she can be more useful in another field of labor, we have no right to oppose her convictions of duty. By this action the Home loses a faithful and useful officer and efficient co-laborer, and as such we commend her to all Christian workers, asking for her their good offices in furthering her desire to work where she can be most useful in the cause of Christ.

Resolved, That a copy of these proceedings be presented to Miss Robertson by our secretary.

A NUMBER of citizens have organized a Law and Order Club to suppress gambling. This, with the Citizens' League, is a great addition to the machinery of our local government.

MAYOR REED married Tuesday, and is off on an extended tour.

PUBLISHERS' ANNOUNCEMENTS.

ADVICE TO MOTHERS.—Mrs. Winslow's Soothing Syrup should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep, by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best-known remedy for diarrhœa, whether arising from teething or other causes. Twenty-five cents a bottle. [sell 1y

A TEACHER of 20 years' experience wishes to buy or rent good school property in a healthy and prosperous community where a small farm is or can be attached. A school for both young ladies and young gentlemen preferred. In writing give all particulars. Address K this office. [

WANTED

TEACHERS and older pupils who desire to make money during the Summer Months.

Address MISS I. M. LEYBURN,
Office of THE BLOOM, Louisville, Ky.

TERMS LIBERAL.

[sell 1y

[illegible]

[illegible]

[illegible]

Sweet Spring

Autumn Recorder.—Two years much land of the Kentucky farmer will be planted down to tobacco.

The Cincinnati pork hog is said to be very diminutive this spring, and in many localities farmers are at a loss to know how to get rid of this lean-to breed.

Two Years Old Colts.—Mr. Jas. Ferguson, of Sharpsburg, Bath county, sold a pair of two year old colts, last week, for $300.

Fine Stock.—Mr. Henry Conley, near Sharpsburg, Bath county, sold to Mr. Ballard 17 lambs, the average of which was 75 lbs., on the 25th of May.

Mr. D. Gay, of near South Middletown, has now that recently yielded to the wind and one female at the calving, all developed, but one of the male twins died shortly after birth.

The crop of tobacco in Clark county will be about 60 per cent. of that of last year.

Letters patent granted Kentucky inventors for the week ending May 26: C. B. Tibbs, Hopkinsville, metal boxing-eye; John M. Fisk, Louisville, clothes-pin; John W. Martin, Wheelersburg, Scioto; J. A. Fischer, Covington, sawyer; G. H. Hedges & M. W. Williams, Hopkinsville, lathe.

It is claimed that Peter Kimmel, of Walton, is 134 years of age. He fought the battles of Gen. Wayne against the Indians when they were in possession of the Northwest by a direct commission from the Father of Waterville, Maine, who was then Secretary of State in the Cabinet of Washington. He is hale and hearty, and his mind is as good as ever. He is married to a young wife, and has a family of children.

But fair cattle sold at Richmond on Court day, the best selling at 3½ to 4 cents.

Mr. Wilmore (farmer, of Woodford county, had 22 fine-blood yearling colts, last week.

Bill Rogers, of Williamstown, sold to Jeff Bradley, of Owenton, a yearling for $300.

In Shelby county, E. C. Moore, 15 to Smith & Wells, 7 to Smith, averaging 29 pounds, at 6 cents, 70 pounds.

Lexington had a dull Court day. No outsiders at the Stock Yards. A few hogs were sold on the streets. No mules offered. The attendance was slim.

Hon. R. P. Sparks, of Nicholasville, reports loss of his Jersey cow, Gem, Cor. 12985, dec Leonidas 3,010, 3½ days milk 12 pounds, from which was made 8 pounds 12 ounces of butter. Feed—grass, meal and oil cake.

The *Todd County Phoenix* says: Dr. R. B. Bryant covers his cherry trees with cotton, such as is used in covering plants, and the same as fruit from the birds.

A large tobacco barn belonging to James Dunaway, of Bath county, was burned last Wednesday by incendiaries, as is supposed. Mr. Trent may had removed his crop of 10,000 pounds of tobacco from the barn the day before.

Prof. W. M. Linney is making a geological survey of Bath. He has found vast quantities of iron ore in places where it was not known to exist before.

When the E. K. railroad cars arrived at the Powell county line a great sensation was created, many persons of that county never having seen a car and engine before. It is said that all who stood on the bridge, and others danced with joy.

GENERAL NOTES.

The Tennessee Legislature has passed a bill for the extermination of the cotton plugger, and appropriated $5,000 for the purpose.

Iron ore mines that 1,250,000 tons of metal have been shipped from Lake Superior.

Cotton is spinning in Spain, and that small-pox epidemic is at its end.

The wool-growers have done good things to the tariff, in the purchase of material for a new suit of clothes, and in the lady sight, and from the appearance of the wool they have made, that the shepherds of Ken. have been busy.

After the season where only two dozen of the sweet potatoes were left in the hill, and all of Kentucky.

Wheat, in good order, is selling in Memphis, Tenn., at $1.50 per bushel. Corn is selling at 75 cents per bushel, and pork at 10 cents per pound.

A chemist has recently made a discovery that the Bible, or a portion of it, is written in Hebrew, Greek and Latin, and that it was first printed at Mayence, W. L., for the Bishop Rush, sent to the Rev.

The Cincinnati Commercial says: Pork, 60 cents of advance, 1 of 2 cents, 1 of 3 cents, 1 of 4 cents, 1 of 5 cents, 1 of 6 cents, 1 of 7 cents, 1 of 8 cents, 1 of 9 cents, 1 of 10 cents, 1 of 11 cents, 1 of 12 cents, 1 of 13 cents, 1 of 14 cents, 1 of 15 cents, 1 of 16 cents, 1 of 17 cents, 1 of 18 cents, 1 of 19 cents, 1 of 20 cents, 1 of 21 cents, 1 of 22 cents, 1 of 23 cents, 1 of 24 cents, 1 of 25 cents, 1 of 26 cents, 1 of 27 cents, 1 of 28 cents, 1 of 29 cents, 1 of 30 cents, 1 of 31 cents, 1 of 32 cents, 1 of 33 cents, 1 of 34 cents, 1 of 35 cents, 1 of 36 cents, 1 of 37 cents, 1 of 38 cents, 1 of 39 cents, 1 of 40 cents, 1 of 41 cents, 1 of 42 cents, 1 of 43 cents, 1 of 44 cents, 1 of 45 cents, 1 of 46 cents, 1 of 47 cents, 1 of 48 cents, 1 of 49 cents, 1 of 50 cents, 1 of 51 cents, 1 of 52 cents, 1 of 53 cents, 1 of 54 cents, 1 of 55 cents, 1 of 56 cents, 1 of 57 cents, 1 of 58 cents, 1 of 59 cents, 1 of 60 cents, 1 of 61 cents, 1 of 62 cents, 1 of 63 cents, 1 of 64 cents, 1 of 65 cents, 1 of 66 cents, 1 of 67 cents, 1 of 68 cents, 1 of 69 cents, 1 of 70 cents, 1 of 71 cents, 1 of 72 cents, 1 of 73 cents, 1 of 74 cents, 1 of 75 cents, 1 of 76 cents, 1 of 77 cents, 1 of 78 cents, 1 of 79 cents, 1 of 80 cents, 1 of 81 cents, 1 of 82 cents, 1 of 83 cents, 1 of 84 cents, 1 of 85 cents, 1 of 86 cents, 1 of 87 cents, 1 of 88 cents, 1 of 89 cents, 1 of 90 cents, 1 of 91 cents, 1 of 92 cents, 1 of 93 cents, 1 of 94 cents, 1 of 95 cents, 1 of 96 cents, 1 of 97 cents, 1 of 98 cents, 1 of 99 cents, 1 of 100 cents, 1 of 101 cents, 1 of 102 cents, 1 of 103 cents, 1 of 104 cents, 1 of 105 cents, 1 of 106 cents, 1 of 107 cents, 1 of 108 cents, 1 of 109 cents, 1 of 110 cents, 1 of 111 cents, 1 of 112 cents, 1 of 113 cents, 1 of 114 cents, 1 of 115 cents, 1 of 116 cents, 1 of 117 cents, 1 of 118 cents, 1 of 119 cents, 1 of 120 cents, 1 of 121 cents, 1 of 122 cents, 1 of 123 cents, 1 of 124 cents, 1 of 125 cents, 1 of 126 cents, 1 of 127 cents, 1 of 128 cents, 1 of 129 cents, 1 of 130 cents, 1 of 131 cents, 1 of 132 cents, 1 of 133 cents, 1 of 134 cents, 1 of 135 cents, 1 of 136 cents, 1 of 137 cents, 1 of 138 cents, 1 of 139 cents, 1 of 140 cents, 1 of 141 cents, 1 of 142 cents, 1 of 143 cents, 1 of 144 cents, 1 of 145 cents, 1 of 146 cents, 1 of 147 cents, 1 of 148 cents, 1 of 149 cents, 1 of 150 cents, 1 of 151 cents, 1 of 152 cents, 1 of 153 cents, 1 of 154 cents, 1 of 155 cents, 1 of 156 cents, 1 of 157 cents, 1 of 158 cents, 1 of 159 cents, 1 of 160 cents, 1 of 161 cents, 1 of 162 cents, 1 of 163 cents, 1 of 164 cents, 1 of 165 cents, 1 of 166 cents, 1 of 167 cents, 1 of 168 cents, 1 of 169 cents, 1 of 170 cents, 1 of 171 cents, 1 of 172 cents, 1 of 173 cents, 1 of 174 cents, 1 of 175 cents, 1 of 176 cents, 1 of 177 cents, 1 of 178 cents, 1 of 179 cents, 1 of 180 cents, 1 of 181 cents, 1 of 182 cents, 1 of 183 cents, 1 of 184 cents, 1 of 185 cents, 1 of 186 cents, 1 of 187 cents, 1 of 188 cents, 1 of 189 cents, 1 of 190 cents, 1 of 191 cents, 1 of 192 cents, 1 of 193 cents, 1 of 194 cents, 1 of 195 cents, 1 of 196 cents, 1 of 197 cents, 1 of 198 cents, 1 of 199 cents, 1 of 200 cents, 1 of 201 cents, 1 of 202 cents, 1 of 203 cents, 1 of 204 cents, 1 of 205 cents, 1 of 206 cents, 1 of 207 cents, 1 of 208 cents, 1 of 209 cents, 1 of 210 cents, 1 of 211 cents, 1 of 212 cents, 1 of 213 cents, 1 of 214 cents, 1 of 215 cents, 1 of 216 cents, 1 of 217 cents, 1 of 218 cents, 1 of 219 cents, 1 of 220 cents, 1 of 221 cents, 1 of 222 cents, 1 of 223 cents, 1 of 224 cents, 1 of 225 cents, 1 of 226 cents, 1 of 227 cents, 1 of 228 cents, 1 of 229 cents, 1 of 230 cents, 1 of 231 cents, 1 of 232 cents, 1 of 233 cents, 1 of 234 cents, 1 of 235 cents, 1 of 236 cents, 1 of 237 cents, 1 of 238 cents, 1 of 239 cents, 1 of 240 cents, 1 of 241 cents, 1 of 242 cents, 1 of 243 cents, 1 of 244 cents, 1 of 245 cents, 1 of 246 cents, 1 of 247 cents, 1 of 248 cents, 1 of 249 cents, 1 of 250 cents, 1 of 251 cents, 1 of 252 cents, 1 of 253 cents, 1 of 254 cents, 1 of 255 cents, 1 of 256 cents, 1 of 257 cents, 1 of 258 cents, 1 of 259 cents, 1 of 260 cents, 1 of 261 cents, 1 of 262 cents, 1 of 263 cents, 1 of 264 cents, 1 of 265 cents, 1 of 266 cents, 1 of 267 cents, 1 of 268 cents, 1 of 269 cents, 1 of 270 cents, 1 of 271 cents, 1 of 272 cents, 1 of 273 cents, 1 of 274 cents, 1 of 275 cents, 1 of 276 cents, 1 of 277 cents, 1 of 278 cents, 1 of 279 cents, 1 of 280 cents, 1 of 281 cents, 1 of 282 cents, 1 of 283 cents, 1 of 284 cents, 1 of 285 cents, 1 of 286 cents, 1 of 287 cents, 1 of 288 cents, 1 of 289 cents, 1 of 290 cents, 1 of 291 cents, 1 of 292 cents, 1 of 293 cents, 1 of 294 cents, 1 of 295 cents, 1 of 296 cents, 1 of 297 cents, 1 of 298 cents, 1 of 299 cents, 1 of 300 cents, 1 of 301 cents, 1 of 302 cents, 1 of 303 cents, 1 of 304 cents, 1 of 305 cents, 1 of 306 cents, 1 of 307 cents, 1 of 308 cents, 1 of 309 cents, 1 of 310 cents, 1 of 311 cents, 1 of 312 cents, 1 of 313 cents, 1 of 314 cents, 1 of 315 cents, 1 of 316 cents, 1 of 317 cents, 1 of 318 cents, 1 of 319 cents, 1 of 320 cents, 1 of 321 cents, 1 of 322 cents, 1 of 323 cents, 1 of 324 cents, 1 of 325 cents, 1 of 326 cents, 1 of 327 cents, 1 of 328 cents, 1 of 329 cents, 1 of 330 cents, 1 of 331 cents, 1 of 332 cents, 1 of 333 cents, 1 of 334 cents, 1 of 335 cents, 1 of 336 cents, 1 of 337 cents, 1 of 338 cents, 1 of 339 cents, 1 of 340 cents, 1 of 341 cents, 1 of 342 cents, 1 of 343 cents, 1 of 344 cents, 1 of 345 cents, 1 of 346 cents, 1 of 347 cents, 1 of 348 cents, 1 of 349 cents, 1 of 350 cents, 1 of 351 cents, 1 of 352 cents, 1 of 353 cents, 1 of 354 cents, 1 of 355 cents, 1 of 356 cents, 1 of 357 cents, 1 of 358 cents, 1 of 359 cents, 1 of 360 cents, 1 of 361 cents, 1 of 362 cents, 1 of 363 cents, 1 of 364 cents, 1 of 365 cents, 1 of 366 cents, 1 of 367 cents, 1 of 368 cents, 1 of 369 cents, 1 of 370 cents, 1 of 371 cents, 1 of 372 cents, 1 of 373 cents, 1 of 374 cents, 1 of 375 cents, 1 of 376 cents, 1 of 377 cents, 1 of 378 cents, 1 of 379 cents, 1 of 380 cents, 1 of 381 cents, 1 of 382 cents, 1 of 383 cents, 1 of 384 cents, 1 of 385 cents, 1 of 386 cents, 1 of 387 cents, 1 of 388 cents, 1 of 389 cents, 1 of 390 cents, 1 of 391 cents, 1 of 392 cents, 1 of 393 cents, 1 of 394 cents, 1 of 395 cents, 1 of 396 cents, 1 of 397 cents, 1 of 398 cents, 1 of 399 cents, 1 of 400 cents, 1 of 401 cents, 1 of 402 cents, 1 of 403 cents, 1 of 404 cents, 1 of 405 cents, 1 of 406 cents, 1 of 407 cents, 1 of 408 cents, 1 of 409 cents, 1 of 410 cents, 1 of 411 cents, 1 of 412 cents, 1 of 413 cents, 1 of 414 cents, 1 of 415 cents, 1 of 416 cents, 1 of 417 cents, 1 of 418 cents, 1 of 419 cents, 1 of 420 cents, 1 of 421 cents, 1 of 422 cents, 1 of 423 cents, 1 of 424 cents, 1 of 425 cents, 1 of 426 cents, 1 of 427 cents, 1 of 428 cents, 1 of 429 cents, 1 of 430 cents, 1 of 431 cents, 1 of 432 cents, 1 of 433 cents, 1 of 434 cents, 1 of 435 cents, 1 of 436 cents, 1 of 437 cents, 1 of 438 cents, 1 of 439 cents, 1 of 440 cents, 1 of 441 cents, 1 of 442 cents, 1 of 443 cents, 1 of 444 cents, 1 of 445 cents, 1 of 446 cents, 1 of 447 cents, 1 of 448 cents, 1 of 449 cents, 1 of 450 cents, 1 of 451 cents, 1 of 452 cents, 1 of 453 cents, 1 of 454 cents, 1 of 455 cents, 1 of 456 cents, 1 of 457 cents, 1 of 458 cents, 1 of 459 cents, 1 of 460 cents, 1 of 461 cents, 1 of 462 cents, 1 of 463 cents, 1 of 464 cents, 1 of 465 cents, 1 of 466 cents, 1 of 467 cents, 1 of 468 cents, 1 of 469 cents, 1 of 470 cents, 1 of 471 cents, 1 of 472 cents, 1 of 473 cents, 1 of 474 cents, 1 of 475 cents, 1 of 476 cents, 1 of 477 cents, 1 of 478 cents, 1 of 479 cents, 1 of 480 cents, 1 of 481 cents, 1 of 482 cents, 1 of 483 cents, 1 of 484 cents, 1 of 485 cents, 1 of 486 cents, 1 of 487 cents, 1 of 488 cents, 1 of 489 cents, 1 of 490 cents, 1 of 491 cents, 1 of 492 cents, 1 of 493 cents, 1 of 494 cents, 1 of 495 cents, 1 of 496 cents, 1 of 497 cents, 1 of 498 cents, 1 of 499 cents, 1 of 500 cents, 1 of 501 cents, 1 of 502 cents, 1 of 503 cents, 1 of 504 cents, 1 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