GOLDEN TEXT.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."—Psalm 119: 9.

THE LESSON.

I. THE GODLY PURPOSE.

Azariah in this lesson.

S. And Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile

Now God had brought Daniel into favor and tender love with the prince of the eunuchs.

8, 9. Daniel.—Meaning, judgment of God. His name was changed by Nebuchadnezzar to Belteshazzar, meaning Prince of Bel. He was descended from one of the highest families of Judah, if not even of royal blood (Dan. 1: 3; 2 Kinga 20: 16-18). He was taken to Babylon when from twelve to 15 years old, with three other Hebrew youths of rank. Hananiah, Mishael and Azariah, at the first deportation of the people of Judah in the fourth year of Jehoiakim, B. C. 606. Nebuchadnezzar selected these youths, on account of their superior bearing and intelligence, to be trained

for his service as public officials, and appointed that they should be supplied with food and wine from his table. Daniel proved to be a man of remarkable natural and spiritual gifts, as also a man of wonderful purity and integrity of character. Purposed in his heart, etc. At the very beginning of his captivity he showed that he had a conscience. and an inflexible purpose to stand by it. Much of the food of Babylon would be useless to a strict Jew, such as the flesh of swine, hares, etc.; and much presented on the table may have previously been used in offerings to idols. To eat this would seem like an endorsement of idolatry. Moreover, wine was in the beginning of the feast poured out as a libation to the gods; and, hence, Daniel and his friends could not drink of what was thus tainted with idolatry. Requested. Though fully determined, Daniel was courteons in manner. Prince of the cunuchs .- By name Ashpenaz (v. 3). He was a high official, having the post of lord chambelain, or chief officer of the king's household. God had brought. As Daniel had determined to please God the Lord undertook for him. As in Joseph's case (Gen. 39: 2). the Lord was with him. Favor and tender love. -The officer had a fatherly affection for the beautiful and ingenius youth; a thing very important in enabling Daniel to

carry out his purpose. II. THE TEMPERANCE EXPERIMENT.

10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king. II. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael and Azariah,

12. Prove thy servants I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy ser--14. So he consented to them in this matter, and proved them ten days.

10-14. Worse liking.-Thin, wasted from improper nourishment. The king had given given orders concerning their diet (v. 5), and both he and their officer supposed that luxurious living was favorable to a fine appearance and to health—a very common error. Children of your sort. That is youths of your age. Endanger my head .- Oriental monarchs often chopped heads off on a very slight provocation. Melzar. Rather, the melzar or steward. It is not a proper name. He was employed under Ashpenaz to care for the young men. Hananiah.-Meaning, whom Jehovah has given. His name was changed by Nebuchadnezzar to Shadrach, meaning, circuit of the sun. Mishael. Meaning, who is what God is. His name was changed to Meshach, meaning, ram a name of the sun god of the Chaldmans Azariah. - Meaning whom God has help-ed; changed to Abednego, servant of Yego, one of the Chaldean gods. Thus the king endeavored to make them change their religion, by giving them names which would make them seem devotees of his deities. *Prove.*—Try. Pulse. - Literally, seeds or grain-a vegetable diet. He wanted simply food instead of rich meats, and water instead of wine. As thou seest me .- According to the result of experiment.

III. THE FAVORABLE RESULT.

15. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion 16, Thus Melzar took away the portion of their meat, and the wine that they should drink and gave them pulse.

15, 16. Fairer and fatter.-It is not necessary to suppose anything miraculous here. There are reasons in nature why this simple diet should be more favorable to health and beauty than the dainties from which they abstained. The result was one of temperance in both eating and drinking. Still, the Lord may have emphasized this result by giving his special blessing to these youths who honored him. Took away. From Daniel and his friends. And this course of diet they continued for the three years of training.

IV. FAVOR WITH GOD AND THE KING.

17. As for these four children God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all 18. Now at the end of the days that the ing had said he should bring them in, then he prince of the cunuchs brought them in bo-

BIRCAI RECORDER.

The Organ of the North Carolina Baptists, Devoted to Bible Religion, Education, Literature, Agriculture, and General Intelligence.

VOLUME 51.

RALEIGH, N. C., WEDNESDAY, JANUARY 13, 1886.

NUMBER 27

stirred the pulses of the world. He

knows no more about natural science,

or the science of language than my ne

gro cook knows about metaphysics or

knowledge of God's word, his love for it

and his unalterable faith in it as the

"Star and only star by which man can navigate the sea of life and gain the

Chemistry never silenced a guilty

onscience. Mathematics never healed

broken heart. All the sciences in the

world never smoothed a dying pillow.

No earthly philosophy ever supplied

hope at the portal of the grave. All

these things are of the earth, earthy,

and can never raise man above the

earth's level. But in this book there is

divinity that gives me wisdom to

grapple with every dark problem,

strength to overcome every foe, pa-

tience to endure every frown, and hope

and confidence to go to my grave as

calmly as he "who wraps the drapery

of his couch about him and lies down to

pleasant slumber." To the guidance of

this book let us commit our lives, and

we shall not go astray. Dur ways shall

be ways of pleasantness and peace, and

in the end of our journey, having ac-

complished God's will in our day and

generation, we will pass over the inky Jordan, and in the shades of the trees

of paradise lie down and enjoy "the

rest that remaineth to the people of

The Missionary Field.

Dr. Arthur T. Pierson, in the January number of the *Homiletic Review*, gives

the present religious outlook of the

world. His figures are worth preserving. Of the 1,500,000,000 people in the

world, he says that one third are nomin-

ally Christians. But we give his figures

"Of China's 300,000,000, 75,000 are in

Christian communities; of India's 250,-

000,000, about 700,000; of Japan's 35,-

000,000, about 15,000; of Siam's 8,000,000,

Persia's 7,500,000, 5,000; of Africa's 200,

000,000, 600,000; American Mission fields

add 700,000, and the Isles of the Sea,

400,000 more, identified with Christian

institutions; and so we have a grand to-

"Now let us glance at comparative

results. Over 100 organizations now in

the field, with a working force of 35,000;

of these, 3,000 ordained, and 3,000 more

lay workers and women, all from

Christian lands: with 2,400 ordained

natives, and 26,000 native teachers and

for the last reported year 1883-'4 ? In

all missions there are 800,000 living na-

tive communicants, of whom the year's

net gain was 125,000!-average of over

three converts to each worker. The

whole number of pupils in mission

schools is not known, but, as in India

alone it reaches 200,000, it is believed

that the whole number would run into

"What has all Christendom done to

effect such colossal results? Given in

that same year ten million dollars, or

seven and a half cents for each Protest-

ant church member; and sent one out of

every 22,500 of those members into the

field; and distributed 6,000,000 copies of

parts, or entire copies of the Word of

"And now what is the average cost of

each convert in mission fields? All

things brought into the estimate, it may

reach 90 cents; while the average cost of

each convert in Christian lands exceeds

\$630, seven hundred times as much. At

the same time, Rev. R. G. Wilder, the

most careful and accurate of our statis-

ticians, says that the percentage of in-

crease of communicants in all missions

is 19 71 over against 0-57 at home—thir-

" If we judge the quality of these con-

verts by their giving, their average is

\$1.25 per year against the 7.5-10 cts. for

Protestant Christians at home. Two

hundred laborers in the South Seas late-

ly sent to the London Missionary Socie-

ty \$465, over \$2.33 each; and 10,000 con-

verts of Wesleyan missions in Sierra

Leone and the gold coast raised last

year a Jubilee fund of \$75,000, or an av-

erage of seven and a half dollars each,

George Muller.

It was the advice of Terence to con-

sider the lives of other men as we would

a looking-glass, and from thence fetch

Numerous biographies are being pub-

lished, and we infer are more in demand

and more read than they have been

For us, as Terence suggests, scarcely

any one of the living or dead is more

suggestive than that of George Muller,

the founder of the celebrated homes of

friendless orphans, on Ashley Down,

He was born in the little Russian

town, Kroppenstaedt, Sept. 27th, 1805.

He was like many other boys, not re-

markable for sobriety or the strictest

rectitude or proprieties of life. His fa-

ther early endeavored to teach him how

to possess money without spending it.

His mother died when he was about

fourteen years of age. His father in-

tended to make a clergyman of him, en-

deavored to give him a good education

and desired to see him in a good posi-

tion in that profession without any par-

ticular an liety about his fitness for the

position. He was duly confirmed in his

fifteenth year, without any special reli-

gious experience or regard for God, as

he himself afterwards acknowledges. In

fact, his life was in harmony with im-

moral associates. Though a divinity

student of twenty years of age, and li-

censed to preach, he had not read the

gious condition was in accord with that

of his associates in the course of theolog-

Far from being at ease in mind in this course, he relates that in his twen-

ty-first year, be accepted an invitation

to meet with a few friends at the house

of a Christian man each Saturday for the purpose of prayer and Bible study.

This proved the turning point in his life. He was led to see his sinful and ruined

condition and to trust in Christ alone

for salvation. He was laughed at by

his fellow-students on account of his

changed habits-became interested in

missionary work and desirous of enter-

ing some field of labor in that line.

This much displeased his father, who hoped to see him in some lucrative po-

ical studies.

near Bristol, England.

instead of seven and a half cents."

"What work can these 35,000 show

tal of 2,600,000 who in the whole mission

the Christian churches.

the millions.

God, in 250 tongues.

ty five fold as great.

examples.

000; of Tartary's 20,000,000, 100,000; of

as we find them :

coast of bliss securely."

mong them all was found none like Daniel, I snanish, Mishael, and Azariah: therefore stood they before the king. 20. And in all matters of wisdom and un

derstanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his

17-21. God gave them knowledge, etc

21. And Daniel continued even unto the irst year of king Cyrus.

Their strong, healthy bodies had much to do with their intellectual proficiency; and superadded was, doubtless, a special endowment from the Lord. This certainly was the case with Daniel,, who bad understanding in all visions and dreams. - An ability not resulting from natural study, but miraculous, and dis-tinguishing him above his companions and all others. Note his marvelous skill in interpreting visions (2: 36, etc. 4: 10, etc.; v. 26, etc.), and his wonderful power of beholding visions (chaps. 7:-8:). At the end of the days. The three years verse 5. Communed with them.—Examined them in their appearance, their studies, and attainments None like Daniel, etc .- Temperance and God's blessing were victorious -Stood before the king. -Were appointed to exalted positions in his service. Ten times better. A definite phrase with the sense of an indefinite one. The Lord's favor and their own earnest, clear-headed work, gave them vast superiority over all the professed wise men of Babylon. Daniel continued .- That is, in power and influence. He maintained exalted

The Baptist Orphanage.

position under succeeding kings of Baby-

on, until the first year of Cyrus, the

period when Cyrus issued an edict that

the Jews should return to Jerusalem.

The utility of the Baptist Orphanage s at present suggested, is no new idea, is some suppose. It has been more han ten years since some of our promi nent Baptists declared "that christian churches should do their own work, in their own way, should teach orphans ome definite faith and practice in reigion." Some objections have been raised, by the Baptists of North Cardina, to the Baptist Orphanage; all of these objections we will not mention; one, however; is this: "We nave an Orphan Asylum at Oxford every thing is prepared there for the reeption of orphans, there is no need of this extra expense, this contracted idea of things; nay this selfish way of wanting to manage and control an orphanage according to Baptist views. Why not send our orphans to Oxford and spend what money we have for them

there In the first place, we never have contributed to the support of that institution as we should and it is natural to suppose that we never will. There is an old ad-"Everybody's business is nobody's business," hence the reason why we do no more for the orphans at Oxford. Everybody's church is nobody's church, and one need not go further than five miles from Raleigh to test the truthfulness of this assertion.

But I will ask your attention to a more particular view of the subject. Why lo we not have our denominational colleges and churches? Why not enter into an agreement, at once, with other denominations, that we will not have any such thing as a Baptist college? You led to Jesus. may say that it is our duty to enforce the truth, as we believe it is taught in the Holy Scriptures. A sacred regard for God and his truth, as we hold it, compels us to have our colleges, to train our boys and girls, in points of doctrine as well as in morals, and our churches that we may "continue steadfast y in the apostles' doctrine and fellowship, and in breaking of bread, and in pray-

ers."-Acts 2: 42 Said a brother some time since. Noth ing is more immovable than I am in my religious views. The money of Rothschild, or love for a female beauty, akin to that of Jacob's for Rachel, could not make him anything else than a Baptist, or buy from him the privilege of claiming Wake Forest as our College, or New Hope as our church. Shall we claim the privilege of having colleges and churches of our own for the benefit of the men and women of our denomination, where they may be trained to work efficiently for the Master, and at the same time. woefully neglect the children. Think you that Christ meant nothing when he said, "Feed my lambs." It is true he said, Feed my sheep," but he said first, "Feed my lambs."—John 21: 15.

When standing around the gate, cold and hungry, how easy to turn the bleating lamb into the sheepfold; but neglect it by allowing it to wanderaway over hills and dales, till it contracts habits of wildness, how exceedingly difficult to get thome. So it is with children; they can easily be trained into the fold of the Good Shepherd, when lambs, but when grown up into sinful habits and worldly love, how hard is the work of conscience. John Randolph says, "I once took the French side of politics, and I should have been an atheist if it had not been for the memory of the time, when my departed mother used to take my little hands in hers, and cause me to say, 'Our Father.'" Train up a child in the way he should go, and when he is old he will not depart from it."-Prov. 22:6. Ah! the vast influence, for good, of such nothers as Lois and Eunice, who traind Timothy from a child to know the Holy Scriptures 2 Tim. 1: 5, 3: 15.

But there are many poor little waifs who have no such mothers as Lois and Eunice to train them for heaven, no mother at all, no father.

It is for these we should be earnestly at work, these hungry, naked, homeless orphans need the comforts of life. Shall we deprive ourselves of God's blessing by failing to do our duty, nay, shall we call down his curse because of our neg-lect? Listen! "He, that giveth to the poor, shall not lack, but he that hideth his eyes, shall have many a curse. He, that by usury and unjust gain, increaseth his substance, he shall gather it for him that will pity the poor."—Prov. 28: 28, 8.
"He, that hath pity upon the poor lendeth to the Lord, and that, which he hath iven, will he pay him again."-Prov-

And if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then, shall thy light rise in obscurity,

er him, and that thou hide not thyself from thy own flesh? lsa. 58: 2-7. The Lord in the last passage commands us to bring the poor to our house. Let us address ourselves with profound earnestness, to the discharge of our duty. This Baptist Orphanage is our house and it needs our support.

If for no other than selfish motives it behooves us to contribute to the support of this, our house. I know the glowing brightness of prosperity scatters peace and happiness all around your homes, and some of you can, even, feast at rich men's tables, repose on luxurious couches and call them yours, but how do you know that the chilling blasts of adversity will never come; that the dark clouds of misfortune will never gather thick and heavy around you and yours. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themseves a good foundation, against the time to come, that they may lay hold on eternal life."-1 Tim.

Your luxurious homes may soon be a

place of want and misery, where reside

only your pale-faced widowed wife and fatherless, starving little ones. To-day your children shout and sing for joy, making music with their merry laughter and filling your heart with gladness; happiness beams from every countenance-to-morrow anxious watchers may be bending over your bed, waiting, help lessly waiting for death to do his work a few more hours and all is over and a broken hearted, widowed mother weeps and mourns beside a still, cold formstiffened and straightened for the grave; hushed are your children's songs of joy, and peals of merry laughter; their hearts are bursting with grief in the time of their first bereavement and sorrow. These stricken hearts all know they can never recall their loved one to the home circle again; the grave shuts from their sight the dear form, and all that is mortal is henceforth a tenant of the tomb. Prepare a home for your children while you may and thus be admonished by the gospel, "That thou hide not thyself from thine own flesh."

Or it may be your neighbor is to have this dark, dark hour of trial, "If thou -Matt. 19: 21, prepar a home for his children. Remembering the words of the Lord Jesus, how he said "it is more blessed to give than to receive."-20: 35.

"Withhold not good from them, to whom it is due, when it is the power of thine hand to do it. Say not unto thy neighbor, give, when thou hast it by thee."-Prov. 3: 27.

God in his providence has placed the poor among us; they are ever to be among us, for our Saviour said, "Ye have the poor with you always and whensoever ye will ye may do them good." Let us ever be ready to do them good by distributing to their necessities. These homeless, suffering little ones have souls to be saved or lost and as the soul towers above the body in real worth, just so much the more deeply concerned should we be to secure their salvation; then let us "bring the poor orphans that are cast out to our house," the Baptist Orphanage, give them pious teachers, that will tenderly watch over them and pray for them, that they may be early

It is a principle recognized in all our systems of education that the ideas and associations of early life correctly indicate the indications and pursuits of manhood and womanhood. A school boy who reads tales of war and bloodshed, of daring adventure and robbery, insensibly becomes enamoured with such a life, then how difficult to divert his mind from it. The seeds of vice and sin in the heart should be eradicated by cultivating those of virtue and goodness. Make the child, of tender years, acquainted with the conflicts and triumphs of the Christian; let him read the lives of Adoniram and Ann H. Judson and such like books, tell him of Mrs David, whose last words, were "Never give up Africa," of Matt. T. Yates, that noblest of the noble christians in China, and countless others who have traced their course through burning deserts and dreary wildernesses, far from home and kindred, joyfully suffering privation, and even death, that the knowledge of a blessed Saviour may be extended to dying men. Teach him that this process is to be carried out by like-minded men and women till all shall 'know the Lord from the least to the greatest."-Heb. 8: 11.

Think you, that his young heart will not beat with the hope that some day he may carry the bread of life to them? Nay will he not long for the time to

There is no restraint to the Lord, to save by many or by few, but he has chosen human instrumentality to convey the gospel to the boundless dominions of sin and idolatry in this perishing world. Now, if our denomination can be aroused to a sense of its duty, and, after being aroused, can be induced to perform it, what new interest, zeal and iberality would such enlarged efforts ndicate and excite in our church. If we can but succeed in reaching and purifying the hearts of the orphan children, in our churches, even, that are left desolate and homeless, there will be one of the grandest revolutions we have ever seen. Soon there would be vast multitudes marching under the banner of King Jesus, where there are none now. Fathers and mothers, brethren and sisters, we must meet the millions of unsaved souls, who are daily dropping into eternity; we must meet the Judge of the earth and be inquired of concerning the opportunities we have enjoyed to glorify God in the salvation of these millions. "Cast thy bread upon the waters: for thon shalt find it after many days."-Ecc. 11: 1.

There is an inseparable c tween this life and that which is to come. "Whatsoever a man soweth, that shall he also reap." Gal. 6: 7. How fear-fully solemn and awful this truth! A few short years of precept and exampl-exerting a deleterious effect upon those around us. It is a doctrine, no less solemn, than true, that every one possesses a degree of influence, whatever his station or circumstance may be; minds are molded after the fashion of our life, and within the limits of their present existence we cannot see the end of human actions. Our conduct here not only influences those about us, and stamps its

Gal. 6: 9, 10. Our experience, as a whole, makes us inhabitants of two worlds and this life may be spent in preparing for a higher and better in the great beyond, for the soul that lives for God here, shall be blessed with him forever, hereafter. Suppose the Lord Jesus Christ were here as he certainly was more than 1800 years ago an obscure child, a poor carpenter's son, so-called, would we be ever ready to look after him, be kind to him, clothe him, if he were naked, feed him, if he were hungry, visit him, if he were sick, and prison? in a word, minister to his personal comfort as his humility and dependence might require? How assidnously we would attend him, even anticipating every want. This life is the seed time and eternity is the harvest,

let us be careful how we sow; for every

measure of seed sown we shall gather a

garner full. This poor obscure child is

coming again as the Lord of Glory.

"and all the holy angels with him and

before him shall stand all nations" di-

vided as shepherd divideth his sheep from the goats. 'Then shall the righteous answer him, saying, Lord when saw we thee hungry, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger and took thee in, or naked, and clothed thee? and the king shall answer and say unto them inasmuch as ye have done it unto one of the least of

these, my brethren, ye have done it unto Then shall he say unto them on the left hand, depart from me, ye cursed into everlasting fire, prepared for the devil and his angels, for I was an hungered and ye gave me no meat, thirsty, and ye gave me no drink naked, and ye clothed me not-Inasmuch as ye did it not to one of the least of these ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal."-Matt. 25. Whatsoever a man soweth that shall he also reap," in kind the same, in quantity a tremendous increase. The harvest of our actions will be reaped while eternal ages shall roll on. What shall the harvest be, with regard to this momentous question, now before us?

Ye lovers of truth, brethren and sisters, I challenge you on your honor and I appeal to your candor to decide at once whether we, as servants of Christ, it to have, or ought now to have this Orphanage—a place to supply occupation for the idle, a home for the homeless, a place to feed the hungry. clothe the naked and comfort the afflicted, "our house" for the poor that are cast out. If we ought to have it, let us do our whole duty towards supporting it with our prayers and with our money. "Let us be rich in good works towards it," so that when God shall bring every work into indement Ecc. 12: 14. we may hear the heavenly sounds Thou hast been faithful over a few things, I will make thee raler over many things; enter thou into the joy of thy Lord." Matt. 25: 21. MRS. R. J. B. Raleigh, N. C.

What to Read.

REV. J. B. HAWTHORNE, D. D.

The following beautiful sermon was reported in full by the Atlanta Constitution, of Dec. 14, '85.]

Several hundred men and ladies bray ed the falling rain to attend the morn service at the First Baptist church. Dr. Hawthorne preached with unusual pow er from Eccl. 12: 12 "Of making many books there is no end." His theme was "How and What to Read." Said the doctor: When Solomon wrote these words the whole literature of the world embraced only three or four thousand books. What would he have said, had he foreseen the literature of this day? In Fugland, France, Germany and Russia there are single libraries that contain more than a million of volumes each. In the United States there are twenty-five hundred public libraries, ranging from ten thousand to eight hundred thousand volumes each. There are private libraries that contain as many as 75,000 volumes. Every age of the world has been distinguished for something. Ours is the reading age. Start at the apex of the pyramid of society and go down to the very base, and you will find almost everybody reading books; and newspapers are everywhere. Whether you enter the palace of the millionaire or the cabin of the plantation negro, you find something to read. THERE IS NO ESCAPE FROM LITERA-

If you enter the steamship, the railroad car, the omnibus or the stage coach, it is there; counters, shelves, tables, floors, steps, sidewalks, streets, turnpikes, dirt roads and foot paths are dotted with it.

There is nothing so cheap as literature. With five dollars I can buy as much as the average man will read and digest in three years. And when a man is too poor to pay anything for it, he can have it and all he wants without money and without price. There are two or three thousand families in Atlanta, which have books of science, of history, of philosophy and of poetry that thus would either give or lend to poor persons desirous of informing themselves upon these branches of study. In almost every quarter of the land, there are free libraries, where persons may go and spend years if they choose in pursuing special lines of study. God in his good providence has permitted this multiplication of books and periodicals that men everywhere may be emancipated from the curse of ignorance. He has permitted it that his own word may be put into the hands of every human being. The gospel is preached to day, not only by the men who stand in the pulpit, but through the medium of millions upon millions of books, magazines, newspapers and tracts. It is

PLASHED AROUND THE GLOBE on telegraph wires. The sermons of Talmage and Spurgeon and Maclaren and Farrar, delivered on Sunday morning from their pulpits are preached next morning through the daily newspapers in almost every quarter of the civilized

then, shall thy light rise in obscurity, and thy darkness be as the noonday, and the Lord shall guide thee continually, and satisfy thy soulin drought, and make fat thy bones, and thou shalt be watered like a garden, and the springs whose waters fail not. Isa, 5-8: 10, 11.

They ask of me the ordinances of justice, they take delight in approaching to God. Is it not to deal thy bread to the hungry, and that thou bring the poor, that are cast out, to their homes? When thou seest the naked, that thou cov-There is no substitute for reading. Mere

therefore, let us do good unto all men." | great masses of men and women never saw inside of a book. Martin Luther and the printing press put an end to the

dark ages. Travel is no substitute for reading. It s true that what we see is more vividly ixed on the mind than what we read But seeing is a very slow and tedious and expensive process of learning. can sit in my study with map and history and biography in hand, and learn more about the world in one week than you can learn in five years by traveling around it in a steamship. There are thousands of men in this country who never crossed the ocean that know more of the catacom is and the ruins of HERCULANEUM, BAALBEC AND EPHESUS than any tourist ever learned about them from personal observation. Spinoza, one of the greatest philosophers and one of the most learned

men the world ever saw, was never fifty miles from his birthplace. I envy the man who is able to supple ment the knowledge which he has gained from the careful study of books, by extensive travel and observation, but l do not envy the parvenus and shallow pates and society dudes who have made wo or three brief excursions across the Atlantic, and who can tell all they know about Great Brittain and the continent in an hour's conversation. For swift and cheap learning

GIVE ME THE PRINTED PAGE. ean get more out of one great book in wo days than the average man will get by seeing and hearing in the course of a whole year. In this way I will get more valuable knowledge for \$5 than the traveling sight-seeing man will get for

five thousand dollars. Thank God for books! They make me heir to the wisdom of all the ages. In the light which they throw upon the past, I can know the generations of men that have gone before me. I can see cities and empires as they rose and flourished and declined and fell. I can see drama succeeding drama in the world's grand show. With the historic volume opened before me, these things pass like pictures on the reel of a panorama. I can commune with the noble and lofty pirits of the ancient world. I can follow Moses in his wanderings through the wilderness, I can stand by him when in the sequel of his wonderful career, he looked out from Pisgah's which the Lord God had promised to his fathers. I can sit down with old Homer and hear him sing of Achilles wrath to Greece, the direful spring of woes unnumbered. I can live with Christ from his cradle to his tomb.

can journey with PAUL THROUGH MACEDONIA. I can stand with him on Mars Hill and see him confound and overwhelm the astute philosophers of Greece. can go with him to Rome I can dwell with him in the Mamertine dungeon; can see him as he goes forth to the place of execution and hear him say: "I am ready and the time of my departure is at hand." Ican stand by the lion-hearted Luther as he arises and speaks before the diet at Wurms. I can spend an evening with old Bunyan in Bedford jail and hear him describe Vanity Fair, the land of Beulah, and the Delectable Mountains. I can enter the great schools of philosophy and sit down at the feet of Descartes, Leibnitz, Spinoza, Hobbes, Hamilton, Kant and Hegel

I can spend a day with Savonarola, Massillon, Bassnage, Robert Hall and John Knox and Whitfield, the great masters of sacred eloquence. I can see the lightning flashing from their eyes. I can hear the wizard tones with which they bewitched the minds of their auditors. I can feel the contagion which swept over their vast audiences the impetuous enthusiasm leaping from heart to heart. Every kind of knowledge is accesible now. The sources of it are within every man's reach. In the days of Plato not one man in every 50,000 had an opportunity to learn philosophy. In the time of Chaucer the lovers of poetry had very little to gratify their taste. In the days of Newton there were scarcely any facilities for the study of natural science. In the ages when all the books belonged to the manasteries, who but the priests had any chance to make a critical study of the word of God? It is not so now.

THE SUNDAY SCHOOL FEACHER of to-day has an equipment for his work, which the most distinguished minister of the gospel might have envied a hundred years ago. Knowledge in this day is so classified and simplified that the student of ordinary capacity has but litthe difficulty in finding what he wants upon any given subject, or in comprehending it when it is found. If a man had no other helps in the study of the Bible than our Sunday school lesson papers and quarterlies he could by making diligent use of them become an excellent biblical scholar. There is no reason why any person in this congregration should not prepare himself in a few weeks or a few months at most to meet every argument against Christiancates of materialistic revolution. I can put him in possession of two or three brief treatises that will enable him to do it. For just one cent you buy a tract which contains a complete answer to all that David Hume ever wrote against the doctrine of miracles. GOD BE PRAISED FOR BOOKS!

With the greatest intellects of every age for my companions here, can I be lonely? What care I that money kings and devotees of fashion never enter my cottage home, when I have there Franklin to teach practical wisdom, Shakespeare to conduct me into worlds of fancy Spurgeon to preach to me the wonders of redemption and Milton to sing to me of Paradise. But we cannot read all that is written, nor the half of it, nor the tenth of it, nor the hundredth part It is only a fragment of the world's

literature that any of us can have the time and the opportunity to read, and that fragment should be selected with the utmost care. We should not waste an hour or a moment on anything that is trashy or indifferent. There are some men who care very little what they eat,

THEY BAT SIMPLY TO FILL UP and satisfy hunger, and they would just as soon fill up with one thing as another. Such men are very unwise. ly hearing the gospel will not suffice for our development in Christian life. We must read it. Hence we are commanded to "search the scriptures." The man who depends alone upon hearing for his information is ignorant, and shamefully ignorant in comparison with There are some men who seem to care very little what they read, so they read. Anything is food for their minds whether it be Newton's Principle of

Mother Goose's Melodies. Their only idea is to fill up the mental vacuum, and they would as soon fill it with one ning as with another. There are some comparative anatomy. What has made him so great? What has given him such power with men? Nothing but his kinds of intellectual diet that are very wholesome and there are other kinds that are exceedingly unwholesome. We must learn to discriminate between the good and the bad. Then too, we must have variety in our intellectual food if we would nourish every faculty and supply every want. Blessed is the man who understands mental dietetics and lives accordingly. We are very careful

WE WILL NOT DRINK IMPURE WATER, and for eighteen months they were boring through granite rock to find what they wanted. The great water problem is solved and we are all happy. We are very watchful of our food markets. If we should discover dangerous impurities in our bread, a disease in our meat, we would kindle with righteous indignation and rise up en masse and correct the evil. How soon we would banish a

about the water we drink. The people

of Atlanta said:

vendor of poisonous adulterations from the community.
Should we be less watchful of the markets where intellectual and moral food is bought and sold? Is the body of more value than the mind? Is temporal life more worthy of our concern than life eternal? The worst devil in our midst is the whisky devil. You said to him a few days ago "You must depart from our borders," and I believe and the world believes that you meant what you said. If you permit yourselves to be trifled with about a matter so serious as this, you are not the people you are supposed to be. But there are other devils

to be expelled and one of them is A LITERARY DEVIL. Who is it that does not know that in our book markets there are thousands, tens of thousands of productions which no man dare read without injury to his moral life. In this city there are tons of sensational novels and periodicals, whose influence upon character is corrupting in the very last degree. I would sooner invite pestilence to enter my household than a book or a magazine which bears upon every page the impress of an impure mind and which must inevitably breed moral pollution and

It affords me a very profound pleasure ATLANTA HAS THE CLEANEST NEWS-PAPERS

of any city its size on this continent They are not perfect yet, but in comparison with nine-tenths of the political papers of this country, they are ineffably pure. We have three daily papers, and the moral influence of every one of them is good. They publish more matter upon more religious subjects than any secular papers of the same dimensions in the world; and it is not often that they contain anything that is offensive to refined moral sentiment.

This is one explanation of the fact that Atlanta is leading the whole country in the grand work of moral reform What an unspeakable blessing to a com munity to have its newspapers, controlled by men who believe in God and moral government, and who will use their offuence in the interest of pure morals The same is true of the Georgia press generally. It can not be bought by any corrupt ring or used to debauch society. do not wonder that right minded people n every quarter of this land are turning their faces and their footsteps towards this old commonwealth, for there is not spot on this planet where they will and more sympathy with what is pure and lovely and of good report. But there are newspapers that come to our

HOSTILITY TO CLEANNESS

and virtue is visible on every page They sneer at everything that is good and holy. They seek and publish with all its sickening details, every filthy scandal that is started at home or abroad. Every man who lifts up his voice for moral reform incurs their wrath and is hounded as either a fanatic or a hypocrite. I am very hopeful of seeing the day when there will be no market for such intellectual garbage within the borders of our state.

Now my friends I lay down this proposition, the correctness of which no sensible man will deny. We should choose our reading always with refer-

ITS INFLUENCE UPON CHARACTER. Parents should do this for their chiliren. 'I here is no captain leading armies to battle; there is no statesman guiding the counsels of a nation; there s no astronomer searching out the mysteries of the stars; there is no scientist taming wild nature to the arts of peace; there is no artist carving his ideal from the stone, who is called to so high a mission as he to whom it is given to bring up a household to that exalted model, which the man of God reached, when he said: "As for me and my house we will serve the Lord." To attain to such a result, he must exercise the ut most care and wisdom in the selection of books and periodicals for his children. One bad book or one obscene newspa per in a family may sow the seeds of incurable evil. There is no possession that is comparable to character. It is the diamond which cuts every other stone; with it a man can penetrate and pass through any wall of difficulty. With it, every misfortune is but a stepping stone to some noble and lofty end It is an armor like that fabled one that fell down from Jupiter. Clad in it man can breast any earthly storm, and bid deflance even to the gates of hell. Said the late W. H. Vanderbilt, "I am the richest man in the world." But the poorest peasant who seeks first the kingdom of God and His righteousness is richer than he was, when he uttered those boastful words. I heard a great a humble Christian say: "There lies a man who never

DID A MEAN THING." I would rather have that said of me than to have all the gold of Australia or all the pearls of the ocean. I would

rather leave such a tribute as a legacy to my child, than to leave him a crown or a kingdom. Sir Walter Scott read more books than any man of his time. But when he was about to die he said: "There is but one book." When we think of what that old Bible has done, to renovate and expand and enoble and exalt and glorify humanity, we must admit, that it is not hyperbole to say: "There is but one book." Look at that man who is

doing more than any other living man to bring this dark, sinful world to

Christ.

I SPRAK OF MOODY, a man who has electrified nations and The Biblical Recorder.

ADVERTISING RATES.

e Ca	SPACE.	1 time	1 mo.	8 mo.	6 mo.	1; 110.
		\$ 1 00				
1004	3 inches	3 00	5 00 7 50	20 00	80 00	00
Ro d	4 inches Ouarter col.		10 00			
314	Half column	10 00	25 00	50 00	80 00	130 00

Special notices charged '20 cents per line Ne contracts made for every-other-week adv-

ments, nor for special position in paper. Obituaries, sixty words long, are inserted free of charge. When they exceed this length, one ent for each word must be paid in advance.

him. He commenced preaching by writing out and memorizing his sermons; but finding himself thus unable to continue preaching to the same people, he tried faithful study and exposition of the Scriptures. Finding his written and memorized sermons were the most praised, but the extempo ary expository discourses were producing the most good, he adopted the latter form of preaching. Various things defeated his plans for entering the mission field. After preaching to different congregations of Christians belonging to the Plymouth Brethren, he became settled over a small church at Teigmouth. He declined to receive any stated salary and only what was offered voluntarily. This often reduced him and his to the last loaf of bread or to a few pennies, but in answer to prayers supplies always came. On commencing this life of faith he records that he gave up to the Lord all he possessed, amounting to about \$500 per year, but that in pursuing this course. he was better supplied and had less anx-

iety about temporal things.
June 12, 1833, Mr. Muller's journal expresses a strong desire felt that morning to do something for the poor boys and girls and sged people to whom he had daily given bread. He betoos himself to prayer for wisdom to guide him in carrying out his desire. In this line he was led to form "The Scripture Knowledge Institution for Home and Abroad." It was decided that it should have no patron but the Lord-no workers but believers and no debts should be incurred. It has already provided for the education of 95,143 children and grown persons in its school, trained 6,-392 orphans, by prayer and waiting on God. No person has ever been asked for a penny. He who owns the gold and silver of all the earth has inclined people from all parts of the world to send donations. The largest gift has been nine thousand one hundred pounds and the smallest one farthing.

Mr. Muller tells us that as he set about the work for the glory of God he prayed that there might be a visible proof to the world that God did supply answers to prayer only. He gives numerous examples of special exigences met in answer to prayer. While conducting this work at Bristol, his interest in mission work has been constant and intense. He has taken long journeys to stir up the Lord's people to greater acrimself those Christian friends in whom he felt a great interest. He has visited Switzerland, Holland, Germany, France, Spain, Italy, Canada, the United States, Egypt, Palestine, Syria, Asia Minor, Furkey, Greece, Austria, Hungary, Poland, Bohemia, Russia, India. Many will remember with tender interest his visit to the United States and to Hartford. The writer can never forget that Monday morning he met the ministers at their usual meeting and the statement he gave them of his religious experience and life work-how he met their somewhat skeptical inquiries, and the profound impression he made of the greatness of his work, of his executive ability, his wisdom, his spirituality, his great faith and his marvelous success. For nearly sixty years the principles of which he is the cheerful faithful em bodiment have inspired his life and urged him to new deeds of faith that have astonished the world. The skeptic is silenced, for there stands the five immense Orphan Houses on Ashley Down, and there are the 2,050 orphans. an incontrovertible proof of that there is a God and that he answers fervent believing prayer.-Christian Secretary.

Notes of Travel -- No. 4.

North Carolina, like Palestine, has its hill country," and po mistake. "I'm surprised to see what hosts of Baptists there are in that State," said a friend who had been perusing your new almanac, Mr. Editor. If the "tribes of Israel" should "go up" to Jerusalem, in these modern times, your Jerusalem

Asheville in its nest in the mountains is reached from Salisbury by a wonderfully picturesque and romantic railway route. We presume the readers of the RECORDER have been often treated to descriptions of the grand scenery and marvels of art on this line of road. The region thereabout is making strides, in growth and enterprise. There may be a slight wink of truth in a traveller's observation that some of the "stations" may be described as consisting of two stragglers by the side of the track and a shriek of the engine whistle! That may be true to-day. But to-morrow-Presto, change, you behold a stately "depot, number of goodly houses, piles of lumber, and corner lots at fabrilons prices. A short stay in A. enabled us to mark the location of a substantial brick edifice in which Baptist (i. e. New Testament) principles are promulgated; to appearance the cause is in good hands. Our flight beyond, to Knoxville, thence Bristol, Lynchburg, Washington, may not particularly interest the constituents of the RECORDER. Suffice it to say the Lynchburg of to-day is in striking contrast to what it was a dozen or more years ago, when we visited it. Evidences of strong constitution and a healthy growth are spread on every side, over the roughest, steepest, most appalling hills in the world-unless it be Switzerland, Galena, Ill., or some other dreadful place. The colored Baptist people of L. deserve mention as having built and occupying one of the most sightly as well as solid houses of worship, on a principal street, which we have met within our "travels.".

On this recent, pleasant tour having made a number of agreeable christian acquaintances, witnessed in a sister State beyond "Mason's and Dixon's" the indications of prosperity, spiritual and temporal, and an era, well begun, of commercial and fraternal acquain-tance and intercourse, noting also a certain cordiality and expressiveness-shall we say, of social manners and friendship, which to the "cold North" we shall venture to hold up for consideration—we lay down our pen. H. R. WILBUR.

Success in Christian efforts is, accord-This much displeased his father, who hoped to see him in some lucrative position in his profession where he might be supported by him. Young Muller, with the spirit of his Master, was anxious to do, and sought opportunities for religious conversation with those around

should be situated in the extreme west of the State, characterized as the longest in the Union this side the Mississippi: and what a crowd of pilgrims climbing in that direction! We have just been reading in an ancient book, how certain "husbandmen" were repudiated and the "vineyard" given to others. Let us hope this large body of disciples who claim to maintain "the faith once for all delivered to the saints" will not be recreant, and so "lose their hold."