Staunton Spectator.

RICHARD MAUZY,
Editor and Proprietor.

$2.00 A YEAR.

☞ Any one forwarding FIVE new subscribers and $10, will receive a copy of the paper for one ear, *gratis*.

☞ Remittances should be made by check, draft, Postal order, or Registered letter.

Staunton Spectator.

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Staunton Spectator.

RATES OF ADVERTISING.

ADVERTISEMENTS are inserted at the rate of 12½ cents per line, for the first, and 6¼ cents for each subsequent insertion.

LOCAL NOTICES are inserted at the rate of 20 cents per line for the first, and 10 cents for each subsequent insertion.

BUSINESS NOTICES are inserted at the rate of 15 cents for the first and 8 cents for each subsequent insertion.

A liberal discount will be made on all order for 3, 6, or 12 months.

Obituaries, Announcements of Candidate for office, and all communications of a personal or private character, will be charged for a advertisements.

BALTIMORE & OHIO RAILROAD.

THE ONLY LINE RUNNING SOLID TRAINS TO BALTIMORE VIA WASHINGTON.

Connecting at Harper's Ferry for all points West, Northwest, and Southwest.

Schedule in effect Nov. 20th, 1887.

NORTHWARD.	410 Pass. ex. Sunday.	No. 444. mixed ex. Sun.	442. mixed ex. Sun.
Lv. Lexington	7 20 a m	1 20 p m	.....
" Staunton	9 28 a m	4 35 p m	5 30 p m
" Harrisonburg	10 32 a m	6 45 p m	6 00 p m
" Mt. Jackson	11 30 a m	8 29 p m	.....
" Woodstock	11 58 a m	9 19 p m	.....
" Strasburg	12 26 a m	10 08 p m	.....
" Capon Road	12 36 p m	11 24 p m	.....
" Winchester	1 27 p m	11 59 a m	.....
" Stephenson	1 37 p m	1 06 a m	.....
" Charlestown	2 16 p m	1 45 a m	.....
Ar. Harper's Ferry	2 40 p m	.....	.....
" Washington	5 15 p m	.....	.....
" Baltimore	6 30 p m	.....	.....
" Wilmington	9 20 p m	.....	.....
" Philadelphia	10 00 p m	.....	.....

SOUTHWARD.	409 Pass. ex. Sun.	No. 441. Pass mixed. ex. Sun.	443 mixed ex. Sun.
Lv. Philadelphia	.....	.....	.....
" Wilmington	.....	.....	.....
" Baltimore	7 20 a m	.....	.....
" Washington	8 40 a m	.....	.....
" Harper's Ferry	11 10 a m	.....	1 20 a m
" Charlestown	11 31 a m	.....	2 24 a m
" Stephenson	12 06 a m	.....	3 27 a m
" Winchester	12 20 p m	.....	3 54 a m
" Capon Road	1 08 p m	.....	5 03 a m
" Strasburg	1 18 p m	.....	5 14 a m
" Woodstock	1 48 p m	.....	6 07 a m
" Mt. Jackson	2 16 p m	.....	6 61 a m
" Harrisonburg	3 24 p m	5 00 a m	9 20 a m
" Staunton	4 30 p m	7 15 a m	11 30 a m
Ar. Lexington	6 25 p m	10 40 a m	.....

CONNECTIONS.

Train No 410 connects at Harper's Ferry with Faot Limited Express Train leaving at 4:04 p. m., arriving at Cincinnati at 7:45 a. m., St. Louis at 6:30 p. m., and Chicago at 6:40 p. m.

With train leaving at 10:21 p. m., arriving at Pittsburg at 6:30 a. m. Also with train leaving at 11:21 p. m., arriving at Cincinnati at 5:30 p. m., St. Louis at 7:00 a. m. and Chicago at 5:40 a m.

Connects at Weverton with train arriving at Hagerstown at 8:30 p. m. and at Washington Junction with train arrivng at Frederick at 3:55 p. m.

B. & O. Palace Sleeping Cars are run through to Pittsburg, Cincinnati. St. Louis, Columbus and Chicago. All fast trains run through to above points without change of cars.

For tickets and further information apply to B. & O. Agents, or to

C. E. DUDROW, Traveling Pass. Agt., Staunton, Va.,
C.K. LORD, Gen'l Passenger Agent,
W. M. CLEMENTS, Manager.

Chesapeake and Ohio Ry.

Pullman Cars and Solid Trains

EAST

TO WASHINGTON, RICHMOND, AND OLD POINT COMFORT

WEST

TO LOUISVILLE AND CINCINNATI.

Connections direct for all points in the WEST, NORTHWEST, and SOUTHWEST.

Schedule in Effect Nov. 13, 1887.

WESTWARD.	No. 3. Daily.	No. 1. Daily. Ex. Sun.
Lve Norfolk	2 35 p m	7 00 a m
Lve Old Point C'f't	3 10 p m	7 45 a m
Lve Newport News	3 40 p m	8 10 a m
Lve Richmond	6 25 p m	11 05 a m
ve Gordonsville	9 06 p m	2 23 p m
Arr Charlottesville	9 55 p m	3 25 p m
Lve Washington	5 30 p m	11 24 a m
Arr Charlottesville	10 05 p m	3 15 p m
Lve Charlottesville	10 10 p m	3 45 p m
Lve Waynesboro Jc	11 15 p m	4 59 p m
Lve Staunton	11 50 p m	5 35 p m
Arr Clifton Forge	2 15 a m	8 10 p m
Lve Clifton Forge	2 20 a m	8 30 p m
Lve Alleghany	3 30 a m	9 45 p m
Lve White Sulphur	.....	10 00 p m
Lve Hinton	5 18 a m	11 55 p m
Lve Kanawha Falls	8 00 a m	3 00 a m
Lve Cannelton	8 18 a m	3 30 a m
Lve Charleston	9 05 a m	4 36 a m
Lve Huntington	9 45 a m	8 20 a m
Arr Ashland	10 21 a m	7 07 a m
Lve Ashland	5 35 p m	8 47 a m
Arr Columbus	11 17 p m	3 00 p m
Lve Ashland	10 21 a m	7 07 a m
Arr Mt. Sterling	1 55 p m	11 50 a m
Arr Winchester	2 30 p m	12 00 a'n
Arr Lexington	3 20 p m	1 20 p m
Arr Louisville	7 15 p m	7 15 p m
Arr Cincinnati	6 00 p m	6 00 p m

EASTWARD.	No. 4. Daily.	No. 2. Except Sunday
Lve Cincinnati	8 00 p m	8 30 a m
Lve Louisville	7 00 p m	6 50 a m
Lve Lexington	11 35 p m	11 50 a m
Lve Winchester	11 20 p m	1 00 p m
Lve Columbus	5 30 p m	11 25 a m
Lve Ashland	3 27 a m	6 05 p m
Lve Huntington	5 20 a m	9 00 p m
Arr Charleston	6 45 a m	10 05 p m
Arr Cannelton	7 32 a m	11 05 p m
Arr Kanawha Falls	7 50 a m	11 31 p m
Arr Hinton	10 15 a m	2 35 a m
Arr White Sulphur	.....	5 00 a m
Arr Clifton Forge	1 10 p m	6 30 a m
Arr Staunton	3 40 p m	9 23 a m
Arr Waynesboro Jc	4 10 p m	9 58 a m
Arr Charlottesville	5 10 p m	11 10 a m
Arr Washington	9 40 p m	8 23 p m
Arr Baltimore	11 25 p m	11 25 p m
Arr Philadelphia	3 00 a m	3 00 a m
Arr New York	6 20 a m	6 20 a m
Lve Charlottesvlle	5 30 p m	11 20 a m
Arr Richmond	9 00 p m	3 10 p m
Lve Richmond	8 00 a m	3 10 p m
Arr Newport News	10 35 a m	5 55 p m
Arr Old Point C'f't	11 00 a m	6 20 p m
Arr Norfolk	11 40 a m	7 00 p m

Lexington Division trains run by Central time. Main Line trains east of Huntington run by Eastern time, which is one hour faster than Central time.

No. 1, daily except Sunday, between Old Point, Norfolk, and Clifton Forge. The train leaving Old Point Saturday morning, runs only to Huntington.

No. 2, daily except Sunday. The train leaving Louisville and Cincinnati on Saturday runs only to Clifton Forge, where it lays over until Monday morning.

No. 5 leaves Clifton Forge daily at 7:00 a. m. for Ashland, Ky.

No. 6 leaves Ashland daily at 7.10 a. m. for Clifton Forge.

Pullman Sleeping Cars on all through trains. Old Dominion Steamships leave Norfolk Monday, Tuesday, Wednesday, Thursday, and Saturday, 6:30 P. M., for New York.

For Rates, Tickets, Baggage Checks, apply to any office of C. & O. Ry; or Depot or ticket Office of connecting lines.

W. C. WICKHAM, Receiver. H. W. FULLER, Gen'l Pass'r Agent

SHENANDOAH VALLEY RAILROAD

S. F. Tyler, Receiver.

Time Table in effect JUNE 19, 1887.

SOUTHWARD.	DAILY.	
Standard Time, 75th Meridian.	Express. No. 3.	Express. No. 1.
LEAVE.		
Hagerstown	8.00 A. M.	2.00 P. M.
Antietam	8.34 "	2.33 "
Shepherdstown	8.41 "	2.39 "
Shen. Junction	8.56 "	2.55 "
Charlestown	9.08 "	3.07 "
Riverton	10.24 "	4.16 "
Luray	11.34 "	5.49 "
Milnes	12.22 P. M.	6.25 "
Waynesboro Junc	2.05 "	7.57 "
Natural Bridge	4.17 "	10.17 "
Roanoke	6.00 "	12.00 night
ARRIVE.		
ARRIVE.		
Bristol	12.15 A. M.	9 05 A. M.
Cleveland	7.40 A. M.	4.15 P. M.
Memphis	9.15 P. M.	6.10 A. M.
Atlanta	3.30 P. M.	
Montgomery	7.10 P. M.	
New Orleans	7.20 A. M.	

No. 3 has Pullman Buffet Sleeper New York to Chattanooga, without change, via Harrisburg, Hagerstown, and Roanoke; also makes connection at Hagerstown with fast mail from Baltimore.

No. 1 has through connection from Philadelphia via Harrisburg and C. V. Railroad, and from Baltimore via W. M. R. R.

CONNECTIONS, WEST VA.

At Hagerstown, Md., with the Western Maryland Railroad to and from Baltimore, Frederick, Emmittsburg, Gettysburg, Penmar, Waynesboro, Pa., and points on the Western Maryland Railroad and branches.

With the Cumberland Valley Railroad to and from Harrisburg, Carlisle, Shippensburg, Chambersburg, Mercersburg, Martinsburg, and points on the Cumberland Valley Railroad an branches.

Also to and from Pittsburg and the West and Northwest, and Boston, New York, Philadelphia, and the North and East.

At Shenandoah Junction, W. Va., with Main Line of Baltimore & Ohio Railroad to and from the West.

No. 3 makes close connection at Waynesboro' Junction with C. & O. Ry. East- and Westbound trains.

At Loch Laird, with Lexington Branch of Richmond & Alleghany Railroad.

At Buchanan with Main Line of Richmond & Alleghany Railroad.

At Roanoke, with Norfolk & Western Railroad.

STAGE CONNECTIONS.

At Boyce, for Millwood and Winchester. Va.
At Troutville for Fincastle

NORTHWARD.	DAILY.	
Standard Time, 75th Meridian.	Express. No. 4.	Express. No. 2.
LEAVE.		
Roanoke	1.00 P. M.	1.50 A. M.
Natural Bridge	2.29 "	3.17 "
Loch Laird	2.58 "	3.45 "
Waynesboro Junc.	4.30 "	5.16 "
Milnes	5.57 "	6.39 "
Luray	6.55 "	7.35 "
Riverton	8.02 "	8.49 "
Berryville	8.46 "	9.36 "
Charlestown	9.14 "	10.07 "
Shen. Junction	9.25 "	10.29 "
Shepherdstown	9.40 "	10.45 "
Antietam	9.41 "	10.52 "
Hagerstown	10.20 "	11.25 "
ARRIVE.		
Ar. Washington B. & O. R. R.		1.15 P. M.
Ar. Baltimore. B. & O. R. R.		2.15 P. M.
Ar. Baltimore. W. M. R. R.		2.40 P. M.
Le. Hagerstown,	10.25 P. M.	12.20 P. M.
Ar. Harrisburg, C. V. R. R.	12.50 A. M.	3.15 P. M.
Ar. Philadelphia P. R. R.	4.25 A. M.	6.50 P. M.
Ar. New York	7.30 A. M.	9 35 P. M.
		3.15 P. M.
		5.50 "
		11.40 A. M.
		8 20 A. M.
		11.15 "

No. 4 makes close connection at Waynesboro' Junction with C. & O. Railway East and Westbound trains.

No. 4 has Pullman Buffet Sleeper from Chattanooga to New York (without change) via Roanoke, Hagerstown, and Harrisburg.

No. 2 makes through connection via Shenandoah Junction and B. & O. R. R. for Washington and Baltimore, and at Hagerstown with W. M. Railroad for Baltimore, and C. V. Railroad for Harrisburg, Philadelphia and New York.

No. 6 has connection at Riverton for Alexandria and intermediate points; at Shenandoah Junction for Martinsburg, at Hagerstown with W. M. R. R. for Baltimore and intermediate points, and C. V. R. R. for Harrisburg; Philadelphia and New York.

O. HOWARD ROYER, Gen. Pass, and Ticket Agent,
DAVID W. FLICKWIR, Superintendent. Roanoke, Va.
C. M. FUTTERER, Pass. Agent, Hagerstown, Md. je22

RIVERTON MILLS CO., Limited, Manufacturers of Flour, Feed, etc. Riverton, Va., Jan. 31st, 1888.

MR. CHAS. E. MANOR, Sands, P. O., Va.,

Dear Sir:—The George T. Smith Centrifugal and the Scalper of same make which you placed in our mills a few months since, are working to our entire satisfaction.

We are pleased to commend the workmanlike execution of the alterations and improvements in our establishment entrusted to you, and are gratified at the results obtained.

Yours truly,
GEO. WM. CONE, Treas'r and Manager.

jan 11—1y

BLACK OAK BARK WANTED.

100 cars No. 1 Rossel Black Oak Bark, delivered on cars at any station on the Shenandoah Valley R. R., B. & O. R. R. (Valley Branch) and Chesapeake & Ohio. Highest market price paid. Address KINNEY BROS., Staunton, Va.
mar 7—4 mos.

L.S.L.

CAPITAL PRIZE, $150,000.

"*We do hereby certify that we supervise the arrangements for all the Monthly and Quarterly Drawings of The Louisiana State Lottery Company, and in person manage and control the Drawings themselves, and that the same are conducted with honesty, fairness, and in good faith toward all parties, and we authorize the Company to use this certificate, with fac-similes of our signatures attached, in its advertisements.*"

G. T. Beauregard
J. A. Early
Commissioners.

We the undersigned Banks and Bankers will pay all Prizes drawn in The Louisiana State Lotteries which may be presented at our counters.

J. H. OGLESBY, Pres. Louisiana Nat'l Bank
PIERRE LANAUX, Pres. State Nat'l Bank
A. BALDWIN, Pres. New Orleans Nat'l Bank
CARL KOHN, Pres. Union National Bank

UNPRECEDENTED ATTRACTION!
OVER A MILLION DISTRIBUTED.

Louisiana State Lottery Company.

Incorporated in 1868 for 25 years by the Legislature for Educational and Charitable purposes—with a capital of $1,000,000—to which a reserve fund of over $550,000 has since been added.

By an overwhelming popular vote its franchise was made a part of the present State Constitution adopted December 2nd, A. D., 1879.

The only Lottery ever voted on and endorsed by the people of any State.

I never scales or postpones.

Its Grand Single Number Drawings take place Monthly, and the Quarterly Drawings regularly every three months, March, June, September and December.

A SPLENDID OPPORTUNITY TO WIN A FORTUNE. FOURTH GRAND DRAWING, CLASS D, IN THE ACADEMY OF MUSIC, NEW ORLEANS, TUESDAY, April 10th, 1888—219th Monthly Drawing.

Capital Prize, $150,000.

☞ Notice.—Tickets are Ten Dollars only. Halves, $5. Fifths, $2. Tenths, $1.

LIST OF PRIZES:—

1 CAPITAL PRIZE OF	$150,000	$150,000
1 GRAND PRIZE OF	50,000	50,000
1 GRAND PRIZE OF	20,000	20,000
2 LARGE PRIZES OF	10,000	20,000
4 LARGE PRIZES OF	5,000	20,000
20 PRIZES OF	1,000	20,000
50 "	500	25,000
100 "	300	30,000
200 "	200	40,000
500 "	100	50,000
APPROXIMATION PRIZES		
100 Approximation Prizes of	$300	$30,000
100 " "	200	20,000
100 " "	100	10,000
1,000 Terminal.	50	50,000
2,179 Prizes, amounting to		$835,000

Application for rates to clubs should be made only to the office of the Company in New Orleans.

For further information, write clearly, giving full address. POSTAL NOTES, Express Money Orders, or New York Exchange in ordinary letter. Currency by Express (at our expense) addressed

M. A. DAUPHIN,
New Orleans, La.
or M. A. DAUPHIN,
Washington, D. C.

Address Registered Letters to—
NEW ORLEANS NATIONAL BANK,
New Orleans, La.

REMEMBER That the presence of Generals Beauregard and Early, whoare in charge of the drawings, is a guarantee of absolute fairness and integrity, that the chances are all equal, and that no one can possibly divine what number will draw a Prize.

REMEMBER That the payment of all Prizes is GUARANTEED BY FOUR NATIONAL BANKS of New Orleans, and the Tickets are signed by the President of an Institution, whose chartered rights are recognized in the highest Courts; therefore, beware of any imitations or anonymous schemes.

mar 14—4t

CATARRH Sample Treatment FREE We mail enough to convince. B. S. LAUDERBACH & Co., 773 Broadway St, Newark, N. J.

$65 A MONTH and BOARD for 3 Bright YOUNG MEN OR LADIES in each county. P. W. ZIGLER & CO., Philadelphia Pa.,

ANY MAN of ordinary ability who can furnish good references can have steady employment with good pay, by addressing S. A. McOMBER & CO., Rochester, N. Y.

PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases and hair falling. 50c. at Druggists.

HINDERCORNS.

The safest, surest and best cure for Corns, Bunions, &c. Stops all pain. Ensures comfort to the feet. Never fails to cure. 15 cents at Druggists. Hiscox & Co., N. Y.

LIEBIG COMPANY'S

EXTRACT OF MEAT

INVALUABLE FOR DYSPEPSIA.

An Efficient Tonic for Invalids,

Instantaneous Beef Tea.

Also for flavoring Soups, Sauces and Made Dishes.

☞ GENUINE only with Baron Leibig's Signature in Blue Ink across label.

Sold by all Storekeepers, Grocers and Druggists

MEMORY —MAKES— SUCCESS

Wholly unlike artificial systems. Any book learned in one reading.

Classes of 1087 at Baltimore, 1005 at Detroit, 1500 at Philadelphia, large classes of Columbia Law Students, at Yale, Wellesley, Oberlin, University of Penn., Michigan University, Chautauqua, &c. Endorsed by Richard Proctor, the Scientist, Hons. W. W. Astor, Judah P. Benjamin, Judge Gibson, Dr. Brown, E. H. Cook, Principal N. Y. State Normal College, &c. The system is perfectly taught by correspondence. Prospectus post free from

PROF. LOISETTE,
237 Fifth Av., New York.
mar 14—4w

ELY'S CREAM BALM

Cleanses the Nasal Passages, Allays Pain and Inflamation. Heals the Sores. Restores the Sense of Taste and Smell.

Try the Cure

HAY-FEVER

CATARRH

Is a disease of the mucous membrame, generally originating in the nasal passages and maintaining its stronghold in the head. From this point it sends forth a poisonous virus into the stomach and through the digestive organs, corrupting the blood and producing other troublesome and dangerous symptoms.

A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists; by mail registered, 60 cents. ELY BROS., New York Office 235 Greenwich St. oct 5—87

FLOWERS! FLOWERS! FLOWERS!

THE GREEN HOUSES, ON LEWIS ST., at my Vegetable Garden,

Are now ready for inspection, and I ask a call from those interested in beautiful flowers. Among the many varieties to which I call special attention are such as ROSES, EVER-BLOOMING HYBRIDS, CLIMBERS, and other varieties, and a general assortment of GREENHOUSE and BEDDING PLANTS.

Also a handsome stock of evergreens. Parties at a distance can send their orders by mail, which will be given prompt attention.

I keep a large and varied assortment of Tomato, Cabbage, Celery and other plants for sale as early as the season permits planting.

☞ Designs in Cut Flowers a specialty. ☞

Respectfully,
mar 7—3m JOHN FALLON.

For the SPECTATOR.

THE OCEAN'S LAMENT.

"And there was no more sea."—Rev. XXI.—1.

Why ask me why I mourn?
Leave me alone! Begone!
Nor question further, thou so blessed of God;
Go mortal! hie thee to thy restful pillow,
Go, ask why droop the cyprus tree and willow;
I seek a soul, while billow heaves on billow;
And I flow on and on.

On and on, but finding none,
I move alone;
From moon to moon, from sun to sun,
Forever craving in my monotone,
With sigh on sigh, and groan on groan,
The gift for which I moan, I moan,
And toss in frenzy, yea, and weep salt tears;
From shore to shore—my troubled waves outreaching,
More wildly still, and yet more wild beseeching
From earth to Heaven a tale of anguish teaching,
Through all the weary years.

A soul! A soul! Give me a soul!
I'm growing old:
I've sought it long in caverns cold,
In coral isles, mid gems and gold,
In rocks and caves through which I've rolled,
In length and breadth and depth untold;
In many a region and far unknown clime,
In many a bay, deep gulf and flowing river,
In murmuring streams and soft white falls that shiver,
In moonbeams pale that faintly quiver,
And in my own, my own wild bosom ever,
Yet none, O man, is mine.

Ay, though I keep in breasts that sleep,
So deep, so deep;
Though fierce I rave when storm winds sweep
Or on calm days slow shoreward creep,
And fawn and brood and weep, weep, weep,
Woe! woe is me! no soul I reap,
No life immortal in my breast hath home;
What though I turn me backward, forward, over,
Though loud I roar or plead low like a lover,
Though earth I scan and skies that o'er me hover,
No soul, no soul, no soul can I discover
No life, no life to come.

Then why should I not mourn?
Go, get thee hence! Begone!
Ever, O mortal, will I crave this boon,
Go turn thee backward to thy restful pillow
Till cease to drop the cypress tree and willow
Will I flow on while billow heaves on billow
And thus make moan!

March, 1888. H. L. ROBB.

DECORATION OF THE SOUL.

A POPULAR FALLACY CONTROVERTED.

THE RELIGIOUS MAN DOES NOT EXCHANGE A ROYSTERING INDEPENDENCE FOR AN ECCLESIASTICAL STRAIT-JACKET.

WHEN CHRIST RECEIVES A SOUL INTO HIS KEEPING HE PUTS ON IT A MARRIAGE RING.

DR. TALMAGE'S SERMON, SUNDAY, MARCH 18th.

FORT SCOTT, KAN., March 18.—The Rev. T. DeWitt Talmage, D.D., of the Brooklyn, N. Y., Tabernacle, preached here this evening to a crowded congregation. He took for his subject "The Decoration of the Soul," and his text was Luke xv., 22: "Put a ring on his hand." He said:

I will not rehearse the familiar story of the fast young man of the parable. You know what a splendid home he left. You know what a hard time he had. And you remember how after that season of vagabondage and prodigality he resolved to go and weep out his sorrows on the bosom of parental forgiveness. Well, there is great excitement one day in front of the door of the old farm-house. The servants come rushing up and say: "What's the matter? What is the matter?" But before they quite arrive the old man cries out: "Put a ring on his hand." What a seeming absurdity! What can such a wretched mendicant as this fellow that is tramping on toward the house want with a ring? Oh, he is the prodigal son. No more tending of the swine-trough. No more longing for the pods of the carob tree. No more blistered feet. Off with the rags! On with the robe! Out with the ring! Even so does God receive every one of us when we come back. There are gold rings, and pearl rings, and carnelian rings, and diamond rings; but the richest ring that ever flashed on the vision is that which our Father puts upon a forgiven soul.

I know that the impression is abroad among some people that religion bemeaus and belittles a man; that it takes all the sparkle out of his soul; that he has to exchange a roystering independence for an ecclesiastical strait-jacket. Not so. When a man becomes a Christian he does not go down; he starts upward. Religion multiplies one by ten thousand. Nay, the multiplier is in infinity. It is not a blotting out—it is a polishing; it is an arborescence, it is an efflorescence, it is an irradiation. When a man comes into the kingdom of God he is not sent into a menial service, but the Lord God Almighty from the palaces of heaven calls upon the messenger angels that wait upon the throne to fly and "put a ring on his hand." In Christ are the largest liberty, and brightest joy, and highest honor, and richest adornment. "Put a ring on his hand.

I remark, in the first place, that when Christ receives a soul into His love He puts upon him the ring of adoption. In my church in Philadelphia there came the representative of a benevolent society in New York. He brought with him eight or ten children of the street that he had picked up, and he was trying to find for them Christian homes; and as the little ones stood on the pulpit and sung, our hearts melted within us. At the close of the services a great-hearted, wealthy man came up and said, "I'll take this little bright-eyed girl, and I'll adopt her as one of my own children"; and he took her by the hand, lifted her into his carriage, and went away. The next day, while we were in the church gathering up garments for the poor of New York, this little child came back with a bundle under her arm, and she said, "There's my old dress; perhaps some of the poor children would like to have it," while she herself was in bright and beautiful array, and those who more immediately examined her said that she had a ring on her hand. It was a ring of adoption.

There are a great many persons who pride themselves on their ancestry, and they glory over the royal blood that pours through their arteries. In their line there was a lord, or a duke, or a prime minister, or a king. But when the Lord, our Father, puts upon us the ring of His adoption we become the children of the Ruler of all nations—"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It matters not how poor our garments may be in this world, or how scant our bread, or how mean the hut we live in, if we have that ring of Christ's adoption upon our hand we are assured of eternal defences.

Adopted! Why, then, we are brothers and sisters to all the good of earth and heaven. We have the family name, the family dress, the family keys, the family wardrobe. The Father looks after us, robes us, defends us, blesses us. We have royal blood in our veins, and there are crowns in our line. If we are His children, then princes and princesses. It is only a question of time when we get our coronet. Adopted! Then we have the family secrets. "The secret of the Lord is with them that fear Him."—Adopted! Then we have the family inheritance, and in the day when our Father shall divide the riches of heaven we shall take our share of the mansions and palaces and temples. Henceforth let us boast no more of an earthly ancestry. The insignia of eternal glory is our coat-of-arms. This ring of adoption puts upon us all honor and all privilege. Now we can take the words of Charles Wesley, that prince of hymn-makers, and sing:

"Come, let us join our friends above,
Who have obtained the prize,
And on the eagle wings of love
To joy celestial rise.

"Let all the saints terrestrial sing
With those to glory gone;
For all the servants of our King,
In Heaven and earth, are one."

I have been told that when any of the members of any of the great secret societies of this country are in a distant city and are in any kind of trouble, and are set upon by enemies, they have only to give a certain signal and the members of that organization will flock around for defense. And when any man belongs to this great Christian brotherhood, if he gets in trouble, in trial, in persecution, in temptation, he has only to show this ring of Christ's adoption, and all the armed cohorts of heaven will come to his rescue.

Still further, when Christ takes a soul into His love He puts upon it a marriage ring. Now, that is not a whim of mine: "And I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving kindness, and in mercies." At the wedding altar the bridegroom puts a ring upon the hand of the bride, signifying love and faithfulness. Trouble may come upon the household, and the carpets may go, the pictures may go, the piano may go, everything else may go—the last thing that goes is that marriage ring, for it is considered sacred. In the burial hour it is withdrawn from the hand and kept in a casket and sometimes the box is opened on an anniversary day, and as you look at that ring you see under its arch a long procession of precious memories.—Within the golden circle of that ring there is room for a thousand sweet recollections to revolve, and you think of the great contrast between the hour when, at the close of the "Wedding March," under the flashing lights and amid the aroma of orange-blossoms, you set that ring on the round finger of the plump hand, and that other hour when, at the close of the exhaustive watching, when you knew that the soul had fled, you took from the hand, which gave back no responsive clasp, from that emaciated finger, the ring that she had worn so long and worn so well.

On some anniversary day you take up that ring, and you repolish it until all the old lustre comes back, and you can see in it the flash of eyes that long ago ceased to weep. Oh, it is not an unmeaning thing when I tell you that when Christ receives a soul into His keeping He puts on it a marriage-ring. He endows you from that moment with all His wealth. You are one—Christ and the soul—one in sympathy, one in affection, one in hope.

There is no power in earth or hell to effect a divorcement after Christ and the soul are united. Other kings have turned out their companion when they got weary of them, and sent them adrift from the palace gate. Ahasuerus banished Vashti; Napoleon forsook Josephine; but Christ is the husband that is true forever. Having loved you once, he loves you to the end. Did they not try to divorce Margaret, the Scotch girl, from Jesus? They said: "You must give up your religion." She said: "I can't give up my religion." And so they took her down to the beach of the sea, and they drove in a stake at the low-water mark, and they fastened her to it, expecting that as the tide came up her faith would fail. The tide began to rise, and came up higher and higher, and to the girdle, and to the lip, and in the last moment, just as the wave was washing her soul into glory, she shouted the praises of Jesus.

Oh, no, you cannot separate a soul from Christ. It is an everlasting marriage. Battle and storm and darkness cannot do it. Is it too much exultation for a man, who is but dust and ashes like myself, to cry out to-day: "I am persuaded that neither height, nor depth, nor principalities, nor powers, nor things present, nor things to come, nor any other creature shall separate me from the love of God which is in Christ Jesus, my Lord?" Glory be to God that when Christ and the soul are married they are bound by a chain, a golden chain—if I might say so a chain with one link, and that one link the golden ring of God's everlasting love. I go a step further, and tell you that when Christ receives a soul into His love He puts on him the ring of festivity. You know that it has been the custom in all ages to bestow rings on very happy occasions. There is nothing more appropriate for a birthday gift than a ring. You delight to bestow such a gift upon your children at such a time. It means joy, hilarity, festivity. Well, when this old man of the text wanted to tell how glad he was that his boy had got back, he expressed it in this way. Actually, before he ordered sandals to be put on his bare feet; before he ordered the fatted calf to be killed to appease the boy's hunger he commanded: "Put a ring on his hand."

Oh, it is a merry time when Christ and the soul are united! Joy of forgiveness! What a splendid thing it is to feel that all is right between me and God! What a glorious thing it is to have God just take up all the sins of my life and put them in one bundle, and then fling them into the depths of the sea, never to rise again, never to be talked of again. Pollution all gone. Darkness all illumined. God reconciled. The prodigal home. "Put a ring on his hand."

Every day I find happy Christian people. I find some of them with no second coat, some of them in huts and tenement houses, not one earthly comfort afforded them; and yet they are as happy as happy can be. They sing "Rock of Ages" as no other people in the world sing it. They never wore any jewelry in their life but one golden ring, and that was the ring of God's undying affection. Oh, how happy religion make us! Did it make you gloomy and sad? Did you go with your head cast down? I do not think you got religion, my brother. That is not the effect of religion. True religion is joy. "Her ways are ways of pleasantness, and all her paths are peace."

Why, religion lightens all our burdens. It smooths all our way. It interprets all our sorrows. It changes the jar of earthly discord for the peal of festal bells. In front of the flaming furnace of trial it sets the forge on which sceptres are hammered out. Would you not like to-day to come up from the swine feeding and try this religion? All the joys of heaven would come out and meet you, and God would cry from the throne: "Put a ring on his hand."

You are not happy. I see it. There is no peace and sometimes you laugh when you feel a great deal more like crying. The world is a cheat. It first wears you down with its follies, then it kicks you out into darkness. It comes back from the massacre of a million soul to attempt the destruction of your souls to-day. No peace out of God, but here is the fountain that can slake the thirst. Here is the harbor where you can drop safe anchorage.

Would you not like, I ask you—not perfunctorily, but as one brother might talk to another—would you not like to have a pillow of rest to put your head on? And would you not like, when you retire at night to feel that all is well, whether you wake up to-morrow morning at 6 o'clock, or sleep the sleep that knows no waking? Would you not like to exchange this awful uncertainty about the future for a glorious assurance of Heaven? Accept of the Lord Jesus to-day, and all is well. If on your way home some peril should cross the street and dash your life out, it would not hurt you. You would rise up immediately. You would stand in the celestial streets. You would be among the great throng that forever worship and are forever happy. If this day some sudden disease should come upon you, it would not frighten you. If you knew you were going you could give a calm farewall to your beautiful home on earth, and know that you are going right into the companionship of those who have already got beyond the toiling and the weeping.

You feel on Saturday night different from the way you feel any other night of the week. You come home from the bank, or the store, or the shop, and you say: "Well, now my week's work is done, and to-morrow is Sunday." It is a pleasant thought, There is refreshment and reconstruction in the very idea. Oh, how pleasant it will be, if, when we get through the day of our life, and we go and lie down in our bed of dust, we can realise: "Well, now the work is all done, and to-morrow is Sunday—an everlasting Sunday."

"O, when, thou city of my God,
Shall I thy courts ascend?
Where congregations ne'er break up
And Sabbaths have no end."

There are people in this house to-day who are very near the eternal world. If you are Christians, I bid you be of good cheer. Bear with you our congratulations to the bright city. Aged man, who will soon be gone, take with you our love for our kindred in the better land, and when you see them tell them that we are soon coming. Only a few more sermons to preach and hear. Only a few more heartaches. Only a few more toils. Only a few more tears. And, then, what an entrancing spectacle will open before us!

"Beautiful heaven, where all is light,
Beautiful angels clothed in white,
Beautiful strains that never tire,
Beautiful harps through all the choir;
There shall I join the chorus sweet,
Worshipping at the Saviour's feet."

I approach you now with a general invitation, not picking out here and there a man, or here and there a woman, or here and there a child; but giving you an unlimited invitation, saying: "Come, for all things are now ready." We invite you to the warm heart of Christ, and the inclosure of the Christian Church. I know a great many think that the Church does not amount to much, that it is obsolete; that it did its work and is gone now, so far as all usefulness is concerned. It is the happiest place I have ever been in, except my own home.

I know there are some people who say they are Christians who seem to get along without any help from others, and who culture solitary piety. They do not want any ordinances. I do not belong to that class. I cannot get along without them. There are so many thing in this world that take my attention from God, and Christ, and heaven, that I want all the helps of all the symbols and of all the Christian associations; and I want around about me a solid phalanx of men who love God and keep His commandments. Are there any here who would like to enter into that association? Then by a simple, child like faith apply for admission into the visible Church, and you will be received. No questions asked about your past history or present surroundings. Only one test—do you love Jesus?

Baptism does not amount to anything, say a great many people, but the Lord Jesus declared, "He that believeth and is baptized shall be saved," putting baptism and faith side by side. And an apostle declares, "Repent and be baptized, every one of you." I do not stickle for any particular mode of baptism, but I put great emphasis on the fact that you ought to be baptized. Yet no more emphasis than the Lord Jesus Christ, the Great Head of the Church puts upon it.

The world is going to, after awhile, lose a great many of its votaries. There are to be revivals of religion that will shake the earth. We give you warning. There is a great host coming in to stand under the banner of the Lord Jesus Christ. Will you be among them? Will you be among the gathered sheaves?

Some of you have been thinking on this subject year after year. You have found out that this world is a poor