USE LIFE FOR GOOD.

Dr. Hoge Dwells with Emphasis on the Value of Influence.

SERMON TO TRAVELLING MEN.

The Eminent Divine, by Invitation of Post A, Delivers a Special Discourse in Which He Urges His Hearers to Be Messengers of Christ.

Rev. Dr. Moses D. Hoge preached a special sermon before Post A, Travellers' Protective Association, Sunday afternoon in the Second Presbyterian church. There was a large congregation, and the sermon was an exceptionally fine one. Dr. Hoge was at his best, and spoke with earnestness and vigor. There was a full attendance of local travelling men, and with them were several of their friends from northern and western cities. The music was a delightful feature of the service.

Dr. Hoge's text was Romans xii., 11: "Not slothful in business; fervent in spirit; serving the Lord." Dr. Hoge said:

There has been no century fuller of events which affect the general—I may say the universal—interest of mankind than the century which is now so near its close that the bells of all the churches and great cathedrals of the world will soon ring in the birth of the twentieth century. The events to which I refer make the world in which we live a different world—almost a new world—in contrast with that which existed only a hundred years ago. It has been a century of startling discoveries, of wonderful inventions, of the applications of science to the uses and conveniences of life; the subjugation of the tremendous forces of nature to man's service and advantage. New modes of travel, new methods of transmitting intelligence, the unveiling of the secrets of the physical world, the bringing into use agencies for facilitating and lightening the toil of the laboring millions, make our century one which has never had an equal.

So full the world is of eager competition and of daring enterprise that life was never as intense as it is now, and never was progress exhibited on a scale so vast, or with such a celerity of advancement.

PROTECTION AND ADVANTAGES.

One characteristic of the age is the formation of new societies—industrial, philanthropic, benevolent—societies designed for self-improvement of its members, for the protection of their rights, for the advancement of the common welfare. Our newspapers are filled with notices of the anniversaries of these societies, of their growth, and of the work which is accomplished by them. Some of these organizations are very venerable for their antiquity; others are modern, and some are just now struggling into life. Some of these societies are called by strange and uncouth names; sometimes grotesque and ludicrous names, and occasionally absurd names; others bear names of dignity, suggestive of worthy aim and of practical results of the very highest value—not only so far as business interests are concerned, but for the advancement of the intellect and the moral character of men. Such an association I have the honor to address this afternoon, and to welcome into this church. A protective association! Protection against pecuniary losses, against accident, against injustice, against evil habits, against forbidden courses. Not only protection against what is injurious, but a union for positive advantages, for intellectual, moral, and I trust I may be permitted to say for spiritual improvement; and one indication of this fact, in which I am sure I am not mistaken, is that you connect religious services with your secular work, and invite ministers of the Gospel to address you upon themes expressly appropriate to the Sabbath, and to the sanctuary. You do not expect me to speak on any other theme this afternoon. On other occasions you have the opportunity of listening to speakers who discuss the secular benefits of your association, and who can discuss such subjects better than the ministers of religion. And now you will not anticipate the presentation of any theme which does not become the sanctuary, and that does not contemplate the development of the higher life—the life of rational, accountable, responsible, and immortal men.

OUR RESPONSIBILITY TO GOD.

One of the most interesting incidents which I remember to have read in the life of Daniel Webster was the fact that at a banquet to which he sat down with some twenty men, when there was a little pause in the conversation, one of them said: "Mr. Webster, what is the most important thought that ever came into your mind?" Looking around at those sitting about the table, he said: "Am I among my friends?" "Yes," answered they; "we are all your friends." He passed his hand thoughtfully over his brow, and then said: "The most important thought that has ever occurred to me is my individual responsibility to God." And he proceeded to discuss that theme in his own forcible and impressive way. When he had ended there was a silence; the company dispersed, and the banquet was over.

"Yes, my friends, we are responsible for the right use of our opportunities of self-improvement; we are responsible for the habits we form, for the characters we build up; we are responsible for the right development of our intellectual, moral, physical, and spiritual faculties. Sometimes you hear it said that men are the creatures of circumstances; that success depends on our opportunities, and when these are unfavorable we are obliged to be controlled by opposing forces, and must be moulded by the outward influences which surround us, and which determine our destiny. It will be worth while to stop a minute just to ascertain the pedigree of this word, "circumstances." It is derived from two words, which mean "stand around." Circumstances, therefore, are external influences that stand around men. In this pulpit I declare that it is not external influence, but internal influence that makes the true man. The outward, physical form does not constitute the real man; the intellect, the conscience, the will, and affections, controlled by reason, and by the infallible directions which we find in the Word of God. Therefore, it is a fallacy to say that the outward influences are supreme, and that circumstances determine man's destiny. There are, no doubt, external circumstances which greatly contribute to our happiness and success in life, but the very want of these oftentimes stimulates to new effort, trains men to habits of industry, frugality, temperance, perseverance, self-reliance, decision, and that determination that wins in every battle against opposing obstacles.

SELF-MADE MEN ARE FOREMOST.

Self-made men are the foremost men, whether in professional, scientific, mechanical, or commercial life. When we hear it said that circumstances make men, and that circumstances control men, a very proper question to ask is this: What kind of men? No doubt circumstances control timid, irresolute, procrastinating, wavering, double-minded men—men that are carried about like thistle-down by any wind that blows, or like seaweed drifted by every current and driven by every tide, whether it be the ebb or the floodtide. But the triumphs of successful men have ordinarily been triumphs over all that hinders or opposes them, and so far from being controlled by circumstances, they have controlled circumstances, and made them stepping-stones to higher attainments, instead of stumbling blocks, over which they have fallen into hopeless failure.

I have read of a dove that was worried and fretted because the wind ruffled its pretty plumage. The dove said it would like to live in a world where there was no atmosphere. The silly bird did not know that it could neither breathe nor fly in a world where there was no air; it did not know that when it would attempt to make its highest flight it would need the wind to sustain and assist it in reaching its greatest elevation. And so, when men conquer what seem to be obstacles in their progress, that very conquest gives them new strength, and enables them to attain a height and elevation that would never have been reached by favoring conditions. When we speak about progress in spiritual life, it is oftentimes argued that there are special hindrances in the way of commercial men; that much of their time being spent on the road; that, cut off from the refining and restraining influences of home, their only resting-place being the hotel; necessarily thrown into contact with all kinds of characters, and sometimes forced into companionship with the most undesirable, they are subjected to influences most adverse to religious development. I freely admit these hindrances to spiritual growth, but it is a comforting and animating thought that there is no business which it is right to pursue, and no place in which it is proper to enter, in which the religious life may not be quickened and developed.

A WONDERFUL SALUTATION.

One of the most wonderful salutations I find in the New Testament was when Paul, writing from the city of Rome to a distant church, said: "The saints in Caesar's household salute you!" Why, you would almost as soon expect to see saints in pandemonium as in Caesar's household, when you remember that when the reigning Caesar at that time was Nero, whose name was just a synonym for all that is infamous, and his court the hotbed of all the vices which pollute and degrade humanity. What a conflict there must have been against circumstances among those men and women in Caesar's household, whom the apostle declared to be saints, and who sent their salutations to their brethren in a distant church. If there were saints in Caesar's household, by God's help there will be saints in any community, and there is not an acre of ground on all this globe where Gospel seed will not spring up and germinate, and improve by proper cultivation. It is said of Agrippa, the grandson of Herod the Great, that on one occasion he was imprudent enough to say that he hoped it would not be long before his friend, Caligula, would be on the throne. Old Tiberius, who was then the reigning Emperor, heard of it, and was very much enraged; so much so that he threw Agrippa into prison and loaded him with fetters. Not long afterwards Tiberius died, and Caligula did ascend the throne, and the first thing he did was to release his faithful friend from his loathsome dungeon, to strip off his filthy robes, and clothe him in imperial purple; then he weighed his chain, and carefully counted the links, and gave him a chain of gold of equal weight, and took care that there were as many links in the chain of gold as there were in the chain of iron.

BE FAITHFUL UNTIL DEATH.

So, my friends, when the great Captain of Salvation looks upon those who are striving to maintain the truth and vindicate the right, he says, "Be thou faithful unto death, and I will give thee a crown of life." If an earthly king remembers his loyal friends, surely the heavenly King will not forget His faithful servants.

There can be no greater mistake than the popular idea that religion cannot stand the strain of business competition and the rough realities of commercial rivalry. There are men who tell you that the Golden Rule cannot be applied to business life. Then, I say, it is not worth applying to anything, if that is so. What is a religion worth if it cannot make men truthful, and upright, and honest? If it breaks down there, it breaks down everywhere, and is nothing more than a delusion and a snare. But it is a slander to assert that religion cannot make and keep men pure and honest. There is no infidel that can bring a more terrible charge against Christianity than the professor of religion who says that Christianity has not the power to place business under such restraints, and under the influence of such principles as to make it right in the sight of God. What the world needs is commercial men travelling all through it, who are living illustrations of the fact that divine grace can make men pure and honorable, and faithful and true. O! my friends, in the midst of the breaches of trust that shock the community, in the midst of those cruel and gigantic frauds by which combinations of men sometimes derange the commerce of a continent, and wreck the institutions in which the funds of the countless widows and orphans have been deposited, and where they were supposed to be secure, in such a state of things we need the men whose integrity is based upon immovable and imperishable foundations; who can show how business can be conducted so as to give development to the noblest type of manhood, and at the same time maintain and elevate public morality.

WIDE FIELD FOR USEFULNESS.

Commercial men go everywhere, and in their vast circuits they take in cities and towns and villages, and all places where commodities are bought and sold. Only think, if each of these men possessed the character I have been delineating, what witnesses they would be to the noblest truths; and what illustrations they would become of the power of grace to ennoble its possessor, and enable him to overcome every obstacle to the highest style of manhood; and make even opposing circumstances the means of reaching a moral elevation not otherwise to be attained. Now, it the remark of the great statesman is true, that "the most solemn thought that ever occupied his mind was the conviction of his responsibility to God," then you see that the commercial man is not only bound to develop what is finest and best in himself, for his own sake, but is also bound to exert all the good influence he possibly can in behalf of others. The truth is, God has given us social natures, has so interlinked and interlaced us by family ties, by the ties of neighborhood, of State and of common country, that we form communities in which the interests of one man touch the interests of every man, and we cannot live in a world like this without exerting an influence upon those with whom we come in contact by the examples we set, the principles we inculcate, and the conduct we pursue. Therefore, it is not a matter of indifference what we say and what we do, for all the while we are making lasting impressions upon the minds of those who are about us. And to show that it is not a matter of indifference to us what others do, let me mention this fact, that the position of every man I am speaking to in this congregation, and every man in this city, in this Commonwealth, on this continent, and in this world, has been affected by the act of one single man—the man who by the first transgression, brought death into our world and all our woe. As in the first Adam all died, so in the second Adam all may be made alive. Yes! the people who have gone before us have done a great deal to make us what we are. We begin where they left off; we inherit whatever they did for their generation. The statesmen of other ages made wise laws for us; patriotic soldiers risked their lives for us; discoverers and inventors, philanthropists and reformers labored for us; and we are the inheritors of the great treasures which others have bequeathed. What an obligation this lays us under, to transmit the best and purest institutions we possess to those who come after us.

VIEWED UNDER TWO LAWS.

Now, in order to make this great responsibility for influence more vivid in your conception, I want to show you two departments of it. I would like you to look at two different aspects of influence as it is presented, first, under the law of diffusion, and then under the law of descent. I call one the horizontal, and the other the vertical. The horizontal, referring to the influences we exercise on those around us, on every side, and which are exerted during our own day and time upon our contemporaries, and the vertical, by which I mean the influences which we transmit to those coming after us, when we have finished our course. The impressions we make on those about us do not stop with them, but are conveyed to others, who in turn communicate them to others still more remote from the original source. A good example or principle is thus started on its widening and beneficient way, while a bad example or corrupt principle is like a contagious disease in its propagation, infecting others with its poison. A profane witticism or an indecent jest goes from mouth to mouth, and from land to land, till the ends of the earth are reached.

Yet, the other—the descending influence—I think, is more solemn still. It is a very serious thing, my friends, to bequeath influences which may affect the welfare, temporal and spiritual, of generations that come after us. If you think no influence could ever be exerted that could go on affecting generation after generation, I can give you proof of it which will make it perfectly plain, so that no one can dispute it.

SPEAK THROUGH THEIR WRITINGS.

The most graphic illustration of it is in the case of men who have committed their thoughts to writing, and whose writings have been printed, and whose books go on down through all the centuries of time. Oh, is it not a wonderful art, and a wonderful power, that men who have been lying for centuries in the tomb; men who have become dust and ashes, have left influences which still emanate from the books which they wrote while in life, so that when we read them they stir us sometimes like the sound of the trumpet, exciting our admiration, our enthusiasm, our indignation, our pity, or our tears. What I speak of is true of the founders of great systems of philosophy, like those of Aristotle or Bacon; and of the founders of great religions, like those of Confucius or Mahomet. Only think how long such influences can be transmitted—as in a creed like that of Confucius, that has held 500,000,000 of the Chinese race in abject submission for centuries past, and, unless God prevent, may hold them for centuries yet to come. This downward influence—this transmitted influence, is a tremendous power, and it may well fill one with awe to remember that he must leave the world better or worse, because he has lived in it. It is a moral law, it is true, but it is just as binding as any physical law, and just as permanent. It was this conviction of responsibility that made the honored missionary, Samuel J. Mills, who died in his early prime, say to his mother one day when he was a little boy: "Mother, I wish I never had been born." But she, prudent, sensible woman, that she was, said: "But, my child, you have been born, and you are under the law, and you never can escape its binding force; and now the only practical thing is for you to fulfil the great obligations and meet the responsibilities thus entailed upon you."

ALL ARE RESPONSIBLE.

I have spoken about men who set in motion influences which went to the ends of the earth, and of others who made themselves felt through the centuries; but, my friends, don't let us make the mistake of thinking that because our influence is not thus widespread or long-continued we are not responsible. We, who occupy humbler positions, and whose acts are performed in limited spheres, must remember one great fact revealed to us in Holy Writ: That the man who had but one talent committed to him was held to be just as responsible for the improvement of that talent as the man who had five committed to him. When the Lord came to reckon those who had the talents entrusted to them, whether one, two, or five, all who had been faithful to their trust received the same commendation, "Well done, good and faithful servant," and all the same reward, "Enter thou into the joy of thy Lord."

CANDLE, IF NOT A STAR.

My friends, I know we cannot shine like a brilliant star in the sky, but we can be a candle in the chamber; we can be a taper in the window, that on some stormy night will direct the lost traveller to a place of refuge. We cannot be a pillar in the temple, but we can be a prop in the house; we can be like guardian angels in the family; and if we cannot rise up like a great mountain that casts its cool shadow across the plain on a hot day like this, let our influence be like the little shadow of Peter, when he passed along the street—a shadow that brought healing and not harm to those it touched.

Naturalists tell us that in some tropical countries, where vegetation is rank and tangled, so large is the proportion of plants that are of the sensitive kind, that the path of travellers may be traced by the wilted foliage. After the traveller is gone the blight of the flowers he has touched remains. It is so with the walk of some men through the world. Their examples, principles, and practices have been so baleful to all with whom they have come in contact that their courses may be traced by the ruin they have wrought. How much better was the custom of Captain Cook, the great navigator. He carried little packages of seeds in his pockets, and scattered them along every coast on which he landed, and this belted the world with the English flowers which sprang up from the seed he sowed wherever his feet had trod. Such might be the character of our influence, blessing and not blighting wherever we go, and leaving behind us seeds from which plants of righteousness would spring up to beautify and benefit the land.

I have thought these words appropriate to you, and for you, whom I have had the pleasure to address this afternoon; and so I conclude by sincerely wishing that the character I have attempted to portray may be the character of every man in your organization, and if it were so, my friends, I do not know of an organization which might accomplish greater good than the Travellers' Protective Association, consisting now of 10,500 members, travelling through the length and breadth of the land, permeating the country everywhere. If they could but communicate influences such as I have described, your organization would be one which would honor God, and bless mankind.

VIRGINIA HISTORICAL SOCIETY.

Officers Elected and Reports Made at the Monthly Meeting.

The regular meeting of the Executive Committee of the Virginia Historical Society was held Saturday evening last at the society's building. The members present were Messrs. Bryan, Brooke, Bruce, Tyler, James, Gaines, and Traylor. The following annual and life members were elected:

Annual Members—William L. Zimmer, Petersburg, Va.; Edward T. Sanford, Knoxville, Tenn.; Mrs. Betty T. Keim, Philadelphia, Pa.; Professor L. H. Blanton, Richmond, Ky.; Mrs. H. M. Latta, Charlotte, N. C.; Mr. George Pope, Brooklyn, N. Y.; R. H. Cunningham, Henderson, Ky.; Mr. Thomas F. Jeffress, Richmond, Va.; Joseph I. Doran, Philadelphia, Pa.; D. O. Davis, Richmond, Va.; Adrian H. Johne, New York city, N. Y.; Mrs. C. A. Doremus, New York city, N. Y.

Life Members—John T. Hassam, Boston, Mass.; W. H. Waterman, New Bedford, Mass.

The corresponding secretary reported sales of magazines and annual volumes to the amount of $25, and the reception, in addition to many books and pamphlets, of the following gifts: A cabinet photograph of Edmund Ruffin, presented by Assistant-Secretary-of-Agriculture Dabney, of Washington, D. C., and water-colored photographs, presented by Mr. Douglas H. Thomas, of Baltimore, of the portraits of the following persons: Henry Fitzhugh, of England, 1631; Colonel William Fitzhugh, Colonel Henry Fitzhugh, William Knox, Susan Fitzhugh Knox, Elizabeth Marshall Colston, Mary Randolph Keith Marshall, and Chief-Justice Marshall.

A resolution was adopted instructing the secretary to arrange for the transportation to Richmond of the plates of the Madison papers, now in the safekeeping of the executors of Mr. W. W. Corcoran, of Washington, D. C. The Literary Committee presented a report showing that the possessions of the society included the publications of thirty-eight of the historical societies of the United States, but only in a few instances in the form of complete sets. Provision was made for the completion of all broken sets, as far as it would be possible to obtain them. The report of the Library Committee also showed that there were about 500 volumes in the library relating to Virginia history, or written by Virginians, 290 pamphlets, and 50 volumes of newspapers. The same report also showed that for the four weeks ending May 9th, 281 persons had consulted books in the library, and that the rooms had been visited by 452 persons, an average of 19 for each day the library had been open. Resolutions were adopted providing for a material reduction in the cost of the magazine.

Houseman Again in the Toils.

John Houseman, who was tried and acquitted in the Henrico courts on the charge of making a criminal assault on his daughter about two years ago, is again a prisoner in the county jail. He was arrested and lodged in the prison yesterday by Constable 'Cyclone Samuel on the charge of burglarizing the store of ex-Sheriff J. Wilbur Southward. The case comes up for examination to-day.

The Grays' 52d Anniversary.

A meeting of the Richmond Grays' Veteran Association was held last night at Concordia Hall and final arrangements were made for the celebration of their fifty-second anniversary, which occurs June 12th. A banquet will be held on that day, and a committee, consisting of Captains J. T. Vaughan and J. E. Phillips, and Mr. M. I. Phillips, was appointed to make arrangements for it.

BAD CIGARETTES.

A BOSTONIAN THROWS THEM AWAY AFTER TEN YEARS OF SLAVERY.

"Baco-Curo Will Destroy the Appetite for Tobacco in Every Case."

Telegraph Postal Department, Boston, Mass., December 9, 1895.—Gentlemen: I have been an inveterate cigarette consumer for the last ten years, smoking two packages daily, supplemented by cigars. Having used other so-called cures without avail, I tried "Baco-Curo," and I am glad to say that three boxes have made tobacco, in any form, obnoxious to me. My experience assures me that Baco-Curo will destroy the appetite for tobacco in every case.

Yours truly, H. B. WIGGIN.

The case of Mr. Wiggin (one of the best-known electricians in Boston) is that of thousands who testify that Baco-Curo is the only scientific, harmless, and certain cure for the tobacco habit. Don't stop tobacco suddenly; Baco Curo notifies you when to cease. It is a cure, not a substitute, and is sold with iron-clad, written guarantee to cure, or money refended.

Sold by all druggists at $1 per box; three boxes (thirty days' treatment), $2.50, with written guarantee, or sent direct upon receipt of price. Write for booklet and proofs. Eureka Chemical & Mfg. Co., La Crosse, Wis., and Boston, Mass.

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New effects in Fine Dimities, Lawns, and Jaconets, in plain and warp-printed effects, 12 1-2c. a yard.

New Granite Ducks, Cotton Covert Cloth, in new effects, 12 1-2c.

Best grades of Irish Dimities, new importation, just the article to make a cool garment for the hot weather, 25c.

Cool, Light-Weight Scotch Ginghams, reduced from 25c. to 15c. a yard.

Cool Dimity, Dots, in White and Colors, 25c. a yard.

Frerro, Koechlin & Co.'s Best French Organdies, light as a zephyr, and printed in the finest designs, 25c.

Cool Grass-Linen Batiste, the new and popular fabric, plain and fancy, 12 1-2, 16 2-3, 25, 30c., up to $1 a yard.

Embroidered, Dotted Grass-Linen Batiste, in a variety of desirable colorings, 50c. a yard.

Embroidered Dotted Muslin, in Tan, Blue, Nile, Green, Pink, Lilac, and Black and White, 25c. a yard.

New effects in Colored Pique, Pink, Blue, Tan, Gray, and Brown, 25 and 40c. a yard.

FAST-BLACK WASH GOODS,

fast as the best Hermsdorf dyes, all finished. Beautiful French Bastiste, shene and silky, 25, 30, 35, and 40c.

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India Lawns, 12 1-2, 16 2-3, 20, and 25c.

WHITE GOODS.

Shene and Fine PERSIAN LAWNS, 12 1-2 to 50c.

French Organdies, 70 inches wide, best made, 40c. to $1.25 per yard.

PIQUE,

every variety and width of cord, from the finest cord to the widest welts, 16 2-3, 25, 30, 35, 40, 50, and 60c.

Embroidered Muslins; large assortment of fine dots ranging in price from 25 to 60c. a yard.

LINENS.

All the best grades, and guaranteed strictly first-class, and made of the pure flax.

HEMMED TOWELS, excellent values at 12 1-2, 16 2-3, 20, and 25c.

Hemstitched Towels, 25, 35, 50, and 75c.

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We have a full assortment of Webb's "Old-Bleached" Towels, both in fringed and hemstitched.

Cotton-Terry Bath Towels, 12 1-2, 16 2-3, 25, 35, and 50c.

Linen-Terry Bath Towels, 50, 75c., $1, and $1.25.

TABLE DAMASK.

Values that cannot be duplicated.

10-4 Damask, full width, 28c. a yard.

64-inch Damask, Cream and Bleached, 50c.

66-and 68-inch Damask, full bleached, 75 and 85c.

72-inches-wide Damask, full bleached, $1, $1.25, and $1.50.

Full range of Napkins to match each pattern of Damask, from the cheapest to the finest.

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Extra-Heavy Ribbed Hose (Boys'), double soles, toes, heels, and knees, 25c. a pair.

Boys' Medium-Weight Ribbed Hose, double heels, soles, toes, and knees, 25c. a pair.

Misses' Plain and Ribbed Hose, light, medium, and heavy-weights, 25c.

Misses' White-Silk Pleated Hose, 6 to 8 1-2, $1.

Infants' Half Hose, White, Black, and Tan, ranging in price from 15c. to 50c.

Children's Lace Hose in Pink, Blue, Tan, White, and Black, 50c.

To close out a lot of Fast-Black Lisle Hose we shall offer a lot of the 35c. qualities at 25c a pair, sizes 8 to 9 1-2.

Gauze Lisle Hose, fast Blacks, for ladies, 25c. to $1 a pair.

Remember, we keep the largest assortment of GOOD Hosiery in the city. You can find here every kind of Dropstitch, Rib, Plain, or Lace effect, from the 25c. Cotton or Lisle to the finest French fancies.

SUMMER GLOVES.

Suede, Chamois, Silk, and Taffaty, 4-Button White Kid Gloves, Black or White embroidery, $1, $1.50, and $2 a pair.

8-Button White Suede Gloves, $1.50.
12-Button White Suede Gloves, $2.
16-Button White Suede Gloves, $2.50.
20-Button White Suede Gloves, $3.25.
16-Button White Glace Gloves, $2.75.
20-Button White Glace Gloves, $3.50.
2-Button White Chamois, 85c.
8-Button White Chamois, $1.
Keeper's Patent Finger-Tipped Gloves, 50, 75c., $1, and $1.25 a pair.
Taffaty Gloves, in Mode, Tan, Black and Gray, 25 and 50c.
Misses' Taffaty-Silk Gloves, Tan, and Black, 25c.

Excellent values in Black and Colored Silks. You can save 25 per cent. by buying your Silks of us; all we ask is an inspection of our stock.

SERMON TO SOLDIERS.

Dr. Carmichael's Discourse to the Richmond Light Infantry Blues.

HE UPHOLDS HONEST WARFARE.

Times for Peace and Times for Battle, and Backs His Position with the Scriptures—Beautiful Reference to Lee and Jackson.

The anniversary sermon to the Richmond Light Infantry Blues, which was preached by Rev. Dr. Hartley Carmichael, the chaplain, at St. Paul's church, on Sunday night, was a masterly effort, and was listened to by a large congregation. The battalion, in full dress uniform, occupied the front half of the seats on either side of the centre aisle, and the remainder of the edifice was filled with an audience representing several denominations.

Dr. Carmichael's sermon was a defence of honest legitimate warfare, and a portrayal of the true type of soldier. His text was a part of the 18th verse of the first chapter of St. Paul's First Epistle to Timothy: "That thou mayst war the good warfare." He opened by saying that war occupied the foreground of the Old Testament, and that the relation of the New to the Old, in this respect, was like that of the Gospel itself to the law. There were some who were apt to conclude that war of every kind was antagonistic to Christianity, and that the profession of the soldier was not compatible with the teachings of Christ, but Christ Himself had not given color to any such notion. Dr. Carmichael gave a number of references here to show that the Bible authorized war.

AS TO HUMANITARIANISM.

Dr. Carmichael, speaking of those opposed to war, said:

"There are those who, in this age, are utterly opposed to war of all kinds. Influenced by a diseased humanitarianism, they cry peace, peace, not only where there is no peace, but where, for the time being, peace cannot be. However, we may mourn over the fact that we cannot restrain the murderer by persuasive means, we are compelled to confess that still we can only defend human life by hanging him. However we may long for the ideal, when we can keep children in the right way by exhorting them, yet we know as a fact that in many cases Solomon's dictum still holds good, 'He that spareth his rod hateth his son.' To push humanitarianism to such an extreme is to sympathize with and encourage crime, and to sacrifice the innocent for the guilty, the righteous for the unjust. But some sensible people have objected to war, and peace in its elements entirely contrary to Christianity. It is generally admitted that such objectors, as a rule, belong to an age of peace; an age in which no cloud has even dimmed the clear, quiet, comfortable sky. We see things now, at least those of us who are not absurd jingoes, in a peaceful light. We do so because there are no great causes crying to us immediately for vindication, no great wrongs pleading for redress, no great rights and interests demanding our defence. We would be fools if we were to rush into war now.

"Yet, as we well know, times may come in the history of a people—of a people who believe in the Gospel of Christ—when they must bear the sword; aye, and bear it not in vain.

MUST DEFEND OUR RIGHTS.

"War for the defence of our rights and liberties is a sacred duty of man," continued Dr. Carmichael. "He who will not defend his hearth and home is not a man. On that great principle this people bled. Rights, you may rob us of rights, but we will bleed for them. What is our own you shall not take away with impunity. For that principle Jackson fell; for that Lee left the path of future military glory to cast his lot in with Virginia. Defensive war is not only at times necessary, it is absolutely right.

"Sometimes offensive war is a necessity. It is a duty, in emergencies, for the wise to overcome the ignorant; for the better government to override the evil and degrading. It would be a crowning mercy if Turkey were wiped off the face of the earth, so that her place could nowhere be found."

MEANS TERRIBLE THINGS.

Dr. Carmichael spoke of the awful fact that war means terrible things, ruined homes, desolated country, burned cities, and cruelty everywhere; but said that the necessity of war was still here. He declared that we were not sent into this world to be comfortable, but that we might be educated, prepared for higher things. We were sent to endure hardships, as good soldiers of God. Whoever sought the crown must know the cross. Said Dr. Carmichael:

"The highest human display of personal courage, nobility, chivalry, and honor is seen in war. It is the nurse of self-sacrifice. The coldest heart is fired; the slumbering courage is roused by the call to battle, and when all is over, be the cause lost or won, there remains a glorious sentiment, a holy memory of those who, foremost fighting, fell. There is something mysteriously great to man in war. We do not glory in the famine; we do not glory in the pestilence, but we do glory in a great war in which we bore a part. War, then, is, as far as we know, still a part of the necessary development of man."

* * *

"Let me exhort you to-night to consider from the standpoint of a soldier three great truths:

"Know that you have an enemy, Sin.

"Know that you are a soldier of God, against sin.

"Have faith in your Captain, Christ.

"The weapons of our warfare are spiritual, the moral law."

In conclusion, the minister made a beautiful allusion to the great Confederate chieftains, Lee and Jackson. He said that the soldiers of this day had a living example of the true type of soldiers in these, who, while they recognized that one word from them sent thousands of men into battle, always permitted to float high above the flags of their country the banner of their Lord and Master, Jesus Christ.

CAN HARDLY CONVICT HEWES.

The Existence of Contracts and a Directory Will Likely Help Him.

The probability now is that Morrill Ross Hewes, the alleged directory swindler, will be cleared when his case comes up in the Police Court to-morrow, as the charge of forgery, which was first brought against him, can no longer be sustained, in view of the testimony of several parties from whom he obtained money, and it is contended that the fact that he has some kind of a "directory" containing the advertisements of the firms, will be a barrier which must be overcome before a case of swindling can be proven against him. In fact, the New York authorities will not press the charges against the accused in that city, because they do not think the evidence there against him is sufficient for conviction, and while Chief O'Brien, in a letter to Detective Tomlinson, says that Hewes is, without doubt, one of a party of men who have been operating the same kind of schemes in the metropolis, no request is made to hold him. Chief O'Brien, in his letter, states that no such person as "C. C. Wilbur" could be found in the Potter building, No. 117 Nassau street, but that on the fourth floor of that building was found a man who gave the name of Phillip Goodhart, and who had a small office-room. He is believed to be in the "directory" business. He has been arrested, but could not be tried, on account of some technicality.

Mr. Arthur Bowen, of Boston, a brother-in-law of Hewes, arrived here yesterday morning, and had a conference with Mr D. C. Richardson, counsel for the accused. Mr. Bowen says he is a purser of a steamship plying between Boston and Nantucket Beach. He says Hewes is from Maine, where his parents live, and that he has no need to go into any such business as he is charged with, as they are quite well-to-do. He expressed his willingness to help Hewes in any way he could, and said if he possibly could he would be here to-morrow to be present when the case comes up. He was compelled to leave last night, on account of his business engagements.

No effort was made yesterday to bail the accused, and Sergeant Tomlinson swore out and served another warrant on Hewes in the afternoon, charging him with swindling Mr. J. Clements Shafer. This was for a contract for an advertisement in the Atlantic-Coast Directory, made with the Virginia Dredging and Towing Company, of which Mr. Shafer is an officer.

MEADORS'S CASE CONTINUED.

Postponed on Motion of the Commonwealth's Attorney.

The case of William Meadors, the murderer of Maggie Driver, was called in the Hustings Court yesterday morning, and continued again upon motion of the Commonwealth, until June 9th. The postponement was allowed owing to the absence of an important witness for the prosecution. When the names of the witnesses were called all answered but one W. C. Ellis. In view of the fact that Ellis did not respond, Commonwealth's-Attorney Smith asked that the case be continued for the term. Mr. Smith said that it was important for the Commonwealth to have the testimony of Ellis in this case, as he was with Meadors all of the time for three hours prior to the tragedy. Ellis, he said, had enlisted with Meadors in the United States army, and had since then deserted. Mr. Smith read the following letter from Colonel Frank concerning this matter:

United States Artillery School,
Fort Monroe, Va., May 8, 1896.

H. M. Smith, Jr., Commonwealth's Attorney, Richmond, Va.:

Dear Sir,—In reply to your communication of yesterday's date I beg to inform you that W. C. Ellis, to whom you refer, deserted the service of the United States on the 14th of last month, and has not since been heard of. Upon the receipt of the subpoena mentioned in your letter I immediately replied informing you of his desertion. Very respectfully,

ROYAL F. FRANK,
Colonel First Artillery, Commanding.

Mr. George E. Wise, counsel for the prisoner, argued against the continuance, and said that in all probability Ellis had gone far beyond the jurisdiction of the court. He asked that the case be tried.

Mr. Smith then said that Ellis's people lived in Richmond, and that he thought he could get him, as he could have the charge of desertion dropped provided he (Ellis) would come forward and testify.

Judge Witt said he did not propose to force the Commonwealth into the case, and that if the defence had succeeded in having the case continued he would allow Mr. Smith's motion for continuance, and directed that gentleman to fix a date in June for the trial. Messrs. Wise and Smith accordingly agreed on June 9th. Mr. Wise excepted to Judge Witt's ruling and prepared his bill of exception.

Court was then adjourned after all witnesses had been recognized for their appearance on June 9th.

LIGHT ARTILLERY IN RICHMOND.

Famous Indianapolis Drill Team Here for a Few Hours.

The drill team of the famous Light Artillery, of Indianapolis, Ind., passed through Richmond Sunday afternoon, en route to Savannah, Ga., whither they go to participate in the competitive drill being held there this week.

The visiting artillerymen arrived here over the Chesapeake and Ohio at 3:30 o'clock, and left via the Atlantic-Coast Line at 7. They were met at the Seventeenth-street depot by a detachment from the Howitzers under command of Captain Hutcheson, and were shown around the city. They were first driven to Murphy's Hotel, where a bountiful dinner was given them. After the meal all entered pleasure-wagons, in which they were driven to the Howitzers' Armory, Jefferson Hotel, Howitzers' monument, Lee monument, Capitol Square, and Confederate Museum. A number of photographs were taken along the route. The visitors expressed themselves in unbounded admiration of their hosts' beautiful and commodious armory, of the Jefferson Hotel, and, in fact, of everything they saw and every one they met.

The Indianapolis boys have a national reputation, having carried off prizes in fourteen out of the fifteen competitive drills in which they have entered. They are proficient in all artillery tactics, including gun drill, sabre practice, and pistol drill, and are a fine set of men both mentally and physically. The team, which is under command of Captain Curtis and First-Lieutenant Gerraude, is composed of fourteen men and a surgeon.

Personals and Briefs.

Mrs. O. D. Maupin and family left yesterday for Charlottesville to spend the summer.

Mr. R. E. Crawford, manager of the Park Hotel, Raleigh, N. C., is a guest at the Jefferson.

Miss Lelia Brown, of Wytheville, is visiting her cousin, Mrs. J. A. Morris, No. 506 north Fifth street.

Mr. B. F. Hamilton and family have returned to Wilmington, Del., after a pleasant visit to this city.

General and Mrs. Draper and maid and Miss Margaret Preston Draper and nurse, Washington, are at the Jefferson.

An important meeting of the Confederate Memorial Literary Society will be held at the museum this morning at 10 o'clock.

The Union Democratic Club will meet to-night at Powell's Hall, Church-Hill avenue, at 8 o'clock. Important business will be transacted.

The Richmond Locomotive and Machine-Works has received a contract to build four 20x26 compliddation engines for the Southern Railway Company.

The Old Dominion Lodge of Railroad Trainmen, No. 389, met at their hall Sunday and initiated two members and received two applications for membership.

Mr. E. B. Marquess and Mr. Charles L. Stewart, both of this city, left Saturday for Jersey City, where they will enter Mount Zion Sanctuary, and take the evangelical course.

Rev. G. F. Williams, aided by Thomas Spence, L. L. Wood, and others, held services with the Gospel wagon on Twenty-third and Main street and on Oregon Hill Sunday afternoon.

Evangelists W. A. McCutchen and J. P. Neff, Adventists, will begin a tent-meeting Thursday night on Franklin street near Beach street. Messrs. McCutchen and Neff held a meeting on Church Hill last year.

Mr. W. F. Rex and bride returned to the city yesterday via the steamship Old Dominion from New York. Mr. and Mrs. Rex were among the passengers on the ill-fated Wyanoke, but continued their travels after the disaster, and had a most delightful trip.

Rev. George Armor Fair and wife left for New York yesterday afternoon via the Old Dominion Line. They are bound for South America, to establish a missionary station and colony in Venezuela. Rev. Mr. Fair preached at the Apostolic church Sunday night to a large congregation.

The revival which has been in progress during the past week at the Third Christian church will continue throughout this week. There will be services every night and every afternoon at 4 o'clock. The pastor, Rev. L. M. Omer, is assisted in the services by Rev. Mr. Book, of Clifton Forge.

Richmonders in New York.

NEW YORK, May 11.—(Special.)—G. M. Wyatt, Marlborough; W. Ellyson, Broadway Central; J. P. Powers, J. H. Wilkinson, St. Denis; W. A. Chesterman, H. D. Burton, Continental; S. Hirsch, Hoffman; H. C. Chamblin, Brunswick.

THE HILL CITY.

Celebration of Memorial-Day—A Sad Death.

LYNCHBURG, VA., May 11.—(Special.)—About two thousand people participated in the memorial exercises in this city to-day, in commemoration of the Confederate dead. A procession, consisting of marshals, the city band, mounted police, Daughters of the Confederacy, and ladies of