# TALMAGE'S SERMON.

*Continued from First Page.*

...ers in heaven." Aim high. Do not be satisfied to be like the Christians all around about you. Be more than they have ever been for Christ.

An old Arabian king was showing a beautiful sword that had been given him, when one of his courtiers said: "This sword is too short. You cannot do anything with it." Said the king's son: "To a brave man no sword is too short. If it be too short, take one step in advance, and then it is long enough." So I say to any Christian who may feel that he has poor weapons with which to fight against sin and darkness and death: "Advance upon the enemy. In the strength of Christ go forward. God is for you, and if God be for you who can be against you? Remember that God never puts you in battle, but he gives you weapons with which to fight."

ABSTAIN FROM PERNICIOUS ASSOCIATIONS.

My second word of counsel to those who have recently entered upon Christian life is, Abstain from all pernicious associations, and take only those that are useful and beneficent. Stay out of all associations that would damage your Christian character. Take only those associations that will help you. A learned man said, "If I stay with that man Fenelon any longer I shall be a Christian in spite of myself." In other words, there is a mighty power in Christian associations. Now, what kind of associations shall we, as young Christians, seek after? I think we ought to get into company better than ourselves, never going into company worse than ourselves. If we get into company a little better than ourselves, and there are ten people in that company, ten chances to one we will be bettered. If we get into company a little worse than ourselves, and there be ten people in that company, ten chances to one we will be made worse than we were before.

Now, when a young Christian enters the church, God does not ask him to retire from the world. The anchorite that lives on acorns is no nearer heaven than the man who lives on partridge and wild duck. Isolation is not demanded by the Bible. A man may use the world with the restriction of not abusing it. But just as soon as you find any surroundings pernicious to your spiritual interest, quit those associations. This remark is especially more appropriate to the young. Now it is impossible that the young and untroubled should seek their associations with those who are aged and worn out.

As God intended the aged to associate with the aged, talking over the past and walking staff in hand along the same paths they trod thirty, forty and fifty years ago, so I suppose he intended the young chiefly to associate with the young. The grace of God does not demand that we be unnatural. I do not want you to take this caution I have given you as that of a growling misanthrope, hating hilarity. For you must have a spring bow if you want to make the arrow fly. But while this is so, I want you to be especially on guard in this matter and let the religion of Jesus Christ control you in all your associations.

I know young people who have meant well enough, but they have floated off into evil influences and they have associated day by day with those who hated God and despised his commandments, and their characters are all depleted. I can see they are changed for the worse, but they are not aware of it. Oh, young man, come out of that bad association. I do not know what it is. I do not know to what place you may have a private key. I do not know to what place you go without the sanction of those who love you very much. I do not pretend to point out any evil influences, but are there not some surrounding influences that are pernicious to your growth in grace? Stand back from that furnace in which so many young Christians have been destroyed.

In this church there is a large company of young men and young women consecrated to Christ. I know of no better people than they are. Young convert, I invite you into their friendship. Contact with them will elevate you. All hail, young followers of Jesus Christ, my joy and my pride! My heart thrills at every step of your advancement. I talked with you in that hour when you first tried to break from sin, and I now rejoice as I see you putting on the armor of a conflict in which God will give you present and everlasting victory. Stand off from all evil associations. A man is no better than the company he keeps. Go among those who are better than you are, and you will be made better. Go among those who are worse than you are and you will be made worse.

KEEP ACTIVELY EMPLOYED.

My next word of counsel is that you be actively employed. I see a great many Christians with doubts and perplexities, and they seem to be proud of them. Their entire Christian life is made up of gloom, and they seem to cultivate that spiritual despondency, when I will undertake to say that in nine cases out of ten spiritual despondency is a judgment of God upon idleness. Who are the happy people in the church today? The busy people. Show me a man who professes the religion of Jesus Christ and is idle, and I will show you an unhappy man. The very first prescription that I give to a man when I find him full of doubts and fears about his eternal interest is to go to work for God. Ten thousand voices are lifted up asking for your help. Go and help.

Here is a wood full of summer insects. An axman goes into the wood to cut firewood. The insects do not bother him very much, and every stroke of the ax makes them fly away. But let a man go and lie down there and he is bitten and maulcd and thinks it is a horrible thing to stay in the wood. Why does he not take an ax and go to work? So there are thousands of Christians now in the church who go out amid great annoyances in life—they are not perplexed, they are all the time busy; while there are others who do nothing, and they are stung and stung and stung and covered from head to foot with the blotches of indolence and inactivity and spiritual death.

The first thing, then, you have to do, O Christian young man, Christian young woman, is to go to work in the service of the Lord if you want to be a happy Christian. When an army goes out, there are always stragglers falling off here and there, some because they are faint and sick, but a great many because they are afraid to fight and too lazy to march. After awhile the lazy men on the road hear the booming of the guns for hours, and they hear the shout of victory, and a man on horseback comes up and says, "We have won the day!" Then they hasten up. How brave they are after the battle is over. Poor at fighting, but grand at "huzza!" So there are stragglers going after the Lord's host. There come days of darkness and battle. Where are they? We call the roll of the host. They make no answer, but after awhile there comes a day of triumph in the church, and they are all about. "Huzza! huzza! Didn't we give it to them!"

BE FAITHFUL IN PRAYER.

I have another word of counsel to give those who have just entered Christian life, and that is, Be faithful in prayer. You might as well, business man, start out in the morning without food and expect to be strong all that day—you might as well abstain from food all the week and expect to be strong physically as to be strong without prayer. The only way to get any strength into the soul is by prayer, and the only difference between that Christian that is worth everything and that who is worth nothing is the fact that the last does not pray and the other does.

And the only difference between this Christian, who is getting along very fast in the holy life, and this, who is only getting along tolerably, is that the first prays more than the last. You can graduate a man's progress in religion by the amount of prayer, not by the number of hours, perhaps, but by the earnest supplication that he puts up to God. There is no exception to the rule. Show me a Christian man who neglects this kind of duty and I will show you one who is inconsistent. Show me a man who prays, and his strength and his power cannot be exaggerated. Why, just give to a man this power of prayer and you give him almost omnipotence.

This afternoon you will see two Sabbath school teachers. That one does not gain the attention of her class. This one does. What is the difference between them, their intellects being about equal? The first thought only of her own apparel. The other came from great prostration before God in earnest supplication, asking that God's mercy might come upon the school, and that in the afternoon she might gain the attention of those five or six immortals that would be around her. The one teacher has no control over her class. The other sits as with the strength of the Lord God Almighty.

A minister comes into the pulpit. He has a magnificent sermon, all the sentences rounded according to the laws of rhetoric and fine sermonizing, and the truth makes no impression on the hearts of men. People go away and say, "Very beautiful, wasn't it?" A plain man comes into the pulpit. He has been on his knees before God, asking for an especial message that day, and the hearts of men open to the plain truth, the broken sentences strike into their consciences, and, though the people may disperse at the close of the services seemingly without having received any impression, that night voices will be lifted in some household, "Men and brethren, what shall we do to be saved?" Oh, this power of prayer! Pray! Pray!

Another word of counsel I have to give. Be faithful in Bible research. A great many good books are now coming out. We cannot read half of them. At every revolution of the printing press they are coming. They cover our parlor tables and are in our sitting rooms and libraries. Glorious books they are. We thank God every day for the work of the Christian printing press. But I have thought that perhaps the followers of Christ sometimes allow this religious literature to take their attention from God's word, and that there may not be as much Bible reading as there ought to be.

How is that with your own experience? Just calculate in your minds how much religious literature you have read during the year, and then how large a portion of the Word of God you have read and then contrast the two and answer within your own soul whether you are giving more attention to the books that were written by the hand of man or that written by the hand of God. Now you go to the drug store and you get the mineral waters, but you have noticed that the waters are not so fresh or sparkling or healthful as when you get these very waters at Saratoga and Sharon—getting them right where they bubble from the rock. And I have noticed the same thing in regard to the truth of the Gospel; while there is a good deal of refreshment and health of the Gospel of God as it comes through good books, I find it is better when I come to the eternal rock of God's Word and drink from that fountain that bubbles up fresh and pure to the life and the refreshment and the health of the soul.

READ THE BIBLE.

Read the Bible and it brings you into the association of the best people that ever lived. You stand beside Moses and learn his meekness, beside Job and learn his patience, beside Paul and catch something of his enthusiasm, beside Christ and you feel his love. And yet how strange it is that a great many men have given their whole lives to the assaulting of that book. I cannot understand it. Tom Paine worked against that book as though he received large wages, and was inspired by the very powers of darkness, confessing that all the time he was writing he did not have the Bible anywhere near him. How many powerful intellects have endeavored to destroy it. Hume, Bolingbroke, Voltaire have been after it. Ten thousand men now are warring against the truth of God's Word. What do you think of them? I think it is mean, and will prove it. I will prove it is the meanest thing that has ever been done in all the centuries.

There is a ship at sea and in trouble. The captain and the crew are at their wits' end. You are on board. You are an old seaman. You come up and give some good counsel, which is kindly taken. That is all right. But suppose, instead of doing that, in the midst of all the trouble you pick up the only compass that is on board and pitch it over the taffrail? Oh, you say, that is dastardly. But is it as mean as this? Here is the vessel of the world going on with sixteen hundred millions of passengers, tossed and driven in the tempest, and at the time we want help the infidel comes and he takes hold of the only compass and he tries to pitch it overboard. It is contemptible beyond everything that is contemptible. Have you any better light? Bring it on if you have. Have you any better comfort to give us? Bring it on if you have. Have you any better hope? Bring it on if you have, and then you may have this Bible and I shall never want it again.

But I can think of a meaner thing than that, and that is an old man going along on the mountains with a staff in one hand and a lantern in the other. Darkness has come on suddenly. He is very old, just able to pick his way out amid the rocks and precipices, leaning on his staff with one hand and guiding himself with the light in the other. You come up and say: "Father, you seem to be lost. You are a long way from home. "Yes," he replies. And then you take him by the hand and lead him home. That is very kind of you. But suppose instead of that you should snatch the staff from his hands and hurl it over the rocks, and snatch the lantern and blow it out? That would be dastardly, contemptible until there is no depth of contempt beneath it. If you have a better staff, give it to him. If you have a better light, give it to him.

A LIGHT TO OUR FEET.

When God has put the staff of the Gospel in our hands and the lamp of God's word to light our feet, are you going to take from us our only support and our only illumination? I love the sting of the wasp and the rattlesnake better than I do the man who wants to clutch the word of God from my grasp. There are people here who have been reading it a good while. It is a precious book to their souls. It has been so in time of darkness and trouble. There was a soldier who fell in battle, and after he had fallen he said in a feeble voice to his comrade, "Give me a drop." His comrade replied, "There is not a particle of water in my canteen." "Oh," he said, "I didn't mean that. Look in my knapsack and you will find a Bible there. Get out that old Bible and just give me a drop out of that." And his comrade found the Bible and read a few passages. The dying soldier said, "Oh, George, there is nothing like that, is there, for a dying soldier?"

Cling to your Bible! If this Bible should be destroyed, if all the Bibles that have ever been printed should be destroyed, we could make up a Bible right out of this audience. From that Christian man's experience I take one cluster of promises, and from that old Christian man's experience another, I put them all together, and I think I would have a Bible.

You see, my friends, I have not tried to hide the fact that I have large expectation of you who have entered the Christian life. Do not be discouraged. Press on toward the prize, God beside you and heaven before you. Keep your courage up. Look in thirty years from now upon this church. Another man in the pulpit. Other faces in the pews. Another man leading the song. Others carrying around the alms boxes of the church. All changed. Thirty years have gone, and I look into the faces of the people, and I say: "Why, it seems to me I have seen these people somewhere, but I cannot exactly say where. Oh, yes, now I begin to think. These were the converts in 1892 and 1890. Why, how you have changed!"

"Oh, yes," they say, "of course we have changed. Thirty years make a great change." I say, "How many wrinkles there are in your faces!" "Oh, yes," they say, "thirty years make a great many wrinkles." "Have you kept the faith?" "Yes, we have kept the faith." "Where are those people who used to sit in the pew with you." "All gone." Then I say, "Well, I feel lonely; come, let us sing one of the old hymns we used to sing thirty years ago, in 1892, on communion day. Any of you know the old tune? Some one hum it. Yes, that's it, that's it. Now, altogether, let us sing, just as we did in 1892:

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains.

"The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away."

### The Doctors are Guilty.

Grave mistakes are made by physicians in treating Heart Disease. The rate of sudden deaths is daily increasing. Hundreds become victims of the ignorance of physicians in the treatment of this disease. One in four persons has a diseased heart. Shortness of Breath, Palpitation and Fluttering, Irregular Pulse, Choking Sensation, Asthmatic Breathing, Pain or Tenderness in Side, Shoulder or Arm, Weak or Hungry Spells, are symptoms of Heart Disease. Dr. Miles' New Heart Cure is the only reliable remedy. Thousands testify to its wonderful cures. Books Free. Sold by Dr. A. G. Daley.

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### A Blacksmith Saves the Life of a Little Girl.

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NOTICE.

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### Pluralist Directors.

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### A Monopoly in Camphor.

At one time the camphor trade was monopolized by the governor of Formosa and his official staff. The annual output ran as high as 250 and 300 tons and netted the distinguished syndicate over $100,000 a year. The profit can be easily appreciated when it is known that the poor peasant was paid four cents per pound for the camphor, which was sold a week afterward in Hong Kong for anywhere from twenty-four to thirty-five cents.—Edward Bedloe in Philadelphia Ledger.

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### Western Maryland Time Table.

IN EFFECT FEB. 22, 1892.

Leave Hillen Station as follows:

DAILY.

4.35 A. M.—Fast Mail for Norfolk and Western R. R. and Southern and Southwestern points; also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Highfield, Hagerstown, and except Sunday, Chambersburg, Waynesboro, points on B. and C. V. R. R., Martinsburg, W. Va., and Winchester, Va.

DAILY EXCEPT SUNDAY

7.15 A. M.—Accommodation for Gettysburg and all points on B. and H. Div. also Main Line east of Emory Grove.

8.00 A. M.—Mail for Williamsport, Hagerstown, Shippensburg and points on Main Line B. and C. V. R. R., also Frederick and Emmittsburg, and points on Norfolk and Western R. R. to Shenandoah.

10.00 A. M.—Accommodation for Union Bridge, Gettysburg, Mt. Holly Springs and Carlisle.

1.25 P. M.—Accommodation for Arlington.

2.16 P. M.—Accommodation for Emory Grove.

3.32 P. M.—Express for Arlington, Howardville, Owings's Mills, Glyndon, and all points on B. and H. Division.

4.00 P. M.—Express for Arlington, Mt. Hope, Pikesville, Green Spring Junction, Owings' Mills, St. George's, Glyndon, Glen Falls, Finksburg, Patapsco, Carrollton, Westminster, Avondale, Medford, New Windsor and Main Line Stations West, also Emmittsburg and B. and C. V. R. R., and Norfolk and Western R. R. to Shenandoah.

5.15 P. M.—Frederick train.

6.20 P. M.—Accommodation for Union Bridge.

8.46 P. M.—Accommodation for Emory Grove.

11.35 P. M.—Accommodation for Emory Grove.

SUNDAYS.

9.30 A. M.—Accommodation for Union Bridge and Hanover.

2.30 P. M.—Accommodation for Union Bridge.

4.00 P. M.—Accommodation for Emory Grove.

10.05 P. M.—Accommodation for Emory Grove

TRAINS ARRIVE AT HILLEN STATION.

Daily—7.11 P. M.—Daily (except Sunday) 6.50, 7.40, 8.39, 9.40, 11.10 A. M., and 12.12, 2.40, 5.10, 5.53 and 7.00 P. M.

Sundays only.—9.07 and 10.29 A. M., 6.15 and 9.15 P. M.

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### Baltimore and Ohio Time Table.

IN EFFECT MAY 22, 1892.

Baltimore to Mt. Airy and Frederick.

| STATIONS. | a.m. | a.m. | a.m. | a.m. | a.m. | p.m. | p.m. | p.m. | p.m. | p.m. | p.m. | p.m. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Baltimore | *4 00 | †6 32 | †8 10 | ‡9 35 | †11 00 | †1 10 | †1 35 | †3 30 | †4 20 | *5 30 | *6 30 | *8 30 |
| Relay St'n | 4 15 | 6 50 | 8 30 | 9 55 | 11 21 | 1 30 | 1 55 | 3 45 | 4 35 | 5 50 | 6 50 | 8 50 |
| Avalon | 4 17 | 6 52 | 8 32 | 9 57 | 11 23 | 1 32 | 1 57 | 3 47 | ... | 5 52 | 6 52 | 8 52 |
| Orange Grove | 4 21 | 6 55 | 8 35 | 10 01 | 11 27 | 1 34 | 2 01 | 3 51 | ... | 5 55 | 6 55 | 8 54 |
| Ilchester | 4 25 | 7 00 | 8 42 | 10 06 | 11 32 | 1 39 | 2 07 | 3 57 | 4 45 | 6 01 | 7 02 | 9 02 |
| Ellicott City | 4 30 | 7 08 | 8 49 | 10 13 | 11 40 | 1 44 | 2 15 | 4 05 | 4 50 | 6 07 | 7 10 | 9 10 |
| Oella | 4 32 | ... | 8 51 | 10 15 | ... | 1 46 | ... | ... | ... | 6 08 | 7 12 | ... |
| Hollofield's | 4 40 | ... | 9 01 | 10 23 | ... | 1 54 | ... | ... | ... | 6 16 | 7 20 | ... |
| Alberton | 4 43 | ... | 9 05 | 10 29 | ... | 1 57 | ... | ... | 5 02 | 6 19 | 7 24 | ... |
| Woodstock | 4 54 | ... | 9 18 | 10 37 | ... | 2 08 | ... | ... | 5 12 | 6 30 | 7 33 | ... |
| Mar'ttsville | 5 01 | ... | 9 25 | 10 44 | ... | 2 15 | ... | ... | 5 18 | 6 37 | 7 38 | ... |
| Henryton | 5 03 | ... | 9 28 | 10 46 | ... | 2 18 | ... | ... | ... | 6 40 | 7 43 | ... |
| Gorsuch | 5 05 | ... | 9 30 | 10 48 | ... | 2 20 | ... | ... | ... | 6 43 | 7 46 | ... |
| Sykesville | 5 11 | ... | 9 38 | 10 58 | ... | 2 27 | ... | ... | 5 28 | 6 48 | 7 58 | ... |
| Gaither's | 5 15 | ... | 9 43 | 11 00 | ... | 2 31 | ... | ... | ... | 6 52 | 8 03 | ... |
| Hood's Mill | 5 21 | ... | 9 51 | 11 07 | ... | 2 37 | ... | ... | 5 38 | 6 59 | 8 11 | ... |
| Morgan | 5 27 | ... | 9 57 | 11 13 | ... | 2 42 | ... | ... | ... | 7 05 | 8 18 | ... |
| Woodbine | 5 29 | ... | 10 00 | 11 15 | ... | 2 45 | ... | ... | 5 45 | 7 07 | 8 21 | ... |
| Watersv'le | 5 38 | ... | 10 08 | 11 23 | ... | 2 52 | ... | ... | ... | 7 15 | 8 30 | ... |
| Mt. Airy | 5 44 | ... | 10 17 | 11 32 | ... | 3 00 | ... | ... | 6 00 | 7 23 | 8 40 | ... |
| Frederick | †6 45 | ... | 11 25 | 12 20 | ... | †3 50 | ... | ... | 6 35 | 8 10 | ... | ... |

* Daily. † Daily except Sunday. ‡ Sunday only.

The Theatre Train leaves Baltimore at 11 15 p. m., daily and arrives at Ellicott City at midnight.

Frederick and Mt. Airy to Baltimore.

| STATIONS. | a.m. | a.m. | a.m. | a.m. | p.m. | p.m. | p.m. | p.m. | p.m. | p.m. |
|---|---|---|---|---|---|---|---|---|---|---|
| Frederick | ... | ... | *6 10 | †8 00 | ... | ... | †1 30 | ... | *4 30 | ... |
| Mount Airy | 5 30 | ... | 7 07 | 8 58 | ... | ... | 2 27 | ... | 5 16 | ... |
| Watersville | 5 38 | ... | 7 15 | ... | ... | ... | 2 35 | ... | 5 24 | ... |
| Woodbine | 5 46 | ... | 7 22 | 9 08 | ... | ... | 2 42 | ... | 5 32 | ... |
| Morgan | 5 49 | ... | 7 24 | ... | ... | ... | 2 45 | ... | 5 35 | ... |
| Hood's Mill | 5 55 | ... | 7 29 | 9 15 | ... | ... | 2 50 | ... | 5 41 | ... |
| Gaither's | 6 04 | ... | 7 38 | ... | ... | ... | 2 58 | ... | 5 50 | ... |
| Sykesville | 6 09 | ... | 7 40 | 9 25 | ... | ... | 3 03 | ... | 5 54 | ... |
| Gorsuch | 6 14 | ... | 7 45 | ... | ... | ... | 3 08 | ... | 5 58 | ... |
| Henryton | 6 21 | ... | 7 48 | ... | ... | ... | 3 11 | ... | 6 04 | ... |
| Marriottsville | 6 24 | ... | 7 52 | 9 35 | ... | ... | 3 15 | ... | 6 09 | ... |
| Woodstock | 6 33 | ... | 7 59 | 9 42 | ... | ... | 3 23 | ... | 6 18 | ... |
| Alberton | 6 46 | ... | 8 10 | 9 52 | ... | ... | 3 33 | ... | 6 31 | ... |
| Hollofield's | 6 50 | ... | 8 13 | ... | ... | ... | 3 37 | ... | 6 35 | ... |
| Oella | 6 58 | ... | 8 20 | ... | ... | ... | 3 46 | ... | 6 44 | ... |
| Ellicott City | 7 02 | †8 00 | 8 24 | 10 06 | †1 30 | ‡3 10 | 3 48 | †5 05 | 6 47 | *10 00 |
| Ilchester | 7 09 | 8 07 | 8 30 | 10 13 | 1 37 | 3 16 | 3 56 | 5 11 | 6 55 | 10 06 |
| Orange Grove | 7 13 | 8 09 | ... | ... | 1 38 | 3 18 | 4 00 | 5 14 | 6 57 | 10 08 |
| Avalon | 7 20 | 8 13 | ... | ... | 1 43 | 3 22 | 4 05 | 5 19 | 7 01 | 10 16 |
| Relay Station | 7 24 | 8 19 | 8 40 | 10 25 | 1 50 | 3 28 | 4 10 | 5 23 | 7 10 | 10 18 |
| Baltimore | 7 45 | 8 35 | 8 55 | 10 40 | 2 05 | 3 45 | 4 30 | 5 40 | 7 30 | 10 35 |

*Daily. †Daily except Snuday. ‡Will stop Sundays.


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THE BEST PAINT
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BEEN IN THE MARKET 22 YEARS.

HOUSE OF DELEGATES.
ANNAPOLIS, March 20th, 1888.
Mr. C. P. Knight, 211 E. Lombard St., Balto.,
Dear Sir:—Your favor of the 4th inst., requesting me to express my opinion of the LIQUID ENAMEL PAINT made by the New Jersey Enamel Paint Company at hand. More than six years ago I bought the above paint to paint my dwelling at Catonsville, Md., and it is with unfeigned pleasure I can say it is in every respect all you claim for it.
Yours Truly, JOHN HUBNER.

Office MARYLAND JOURNAL.
TOWSON, May 12th, 1891.
Mr. C. P. Knight,
Dear Sir:—In answer to yours of 18th, I find I had my dwelling painted with the NEW JERSEY ENAMEL PAINT, sold by you to me, in 1875. No other paint has been put upon it in a period of sixteen years. The house still makes a presentable appearance, though after so long a time, it now needs painting again. I shall not hesitate the present summer to again use the paint sold by you. Yours Truly,
WM. H. RUBY.

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Mr. C. P. Knight,
Dear Sir:—I take pleasure in adding my name to the many indorsers of your valuable LIQUID ENAMEL PAINT, made by the New Jersey Enamel Paint Company. Our institution is painted both inside and outside with it, presenting a beautiful appearance.
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TITUSVILLE, PA.
Mr. C. P. Knight,
Dear Sir:—We have used your LIQUID ENAMEL PAINT, manufactured by the New Jersey Enamel Paint Co., in all parts of our Convent, and consider it an excellent article. We cheerfully join with so many others in testifying to its superior worth.
SISTERS OF MERCY.

BALTIMORE AMERICAN.
BALTIMORE, June 1, 1889.
Mr. C. P. Knight,
Dear Sir:—The LIQUID ENAMEL PAINT, made by the New Jersey Paint Co., has given me entire satisfaction. My country residence and outbuildings at "Nacirema"—and also The American office, on which hundreds of gallons were applied—were greatly admired by the many guests entertained by me on the 15th of May.
Very Truly, FELIX AGNUS.

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C. P. Knight, Baltimore, Md.
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Yours Truly, EDWIN H. WEBSTER.

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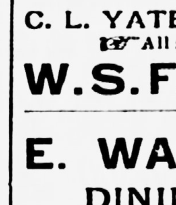
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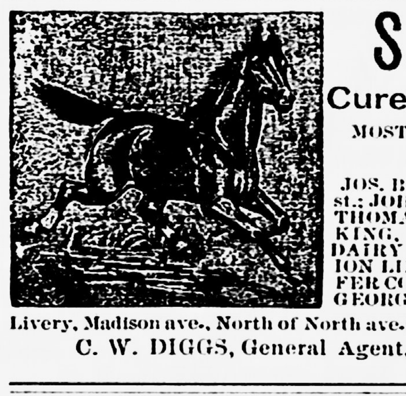
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