PRE-EMINENT JESUS.

DR. TALMAGE'S SERMON FOR LATE JULY IN SCOTLAND.

"Jesus; the Name High Over All"—The Wonderful Word—Alleviation of Human Sorrow—Dying Testimonies of Many Eminent Men.

LONDON, July 31.—Since his return from Russia Dr. Talmage has been literally flooded with invitations to address congregations and lyceums on the subject of his journey to the land of the czar, whither he went with Mr. Louis Klopsch to direct the distribution of The Christian Herald relief cargo. While expressing his high appreciation of the cordial welcome and splendid hospitality extended by the officials of St. Petersburg and Moscow, of the civic honors heaped upon the American visitors and of Russia's national gratitude to America, as personally expressed by the czarowitz at Peterhof, where he entertained them as guests, Dr. Talmage has been compelled to adhere to his original programme. During the week he has been preaching in the leading Scottish cities. His arrangements for next week include services at Newcastle and Sunderland, and thereafter he goes to the Isle of Man for a few days. The sermon selected for this week is entitled "Pre-eminent," the text being John iii, 31, "He that cometh from above is above all."

The most conspicuous character of history steps out upon the platform. The finger which, diamonded with light, pointed down to him from the Bethlehem sky, was only a ratification of the finger of prophecy, the finger of genealogy, the finger of chronology, the finger of events—all five fingers pointing in one direction. Christ is the overtopping figure of all time. He is the vox humana in all music, the gracefulest line in all sculpture, the most exquisite mingling of lights and shades in all painting, the acme of all climaxes, the dome of all cathedraled grandeur and the peroration of all splendid language.

The Greek alphabet is made up of twenty-four letters, and when Christ compared himself to the first letter and the last letter, the alpha and the omega, he appropriated to himself all the splendors that you can spell out either with those two letters and all letters between them. "I am the Alpha and the Omega, the beginning and the end, the first and the last." Or, if you prefer the words of the text, "above all."

It means, after you have piled up all Alpine and Himalayan altitudes, the glory of Christ would have to spread its wings and descend a thousand leagues to touch those summits. Pelion, a high mountain of Thessaly; Ossa, a high mountain, and Olympus, a high mountain; but mythology tells us when the giants warred against the gods they piled up these three mountains and from the top of them proposed to scale the heavens; but the height was not great enough and there was a complete failure. And after all the giants—Isaiah and Paul, prophetic and apostolic giants; Raphael and Michael Angelo, artistic giants; cherubim and seraphim and archangel, celestial giants—have failed to climb to the top of Christ's glory, they might all well unite in the words of the text and say, "He that cometh from above is above all."

THE CENTRAL THEME IN PREACHING.

First, Christ must be above all else in our preaching. There are so many books on homiletics scattered through the world that all laymen, as well as all clergymen, have made up their minds what sermons ought to be. That sermon is most effectual which most pointedly puts forth Christ as the pardon of all sin and the correction of all evil, individual, social, political, national. There is no reason why we should ring the endless changes on a few phrases. There are those who think that if an exhortation or a discourse have frequent mention of justification, sanctification, covenant of works and covenant of grace, that, therefore it must be profoundly evangelical, while they are suspicious of a discourse which presents the same truth, but under different phraseology.

Now, I say there is nothing in all the opulent realm of Anglo-Saxonism or all the word treasures that we inherited from the Latin and the Greek and the Indo-European but we have a right to marshal it in religious discussion. Christ sets the example. His illustrations were from the grass, the flowers, the spittle, the salve, the barnyard fowl, the crystals of salt, as well as from the seas and the stars, and we do not propose in our Sabbath school teaching and in our pulpit address to be put on the limits.

I know that there is a great deal said in our day against words, as though they were nothing. They may be misused, but they have an imperial power. They are the bridge between soul and soul, between Almighty God and the human race. What did God write upon the tables of stones? Words. What did Christ utter on Mount Olivet? Words. Out of what did Christ strike the spark for the illumination of the universe? Out of words. "Let there be light," and light was. Of course thought is the cargo and words are only the ship, but how fast would your cargo get on without the ship?

What you need, my friends, in all your work, in your Sabbath school class, in your reformatory institutions, and what we all need is to enlarge our vocabulary when we come to speak about God and Christ and heaven. We ride a few old words to death when there is such illimitable resource. Shakespeare employed fifteen thousand different words for dramatic purposes; Milton employed eight thousand different words for poetic purposes; Rufus Choate employed over eleven thousand different words for legal purposes, but the most of us have less than a thousand words that we can manage, less than five hundred, and that makes us so stupid.

ALL SWEET WORDS NEEDED.

When we come to set forth the love of Christ we are going to take the tenderest phraseology wherever we find it, and if it has never been used in that direction before, all the more shall we use it. When we come to speak of the glory of Christ, the conqueror, we are going to draw our similes from triumphal arch and oratorio and everything grand and stupendous. The French navy have eighteen flags by which they give signal, but those eighteen flags they can put into sixty-six thousand different combinations. And I have to tell you that these standards of the cross may be lifted into combinations infinite and varieties everlasting. And let me say to young men who are after awhile going to preach Jesus Christ, you will have the largest liberty and unlimited resource. You only have to present Christ in your own way.

Jonathan Edwards preached Christ in the severest argument ever penned, and John Bunyan preached Christ in the sublimest allegory ever composed. Edward Payson, sick and exhausted, leaned up against the side of the pulpit and wept out his discourse, while George Whitefield, with the manner and the voice and the start of an actor, overwhelmed his auditory. It would have been a different thing if Jonathan Edwards had tried to write and dream about the pilgrim's progress to the celestial city or John Bunyan had attempted an essay on the human will.

Brighter than the light, fresher than the fountains, deeper than the seas are all these Gospel themes. Song has no melody, flowers have no sweetness, sunset sky has no color compared with these glorious themes. These harvests of grace spring up quicker than we can sickle them. Kindling pulpits with their fire, and producing revolutions with their power, lighting up dying beds with their glory, they are the sweetest thought for the poet, and they are the most thrilling illustration for the orator, and they offer the most intense scene for the artist, and they are to the embassador of the sky all enthusiasm. Complete pardon for direst guilt. Sweetest comfort for ghastliest agony. Brightest hope for grimmest death. Grandest resurrection for darkest sepulcher.

Oh, what a Gospel to preach! Christ over all in it. His birth, his suffering, his miracles, his parables, his sweat, his tears, his blood, his atonement, his intercession—what glorious themes! Do we exercise faith? Christ is its object. Do we have love? It fastens on Jesus. Have we a fondness for the church? It is because Christ died for it. Have we a hope of heaven? It is because Jesus went ahead, the herald and the forerunner.

The royal robe of Demetrius was so costly, so beautiful, that after he had put it off no one ever dared put it on; but this robe of Christ, richer than that, the poorest, and the wanest, and the worst may wear. "Where sin abounded grace may much more abound."

THE JOY OF THE CONVERTED.

"Oh, my sins, my sins," said Martin Luther to Staupitz; "my sins, my sins!" The fact is that the brawny German student had found a Latin Bible that had made him quake, and nothing else ever did make him quake; and when he found how, through Christ, he was pardoned and saved, he wrote to a friend, saying: "Come over and join us great and awful sinners saved by the grace of God. You seem to be only a slender sinner, and you don't much extol the mercy of God; but we who have been such very awful sinners praise his grace the more now that we have been redeemed."

Can it be that you are so desperately egotistical that you feel yourself in first rate spiritual trim, and that from the root of the hair to the tip of the toe you are scarless and immaculate? What you need is a looking glass, and here it is in the Bible. Poor and wretched and miserable and blind and naked from the crown of the head to the sole of the foot, full of wounds and putrefying sores. No health in us. And then take the fact that Christ gathered up all the notes against us and paid them, and then offered us the receipt.

And how much we need him in our sorrows! We are independent of circumstances if we have his grace. Why, he made Paul sing in the dungeon, and under that grace St. John from desolate Patmos heard the blast of the apocalyptic trumpets. After all other candles have been snuffed out, this is the light that gets brighter and brighter unto the perfect day, and after, under the hard hoofs of calamity, all the pools of worldly enjoyment have been trampled into deep mire, at the foot of the eternal rock the Christian, from cups of granite, lily rimmed and vine covered, puts out the thirst of his soul.

Again, I remark that Christ is above all in dying alleviations. I have not any sympathy with the morbidity abroad about our demise. The emperor of Constantinople arranged that on the day of his coronation the stonemason should come and consult him about his tombstone that after awhile he would need. And there are men who are monomanical on the subject of departure from this life by death, and the more they think of it the less they are prepared to go. This is an unmanliness not worthy of you, not worthy of me.

THE HERO'S DEATH.

Saladin, the greatest conqueror of his day, while dying, ordered the tunic he had on him to be carried after his death on a spear at the head of his army, and then the soldier ever and anon should stop and say: "Behold, all that is left of Saladin, the emperor and conqueror! Of all the states he conquered, of all the wealth he accumulated, nothing did he retain but this shroud!" I have no sympathy with such behavior, or such absurd demonstration, or with much that we hear uttered in regard to departure from this life to the next. There is a commonsensical idea on this subject that you and I need to consider—that there are only two styles of departure.

A thousand feet underground, by light of torch toiling in a miner's shaft, a ledge of rock may fall upon us and we may die a miner's death. Far out at sea, falling from the slippery ratlines and broken on the halyards we may die a sailor's death. On mission of mercy in hospital, amid broken bones and reeking leprosies and raging fevers we may die a philanthropist's death. On the field of battle, serving God and our country, the gun carriage may roll over us and we may die a patriot's death. But after all there are only two styles of departure—the death of the righteous and the death of the wicked, and we all want to die the former.

God grant that when that hour comes you may be at home! You want the hand of your kindred in your hand. You want your children to surround you. You want the light on your pillow from eyes that have long reflected your love. You want the room still. You do not want any curious strangers standing around watching you. You want your kindred from afar to hear your last prayer. I think that is the wish of all of us. But is that all? Can earthly friends hold us when the billows of death come up to the girdle? Can human voice charm open heaven's gate? Can human hands pilot us through the narrows of death into heaven's harbor? Can an earthly friendship shield us from the arrows of death and in the hour when satan shall practice upon us his infernal archery? No, no, no, no! Alas! poor soul, if that is all. Better die in the wilderness, far from tree shadow and from fountain, alone, vultures circling through the air waiting for our body, unknown to men, and to have no burial, if only Christ could say through the solitudes, "I will never leave thee, I will never forsake thee." From that pillow of stone a ladder would soar heavenward, angels coming and going; and across the solitude and the barrenness would come the sweet notes of heavenly minstrelsy.

DEATH OF THE CHRISTIAN.

Gordon Hall, far from home, dying in the door of a heathen temple, said, "Glory to thee, O God!" What did dying Wilberforce say to his wife? "Come and sit beside me, and let us talk of heaven. I never knew what happiness was until I found Christ." What did dying Hannah More say? "To go to heaven; think what that is! To go to Christ, who died that I might live! Oh, glorious grave! Oh, what a glorious thing it is to die! Oh, the love of Christ, the love of Christ!" What did Mr. Toplady, the great hymn maker, say in his last hour? "Who can measure the depth of the third heaven? Oh, the sunshine that fills my soul! I shall soon be gone, for surely no one can live in this world after such glories as God has manifested to my soul."

What did the dying Faneway say? "I can as easily die as close my eyes or turn my head in sleep. Before a few hours have passed I shall stand on Mount Zion with the one hundred and forty and four thousand, and with the just men made perfect, and we shall ascribe riches and honor and glory and majesty and dominion unto God and the Lamb." Dr. Taylor, condemned to burn at the stake, on his way thither broke away from the guardsmen and went bounding and leaping and jumping toward the fire, glad to go to Jesus and to die for him. Sir Charles Hare in his last moment had such rapturous vision that he cried, "Upward, upward, upward!"

And so great was the peace of one of Christ's disciples that he put his finger upon the pulse in his wrist and counted it and observed it; and so great was his placidity that after awhile he said, "Stopped," and his life had ended here to begin in heaven. But grander than that was the testimony of the worn out first missionary when in the Mamartine dungeon he cried: "I am now ready to be offered, and the time of my departure is at hand; I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me in that day, and not to me only, but to all them that love his appearing!" Do you not see that Christ is above all in dying alleviations?

Toward the last hour of our earthly residence we are speeding. When I see the sunset I say, "One day less to live." When I see the spring blossoms scattered I say, "Another season gone forever." When I close this Bible on Sabbath night I say, "Another Sabbath departed." When I bury a friend I say, "Another earthly attraction gone forever." What nimble feet the years have! The roebucks and the lightnings run not so fast. From decade to decade, from sky to sky, they go at a bound.

There is a place for us, whether marked or not, where you and I will sleep the last sleep, and the men are now living who will, with solemn tread, carry us to our resting place. Aye, it is known in heaven whether our departure will be a coronation or a banishment. Brighter than a banqueting hall through which the light feet of the dancers go up and down to the sound of trumpeters will be the sepulcher through whose rifts the holy light of heaven streameth. God will watch you. He will send his angels to guard your slumbering ground until, at Christ's behest, they shall roll away the stone.

So also Christ is above all in heaven. The Bible distinctly says that Christ is the chief theme of the celestial ascription, all the thrones facing his throne, all the palms waved before his face, all the crowns down at his feet. Cherubim to cherubim, seraphim to seraphim, redeemed spirit to redeemed spirit shall recite the Saviour's earthly sacrifice.

THE GLORIOUS COMPANY OF THE REDEEMED.

Stand on some high hill of heaven, and in all the radiant sweep the most glorious object will be Jesus. Myriads gazing on the scars of his suffering, in silence first, afterward breaking forth into acclamation. The martyrs, all the purer for the flame through which they passed, will say, "This is Jesus, for whom we died." The apostles, all the happier for the shipwreck and the scourging through which they went, will say, "This is the Jesus whom we preached at Corinth, and at Cappadocia, and at Antioch, and at Jerusalem." Little children clad in white will say, "This is the Jesus who took us in his arms and blessed us, and when the storms of the world were too cold and loud brought us into this beautiful place." The multitudes of the bereft will say, "This is the Jesus who comforted us when our heart broke." Many who had wandered clear off from God and plunged into vagabondism, but were saved by grace, will say: "This is the Jesus who pardoned us. We were lost on the mountains, and he brought us home. We were guilty, and he made us white as snow." Mercy boundless, grace unparalleled. And then, after each one has recited his peculiar deliverances and peculiar mercies, recited them as by solo, all the voices will come together in a great chorus, which shall make the arches echo and re-echo with the eternal reverberation of gladness and peace and triumph.

Edward I was so anxious to go to the Holy Land that when he was about to expire he bequeathed $160,000 to have his heart after his decease taken to the Holy Land in Asia Minor, and his request was complied with. But there are hundreds today whose hearts are already in the holy land of heaven. Where your treasures are there are your hearts also. John Bunyan, of whom I spoke at the opening of the discourse, caught a glimpse of that place, and in his quaint way he said: "And I heard in my dream, and lo! the bells of the city rang again for joy; and as they opened the gates to let in the men I looked in after them, and lo! the city shone like the sun, and there were streets of gold, and men walked on them, harps in their hands, to sing praises with all; and after that they shut up the gates, which when I had seen I wished myself among them!"

Horses and Riders.

Some day an interesting article may be written on horses that have made history. Last month two horses came very near changing the course of events in two empires. On May 27, as Lord Salisbury was driving down St. James street, one of the carriage horses got its leg over the traces and thereby upset the nervous equilibrium of its companion. The two then bolted down the street and could not be stopped until they upset the carriage and made a general spill. Lord Salisbury was lifted out of the overturned vehicle, shaken but uninjured. His hat, however, was smashed. Had it been his head, what a difference it would have made!

In Germany the young emperor's horses have run away with him once more, but this time, beyond rushing over a hedge and across a field—they only afforded the emperor an opportunity for the display of his "customary coolness"—the episode had no result. Had the runaway team broken the emperor's neck what a prospect there would have been before Germany and Europe! The heir to the German throne is a child of ten, who but the other day received his first commission in the German army. There would have been a regency with all its complications.—Review of Reviews.

Ignorant City Folks.

City Niece (reprovingly)—Uncle Wayback, why do you pour your coffee into the saucer before drinking it?

Uncle Wayback—To cool it. The more air surface you give it, the quicker it cools. Guess these 'ere city schools don't teach much science, do they?—New York Weekly.

Philosophers and the World.

In outward circumstance and condition the lives of the philosophers have varied as widely as those of any other class of men. While Aristotle gathered riches through the patronage of kings, Comte constructed the "Positive Philosophy" on an income that once, indeed, in a phenomenal tide of good fortune, amounted to £400 a year, but which usually was less than £200, and often less than £100. While Descartes, before entering upon that eight years' solitary study of himself, which was the last stage in the evolution of his philosophic system, had the means and inclination to wander the better part of nine years up and down Europe studying other men, Kant in all his long life never got outside the boundaries of east Prussia, or as much as a hundred miles away from the town of Konigsberg.

But, however different in opportunities and rewards, the lives of the philosophers are at one in the love of truth for its own sake, and in a readiness to spare no labor, and none of the ordinary forms of worldly success to find it. Such examples of self denial and of long, secluded diligence as some of the philosophers furnish, are scarcely to be matched elsewhere.—Scribner's.

He Didn't Keep Hold.

The Rev. Russell H. Conwell, of the Baptist Temple, is the young man's friend and exerts himself to turn aside every young man whom he beholds "treading the primrose path to the everlasting bonfire." Last week, in his peregrinations, his eyes fell upon one needing his holy admonition to save him from going down to bottomless perdition. So, approaching him, Dr. Conwell placed one hand impressively upon his shoulder and exclaimed:

"Young man, Satan hath hold of thee!" What the effect of this startling declaration upon the young man was cannot be described; but certain it is that when Dr Conwell, totally unconscious of the humor of the occasion, reported to his congregation how he took hold of the young man and addressed him a very perceptible titter surprised the pastor. By this time he is probably laughing, too, at the droll attitude in which he made himself pose.—Philadelphia Record.

The following extract from a letter written by J. A. Starbuck, of Yorktown, Iowa, speaks for itself: "Two years ago, in harvest time, a young man came in my store and said he had been binding wheat during the forenoon, and was so bad with diarrhœa and colic pains, that he would have to lay off unless he could get relief. I took a bottle of your diarrhœa remedy from the shelf; gave him a dose; sold him the bottle, and told him I would give him the money back if it did no good. He came in next morning and said the single dose did its work so well, that he not only kept up his place binding during the afternoon, but had worked all night; and had the price of the dose I gave him been three dollars, it would have been cheap. I will further say, keep on with your good work. You cannot recommend your medicine too highly. Chamberlain's Colic, Cholera and Diarrhœa Remedy is one of the greatest medicines of the age; it cannot be beat. Wishing you much success and prosperity which you richly deserve, I remain, truly your friend." For sale by Walter R. Rudy, Mt. Airy, and A. C. Taylor, Ellicott City Md.

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Parents who have young children will be interested in the experience of Mr. Alex. Moir, a prominent druggist at Britt, Iowa: He says: "During the summer of 1882, my little girl, two years of age, was taken seriously ill with summer complaint—so common to children of that age. After being treated by a physician and getting no better, I took from my shelves a bottle of Chamberlain's Colic, Cholera and Diarrhea Remedy. She felt relieved after the first dose and in three days was entirely well." For sale by Walter R. Rudy, Mt. Airy, and A. C. Taylor, Ellicott City Md.

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DAILY EXCEPT SUNDAY.

7.00 A. M.—Accommodation for Hanover and Gettysburg, Pa., and all points on B. and H. Division and Main Line east of Emory Grove; also, Carlisle and Gettysburg and Harrisburg R. R.

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

9.15 A. M.—Pen Mar Express.

10.00 A. M. Accommodation for Union Bridge, and Hanover, Pa., with connection at Hanover, for New Oxford, Gettysburg, Mt. Holly Springs and Carlisle.

1.25.—P. M.—Race Train for Arlington.

2.25 P. M.—Accommodation for Emory Grove.

3.20 P. M.—Blue Mountain Express for Westminster, New Windsor, Union Bridge, Frederick, Mechanicstown, Blue Ridge, Buena Vista Spring, Blue Mountain, Hagerstown, Martinsburg and Winchester, (Parlor car.)

3.32 P. M.—Express for Arlington, Howardville, Owings's Mills, Glyndon and and all points on B. & H. Division, Mt. Holly Springs, Carlisle and points on Gettysburg and Harrisburg R. R.

4.00 P. M.—Express for Arlington, Mt. Hope, Sudbrook Park, 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, B. and C. V. R. R., Norfolk and Western R. R. and points south.

5.15 P. M.—Accommodation for Union Bridge and Hanover.

6.13 P. M.—Accommodation for Union Bridge.

8.46 P. M.—Accommodation for Emory Grove.

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Do you want Good Whiskey?
Do you want Good Wine?
Do you want Good Beer?
Do you want Good Liquors of any kind?
HOLTMAN
is just the man you are looking for. His TOBACCO and CIGARS take the cake! Call on him. feb9-1y

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 08	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 26	....	1 57	....	....	5 02	6 19	7 24	....
Woodstock	4 54	....	9 18	10 37	....	2 08	....	....	5 12	6 30	7 38	....
Mar'ttsville	5 01	....	9 25	10 44	....	2 15	....	....	....	6 37	7 43	....
Henryton	5 03	....	9 28	10 46	....	2 18	....	....	5 18	6 40	7 46	....
Gorsuch	5 05	....	9 30	10 48	....	2 20	....	....	....	6 43	7 40	....
Sykesville	5 11	....	9 38	10 56	....	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 55	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 09	....	....	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 36	....	....	....	2 58	....	5 50	....
Sykesville	6 09	....	7 40	9 25	....	....	3 03	....	5 54	....
Gorsuch	6 14	....	7 45	....	....	....	3 08	....	5 59	....
Henryton	6 21	....	7 48	....	....	....	3 11	....	6 04	....
Marriottsville	6 24	....	7 52	9 35	....	....	3 15	....	6 08	....
Woodstock	6 33	....	7 59	9 42	....	....	3 23	....	6 18	....
Alberton	6 40	....	8 10	9 52	....	....	3 33	....	6 31	....
Hollofield's	6 50	....	8 13	....	....	....	3 37	....	6 35	....
Oella	6 53	....	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 08	8 05	8 30	10 13	1 37	3 16	3 58	5 11	6 55	10 06
Orange Grove	7 13	8 09	....	....	1 38	3 18	4 00	5 14	7 01	10 08
Avalon	7 20	8 13	....	....	1 43	3 22	4 05	5 19	[illegible]	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.

DON'T FAIL TO READ.

THE BEST PAINT
—IN THE—
WORLD.

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.

ST. VINCENT'S ORPHAN ASYLUM.
BALTIMORE, MD.
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.
"SISTER MARIA."

DEFORD & CO. TANNERS OF OAK SLAUGHTER SOLE LEATHER AND BUTTS.
BALTIMORE, Dec. 18, 1889.
C. P. Knight, Esq., Baltimore,
It gives us great pleasure to certify to the good qualities of your LIQUID ENAMEL PAINT, made by the New Jersey Enamel Paint Company. After using the old style paint for a number of years, we were induced to try your paint by those who had used it. We have now been using it some six or seven years, both for inside and outside work, and it gives entire satisfaction. Yours Respectfully,
DEFORD & Co.

ST. JOSEPH'S CONVENT OF MERCY.
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.

HARFORD NATIONAL BANK, EDWIN H. WEBSTER, PRESIDENT, BEL AIR, MD.
C. P. Knight, Baltimore, Md.
Dear Sir:—The NEW JERSEY ENAMEL PAINT has been exclusively used by me for the past ten or twelve years in considerable quantities, both on my dwellings and outbuildings, and it has given me entire satisfaction. About six years ago, whilst Collector of Customs for Baltimore, I had the Custom House painted with the NEW JERSEY ENAMEL PAINT. The work when finished was much admired and gave general satisfaction to the government officials and the public. I consider it an excellent paint and take great pleasure in recommending its general use.
Yours Truly, EDWIN H. WEBSTER.

C. P. KNIGHT,
Sole General Agent.
102 SOUTH STREET,
BALTIMORE, MD.

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APPOINTMENTS FIRST CLASS
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SOLD ONLY BY
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ELLICOTT CITY, MD.

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Fruit and Ornamental Trees, Shrubs, etc., for
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A RELIABLE REMEDY FOR
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Wholesale and Retail Dealers in
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We Solicit a Call. No Trouble to Show Goods.
jan17 91-1y Reference, J. B. Morrow of THE TIMES.

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Repairing Done at the Shortest Notice and at the Lowest Terms.
COACH PAINTING AND REPAIRING.
OPPOSITE HOWARD HOUSE,
ELLICOTT CITY MD.
A new supply of Carriage Goods, such as Steel Bolts, Shafts, Spindle Oil, Carriage Trimmings, &c., on hand, and at the Lowest Cash Prices. New and Second-Hand Wagons, Buggies &c., always in stock. apl1-1y

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Also agent for D. M. Osborne & Co., and the
THE NEW HOME SEWING MACHINE.
City Prices For Cash.
PRODUCE TAKEN IN EXCHANGE.

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In order to meet the demands of our customers we have had a lot of Ladies' and Children's genuine calf shoes made to order, both lace and button. They are made neat and durable, an article which has long been wanting, and at very reasonable prices. OUR DONGOLAS ARE IN GREAT DEMAND as they are Stylish and Comfortable and in all grades. Smooth insoles, no tacks, cord or wax to soil the stocking or hurt the foot.
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Rice and Hutchins Boots, Men's and Boys'.
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Rice and Hutchins Porpoise Bals.
Rice and Hutchins Calf Bals and Congress Gaiters.
Rice and Hutchins Calf Hand Welt Bals and Congress Gaiters.
Rice and Hutchins Kangaroo Bals and Congress Gaiters.
For style and comfort cannot be excelled. If you want good shoes ask for Rice and Hutchins, and remember we are the only ones in this town who handle them and in buying them you save the wholesale men's price, as we get them direct from their agent. Our increasing sales show the popularity of these goods.
Our expenses being light we are in a position to compete with the lowest in the shoe trade.
JOHN F. KIRKWOOD,
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FERTILIZERS, FOR
All Crops AND Permanent Grass.
WARRANTED IN THE FULL PRICE OF THE GOODS.
Higher in Essential Qualities than any other Goods on the Market.
WE WILL SELL EITHER BY ANALYSIS, OR WEIGHT.
PREFERABLY THE FORMER WAY. SEND FOR CIRCULAR.
JOSHUA HORNER, JR. & CO.,
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