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 IN  
*Western South Carolina.*  
 RATES REASONABLE.  
 SUBSCRIPTION \$1 PER ANNUM  
**JOB PRINTING A SPECIALTY.**

# THE LEXINGTON DISPATCH.

VOL. XXVI.

LEXINGTON, S. C., APRIL 22, 1896.

NO. 23.

**ADVERTISING RATES.**  
 Advertisements will be inserted at the rate of 75 cents per square of one inch space for first insertion, and 50 cents per inch for each subsequent insertion.  
 Liberal contracts made with those wishing to advertise for three, six and twelve months.  
 Notices in the local column 10 cents per line each insertion.  
 Marriage notices inserted free.  
 Obituaries charged for at the rate of one cent a word.  
 Address  
 G. M. HARMAN, Editor.

**GO TO**  
**PHILIP EPSTEIN,**  
**TRUSTEE, FOR**  
**FINE**  
**CLOTHING,**  
**HATS,**  
**GENT'S**  
**FURNISHING**  
**GOODS,**  
**TRUNKS AND VALISES,**  
 180 MAIN STREET,  
**COLUMBIA, S. C.**  
 Nov 7-15.

**SOUTHERN RAILWAY.**

Central time between Columbia and Jacksonville. Eastern time between Columbia and other points.

Northbound	No. 33	No. 34	No. 35
February 23, 1896.	Daily	Daily	Daily
At Columbia	11:00 a.m.	6:50 p.m.	6:50 p.m.
At Savannah	11:55 a.m.	7:45 p.m.	7:45 p.m.
At Jacksonville	12:30 p.m.	8:20 p.m.	8:20 p.m.
At Columbia	6:30 a.m.	3:50 p.m.	3:50 p.m.
At Charleston	5:50 a.m.	3:10 p.m.	3:10 p.m.
At Columbia	10:10 a.m.	11:05 a.m.	11:05 a.m.

Southbound	No. 31	No. 32	No. 37
Daily	Daily	Daily	Daily
At Columbia	6:30 a.m.	3:50 p.m.	3:50 p.m.
At Jacksonville	7:15 a.m.	4:35 p.m.	4:35 p.m.
At Savannah	8:00 a.m.	5:20 p.m.	5:20 p.m.
At Columbia	10:10 a.m.	11:05 a.m.	11:05 a.m.
At Charleston	9:30 a.m.	10:25 a.m.	10:25 a.m.
At Columbia	12:30 p.m.	1:25 p.m.	1:25 p.m.

**SLEEPING CAR SERVICE.**  
 Nos. 22 and 23—Washington and Southwestern Limited. Vestibule Pullman cars, between Augusta and New York. Solid New York and Washington Pullman sleeping cars between New York and Washington. Pullman sleeping cars between New York and Washington. Pullman sleeping cars between New York and Washington. Pullman sleeping cars between New York and Washington.

**F. W. HUSEMANN,**  
**GUN AND LOCKSMITH,**  
 and dealer in  
**GUNS, PISTOLS, PISTOL CARTRIDGES,**  
**FISHING TACKLE,**  
 and all kinds of Sportsmen's Articles, which he has now on exhibition and for sale at his store.  
 Main Street, Near the Central Bank, Columbia, S. C.  
 AGENT FOR HAZARD POWDER CO.  
 Repairing done at short notice.  
 Paper and envelopes of all kinds writing and pencil table's, pens, pencils, memorandum and pass books, purses, banjo, violin and guitar strings, and notions generally, at the Bazaar.

## NEXT TO THE THRONE

Practical Lessons in the Life of Joseph.

Rev. Dr. Talmage Relates in His Usual Vivid Way How He Rose From Obscurity to a High Place—Elevation the Result of Perseverance.

WASHINGTON, April 12.—The sermon of Rev. Dr. Talmage today is full of stirring and practical lessons for all. Washington has many men who, like the hero of the texts, started from almost nothing and rose to high place. The texts chosen were: Genesis xxxvii, 28, "They drew and lifted up Joseph out of the pit and sold Joseph to the Ishmaelites for 20 pieces of silver." Genesis xlv, 26, "The king said unto Joseph, 'This is my daughter, whom I have betrothed unto my son; and she shall be thy wife, as the oath which I swore unto thee.' And Joseph brought her into Egypt."

You see, in the first place, that the world is compelled to honor Christian character. Potiphar was only a man of the world, yet Joseph rose in his estimation until all the princes of the great empire were committed to his charge. From his servant no honor was withheld. When Joseph was in prison, he soon won the heart of the keeper, and though placed there for being a sounder, he soon convinced the jailer that he was an innocent and trustworthy man, and released from confinement he became general superintendent of all the prisons. Wherever Joseph was placed, whether a servant in the house of Potiphar, or a prisoner in the penitentiary, he became the first man everywhere, and is an illustration of the truth I lay down, that the world is compelled to honor Christian character. There are those who affect to despise a religious life. They speak of it as a system of phobletomy by which the man is bled of his vigor and his nobility. They say he has been humiliated himself. They pretend to have no more confidence in him since his conversion than before his conversion. But all this is hypocrisy. There is a great deal of hypocrisy in the church, and there is a great deal of hypocrisy outside the church. It is impossible for any man not to admire and confide in a man who shows that he has really become a child of God and is what he professes to be. He cannot despise a son of the God of Almighty. Of course we have no admiration for the sham of religion.

I was at a place a few hours after the ruffian had gone into the rail train and demanded that the passengers throw up their arms, and then these ruffians took the pocketbooks, and satan comes and suggest to a man that he throw up his arms in hypocrisy and pretense. For the sake of pretension of religion we have abundance. Redwald, the king, after baptism, had an altar of Christian sacrifice and an altar for sacrifice to devils, and there are many men now attempting the same thing—half a heart for God and half a heart for the world—and it is a dead failure, and it is a caricature of religion, and the only successful result ever made on Christendom is the inconsistency of its professors. You may have a contempt for pretension to religion, but when you behold the excellency of Jesus Christ come out in the life of one of his disciples, all that there is good and noble in your soul rises up into admiration, and you cannot help it. Though that man be as far beneath you in estate as the Egyptian slave of whom we are discoursing was beneath his rulers, by an irreparable law of your nature, Potiphar and Pharaoh will always esteem Joseph.

This is to certify that on May 11th, I walked to Melick's drug store on a pair of crutches and bought a bottle of Chamberlain's Pain Balm for my inflammatory rheumatism which had crippled me up. After using three bottles I am completely cured. I can cheerfully recommend it.—Charles H. Wetzell, Sunbury, Pa.  
 Sworn and subscribed to before me on August 10, 1894.—Walter Shipman, J. P. For sale at 50 cents per bottle by Julian E. Kauffman.

## Superior to All Others.

GERENTO, Miss., May 6th, 1892.  
 Although I never used any secret remedies before, I prescribe St. Joseph's Sarsaparilla in my practice as I would any prescription of my own compounding, and any physician who will do the same will be greatly pleased at the results achieved. In my opinion it is superior to all others and has been especially useful to me in Rheumatic and Scrofulous cases.

R. M. KITTEL, M. D.  
 For further information call at Julian E. Kauffman's drug store and ask for a pamphlet entitled, "A Treatise on the Blood," 23.

ful John Frederick Oberlin alleviating ignorance and distress; Howard passing from dungeon to lazaretto with healing for the body and soul; Elizabeth Fry going to the profligacy of Newgate prison to shake its obnoxious air, and open the doors and mapping loose the chain, as well as the lives of thousands of followers of Jesus who have devoted themselves to the temporal and spiritual welfare of the race; and monuments of the Christian religion that shall not crumble while the world lasts. A man said to me in the cars: "What is religion? Judging from the character of many professors of religion I do not suppose a more dutiful man than I." "Now, suppose we went to an artist in the city of Rome and while in his gallery asked him, 'What is the art of painting?' Would he take us out in a low alley and show us a more dutiful of a pretender at paintings, or would he take us down into the corridors and show us the Rubens, and the Raphaels, and the Michael Angelos? When we asked him, 'What is the art of painting?' he would point to the works of these great masters and say, 'That is painting.' Now, you propose to find the mere caricature of religion, to seek after that which is the pretense of a holy life, and you call that religion. I point you to the splendid men and women whom this gospel has blessed and lifted and crowned. Look at the masterpieces of divine grace if you want to know what religion is."

Learn also from this story of Joseph that the result of persecution is elevation. Had it not been for his being sold into Egyptian bondage by his malicious brothers and his false imprisonment Joseph never would have become a governor. Everybody accepts the promise, "Blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of heaven," but they do not realize the fact that this principle applies to worldly as well as to spiritual success. It is in all departments. Men rise to high official positions through misrepresentation. Public abuse is all that some of our public men have had to rely upon for their elevation. It has brought to them what talent and executive force could not have achieved. Many of those who are making great effort for place and power will never succeed just because they are abused. It is the nature of men—that is of all generous and reasonable men—to gather about those who are persecuted and defend them, and they are apt to forget the fault of those who are the subjects of attack while attempting to drive back the slanderers. Persecution is elevation. Helen Stirk, the Scotch martyr, standing with her husband at the place of execution, said: "Husband, pray for me, for I shall be with you many happy years. This is the happiest time of all our life. You see we are to be happy together forever. Be brave now, be brave. I will not say 'Good night' to you, for we shall soon be in the kingdom of our Father together." Persecution shows the heroes and heroines. I go into another department, and I find that these great denominations of Christians which have brought about the greatest abuses have spread the most rapidly.

No good man was ever more violently maltreated than John Wesley—believed and caricatured and slandered until one day he stood in a pulpit in London, and a man arose in the audience and said, "You were drunk last night, and John Wesley said: 'Thank God, the whole world is now complete. I have been through with everything but that!' His followers were hooted at and maligned and called by every detestable name that infernal ingenuity could invent, but the more the persecution the more rapidly they spread until you know what a great host they have become and what a tremendous force for God and the truth they are wielding all the world over. We are persecuted for the religion which is our boast, and it is this persecution that gave the world the great salvation of the gospel. 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