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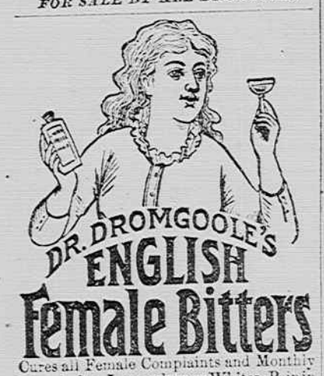

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A NEW YEAR'S SERMON

DR. TALMAGE'S DISCOURSE AT THE BROOKLYN TABERNACLE.

"Consider the Years of Many Generations" Was the Text, and the Sermon Was Regarding "The Chronology of the Bible, or God Among the Centuries."

BROOKLYN, Jan. 1.—Rev. Dr. Talmage this morning appropriately took for the subject of his New Year's day sermon "The Chronology of the Bible, or God Among the Centuries." Before the discourse the great audience which fully crowded the Tabernacle sang the hymn

Our God, our help in ages past,
Our hope for years to come.

The text chosen was Deuteronomy xxxii, 7. "Consider the years of many generations."

At 12 o'clock last night, while so many good people were watching, an old friend passed out of our homes and a stranger entered. The old friend making valedictory was 1892; the stranger arriving is 1893. The old friend was garrulous with the occurrences of many days, but the stranger put his finger over his lip and said nothing and seemed charged with many secrets and mysteries. I did not see either the departure or the arrival, but was sound asleep, thinking that was for me the best way to be wide awake now. Goodby, 1892! Welcome, 1893!

As an army is divided into brigades and regiments and companies, and they observe this order in their march and their tread is majestic, so the time of the world's existence is divided into an army divinely commanded, the eras are the brigades, the centuries are the regiments, and the years are the companies. Forward into the eternity past, out of the eternity to come! Forward is the command, and nothing can halt them, even though the world should die. While obeying my text, "Consider the years of many generations," I propose to speak of the "Chronology of the Bible, or God Among the Centuries."

ARRANGING EVENTS.

We make a distinction between time and eternity, but time is only a piece of eternity, and chronology has been engaged in the sublime work of dividing up this portion of eternity that we call time into compartments and putting events in their right compartment. It is as much an injustice against the past to wrongly arrange its events as it would be an injustice if, through neglect of chronological accuracy, it should in the far distant future be said that America was discovered in 1776, and the Declaration of Independence was signed in 1492, and Washington born on the 22d of March, and the civil war of the United States was fought in 1840.

As God puts all the events of time in the right place, let us be careful that we do not put them in the wrong place. The chronology of the Bible takes six steps, but they are steps so long it makes us hold our breath as we watch the movement. From Adam to Abraham. From Abraham to the exodus out of Egypt. From the exodus to the foundation of Solomon's temple. From the foundation of Solomon's temple to the destruction of that temple. From the destruction of the temple to the return from Babylonish captivity. From Babylonish captivity to the birth of Christ.

Chronology takes pen and pencil, and calling astronomy and history to help, says: "Let us fix one event from which to calculate everything. Let it be a star, the Bethlehem star, the Christmas star." And from that, we go back and see the world was created 4,004 years before Christ; the deluge came 2,348 years before Christ; the exodus out of Egypt occurred 1,491 years before Christ, and Solomon's temple was destroyed 586 years before Christ.

Chronology enters the first chapter of Genesis and says the day mentioned there is not a day of twenty-four hours, but of ages, the word there translated as "day" in other places meaning ages, and so the Bible account of the creation and the geologists' account of the creation are completely harmonious. Chronology enters the book of Daniel and says that the words "time and a half" mean a year and a half.

Chronology enters at another point and shows us that the seasons of the year were then only two—summer and winter. We find that the Bible year was 360 days instead of 365; that the day was calculated from 6 o'clock in the morning to 6 o'clock at night; that the night was divided into four watches—namely, the late watch, the midnight, the cock crowing, the early watch. The clock and watch were invented so long after the world began their mission that the day was not very sharply divided in Bible times. Ahaz had a sundial, or a flight of stairs with a column at the top, and the shadow which that column threw on the steps beneath indicated the hour, the shadow lengthening or withdrawing from step to step.

But the events of life and the events of the world moved so slowly for the most part in Bible times that they had no need of such timepieces as we stand on our mantels or carry in our pockets in an age when a man may have a half dozen or a dozen engagements for one day and needs to know the exact minute for each one of them. The earth itself in Bible times was the chief timepiece, and it turned once on its axis and that was a day, and once around the sun and that was a year.

THE ALMANAC.

It was not until the Fourteenth century that the almanac was born, the almanac that we toss carelessly about, not realizing that it took the accumulated ingenuity of more than 5,000 years to make one. Chronology had to bring into its service the monuments of Egypt, and the cylinders of Assyria, and the bricks of Babylon, and the pottery of Nineveh, and the medals struck at Antioch for the battle of Actium, and all the hieroglyphics that could be deciphered, and had to go into the extremely delicate business of asking the ages of Adam and Seth and Enoch and Methuselah, who after their 300th year wanted to be thought young.

I think it must have been in recognition of the stupendous work of making an almanac that all the days of the week are named after the gods. Sunday, after the sun, which was of old worshiped as a god. Monday, after the moon, which was also worshiped as a god. Tuesday, after Tuesco, the god of war. Wednesday, after Woden, the chief god of the Scandinavians. Thursday, after Thor, the god of thunder. Friday, after Frea, the goddess of marriage. And Saturday, after Saturn. The old Bible year began with the 25th of March. Not until 1752 did the first of the month of January get the honor in legal documents in England of being called the first day of the year.

Improvements all along have been made in chronology until the calendar and the almanac, and the clock, and the watch seem to have reached perfection, and all the nations of Christendom have similarity of time calculations and have adopted what is called "new style," except Russia, which keeps what is called the "old style," and is twelve days different, so that, writing from there, if you wish to be accurate, you date your letter Jan. 1 and Jan. 13, or Dec. 19 and Dec. 32. It is something to thank God for that the modes are so complete for calculating the cycles, the centuries, the decades, the years, the months, the days, the hours, the seconds.

Think of making appointments as in the Bible days for the time of the new moon. Think of making one of the watches of the night in Bible times a rooster crowing. The Bible says, "Before the cock crow thou shalt deny me thrice," "If the Master cometh at the cockcrowing," and that was the way the midnight watch was indicated. The crowing of that barnyard bird has always been most uncertain. The crowing is at the lowest temperature of the night, and the amount of dew and the direction of the wind may bring the lowest temperature at 11 o'clock at night or 2 o'clock in the morning, and at any one of six hours. Just before a rain the crowing of chanticleer in the night is almost perpetual.

BE THANKFUL.

Compare these modes of marking time with our modes of marking time, when 12 o'clock is 12 o'clock, and 6 o'clock is 6 o'clock, and 10 o'clock is 10 o'clock, and independent of all weathers, and then thank God that you live now. But notwithstanding all the imperfect modes of marking hours or years or centuries Bible chronology never trips up, never falters, never contradicts itself, and here is one of the best arguments for the authenticity of the Scriptures.

If you can prove an alibi in the courts, and you can prove beyond doubt that you were in some particular place at the time you were charged with doing or saying something in quite another place, you gain the victory, and infidelity has tried to prove an alibi by contending that events and circumstances in the Bible ascribed to certain times must have taken place at some other time, if they took place at all. But this book's chronology has never been caught at fault. It has been proved that when the Hebrews went into Egypt there were only seventy of them, and that when they came out there were 3,000,000 of them.

"Now," says infidelity with a guffaw that it cannot suppress "what an absurdity! They went down into Egypt seventy and came out 3,000,000. That is a falsehood on the face of it. Nations do not increase in that ratio." But, my skeptical friend, hold a moment. The Bible says the Jews were 430 years in Egypt, and that explains the increase from seventy persons to 3,000,000, for it is no more, but rather less, than the ordinary increase of nations. The Pilgrim Fathers came to America in the May flower, one small shipload of passengers, less than 300 years ago, and now we have a nation of 60,000,000. Where, then is so called impossibility that the seventy Jews who went into Egypt in 430 years became 3,000,000? Infidelity wrong and Bible chronology right.

SPLENDID REVIEW.

Now stop and reflect. Why is it that this sublime subject of Bible chronology has been so neglected, and that the most of you have never given ten minutes to the consideration of it, and that this is the first sermon ever preached on this stupendous and overwhelming theme? We have stood by the half day or the whole day at grand reviews and seen armies pass.

Again and again and again on the Champs Elysees Frenchmen by the hundreds of thousands have stood and watched the bannered armies go by, and the huzza has been three miles long and until the populace were so hoarse they could huzza no longer. Again and again and again the Germans by hundreds of thousands have stood on the palaced and statued Unter den Linden, Berlin, and strewn garlands under the feet of uniformed hosts led on by Von Moltke or Blucher or Frederick the Great.

When Wellington and Ponsonby and the Scots Grays came back from Waterloo, or Wolseley from Egypt, or Marlborough from Blenheim, what military processions through Regent street and along by the palaces of London and over the bridges of the Thames! What almost interminable lines of military on the streets of our American capitals while mayors and governors and presidents, with uncovered heads, looked on! But put all those grand reviews together and they are tame compared with the review which on this New Year's day you from the pew and I from the pulpit witness.

Hear them pass in chronological order—all the years before the flood; all the years since the flood; decades abreast; centuries abreast; epochs abreast; millenniums abreast; Egyptian civilization, Babylonian populations, Assyrian dominions, armies of Persian, Grecian, Peloponnesian and Roman wars; Byzantine empire, Saracenic hosts, crusaders of the first, the second, third and the last avalanche of men; Dark Ages in somber epaulets and brighter ages with shields of silver and helmets of gold; Italy, Spain, France, Russia, Germany, England and America, past and present; dynasties, feudal domains, despotisms, monarchies, republics, ages on ages, ages on ages, passing today in a chronological review, until one has no more power to look upon the advancing columns, now brilliant, now squalid, now garlanded with peace, now crimson with slaughter, now horrid with ghastliness, now radiant with love and joy.

THE GLORIES OF THE PRESENT.

This chronological study affords, among other practical thoughts, especially two—the one encouraging to the last degree and the other startling. The encouraging thought is that the main drift of the centuries has been toward betterment, with only here and there a stout reversal. Grecian civilization was a vast improvement on Egyptian civilization, and Roman civilization a vast improvement on Grecian civilization, and Christian civilization is a vast improvement on Roman civilization.

What was the boasted age of Pericles compared with the age of Longfellow and Tennyson? What was Queen Elizabeth as a specimen of moral womanhood compared with Queen Victoria? What were the cruel warriors of olden times compared with the most distinguished warriors of the last half century, all of them as much distinguished for kindness and good morals as for prowess—the two military leaders of our civil war on northern and southern side communicant members of Christian churches, and their home life as pure as their public life?

Nothing impresses me in this chronological review more than the fact that the regiments of years are better and better regiments as the troops move on. I thank God that you and I were not born any sooner than we were born. How could we have endured the disaster of being born in the Eighteenth or Seventeenth or Sixteenth century? Glad am I that we are in the regiment now passing the reviewing stand, and that our children will pass the stand in a still better regiment. God did not build this world for a slaughter house or a den of infamy.

A good deal of cleaning house will be necessary before this world becomes as clean and sweet as it ought to be, but the brooms, and the scrubbing brushes and the upholsterers and plumbers are already busy, and when the world gets fixed up, as it will be, if Adam and Eve ever visit it, as I expect they will, they will say to each other, "Well, this beats paradise when we lived there, and the pears and the plums are better than we plucked from the first trees, and the wardrobes are more complete, and the climate is better."

Since I settled in my own mind the fact that God was stronger than the devil I have never lost faith in the emparadisation of this planet. With the exception of a retrogression in the Dark Ages, the movement of the world has been on and on, and up and up, and I have two jubilant hosannas—one for the closing year and the other for the new year.

PUNCTUALITY.

But the other thought coming out of this subject is that Biblical chronology, and indeed all chronology, is urging the world to more punctuality and immediateness. What an unsatisfactory and indefinite thing it must have been for two business men in the time of Ahaz to make an appointment, saying, "We will settle that business matter tomorrow when the shadow on the dial of Ahaz reaches the tenth step from the top," or "I will meet you in the street called Straight in Damascus in the time of the new moon," or when asked in a courtroom what time an occurrence took place should answer, "It was during the time of the latter rain," or "It was at the time of the third crowing of the barnyard!"

You and I remember when ministers of the Gospel in the country, giving out a notice of an evening service, instead of saying at 6 or 7 or 8 o'clock, would say, "The service will begin at early candle light." Thank God for chronological achievements which have ushered in calendars and almanacs and clocks and watches, and at so cheap a rate all may possess them! Chronology, beginning by appreciating the value of years and the value of days, has kept on until it cries out, "Man, immortal; woman, immortal, look out for that minute; look out for that second!"

We talk a great deal about the value of time, but will never fully appreciate its value until the last fragment of it has passed out of our possession forever. The greatest fraud a man can commit is to rob another of his time. Hear it, ye laggards and repent! All the fingers of chronology point to punctuality as one of the graces. The minister or the lecturer or business man who comes to his place ten minutes after the appointed time commits a crime the enormity of which can only be estimated by multiplying the number of persons present by ten. If the engagement be made with five persons, he has stolen fifty minutes, for he is ten minutes too late, and he has robbed each of the five persons of ten minutes apiece, and ten times five are fifty.

If there be 500 persons present and he be ten minutes too late, he has committed a robbery of 5,000 minutes, for ten time 500 are 5,000, and 5,000 minutes are eighty-three hours, which make more than three days. The thief of dry goods, the thief of bank bills, is not half so bad as the thief of time.

SOME EXAMPLES.

Dr. Rush, the greatest and busiest physician of his day, appreciated the value of time, and when asked how he had been able to gather so much information for his books and lectures he replied: "I have been able to do it by economizing my time. I have not spent one hour in amusement in thirty years." And taking a blankbook from his pocket he said, "I fill a book like this every week with thoughts that occur to me and facts collected in the rooms of my patients."

Napoleon appreciated the value of time when the sun was sinking upon Waterloo, and he thought that a little more time would retrieve his fortunes, and he pointed to the sinking sun and said, "What would I not give to be this day possessed of the power of Joshua and enabled to retard thy march for two hours!" The good old woman appreciated the value of time when at ninety-three years of age she said, "The Judge of all the earth does not mean that I shall have any excuse for not being prepared to meet him."

Voltaire, the blatant infidel, appreciated the value of time when in his dying moments he said to his doctor, "I will give you half of what I am worth if you will give me six months of life," and when told that he could not live six weeks he burst into tears and said, "Then I shall go to hell!" John Wesley appreciated the value of time when he stood on his steps waiting for a delayed carriage to take him to an appointment, saying, "I have lost ten minutes forever." Lord Nelson appreciated the value of time when he said, "I owe everything in the world to being always a quarter of an hour beforehand."

A clockmaker in one of the old English towns appreciated the value of time when he put on the front of the town clock the words, "Now or when?" Mitchel, the astronomer, appreciated the value of time when he said, "I have been in the habit of calculating the value of a thousandth part of a second." That minister of the Gospel did not appreciate the value of time who during a season of illness, instead of employing his time in useful reading or writing, wrote a silly religious romance, which in some unknown way came into the possession of the famous Joe Smith, who introduced the book as a divine revelation, which became the foundation of Mormonism, the most beastly abomination of all time.

They best appreciate the value of time whose Sabbaths have been wasted and whose opportunities of repentance and usefulness are all agone, and who have nothing left but memories, baleful and elegiac. They stand in the bleak September, with bare feet, on the sharp stubble of a reaped wheat field, crying, "The harvest is past!" And the sough of an autumnal equinox moans forth in echo, "The harvest is past!"

THE LAST OF ALL.

But do not let us get an impression from chronology that because the years of time have been so long in procession they are to go on forever. Matter is not eternal. No, no! If you watch half a day, or a whole day, or two days, as I once did, to see a military procession, you remember the last brigade, and the last regiment, and the last company finally passed on, and as we rose to go we said to each other, "It is all over."

So this mighty procession of earthly years will terminate. Just when I have no power to prognosticate, but science confirms the Bible prophecy that the earth cannot always last. Indeed there has been a fatality of worlds. The moon is merely the corpse of what it once was, and scientists have again and again gone up in their observatories to attend the deathbed of dying worlds and have seen them cremated. So I am certain, both from the Word of God and science, that the world's chronology will sooner or later come to its last chapter.

The final century will arrive and pass on, and then will come the final decade, and then the final year, and the final month, and the final day. The last spring will swing its censer of apple blossoms and the last winter bank its snows. The last sunset will burn like Moscow and the last morning radiate the hills. The clocks will strike their last hour, and the watches will tick their last second. No incendiaries will be needed to run hither and yon with torches to set the world on fire.

Chemistry teaches us that there is a very inflammable element in water. While oxygen makes up a part of the water, the other part of the water is hydrogen, and that is very combustible. The oxygen drawn out from the water, the inflammable hydrogen will put instantly into conflagration the Hudsons and Savannahs and Mississippis and Rhines and Urals and Danubes, and Atlantic and Pacific and Indian and Mediterranean seas. And then the angel of God, descending from the throne, might put one foot on the surf of the sea and the other on the beach and cry to the four winds of heaven, "Time was, but time shall be no longer!" Yet, found in Christ, pardoned and sanctified, we shall welcome the day with more gladness than you ever welcomed a Christmas or New Year's morn.

When wrapt in fire the realms of ether glow
And heaven's last thunder shakes the earth below,
Thou, undismayed, shalt o'er the ruin smile
And light thy torch at nature's funeral pile.

Physical Culture in Women's Colleges.

The whole answer to the question, Is the health of the average young woman equal to the successful prosecution of the work of a college course? may be given in the briefest terms as follows: The first duty of the college authorities is to give just as careful a physical examination for original entrance as their examination into the applicant's scholarly proficiency, and their next duty, the applicant having been admitted, is to see that her advancement is symmetrical, and that she is led across the threshold of mature womanhood as well equipped by reason of bodily strength and development as by that of intellectual and moral development for the full enjoyment of life's pleasures, tasks and various wholesome activities.

In the future the question whether or not a young woman's health is quite safe at college will be absurd upon its face. It will be absurd because one of the definitions of a woman's college will be: A place where the health of young women is sedulously and scientifically guarded, and where her physical strength and well being are systematically developed. Tangible progress toward this ideal has been made within a very few years, but as yet we have only a beginning.—Review of Reviews.

The Potomato.

"Potomato" is the name given a curious manufactured vegetable which owes its origin to Dr. B. C. Culner, of Atchison, Kan. For more than twenty years the doctor has been experimenting with a view of crossing the potato and tomato vines. It is claimed that this has at last been accomplished and that a species of vine has been thus literally manufactured, and that it will produce both potatoes and tomatoes, both of which grow in their natural elements.—St. Louis Republic.

ODDS AND ENDS.

Rub soiled wall paper with pieces of light bread.

The father of the historian Rollin was a knifemaker.

The turning lathe was invented by T. Blanchard in 1843.

Marshal Suchet was a silk winder's boy and enlisted in the ranks.

Thrashing machines were invented by Menzies, a Scotchman, in 1732.

An Egyptian scythe is reported to have been discovered in the Nile valley.

The temperate man is the greatest epicure and the only true voluptuary.

Great Britain has eighty miles of tunnel, their cost exceeding £6,500,000.

Faraday produced a spark by separating a keeper from a magnet in 1831.

With a man more money means more to eat; with a woman more to wear.

The output of the cigar factories at Reading, Pa., last year was over 100,000,000.

Plush is not used this season, but the fancy for velvet may again bring it into favor.

New York has the greatest number of newspapers, 1,958; Nevada the least, twenty-five.

Gray's telephone, an improvement on Reis', was brought to comparative perfection in 1873.

English judges of courts of assizes and nisi prius get $3.75 a day for their services, time only being counted while they are on circuit.

Says a pronounced flirt, "The only man who ever forestalled me in breaking an engagement was the one who professed to love me the most."

The most certain sign of wisdom is a continual cheerfulness. Her state is like that of things in the regions above the moon, always clear and serene.—Montaigne.

Uncle Mose's Possum Prayer.

Great consternation, followed by wild laughter, was an innovation of the chapel exercises at the penitentiary not long ago. It was occasioned by a possum prayer from old Mose Allen, a South Carolina negro with one leg, who was dreaming of Thanksgiving day. Chaplain Dudley opened the prayer meeting as usual, and prisoners followed briefly. When all heads were bowed in reverence, old Mose jumped at the opportunity and delivered the following prayer:

"Dear beloved brudderin and sister'n, I t'ank de Lord for permittin me to kum ter ch...ch dis yer beautiful Sabbot' morn. Ye all dunno that beautiful Thanksgiving day is near at han. On dat day some folks will eat turkey, some eat chicken, some eat duck, some eat lamb and some eat sheep. But us niggers, we would like dat good old poss. Koch 'im, bring 'im in, take all the ha'r of 'im, put 'im out two nights and let 'im fros'. Bring 'im in. Parberl 'im. Stuff 'im like yo' would a turkey, an bas' 'im. Put 'im in de pan. Put sweeten taters all round dat poss. Put 'im in de stove and shet dat stove doah. Go away t'inking about Booregard, Jeff Davis, Lincoln and Grant. Let 'im stay in dere awhile. Open dat stove doah. Ol' possy all turned brown and de gravy drippin in de pan declar dat poss an cooked. Bring dat poss out'n dat stove, put 'im on de table. Don't cut 'im while 'e's hot. For Christ's sake, amen!"

Chaplain Dudley stood aghast at the conclusion of the prayer. A moment afterward the chapel re-echoed the wild and wicked shouts of the prisoners. For about five minutes consternation reigned, at the end of which time prayers were resumed, with no further expressions from the colored brethren.—Columbus Cor. Cleveland Leader.

Poisons in Toy Candies.

The following letter on arsenical poisoning through green candles was contributed to The Times in March, 1889, by Major Leadbetter, chief constable of Denbighshire:

A curious case came under my notice lately which, I think, is of public value. A children's party and Christmas tree resulted in most of the little people and many of the older ones being seized with symptoms of mineral poisoning. The fact of several who were present who had not partaken of food or liquid of any kind being in the number of those affected directed my attention to the colored candles on the tree.

These I had examined by the county analyst, Mr. Lowe, of Chester, whose report is to the effect that the green candles were colored with arsenical green to the extent that every eight candles would contain one grain of arsenious anhydrite. He further reports that the red candles were colored with vermilion. There is no doubt, therefore, that we have not further to seek for an explanation of the symptoms—a crowded room with the atmosphere charged with arsenical and mercurial fumes sufficiently accounting for it. It is only fair to state that I learn the candles were not of English manufacture and were bought with the toys.

Burying an Empty Coffin.

A most extraordinary occurrence is reported from Wrexham. A child inmate of the workhouse died the other day and a coffin was procured, as usual, from the contracting undertaker. In due time this coffin was conveyed from the workhouse to the cemetery and there interred, a clergyman of the Church of England officiating. Some time afterward the body of the child was discovered at the workhouse, an empty coffin having been buried. The cemetery authorities were communicated with, the coffin disinterred, the body of the child placed in it, and it was again consigned to the grave.—London Tit-Bits.

THE LEAVING OF MONEY.

Why Jay Gould Was Justified in Bequeathing His Fortune as He Did.

Jay Gould left his great estate to his children, as might reasonably have been expected of him. When men accumulate money, much or little, it is natural that they should hand it down to their children, if they have them, and generally the public sentiment commends them for so doing. The feeling that a man should rightfully look first after his own household prevails among the people.

When the estate is as vast as Mr. Gould's, however, some newspapers utter exclamations of surprise and protest if some of it is not bequeathed for public purposes or for organized charities. They seem to proceed on the assumption that the man is bound to take away from his children money which he himself would not give up during his life. In other words, they would require him to force his children to make benefactions which he himself had not made.

If a moral obligation to give away his money thus rests on a man, it rests on him personally and during his own life. He does not discharge it by keeping the money while he lives and compelling his children to give it away for him after his death. If his money or any part of it belongs to the public of right, it belongs to them during the life of the man, not merely at his death. He is responsible for the stewardship and is accountable for its performance, and he cannot transfer to others the obligation.

Really it cannot be called noble generosity, high altruism, for a man to give away his money only after he is dead and he has no more use for it. He should be his own almoner during his own life. If the methods by which he obtained his fortune were culpable in his own estimation and he wishes to make atonement for them in departing from this life, he can do it only by returning to the individuals the money which he took from them wrongfully. He does not whiten his offense by giving it to somebody else. If it belongs rightfully to others besides himself, it belongs to those from whom he got it by unjust means.

It was made evident during Mr. Gould's life that he had no such conscientious scruples as to the means by which he accumulated his great estate. Death did not come to him unexpectedly. For years past he must have been forewarned that his life was approaching its end. The consciousness that his time on earth was likely to be short probably induced him to pay special attention to his religious obligations as he understood them. He became a diligent attendant upon a Presbyterian church, and he gave his open adherence to its severe doctrines of future accountability for his conduct in this life. He was not an infidel. He was an orthodox believer. He must have died thinking that his fortune was rightfully his own and had been obtained by means consistent with the obligations of religion. He could not have felt that he was under the moral compulsion of making restitution to anybody.

In leaving his fortune to his children he put upon each of them the burden of his own moral responsibility to use his money. He made each of them his own almoner, with power to use his own income in his own way, as he himself had done and insisted on doing. That is all.—New York Sun.

An English Socialist.

Morris is brusque and kind, most generous and large hearted. He is full of the most restless energy, and choleric, one would say, from his fine face. Like many of the socialist leaders, Hyndman and Champion and Cunninghame-Grahame among them, he comes of gentle folk, was a public schoolboy and an Oxford university man. It was his restless energy, I suppose, that drove him out of golden poetical dreams into a full, busy and beneficent life.

I should not be a bit surprised to hear of him some such story as I have heard of another social reformer, whose father was one of England's greatest soldiers and Ireland's noblest sons. This gentleman, like William Morris, has established a co-operative industry near London, which is a practical socialism. He is a big, sinewy, bronzed person. Imagine the surprise of a friend of mine staying in the house at seeing him the first evening draw out a workbasket and proceed with the making of a night shirt, in which he took prodigious stitches, while sucking away placidly at a big pipe!

"Oh," said his wife, when my friend laughed, "Henry is so energetic that his hands must be employed even when one would think he might rest, so he makes all the night shirts of the neighborhood."—Katharine Tynan in Indianapolis News.

Feminine Perfection.

The people of Montana seem to have precipitated an unexpected discussion as to feminine perfection. Dr. Sargent, of the Harvard gymnasium, has measured nearly 10,000 women who were perfect as to health, strength and general development, but his results were not such that he is willing to affirm that there is such a thing as a "perfect feminine figure." He took as his standard the averages of each of the measurements made for the whole 10,000, and then compared the lines of each with that. Each was found to vary in some ways, some more than others, but all in a marked degree. It was a Pennsylvania young woman who carried away the prize which was offered for coming the nearest to physical perfection.—Boston Journal.

The Rose in Verse.

Doubtless the immoderate use of roses by the ancients led in after days to their being relegated to their proper sphere in the garden, for although we have had the "War of the Roses" in our modern times the flowers were only plucked as a symbol. First and last the rose has been the theme of countless poems. There is no poet worthy of the name who has not consecrated it in verse.—Philadelphia Times.

Jason and He Found the Golden Fleece.

Jay Gould was one of several prominent men not known to the public by their real names. His Christian name was really Jason Gould. He dropped the Jason and took up Jay because it was more euphonious. In this manner Grover Cleveland dropped his first name, which was Stephen, and Whitelaw Reid dropped his, which was James.—New York World.

A new way to extinguish oil fires has been discovered by the chief of the Charlotte fire department. He says that water is powerless to subdue a flame that is feeding on kerosene. The thing to do when a lamp explodes is to run to the flour barrel, gather up a handful of flour and throw it on the fire. The blaze will be instantly extinguished.

SCRATCHED TEN MONTHS.

A troublesome skin disease caused me to scratch for ten months, and has been cured by a few days' use of S.S.S.
M. H. WOLFF, Upper Marlboro, Md.

SWIFT'S SPECIFIC

I was cured several years ago of white swelling in my leg by using S.S.S. and have had no symptoms of return of the disease. Many prominent physicians attended me and all failed, but S. S. S. did the work.
PAUL W. KIRKPATRICK, Johnson City, Tenn.

Treatise on Blood and Skin Diseases mailed free.
SWIFT SPECIFIC CO., Atlanta, Ga.

A willow stake set right end up in the ground in the spring, and with a few buds at its top, is almost certain to grow. In two or three years more its trunk will be large enough to nail a board on, and it can thus be used as a fence-post. Some who do this let the tree grow as large as it will, but it will bear shortening by cutting off its top and becoming an indestructable fence-post, taking little more room than one that has no roots.

A coffee-bean is now made of flour, and the imitation is so perfect as to deceive the eye of even expert coffee dealers. Of course the flavor exposes the fraud, but it is said that immense quantities are sold.

In about one hundred of the synagogues of this country Sunday meeting are now held, at which lectures are delivered by the rabbis who had conducted the regular Jewish service on the previous day.

The smallest Pill in the World!
Tutt's Tiny Pills
are very small, yet possess all the virtues of the larger Tutt's Pills which have been so popular for thirty years. Their size and sugar-coating commend them for the use of children and persons with weak stomachs. For
Sick Headache
they are invaluable as they cause the food to assimilate, nourish the body and pass off naturally without nausea or griping. Both sizes of Tutt's Pills are sold by all druggists. Dose small. Price, 25c. Office, 39 Park Place, N. Y.

ROBT. A. THOMPSON. | ROBT. T. JAYNES.

THOMPSON & JAYNES,

Attorneys and Counsellors at Law,

Walhalla, S. C.

Special Attention Given to all Business Entrusted to Our Care.

September 3, 1891. 36-a

Auditor's Notice.

Assessment of Real and Personal Property.

THE Auditor of Oconee County or his Clerk will appear at the following places and times for the purpose of taking TAX RETURNS for the year 1893:

W. E. Welborn's, Monday, January 16, from 8 to 11 A. M.

D. F. Carter's, Monday, January 16, from 4 to 6 P. M.

M. H. Lee's, Tuesday, January 17, from 8 to 9 A. M.

Jonas Phillips', Tuesday, January 17, from 12 M. to 3 P. M.

Abel Rollins' place, Wednesday, January 18, from 9 to 11 A. M.

Mountain Rest, Wednesday, January 18, from 3 to 5 P. M.

Toll Gate, Thursday, January 19, from 9 to 11 A. M.

Little River, Thursday, January 19, from 3 to 6 P. M.

Salem, Friday, January 20, from 8 to 11 A. M.

High Falls, Saturday, January 21, from 8 to 11 A. M.

Westminster, Monday, January 23.

Oakway, Tuesday, January 24.

South Union, Wednesday, January 25.

Fair Play, Thursday, January 26.

Sitton's Mills, Friday, January 27, from 10 A. M. to 12 M.

Friendship, Friday, January 27, from 3 to 5 P. M.

Richland, Saturday, January 28, from 10 A. M. to 12 M.

Mrs. Cherry's place, Monday, January 30, from 1 to 3 P. M.

Adams' Crossing, Monday, January 30, 4 to 6 P. M.

Seneca, Tuesday and Wednesday, January 31 and February 1.

Cleveland, Friday, February 3.

And at the Court House from the first of January to the 20th of February.

All returns not made in the above time, fifty per cent penalty will be added thereto.

All male persons from twenty-one to fifty years of age, excepting those exempt by law, are required to return their polls.

Merchants, manufacturers, bankers, guardians, administrators and executors must make their returns strictly according to law.

All transfers of real estate since January, 1892, must be reported.

Each tax-payer, except when impossible to do so, must make his or her own return.

All notes, mortgages, moneys and other choses in action are taxable.

All assessments of personal property must be the usual selling price of similar property on the usual terms at executors' or administrators' sales, at the places where the return is made.

All returns must be sworn to.

W. T. GRUBBS,
Auditor Oconee County.

December 1, 1892.

CITATION.

IN THE COURT OF PROBATE.
STATE OF SOUTH CAROLINA,
COUNTY OF OCONEE.

BY J. W. HOLLEMAN, ESQ., Probate Judge.

WHEREAS, J. Milton Sanders hath made suit to me to grant him Letters of Administration of the Estate and Effects of Wilburn Keaton, deceased—

These are, therefore, to cite and admonish all and singular the kindred and creditors of the said Wilburn Keaton, deceased, that they be and appear before me, in the Court of Probate, to be held at Walhalla Court House, S. C., on Friday, the 6th day of January 1893, next, after publication hereof, at 11 o'clock in the forenoon, to show cause, if any they have, why the said administration should not be granted.

Given under my hand and seal this the 21st day of December, Anno Domini, 1892.

(L. S.) J. W. HOLLEMAN,
Judge of Probate.

Published on the 22d day of December, 1892, in the KEOWEE COURIER, Walhalla, S. C.

FITS CURED

WEBSTER, S. C., Dec. 19, 1891.
Mr. I wish I could let *all* who are suffering from *any Nerve disease* know just how good your remedy is. My son used it one year, and is now the strongest child I have. With many thanks, I remain yours, H. A. TATE.

GENESIS, PA., Dec. 23, 1891.
I have not had one of my bad spells since I commenced taking your medicine, six months ago.
THURSY ELMORE.

PHILADELPHIA, PA., Jan. 27, 1892.
I *personally know* of two cases of *Fits*, one case of *St. Vitus' Dance* and one of *Nervous Prostration* cured by this remedy.
C. A. WOOD,
Treasurer American Publishing House.

If you are afflicted with *Fits, St. Vitus' Dance, Insomnia,* or any other Nerve trouble, we will send you *One Bottle Free,* all charges prepaid by us. Give Age, Post-Office and State. Address
HALL CHEMICAL CO., West Phila., Pa.

TOBACCO SEED FREE,
—AND—
All About Growing Tobacco.
If you want to try this Money Making Crop, write to—
SOUTHERN TOBACCO JOURNAL,
Winston, N. C.

Richmond & Danville Railroad Co.

F. W. HUIDEKOPER AND REUBEN FOSTER, RECEIVERS.

Columbia & Greenville Division.

CONDENSED SCHEDULE, IN EFFECT NOVEMBER 20, 1892.

Trains run by 75th Meridian Time.

BETWEEN CHARLESTON, COLUMBIA, SENECA AND WALHALLA.

Daily. No 11.		Stations.		Daily. No 12.
6 50 am	Lv	Charleston	Ar	10 30 pm
11 20 am	Lv	Columbia	Ar	6 05 pm
12 05 pm		Alston		5 43 pm
12 23 "		Pomaria		4 57 "
12 42 "		Prosperity		4 40 "
12 57 "		Newberry		4 25 "
1 01 "		Helena		4 20 "
1 38 "		Chappells		3 38 "
2 17 "		Ninety-Six		3 15 "
2 37 "		Greenwood		2 53 "
2 55 "		Hodges		2 29 "
3 12 "		Donald's		2 11 "
3 23 "		Honea Path		1 58 "
3 43 "	Ar	Belton	Lv	1 40 "
4 05 "	Lv	Belton	Ar	1 35 "
4 25 "		Anderson		1 15 "
5 18 "		Pendleton		12 45 "
6 00 "	Ar	Seneca	Lv	12 16 "
6 32 "	Lv	Seneca	Ar	12 10 am
7 00 "	Ar	Walhalla	Lv	11 40 "
5 00 "	Ar	Greenville	Lv	12 00 m

BETWEEN ANDERSON, BELTON AND GREENVILLE.

Stations.	Daily. No 11.	Daily. No 12.
Lv Anderson	4 25 pm	1 15 pm
Ar Belton	4 05 "	1 35 "
Lv Belton	1 25 "	3 45 "
Ar Williamston	1 02 "	4 02 "
Pelzer	12 55 "	4 08 "
Piedmont	12 40 "	4 20 "
Greenville	12 00 m	5 00 "

BETWEEN CHARLESTON, COLUMBIA, ALSTON AND SPARTANBURG.

Daily. No 13.		Stations.		Daily. No 14.
6 50 am	Lv	Charleston	Ar	10 30 pm
3 50 pm	Lv	Columbia	Ar	1 20 pm
4 30 pm		Alston		12 40 "
5 23 "		Carlisle		11 44 am
5 32 "		Santuc		11 36 "
5 50 "		Union		11 17 "
6 23 "		Pacolet		10 44 "
6 50 "	Ar	Spartanburg	Lv	10 20 "
10 10 pm	Ar	Asheville	Lv	7 00 am

BETWEEN NEWBERRY, CLINTON AND LAURENS.

Ex. Sun. No 15.		Stations.		Ex. Sun. No 16.
11 20 am	Lv	Columbia	Ar	6 45 pm
2 00 pm		Newberry		12 00 m
3 04 "		Goldville		10 56 am
3 34 "		Clinton		10 20 "