

WESTERN RECORDER.

A. C. CAPERTON, Proprietor and Publisher.

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Must right at this point. In the matter of voting we are oftentimes, without thought, swayed by motives unworthy an American citizen. We vote for Mr. A because he belongs to our party, or because he is a man of influence, and we may need his help at some time. Then in the caucus, too, the lawless element too often prevails. They are too largely given over into the hands of the politicians whose ambition is to serve himself and his party. Now, we want to elevate and intensify the moral sense of the people upon these questions. The best men of the community should go to the caucus, labor to secure when there the appointment of the best man to represent the people in the nominating convention, and when men are nominated, whether in city or in State, make their moral character a condition of their support. We are not helpless. We can purify these fountains of moral and political corruption when "we, the people," determine that it shall be done. We can say no more at present, but let the ball be kept in motion till our cities are all reformed.

LOUISVILLE: THURSDAY, SEPT. 8, 1891. When writing to any address in this paper, please state that you are a subscriber to the Western Recorder.

In a recent issue we spoke of crime in cities and the cause. In the past we propose briefly to suggest some of the things that a real, lasting, temperance and the drink trade has more to do in keeping up the daily calendar than any other thing, and if we can suggest a remedy for this evil in our cities, it will go far toward solving the whole crime problem.

After so much having been said, and said so ably and so well, by those who are acknowledged forces and leaders in the field of temperance reform, and after all the failures that have been made in the execution of plans, we are not so vain, surely, as to hope that we can suggest a plan that will speedily bring the reformation desired. A fundamental mistake, we think, has been made by many at this very point. Sudden victory has been expected. The fact that it tarried brought unrest and distrust. Dependency took the place of cheerful hope, paralyzing the energy of workers and bringing defeat instead of success. In the solution of a problem of this kind, in attempting to eradicate an evil that struck its roots into the morals and the politics of the country, an evil hour with age and strongly supported by a vast army of desperate men, goaded almost to frenzy by an insatiable appetite—the element of time enters as an important factor. God takes time, so must we.

In suggesting some things needed, we mention: (a) First, the need of more accurate information. A good deal has been done, first and last, in our country in the matter of informing the public mind by means of lectures and addresses upon the evils of intemperance and the remedy. But the press has not been used as it should be. Temperance literature is not in the hands of the masses as it must be, and every corner of the country is not impregnated by the influence of the magic spell is soon broken, the facts and figures presented are soon forgotten. But the paper, the tract, the book, taken up incidentally, even for a moment, preach their sermon, and keep the mind in intelligent sympathy with the work that is to be done. In temperance, as in the field of political theology, the press has much to do in shaping the thought, and in paving the way for victory. Give the people light even though it cost much of money.

(b) In the next place, the moral sense of the people needs quickening. Reform comes from the people. In the realm of morals the people are sovereign agents and every where, social life is individual life in the aggregate. The condition of public and social morality will precisely correspond with the average morals of the units in society. Laws for the regulation of the social life can be nothing beyond the demands of the masses. They constitute the sovereignty in a republic like ours. Lawmakers are strictly the creatures of the people. They are the representatives. "We the people" embody the social and moral forces and ideas to which they give expression. Responsibility, then, of legislation, wise or unwise, rests back upon the people. If those whom we have chosen to positions of trust and responsibility do not faithfully discharge that trust, ever being guided by the principle of eternal right, it is within our power to demand them to the solution of private life. The moral sense is too

direction of destruction rather than constructive, and that self-condemned. Then, too, their theory the soul's purgation beyond death, legitimizes the doctrine of suicide by faith alone. It expunges the ending work of Christ from the school curriculum. It makes missions depend in part upon human choice, and in part upon human reward. How? Simply this: The piously consecrated one is received glory as one, the half-consecrated Christian, with the wicked, passes forward into the purgation state, where he remains till purified by pain suffering endured in person. (This does not subvert the doctrine of salvation through the merits of Christ suffering and obedience, made ours by simple faith, we confess inability to understand and interpret law.)

Let men beware how they follow the "Lo here" and "Lo there" of these latter days. Stand by old gospel; it is "the power of God unto salvation." Trip-Notes. Since our last report we have looked in on the following associations: THE FRANKLIN—Met on the 23d ult., with Mount Carmel church, situated on the Kentucky river, fifteen miles below Frankfort. Bro. A. J. Head, the pastor, was very kind in his attentions to the messengers and visitors. We were not able to hear the introductory sermon by Bro. J. B. Sharp, but heard fragments and kindly allusions to it. Bro. J. M. Lewis presided as moderator, and his nephew, Bro. Joe Lewis, acted as clerk. The attendance was quite large, but the entertainment was ample for all. Our various fraternal interests received due attention. The Warden plan was cordially approved and adopted, and a liberal contribution was made to the Orphan Home. Sermons were preached by T. D. Phelps, Thomas Vestling, J. W. Thomas, A. C. Caperton. The absence of such brethren as G. C. Smith, T. J. Stephenson, The. Rodman and U. V. Williams is very sensibly felt in this association. We have promise of a fuller report by the clerk.

THE BRACKEN.—Our stay with this body was short, but exceedingly pleasant. We always enjoy a visit to this association. (See, in another column, a report by Bro. Pace.) It must not be inferred that the Baptist Branch Association rests in sympathy with the work of the General Association, and in this take on the phase of Plymouthism, which arose in England about forty years ago. The two great principles that enter, centrally into their faith, are entire consecration of soul and body to the service of the Lord, and the final glorification of all men to the forfeited favor of God. On this little point every teaching is a little apart from any which other churches are distinguished by. They hold that only the entirely consecrated soul is admitted immediately after death to the joys of the redeemed—that the unregenerate, as also the half consecrated Christian, pass into a purgation state beyond this life, where they remain till the drops of sin is thoroughly purged away, then they are admitted to the paradise on high. That the life of individual members aggregated, needs to be quickened and exalted; that it should be a more perfect consecration, is most readily admitted by all. But the method adopted by these "Overcomers" to bring about such quickening and exaltation is sadly defective. Their teachings necessarily involve the assumption that the true church has never, as yet, been organized. To admit that it has was fatal to the purpose and life of this new movement. It would brand it as the work of anti-christs, inasmuch as it stands opposed at some points to generally accepted creeds, and array itself against all organizations whatsoever. But this is to array one's self against the dictates of common sense and the direct teachings of Scripture upon this point. Nothing is clearer than that Jesus Christ established a church in the world, giving to it doctrines to be believed, and a plan for its government, and a law to be obeyed. And concerning the church he declared, "The gates of hell shall never prevail against it." The tendency of the teachings of these "Overcomers" being in the

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Some weeks ago Bro. Hall, of the Baptist Gleason, had an editorial concerning brethren Stout and Bell and the action of the Richmond Board in withdrawing the appointment of these brethren to the foreign field, in which he reflected severely on our Seminary for allowing students to go forth with such loose and dangerous views. The editorial, while it did not assert so much, assumed that Dr. Toy was still teaching in the Seminary. We called Bro. Hall's attention to the injustice he had done the Seminary, and suggested that he ought to make amends to the brethren connected therewith. He replies thus:

We have no disposition whatever to do injustice to those who manage the Seminary, nor to the teachers, Baptists, and Southern Baptists, and our prescholars whose faith proves to be unshaken, may we not reasonably suppose that something is wrong at the fountain-head? Our good brother then goes on to make ten points which he calls "facts," and asks us to notice and explain them. "We should have noted them before but for the fact that we have been, for much of the time, away from our office. We deem it quite unnecessary to take up the points, one by one, and to reply to each and all separately. The sum of them all is this, that brethren Stout and Bell continued in the Seminary two years after Dr. Toy's resignation had been accepted. The professors had the time and opportunity to correct all the wrong ideas they might have imbibed from Dr. Toy. They ought to have recognized those young men of being unshaken and to have treated them accordingly. If they could not correct their views, it was unfortunate; if they could and would not, that was equally unfortunate. In any case, the Seminary should be held responsible for whatever opinions those brethren may now entertain as to the inspiration of the Scriptures! It is a sufficient reply to Bro. Hall to say brethren Stout and Bell were not in the Seminary two years after Dr. Toy had resigned. Bro. Stout had resigned in the Seminary one year after Dr. Toy had resigned. Bro. Bell had not been in the Seminary for several years, not since the institution has been in Louisville.

1. The faculty of the Seminary have shown their dissatisfaction with Dr. Toy's views of inspiration by consenting to his removal. The subject of inspiration belongs to Dr. Boyce's department of instruction, and we are sure that there is no man in our denomination whose views on that subject are more divergent from Dr. Toy's than his.

2. It does not follow at all that brethren Stout and Bell imbibed their views of inspiration while under the personal instruction of Dr. Toy in the Seminary. Dr. T.'s views have been published fully in the Baptist Courier of South Carolina, since he left the Seminary, and it is quite probable that the discussions in the papers have done more to shape and form their views than any repetition of anything that was said in the classroom. In fact, we suspect Bro. Stout had left the Seminary before the peculiarities of Dr. Toy's teachings had come to the light.

3. An institution is certainly not to be held accountable for all the opinions and vagaries of its students after they have left its halls. Just as well hold a church accountable for all the false teachings of men whom it may ordain.

Numbers of men have passed satisfactory examinations before ordaining councils and have preached acceptably to churches for many years. "Witnesses" came to be heard by Wm. Alexander Campbell, and Thos. F. Curtis. The last named brother, after spending a good long life among the Baptists, and after writing that most excellent book, "The Progress of Baptist Principles," departed from the faith and died out of fellowship with the denomination. It is possible that our good Bro. Hall has himself labored on some men who are to-day teaching hereby, but we certainly will not hold him accountable for whatever error or departure they may take in after life.

The "highest" Baptist church in the United States is ours at Louisville, Col.

LAWLESSNESS IN NEW YORK.—The *Examiner* & *Chronicle* and other New York papers have insisted that when an outrage occurs in the South, unless the press, and especially the religious press, denounce it, evidence is furnished that the people are at least indifferent to violation of law. Now on Spring street, New York city, right there under the nose of the *Examiner* & *Chronicle*, a peaceable Chinaman named Lei Tip was recently waylaid, attacked and murdered; yet we have seen no protest in the columns of our esteemed contemporaries. Shall we conclude that the good people of New York are indifferent to violation of law? That would be according to the logic of our New York friends; but we do not believe such logic is sound, and so we come to no such conclusion.

THE BAPTIST WORLD. LOUISVILLE. *Walden*.—Teaching by the pastor. Conversations good. Three additions during the week. *Brooklyn*.—Teaching by the pastor. Conversations fair. Sunday-school small. *Clinton*.—Teaching by the pastor in the morning. By Bro. Walker, of the Seminary, at night. One received for baptism. *East*.—Teaching morning and night by the pastor. Conversations somewhat better. *Pigeon*.—Church small, yet ready for work. Preaching in the Methodist house corner Wessel and Franklin. At the close of the night sermon a number were prayed for. *Hope*.—Teaching by Bro. Austin, a member of the church. The church is about out of debt. *Portland*.—Teaching morning and night by the pastor. Conversations improving. *Our Seminary*.—Professors all back and at work. Dr. Boyce seems to be fully recovered in health. Dr. Masly feels that he was greatly benefited by his trip to Germany. Dr. Broadus is bright and vigorous. What is his latest report? He spent a portion of the vacation in Hartford, Tenn., where he found it convenient and necessary to do a considerable amount of preaching. His exchange gives good accounts of his labors as he attended and modest as a student. The session of 1891-2 was opened on Thursday night last with a lecture by Dr. Boyce in the Walden-street church. The great attendance and the Doctor's lecture was an earnest and eloquent plea for higher theological education. The address, it is thought, will have a very happy effect not only in deepening the mass as to the rightness of the cause, but in inspiring in the present and rising generation a desire for more special and thorough preparation for the work of the ministry.

All things considered, the Seminary has opened grandly, more students having been matriculated on the first day than ever before at the opening of the session. It has been found that the students would very generally diminish the attendance, but the present indications the present session will be the most prosperous one the Seminary has ever had. We have at this writing not less than seventy young men on hand. They are ready for work. How can we Baptists of Louisville and Kentucky but utilize this great increase of power? is the question.

AT OTHER PLACES. It is reported that there are in Great Britain 556 Baptist preachers who were trained in Mr. Spurgeon's Pastors' College. During the last twenty-five years, 43,836 persons were received by baptism into churches. The most common cause from London.—*West's Advocate*. Senator Brown, of Georgia, is to become the fortunate owner of a remarkable suit of clothes. It is to be manufactured from raw cotton, and is to be exhibited within the space of twenty-four hours—the cotton to be picked, ginned, spun, dyed, and woven in public.

The Cherokee *Advocate* says there are 154 Baptist churches in the Indian Nation in a population of about 50,000. This is one church to less than 400 people. Pang Chak, after preaching in the Baptist Mission to the Chinese in Portland, Oregon, was ordained to the pastoral ministry by the unanimous vote of a large council. Last year the Baptists had 684 ordained ministers in the foreign field, and 4,898 persons were baptized as a result of their labors. The great increase in foreign lands was 4,893. The amount of money expended was \$336,894.—*Central Baptist*.

Dr. Wilson, of Crozer Theological Seminary, reported at the Ministers' Conference in New York: "I said during the past year and scholarship of Dr. John A. Broadus to that of a majority of the reviewers of the 'New Testament'." The *Baptist Sun*, a religious paper, published by Bro. J. M. Stinson, at Home, Ga., had its office destroyed by fire on the 23d of August. The irrepressible Nunnally, however, has issued his paper promptly, and is now publishing it. Though the office and much of our material and a great deal of our work were burned, and we have suffered a great loss, still the *Sun* has been saved, "as by fire." It is a wonder that anything was saved. In Victoria, Australia, with a population of some 800,000, there are only about 1,000 Baptists, and only four churches that have much strength. "There is all the more room to grow as the converts have."

The Baptists of Alabama will establish a house for aged ladies. The First Baptist church, Richmond, Va., raised last year for all purposes \$29,000. It has 900 members.

The American Baptist Missionary Union have five churches in Japan—at Yokohama, Manzanar, and Tokyo and Tokyo respectively. Rev. F. M. Stewart, of Providence, R. I., a graduate of Hartford College and of Newton Theological Seminary, is the president of the Union in the University, Kansas. The Baptist Union have already secured an entire hall at Newport News, Va., on the eastern terminus of the great Chesapeake and Ohio Railroad, and are preparing to have the first to build a home of worship in that rapidly growing town. The thirty-fifth anniversary of the Baptist Convention of the Maritime Provinces has just been held at Kent Town, N.S.W. It was attended by over 200 delegates. It was one of the largest meetings of the body, if not the largest, that ever assembled. A large number of brethren are calling for more evangelists. It looks like restoring the old order of things.—*Baptist World*. The proposition of the University of Kansas is said to be very encouraging. Georgia Baptists have in their employment 46 missionaries at an expense of \$17,250. Have you read the new version?—*Route Progressives*. Have you read the old one?—*Philadelphian News*. Dr. J. M. Fendison is now reading through the Greek New Testament for the twentieth time.

CONGRATULATIONS. Dr. C. S. Robinson tells of a man who went into retirement over the preaching of Mr. Moody, declaring that "if the regular ministers would preach as that Moody man, they would have half the town running after them." He discovered that the preacher whom he supposed was Moody was his wife's minister, whom he had never heard.—*Baptist Weekly*. Byrle has 90 foreign preachers, 800 native ministers, 1,000 churches, and 440,000 churches. A revised edition of Luther's Bible in German is about to be issued for criticism and amendment. The translation of the Greek Testament is promised in England which is to give the exact value and force of each Greek word in the corresponding English equivalent, irrespective of its grammatical order. The Galatians Moody and Sankey appear to have an agitation with a view of undoing, if possible, the legislation which tolerates other religions than that of the State. The Shinto priests have twice preferred charges to the Government of Osaka before the proper court (the Japanese have now a well organized court, to which the provincial Governors are amenable) for permitting the Christians to hold an open-air meeting in two of the best times the court refused to entertain them. The rectors of Trinity parish, New York has sixteen assistants. The income of the parish is understood to be about \$400,000. English is almost spoken in Canada to all this month for England, and they will probably remain abroad in evangelic work for several years. We have a portion of the working force of the churches in Wisconsin in winter, and another regularly cautions in summer, the devil, who never liberates nor vacates, is likely to get the upper hand.—*Walden's Christian Advertiser*. The Galatians Moody and Sankey appear to have an agitation with a view of undoing, if possible, the legislation which tolerates other religions than that of the State. 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The Family Circle.

BORNE HAVE NEED OF PATIENCE.

O that I could be patient! Dear Lord, I've tried and tried. Until my eyes were dimmed with tears. And I could not see the things that were before me. And I could not see the things that were before me.

tender and peculiarly strong in the case of such affliction as we have in mind just now. "So," said a striking father this morn'g, who was describing to himself the way of the death of a child, "I know nothing about it. I have never lost a child. I am a stranger to the children's world. I have never lost a child. I am a stranger to the children's world."

MANITOBA.

It is said that the Indians of Manitoba called the land to the north-west Manitoba, the home of Manitow, or of Wot, because the vast prairie seemed to them like the sky as they looked in that direction.

O, how, Manitoba, please, Where Manitow's people were, Where Manitow's people were.

How It Was Ruined.

A correspondent of the Sunday school World, writing from South Carolina, relates a touching little incident. He had come into a neighborhood to visit a Sunday school, and seeing a boy, about eight years old, sitting on a door-step, asked him if he were not going to the school.

How to Make Yourself Unhappy.

In the first place, if you want to make your-elf miserable, be selfish. Think all the time of your own interests. Do not think about any other person's. Have no feeling for any but yourself. Never think of enjoying the satisfaction of seeing others happy; but rather, if you see a smiling face, be jealous lest another should enjoy what you have not. Envy every one who is better off than yourself; think unkindly toward them, and speak lightly of them. Be constantly afraid lest some one should encroach on your rights; be watchful against it, and if any one comes near you, think of the things that he has done. Content yourself with every thing that is your own, though it may not be worth a pin. Never yield a point. Be very sensitive, and take everything that is said to you in playfulness in the most serious manner. Be jealous of your friends lest they should not think enough of you; and if at any time they should seem to neglect you, put the worst construction upon their conduct.—Living Church.

Children's Treasures.

It is idle to suppose that children will be contentedly love their books, simply because they sit, sleep, and read. Father and mother are there, and there center the interests of the young lives, it is true, but as boys and girls grow beyond infancy, they begin to have craving of their own, and to show their separate individualities. Wise parents plan to make their children happy and satisfied at home. They do not take the happiness and satisfaction too much for granted, nor do they leave it to accident wholly, whether or not the home is pleasant in its atmosphere and ways.

There should be room in every household for the children's treasure. If a room can be set aside for the boys' tools, their printing press, scroll-saws, etc., so much better. Boys who have in-door occupations which charm them, will not be restless and eager for the street, all the time, when school hours are over. Both boys and girls should be encouraged to make collections of birds' eggs, or postage stamps. Fossils, bits of wood and field, pebbles, ferns and flowers, shells from the seaside and quartz from the mountain, bits of bark, relics of mound-builders and Indian hunters, old coins, newspapers and books of a by-gone day, and other like things which young people prize. She is a foolish mother, who frowns on these things because they take space in the household. Her little conviction there, finally, will grow so evilly, that when we grow older, our little ones, reaching up to us, will say, "Why did you not let me have my things? I was not the mother's duty to have in my home a love of nature, a love of study, a love of the beautiful, and of this, not by undue restraint, or punish fault-finding, but by allowing them delights at home under their own eyes? These collections quieting busy in farm-houses and town residences, are affording inquisitive young folks just the opportunities the need for flading out many bits of geographical and historical information which lie out of the beaten track of the text-book, and which would, were they discovered in the recitation-room. They are essential parts in the education.

Sunday in Norway.

Dr. Cuyler, writing to the Angel, from Norway, says, in allusion to his letter: "We attended an English service in the chapel of the University, an institution which enrolls a grand number of students. There were forty found at the service; the ritualistic exceedingly long, the singing exceedingly this, and the discursive much like the music. On my way home we saw five hundred people gathered in the park under a tall tree, and listening to a military band. Handbills posted about the city and headed "Norwegian Travel-Club announced an equestrian performance for the Sabbath afternoon, at the theater was upon in the evening. Here, as elsewhere on the Continent, the morning of the Sabbath is not sufficient for all purposes of worship by the majority of Protestants and the latter half of the day is devoted to socialities and amusements. In this regard—our Romanists are a higher state than their Protestant neighbors, for in Innsbruck and the Romish churches crowd together and six o'clock in the Sabbath-noon. What the Protestants and Catholics, Germany and the North is a fresh quaking. In Sweden I saw that there are tokens of our evangelical life; if so, I shall find to record it in my next. O, another Luther! And when next Luther comes, heaven grant that he may come without any sed drinking horns," and with these ideas of a Sabbath!

Temperance Everywhere.

There is a positive temperance revolution, or what is better, an all along the line toward such a sale as will effectually restrict intoxicating drinks. Alabama, Carolina, Tennessee, Indiana, Michigan, Minnesota, Illinois, and well as our own State, are moving all along the line. The people realize more fully that they are not merely a question of politics that it is one of the most important and grades down the nation in the community. It is a through.—Temperance World.

Our Little Girls.

A Warning.

"Young man, I may to you, looking back to the fire where I lay scorching, looking back to the past, and standing as I do now under the arch of the bow, one end of which rests in darkness, and the other on the sunny slopes of paradise, I say unto you, Beware! Touch not the accursed thing! and may God forbid that you should suffer as I have suffered, or be called to fight as I have fought, for body and for soul."—John 2, Gough.

Work and Play.

Don't loiter, boys and girls. When you know what you ought to do, then go about it promptly; and work at it diligently, and finish it. Work first and rest afterward. Never dawdle. In there a garden to be weeded, corn to be hauled, hay to be raked, coal to be hauled, or an errand to be done, a lesson to be learned, make that the first thing, and, if possible, the only thing until it is finished. Your comfort and your success in life depend very much upon the habits you form in this matter.

You find some people who are always saying they have so much to do, and yet they seem to accomplish very little. They are not comfortable and they are not successful. Perhaps they have a letter to write; and they say every day for a week, or every week for a month, or every month for a year, and they do not do it. They are not comfortable and they are not successful. Perhaps they have a letter to write; and they say every day for a week, or every week for a month, or every month for a year, and they do not do it.

Traveling by Compass.

A story is told of an old hunter in Michigan, who, when the country was new, got lost in the woods several times. He was told to buy a pocket compass, which he did, and explained to him its use. He soon got lost, and lay out as usual. When found he was asked why he did not travel by the compass. He said he did not dare do so. He wished to go north, and he tried hard to make the thing point north, but 'twas't any use. "Wouldn't shake, shake, right round and point south-east every time."

Let Me Pray First.

A sweet and intelligent little girl was passing quietly through the streets of a certain town a short time since, when she came to a spot where several idle boys were amusing themselves by the dangerous practice of solving stones. Not observing her one of the boys, by accident, threw a stone toward her, and struck her a cruel blow in the eye. She was carried home in great agony. The doctor was sent for, and a very painful operation was declared necessary. He was told to cut out the stone, and he lay in her father's arms, and he asked her if she was ready for the doctor to do what he could to cure her eye. "No, father, not yet," she replied. "What do you wish us to wait for, my child?" "I want to kneel in your lap, and pray to Jesus first," she answered. And then kneeling, she prayed a few minutes, and all forward motion to the operation with all the patience of a strong woman. How beautiful this little girl appears under those trying circumstances! Surely Jesus heard the prayer made in that hour; and he will bear every child that calls upon his name. Even pain can be endured when we ask Jesus to help us bear it.—London Christian.

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The Louisville Fair Association will hold its first semi-annual Fair from September 27 to October 1, both days included. The first Fair will be confined to an exhibition of Horses and Cattle, for the accommodation of which seven hundred stalls will be prepared. The managers have effected arrangements which will make this the great Stock Fair of the world. No entrance fee will be charged for exhibition of stock, and only five per cent. will be charged for entries in the speed rings. Very low rates for stock and passengers have been agreed on with all railroads leading lines to Louisville. The beautiful grounds of the Association are accessible by railroad and street cars and well-made roads for carriages. The accommodations for the comfortable seating of visitors and for their refreshment will be ample. Betting, pool playing, and gambling of every description will be prohibited, and no sale or use of intoxicating liquors will be permitted on the grounds. Catalogues will be ready for distribution by August 20, and may be had on application to the Secretary. JOHN B. CASTLEMAN, Pres. SAMUEL J. LOOK, Vice-Pres. J. M. WRIGHT, Secretary.

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