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WESTERN RECORDER.

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Our Fulfill.

The Exceeding Riches of Grace.

A sermon by C. H. Spurgeon, at the Metropolitan Tabernacle, London.

That in the eyes to come he might show the exceeding riches of grace in his kindness toward us through Christ Jesus.—Ephesians 2:7.

This morning I have a text before me which is a grand old text. I can never draw out all its implications. I have gone round the walls of this city text, I have counted its towers, and marked well its bulwarks, and I am utterly unable to express myself by reason of joyous astonishment. I feel as if I must sit down and lose myself in adoration. I am a poor dumb dog over such a theme. I believe that if I were shut up to preach for twelve months from this text I should not be strained for matter; but rather, when I had finished the fifty-two Sabbath days, I should be eager to enter upon another year's consideration of the same topic, and see if there were not fresh fountains of hills and valleys, a land of fountains and brooks of water—who shall expy it out and set the bounds thereof? I shall try to exhibit a cluster from Ezechiel, but the whole land I can not show you, it behoves you to journey thither for yourselves. It is a right royal subject.—The exceeding riches of his grace in his kindness toward us through Christ Jesus.—Whitefield said Wesley might preach the gospel better than I do, but they could not preach a better gospel.

I shall preach with the longer desire that others may be enticed to come and taste of the dainties of Christ's Marriage Feast. To this end I shall rebuke the loving kindness of the Lord. O, that the Holy Spirit may help me, and draw you. We begin with—

THE KINDNESS OF THE LORD TOWARD US IN CHRIST JESUS. What kindness is displayed in choosing such sinners as we were. It is a happy circumstance for some of us that God met with us very early, or else we should have been swept away by the torrents of our youthful passions into the worst possible vices. We over had a strong will and a firm purpose, and courage equal to any daring; these qualities, under the devil's influence, would soon have forced for us a passage to hell. If we had been left to our own wild oats, what a crop we should have had long ere this. Thanks be to God for his preventing love! Alas, some, left to their own devices were allowed to prove, in their lives, the sin which dwelt in them; and what a wonder of grace, what a miracle of love, that God should have selected them after all, and brought them near to himself. Dear brethren and sisters, I will not enlarge upon this, for this is a point for your private meditations. Shut yourselves up in your closets and think of what you were and what you would have been if it had not been for the kindness of God toward you in Christ Jesus. Forget not that the Lord has shown this kindness toward us, in order that others like us may be induced to believe in the same kindness. Arise you have the children of prodigals par an a, and have you done violence to your consciences? After these things

did many of us terribly rebel, and yet the Lord has had mercy upon us. Have some of you fallen into the lusts of the flesh, and followed after the pleasures of sin, and thus defiled yourselves greatly? Do not despair of pardon, for there are some here who tearfully remember how the God of pardons forgave them after they had fallen into like sins.

I am bound to dwell a moment on that last word: his kindness toward us through Christ Jesus. That is the channel through which all blessings have come to us. God gives common mercies to men as his creatures, but these riches of his grace, these covenant blessings, all come to us as his chosen, through the Mediator. You can see the mark of the cross on every spiritual favor which the Father has bestowed; some drops of bloody sweat have fallen upon every treasured gem of the coronant casket. And does not this endear the mercy of God to you, that it does come through Christ Jesus? It seems to me to enhance its value, and to make every covenant blessing more and more dear, because it is brought to us by the hand of the Well beloved. By his atonement, it is procured to us, and by his matchless intercession it is actually bestowed. Said I not right well that I have a theme which is too deep and high for me? I might detain you many a day upon this one word, "through Christ Jesus," through the incarnate God, through his life and death and resurrection, and his intercession at the right hand of the throne of the majesty on high. All things come to us through Christ Jesus; he is the golden pipe of the conduit of eternal love, the window through which grace shines, the door by which it enters. Get these two or three words, and at dawn and turn them over and over in your souls, and see if there is not in every music of heaven sleeping within them, which your faith may lift forth and coin into halo-hallelujahs.

The exceeding riches of his grace in his kindness toward us through Christ Jesus.—This is an amazing word, of which the essential, step it. O ye children of the Lord, while ye are waiting to ascend his holy hill.

Let me now take a step further, and get into the soul of the text. Let us consider, "THE EXCEEDING RICHES OF HIS GRACE."

Here our E. G. is a poor language as compared with the Greek, and I believe that Paul groaned often when he was writing the matchless Greek of the text, because he could not make it express all his meaning. Even the Hebrew, which seems to be the most expressive of all human tongues, and might well have been spoken in Paradise, can not contain or set forth the fulness of God's great thoughts; but here the Greek is wonderful. What if I read the words, the hyperbolic wealth of grace, or the superabounding, excessive, overflowing riches of the grace of God? If I were to heap up epithets, I could not give you all that Paul means. Only notice first, that the riches of the grace of God are above all limit. A man is not rich when he can count his money, or mine this and that when he has spent it. We used to read in our first Latin books, "It is the mark of a poor man to count his money; but the rich man has so many sheep that he can not count them. When a person becomes immensely wealthy, he is richer than he needs to be, and has not only enough, but much to spare. So is it with the grace of God: he has as much grace as you want, and he has a great deal more than that. The Lord has as much grace as a whole universe will require; but he has vastly more. He overflows: all the demands that can ever be made on the grace of God will never impoverish him, or even diminish his store of mercy; there will remain an incalculably precious mine of mercy as full as when he first began to bless the sons of men. God is so rich in mercy that his can not tell how rich he is. He is overflowing riches, marvellous riches, exceeding riches. God is excessive in nothing that I know of except in his mercy. He is boundless in all his attributes, but emphatically so in his love, for God is love.

So I remark next that this grace in above all expression, eye, even inspired expression. Paul, though full of the Holy Spirit, could not speak out all the love of God in Christ Jesus, for his love is unexpressable. "Thanks be to God for his unexpressable grace." If we had all the tongues of men, and of angels, we could not declare all the riches of the grace of God. No, if all the creators that ever lived made this their one and only theme, and if all these were under the influence of the divine Spirit, yet human language could not compass this divine thing.

Words are but air, and language but clay. If we knew the language of angels, we could not then declare the riches of God. The most experienced saints bewail the weakness of every form of speech to describe the exceeding riches of the grace of God.

And the ways of grace are above our understanding. Some famous minds have been born in the world now and then, men who have explored the sun, treaded the stars, and pried into the bowels of the earth, and told us of its ancient history. God raises up now and then master minds to penetrate and reveal his wisdom in nature; but there never was, and never shall be, a human understanding that can fully grasp the incomprehensible riches of the mercy of God in Christ Jesus. Sit down and think it over, and look intently into this mystery, and you will find it far beyond you. "It is high; I can not attain it." I have set myself this day to study this matter, but I have barely touched it, as with a swallow's wing; I have not divined into the abissos depths, nor can I. I have only caught a glimpse of the glory of God, so rich in his mercy, that our understanding can not count the mighty sum. Aye, and if our thoughts were raised to the utmost, if we were sanctified to the highest degree, and if we were so pure in heart as to see God, not even then should we be able to know all the exceeding riches of his grace to us, and how he loves.

The loftiest thought of the most saintly mind never rose to the height of this argument. The most masterly poetic conception failed, its wing drooped, and it falls to earth in the clouds. God's mercy is greater than his promise. "Oh, no," say you; "that will not do. We have read of 'exceeding great and precious promises.'" I told you his mercy has a glory beyond his promises; for his mercy is the father of the promise. The Lord had mercy and grace before he had spoken a single promise; and it was because his heart was flaming with love that he made a covenant of grace, and wrote therein the words of peace. His promises are precious streams, that come leaping up in the deserts of our lost and ruined state; but the depth that lieth under, which Scripture calls "the depth that coucheth beneath," is richer than the fountain which comes out of it. The mercy of God, as the source and well-head, is greater than the promises which flow from it; infinitely greater than our strained interpretations of the promises, which fall far short of their real meaning, and even that meaning, did we know it, can not set forth all the exceeding riches of his grace in his kindness toward us through Christ Jesus.

The fact is that this grace is above all measure. Yet we have four measures for it—height, depth, breadth, length—and its mercy of God is so exceeding great that in each of these measures it baffles description. It is bigger than our sin, though the sin exceedingly heinous, and proudly threatens the gates of heaven; it is higher than our thoughts, though our imagination sometimes takes a condor's flight. On the height of divine mercy! It rises to the throne of the Eternal. As for the depth of grace,

the sea has immense depths, but the mercy of God is altogether unshakable. Great sin sink into it and are lost; but the grace is just as deep after it has swallowed up a world's sin as it was before. There are occasionally deep places in God's mercy where the blackest sins are lost. Out of those come the choicest pearls of grace. O, the depths! As for the breadth of mercy, David says: "As far as the east is from the west, so far hath he removed our transgressions from us." What greater breadth can be conceived? As for the length of it, it is from everlasting to everlasting. Can anybody tell me the length of that? My sin began less than 60 years ago; but the Lord's mercy began when did it begin? It was always with him, and his plans of mercy are from everlasting. There is a beginning to man's sin, but there is no beginning to pardoning love. Let us cease to sin, I hope, long before our 50 years are over, and I shall be beyond fear of further fall; but the mercy of the Lord will never cease, and does not give us up. He has engaged us in a covenant, and he never will divorce us. He never sends out divorce papers; a soul that was married to him, nor ever will be. He is not grown cold in his love; he is not standing our children, he is not with all his great and infinite heart; and by and by he will open the golden gates, and he will say: "Come up hither."

But if when I get to heaven I shall know what I owe him here, I shall be in a greater difficulty than ever, for I shall not know what I then owe him in his glory. It is an enormous debt we owe him for the blessings of time, and, perhaps, in eternity we shall begin to calculate their value; but then we shall be awfully oppressed with a new burden, in a sense of the amazing mercy which he will then be giving us, and his right hand. We may give up the end-time task. We can not possibly calculate the sum. Brethren, we are all in an equal difficulty, and shall be so forever, for the Lord will go on to deluge us with mercy, grace, favor, forebear and forever, and we shall say to one another, when millions of years have gone: "Brother, is it not still astonishing? Do you seem to know much more of it than you did in the Tabernacle that morning when you heard the poor preacher try to do his best with his subject, and he was utterly lost in it?" And he will say: "I know far more, but I am as far off as ever from knowing all, for now I know more of my ignorance; I know more of the extent of what I do not know." Brethren, if we know as added together to make up the total sum of the Lord's grace, what must it be?

God grant it, for Jesus' sake. Amen.

A poor brother and subscriber, who has been trying to introduce the *Journal & Messenger* to some of his neighbors and brethren, writes: "I find that those who I thought ought to take the paper are more interested in politics than they are in what is going on in church. I find from one to four secular papers where they have not the means to pay for a religious paper, and to be sure, Christ is languishing in our midst." It is not poverty which keeps the religious paper out of so many families. And it is pretty certain that where the religious paper is not taken, there is a low religious life.—*Journal & Messenger*.

Letter from New York.

You have no idea how bright and fresh the Recorder looks to me every week as I open it here among these New York hills. This may be owing partly to the freshness and originality of these hills, as well as to the merits of the Recorder itself and to my hunger for Kentucky Baptist news. Last week's number seemed particularly new, breezy and delightful.

These hills are the headwaters of the streams in all this region, and the elevation is such as to give the people clear, cool air, entirely free from malaria. Have not been too warm since leaving Louisville, and am sitting by a fire as I write this. Often have I trembled and shivered because of the cold, and it was necessary for comfort. The cool, pure air, the rowing and fishing upon these small lakes, and the roaming over these green hills, are quite invigorating to a tired and weak-throated preacher. If I should write some of my experiences in fishing for pickarel and bass, your readers would think I was telling "fish stories," and so I forbear. Permit me to say, however, that few things in life are so exhilarating as to take one's boat, to pickarel two and a half to three feet long. Many good people object to preachers playing croquet or engaging in many sports, but no one opposes their fishing. Apostolic precedent on this point is too plain to be gaiselid.

Hamilton is known far and wide over all the earth as the seat of Madison University. Hundreds of our Baptist preachers in this and foreign lands graduated here, and here is a shrine to which many pilgrims journey every year to attend the commencement exercises. Year readers know that Dr. Broadus delivered the annual address on ministerial education at the last commencement, and carried Hamilton by storm. He captured the ladies as well as the literati and the grave D.D.'s. I have heard well-nigh all the adjectives in the vocabulary of compliment applied to his address and to himself by the people here who saw and heard him. This is the more remarkable in single rivers be advocated on ministerial education were by no means such as have prevailed here. There are indications that his address will result in modifying the Hamiltonian system.

Madison University has those departments, viz., the theological seminary, college, and college academy, all in one corporation and controlled by one board of trustees. The invested endowment is more than half a million dollars, exclusive of nearly as much more in real estate, and at the last commencement about \$100,000 more was added to the assets of the institution. People will give to rich institutions, but the poor ones, which are in most need, are neglected. If our Kentucky brethren will now give largely to Georgetown and Bethel College, and our Theological Seminary, it will not be long till gifts will pour in from every quarter. Fortunately, our Seminary, if the brethren will only pay up, has nearly enough as yet to secure gifts from outside parties. The professors in Louisville will not suffer by comparison with any theological faculty in America. Dr. E. Dodge is President of Madison University, and the faculty contains such men as A. M. Beebe, N. L. Andrews, J. J. Lewis Burnham, and others like them—a noble band.

It was pleasant last Sunday to hear an admirable sermon by Dr. E. Judson, well known to your readers. From his sermons you have heard that he is a professed Unitarian. We know not with what we meet, and the sermon was rich, juicy, and judicious. I wish your readers could have it. Dr. Judson made to us the fullest statement of his work in New York he has ever made in public. His congregations have grown slowly and solidly till now they are quite large. He has baptized eighty since beginning work last fall, and the Sunday-school has quadrupled. But the greater part of his work (and that of his worthy assistants) has been laying broad and deep foundations. The part of the city where he labors is the most densely populated region in the world. Even in China and India, nowhere can so many people be found to the acre, because although they are densely packed the houses are not built with so many stories as in New York. These people are chiefly Americans (the foreigners being on the opposite side of the city), and have been almost wholly neglected. It was necessary to touch them on the physical side, and so in addition to the spiritual needs, his church ministers to temporal wants of the people, and very wisely so. For instance, at the corner of the church a fountain of Croton water has been opened, and in over 150 feet of pipe through which the water passes, ice is constantly kept. This makes the water cool, and the people through the fountain, night and day, refreshing themselves amid the stifling heat of a hot summer. It was necessary to touch them on the physical side, and so in addition to the spiritual needs, his church ministers to temporal wants of the people, and very wisely so. For instance, at the corner of the church a fountain of Croton water has been opened, and in over 150 feet of pipe through which the water passes, ice is constantly kept. This makes the water cool, and the people through the fountain, night and day, refreshing themselves amid the stifling heat of a hot summer. It was necessary to touch them on the physical side, and so in addition to the spiritual needs, his church ministers to temporal wants of the people, and very wisely so. For instance, at the corner of the church a fountain of Croton water has been opened, and in over 150 feet of pipe through which the water passes, ice is constantly kept. This makes the water cool, and the people through the fountain, night and day, refreshing themselves amid the stifling heat of a hot summer.

Another such fountain has been opened here, and the effect has been to diminish the sale of ice beer and ale in that locality and to lower the death rate. At 1 o'clock every day these large factories stop for dinner, and it is customary for the saloon keepers to send men at that hour with liquors for sale through the buildings where the men work, and much liquor is thus sold. Now at 1 o'clock, men from Dr. Judson's church go to these places with ice cold, chemically pure milk (a scarce article in New York) and sell it for a profit. The result is, the milk trade is breaking down the liquor traffic in those establishments. Another feature of this work is the sending children of their self-sustaining apartments to the country for a two-week vacation. The special object of Dr. Judson's visit to Hamilton was to provide for two weeks' entertainment of some of the children of his Sunday-school. He has sent up 76 such children and they are distributed over the neighborhood and handsomely entertained. Many things in connection with this feature of the work are quite touching, and the story of the trip lion life of the children at home. They never saw a green field. The child was surprised to find that the sky was all the way round. Another said to his companion that he had found that the "apple that grow on trees are not near so good as them what grow in barrels." One little girl wrote to her mother the second day after her arrival in the country: "Dear Ma, we got to a house which has lots of grass and trees around it early in the morning. Pretty soon they blew a horn and we all went to breakfast. (Here follows an account of what they had for breakfast.) We went out and played a little while, and the horn blew again and they said, come to dinner. We then went out and played a little bit more and they blew the horn again for supper. They let us go out to play a little then and in most a minute the horn blew again and they gave us some nice milk and told us to go to bed. I was tired and as sleepy as I could be, but I told them that I had been again to walk the up."

A noble work this. No wonder Mr. Fowler when he heard of it from his sermons you have heard that he is a professed Unitarian. We know not with what we meet, and the sermon was rich, juicy, and judicious. I wish your readers could have it. Dr. Judson made to us the fullest statement of his work in New York he has ever made in public. His congregations have grown slowly and solidly till now they are quite large. He has baptized eighty since beginning work last fall, and the Sunday-school has quadrupled. But the greater part of his work (and that of his worthy assistants) has been laying broad and deep foundations. The part of the city where he labors is the most densely populated region in the world. Even in China and India, nowhere can so many people be found to the acre, because although they are densely packed the houses are not built with so many stories as in New York. These people are chiefly Americans (the foreigners being on the opposite side of the city), and have been almost wholly neglected. It was necessary to touch them on the physical side, and so in addition to the spiritual needs, his church ministers to temporal wants of the people, and very wisely so. For instance, at the corner of the church a fountain of Croton water has been opened, and in over 150 feet of pipe through which the water passes, ice is constantly kept. This makes the water cool, and the people through the fountain, night and day, refreshing themselves amid the stifling heat of a hot summer.

Dear Hamilton, New York, Aug. 12.

Row down this car, O Lord, here for I am poor and needy.

8
Story in General

thousand persons accompanied the remains from his late residence at Black Rock to Kingsbridge...
FRANCE MEMORIAL AT PITTSBURGH.
Pittsburgh, Aug. 29.—It is generally believed that the Iron works is drawing to a close, and that before the week is out a settlement of some kind will be made. The air was laden tonight with rumors of some proposition on both sides, but none of them could be traced to a reliable source. It was alleged that the men had offered to return to work if the factors would pay the price asked for padding the rest of the scale to be the same as last year. This was denied. It was also reported that the manufacturers would agree to certain concessions. Again, it was positively asserted by prominent manufacturers and also positively denied by Secretary Morton of the Amalgamated Association, that an important meeting of iron-workers would take place some time this week, at which some action looking to a settlement would be proposed. President Jarrett is in Philadelphia, and his absence would prevent such meeting with special significance, and give weight to the rumor that most may be true, that it is to be an assemblage of a discontented element of the union. The most important report, and one which has just been found to be true, is that the Executive Committee of the Western Iron Manufacturers held a meeting to-day and made a proposal to the Iron Workers offering the recognition of an Amalgamated Association, provided the men return to work at the old scale. The Amalgamated Association has not as yet taken action on the matter.

FOREIGN.
INDIA.
Calcutta, Aug. 28.—Fearful rioting between Hindus and Mohammedans occurred at Soltau. Three Mohammedans have been arrested. An eyewitness of the disorders says he saw the dismembered body of a Mohammedan infant lying on the ground. The arms were in the air. Headless corpses of Mohammedan men and women were lying on every side. The houses of Mohammedans were burned and the principal mosque almost razed to the ground. Dead pigs were thrown into wells with the corpses of Mohammedan children. Troops are still pouring in. The Mohammedans are a small minority of the population.

ENGLAND AND HOPPE.
Gen. Wolsley telegraphs that he has routed the Egyptians and that they are flying toward Zagazig. It is evident from other dispatches that Wolsley has not captured Tel-el-Kiber, which is about fifteen miles west of the scene of the action of last Thursday and Friday. Zagazig is fifteen or twenty miles west of Tel-el-Kiber, where Arbi has erected earthworks. As the British advance they find the few water canals full of the dead bodies of Arabs and horses, and, therefore, for drinking purposes the canal is useless. Thus the difficulties increase as Wolsley advances. At the Mediterranean end of the canal of war, Arabi has cut the canal and flooded the country on his flanks. He is doubtless waiting for many British troops at Tel-el-Djar. We are to check Wolsley's advance to Cairo. The statement that Austria has joined Russia in demand that England, after she gets through with Egypt, shall dolefully submit the question of the disposition of that country to the decision of Europe was expected. It is the Egyptian way to get on and watch other powers fight and then come in for territorial advantage. If the present difficulties should involve Turkey it was expected that England, Austria would put in a demand for some Balkan territory when the powers sit on the Porto's estate. She has her eye on Serbia and Bosnia and is desirous of uniting with Gallia as a seaport. England will certainly not make any definite pledge just yet. She will probably finish up the Egyptian business as soon as possible, if it is very expensive, and she never spends money, if she can help it, without getting some substantial return.—Courier Journal.

THE DISCONTENTED SPREADING.
Dublin, Aug. 28.—The discontent of the constabulary is spreading to that of the metropolitan police. Four hundred of the latter met to complain that they were not compensated for extra work. They are to be proceeded by the Chief Commissioner and ordered the chairman to quit the chair. The chairman refused. The committee then tried to make an example of the chairman. The meeting dispersed shortly after. At a subsequent meeting the members of themselves to compensate the Chairman for any loss he might sustain. The Inspector General of the Royal Irish constabulary held a parade Sunday of the entire Liverpool force. He said in his address to the ranks, was not met as punishment. He pointed to the constabulary. The six or seven referred to have until Monday morning, he said to decide whether to go North or resign. The force at Cork sympathizes with the Liverpool police.

GENERAL MARKETS.
WHEAT—The market was quiet, but prices were maintained. No. 1 Red was at \$1.05, No. 2 Red at \$1.00, No. 3 Red at \$0.95, No. 4 Red at \$0.90, No. 5 Red at \$0.85, No. 6 Red at \$0.80, No. 7 Red at \$0.75, No. 8 Red at \$0.70, No. 9 Red at \$0.65, No. 10 Red at \$0.60, No. 11 Red at \$0.55, No. 12 Red at \$0.50, No. 13 Red at \$0.45, No. 14 Red at \$0.40, No. 15 Red at \$0.35, No. 16 Red at \$0.30, No. 17 Red at \$0.25, No. 18 Red at \$0.20, No. 19 Red at \$0.15, No. 20 Red at \$0.10, No. 21 Red at \$0.05, No. 22 Red at \$0.00.

RAILROADS—The market was quiet, but prices were maintained. No. 1 was at \$1.00, No. 2 was at \$0.95, No. 3 was at \$0.90, No. 4 was at \$0.85, No. 5 was at \$0.80, No. 6 was at \$0.75, No. 7 was at \$0.70, No. 8 was at \$0.65, No. 9 was at \$0.60, No. 10 was at \$0.55, No. 11 was at \$0.50, No. 12 was at \$0.45, No. 13 was at \$0.40, No. 14 was at \$0.35, No. 15 was at \$0.30, No. 16 was at \$0.25, No. 17 was at \$0.20, No. 18 was at \$0.15, No. 19 was at \$0.10, No. 20 was at \$0.05, No. 21 was at \$0.00.

COALS—The market was quiet, but prices were maintained. No. 1 was at \$1.00, No. 2 was at \$0.95, No. 3 was at \$0.90, No. 4 was at \$0.85, No. 5 was at \$0.80, No. 6 was at \$0.75, No. 7 was at \$0.70, No. 8 was at \$0.65, No. 9 was at \$0.60, No. 10 was at \$0.55, No. 11 was at \$0.50, No. 12 was at \$0.45, No. 13 was at \$0.40, No. 14 was at \$0.35, No. 15 was at \$0.30, No. 16 was at \$0.25, No. 17 was at \$0.20, No. 18 was at \$0.15, No. 19 was at \$0.10, No. 20 was at \$0.05, No. 21 was at \$0.00.

IRON—The market was quiet, but prices were maintained. No. 1 was at \$1.00, No. 2 was at \$0.95, No. 3 was at \$0.90, No. 4 was at \$0.85, No. 5 was at \$0.80, No. 6 was at \$0.75, No. 7 was at \$0.70, No. 8 was at \$0.65, No. 9 was at \$0.60, No. 10 was at \$0.55, No. 11 was at \$0.50, No. 12 was at \$0.45, No. 13 was at \$0.40, No. 14 was at \$0.35, No. 15 was at \$0.30, No. 16 was at \$0.25, No. 17 was at \$0.20, No. 18 was at \$0.15, No. 19 was at \$0.10, No. 20 was at \$0.05, No. 21 was at \$0.00.

STEEL—The market was quiet, but prices were maintained. No. 1 was at \$1.00, No. 2 was at \$0.95, No. 3 was at \$0.90, No. 4 was at \$0.85, No. 5 was at \$0.80, No. 6 was at \$0.75, No. 7 was at \$0.70, No. 8 was at \$0.65, No. 9 was at \$0.60, No. 10 was at \$0.55, No. 11 was at \$0.50, No. 12 was at \$0.45, No. 13 was at \$0.40, No. 14 was at \$0.35, No. 15 was at \$0.30, No. 16 was at \$0.25, No. 17 was at \$0.20, No. 18 was at \$0.15, No. 19 was at \$0.10, No. 20 was at \$0.05, No. 21 was at \$0.00.

WOLLEY—The market was quiet, but prices were maintained. No. 1 was at \$1.00, No. 2 was at \$0.95, No. 3 was at \$0.90, No. 4 was at \$0.85, No. 5 was at \$0.80, No. 6 was at \$0.75, No. 7 was at \$0.70, No. 8 was at \$0.65, No. 9 was at \$0.60, No. 10 was at \$0.55, No. 11 was at \$0.50, No. 12 was at \$0.45, No. 13 was at \$0.40, No. 14 was at \$0.35, No. 15 was at \$0.30, No. 16 was at \$0.25, No. 17 was at \$0.20, No. 18 was at \$0.15, No. 19 was at \$0.10, No. 20 was at \$0.05, No. 21 was at \$0.00.

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