TOWSON, MD.

hand; and I have just applied a salve which salve may have to be repeated, but it is bound ligent beings, of Christians chiefly. This claim, to prove effective. Until administered, the patient becomes a nuisance to the neighborhood in which he resides, and when several of them mitted, and God cannot require from man the happen to meet and act in concert they act- acknowledgment of the claim without proofs recently in the city of Baltimore. I have no Wake, Primate of England, referring to this hope of making a perfect cure, but a repetition of my salve of "Inspiration," liberally applied to suit the varied forms or rather species of Romaphobia, has never failed to mitigate the virulence of the monomania which sometimes assumes the form of an epidemic. Respectfully, Mr. Editor, Yours,

Who steals my purse steals trash, 'tis something, Twas mine, tis his, and has been slave to thou But he who filches from me my good name Robs me of that which not euriches him, And makes me poor indeed.

BALTIMORE COUNTY, July 26th, 1888. Right Reverned Dr. Latane, Rev. Dr. Ellis, Rev. J. P. Ramsay, &c., &c., Divines who attended the Quarterly Meeting at the Y. M. C. A. Rooms June 24th, 1889: Rt Reverned and Rev. Sirs : Just a month has elapsed since I did mysel

the honor of addressing you a letter through the columns of the MARYLAND JOURNAL calling your attention to the gross injustice you did, gratuitously and publicly, to an estimable fellow-citizen by endorsing the slander of Dr. Ellis, who charged him with being either a dishonest, that is,—an untruthful—man, or a bad I then publicly remonstrated against thin offensive course of conduct, and appealed to

your sense of justice, taking pains, too, to prove through the title-page of every copy of the Catholic Bible in the land how utterly mistaken you were in your charge, by quoting verbatim the official words of the head of the Catholic Church on the subject. My appeal was made to your sense of manhood and honesty, for had I appealed to your Christianity I knew well how ineffective the effort would have been. A month, however, has passed by and I must confess myself mortified, disappointed and chagrined that amongst the hundred indorsers

of that slander not one had the manhood to acknowledge the injustice. Rt Rev. and Rev. Sirs, am I right in in ferring that you have, in a cowardly manner, availed yourselves of the garb you wear to insult publicly, with impunity, an illustrious fellow-citizen? Men of the world are exceedingly cautious how they use epithets derogatory of the good name of their neighbor, he cause of the facilities for redress within reach of the injured one. Am I not right, then, in assuming that the sense of protection afforded by the clerical garb authorizes the slandering of your clerical neighbor with impunity? I am right, the world, then, cannot fail to cen-

sure the cowardice inspiring such a course of Who of you, if a man of the world, would have dared thus publicly to malign a fellowcitizen with whom you never had the slightest intercourse? Is your conduct to be characterized otherwise than as unmanly and cowardly in the highest degree? I am willing to leave the matter to the good sense and judgment of the public. Rt Rev. and Rev. Sirs, I have been thus far addressing you as fellow-citizens—as men now proved to be radically deficient in a sense of ustice-not to say generosity-implanted by nature in the human heart-barbarian and cultured alike. The child of the forest who has accidentally wounded the feelings of a fellow being is impelled by the dictum instinctive of our common nature "do to others as you would be done by," to redress as soon as possible the injury done, and express his regrets for the mishap; and if the uncivilized savage is capable of this, what may not be expected from the cultured Biblical Christian, especially him who is looked up to as a model by his followers? Is such conduct as yours, Rt Rev. and Rev.

Sirs, authorized by any existing Christian code of ethics? If so, point it out, and I shall have to congratulate the Red Man on his escape from such Christianity. month are you conscientiously acting as a indicating that they were hic et nune under model and exemplar to the people who look up | the influence of the Holy Spirit whilst writing, to you for guidance? or is it that you feel so or that they had been ordered by the Holy committed to the hero of the "paper" that you | Spirit to write and that in so doing they were must needs sink and ignore your manhood and but executing the order, which guaranteed Christianity and stand to-day before the world as calumniators revelling in your slander, and perfectly satisfied to perpetuate in your persons the unenviable situation? Designate this course of conduct as you please, but the world can see in it neither manhood morality, nor Christian ethics!

You prate of insisting on the Bible as a text fortiori, what may be expected from the flocks the Christian of every shade of opinion. that look to such shepherds for guidance and example? The truth is, you don't appear to the Gospel of St. Luke 19 c. 8, and learn a lesson from a conscientious Jew who was despised by your prototypes, but who was so warmly com-Zaccheus. Listen to his language to the Redeemer: "Behold, Lord, the half of my goods I the Bible as a Divine revelation, but in the give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." What a charming harmony is to be discovered in the conduct of the despised publican Zaccheus who, when he wronged his neighbor by false accusation, restored the injured reputation fourfold, and our hundred self-complacent Biblical Christian teachers, who, also, when they found they had, "by false accusation," wronged their neighbor publicly; hastened to restore a hundredfold at least! Surely our advance in Christianity (biblical) should have authorized such a hope! But alas! the unchristian Zaccheus has the full

monopoly of a conduct which had secured the warmest commendations of the Savior. Rt Rev. and Rev. Sirs, with this picture of the degraded publican before your eyes and your own conduct in exactly similar circumstances, its practical workings? "By their fruits you High. shall know them."

Did Zaccheus learn his morals from the Bible? Probably. Did you? Certainly not, with Zaccheus before our eyes. Had you done so, you would not be to-day receiving this public Biblical rebuke for your unmanly, insolent, officious, ungenerous, uncharitable, unchristian, anti-biblical conduct. But I am far from | the N. T.

of the Bible by a hundred Evangelical clergymen of Baltimore city. Surely, Rt Rev. and Rev. Sirs, you are to be congratulated, and I wouch for it that if Zaccheus were living he, too, would be highly edified by the wonderful advance made by our Biblical Christians, and making the Bible the text book in our public schools, seeing the immense success achieved by Biblical Christianity, especially in the persons of its representatives who, having publicly insulted "by false accusation" an estimable felflow-citizen, repaired the injury, not fourfold, hat---not at all. Rt Rev. and Rev. Sirs, having now presented

to my readers the marked contrast between the conduct of Zaccheus and yours, to-of courseor two to say on the subject-matter of "the paper," which cannot help immortalizing its the great prejudice of his, I must have a word paper," which cannot help limited that it distinguished author. By the way, before I proceed to do so, I cannot forbear to do justice proposition "I am in favor of the Bible in the schools because Rome is opposed to it." Let me works, let us see if we may not be, at least, congratulate the Rev. Dr. Ellis on this effort of measurably successful in our search for inspimental prowess, and you, too, Rt Rev. and Rev. ration within the pages of the book itself.

Sirs, on your participation in, and espousal of,

the proposition. The soundness and brilliancy of this conclusion I have never known parallelled except by the profound reasoning and unanswerable logic of the Irish Protestant pedagogue addressing his pupils: "Boys! we a purely human origin. have only two Sacraments, because the Papists I will now re-quote from my last letter the nish short blographies of Jesus. The Acts of excerpts taken from Dr. Ellis' letter or rather | the Apostles embraces a period of 30 years anbhave seren.'

"paper":
"Referring to the Bible, the paper, for which
"Referring to the Bible, the paper, for which you have made yourselves conjointly responsible, calls it 'The Book of God,'; 'The Divine Book of our Religion'; 'The Charter of our doctrine, morals and virtues. Salvation'; 'The Oracle of our Christian Faith;' Being the roundation of our houseon, and a productions and novel having most of one and authentic, and by the laws of sound, criti-God's Gift of His Son the Bible is the Most have dreamt of any such claim. Not one of cism are to be accredited to their respective Valuable Heritage of the Past'; 'It has the Divine Inspiration of the Holy Ghost." Rt Rev. and Rev. Sirs, being Christians in He never ordered His Apostles to write; at name, at least, although your unchristian least history throws no light on the subject; of their works must fail to elicit any trace of

Now, I unhesitatingly assert and am pre-

Now, if this claim of inspiration for the New Hence the extraordinary character of this claim invites the special attention of all intelwhat God has revealed I do it, not only with a cortain assurance that what I believe is true, but with an absolute security that it cannot be false. Now, Rt Rev. and Bev. Sirs, you are committed to the "paper" you have endorsed, and which, from the above excerpts, declares that the New Testament is not only the embodi-

ment of the Christian revelation, but that the body of writers of the work were only estensibly the authors, whilst the spirit of God was really the author and they His amanuensis. I, on the other hand, deliberately declare that if your faith is grounded on such a foundation, there never was a case of greater selfdeception imposed by man on himself or others. The fact of inspiration of these books must be so clearly demonstrated as to satisfy manded to write, viz: John in Revelation. the intellect of every reasonable man that the Their commission was confined to preaching books are the work of the Holy Spirit, (and by word of mouth. And as long as they lived therefore divinely inspired,) to become channel of God's revelation to man. But how are you, Rt Rev. and Rev. Sirs, to attain infallably this conclusion? Avail yourselves of every known motive of certitude recognized by philosophers, scientists and theologians, whether external to the work itself or intrinsic to it, and possibly the desired end may Let us call to our aid what may be called the

moral orders. Each one of these orders furnishes an infallible motive of certitude, so that if the question of inspiration can be identified with any one of these, the question is definitely In the metaphysical order there are two motives of certitude, which necessarily convey two last Epistles—the one to Electra, the other conviction to the intellect. They are the sensus intimus and evidence. The former fur- it took to write them. Any attempt to bolster nishes me with absolute certitude of what is hie et nune, passing in my mind; it is confined to myself alone, and whilst it furnishes me with absolute certitude of the present condition of mind it takes no cognizance of any thing outside me, or for a moment beyond the present. This metaphysical motive of certitude will avail nothing in proving the inspiration of the Scriptures, evidently. The second metaphysical motive is designated "Evidence,"

which may be defined as a clear and distinct apprehension of the accord or conflict of ideas. reconcile in our minds the idea of a work apparently of human origin and the other idea of such a work claiming a divine paternity, then the motive of "Evidence" finds place in our investigation-no sooner. As to the application of the testimony of the senses, which is the only physical motive of certitude recognized by philosophers, (although I have read of fantastic notions indulged in by religious fanatics,) yet I never have thus far heard of an enthusiast who claimed that he had ever seen, heard, felt, smelled or touched the Holy Spirit between the covers of a Bible. Hence the physical motive of certitude affords us no consolation in our search for inspiration. Memory is the next (moral) motive of certitude, which, fortified with certain necessary conditions, is infallible in its order. It does iniregard to the past for man what the sensus intimus does for the present; whilst the latter certifies to man absolutely his present sensa-

tions, memory certifies to him the affections produced in his mind by recalling before the mind what had already been the object of the operation of the sensus intimus, or of the other senses, but inasmuch as the latter can testify to the individual only the actually existing operation of his mind, so also the memory can only testify to the individual his own past sensations. He can, it is true, testify to the existence of such sensations in his own mind, but he cannot transfer to another the actual condition of his mind, so that the latter can appropriate it. The application of either the memory or of the sensus intimus to the investigation of the question as to whether the writers of the New Testament were inspired, s impossible, for these writers never left us a In behaving as you have done for the past record or impression in their respective works them immunity from errof.

"The testimony of men" is also a moral mo tive of certitude, but it finds no place here inasmuch as the only witnesses whose testimony could avail us in our investigation are the writers themselves; but they are dumb as to the fact of inspiration, as we have just seen. "The consent of men"-another moral mobook in the public schools. What has the tive of certitude-finds no place in our inves-Bible done for you, if we are to measure its tigation. The question of inspiration of the worth by its effects on you conjointly? and, a New Testament is a question all-absorbing to has, therefore, been a subject for general discussion by millions of Christians, the vast mahave learned yet the very alphabet of Chris. jurity of whom adhering to the promises of tianity from your much-vaunted Bible. Open | Christ to His Church against which the gates of hell cannot prevail, and that He would be with her to the end of the world, ground their faith in these and several similar promises of mended by the Savior. I refer to the publican their Savior. Hence, inasmuch as the vast majority of Christians ground their faith, not in church which Christ commands them to hear,

the consensus populorum fails utterly in its application to the Bible as of Divinely inspired origin; two hundred and fifty millions of men as a unit, versus 60 to 70,000,000. There remains but one more source of certi tude available in our investigation, external to the Bible itself. This motive of certitude is what is termed analogy. Analogy may be entitled the doctrine of similitudes. When we observe unvarying similar results to proceed from certain causes in the physical or moral order, we naturally conclude that in similar circumstances similar effects will invariably follow. This is what we call reasoning from or

by analogy. But the impossibility of applying the motive of analogy to the question of the inspiration of the Scriptures would be an absurdity, inaswhat excuse can you make and what becomes | much as all other books are of professedly hu- | unstable wrest, as they do also the other Scripof your much-vaunted Biblical civilization in man origin. whilst this claims to come from on tures, to their own destruction." Here the

Rt Rev. and Rev. Sirs. I have now exhausted every channel of certitude known to philosophers and theologians external to the books of the New Testament, and it is evident that they-singly and collectively - acknowledge had been ranked by the Catholic Church as their utter inability to furnish us a shred of argument in favor of the Divine inspiration of same course of reasoning as from the beginning,

We have before us to day a specimen of the formation in the possession of man to-day, or sured of the suthenticity of the Epistics, I will we have before us to day a specimen of the possession of man to day, or sured of the authenticity of the Episton and that schievements of a life-long study and teaching of which he may become possessed in the fu-secept his word for his own inspiration and that ture, which has not reached him or will not do of Paul too; because it is the Holy Ghost who so through one or other of these channels thus speaks through Peter. But if Peter does designated the motives of certitude. With the data before us, and by means of the rules of criticism placed at our disposal, man should inevitably be forced to conclude that would enter, heart and soul, into the project of the works or writings embodying the New nishing us with a truthful and reliable history -as far as they go-of the events that transpired for nearly a century after the birth of God's high priest? Then said Paul, I know the Redeemer, and that the writing of each not, brethren, that he was the high priest." record thereof is its true author and no one sise. Here is a question of fact of which Paul de-The assertion that they were impelled by a visatergo to write what they wrote, would be ruled out by historical critics as an absurdity, unless, indeed, they so confessed, and they did not, as we will see. This book, in a word, when subjected to the rules and tests of historical criticism is recognized as belonging to the category of human works.

Beeing, Rt Rev. and Rev. Sirs, that the external motives of certifude avail us nothing in our search for the hidden author of these works, let us see if we may not be, at least, words, let us see if we may not be, at least, measurably successful in our search for inspiration, and how, I ask, could se? We measurably successful in our search for inspiration, and how, I ask, could se? We own inspiration, and how, I ask, could se? We own inspiration, and how, I ask, could se? We own inspiration, and how, I ask, could se? We own inspiration, and how, I ask, could se? We own inspiration, and how, I ask, could se? We own inspiration, the Acts of the Apostles and the 14 East.

In the process of investigation let us take

This he does not once declasse) he was liable to this be called the including the indication always conventant to call a Physician always conventant to call a Physician distance way it is stiment. Having fee Fing Oil in the first every light timent. Having fee Fing Oil in the increase and always at hand, it kills writer under discussion, plainly expresses his decided and the second and the secon

nothing for granted; let us avail ourselves of tles of St. Paul are without a shred of evidence every clue to information. We have to combat to prove their inspiration; that is more than successfully the laws of historical criticism which pronounce the work, like all others, of The compilation embraces the efforts of eight distinct authors. The Gospels (4) fur-

half the New Testament proved to be unin-

The book of Revelation shall occupy our at

tention for a few minutes. John declares that

it was an angel sent by, his Redeemer, Jesus

Christ, that communicated to him the proph

writer co-operating with the Supreme Being, and is

The remainder of the work, viz: the Gospels

of Matthew and John, the Epistles of James,

and title thereto. But the closest investigation

the media available for the examination of this

question, not a jot of claim for inspiration can

attach to one word between the covers of this

book-with the slight exception already noticed, but that by aid of all the human lights before

us, they are the logitimate and undivided

property of their respective authors, and that

Rt Rev. and Rev. Gentlemen, my task is now

only yourselves but all the aid you can invoke.

Your "Book of God," "The Divine Book of our Religion," &c., &c., has been stripped of its

borrowed plumage and the pretentious bird has

been compelled to recognize its natural parent-

Now, Rt Rev. and Rev. Sirs, either you are

right or I am on this vital question. If I am

right, then the consequences to you are terri-

bly serious and incalculably disastrous. You

to-day stand before the world the representa-

tives of a system of religion as hollow as the

foundation of your religion you style "divine;"

To streams of popular opinion drawn, Deposit in those shallows all their spawn;

The wriggling fry soon fill the creeks around

Yours, in Gospel---bonds,

oisoning the waters where their swarms abound.

Scorn'd by the nobler tenants of the flood, Minnows and gudgeons gorge the unwholesome

Alderman McQuade, another of New

York's "boodle" Aldermen, has been tried and

acquitted of the charge of bribery. The trial

took place in one of the county courts. It is

generally supposed this will be the last of these

boodler cases to be tried, as it is not thought

that any more can be convicted. The most un-

happy of all of them is Alderman Fullgraff,

who turned informer. His conscience appears

to trouble him and he is reported to be in a

bad mental condition. Jachne and O'Neill are

still at Sing Sing, and are the only two con-

victed out of the eight or nine indicted. Poor

old Jake Sharp is dead and apparently forgot-

ten. Jachue has yet about three years to serve,

and O'Neill less than a year. The New York

newspapers are roasting Col. Fellows, the

State's Attorney, for not securing conviction.

perjurer. The sense of justice of the jury is

right, as no man likes to consign another to a

less harm to the public sense of justice than

his conviction by the evidence of a man who

previously swore falsely in reference to the

same matter. State's evidence from a guilty

person, except where murder has been com-

mitted, is very bad evidence, and ought not to

be used. There is general horror of a perjurer.

\$30,000,000 TO RUN NEW YORK.

It comes with ill grace for the opponents of

Mayor Grant of New York to abuse him be-

cause he seeks to place the offices in the hands

of Tammany men. Didn't the County Democ-

he is appointing. The fight was made in this

is getting, nearly all the offices. So they ad-

minister the affairs of the city government

aright is all that should be required, which

will no doubt be a feather in Tammany's cap.

which she need not and will not be afraid to

wear bravely. It costs \$30,000,000 to annually

run the city of New York. In various depart-

ments now in the control of Tammany, they

handle the large sum of \$15,165,549. The Tam-

many leaders are shrewed men. They care

interests of city campaign is at stake, where

the party handles over fifteen millions of dol-

OH! CRACKEY!-We observe that the Penn-

sylvania Railroad Company has instructed its

baggage agents to receive and transport, free,

baby carriages, when accompanied by their

owners. This looks as though old pateriami-

lies was trying to pull the wool over the eyes

of his wife by trying to make her believe the

the Pennsylvania charged such high rates for

baby-carriages to the seashore that he wasn't

able to get her to Old Ocean. Old pater don't

get off so easy after all. He might as well be

like Capt. Scott's coon—come down the tree be-

fore the gan was pointed. He'll have to try

Mrs. Harrison complains that there i

not room enough in the White House, there

being only five bed chambers. With perfect

respect to Mrs. H. we think the Electoral Col-

lego made a mistake in not continuing Cleve-

land there. Mrs. C. never made any com-

plaints as to want of room in the old mansion.

Ladies ought to go and examine the White

Honse before their husbands are elected and

see the condition of things, and not complain

PATENTS GRANTED .--- Patents granted to

citizens of Maryland during the past week and

reported for the JOURNAL by C. A. Snow & Co.,

Patent Lawyers, opposite U. S. Patent Office,

From Baltimore: W. D. Brook, can solderer

3. T. Jenkius, car remer; J. R. Sagle, coal car-

The body of an unknown woman, who

is supposed to have been a passenger on the day

express, was recovered on the 22d at Coopers-

dale near Johnstown, Pa. She had black hair

TF SUFFERERS FROM COMSUMPTION,

Coughs and Colds will try Puritan Cough and Con

cents.

A large proportion of the diseases which cause human suffering result from derangement of the Stomach, Bowels and Liver. Dr. Lee's Liver Regu-

lator removes all these troubles.

Trial bettle free at MARLEY BROS. Drug Store

THERE HOME SHOULD MAYE IT.

Washington, D. C., are as follows:

GREAT BATTLE

afterwards about it.

SENEX.

of little avail to us for all practical purposes.

ecy; but as I before remarked, let the prophet

spired.

sequent to the death of the Savior. The abide its time of fulfillment. It is, however, the Epistles of Sts. Paul, James, John, Peter and only part of the New Testament that supposes the Jude, together with the current history of the day, furnish admirable lessous of Christian Having carefully perused the pages of these productions and never having heard of the Peter, John and Jude, are admitted as genuine Their Master never wrote a line now extant. erty, unless, indeed, they disavow their right and when they wrote, it was, generally speak- any such disavowal. Hence the overwhelming

ciaim inspiration for the Christian section of the Bible, viz, the New Testament. This is Holy Ghost. For instance, Matthew, Eusebius works with those already specially referred to, Christians of Palestine. Eusebius and Jerome New Testament that, availing ourselves of all inform us that Mark wrote his at the solicitation of citizens of Rome. Luke addressed his it seemed good to me." Does this look like the inspiration of the Holy Ghost? It smacks of all Luke, and no partner in the work. John wrote any pretensions to the contrary must be rethe last Gospel at the request of the Christians | garded as a mockery, a delusion, and a snare.

of Asia Minor, with special reference to the divinity of Jesus Christ. The Acts of the Apostles written by Luke and dedicated by him to the same Theophilus cover, as before remarked, of 30 years subsequent to the death of the Saduals, whilst all appear to have been written with a purpose of either instruction, reproof, John, in Revelation, devotes two or three shapters to the delivery of a commission which he had received from his Divine Master, through an angel, whilst the major part of the work is devoted to prophecy in reference to the

bubble that bursts when pricked by a pin. The I have shown that every element of its makeclose of the world. As the book of Revelation just referred to up is purely human. And now what are you to contains the only prophetic part of the New do with it? Silence won't do. How can you, Testament I will here observe that when Rt Rev. and Rev. Sirs, enter your pulpits after prophets speak, in the name of the Almighty, you have read this communication and call that of future things, it is only at the fulfilment of the prophecy we can be certain of the prophet's | book "divine" when you know in your souls you cannot bring one argument in defense of your inspiration. Hence, in this case, although the beloved Apostle to whom this prophecy is at- statement of its divine origin? And in conclusion, should you attempt so to do, I pledged tributed may be regarded as strictly truthful myself in my last "to riddle your arguments in all he narrates, yet adhering to the strict course of reasoning - taking nothing for and exhibit the shreds before the public."granted—we shall await the fulfilment of the prophecy before we pronounce the prophet in the letter. Divine or human? "That's the quesspired. Having outlined the writers and tion." Church quacks, with passions under no command, Who fill the world with doctrines contraband, Discoverers of they know not what, confined Within no bounds—the blind that lead the blind; writings of the New Testament, I shall now proceed with your presumed sanction, Rt Rev. and Rev. Sirs, to develop the situation. We find that out of 14 Apostles only wrote. Why is this? Were they not sent to write? If so, the majority of them have proved very derelict of duty. But they were not sent to write. Only one of them was com-

times the command to preach and the act of preaching are referred to in the New Testament, but you will find no command to write, save the one already referred to in Revelation with a view to prophecy. The historical record (for we cannot regard, for the present, the writings of the New Testament in any other light) places it beyond all doubt, that the Apostles received the plenitude external motives of certitude. They are di- of the Holy Ghost for the purpose of preaching: vided between the metaphysical, physical and | Go and "preach the Gospel to every creature." "Go-teach all nations," &c. But he did not Had He implied a wish in that direction (there is nothing to indicate He had) the Apos-

Bay "Go : write letters" and "I am with you. tles (the majority) would certainly have flagrantly disobeyed His injunction. Read John's to Gaius-and tell me how much inspiration up an argument in favor of the inspiration of the New Testament on the ground that the Apostles were its writers receives its deathblow by calling attention to the fact that two | Col. Fellows is not to blame for it, neither is of the four Gospels were written by men who the jury which refused to believe Fullgraff, the were never Apostles; and who, may I ask, inspired them? Tell me, Rt Rev. and Rev. Sirs, where you can find an iota of proof for the inspiration of Mark and Luke, so cosily sandwiched, as felon's cell upon the oath of a perjurer. The they are, between Matthewand John? Let mo letting off of a supposed guilty man would do also have the proof of the inspiration of Luke's Acts of the Apostles, who so independently

When, with the aid of testimony, we can wrote his Gospel because he felt like it, or as he says himself "Because it seemed good to mc."-Compare this independent tone with the words of the Apostles (Acts 15 c. 28 v.) "It hath seemed good to the Holy Ghost and to us," &c. This sounds like co-operation of the Holy Ghost with the Apostles, but not in the act of writing as the text will explain. How easy it would have been for them to have used the same language in reference to their writings and how easy for the Holy Ghost to have suggested it. and how easily in that case we could have delivered ourselves from the complications that entangle us to-day! Now, Rt Rev. and Rev. Sirs, unless you can furnish testimony from the Holy Spirit that He

indorses and appropriates the writings of Mark and Luke (who never were Apostles) I prolounce your action in keeping the Gospels of Mark and Luke and the Acts of the Apostles by Luke, amongst the Apostolic writings a city by Tammany and she ought to have, and fraud, and demand their immediate withdrawal from the New Testament. Luke's own words are "prima facie" evidence that he did not recognize any hand but his own in the work; that is, as far as we can see from your standpoint. This necessary act on our part takes away fully me third of the New Testament. And yet I am far from done. Let us now proceed to examine whether we can find a word in the 14. Epistles of St. Paul that will furnish us with the faintest clue towards his inspiration as a writer .-Emphatically not the faintest expression in that direction. On the other hand, Rt Rev. and Rev. Sirs, let me invite your attention to very little for a national campaign, when the his language (1 Cor. 7, 40.) "And I think also

that I have the spirit of God." Let us once more recall the words of the Archbishop of Canterbury, Wake; "When I lars. The Federal offices in the city are as a give my assent to what God has revealed I do drop in the bucket, and are so generally ret, not only with a certain assurance that what | garded. I believe is true, but with an absolute certainty that it cannot be false." Contrast the language of St. Paul as regards his own inspiration and as the channel of revelation, as you profess to believe, with that of Archbishop Wake. Contrast once more the above language of St. Paul with his words when stating a fact he knows to be true. "I say the truth, in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost that I have great heaviness and continual sorrow in my heart." Compare for a moment the two expressions from the same pen-the one wavering, hesitating, questioning the fact of his own inspiration, whilst the other appeals to the same Holy Spirit for the truth of his statement as to his mental anguish.

Whilst Rt Rev. and Rev. Sirs, the great Aposof the Holy Ghost whilst writing, you with the some other dodge than that of the babymodesty of Biblical Christian teachers, assume | carriage. a confidence to which St. Paul is a stranger and dub him inspired whatever he may think on the subject. I know not what St. Paul may think of your modesty in coming to his rescue and assuming for him what he dares not assert for himself; anyhow, the poet Dryden must have bad you, Rt Rev. and Rev. Sirs, in his mind when he gives expression to the following line: "The text inspires not them, but they the lext inspire." Notwithstanding the presumed gratitude of the Apostle for thus solving his doubt, I would, however, prefer to leave the matter where the Apostles leaves it, inasmuch as he may be supposed to know better than we; although by

removing his doubts, we save for inspiration 14 Epistles, which, lost to the already mutilated book, (Mark's and Luke's Gospels and the Acts of the Apostles having been already rejected) leaves us less than half the New Testament. The 2d Epistle attributed to St. Peter contains an expression (3 c. 16 v.) which might serve to prove St. Paul's Epistles as inspired. The words are "As also in all his (Paul's) Epistles, &c., which they that are unlearned and Old Testament; but let us see for a few moments. I am not disposed to throw everboard the 2 Epistles of Peter as Luther did, nor will I question their canonicity; for they, for ages,

and wore a ladies' hunting-case gold watch, with a charm in the shape of a bucket. deuteroconomical; but I will, pursuing the Is constantly going on in the human system when you suffer with Consumption, Coughs or Colds.—You suffer with Consumption, Coughs or Colds.—They strive to ruin health and drag victims to the grave. Take timely warning and use Puritan Cough and Consumption Cure. Price 25 cents.

Dr. Lee's Liver Regulator is a sure cure for Dyspepsia, Biliousness, Heartburn, Indigestion and all Kidney Complaint.

Trial bottles free at MARLEY BROS. Drug Store, ask: Has Peter in those two Epistles pro-nounced himself inspired? If so, being once asnot, in these Epistles, declare his own inspiration, then he becomes to me a truthful writer only, human and fallible, as we all are, as to any facts presented by him, in which he is as liable to err as I am, from ignorance or false information. Let me illustrate this in the persumption Cure, they will find quick relief and per manent benefit. The medical profession declare it a remedy of the highest value. Try it. Price 25 son of St. Paul. Open Acts 23 c. 4 and 5 vs. : "And they that stood by said, Revilest thou clared himself ignerant, whereas had he been under the influence of the Holy Ghost, he might have had cognizance of the presence of the high priest. Similarly so, unless Peter was under the influence of the Holy Spirit, (and

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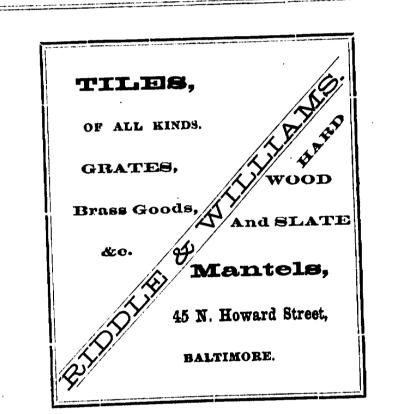
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DOORS. BLINDS, &c. LUMBER, SASR. -YARD & FACTORY-17 HAST MONUMENT STREET AND 161 MORTH PROVE STREET

BALTIMORE March 14. '85.--tf DHILIP WALSH & SONS. LUMBER AND DUILDING MATERIALS AT THE LOWEST MARKET BATES Yards—HARFORD AVENUE, NEAR HOFFMAN STREET,

MARYLAND AVENUE AND OLIVER STREET, BALTINGRE. LUMBER DELIVERED ON BOARD THE CARS OF THE MONTHERN CENTRAL AND MARY-LAND CENTRAL RAILBOADS FREE OF CHARGE. AND COMMECTIONS BY TELEPHONE.

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GREAT PENNSYLVANIA BOUTE.

DOUBLE TRACK. STEEL RAILS. SPLENDID SCENERY. MAGNIFICENT EQUIPMENT. Northern Central Railroud. On and after JULY 22d, 1889, trains will leave as follows, (Baltimore Time:) 4.30-News Express daily for Harrisburg, Williamsport and Lock Haven; also connects for Pittsburg. 9.00-Nisgara Express and Mail dully, except Sun day, for Harrisburg, Williamsport, Lock Haven, Elmira, Watkins, Rochester and Niagara 10.45—Chicagolimited, daily, for Pittaburg, Cincin-

Harrisburg.

10.45- Fast Line daily, for Cleveland, Indianapolis, St. Louis and Cincinnati, and except Saturdays, for Chicago and Toledo; also, condays, for Chicago and Toledo; Also, Electrical Control of Lock Hayan, Electrical Control of Con nects, except Sundays, for Lock Haven, Elmira and Watkins. 4.80—Harrisburg Passenger daily except Sunday. 4.80—Harrisburg Passenger.daily except Sunday.
8.45—Western Express, daily, for Pittsburg and the West, with through sleepers to Chicago and St. Louis: except Saturdays for Toledo and Cleveland; and for Cincinnati, Louis-ville and Memphis, with through sleeper Pittaburg to Memphis.

20—Pacific and Northern Express daily, with through sleeper to Pittaburg; also, connects daily for Erie and Rochester, and daily, except Saturdays, for Buffalo and Niagara York Accommodation, 6.30 P. M. week-days. Sun-

1889.

nati and Chicago, with through sleeper from

Parkton Accommodation. 7.30 A. M., and 12.00 noon, and 3.30 and 5.30 P. M. daily, except Sunday. Sunday only, 7.30 and 10.15 A. M. C. ckeysville Accommodation, 6.00, 8.45, 10.15 A. M. and 1.30, 2.30, 5.00, 7.30, 9.00, 10.30 and 11.30 P. M. On Sunday, 10.00 P. M.
5.80 P. M. For Green Spring Branch 6.30, 7.30 and 11 A. M., 4.00, 5.30 and 8.15 P. M. week days. FOR SPARROW'S POINT. From Calvert Station—6.10, 10.10 A. M., 1.45, 6.00 and 7.00 P. M. On Sundays, 9.00 A. M. and 5.00 P. M. Prom Union Station—6.15, 10.15 A. M., 1.50, 5.05 and 7.05 P. M. On Sundays, 9.05 A. M. and 5.05 P. M. From President Street—6.07 A. M. and 4.57 P. M. Wook-days week-days.
For tickets to all points East, North and West ap

ply at Calvert Station, at northeast corner Balti-more and Calvert streets, and at Union Station. Baltimore and Potomac Railroad. TAKING EFFECT JUNE 30th, 1889. FROM CALVERT STATION. For Washington 7.00, 8.40 A. M., and 5.21 P. M. daily except Sunday, and 2.40, 5.10, 7.25 A. M., and 12.25, 1.55, 4.40, 6.55, and 9.20 P. M. daily. For Pope's Creek Line, 7.00 A. M. and 4.15 P. M. daily except Sunday.

For Annapolis, 7.25 and 8.40 A. M., 4.15 and 5.21 P.

For Annapolis, 7.25 and 8.40 A. M., 4.15 and 5.21 P. M., daily, except Sunday, Sunday, 7.25 A. M. and 4.40 P. M. For Richmond and the South at 2.40 A. M. daily

For Richmond and the South at 2.40 A. M. daily, 8.40 A. M. and 4.40 P. M. daily, except Sunday. For the South via Piedmont Air Line at 8.40 A. M. and 5.21 P. M. week-days; 5.10 A. M. and 6.55 and 9.20 P. M. daily. For points on the Manassas Division, 1.55 P. M., For points on Chesapeake and Ohio Railway via Charlottesville 8.40 A. M., daily, except Sunday, and 6.55 P. M. daily. FROM UNION STATION. For Washington, 2.50, 5.20, 6.50, 7.05, 7.35, 8.45, 9.45, 10.42, 11.13 A. M., 12.40, 12.45, 2.05, 2.59, 4.50, 5.20, 6.09, 7.05, 7.10, 8.12, 8.20 and 9.30 P. M.; on Sunday, 2.50, 5.20, 6.50, 7.35, 9.45 A. M., 12.45, 2.05, 4.50, 6.09, 7.10, 8.12, 8.20 and 9.30 P. M. For Pope's Creek Line, 7.05 A. M. and 4.20 P. M.

For Richmond and the South at 2.50 and 9.45 A. M. daily, and 4,50 P. M. week days.

M. daily, and 4,50 P. M. week days.

For Piedmont Air Line at 6.50 and 9.45 A. M.
6.09, 8.20 and 9.30 P. M. daily. for points on Manassas Division, 2.59 P. M., weekdays.

For points on Chesapeake and Ohio Railway via Charlottesville 9.45 A. M. and 8.20 P. M. daily. FROM PENNSYLVANIA AVENUE STATION. For Washington 5.24, 6.65, 7.10, 7.40, 8.50, and 11.18
A. M.; 12.50, 2.10, 4.55, 5.31, 7.15 and 9.35 P. M.
On Sunday at 5.24, 6.55, 7.40 A. M., 12.50, 2.10,
4.55, 7.15 and 9.35 P. M. For Annapolis 7.40 and 8.50 A. M., 4.25 and 5.31 P. M. daily, except Sunday. On Sunday, 7.40 A. M. and 4.55 P. M. Leave Washington for Baltimore—At6.35,7.20,8.10

2.50, 3.45, 4.10, 4.20, 4.40, 6.00, 7.40, 9.05, 9.50, 11.40 11.20 P. M. On Sundays, at 9.00, 9.05, 9.50, 11.40 A. M., 2.10, 2.50, 3.45, 4.10, 6.00, 7.40, 9.10, 10.00 and 11.20 P. M. On Sundays, at 9.00, 9.05, 9.50, 11.40 A. M., 2.10, 2.50, 3.45, 4.10, 6.00, 7.40, 8.10, 10.00 and 11.20 P. M. CATONSVILLE BRANCH. Leave Calvert Station.—For Catonsville, 7.45 and 9.30 A. M., 3.15, 4.55, 6.35, 9.15 and 11.15 P. M. Sundays, 10.05 A. M., 2.40, 5.35 and 10.05 P. M. Leave Union Station.—At 7.50 and 9.35 A. M., 3.20, 5.00, 6.40, 9.20 and 11.20 P. M. week-days. Sundays, 10.10 A. M., 2.45, 5.40 and 10.10 P. M. Leave Pennsylvania Avenue Station.—At 7.55 and 9.40 A. M., 3.25, 5.05, 6.45, 9.25 and 11.25 P. M. weekdays. Sundays, 10.15 A. M., 2.50, 5.45 and 10.15 P.M. Leave Catonsville for Ballimore.—At 6.50, 8.23 and 10.85 A. M., 8.55, 5.38, 7.12 and 10.10 P. M. week-days. Sundays, 9.05 A. M., 1.30, 4.30 and 6.40 P. M. Phila., Wilmington & Baltimore Railroad. Commencing MONDAY, JUNE 29th, 1889, Passen ger Trains will leave Baltimore as follows: FROM UNION STATION.

12.40 A. M.—Philadelphia Express, connecting for New York and Atlantic City. 4.10 A. M.—Express for Philadelphia, connecting for New York.

Mail for Philadelphia. 8.25 A. M.—Philadelphia and New York Express 9.08 A. M.—Fast Express for Philadelphia. 9.15 A. M.—Accommodation for Philadelphia. 10.08 A. M.-Express for Philadelphia and New York, connecting for Atlantic City.

10.45 A. M.—Limited Parlor Car Train for Philadel phia and New York.

12.05 P. M.—Express for Philadelphia and N. Y. connecting for Atlantic City.

12.45 P. M.—Express for Philadelphia and New York, connecting for Atlantic City. 2.30 P. M.—Peninsula Express, through to Ocean City, points on Delaware Division.

2.40 P. M.—Port Deposit Accommodation. 8.20 P. M.—Express for Philadelphia. 3.65 P. M.—Express for Philadelphia and New York. Sleeping Car through to Boston

4.05 P. M.—Oxford Accommodation.
4.49 P. M.—Congressional Limited Express for Philadelphia and New York. Composed of Parlor and Dining Cars.

5.17 P. M.—Express for Philadelphia and New 7.85 P. M.—Accommodation for Philadelphia. 9.08 P. M.—Fast Express for Philadelphia. 11.35 P. M.—Night Express for Philadelphia and New York. SUNDAY TRAINS. 12.40 A. M.—Philadelphia Express, connecting for New York and Atlantic City. -Mail for Philadelphia.

8.00 A. M.—Perryville Accommodation. 0.08 A. M.—Express for Philadelphia and N M.-Express for Philadelphia and N. Y. M.—Express for Philadelphia.
M.—Express for Philadelphia and New 1.—Express for Philadelphia and New York. Sleeping Carthrough to Boston. I.—Congressional Limited Express for Phila and N. Y. Composed of Parior and Dining Cars.

Express for Philadelphia and N. Y. 5.17 P. M.—Express for Philadelphia and Philadelphia.
7.35 P. M.—Accommodation for Philadelphia. 9.08 P. M.—Fast Express for Philadelphia. 11.35 P. M.—Express for Philadelphia and N. Y. FROM PRESIDENT STREET STATION WEEK-DAYS.

6.28 A. M.—Mail for Philadelphia. 8.07 A. M.—Express for Philadelphia and N. Y. M.-Port Deposit Accommodation. 3.54 P. M.—Oxford Accommodation. 7.24 P. M.—Accommodation for Philadelphia. BUNDAYS. 7.49 A. M.—Perryville Accommodation, FROM CALVERT STREET STATION WEEK-DAYS. 2.25 P. M .-Port Deposit Accommodation. 2.25 P. M.—Port Deposit Accommodation.
4.00 P. M.—Oxford Accommodation.
For Brooklyn, N. Y., all through trains connect at
Jersey City with boats of "Brooklyn Annex,"
affording direct transfer to Fulton street, avoiding double ferriage and journey across New

CONNECTIONS. 6.28 A. M. from President Street, and 6.40 A. M. from Union Station, at Port Deposit with Philadelphia and Baltimore Central Railroad. And at Newphia and Baltimore Central Railroad. And at Newphia and Branches Delaware Division and Branches.

10.08 A. M.—At Wilmington with Delaware Division vision.

2.29 P. M.—From President street, 2.35 P. M. from 2.29 P. M.—From President street, 2.35 P. M. from Calvert street, and 2.40 from Union Station. At Port Deposit with Philadelphia and Baltimore Central Rallroad.

2.30 P. M.—From Union Station. At Perryville for Port Deposit and Baltimore Central Railroad.

5.17 P. M.—From Union Station. At Newark with Newark and & Delaware City Railroad for points on Delaware Division and branches.

Western Maryland Railroad. Commencing SUNDAY, JULY 7th, 1889, leave Hillen Station as follows; DAILY. 4.10 A. M.—Fast Mail for Shenandoah Valley and

4.10 A. M.—Fast Mall for Spenandoan Valley and Southern and Southwestern points. Also, Glyndon, Westminster, New Windsor, Union Bridge, Mechanicatown, Blue Bidge, Highfield, Blue Mountain, Hagerstown, and (except Sunday) Chambershir, Waynesboro, and points on B. and C. V. R. R. 9.02 P. M.—Accommodation for Glyndon, (Reistern DAILY. EXCEPT SUNDAY. 7.06 A. M.—Accommodation for Fairfield, Gettysburg, Hanover and all points on B. & H. Division. 8.05 A. M.—Mail for Williamsport. Hagerstown, 8.05 A. M.—Mall for Williamsport, Hagerstown, Shippensburg and intermediate points on Main Line and B. and C. V. R. R., also Frederick, Emmittaburg, S. V. R. R. and connections.

9.15 A. M.—Pen-Mar Express.
10.00 A. M.—Accommodation for Union Bridge and Gettysburg. 2.25 P. M.—Accommodation. For Glyndon (Reis-

2.25 F. M.—Accommodation.

2.25 F. M.—Accommodation.

3.00 P. M.—Express for Arlington, Howardville, Pikesville. Owings' Mills, Glyndon and all points on B. & H. Division.

3.25 P. M.—Blue Mountain Express, with parlor car (50c.) for Westminster, New Windsor, Union Bridge, Frederick Junction, Blue Ridge, Blue Mountain and Hagerstown; also connection for Frederick.

4.00 F. M.—Express. For Arlington, Mt. Hope, Pikesville, Owings' Mills, St. George's, Glyndon, Pikesville, Owings' Mills, St. George's, Glyndon, Pikesville, Finksburg, Patapaco, Carrollton, Westminster, Medford, New Windsor and Main Line hinster, Medford, New Windsor and Main Line hinster, Medford, New Windsor and B. and C. V. Bt. E.

5.76 P. M.—Accommodation for Union Bridge and Hanover, and on Baturdays for Gettysburg. 6.22 P. M.—Accommodation for Union Bridge. SUNDAYS ONLY. 3.25 A. M.—Hagerstown Express for Mechanics-town, Blue Ridge, Pen Mar. Blue Mountain, Smiths-burg and Hagerstown. 9.30 A. M.—Accommodation for Union Bridge

uid Hanover. 28 P. M.—Accommodation for Union Bridge. TRAINS ARRIVE AT HILLEN. Daily, 7.17 and 11.10 P. M.; daily (except Sunday) 7.50; 8.42; 9.31 and 11.11 A. M.; 72.30, 7.40; 5.10; 6.25; 7.65 and 8.30 P. M.; Bundays only, 9.05 A. W. and 8.45 and 10.05 P. M.; Ticket and Baggage Office, 247 East Beltimore All trains stop at Union Station, Pennsylvania Avenue and Falton Stations, J. M. HOOD, General Manager, B. H. GRINWOLD, Gen. Passenger Agent,

Builroud Time Tubles. A service of the community of the commun

Baltimore and Ohio Bailroad. SUNDAY, MAY 12th, 1889. LEAVE CAMDEN STATION: For Chicago and Northwest, Vestibuled Limited Express daily, 10.20 A.M., Express 8.00 P.M. For Cincinnati, St. Louis and Indianapolis, Vestibuled Limited Express daily, 2.00 P.M.: Express For Pittsburg and Cleveland, Vestibuled Limited 10.10 P. M. Express daily, 10.20 A. M. Express 7.40 P. M. For Washington, week days, 5.10, 6.20, 6.30, 7 15 7.20, 8.00, (45-minute train) 5.30, 9.15, 10.20, (45-minute train.) A. M., 12.15, 1.45, (45-minute train.) 2 (00, 3.00) 4.15, (45 minute train,) 4.15, 5.00, 6.00, 6.80, 7.40, 7.45, 4.65, (45 minute train,) 4.15, 5.00, 6.00, 6.20, 7.40, 7.45, 8.00, 10.05, 10.10 and 11.00 P. M. On Sunday, 6.30, 7.15, 8.30, 9.15, 10.20 A. M.: 12.50, 1.45, 2.00, 4.15, 5.00, 6.30, 7.40, 7.45, 8.00, 10.05, 10.10 and 11.00 P. M. For way stations between Baltimore and Washington, 5.10, 6.30 and 8.30 A. M.; 12.15, 3.00, 5.00, 6.30 and 11.00 P. M. On Sunday, 6.30 and 8.30 A. M.; 10.50, 5.00, 6.30 and 8.30 A. M.; 12.50, 5.00, 6.30 and 11.00 P. M.

Trains leave Washington for Baltimore, 4.00, 5.66, 5.40, 7.20, 8.30, 9.30, 9.45, 11.00 A. M.; 12.00, 12.10, 2.05, 2.30, 3.15, 3.25, 4.25, 4.30, 4.35, 5.30, 6.30, 7.00, 7.30, 9.00, 2.30 10.30, 11.30 P. M. Sunday, 4.60, 7.20, 8.30, 9.30, 9.45 A. M., 12.00, 1.15, 2.05, 2.30, 3.25, 4.25, 4.35, 6.80, 7.00, 7.30, 9.00, 10.30, 11.80 P. M. For principal points on Metropolitan Branch, †5.10, *9.15 A. M., †3.00 and †4.15 P. M. For Annapolis, 7.20, 9.15 A. M., 12.15, 4.15 and 6.30 P. M. On Sunday, 9.15 A. M. and 5.00 P. M. For Ellicott City, Mt. Airy and way points. *4.00, †8.35, 29.30 A. M., †1.10, †ai.25, *5.25, *6.35, *11.15 P. M. a Stops only at principal stations between

Relay and Frederick Junction.
For Frederick 4.00, 8.35 A. M., 1.10, 4.25 and 5.25 P. M. On Sunday, 9.30 A. M. and 5.25 P. M. For Virginia Midland Railroad, and South, via Danville, *915 A. M., and *8,60 P. M. For Lexington, Staunton, 9.15 A. M. daily, except unday. For Winchester, †4.00, †9.15. A. M., †4.25 P. M For Luray, Roanoke and all points on the Shen-indoah Valley R. R. *4.00 A. M. and †8.35 A. M. For Hagerstown, †4.00, †8.35, †9.15 A. M., †4.15, For Curtis Bay and intermediate points, 6:30 and 10.10 A. M. and 2.20 P. M. Sundays, 8:20 A. M., and 1.40, P. M. Leave Curtis Bay 7.50, 11.30 A. M., and 5.50 P. M. Sundays, 9.00 A. M. and 6.00 P. M. Trains arrive from Chicago, Columbus and the Northwest daily, 12.45 and 5.15 P. M.; from Pittsburg, *8.20 A. M., *7.50 P. M.; from Cincinnati, St. Louis and the West, 450 A. M.; 255 P. M. daily. NEW YORK AND PHILADELPHIA DIVISION. For New York, Trenton, Elizabeth and Newark, N. J., leave *5.00, †8.39, *10.20 A. M., *12.50, *3.20, *4.59 and *11.50 P. M. The 4.59 P. M. train does not stop at Elizabeth or Newark.

Trains leave New York for Baltimore, *8.30, †11.00

A. M., *1.30, *2.30, *3.15, *5.00, P. M., *12.00 night.

For Atlantic City, *12.50 P. M. For Philadelphia, Newark, Wilmington and Chester, *5.00, †8.39, *10.20 A. M., *12.50, *3.20, *4.59, *7.55, *11.50 P. M. (Sleeping car open at 9.00 o'clock on the night Express.) For way stations, *7.15 A. M., *3.40 and †5.40 P. M. Trains leave Philadelphia for Baltimore. *4.10. *8.15, *11.10 A. M., †1.35, *4.15, *5.05, *5.43, *7.30 P. M. †Except Sunday. ¿Sunday only. *Daily. Baggage called for and checked at hotels and resi dences on orders left at Ticket Offices:
N. W. COR. CALVERT AND BALTIMORE STS., Camden Station, and No. 230 S. Broadway. CHAS. O. SCULL. Annapolis and Ballimore Short Line R. R.

SCHEDULE IN EFFECT JULY 7, 1889. Leave Camden Station, Baltimore. For Annapolis and way, week days 8.20 A. M., 2 P. M., 5.40 P. M. Sundays 8.20 A. M., 5.40 P. M. For Round Bay, week days 8.50 A. M., 2 P. M., 5.40 P. M. Sundays 8.20 A. M., 10 A. M., 2.40 P. M., 5.40 P. M. For Bay Ridge, week days 8.50 A. M., 4.30 P. M. Sundays 10 A. M., 2.40 P. M. For Baltimore.

Leave Annapolis, week days 6.50 A.M., 10.25 A.M., # BOT FUDE'S CIECK Line, 7.05 A. M. and 4.20 F. M. Week-days.

For Annapolis 7.35 and 8.45 A. M., 12.40, 4.20 and 5.26 P. M. week-days. On Sunday, 7.35 A. M. and 4.50 P. M.

For Richmond and the South at 2.50 and 9.45 A. M. G.40 P. 3.40 P. M. Sundays S A. M., 3.40 P. M. M., 6.40 P. M., 8.50 P. M. C. M. LEILICH, General Manager . A. BURCK, Secretary and Treasurer.

Forse Passenger Pailways.

Leave Towsontown for Baltimore Each hour from 6 A. M. to 10 P. M. Leave Baltimore for Towsontown
At half-past each hour from 6.30 A. M. to 9.30 P. M
and at 11.30 P. M.

All the Cars have STOVES IN THEM, and ROUND TRIP TICKETS 45 Cts. Catonsville Railway.

Leave Baltimore each nour from 6 A. M. to 9 P. M. and at 11.30 P. M. And for Loudon Park, Irvington, Mount Olivet and Cathedral Cemetery every half hour from 2 to 6 P. M., Leave Catonsville each hour from 6 A. M. to 8 P. M., and at 7.30 A. M. and 10.30 P. M. For Ellicott City. on Sundays only, and at 8 and 10 A. M., and 2 and 5 P.M. Returning leave Ellicott City at 10 A. M., 12 M. and at 5 and 7 P. M.

Money to Loun.

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Will attend promptly to any business entrusted to him; will give special attention to the collection of CLAIMS, SEARCHES, DRAWING PAPERS AND GENERAL CONVEYENCING, &c. -OFFICE-VITH C. BOHN SLINGLUFF, Esq., OPPOSITE COURT HOUSE FRONT,

TOHN A. BOSLEY, Constable and Collector BALTIMORE COUNTY. Residence-TOWSON, MD. All business entrusted to his care promptly at

tended to. C. LOGSDON, JUSTICE OF THE PEACE AUCTIONEER, REISTERSTOWN, BALTIMORE CO., MD.

March 3,'88.-1f TOHN J. PILERT, JUSTICE OF THE PEACE FOR BALTO. CO. -OFFICE-

NO. 258 PREDERICK AVENUE, NEAR THE CITY LIMITS, BALTIMORE COUNTY. -RESIDENCE-WILLOW GROVE, BALTIMORE COUNTY. Will attend promptly to the SALE OF REAL ESTATE and will also act as AUCTIONEER FOR SALES OF ALL KINDS OF PROPERTY. Dec. 16.-6m SAMUEL B. METTAM.

JUSTICE OF THE PEACE. THIRD DISTRICT. PIKESVILLE, BALTIMORE COUNTY Willattend promptly to all business entrustecto imagollected and promptreturnsmade. GIDEON HERBERT. IUSTICE OF THE PEACE.
OFFICE
IN THE SHERIFF BOFFICE

COURT HOUSE, TOWSONTOWN, MI. Wiliattend promptly to all business placed in his CLAIMS OF ALL KINDS COLLECTED June14.-Y H, MARTENET, D. V. S. VETERINARIAN. VETERINARY INSPECTOR FOR THE AGRICULTUBAL DEPARTMENT.

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