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A BALLADE OF PROPOSAL.

(Alonso L. Rice, in the New Bohemian.)
Red letter days in all men's lives
There surely are, and as for me,
In my existence there arrives
One silver call upon the sea.
Of resolution that shall be
Still brighter as the days recede,
For all the world was full of grief
When I proposed and she agreed.

October's early frost had nipped
The flowers on the russet lawn,
The milkmaid through the grasses tripped,
And homeward flew the laden dove;
For twilight, king of high degree,
A holy calm had then decreed.
To fall on turret, stream and tree,
When I proposed and she agreed.

That night the rousing katydid,
By Luna's silver Nile so free,
Were building up their pyramids
Of song, in richest minstrelsy;
I knelt, like any votary,
At Mena's shrine, to intercede,
And catch her words of melody
When I proposed and she agreed.

L'ENVOI.
Tradition's golden filagree
And set with worth and daring deed,
Has nothing like the mystery
When I proposed and she agreed.

THE CONVERTED MAN.

Rev. Geo. H. Hepworth, in New York Herald.
Ye must be born again—John III., 7.
It is absolutely necessary to a man's spiritual welfare that he should be converted. It is an old-fashioned word, but stripped of certain abuses and errors which have been connected with it has the right ring.
To be converted is simply to be turned toward God, and the converted man is one who deliberately comes to the conclusion that it is better to obey God's laws than to break them. With that definition the word has a peculiar significance. Whether orthodox or heterodox, we all admit that the mental struggle which ends in the conviction that faith in and submission to a superintending Providence will produce higher results than uncontrolled selfishness is a struggle which every man who lives ought to make. There is no room for difference of opinion on this subject, provided we look at it in a broad and generous way.
My impression is that the Church has done the world a great injury by introducing into that experience a mysticism which drains from it all philosophy and common sense.
If a man who is going wrong—and every one knows when he has gone wrong and how far he has gone—says to himself on some occasion, "This kind of life is leading me into the bramble bushes; I am losing my self-respect, and will face the other way, and by God's help keep it," that man has taken a step of infinite importance to himself, and its happy consequences are not to be reckoned. Whether we are pagan or priest, whatever theological views we entertain, we say heartily that he has done well.
But if you tell a man that by assenting to this or that belief he is thereby and from that instant a saved soul you make religion a very cheap affair and import into it an element which renders it even ridiculous, for, after all, religion is the sturdiest, the manliest and most straightforward thing in the world. There is no necromancy about it, and if you put any into it it ceases to be the kind of religion which Christ taught. When I heard an evangelist say to a kneeling profligate into whose soul a breath from heaven had entered, "You believe that Christ died for you? Then you are saved," I shuddered. That poor fellow had a noble impulse. He wanted to unstrap the burden from his shoulders and thereafter look the stars in the face. But he knew that no amount of believing would blot out his sins and make a new man of him. The preacher was telling him about something magical, whereas he was too well aware that the dark life behind him was an awful fact, and that if his future was to be bright he must buckle on the armor and make a terrible fight for honesty and honor. He went out into the night, and Heaven knows what has become of him.
There is no magic in the new birth, but there is glory, peace, happiness and final victory. It is discouraging to a man to be told that everything will go well with him after his conversion, for that cannot be true until the laws of the universe are repealed, and if you

DECEIVE HIM ON THAT POINT HIS LAST CONDITION MAY BE WORSE THAN HIS FIRST. IT IS SAFEST TO TELL THE TRUTH ALWAYS.

Let me illustrate. You are dissipated and evil minded. You are sailing your craft in dangerous seas and among icebergs and ice floes. Suppose you awaken to the fact that you are wasting yourself and imperiling everything a man ought to hold dear. You say, "I shall never get to the other side on this course. I will strike for the open sea." You have certainly been converted, but your conversion does not remove icebergs. You must get away from them by carefully trimming your sails and constant, watchful care. When at last you are in clear water the voyage is still before you, and it is folly to tell you that the friendly winds will waft you to your journey's end and the waves will not rise up against you. The life of a Christian is a life of work, and it will be until the churchyard gates swing on its hinges.
But the change in you is something wonderful; both the mental and the spiritual change are favorable and stimulating. The consciousness that you have taken God's way to be your way works curious effects in your soul. Your whole outlook is different, and the new man is quite unlike the old man. The heart that knows it is right is not like the heart that knows it is wrong. The peace that passeth understanding is its guest, whose daily benediction inspires and ennobles.
Moreover, when a man has taken that step the whole spirit of the universe is with him. He is in accord with the nature of things and feels God's actual and literal presence. The dear Lord said, "I will come unto you," and He does come. Heaven becomes a reality, and the spirits of the departed lift him up lest he stumble to his hurt.
It is absolutely necessary for a man to decide at some juncture whether he will sacrifice for the right or simply live a selfish life. If the latter, he plays on a harp with broken strings; if the former, he is a warrior with mailed armor, but still a warrior. The fight is before him, and he must do himself credit in the battle. Do not persuade him that he has nothing to do, for he has everything to do; but he will do it with a new spirit and a new courage.
Our days are burdensome and duties are heavy. Nothing can change that. But if you feel that you are in God's service you can bear with less friction and endure with loving resignation. While there is no magic in religion, yet the difference between religion and irreligion is so great that in the one case you have only the poor companionship of your doubts and in the other the constant company of the angels, who will help you to-day to overcome and tomorrow will lift your tired soul from the worn out body and lead you into eternal light.

HOLDING FOR A RISE.

Washington Post.
Ex-Congressman Ben Cable, of Illinois has a little daughter who has the making of a great financier in her. One day her father called her to him. "My dear," said he, "a man this morning offered papa this room full of gold if he would sell little brother. Now that means gold enough to fill this room from wall to wall and from floor to ceiling. If I sell little brother for that sum I shall be able to buy everything in the world you want. Shall I sell him?" "No, papa," answered the little girl promptly, and then before her delighted father could embrace her for expressing so much unselfish affection she went on: "Keep him till he's bigger. He'll be worth more then."
"Did you say, sir," said the excited statesman, "that it was an impossibility for me to tell the truth?" "No, sir," replied the other, "I merely said it was an improbability."

Children Cry for Pitcher's Castoria.

CHURCH REFORMERS.

SEVERE REBUKE TO THOSE WHO ASSAIL IT.

A Kentucky Paper Has Its Say on the Subject—Pays Its Respects to President Thompson and Senator Butler—All Caused by the Recent Remark of the Former and the Course of the Latter.

Louisville Home and Farm.
Home and Farm stands for good humor, cheerfulness and common sense in politics, and in everything else, but even into our columns creep a little bad temper and verbal abuses.
Only a little, though, for busy, honest, and upright men, though truest, often serious, are still as a rule, even-tempered and not inclined to resort to hard words.
But North Carolina is just now excited by the utterances of Dr. Cyrus Thompson, who, unfortunately, happens to be President of the North Carolina Farmers' Alliance.
In a recent public speech Dr. Thompson, who has a great many plans for reforming society which do not commend themselves to the great mass of his fellow-citizens, grew angry, and turned on the church as the center of opposition.
"The church," says he, "stands on the side of human slavery."
Dr. Thompson is fortunate enough or unfortunate enough, to have in his conflict with the church a newspaper owned by Marion Butler, who last year, slipped into the United States Senate. Butler says:
"Dr. Thompson does not make an assertion unless he knows what he is saying. He attacked the organized church and not Christianity, and he will whip if there is a contest. The truth is on the side of what he said."
It is not strange that infidels and anarchists, from Ingersoll to Butler and Thompson, attack the church, but they have, even when combined, no power permanently to injure the church.
In truth, the church, the organized Christian Church, is the great defender of the poor, the helper of the needy, the sustainer of those cast down. It abolishes caste distinction, and places man on his own feet as his own master. The church, like charity, suffereth long, and is kind. It takes from the rich and the poor. It breaks down the wall of selfishness and makes the whole world kin. It restrains the power of the mob, and teaches patience to the multitude and to those in power.
It is not possible to exaggerate the beneficent influences of the church on mankind. In just so far as the civilization of this day is broader, more generous, more gentle, more kindly; in a word, more humane; just in so far as it reaches the masses rather than the classes, modern civilization owes its superiority to the civilization of ancient Greece and Rome and Egypt to Christ, to Christianity and to the Christian church.
While it is true that many crimes have at different stages of history been committed in the name of the church; while it is true that savage brutality has marked some of its pages, still, we have but to compare the condition of the multitude to-day with its condition two thousand years ago; with its condition to-day in nations which know not the church to see at once that the church is the foe of human slavery and the friend of human progress.
But for this very reason it stands as a very lion in the path of the passionate, unreasonable, ungoverned men like the anarchists of Europe and America; a foe alike to those who turned the French revolution into a carnival of blood and to those who in America to-day would overthrow all established order that they may for a moment be eminent.
We know nothing of the Dr. Thompson, but from this utterance he is a type of men we know in the city—professional reformers, or agitators, who, ignorant of the first principle of government, self control, seek in the name of liberty to subject others to their will.
These men do the cause of the people infinite harm. We mean they delay the coming of the time when the ordinary comforts of life will be within the reach of every sober and industrious man and woman.
That is what civilization is bringing us. Looking back we realize that much has been done in this direction, and more and better things await us, the multitude receiving an ever increasing proportion of an ever increasing product.

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Both trains leave from the Pennsylvania railroad station and land passengers in the Union Depot at Atlanta. About the Exposition grounds as through passengers via any line are landed.
At Portsmouth and Norfolk, Va., the Seaboard Air Line has other connections equally as important as those at Washington, namely: from New York and Philadelphia, the Cape Charles Route; from Baltimore, the Bay Line steamers; from Washington, Norfolk, and Washington steamers; from New York, the Old Dominion steamships and from Boston and Providence, the Merchants' and Miners' Steamships. Close connection is made at Portsmouth and Norfolk with through trains and Pullman Drawing-Room, Buffet Sleeping Cars operated through from Portsmouth to Atlanta without change. Each of these routes takes the passenger via Old Point Comfort and through Hampton Roads.
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POINTS OF INTEREST ALONG THE LINE.
The route from Washington is through Fredericksburg, Richmond and Petersburg, Virginia, Weldon, Raleigh and Southern Pines, North Carolina, Chester, Clinton and Abbeville, South Carolina and Elberton and Athens to Atlanta, Georgia.
NOTES.
Excursion tickets will be sold to Atlanta and return, via the Seaboard Air Line, as follows:
On Tuesdays and Thursdays, September 17th to December 24th, inclusive at \$14.00 from Washington, and \$12.50 from Portsmouth and Norfolk, limited to ten days from date of sale.
Daily, September 16th to December 15th, inclusive, at \$10.25 from Washington, and \$11.75 from Portsmouth and Norfolk, limited to twenty days from date of sale; and at \$23.25 from Washington and \$23.50 from Portsmouth and Norfolk, good until January 7, 1896.
THE EXPOSITION.
In some respects, any Exposition yet held in America. Here you find, side by side, exhibits from Florida and Alaska, California and Maine, the United States of America, and the United States of Brazil, Mexico and Canada, and so on until nearly every civilized nation on the globe is represented. On the terraces are found, among many other attractions, Arab, Chinese and Mexican villages, showing just how those people have their "daily walk and conversation."
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CHILDREN CRY FOR FITCHER'S CASTORIA.

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