BIBLICAL RECORDER.

PUBLISHED EVERY WEDNESDAY

EDWARDS, BROUGHTON & CO., Office on Fayetteville Street, Opposite Market Square

TERMS OF SUBSCRIPTION :

Remittances of \$2 50 or under may be made by the ordinary mail at our risk, but all sums above this amount must be sent by Post Office Order or Registered Letter.

COMMUNICATED.

AGREEMENT WITH DR. HOOPER.

(Continued.)

The reply of Baptists to the objections we have stated to their argument, is an example of the fallacy of reasoning from a particular case to a universal conclusion. If, on particular occasions, or under peculiar circumstances, it is right to admit an unauthorized minister into the pulpit such a case is only an exception to a Rule. Baptists state a case, in which an unauthorized minister may be permitted to preach, and conclude that he is equally entitled to this privilege in all cases. They thus mistake the exception for the rule, and so destroy the rule itself. A man must necessarily be permitted to preach, before a Church can judge of his qualifications for the ministerial office. But a rule implies such exceptions as are necessary to its execution; or rather they are a part of the rule itself. Incidental exceptions to a specific rule may exist under the opera-tion of general law. But the general law cannot invalidate, or impair the authority, or action of the specific rule. It must operate without the limits over which the rule asserts its special jurisdiction or, if, in any case, for particular reasons, its action be admitted within these limits, it can be only, as a subject of toleration, and in the character of an

It seems to us that it will be impossible ever to establish a distinction between the character in which we regard two men, when our conduct is exactly the same to both. The distinction is too theoretical, and withal, wears too suspicious a face for the understanding of ordinary men. In admitting a Pedobaptist minister into their pulpit, Baptists know that be claims to be an authorized minister; that he is regarded as such by the public generally; they act toward him exactly in the same manner they would do, upon the supposition they did receive him as an authorized minister; they acknowledge his right to preach the gospel; they appoint and hold meetings with him; they solicit his services in their pulpit; and after all this, what is their declaration worth, that they do not reonly in the character of a believer, who, in common with all other believers has a right to preach. This is one of the things which the public mind will never understand. We can scarcely suppose that the Pedobaptist minister believes himself, that the cordial invitation he receives to enter a Baptist pulpit, is extended to minister, having no more right to preach than any other believer in the congregation. We may suppose that he would regard such an invitation as an affront. It is not to be believed that he would stripped before the congregation, of his frock, for the honor of occupying a Baptist pulpit. It seems as little consistent with the dignity of a Baptist minister, to open his arms for the reception of a preacher, who, he knows, regardless of the nature of his invitation, is pressing into his pulpit, in a character different from that in which he is invited. The whole transaction wears such a double face, that it is impossible to say whether it be fish or foul. But its moral import is all in favor of the belief that the invited incumbent is acknowledged, and received as an authorized minister. We believe there will not be found a man outside of the Baptists, who, if the question were submitted to him, would not say, that Baptists, in fraternizing in the manner, and to the extent they do, with Pedobaptist preachers, do, in fact, whatever may be their intention, receive and endorse them, in the character of authorized ministers; and we believe that he would add, that if they do not intend to do this, they ought not to act in a manner, involving such palpable contradic-

The whole argument respecting the ministerial rights of Pedobaptist ministers is an attempt to deduce from general principle, what must be the subject of positive and special law. General principle is not a legitimate ground for special action. Men will never agree in its application. All government must modify its constitutional principles into the form of special law. Is is a necessity of our imperfect nature. We are no more capable of determining what ritual modification, the love of God, as a principle of action, would assume, as best adapted to the promotion of the ends of the gospel, than what physical constitution would best serve for the development and action of the faculties of the soul. He only who made the soul, can form for it a suitable habitation. So the great Author of the gospel, alone, is capable of enshrining it In forms, best adapted to its nature and designs. What these are, Bro. Hawthorne had been one of the

tion between their intentions and their

BIRCAL RECORDER.

The Organ of the North Carolina Baptists, Deboted to Bible Beligion, Education, Literature, Agriculture und Gen eral Intelligence.

VOLUME XXXIX.

RALEIGH, N. C., AUGUST 19, 1874.

NUMBER

to "observe all things whatsoever" Christ has "commanded." He, therefore, who is not authorized to do the latter, is not

authorized to do the former; and he who is authorized to do the former is author-

ized to do the latter: for the two requirements are comprehended in one, and the same law, from which they both equally derive their authority; and we disobey the law, unless we obey the whole law.—
In dividing we break the law. The law

becomes a nullity. If we can dispense with a part of the law, we can, and virtually do with the whole. Whoever then

the law of Christ admits into the pulpit, it admits to the communion table; and it

ejects none from the communion table whom it admits into the pulpit. Baptists

therefore, in ejecting from the communion

table such as they receive into the pul-

pit, and admitting into the pulpit those whom they deny access to the table, do not keep, but break the law of Christ.

If all who are authorized to commune

are not necessarily authorized to commune the reason is, because the law, in the very act of instituting the ministry, es-tablishes a specific distinction between

its subjects in the character of ministers,

and disciples. It confers rights upon

some, which it does not upon all. Such

is, of necessity, the nature of official law. But though the law does not au-

thorize all to preach whom it authorizes to commune, it does, of necessity author-

ize all to commune whom it authorizes to

preach; for communion is a general right

of all baptized believers; and none others are authorized to preach: the law of

the ministry embraces the law of disci-

pleship, and incorporates it with itself, as an element of its subsistence. The for-

mer forms its subjects out of materials

which have been subjected to the action

of the latter; as if it were required that

the officers of an army should be elected

trom its soldiers, though the soldiers

would not all be officers, the officers

would, of necessity, all be previous sol-

Natural reason, or moral law, can,

therefore, never be the rule of ecclesias

tical action. If they were, could any

conclusion seem more reasonable than

that all christians should unite in observ-

ing the ordinance which is commemora-

tive of their Lord's death? If we can re-

ceive Pedobaptists into the pulpit, as un-

authorized ministers, what principle of

reason forbids, yea, does not require,

with an accretive force, that we shall re-

ceive them to the communion, as unau-

thorized communicants? Why not say

in the one case, as well as the other, if

they are not authorized by the special

law of the gospel, they are by its gen-

eral principles? With respect to spirit-

ual qualifications, every believer is enti-

tled to communion. His only disqualifi-

cation for this service is such as is ritual.

Why then may we not receive a Pedo-

baptist to our communion, as we do into

our pulpit, not as legal! qualified for the

ordinance but upon the general obliga-

tion of brotherly leve. and upon the prin-

ciple of reason, that he is entitled to a

spiritual benefit, who spiritually quali-

fied for its enjoyments? If we can re-

ceive him into the pulpit, upon the prin-

ciple, that whatever may be his ritural

disqualification, he is spiritually qualified

for the service to which we invite him,

why may we not upon the same principle

invite him to the communion table? Infine

he who will convince us that it is accord-

ing to the law of Christ, to fraternize

with Pedobaptists, in the services of the

Christian ministry, will make of us a free

communicant : and we will thank him for

argument, they reply that the adminis-

tration of Christ's Kingdom must be con-

trolled, not by principles of natural rea-

son, moral law, or even christian love, but by the special laws, made and provi-

ded for this purpose. When they are

told, that it is contrary to the law of

Christ's Kingdom for a person to assume

the office of a minister previous to his

baptism, they blowing hot and cold out

of the same mouth-defend their con-

duct upon the ground of natural reason,

or moral law. They may assume either

of these contradictory positions, but

they cannot occupy both. If they choose

the latter, they become free communion

ists. If they stand upon the former,

they must decline pulpit affiliation with

(To be Continued.)

UNINTENTIONAL INJUSTICE.

My attention has just been called to

the fact that in giving a brief history of

the Franklin Square Baptist Church of

Baltimore, I failed to mention among its

pastors, the name of Rev. J. B. Haw-

thorne. It was a very singular inadver-

tence, since I know perfectly well that

Sumter, S. C., May 12th, 1874.

Pedobaptists.

When Baptists are pressed with this

SHOULD SOCIETY LOOK UPON MANUAL PURSUIT AS DEGRADING!

The contempt which men of affluence and position have for ages entertained for manual pursuits is, I imagine, one of the most detrimental relics of old and antiquated aristocratic prejudices, which, since their existence, have done paramount injury. Perhaps from the date of the settlement of the South, its society has been accustomed to frown upon those pursuits requiring manual labor and the class of men engaged in them—men who have been noted alike for their genuine worth, both in the public and private walks of life, and for the conspicuous parts they have borne in the development of our country. Experience has shown the bad effect of this verdict upon society itself, morals and progress. It has directly disparaged us of the South by instilling into the minds of our youth the notions of a trans. A tlantic nobility, which from time almost immemorial has reared up its offspring to despise the vocation which partake of toil, and to regard them as suitable only for the lower stages of society—with a precedent established by the polite element of a kingdom so celebrated as England is for its eminent men, its learning, wealth and power, naturally enough the young Southerner, born of wealthy and influential parentage, should covet such social distinctions. But, sir, it is truly gratifying to perceive the revolution in public sentiment which the nineteenth century has introduced in this regard. The war between the States pointedly effected a new phase of affairs. Prior to this event, ours was a people of great wealth, possessing multi-titudes of slaves, in an abundance over sufficient to meet the demads of those employments requiring manual labor. In consequence of which, those who engaged in them were regarded on a social status almost with the negro. This disposition on the part of society, unjust as it then was, and humiliating as it is to the South to-day, had a compulsory tendency to induce young men, when about genteel" engagements as they were aristocratically," but unwisely and unfortunately denominated. Hence young men of any stamina seldom learned the trades or engaged in practical agriculture, and in this light did they consider such occupations till the close of the war. The circumstances of men are often materially altered in the changes which time brings about. At the period just alluded to, men who had hitherto enjoyed the possession of vast estates, were in the devastation following civil struggle, thrown upon their own individual exer tions for the daily necessities of life, and were, therefore, driven into some menial occupation which they were reared up and taught to despise. Now society was willing, or rather forced to confess the evil influence of an opposition to manual pursuits, and then it is to be hoped a new era of prosperity dawned upon the South. At this day the practical followers of agriculture and mechanism are not ostracised on account of their

honorable. That class of our young men fortunate enough to receive finished educations invariably choose the professions-these professions are very useful in themselves and in their proper spheres; but are today filled to their utmost capacity, and it is a matter of some difficulty that the junior members of them can obtain a livelihood from their legitimate business. Were they, on the other hand, among educated laborers, they would have a lucrative business in the outset, without being under the necessity of waiting till middle life for pecuniary success and then probably be disappointed. It is a fact of common occurrence that North Carolina sends abroad for educated labor and if a census were taken of the class of men engaged in the South in surveying railroads, in constructing fine build ings, in conducting the machinery of various work shops, it could be safely asserted that seventy-five per cent. would be found foreigners. It is time that our Southland should be built up and developed by Southern hands; that railroads and factories should be built, and that by Southern men. In order to successfully accomplish this, young men should put their shoulders to the wheel, learn the trades and be practically educated. It requires no ordinary talent to become a good machinist or architect, as they bring into practice the various sciences and arts, and education is the lever power. It should be furthermore, an encouraging circumstance to all who entertain a regard for Southern youth, to know that the respect for labor is on the increase.

business engagements. The boys of the

rising generation are becoming sensible

enough to learn the trades and to engage

in agricultural pursuits They are ac-

ting wisely and should be encouraged.

The experience of the past is inducing

many into a field of employment which

is always open, never in danger of being

crowded, and will ever be lucrative and

SELECTIONS.

COMING OUT.

Some time since, I was invited to a seat on the platform of one of our Seminaries, from whence a group of young ladies were about graduating. For one among that group—the daughter of an old friend—I had an especial interest.

Helen is not brilliant, not clever, or more than moderately intelligent. Her graduating essay, when divested of its odor of tutor, and its ornamentations, so called, is in no way startling, humorous, or profound. It particles of the simple common-sense, the gentle spbriety and religionsness of her character. Original ity, imaginativeness, vigor of thought, the child has not; but she has, as I perceive, that in which her classmates are deficient-self-forgetfulness. Her toilet seems to have been carefully arranged and then forgotten. No sly smoothing of sash and ruffles, or thrusting out of her pretty slipper, or needless display of bracelet, and fair, ringed left hand be-trays her consciousness of self and her attire. Observing closely the very few whose attitudes and movements are trained to similar propriety, you must see that their very composure is self-con-

scious. The bouquets pelt our young friend duly as they do her mates; the applause swells goodhumoredly as she makes her graceful bow. She is human, and the sweet incense makes her glad; but she is not elated. In a moment it all passes from her, as it came, as a matter of course. The flush fades on her cheek, and she gives herself to noting the performances of the companions who succeed her. Self is not big enough to absorb her beyond the instant.

Plainly, Helen is not the star of her class. "She is no writer," whispers the Principal to me, adding, by way of sug-gestion, or explanation, "Helen needs to pondering the remark, I conclude that I do not believe it; that my lady Principal, in such judgment at least, affords no exception to the mass, "not only of men, but of women and children," who now, as in the days when Dante sang, " are walking blindly through the streets, for the most part thinking what is first is last." If by this "coming out," so dear to the hearts of teachers, is meant the end of all study and discipline,-develop-

ment, I have no fault to find with the phrase; but, instead, every possible word of kind encouragement. The only favor I have to beg is, that they confine themselves to developing what is really in the child, and cease all attempts to force from it results which its nature gives them no right to expect. If Helen should be sent clear through another school or college course, the Principal would. probably, still sigh at its end, " she is no writer;"- still declare, she has not yet

Parents and friends, determined that she shall be striking, forceful, brilliant, look to the teachers, the curriculum of her school, to produce the results on which they have set their heads. They would reconstruct, rather than develop, her actual gifts. Her gentle, religious womanhood does not satisfy them. Her honesty makes her commonplace, not to say queer, in their eyes. The rare charm of her self torgetfulness is simply provoking to them, because it makes her so unlike the models they have set before

In the mad demand for the sensational, let teacher, parent, student, every one who would educate himself or another, forget not to confine himself strictly to his province. Learn the capacities, the adaption, the possibilities of your materials, and then set yourself to the task of wise combination, skilful moulding, le-gitimate utilization of those materials. Do not seek to originate others. To you of creation. Do not hope to make an orator of John. It is not in him. He may build a house, or keep a store, or be an honest banker; he may be invaluable in society and in the Church, but he can-

Helen will never lead in crusade or in fashion; never amaze mankind like that alfining creature, the great conversationalist. If the ability to make a good book is lacking in her, be content and thankful that she is too modest and far too She may never be able to extort from "harp, piano, fiddle, or kit," sounds that can other than pain or astonish a tuneful

ear, nor sketch or paint beast, fish, or tree, that can safely go unlabelled. Nevertheless, spite of the unnatural processes to which she has been subjected, the forcing that must have confused her mentally and damaged her physically, our Helen is one of those in whose pathway many pleasant and right things will spring up. If I mistake not, she wili, under all pressures, in society and in solitude, prove herself to be that most rare,

capable of filling positions requiring much intelligence and accurate scholarship. If you desire to further enlarge her capacities, and increase her resources, there is time enough yet to secure to her respect-able proficiency in some things in which many graduates besides herself are deficient, namely, spelling, reading, arithmetic, and the grammar of her mother tongue. After that she ought to have a thorough training in at least one or two branches of study for which she really

Let the child herself take heart, and after a breathing time, sorely needed, re-pair damages as best she may. She must not be too much ashawed, since for her there was no escape from being "graduated," in two years, in more sciences than a German University stadent, bent on knowing, would expect to master in ten

INDIVIDUAL RESPONSIBILITY.

BY REV. E. DE PRESSENSE, D. D. Circ on Prayer Meetings, &c.

Translated by Rev. S. F. Smith, D. D.

In circumstances so momentons as the present, it is necessary that at all hazards Reform should go forward, growing broader, and deeper, and higher. It is our duty to be not merely faithful followers of our fathers, but to be their continuators. The term Reformation indicates a reform which continues. And the best method of continuing the reform is for every one to put his own hand to it without waiting for others. Instead of waiting for a great movement in which we purpose to embark, every one must begin by himself.

Now, that we may be more thoroughly penetrated by this thought, I wish to hold up to-day for your contemplation the doctrine of individual responsibility.

for himself; for the law according to which we ought to live is the law of mutual support and help. It is our duty to apply ourselves actively to the service of others. The true life, that which wears the image of God, is one which unfolds and develops itself by sacrifice. Selfish individualism is our death, as the flower sometimes exhausts and destroys the plant on which it grows. In order to serve one another, we must belong to one another. The more we belong to one another, the better we can serve one another. There is, in my judgment, no nobler manifestation of moral strength than sacrifice. He who locks himself up in his personality, as in a prison, is dead. The more a man devotes himself to others, the more he is master and owner of him-

self. This is the true individualism.

It is our duty to aim at the develop ment of our individuality in a religious regard. Individual life is the highest form of life. The more elevated a life is, the more individual it is; in its lowest stage, life is confused and inactive. Wave follows wave; one is never wholly distinct from the other; and they alike follow all the caprices of the wind. The more the forms of nature become beautiful, the more precise they grow,-the more they emphasize themselves. At the lowest point of the scale, the animal is merely the representative of his species. But man is distinguished from his fellow-man. He enjoys an absolute life, all his own. And if we ascend to God, His life is supremely absolute. He assumes the name, "I am that I am." With man we come to the sphere of moral life. Here is the origin of responsibility. In order to our being responsible, there must be a law, saying to us, "Thou, thou oughtest."
The law implies that every one has a
heart which he can give, and a will capable of deciding. Destroy individuality and there is no more righteousness; there is no more morality; there is no more conscience. The religious life is a relation between the soul and God. We are not deceived by a cloud of mysticism .-Pantheism is the grave of all morality and all religion. The God of Abraham is not a God in word only, but the God of living men. He is our God, and He aims to secure the full development of

our moral personality. It is said, "We are men of the nineteenth century. We are two great to bow woman who does not marry early, the to revelation." But where will you find morbid old bachelor, or the married man any thing greater? God is not like an whose wife is not "congenial," are un-Eastern king, who never leaves His lucky indeed if they cannot find a friend starry palace, and who, having created of the opposite sex to whom to open the me, troubles Himself no more about me, recesses of their souls, with what effu-He is a Father before whom I bow my sion of gush and sloppy sentimentalism knees. He has known me and loved me from all eternity. I am not lost. He sees me. He hears me. He inclines His ear that He may not lose one of my sighs. God guards me with the tenderest care. He gave His dearly beloved Sou to save my soul. It was not for the whole human race indiscriminately that He offered Himself. It was for me. My heart is too weak, my thought too narrow. I cannot comprehend such love, any more than I can hold the owner in the hollor.

TIMELY SELECTIONS.

The three following selections which were suggested by the Tilton-Beecher affair are worthy of careful consideration:

The three following selections which for the vast majority outside of the cities of old fashioned, steady going, Christian men and women, it would be threatened with total destruction. PERILS OF THE PASTORATE.

In an article under this head, the

A minister may make perfectly sure that if he gives occasion even for some journalistic fling at him, the item—most

family doctor has.

FROM "OBSERVER" NEW YORK. The establishment of such relations between a pastor and his flock as shall secure for him that intimacy which ought to exist only in the domestic circle, is an evil of fearful tendency and unspeakable danger. Ministers are censurable in a high degree who encourage their people, men or women, to come to them with Every one of us is responsible before God.

This does not mean that every one lives for himself: tor the law are themselves gossips, and delight news, and the more secret the law are themselves gossips, and delight to get and give all they can of social news, and the more secret the law are themselves gossips. family matters or secret sores. Some news, and the more secret the richer the was not unnatural. The unhappy man their ears should be deaf to everything approaching to scandal. All judicious pastors discourage familiarity on the

part of their people, especially of the fe-

For this way lies the danger. A silly

male denomination.

woman, pious perhaps, but very soft and shallow, hears the stirring words of her eloquent pastor; is roused, warmed, soothed, exalted—she thinks edified—and straightway she believes him to be the man sent to do her good. She goes to his study to tell him so; how much eajoyment she finds in his words; or she writes him a letter, and pours out her little soul, fall of twaddle, about her gratitude for what her dear pastor has done for her; how she "is lifted up" by his instructions; how she loves him as a friend given to be her guide and comfort; and so on, and so on, more and worse, running into a mawkish sentimentality, a sickening man-worship, disgusting to every sensible person, but very nectar to a vain, worldly preacher, who seeks only to make his hearers "feel good." Such people never go to their pastor to ask 'what they must do to be saved ?" It is to tell him how good they feel; how he is "exalting" them, "filling them with joy, peace and love." We cannot go into particulars without offending the tastes of every reader. We make our meaning plain. We wish to be understood as say ing that what worldly preachers and sentimental women call "communion of soul" and "kindred spirits," "mutual help" and "holy sympathy," and words in the same strain, is not religion—it is not even religious. It is of the earth, earthly. It is "carnal, conceived in sin." It is

PLATONIC FRIENDSHIPS.

simply the lower nature, the human pas-

sion of one creature toward another,-

The American, nervous, full of eager tastes and fancies, is no sensualist; but he very seldom finds in his wife or his The freedom of our social habits offers an easy remedy—friendship. The young woman who does not marry early, the in the best and wisest of them, we have but too lately had evidence.

You shall go to no summer resort in this present August where you will not find one or more of these lofty Platonic friendships, attracting the admiration of abnormally "white souls," and the sus enshrining it in forms, best adapted to fast nature and designa. With these are, in the structure of the share of the structure of the structure of the share of

BIBLICAL RECORDER.

ADVERTISING RATES

	SPACE.	1 time.	lm.	3m.	6m.	12m.
対解的な	1 Inch, 9 do 8 do 4 do	3 00	6 00 8 00	18 00 20 00	25 00 35 00	40 00 80 00
	do	6 00	10 00 15 00 27 00	27 00	60 00	85 00

Obituaries sixty words long, are inserted free o charge. When they exceed this length, one cen

marriage tie grows slacker and more un-

APPLES FOR HUMAN FOOD.

With us the value of the apple, as an article of food, is far underrated. Bethat if he gives occasion even for some journalistic fling at him, the item—most likely exaggerated and made in substance false for the sake of making it "spicy"—will be copied by the itemizers over the whole country. There are no such incorrigible gossips as the newspapers; the function of his historical tea-table has plassed ever to them, and scandal mongers find their "occupation goue," because monopolized now by the daily gabble of the press. Is it any wonder that, in these circumstances, out of the fifty thousand, or so, ministers of this colurty, we should learn of occasional instances of conduct either questionable or even positively criminal? Let the editor class, or the lawyer class, place itself at the mercy of a like microscopical omniscience—how would it fare?

We do not deny that a minister has need of watchfulness; but we claim that need of watchfulness; but we claim that it is just that same that every gentleman has, who proposes to himself a clean and comely life. A minister has not a tithe of the access to the inmost heart and confidence of the family circle that the as many different ways in our country as apples; nor is there any fruit whose value, as an article of antriment, is as great and so little appreciated.—Water Cure Journal.

A LOST LIFE.

The news of the abandonment of the French steamer L'Amerique, was followed by the announcement that the first officer had committed suicide. The act was foolish; it was a confession; but it committed to me. I abandoned it; I did it needlessly. With it went honor, opportunity, prospects, all. All is lost, and all is my own fault." We may well imagine how maddening were these

The remembrance of lost opportunity is always terrible. And how frightful must be the contemplation of a lost life. Suppose a man who has spent all his days in the pursuit of wealth, or in the quest for pleasure, or in the service of ambition, whether political, or literary, or social, or in seeking any other mere worldly end. He draws near to the end of life. He looks back upon his days. He says, "I have had opportunities. I had a life. It was given me to use for God and for man. It was my only life. It was my all. And what have I done I have lost it. It is gone; I have got nothing in exchange; I lost it needlessly; I can blame no one but myself; and now all is over; the mistake can never be cor rected; the loss is irreparable."

Still more intense, must be the regrets that gather about the soul after it has entered on the eternity that follows a lost life; more intense, for there can be nothing to deaden the sensibilities, nothing to divert the attention. Is there needed anything beyond these recollec-tions, these reflections, to make a hell within the soul of man ? The spirit will long for death, for annihilation; but in vain. Immortality, though it have become a curse, is yet inevitable.-Nation-

The Philadelphia Telegraph offers some judicious counsels to young men about Base Ball and other Athletic games:— "If Base Ball could be kept the innocen pastime it was ten years ago, it should have our support but-seeing it as it is, he very seldom finds in his wife of his male associates sympathizing companions in each and all of these parts of his nature. The very many-sidedness of his character make it the more unlikely that whole interest of the game has gradually into contests of this character are found to be regular frequenters. It is not a question of occasional and need ful relaxation, but of pernicious time wasting habit. Young men there grow up into the way of idleness—and worse. They lose business situations through the infatuation, and remain out of them through the same cause, for no youth can keep "up" in the game and at the same time give satisfaction to even the most indulgent employer. And the same general view attaches to all perversions

WHAT WRITERS RECRIVE.

maximum is usually about \$10 a pag