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Living For Others.

Nature rebukes a selfish life and points us by its example to a life of sacrifice for others. There is nothing in nature that lives for itself. The sun, moon and stars give light to all things that live. The heavens give dew and rain to refresh and beautify the earth. The mountains give their soil to enrich the valleys. The valleys give their vineyards and harvests to provide food for man and beast. The rivers give their waters to the sea, the sea its vapors to the skies. God has written this law of self-sacrifice in nature to teach us that we are not to live for ourselves, but for our fellowmen and for Him.

Personal Influence.

Man is born with the power of influence. Consciously or unconsciously there is ever going out from him an influence that affects other lives. Man has been

so constituted by God and placed in such relationships to his fellow-men that he must ever be influencing them either for good or evil. Man is a social being. His life is largely spent in the society of others. In the home he is brought into closest contact with others. In business in church and state he is constantly mingling with others. It is not for him to decide whether he shall influence other lives or not. He can no more live to himself than the river can cease to run, or the sun to shine. But it is for him to determine the character of his influence and its extent. His influence may be either good or bad, little or much. Which it shall be will depend on his relation to Christ, and his conformity to Christ's character and life.

Leo XIII.

The recent death of Leo XIII at the venerable age of ninety-three marked the close of a twenty-five year pontificate, among the very longest of the reigns of the more than two hundred and fifty popes of the Roman Catholic church. There is little doubt that his extreme age together with his conciliatory spirit and the manifest efficiency with which he discharged the heavy responsibilities of his official position, accounts in measure at least for the profuse laudations he has been receiving from the multitudes, Catholic and Protestant alike. For people will venerate age and especially efficient age, even though it be that of the head of Antichrist. The personal traits of Leo XIII had also much to do in creating and calling forth the esteem of the general public. He seems to have been a man of clean personal life—sober, industrious, affable, and even pious after a manner. He was especially characterized by thoughtfulness of the poor which manifested itself in his efforts to ameliorate the harsh conditions of his fellowmen. Furthermore, he was noted for his scholarship, breadth of view, diplomatic ability and affable temperament. All this doubtless is the why and wherefore of the muchness of his

praise. Whatever the cause, this one thing we would fain believe, that Protestants at least have not been lauding him because he was the pope of Rome, but in spite of that fact. Not for any love of the system he represented, but rather in ignorance of that system and because of personal admiration for the pontiff has the Protestant world been so loud in his praises.

Pius X.

No sooner had the obsequies in connection with the deceased pope ended than the cardinals assembled in conclave for the election of his successor. As often before, the conclave confounded all anticipation by electing one who had hardly been regarded as among the probable candidates—Giuseppe Sarto, Italian patriarch of Venice. Like his predecessor Leo XIII, he was a compromise candidate, not having been chosen until the seventh ballot. Whatever led the electors to the choice of cardinal Sarto, the one great question in the mind of the Protestant world regarding the conclave was, would it choose a Pope who would resign himself to Rome's loss of temporal sovereignty and be content to confine his administration to the spiritual affairs of the church? The fact that the new pontiff has assumed the title of Pius X, a name historically associated with adherence, even unto death, to temporal sovereignty would seem to answer the question in the negative. However, it is said that in the administration of his own See as cardinal he has been friendly to the royal family in Italy, on one occasion going so far as to visit King Humbert in spite of Leo's suggestion to the contrary. He is said to be an eloquent preacher, a distinguished writer, an able administrator, a man of affable temperament and charitable disposition, and is credited with liberal opinions. He is two months older than was Leo XIII at election, a man of robust health, and promises to rival his predecessor in the length of his pontificate. Judging from press reports the Catholic world is well satisfied with his

Annual Report Given at Spring Meeting of Presbytery.

To the Moderator and Members of the Illinois Presbytery:

I would most respectfully submit for your consideration the following report for the Selma congregation, beginning June 1, '02, and ending May 12, '02.

During the year, we have received many blessings from our Heavenly Father; the spirit of love and harmony has pervaded the congregation during the entire year. The general health of pastor and people has been good, so that very few of our members have been kept back from the preaching services on account of sickness, and I have been able to preach every Sabbath, with very few exceptions. My work has been confined to the preaching of the word to the Selma congregation, yet I have always availed myself of every opportunity to do good, where or whenever the way was open. I preached at Pleasant Grove one Sabbath, while Bro. Reed preached for me. I have preached for the different churches here in the city occasionally, at night, as we have no services at that time.

I was out of the city twice on Sabbath since the last meeting of Synod, the first absence was last August, when I attended the largest and most representative gathering of colored people ever known in the history of our race. The meeting was known as "The Negro Young People's Christian and Educational Congress," and was held Aug. 6, '02, Atlanta, Ga. This meeting was attended by more than seven thousand delegates, and was indeed helpful to all. During this meeting our people on Sabbath held prayermeeting at the hour that I would have preached. My next and only other absence on Sabbath, was the first Sabbath in May, when I accepted an invitation to preach the Annual Sermon to a school where I formerly taught some years ago, Greensboro, Ala., a little town about fifty eight miles north west of Selma. Bro. Reed occupied my pulpit on that occasion, so that the Selma Congregation has been without preaching, only one Sabbath since last Synod, and that was the Sabbath I spent in Atlanta.

During the past year, our Sabbath services consisted of Sabbath School, 9:45 A. M., at which I taught the Bible Class, and preaching at 11 A. M: then at 2:30 we have the class in the study of "Our Testimony." We began at chap. I and have gone as far as chap. XVIII. I have charge of this class. We have the regular Wednesday evening prayermeeting, which is usually well attended. During the year we have twice observed The Lord's Supper. Last January we gathered around the communion table, only forty four members being present; the unfavorable weather was against a larger attendance. Bro. Reed and I conducted the services at that time. Our next communion was observed the second Sabbath in May. Rev. G. W. Benn, from Staunton, being our assistant. During the year we have had three deaths in our congregation, all adults, one male and two females. We have had seven accessions, three adults, and four children. Three infants were baptised and one little girl.

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We have now an enrollment of eighty two (82) members, five officers, two elders and three deacons. The Congregation has raised during the year, five hundred and twenty one dollars, (\$521.00).

Fifty-two dollars of this amount was for repairs on Church building, which is somewhat in need of repair.

In closing this report I wish to call attention to the fact that there is a great work to be done in this South Land among the people of my race, a work which I am fully persuaded that God in His providence is leaving for the Covenanter church to do. And because the Covenanter church has always honored her King, He will someday honor her by permitting her to see the sons and daughters of a once despised and oppressed race flocking to her like doves to their windows. The Covenanter church stands for purity of worship; this is what we need in this part of the land, the worship is greatly corrupted, and the voice of God seems to be asking, "Who hath required this at your hand?" Oath-bound secret organizations seem to have a special attraction for our people, and they are doing much evil in the land, the churches are afraid to speak out against them; and then the low standard of morality is a terrible evil. Now against these and other evils, which are too frequently tolerated in other churches, the Covenanter church has always lifted up her voice, and the little band of teachers and members at Selma, are repeating the Macedonian cry, "Come over and help us." The work can and must be done; what we need is the workers to do the work. If we had the men and means, we would as a church soon have the numerical strength, as we now have the moral. I am most respectfully yours, in the Master's work.

SOLOMON KINGSTON.

In Memoriam.

On Saturday, July 11th, Mrs. S. E. Boal, widow of Wm. Boal died at her residence in Wilkesburg in the 70th year of her age. She was a life-long member of the Reformed Presbyterian church, and had an undying devotion to its principles. She loved the house of God and was never absent from public worship unless providentially hindered. Her last illness was protracted and painful, but her suffering made prominent her unwavering faith, her calm resignation to the divine will and her patience while waiting daily and hourly for the final summons. She is survived by one sister, two sons, and three daughters.

R. C. W.

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