

Afro-American Presbyterian

"AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—John viii

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CHRISTMAS.

BY JOHN TROLAND.

"Glory to God in the highest, and on earth peace, good will toward men!"
Earth's royal festival day has come,
Let joyful anthems burst from every voice;
While strains seraphic swell the heavenly dome,
Let everything that lives and breathes rejoice!

It comes again, with "Glory be to God!"
To Him, the Father, let our praise be,
And to the Son, who washed us in His blood,
And to the Holy Spirit—blessed three!

It comes again, the harbinger of "Peace"
On earth, good-will to men!"
Disarming Wrong, till everything shall cease
That in God's holy mountain gives offence.

Although no anthem thrills the outward ear
From heavenly host descending from the sky,
Beyond dull sense attentive Faith can hear,
And catch the heavenly vision with her eye.

Nor more with wondering shepherds do we kneel
Beside a baby wrapped in swaddling bands;
Amid our joy a mightier touch we feel
Through love He purchased by His pierced hands.

To every island yet His worlds run,
That every tongue may join the glad acclaim;
Until from dawning day till setting sun,
On Zion's walls the watchmen shall proclaim—

"Through all the continents, with cheering sound,
The old angelic chorus swells to-day!
Its symphony enswathes the world around,
For every kingdom owns His blessed sway!"

VOLUNTARIISM VERSUS AN ESTABLISHMENT.

BY REV. R. MAYERS.

Voluntarism may be said to have its inception in creation. God willed, and worlds came into being. "Let us make man in our own image," said He, and the evolution of mighty thoughts began. Countless myriads of insects, animals of large size, fishes, trees, came into being, and life. Man is unable to count the rolling spheres as they move through endless space. His loftiest ideas cannot grasp the infinite distances between himself and the nearest fixed stars. The regularity with which they appear, the rolling seasons, and the wonderful mind that regulates them make him wonder. A glance at himself scarcely simplifies his ideas about that great mind, and he is compelled to say, "I am fearfully and wonderfully made." Voluntarism sets all going, voluntarism keeps them going in order. The mind that made them cannot err. Mistake is impossible with Him.

All this is altered when man begins to act. Let us make becomes charged with mischief ere, since the makers will never long agree, and are capable of great evilness, not the least item of which is murder. How true this is, is shown in the first known act of Eve, the first woman, and in the first known quarrel of man. Cain and Abel were the first men born. Both agreed to work—both agreed to offer—but one got jealous, and slew the other. Since then, the devil himself has not killed as many people as men have destroyed. There is in the South at present as many opinions, caused by different wills, as can well be conceived in any

community. We have here the most benevolent, and the most unscrupulous. There are employers whose kindness to their servants is patriarchal; and there are masters whose brutality surpasses that of the Roman who threw female slaves into his fish ponds. There are people who cheerfully tax themselves to educate Negroes, and others who curse themselves for allowing them to live. The lynchings, immoralities irresistible on account of Negro poverty, and general "cussedness" ascribed to some employers, would be utterly inapplicable to others, whose exemplary conduct calls forth admiration. All this is voluntarism; but a voluntarism whose evil overbalances the good it works out. There is, moreover, a voluntary submission to the action of the enemies of law and order, in order to carry out a sentiment that Negroes are not men, and are, therefore, to be ill-treated by men.

On the other hand, the Creator established certain fixed laws when He voluntarily made the world. Who ever has read these laws carefully must have seen that they cannot be broken without punishment. "Who-soever sheddeth man's blood, by man shall his blood be shed" has not been spoken in vain. Men kill only to be killed in turn. Men steal only to be robbed. The first murderer escaped a hanging only to be succeeded by many hangmen. Assyria became violent only to be violently assailed by Babylon; and the latter was brought under by Cyrus, in order that God might pave the way that his empire might be beaten by Alexander. One party in Kentucky gains an advantage only to be attacked by the beaten party with renewed vigor. Voluntarism in these cases assists in an establishment of order. For when men find voluntarism insupportable, they must establish order.

In Church government voluntarism leads to uncertainty, if it also accomplishes great things. The Hebrew Theocracy was established so far as its form, ministry and priesthood were concerned: it was Voluntary so far as the free will offerings, vows, and buildings went. God ordered a tabernacle of a certain form and size; but he left the offerings for building it voluntary, until the people brought so much, that they had to be restrained. But many years after, the temple was entirely neglected. This is voluntarism. On the other hand, an establishment is authoritative. That authority is based on government: the Hebrew establishment on the authority of God, and established churches on their several governments. In their cases, voluntarism is given to, or merged into an establishment. In other words, the people consented to give the power of church government to the nation's officers, and to pay their clergymen fixed stipends for sacrificing or preaching the gospel. This obtains in the established Churches of England, Scotland, Norway, Sweden, and Russia, etc. In these cases, however, uniformity often produces formality; but men go to church regularly often because they feel that they pay taxes for the support of the clergyman; and strange as this may appear, they really feel interested in every part of the service, and resent the leaving out of any portion of it.

Voluntarism, again, only provokes greater zeal in the establishment. All who are not non-conformists claim its benefits. Where there is no establishment, however, the indifferent often send denominational preachers about their business else where. I heard of a family that told a Baptist clergyman that its members were Methodists; assured the Methodist minister that the members were Baptist, and excused the indifference it showed to the others on the score that its members were Presbyterians. Absolute right to interfere under such conditions there is none; the country is hurt by an increased indifference to religion; and, as a consequence, utter

lawlessness ensues. In appreciation of this fact, a writer has lately shown that the West is being filled up by people who left their religion in the East. Unless missionary effort, then, is as strong as the effort to make money and expand, the nation goes backward in the Christian life. Voluntarism then becomes a danger instead of a blessing and yet it must not lack its hand; instead of slacking, it must increase both prayers and gifts. Republican principles must be its ruling power and a love for holy living, and excellence, its common heritage in common with an establishment. Both voluntarism and an establishment must seek the good of the people. Each provokes the other to good works. Expansion and Christianity as a result go hand in hand; and it cannot any longer be said of such, as of the people under the Hebrew Theocracy, that "every man" does "that which is right in his own eyes."

ANOTHER CRIME AGAINST CIVILIZATION.

It was in Kentucky this time a man was burned alive for a crime for which he was certain to be punished in the ordinary course of justice. He had confessed the murder of Mrs. Lashbrook after an attempt at a fouler crime, and was in charge of officers who were taking him to the Court that was to try him. He was taken from them in broad day and was burned alive. His eyes were cut from their sockets and the raw flesh was sprinkled with red pepper. The newspaper reports say that women were present at the lynching and that after the mob had dispersed small children kept the fire burning over the charred bones. This was a crime purely of revenge. It was not committed in the first rage provoked by the brutal assault and murder of Mrs. Lashbrook, but after sixty days of deliberation. No member of the mob made any attempt at disguise or concealment and the burning took place almost at noonday, but there is little hope that either the special grand jury called by the Judge of the district or the reward offered by Governor Bradley will result in the punishment of any of those guilty of this crime. In his book on "The Future of the American Negro" Booker T. Washington says that 241 persons were lynched in the United States in 1892, only 57 of whom were charged with assaults on women, and 127 in 1894, 24 of whom were charged with that crime. How can the State defend itself against these returns to barbarism? How can the public sentiment be created that will make such horrors as this at Maysville impossible?—*Presbyterian Brother.*

ROMAN NEW YEAR'S.

VARIOUS DATES CELEBRATED AT DIFFERENT PERIODS.

The good old Romans, who had some hard common sense in spite of their self-conceit, believed thoroughly in New Year's day. They were characteristically careless as to when it should be celebrated, and sometimes it was held at various dates of the year by communities living at no greater distance from each other than a rail road train would take them in these days in a few hours. But so long as they got the full number of high days and holidays into the 12 months the good old Romans cared little whether they adhered strictly to the almanac or not.

Even when Christianity became an established institution in the land and the Christian leaders began to systematize the days for celebrations in which the Church participated there was still a difference of opinion as to the day on which New Year's could properly be celebrated. It is even on record that New Year's day has been kept on the date set apart for Christmas, while it got so mixed up with the other divisions of time at another period that it was kept on Easter day one year and on the 1st of March on another. It is necessary to trace the celebration of the first New Year's day clear down to the sixteenth century before any definite understanding of the proper day for the celebration can be found.—*Brooklyn Citizen.*

NEW YEAR'S IN SCOTLAND.

BRINGING IN THE NEW YEAR AT TRON CHURCH, EDINBURGH.

New Year's is the great Scottish holiday. Christmas is of course an official holiday, and in the large towns, despite old prejudices, its observance is becoming more recognized among the better business houses. But for the general population of the country the New Year is the great holiday festival, and, though temperance sentiment is making its way, there is still a great deal of hard drinking at this season. It is none the less a fact, however, that the spread of temperance education and the better amusement of the people are gradually having their influence in making New Year's less of a saturnalia than it was wont to be.

Bringing in the New Year at Tron church, Edinburgh, is a time honored custom which does not seem to be falling into disuse. On the last night of 1898 thousands of young people, with a sprinkling of older persons, congregated as usual at the Tron church, which is in the heart of old Edinburgh. As the passing year. When the church clock showed midnight, a loud cheer was raised, handshaking became general, the old salutation, "A happy New Year!" was heard on all sides, and, bottles of the national beverage having been produced from topcoat pockets, healths were generously pledged. After this had been done bands of roistering youths and maidens set off to "first foot" their friends.—*Chicago Record.*

NEW YEAR'S GIFTS IN SPAIN.

In Spain, as well as in Portugal, the custom to which a pretty woman devote her attention is the lace used in the fastening of her fan and, above all, of her mantilla. Few men have any idea until they attempt to make a New Year's offering of this kind of the amount of money that can be lavished on even the tiniest piece of lace, particularly if it happens to be old Italian or Spanish point, dating from the sixteenth or seventeenth century. Ignorant as the Spanish woman is on most subjects, she is conspicuous for her profound and extensive knowledge of the different kinds of lace, and her talent for distinguishing point d'Alencon, and point de Venise from that old Italian point known by the name of Greek lace, is only equalled by the grace with which she wears the national mantilla and maneuvers her fan.—*Chicago Times Herald.*

CHRISTMAS PLUM PUDDING.

Three quarters of a pound of bread-crumbs, one-quarter of a pound of fine flour, into which half a teaspoonful of baking powder has been sifted. Mix bread-crumbs and flour together and add three-quarters of a fresh kidney suet, chopped, relieved from skin and fibre, but not sifted. An even teaspoonful of salt, a whole nutmeg, a small cup of brown sugar, one pound of currants cleaned, dried and floured, one pound of seeded sultana raisins, also floured; two ounces of lemon and orange peel, mixed and finely chopped; two ounces candied citron, eight eggs well beaten, and a pint or more of sweet fresh cider for mixing. Beat thoroughly and often within an hour, then let it stand for an hour in a cool place, before putting in buttered mold, or scalded bag, preparatory to boiling steadily for four hours, the water boiling before it is put in. Serve with sprigs of holly in the center on a large platter, with a rich, liquid sauce.—*Demorest's.*

AN ENGLISH CUSTOM.

Carrying branches of evergreens hung with apples, oranges and gayly colored ribbons, the children still parade the streets of some old English towns, "agganowing," as it is called, from the words of the ditty they sing:

We're come to give you warning
It's New Year's day a-morning.
With a hey and a how
And an aggan agganow.

—*Atlanta Constitution.*



CHRISTIAN ENDEAVOR.

Topic for the Week Beginning Dec. 24.—Comment by Rev. S. H. Boyte.

The intent and purpose of the book of Hebrews are to point out the relation between the Old Testament dispensation and the New and to show the superiority of the New over the Old. This is done by proving the superiority of Christ, the minister of the New dispensation, over the ministers of the Old—angels, Moses, Aaron and the Aaronic priesthood. In this first chapter the writer argues the superiority of Christ over angels. His superiority is shown to lie in the fact that, while the angels of God are ministering spirits or attendant worshippers at the Son's advent, Christ is associated with God in His majesty, a sharer of His exalting throne. The angels are servants. Christ is a King.

1. Christ was born King. Though born under the most humble human circumstances, yet Christ was a King by birth in that He was the Son of God, who is King of kings and Lord of lords. Ancestry, and not surroundings at birth, makes royalty. The child of a king is royal born, no matter what may be the outward surroundings of his birth, and no amount of external royal trappings would make the child of any other a kingly child. Christ is the Son of God. By birth, therefore, though born in the humble manger at Bethlehem, He is a King.

2. Christ as King sits upon a throne. His throne is the throne of God. It is an everlasting throne. "Thy throne, O God, is forever and ever." It is a throne of glory. "A scepter of righteousness is the scepter of Thy kingdom."

3. Christ as a King possesses a kingdom. He is not a King without a kingdom, but a King with one of universal extent in both time and space. His kingdom is an everlasting kingdom. It is a universal kingdom. He reigns in heaven and upon earth. "God hath highly exalted Him and given Him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of the Father." In this kingdom Christ exercises royal prerogatives. He rules, He governs. He rewards and punishes, and has absolute control of the lives and destinies of His subjects.

4. Christ is not only our King, but may also be our brother, our royal brother. "Christ (was faithful) as a son over His own house, of whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end." We may thus become members of the household of Christ, His brethren, "heirs of God and joint heirs with Christ if so be that we suffer with Him, that we may be also glorified together."

Such a relationship to Christ is worthy of our best efforts and our highest ambitions, and in such a relation to a King we should keep His name and His honor unsullied and untarnished. Let us be worthy in thought, word and deed of the confidence and love of our royal brother.

Bible Readings.—Gen. iii, 15; Isa. vii, 14; xli, 1-10; Zech. ix, 9; Math. xxi, 1-11; Luke i, 26-33; ii, 1-20; John iii, 16; xviii, 33-38; I Tim. vi, 12-16; Rev. xv, 1-3; xvii, 14.

That Impudent Capital "I." M. Zola, when in England, was much impressed with the English use of the capital "I." "Why is it?" he says, "that the Englishman, when he writes of himself, should invariably use a capital letter? That tall 'I' which occurs so often in a personal narrative strikes me as being very arrogant. A Frenchman, referring to himself, writes 'je' with a small 'j' a German, though he may gratify all his egotisms with capital letters, employs a small 'I' in writing 'ich' a Spaniard, when he uses the personal pronoun at all, bestows a small 'yo' on his 'yo,' while he honors the person he addresses with a capital 'V.' I believe indeed, though I am not sufficiently acquainted with foreign languages to speak with certainty on that point, that the Englishman is the only person in the world who applies a capital letter to himself."

M. Zola might have enforced his contrasts still further by referring to the Japanese, who really have no word for "I." In speaking of oneself in Japanese self deprecating terms are used, such as "servant," "the awkward person," "junior," while in speaking of or

to other people complimentary terms are employed, such as "senior," "master," "polite" (used by young men in addressing each other familiarly). The most usual Japanese equivalent for "I" is "wakushi," which means literally "scholarship."—*Buffalo Commercial.*

New York's Tenement Houses.

One of the indications of the improvement of the masses in this city is the gradual abolition of the tenement, as the word is generally understood. The big rookeries, with their small rooms, attics, halls and rusty fire escapes, are going out of existence in the ordinary course of events, by fire, tumbling down and being removed to make room for modern structures, and the people who live in them are seeking more airy homes in the suburbs or in the flats up town.

While the foreign element continues to live in tenements for the first year after reaching New York the children of foreign parents are not willing to exist in the squalid quarters of the east and west sides. They crave more light, more air and cleanliness, and in many cases they get it. Rapid transit makes Harlem as accessible as Grand street, and there is no occasion to live in a down town tenement unless one likes it.

No new tenement houses are building. The bathhouse has taken its place, and in the course of time the foul barracks in which scores of families are crowded will be a thing of the past and only remembered as part of a distempered dream.—*New York Letter in Pittsburg Dispatch.*

The Inquisitive Damsel.

A girl who took up photography not long ago and endeavored to get some valuable snap shots had bad luck with her first pictures. There were funny streaks of white all through them when there was any picture at all, and she couldn't imagine how they came there. Neither could an experienced amateur who assisted in developing her first negatives and who took the usual precautions in loading the camera and taking the plates.

"I can't imagine what is the matter," he said as plate after plate came out either good for nothing or with only a little of the picture visible. "These ought to have been good plates."

"Neither can I," said the girl. "They looked all nice and good when I took them, but now they are all white." "That is the way they ought to look," "Looked all right!" exclaimed her instructor in dismay. "You hadn't looked at them before we put them in the camera, had you?"

"Oh, not enough to hurt them!" said the girl. "I just lifted up the black paper from each plate just the slightest crack in the world. I just couldn't resist the temptation of seeing how nice they looked and think of the lovely pictures I was going to have on them!"—*New York Times.*

Her Handy Money Stocking.

"Yes, you are right," said the conductor of a Main street car, viciously ringing up a fare. "Some people do carry money in queer places. Now, that Chinaman in there kept me waiting over two blocks while he untied a gordian knot in his cue, where he had his cash. Some people keep me waiting five blocks or more while they fish around for their money."

"Yesterday I was going north on Main street, when, at the corner of Adams, two women got on the car. I waited a minute or so and then went in for the fares. The women looked sort of dashed, and then one of them began to fumble in her purse. Empty! Then her companion made a dive at the bottom of her skirts."

"Well, sir, it beat all. That woman deliberately unlaced her shoe and took it off and through a hole in her stocking fished out a dime."—*Memphis Scimitar.*

A Big Snowfall.

The heaviest fall of snow that ever took place in England occurred in 1615. The snow commenced falling on the 16th of January, 1615, and continued every day until the 12th of March following. It covered the earth to such a depth that passengers, both horse and foot, passed over gates, hedges and walls, which had been obliterated by the white sheet. On the 12th of March it began to decrease and so by little and little consumed and wasted away till the 28th of May, for then all the heaps and drifts had disappeared except one upon Kinder scout, which lay until Whitsun week.

A heavy fall occurred in Scotland in 1620, the snow falling 13 days and nights with little or no intermission. One of the heaviest falls on a single day occurred on the 21st of February, 1762, the snow in some places being from 10 to 12 feet deep.

Court and Witness Agree.

An amusing incident occurred in one of the common pleas courts the other day. The lawyer for the defense was making a very lengthy cross examination of an old lady when he was interrupted by the judge with the remark, "I think you have exhausted this witness."

"Yes, judge," she exclaimed, "I do feel very much exhausted."—*Pittsburg Call.*

When a preacher goes into strange communities, unless he is a man of good character, he should have recommendations from some other than license or credentials. Many men are sailing under false colors these days that our best interests would be fortified with recommendations from some one when going into strange cities.

CHIEF MISERY MAKER.

Whisky Has No Equal as a Contributor to Human Woe.

When Dr. Thomas J. Hillis asserts that whisky contains all the constituent elements of food, he probably speaks from medical knowledge.

But when he states that whisky makes hundreds merry for every ten it makes miserable he knows not whereof he talks.

One drunkard may feel exceedingly merry, but he is sure to make everybody within his sphere of influence miserable. Where there is deep and consistent drinking there can be no happiness.

Mr. Hillis seems to think that all drunkards are hereditary drunkards and that they drink because they are unable to abstain from it.

Generally speaking, we are an intemperate nation, but the intemperance of 10 men in 20 is not hereditary. It is acquired. There are men who achieve drunkenness deliberately and periodically. Others have drunkenness thrust upon them.

The periodical drunkard is a prey to circumstances. If he happens to be a rich man, either joy or sorrow will arrange him at the bar. If he is a laboring man, he gets drunk on pay days, because the task of earning his money is over, and he seeks the relaxation which on penniless days he is unable to purchase.

But, whether a man be a periodical or a habitual drunkard, he is sure to cause misery.

Dr. Hillis inveighs against ministers and ultra temperate physicians who "assemble in a floral blockhouse, deaf to the bugle of common sense."

The excessive use of whisky has nothing to do with common sense. As a medicine it is a fine thing for snake bites. As a merriment producer it is a failure throughout the world. As a misery maker it is perfection.—New York Evening Journal.

EUROPE'S DRINKERS.

England Consumes Most Beer, While Germany Leads in Spirits.

From the statistics of the board of trade the following information may be derived with regard to the beverages consumed in three of the principal European countries—France, Germany, England:

A Frenchman drinks annually 141 bottles of wine, 30 bottles of beer and 11 bottles of spirits; a German, 9 bottles of wine, 141 bottles of beer and 12 bottles of spirits; an Englishman, 2 bottles of wine, 173 bottles of beer and 6 bottles of spirits (six bottles, an imperial gallon).

These figures show that, although the consumption of wine in France is 141 bottles per head of population, or 1,000,000,000 gallons altogether, in England it amounts to only 2 bottles per head, or a total of but 16,000,000 gallons, while in Germany the consumption is 2 bottles per head, or an aggregate of 78,000,000 gallons. In other words, for every bottle consumed by an Englishman a German drinks 4½ and a Frenchman 70½ bottles of wine. It need not be assumed that the quantity of wine consumed in the United Kingdom will ever seriously affect our reputation as a beer drinking nation; but, although our mode of living more nearly approaches that of the continent year by year, it does seem curious that even the German, who, with a similar climate, drinks twice as much spirit and three-fourths as much beer, also consumes over four times as much wine as the Englishman.—London Times.

A VITAL QUESTION.

Drunkenness Is a Great and Over-shadowing Evil.

There is today in the English speaking countries no such tremendous, far-reaching, vital question as that of drunkenness. In its implications and effects it overshadows all else. It lies at the center of all social and political mischief. It paralyzes energies in every direction. It baffles penal reform. It obstructs political reform.

It rears aloft a mass of evil inspired power, which at every salient point threatens social and national advance, which gives to ignorance and vice a greater potency than intelligence and virtue can command, which deprives the poor of the advantages of modern progress, which debauches and degrades millions, brutalizing and soddening them below the planes of healthy savagery and filling the centers of population with creatures whose condition almost excuses the immorality which renders them dangerous to their generation.

Can any political organization be said to represent the best aspirations and the strongest needs of the people while this abiding source of misery, crime and poverty is allowed to spread and flourish?—New York Tribune.

Two Ladies of Fashion Meet.

A family living in a North Side flat welcomed a new housemaid last week. The girl had just come from Michigan, and her appearance was prepossessing. Soon after her advent it was discovered that she was inclined to treat the family with a patronizing air.

"Mary, you must do better, or I shall have to find some one to take your place," the mistress remarked the other morning.

"I don't allow any one to speak to me that way," replied Mary, with a toss of her head. "I'm just as good as you are, and I want you to know it."

Mary bounced out of the room and returned in two minutes with the weekly paper from her town. Among the social items was the following:

"Miss Mary Hanson has gone to Chicago to spend the winter. Miss Hanson is an acknowledged belle in the leading circles of Sawdust Creek."

Mary waited until her employer had then she said with withering scorn:

"As I have always been accustomed to going with the best in my town and as I don't believe you ever have your

name on the society page of the Sunday paper I guess I can't afford to stay with you."

The North Side woman declared the domestic incident closed.—Chicago Inter Ocean.

Unique Way of Identification.
The Saunterer happened to be in a prominent bank, where he saw an identification effected in the most unique way yet heard of. A young railroad man came hurrying in with a check to cash. He was not known in the bank except by one man, and he, of course, was out.

"Well, here's my railroad pass," said he, producing the transportation card made out in his name. "Will this do?"

The cashier took it and compared the indorsement on the back with the writing on the pass.

"That won't do you any good," said the owner. "All our passes are made out before we get them."

"I guess it's all right," said the cashier hesitatingly. "Haven't you something else?"

"Well," was the answer after a moment's thought, "I've got an itemized dentist's bill in my pocket, and you can compare it with the fillings in my teeth," and he displayed the latter in a broad grin, which secured for him the money.—Philadelphia Inquirer.

Made His Bed.

On returning from the barn early one morning the old man found his wife in tears.

"Whin'cher cryin' about, Melissa?" he inquired.

"'Nother—one uv our darters—was stole las' night," she sobbed.

"The redheaded un?" he asked innocently.

"Yes—pore Mag—she was the best gal!"

"Bob Scuttles?"

"'Uv course. Hasn't been no other feller waitin' on her. Ain't you goin' to pursue after 'em an' arrest 'im?"

"'Uv course not," he replied sternly.

"I'm not under obligations to 'help' Bob Scuttles out uv no difficulty. Let him go and work out his sentence, same's I've been a-doin' fur the las' 40 year."—New York Truth.

A "Knock-turn."

When J. A. MacNeill Whistler lived in Chelsea, his peculiarities soon made him a familiar figure even among the bargemen, who got to know him as the artist of their beloved Thames. One afternoon, while sauntering along the embankment, Whistler was confronted by a man who had one eye most effectively blackened. The artist stopped and inquired, "What's the matter, my good fellow?" The man touched his hat. "Oh, nothing, sir—merely a knock-turn in blue and green!"—San Francisco Wave.

A Long Way Afterthought.

"That was a pleasing afterthought of yours," remarked the old preacher who had listened to a sermon by one of his youngest brethren, "when you drew upon the analogies of nature to prove the immortality of the soul."

"An afterthought?" said the younger clergyman in some surprise.

"Yes. You thought of it about 2,400 years after Socrates."—Chicago Tribune.

Africans and the Locomotive.

The children of the desert were filled with awe when first the silence of the primeval solitude was broken by the puffing of the steam engine. Down at the other end of the Cape to Cairo line the simple Matabele, when first confronted by a locomotive, were certain that the strange machine was worked by the labor of an indefinite number of oxen, which they assumed were shut up inside; hence, when the engine stopped, they gathered in curious crowds, waiting to see the door open and the oxen come out, nor could they for many days be persuaded that the power of the locomotive could come from other than the strength of the ox.

The Arabs of the Sudan, more imaginative than the Matabele, saw in the fire horses of the railway one of the Djinn of the "Arabian Nights," harnessed by the magic of the infidel to the long train of cars. The steam engine was to them a living, sentient being. Of which belief there is curious evidence in the fact that on one occasion a sheik made an impassioned remonstrance against the cruelty of making so small an engine draw so huge a train.—Windsor Magazine.

James Whitcomb Riley's Joke.

James Whitcomb Riley and Nye were a peculiar pair. They were constantly playing practical jokes.

I remember when we were riding together in the smoking compartment between Columbus and Cincinnati, Mr. Nye was a great smoker, and Mr. Riley did not dislike tobacco. An old farmer came over to Mr. Nye and said:

"Are you Mr. Riley? I heard you was on the train."

"No, I am not Mr. Riley. He is over there."

"I knew his father, and I would like to speak with him."

"Oh, speak with him, yes. But he is deaf, and you want to speak loud."

So the farmer went over to him and said in a loud voice:

"Is this Mr. Riley?"

"Er—what?"

"Is this Mr. Riley?"

"What did you say?"

"Is this Mr. Riley?"

"Riley, yes."

"I knew your father."

"No, no."

"I knew your father."

"What?"

"I knew your father."

"Oh, so did I!"

And in a few moments the farmer heard him talking in an ordinary tone of voice. Saturday Evening Post.

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Lv. Richmond, A.C.L.	9:00pm	9:05am
Lv. Portsmouth, N.A.L.	9:45pm	9:30am
Ar. Weldon	11:10pm	11:45am
Ar. Elizabeth	12:02pm	12:25pm
Ar. Henderson	12:50pm	1:25pm
Ar. Raleigh	2:25pm	3:05pm
Ar. Southern Pines	4:27am	5:00pm
Ar. Hamlet	5:14am	7:00pm
Lv. Wilmington		9:05pm
Ar. Morehead	9:55am	9:12pm
Ar. Charlotte	9:05am	10:35pm
Ar. Chester	9:15am	10:55pm
Ar. Greenwood	10:45am	1:15pm
Ar. Athens	1:24pm	3:45pm
Ar. Atlanta	3:50pm	6:15am

NORTHBOUND.		
No. 402	No. 33	
Lv. Atlanta, N.A.L.	1:00pm	9:50pm
Ar. Athens	3:04pm	11:05pm
Ar. Greenwood	5:40pm	1:46am
Ar. Chester	7:55pm	4:09am
Ar. Morehead	9:50pm	5:45am
Lv. Charlotte, S.A.L.	9:20pm	5:00am
Ar. Hamlet, S.A.L.	11:10pm	7:45am
Ar. Wilmington, N.A.L.		12:05pm
Ar. Southern Pines, S.A.L.	12:02am	9:00am
Ar. Raleigh	2:03am	11:15am
Ar. Henderson	3:28am	12:45pm
Ar. Elizabeth	4:20am	2:07pm
Ar. Weldon	4:58am	2:50pm
Ar. Portsmouth	7:25am	5:20pm
Ar. Richmond, A.C.L.	9:15am	7:30pm
Ar. Washington, P.R.R.	12:31pm	11:20pm
Ar. New York	6:22pm	6:55am

*Daily. *Daily Ex. Sunday.

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—O—

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For information or Catalogues, address

Rev. D. J. SANDERS, D. D., President
Biddle University
Charlotte, N. C.

DIRECTORY

—OF—

THE SYNOD OF CATAWHA

—OF—

OFFICERS FOR '98-'99

Moderator—Rev. W. A. Byrd, Newbern, N. C.

Stated Clerk—Rev. D. J. Sanders (Charlotte, N. C.)

The Synod will meet at Newbern, N. C., on the first Wednesday in November, 1899, at 7:30 o'clock P. M.

Committee of Arrangements—Rev. W. A. Byrd and the Session of the Presbyterian Church.

CHAIRMAN OF EACH STANDING COMMITTEE

Foreign Missions—Rev. G. C. Campbell, Burkeville, Va.

Home Missions—Rev. D. S. Baker, Lincolnton, N. C.

Education—Rev. D. J. Satterfield, Concord, N. C.

Publication—Rev. A. G. Davis, Raleigh, N. C.

Church Extension—Rev. L. D. Twine, Durham, N. C.

Ministerial Relief—Rev. C. Dillard, Goldsboro, N. C.

Freedmen—Rev. F. Logan, Concord, N. C.

Temperance—Rev. W. J. Rankin, Aberdeen, N. C.

Colleges and Academies—Rev. R. P. Wyche, Charlotte, N. C.

Systematic Benevolence—Rev. A. J. Tate, Greensboro, N. C.

STATISTICS APRIL 1, 1898.

Ministers.....93

Teachers.....83

Churches.....161

Communicants.....8,464

Sabbath School Scholars.....9,455

Parochial Schools.....10

No. of Pupils in Parochial Schools.....819

Higher and Chartered Schools.....7

No. of Students in Higher and Chartered Schools.....1,503

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CHARLOTTE, N. C.

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SCOTIA SEMINARY, CONCORD, N. C., President.

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Students are advised not to enter after the 11th.

Students expecting to return should give notice before Sept. 10th. Their names will not be reserved for them after the term opens unless by special arrangement.

Students desiring admission to the Seminary should apply early for the number of applicants is large and we can only admit until our rooms are full.

Every effort will be made to provide for the comfort, health, and thorough instruction of our students. Special attention will be given to Industrial training and Normal class drill.

Expense of each student for board, light, fuel and washing, \$45 for term of eight months.

For further information address

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—OF—

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—OF—

OFFICERS FOR '98-'99

Moderator—Rev. P. G. Drayton, Charlotte, N. C.

Stated Clerk—Rev. W. R. Cole, Aiken, S. C.

The Synod stands adjourned to meet in the Ladsen Presbyterian Church, Columbia, S. C., on Wednesday, October 18th, 1899, at 7:30 o'clock, p. m.

Committee of Arrangements—Rev. M. G. Johnson and the Session of the Ladsen Presbyterian Church.

CHAIRMAN OF EACH STANDING COMMITTEE

Foreign Missions—Rev. I. D. Davis, Goodwill, S. C.

Home Missions—Rev. M. G. Johnson, Columbia, S. C.

Education—Rev. W. R. Cole, Aiken, S. C.