The Press and Banner.

By Hugh Wilson and H. T. Wardlaw.

Wednesday, April 21, 1880.

The County Paupers.

The presentment of the grand jury at the last term of the Court, Quid Nunc's paragraph, Dr. McBride's certificate, and County Commissioner Mattison's publication of the terms of contract with Mr. Miller to take proper care of the paupers of Abbeville County, have directed public attention to this matter, and we believe every shade of opinion has been expressed.

The grand jury in our opinion, should have gone further than they did. As we understand it, the County Commissioners are responsible for the keeping of the Poor House. Mr. Miller is not a recognized officer of the County, and any derelictions at this institution should have been charged to them and not solely to Mr. Miller. By the contract with the County Commissioners Mr. Miller was to furnish each pauper with a certain amount of food, attention, &c., for which he was to receive a specified amount of money. Some expression has been made as to the profits which Mr. Miller derives from his contract. For our own part, we believe that he or any other man who undertakes the care of the poor should be well paid for his excellent services. The question is, has Mr. Miller complied with the contract? If not, has the County Commissioners made the proper deductions from his account for such dereliction. If Mr. Miller agrees to furnish each pauper weekly, with 2 lbs. bacon, 1 lb. beef, 8 lbs. meal, 2 lbs. flour, ½ lb. coffee, ½ lb. sugar, ½ lb. salt, ½ lb. tobacco, and he furnishes only half that amount are the County Commissioners faithfully discharging their duty, if they do not discount Mr. Miller's bill in exact proportion to his dereliction? Have they required Mr. Miller to prove his monthly account, accompanied by oath that he has furnished the meat, flour, bacon, beef, &c., as per contract? If they pay out money for the articles above mentioned in excess of the amount actually furnished, are they not liable on their own bonds? The treatment of the poor and the amount of food furnished them are questions of facts, which should be ascertained definitely and in a way as to satisfy the public that its wards are not being ill-treated, and that the public money is not being squandered. If the County Commissioners are paying Mr. Miller large amounts of money without a proper regard to the terms of the contract and the welfare of the County they should be required to rescind the contract, and be allowed an opportunity to make their explanation of their conduct to the grand jury of the next term of Court.

We believe that our County Commissioners are faithful and efficient officers, and we believe that much has been said about them and Mr. Miller in connection with the Poor House, which is unjust and should not have been said. We believe also that the management of our poor will compare favorably with the management of any similar institution, and for the sake of the good name of all concerned, the truth or falsity of these rumors should be settled forever.

Organizing for the Campaign.

Our people are now called upon to take the first step in an important campaign. The County Club will meet on Sale Day in May, and the local clubs will meet at an earlier day to appoint delegates to represent them at Abbeville, and the meeting at Abbeville will elect delegates to represent us in Columbia, and at Columbia they will elect delegates to the National Democratic Convention in Cincinnati. At present the State has been canvassed by the respective friends of General Gary and General Hagood in the interests of these men for the office of Governor. The election of delegates to the County Convention is of unusual importance in that the vote of the County may be cast for Gary or Hagood. The County should be fairly represented. If the voters want Gary, they should elect Gary delegates. If they want Hagood or any candidate representing that wing of the Democracy, to be their standard bearer, they should elect delegates who would represent that sentiment. Let there be no misunderstanding on this matter. Choose your delegates with a view to supporting whichever wing of the Democracy you may prefer. Either candidate would be better than to be misrepresented. The local clubs and the County club should express their convictions, and be certain as to the convictions of any who may aspire to represent us in the State Convention.

Cadet Whittaker.

This colored cadet at West Point was beaten, tied hand and foot to his bed posts, his ears badly cut a few nights ago. He is the only colored cadet in the institution. Whenever a colored man in the South received injuries of any kind, for any offence, the Radicals heretofore have charged it to the Democratic party. Now when a colored man at West Point is maltreated, they attempt to show that he did it himself. The Republicans, you see are sometimes inconsistent.

Our Cincinnati Visitors.

[Augusta Chronicle and Sentinel.]

The people of Augusta welcome most cordially and fraternally the Cincinnati excursionists who have come amongst them, in this beautiful season of the year. We welcome them as the advance guard of thousands more who will perhaps venture here to stay with us and help build up this region which is favored in so many ways, and which offers so many attractions to the seeker after health, balmy climate and industrial investment. We trust our visitors will have no cause to complain of the reception given them. They will find that we have done much to recover from difficulties incidental to the past fifteen or twenty years, and that we are now on rising ground, and hope to keep there, by our own effort and the aid and comfort of many friends both East and West. Our finances, municipal and individual, are in a healthy condition. Though a little slow in most particulars, we have much to show in the way of substantial improvement and genuine thrift. We have not so much "push" and "enterprise" as some other communities; but we have benefited by the maxim that "he who builds solidly labors long under ground." Not only can we boast of being one of the largest interior cotton marts, but also one of the foremost Southern cities in cotton manufacture. Our guests will see for themselves what has been done in this respect, and a trip up the canal and a view of the Locks will demonstrate still further the bright future in store for Augusta. Our railroads run everywhere in connection with other great systems. We have the choice of three seaports. Not satisfied with Western facilities already guaranteed and so highly appreciated, we are endeavoring, with flattering prospects, to make our union with that section still more close and naturally remunerative. A glance at our churches and schools will show what has been done for religious and education; and the numerous flow spots in the city will prove to all who visit us that refinement and beauty have a pleasant abiding place with us. We venture to say that no persons from East or West ever came to us that they did not like us, and we feel satisfied that our present guests will not be exceptions to that statement. This may seem a little lacking in humility, but it is strong in truth. Besides, as the Georgians who went to Cincinnati recently returned with admiration and affection for Ohio's sons and daughters, we are anxious that that shall be a reciprocal feeling, and, with characteristic Southern frankness, we say so openly.

We welcome our Western visitors as brethren who have the same pride of and love for the common country that we have ourselves. On the score of patriotism, the general welfare, individual fraternity and commercial intercourse, we have but one heart and one mind. Inspired by this sentiment, we greet our Western friends enthusiastically, and again and again make them more welcome.

OUR POST OFFICE.—Due West has a daily mail line which connects with the Greenville and Columbia Railroad every morning, and very often twice a day. We suppose there is as large a Money-Order business done here as in any other office in the county, and in fact, in all its other branches, our efficient Post Master, D. W. Hawthorn, Esq., has furnished us with the following facts in reference to the money order department: The money order office, for the first quarter ending 31st of March, 1880, issued 117 money orders, amounting to $8,000.73. Fees on the same $60.20. Received 154 orders amounting to $2,169.20 all of which has been paid out. There is not a better and more polite post master in the State, and especially is he so to the ladies, that the Colonel.—*A. B. Presbyterian.*

The Gallows in Barnwell.

BATES, THE MURDERER, PAYS THE PENALTY OF HIS CRIME.

His Neck Broken, and he Dies Without a Struggle—Protests his Innocence—Religious Consolation.

(News and Courier.)

BLACKVILLE, S. C., April 16.—Wm. S. Bates paid the extreme penalty of the law at Barnwell Courthouse today, at half past 1 o'clock, for the murder of Stephen W. Bush at the residence of Mr. D. C. Burckhalter, near Joyce Branch, on Christmas Eve last.

It was reported that an attempt to rescue would be made and Bates appeared to anticipate something of the kind, but if contemplated the foresight of the sheriff prevented it. A company of militia was on guard all yesterday and last night. The execution was private, according to law, and no disturbance occurred. Bates said to the last that the killing of Bush was not intentional on his part, and claimed that his case was prejudiced by the prosecuting attorneys. He expressed a hope to his spiritual advisers that he had made peace with God. A Catholic clergyman from Charleston as well as ministers of other denominations were with him for some days.

Bates ascended the gallows erected within the jail at thirty minutes after 1 P. M., and the trap fell at eighteen minutes before 2 o'clock. The body was taken down at ten minutes after 2. His neck was broken and death was instantaneous. No struggle or muscular contraction was perceptible except a slight motion of the third and little fingers on one hand. There was no distortion of the countenance, and the eyes and mouth were closed. He was allowed the freedom of the jail from 10 to 1 o'clock, when he was summoned to the gallows. He ascended a dozen steps and stood on the platform without agitation. His manner was extremely quiet, and he made no confessions.

The History of the Crime and Trial.

A short *resume* of the facts attending this homicide may not be out of place in this connection. Bates was present at a dancing party at the house of D. C. Burckhalter, near Joyce Branch, on Christmas eve last. It appeared from the testimony that he was somewhat under the influence of liquor, and manifested a homicidal tendency, particularly towards the deceased, Bush. After most of the ladies had left the party, or preparing to leave Bates entered the room flourishing his pistol, vowing vengeance against the one whom he alleged had broken up the party, whereupon Bush, with his pistol, presented it at Bush who was standing in the piazza leaning through the window, and shot him dead. Bush was a quiet and unoffending young man, and had given no cause for provocation to Bates, but on the contrary had done everything in his power to avoid coming in contact with him. His fate was deeply regretted by the community in which he lived, and a deep sense of indignation has been all along manifested by the public towards his murderer.

From what can be learned of his antecedents he was born at Blackville, but at an early age was removed from place to place until his mother finally settled in Graniteville where he received his education. He entered the factory there and passed through various grades of employment until he became a head operative. During this period, however, his employment was interrupted by visits to Tennessee and Indiana. He also kept a barroom in Graniteville for a short time. Owing to a difficulty with one R. F. May, whom he shot while on a drunken spree in Graniteville, he left that neighborhood and found employment in W. A. Holman's store near Joyce Branch, where he was clerking at the time of the homicide. At 18 years of age he married a young woman in Graniteville, from whom he separated after one month's married experience. The fruit of this marriage is one child. Bates was a quiet enough man when sober, but was considered dangerous and violent when drinking.

Bates is one of the few white men who have been hanged in this State since the war. He was tried at Barnwell before Judge Aldrich, on the 18th of February last. He was defended by Robt. Aldrich, Esq., the State being represented by Solicitor Gantt, assisted by D. S. Henderson, Esq. He was found guilty and sentenced to be hanged on the 26th March last, but upon that day he was respited until yesterday. Bates was a medium sized man with dark complexion, black hair, moustache and goatee, and upon the whole was gentlemanly in appearance. He generally dressed neatly, with rather a superabundant display of jewelry about his perton.

Ineffectual Efforts to Secure Another Respite for the Condemned.

[News and Courier.]

COLUMBIA, April 16.—Mr. A. M. Owens, of Barnwell, today made application to the Governor for a respite for Wm. S. Bates, sentenced to be hanged to-day for the killing of Stephen Bush on last Christmas. The application was made in order to obtain time to make a motion for a new trial before Judge Aldrich, upon the ground that new evidence had been discovered which would materially affect the case and possibly involve other parties in the homicide. The condemned man is said to have made a confession that it was possible he had killed Bush but that it had not been his intention to do so.

The Governor declined to interfere with the further execution of the sentence, having granted one respite on the 26th March in order that the doomed man should not be executed upon Good Friday.

The Meeting of the Second Presbytery at Due West.

Took place on Friday and Saturday, the 9th and 10th instant. Rev. Foster Bradley opened the Presbytery on Friday morning with a sermon in the absence of Dr. Bonner, the Moderator R. M. Stevenson a student of the First Presbytery in the course of the day delivered a trial discourse. Walter Haddon a student of the Second, and D. W. Wiseman a student of the Memphis Presbytery, preached at candle lightning.

Rev. E. Patterson of the Second, and James Boyce, Jr., of the First Presbytery, held forth on Saturday.

Rev. D. F. Haddon, and Rev. E. P. McClintock completed the programme for Saturday and Saturday night, so far as the preaching of sermons is concerned.

Dr. Phillips delivered the action sermon on Sabbath morning and Dr. Sloan officiated in the afternoon. The Sacramental tables were addressed by Dr. Sloan, D. F. Haddon, J. C. Boyd, J. C. Galloway, R. F. Bradley, and A. L. Patterson.—*Associate Reformed Presbyterian.*

Accident and Sickness in the Editor's Family.

On Monday morning last, while Miss Lidie Bailey, the sister of the Editor, was engaged in preparing breakfast, before she was aware of it, her dress was enveloped in flames. Running up stairs, she met her brother in the entry, the blaze becoming still larger. He pulled her down in the floor, and partially smothered the flames until relief was extended by other members of the family, by means of a blanket and water. She was injured some on her hands, and her brother sustained painful burns on the right hand. This was an exceedingly narrow escape from more serious, if not fatal consequences. This occurance was felt to be especially afflictive as the mother of the Editor was extremely ill at the time it transpired.—*Greenville Enterprise and Mountaineer.*

The Break in the Air-Line.

[Pickens Sentinel.]

Last week we had occasion to visit Atlanta, which gave us an opportunity of noting the amount of damages done to the Air-Line Railroad by the recent disastrous rains. The "wash outs," we were informed by a certain man who counted them, were fourteen in number and all within a distance of two miles on the Kerohee mountain. Some of them were small and insignificant affairs which were repaired in a few hours, but two or three were very serious and required a great deal of time and a heavy expenditure of money to repair them. The break on the little stream called North Broad was the most disastrous. The embankment was 105 feet high and 400 feet of it was carried away. The authorities of the road had taken the precaution to cut down all the trees and collect every thunk and brush in the field above the road, through which the small stream runs, in order to prevent the choking up of the culvert and the damming up of the water during heavy rains. But the rain that did this damage was so terrific that no human foresight could prevent it. The trees and saplings in the woods were washed up by the roots, and carried down the culvert, choked it up and prevented the passage of the water. The water stood in a kind of basin, covering six or eight acres of ground and to the depth of seventy-six feet. The volume of water was so powerful that the embarkment could not resist its weight and was carried away with a tremendous clash, carrying destruction to timber and everything else that came in its way before it. The transfer of passengers and baggage was made in vehicles around the mountain, a distance of three or four miles. Col. Forcacre, the able and energetic superintendent of the road, was on the ground superintending the transfer of passengers, as well as the work, with that courtesy and intelligence characteristic of the man. Three hundred hands were at work, and the first train it was thought would pass over last Thursday.

Greasing Congressional Throats.

[New York Herald.]

On Friday night a dinner was given in this city to several Congressmen, the object of which was to reach their minds by an easy channel and influence them to make a report in favor of the interests of the persons who make and sell suet for butter. It is reported that for this dinner there were supplied, with many other rare delicies, six hundred bottles of wine and one quarter of a pound of oleomargarine or rendered beef-fat. In about that proportion we suppose the oleomargarine would be tolerable on any table—least of all on a Congressman's table—but it is the wine was good. Every bottle of wine would then have simply to wash out of the drinker's throat the taste of the one hundred and fiftieth part of an ounce of fat, and there ought to be no doubt of the success of the operation. It occurs to us upon first hearing of this dinner, as doubtless it did to many others, that thus to give Congressmen appointed to inquire into the subject a practical acquaintance with oleomargarine was not a bad idea; but if they were to be made really acquainted with the substance it should have been used more freely. It has been considered from time immemorial that the average Congressman is largely accustomed to eating dirt, and crow, and his own words, and other delectable things of that sort; and if this be true we suppose he could eat suet-seed grease in about the proportion in which he ate oleomargarine at this dinner and never discover from the taste that it was not an ambrosial diet. But even if these Congressmen had been filled up with oleomargarine and had liked it, what relation would that fact have to the complaint in regard to oleomargarine—which is simply that some not very scrupulous grocers are endeavoring to force the sale of this substance to the injury of the butter trade, one of the most important trades in this State?

GEN. BRATTON.—The Abbeville *Medium* some time since suggested a full State ticket, having among others Gen. Gary for Governor and Gen. Bratton for secretary of State. It is needless to say that the friends of Gen. Bratton have no desire to put him in the office indicated by the *Medium*, and that they press him on his own merits, and not as ballast to any man's kite.—*Winnsboro' News.*

Hodges has two of the finest schools in the County.

Plymouth Pulpit.

DANGERS IN CHURCH LIFE.

Sermon by Henry Ward Beecher.

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and trodden under foot of men. Ye are the light of the world. A city that is set on a hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."—MATT. v., 13-15.

The conservation of the morality of the world—"salt"—and the instruction of the world in spiritual things—"light"—are here declared to be the aim and object of the church. It is therefore in its relation to the community that it is to be judged, as to whether it is prosperous or unprosperous. A church that has grown up to take care of itself has defeated the end of its existence; but a church that takes care of itself by taking care of the whole community is in the line of its very original genius.

There are two tendencies at work in this world—one the progressive, and the other the conservative, and churches are just as much under the influence of these great tendencies as are individuals. Although many men use these phrases, which are very indefinite, and which often by reason of special use in special times acquire a favorable or an unfavorable meaning, all men are in this world undes the influence, more or less, at first, of great progressive tendencies—youth; fresh organism; health; and everything behind; everything before. I bespeak pity for any young man that is conservative. We are born to be engineers of the future; and it is the normal and proper condition of men that are in youth, that are full of blood, that have their purposes in life to carry out. It is for them to exert a progressive influence—to think, to feel and to execute.

As life advances past the meridian it is just as natural that there should come in another force; for, when enterprise has acquired, the law of caring for that which you have got is just as true as the law of getting. The law of planting in spring is not any more a law of prudence than the law of reaping in summer or autumn; they are but the complements of each other. Although their tendencies are different, yet they complete the year and are harmonious in each other. In the spring we put our seed to moisture and to heat—we throw it out into the ground; and in July or in August we garner it, and thus save it from moisture and from heat; and there is no contradiction between the two acts, although they are very different.

So youth we acquire and amass; and as years go on we take care of that which we have acquired and amassed, and the only danger is in disturbing the proper balance between the one and the other. And with this conservatism there generally comes in a morbid waste of power to help themselves; disappointment, or bankruptcy, or the breaking down of life, or the gradual change which age advancing toward old age brings over men—a spirit of quietness and repose that you will notice that Christian virtues flourish amazingly when human nature is too weak to interfere. A great deal of what is called "growing in grace" is oftentimes nothing in the world but outgrowing vigor. There comes to men, as they advance in years, a love of rest. They have, to be sure, contemplative power remaining—that generally is left of all to depart; they may continue in good judgment; their minds may be clear in so far as a knowledge of the practical affairs of life is concerned; so far as the ordinary results of human thought is concerned men die last of all the top; but these two—the decay of individual power and the necessity of duty in conserving that which men have acquired—work together, and men going on, with their energies energizing progress into life come out of it, ordinarily, conservative, prudent, cautious. Now and then there is an exception; but only now and then. There are some men who are old when they are born, and young when they die; it is about an even thing with them right straight through life; but they are rare, exceptional cases.

Now, that which takes place with regard to the individual is taking place with regard to society, it all its organizations. Institutions are not excepted. They come under this general law. In their commencement men ordinarily are bold. They oppose currents and perform experiments if it be needful, laying the foundations of new institutions with enterprise and progressiveness; but as institutions are developed and established, and become influential, and gather age, they have a conservative tendency. It may be said, in general, that all institutions are more conservative than progressive. From the nature of things it must be so. Institutions are reservoirs, to a large extent; and to maintain their form and machinery absorbs a great deal of the attention of the men that run them; and they take care of the institutions, sometimes, almost to the forgetting of the functions for which the institutions were established.

Churches are subject to very powerful influences. There is a transition from the progressive to the conservative which they pass through. They general begin with youthful blood. They channel by sheer force, and by having so much in their possession that, as it were, the duty of preserving overmounts that of acquiring. Enterprise in founding; conservation when founded—this is the law, and this is the practice of civil and of ecclesiastical institutions.

That being so, I propose to speak of the dangers which beset individual churches under this great general law. I have said that churches have ordinarily a heavy beginning. There are few that come together in them at first. They are formed, usually, in communities that, *en masse*, are not favorable. They are usually formed on men of great feeling—emotional, imaginative men. They have against them, ordinarily, the current of property to a certain extent. Usually they draw to themselves men of moderate means only. The men that for the churches in villages, in neighborhoods, or in districts of cities, are not of the highest class, measured by the worldly standard. The beginning of such is usually a Sunday-School, in our time and in our cities, assembled in a hall somewhere, is some out-of-the-way neighborhood, and has nothing in the world in it to tempt men except souls. Respectable classes, rich people, do not live there. The population is scattered, and there is nothing to induce men to form a Sunday-School there except men's needs—their dying spiritual necessities. The few that go to it are self-denying. They give to it time that they can scarcely afford to spare—days and nights. Their fidelity is met with corresponding success. One and another is brought in, and one and another is snatched as a brand from the burning. The place overflows; and some Sunday services are proposed; and one and another is invited to address the school. At last, a larger place must be had; but their means are small, and those that have given much already six themselves still more severely, and become missionaries of solicitation, and go around begging; and at last it is thought to be wise to build a church; and with a great struggle the land is procured; and with yet greater struggle the foundations are laid; and little by little they deny themselves, every family giving up something that they would otherwise have and living plainer and lower than otherwise would. They give less time to their secular work, work, and more time and thought to their spiritual work, until they get their church builded; and, at last, when it is built and dedicated and free from the church begins to die. It was the glory of the constituent members that they were given their time; their money, their strength, that they were putting their shoulders to the burden, and that at every single step they were denying themselves, and working for Christ and men at their own expense. This is religion. This is Christlike.

But so soon as their building is up, and they have paid for it and furnished it, and respectable families begin to come into it, then comes Satan among them; and now they are tempted to take care of themselves; and the moment churches are tempted to take care of themselves the devil has got them. As long as they were taking care of the world, and thinking of the good of every creature in the world, and planning for that, so long as they were Christlike; but the moment a church has gathered itself together, and formed itself into an organic body, and come into circumstances in which it is relieved from care and burdens and self-denial, and its members take a long breath and say, "Now we are going to enjoy ourselves"—then comes They think a more fashionable preacher must be obtained, who will gather in the intellegent and respectable classes; and they begin to be ashamed of the poor; and some of clothes do not suit them any longer; they do not see through cotton and woolen, and behold what is inside of a man; they only take account of that which is outside. Then there must be more expensive singing, and more expensive everything about the church; and quietly, gradually, little by little, the moneychangers get the upper hand, and the church comes to be carried on entirely as a secular institution, and draws the intelligent and select; and by and by there is a fashionable audience gathered; and then they say, "This church is established." The volume of water was so powerful that the embarkment could not resist its weight and was carried away with a tremendous clash, carrying destruction to timber and everything else that came in its way before. The transfer of passengers and baggage was made in vehicles around the mountain, a distance of three or four miles. Col. Forcacre, the able and energetic superintendent of the road, was on the ground superintending the transfer of passengers, as well as the work, with that courtesy and intelligence characteristic of the man. Three hundred hands were at work, and the first train it was thought would pass over last Thursday.

There is no condition in which the young that are rising up among us will be so likely to imbibe the true benevolence of the Gospel of Christ as where they see the church under whose influence they are brought up fervent in its solicitude for the community around about it—yea, and for the whole world.

This change is very natural. Men in a church form friendships among themselves. They are accustomed to see each other every Sunday. They fall into the regular track of observances. Little by little they come to feel as if there was enough for anybody to do in taking care of the church—especially if it is such a great church as this. They come to say, "If only we can do all that is required by the multitudes that continually come to us, that is as much as could be expected from one generation or class of men." But the intent spirit is conservative. It has ceased to be centrifugal, and has become centripetal.

Now, the Gospel is this: *Go*—Go ye *out*—Go ye out *into the world*—Go ye out into all the world, and *preach the Gospel to every creature.* The Old Testament said, "Stay at home." The New Tettament says, "Go." The Old Testament was attempting to establish such institutions as churches naturally run into—conservative academies, as it were, in which to educate those who are afterwards to go out and carry the leaven of the Gospel everywhere. The function of the Old Testament church was to build walls high, and make ceremonies and instruments by which the infant church should defend itself—we defend our children, before they are old enough to take care of themselves, by keeping them in the home until they have grown to intelligence and self-control. But the New Testament church is esteemed to be manly—to be in a state of manhood—and it is told to go out into the world to preach the Gospel; and when, in any church, that idea is lost out of the pulpit and out of the pew, it is a church that has gone back to the Old Testament days, and is like the Jews. The education by a church of its own members, then, while it is a duty, and is never to be neglected, is consistent with the greater idea—the care of community; and the care of the community is one of the methods, and one of the most efficient methods, by which the church shall be cared for by its members.

Of course I have had my eye all the time upon this church; the pastor, the officers, and all the members of it—and upon the period to which it has come.

It is now thirty-three years (which, according to the tables of insurance companies, is about the average duration of the generation), since twenty-five men and women stood on the ground where the lecture room now stands, and were organized into a new church. Called from the western wilderness, as it then was, a young man came here who had nothing but zeal. For four or five years he had been labouring as a missionary a part of the time, and as a revival pastor the rest. He was settled over this new church. At that time it was said to him, "If it is best for you to go from the West, it does not follow that it is best you should settle in Brooklyn when there are so many more promising fields in New York; and even if you should go to Brooklyn, it is not of necessary best that you should take a church that has been abandoned by one of the most brilliant preachers because a congregation could not be sustained there." It was also said to him, "You are young and inexperienced, and very impulsive; and it will not be wise now to take the eastern cities what you do in the West—say just what you think. It is necessary for you to have proper respect for public sentiment—and especially on great questions that are likely to divide your church. Beware, therefore, of committing yourself unduly on the subject of slavery and all questions of moral reform. Take care now of your influence, and you may grow up to be a man of some note." Fathers in the ministry; gray-haired counsellors in the church, told him so, and in more ways than I have said and I think that in the first sermon that he preached, certainly the first Sunday-night sermon, he blew the trumpet, and said, "All ye that are in favor of liberty to the slaves; come hither; all ye that are in favor of putting down temperance work, come hither; all ye that are in favor of peace as the outcome of the Gospel as against war, come hither; all ye who feel that it is the business of the church to sacrifice itself for the good of the community, that it may be cleansed, come hither; for, by the grace of God, that is what you shall hear in this place." And for the period of 30 or 40 years the question came up annually, because the minister was put up at auction every year. It was a very trying time. It was a time when party spirit ran high. It was a time when respectability was conservative. It was a time when a man forfeited his name and reputation if he was an anti-slavery man.

Meanwhile, they whose hearts were of the Lord still gathered around that standard; and, little by little, this church grew and prospered. It went in the same spirit through all the great conflicts that just preceded the war; and I think I may say that it was the steadfastness of this church, and the moral power that went out from this great congregation, that held many and many a trembling patriot steadfast in the day of trial. And throughout all the period of that terrible war, which was more dreadful than tongue has ever described, or than the imagination has conceived, still this church held its own private prosperity, and from time to time, on this platform, one and another was redeemed from slavery; and in the seats, without any request from me, and at a time when a black face was shunned as if it were leprous, and when sympathy for colored men was looked upon as a mortal heresy, they could come in here and worship God unmoleted. This church was never ashamed of its sympathy for the black, or for any poor and despised class. It went through the disturbances that followed the war, and maintained its testimony in behalf of the whole humanity, until it stands yet, to-day, I think, with its heart right on all the great moral questions of the hour; and if the day comes to care for the human race more than for itself, if the day comes when the love of gains ascendency over the pulpit, or when the pew itself is in subordination to the outward notions of the world, that day the Lord will have departed from it, the angel of the covenant will have flown away from us, we shall be left to dryness and to deadness, and there will be nothing left to do but to bury the corpse.

Nevertheless, we are in danger. We are coming into smoother times. Of course there will be the quadrennial cauldron; and it is made to boil by faggots of alarm which never alarm me. There will be times enough of excitement. But then, here are the great open questions of to-day that should draw out the feelings of the whole community—questions of the purification of morals; questions of temperance; questions relating to the men whose liberty has been bought by blood, that liberty; the question of the right of the Mongolian to set his foot on Western coast as much as the Irishman to set his foot on our Eastern coast; and the questions of the rights of citizenship, the rights of mankind, as God looks upon them, and as Christ looks upon them.

The day when that spirit goes out of this church the light will have gone out of it; and you are in danger, brethren: not to-day nor to-morrow; but I perceive that; according to the run of human nature, as a church grows old, with a long prosperity behind it, it is apt, little by little, to begin to want to take care of itself; and I bid you beware. Remember the word of Paul who never spoke an untruth, and who said that he who would save his life should lose it, and that he who would lose his life in a good cause should save it. If you are willing to lose respectability, if you are willing to be unjustly talked about, if you are willing to work without thinking of the world around you, if you are willing to follow Christ and sympathise with those that need you most, then you have a long life of usefulness before you.

I have but very little to ask for myself. It is not in the power of crowned head nor of sceptered hand, nor is it in the power of the hand that wields the pen—more powerful than the sceptre—to touch and harm me; for I have put my life behind me. I have lived to be nearly seventy years old; and I should like to know how you are going to get it away from me. I have lived through a most difficult epoch, and my record is written. I have had a chance at the devil, and have hit him many times. I have had the opportunity of speaking for my master, and witnessing for him. My life is registered. It does not make much difference what shall take place during the few years that I shall live, so far as I am concerned. My thought is not for myself; I am safe enough; it is all right with me: my thought is for the cause of God in this church; for next to my Lord I love you. And next to the cause of God among men is my sanctified pride and desire that this church shall not go below the horizon like a revolving star and set in darkness unillumined. My prayer and desire is that this church shall be steadfast in that very spirit which has given to it its power.

You ask me, "Why are our aisles and pews full? Why do people say, 'There is a sort of social congenial atmosphere here which we like?'" I will tell you why. The spirit which is this church has broaded among you has been the spirit of love to men, of sympathy for mankind, and in the ratio of their necessity. You have grown up in that spirit. It has been diffused throughout the congregation. It is a part of the gospel that you have held. It is your taeology. Love to God and love to man is the true creed, and is the creed of this church. And people come hither because they feel the influence of that spirit. Therefore they crowd the aisles and pews. It is not this end of the church that makes them come; it is the whole church. They come to get out of chill and frost into an atmosphere that seems like sring and summer to them; and you make that atmosphere. It is the reflection of a thousand different feelings of different natures, and it makes the public sentiment and feelings of the whole church. It is family fellowship and sympathy for men, and a heart to work for mankind, that has kept you strong, and will to the end—for there never will be a time when the world will not need a place where broken hearted, weary, weak and ignorant men can resort for the sake of succoring themselves.

In regard to this work, then, let me point out some few things which I think this church and other churches ought to do.

First, housekeeping is to be attended to. Take care of yourselves. Next in order is the care of your neighborhood. I think the great danger in this country at this day is lying and dishonesty. Some folks think it is heterodoxy with reference to the doctrines of the atonement and of the punishment of the wicked; but I think it is lying and dishonesty. I hold that unless this church can maintain a gospel that shall bring itself to bear on these subjects you will be eaten up by dry rot. I hold that the influence of the individual members of this church, and the influence of the church collectively ought to take care of the taxation question of Brooklyn. There is very great dishonesty in the matter of taxation. There is a widespread selfishness and lying and dishonesty on the part of property holders who are unwilling to take their share of the burden of government. There is all manner of secretiveness and duplicity practiced by men in this matter—and that even among professors of religion, and church members and officers of churches—that they may get rid of paying their portion of the cost for the support of the commonwealth; and it is a shame. I am in favor of taxing churches and ministers. I am in favor of taxing everything right through the whole community and of paying the State's own institutions and institutions of charity. There is no reason in the world why a minister with a salary like mine should not be taxed as much as if he were a bank president; and there is no reason in the world why this church should not be taxed in its property. It is said that it is working for the welfare of the whole community, and that it makes good citizenship. So it does; and every honest storekeeper and mechanic does the same thing; and every well-regulated church is doing what every other well-regulated institution is doing in the community. And I hold that there should be witnesses springing up in Christian churches, among Christians everywhere, in favor of honesty in rendering an account of property, and in favor of men paying their taxes willingly and gladly; for many men are sneaks in this matter. Multitudes of men there are, worth their millions, who scarcely pay their mills. That fact begets ill feeling; and outside classes say, "Here are these rich men who go into the churches and hear each other out in dishonesty, and smear over that dishonesty by hypocritical religion; and we have to pay the heavy debts." It makes disintegrating prejudices throughout the community; and I say that it is the duty of Christian men in churches to see to it that a gospel is preached in every pulpit that will make men love the truth, and make them honest—honest toward the State, honest toward corporations, honest toward all classes—for honesty in transactions on the part of a great commercial nation like our own is John Baptist to the Gospel. I think that the counterfeiter and the thief may be converted; but I do not believe that a man in whose blood runs secret dishonesty and hypocrisy can be converted without these things coming to the surface and being repented of by him. Religion is not morality; but there is no religion without morality. Dirt is not wheat; but there is no wheat that has not dirt under it; and there must be morality in public sentiment; and I do not know where we shall get it unless it comes out of our churches; and this church, that never has been second in any good word or work, ought not to be second in exerting a purgative and healing influence on the community in this matter of honesty.

Then, next, I think we are bound, as a church, to see to it that no part of the great work of carrying out charities for the poor and needy in our cities is neglected by us. I have reason to think that you have been very generous, and very constant in your generosity; but I call your attention to one thing which you are in danger of making mistakes about. I believe in organic charities. In believe in organizing a great many charities, as being the easiest and surest way of helping those that are in need; but, after all, the best part of charity is not what you give with the hand but what you give with the heart; and I think that every Christian household should have a certain number of families or people over whom they, in charity, should constitute themselves, as it were, relieving bishops. It is what you and they need. You ought to go among those who are poor and needy and be in personal sympathy with them. Do not, therefore, send your tea: *carry* your tea. Do not send your money; carry your money. Look after the needy *yourself*. Do not send them to the Society for Employing the Poor. See personally that they receive the attention and the employment which they need. Do it for your own sake and for their sake.

This has been a orthodox church. And it has been a Congregational church. There has not been an hour nor a moment when I was hope in this church. There has not been an hour nor a moment in which this church has not determined its own affairs. My influence, through love, has been great with you; and when you have thought I was wrong you have not hesitated to overrule me; and I have felt very proud of that—for I have not undertaken to bring up a lot of puppets: I have undertaken to bring up men that should think and act for themselves. It has been my pride and my glory to know that this was claimed by the individual members of which had been instructed to be independent men in Christ Jesus. I hope that spirit will go on, and that you will not allow your liberties to go from you, nor suffer any man to get control of you. I hope you will continue to be a Congregational church, not in an ecclesiastical sense, nor in a party sense, but in the sense of being a church full of living men, the whole of them vital in all matters of right and duty. I hope this church will consider its past history, and look well to its future. I cannot now tell what it will be twenty years hence but in heaven I shall know; and if, standing by the side of him who has redeemed me; if, joining again my mother, and my father, and my children, and the dear brethren that have gone out from among us, I behold the glory of Christ's example reflected in this church; if I see it manifest sacrificing and suffering love for the unworthy and the unreclaimed; if I see it exhibiting Christ's life over again, and pouring out its blood, as it were, for those who are in need, living not for itself but for the world, it will give one new strain of joy to the songs that I shall sing, and one new wing-beat to my ecstacy.

May God take care of you, fill you full of the living love of Jesus Christ, and make you piteous, sympathizing, tender hearted, and unwearied in your activity, especially for those who cannot pay you back again, that you may have all remuneration when you shall stand in Zion, before God, and in the glory of the outbursting vision, and shall hear Christ saying to you, and to every one of you, "Enter: welcome."

Spartanburg, Union and Columbia, and S. & A. R. R.

ON AND AFTER THE 1ST JANUARY, 1880, passenger Trains will run DAILY as follows, Sundays excepted:

DOWN.

Leave Hendersonville	5.00 a.m
" Spartanburg	9.30 "
" Union	11.20 "
Arrive at Alston	1.50 p.m

Passengers by this train from Hendersonville make connection at Spartanburg with passenger train on the Air-Line for Charlotte and Atlanta, and connect at Alston with G. and C. trains in both directions for Greenville and Charleston.

UP.

Leave Alston	2.20 p. m
" Union	5.10 "
Arrive at Spartanburg	7.00 "
Leave Spartanburg, via S. and A. Road	12.30 "
" Tryon City	2.40 "
" Saluda	3.35 "
" Flat Rock	4.15 "
Arrive at Hendersonville	4.30 "

Connect at Alston with C. and C. passenger trains from Greenville and Columbia, connect at Spartanburg with through night train on Air-Line North.

JAS. ANDERSON, Superintendent.

Atlanta & Charlotte Air-Line Railroad

CHANGE OF SCHEDULE.

ATLANTA, GA., June 3d, 1879.

PASSENGER DEPARTMENT.

On and after June 1st, trains will run on this road as follows:

Day Passenger Train.

(EASTWARD.)

Arrive at Greenville	10 45 a. m.
Leave "	10 47 a. m.

(WESTWARD.)

Arrive at Greenville	4 42 a. m.
Leave Greenville	4 44 p. m.

NIGHT PASSENGER TRAIN.

(EASTWARD.)

Arrive at Greenville	10 47 a. m.
Leave Greenville	10 49 a. m.

(WESTWARD.)

Arrive at Greenville	3 92 a. m.
Leave Greenville	3 34 a. m.

LOCAL FREIGHT TRAIN.

(EASTWARD.)

Arrive at Greenville	7 38 a. m.
Leave Greenville	8 30 a. m.

(WESTWARD.)

Arrive at Greenville	3.54 p. m.
Leave Greenville	4 20 p. m.

Connecting at Atlanta for points West and Northwest.

Connecting at Charlotte for all Eastern points.

Through Tickets on sale at Gainesville, Seneca City, Greenville and Spartanburg to all points East and West.

G. J. FORBACRE, General Manager.
W. J. HOUSTON, General Passenger and Ticket Agent.

THE GENUINE

DR. C. McLANE'S

Celebrated American

WORM SPECIFIC

OR

VERMIFUGE

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells