

BY S. A. BROWN & CO.

BENNETTSVILLE, SO. CA. Wednesday, February 9, 1887.

ARRIVAL OF AND DEPARTURE OF MAILS FROM BENNETTSVILLE POST OFFICE.

Arrives—Southern mail via Society Hill, arrives daily, at 8 30 p. m.

Leaves—Daily, at 7 o'clock, a. m.

Arrives—Northern mail via Greensboro, N. C., arrives daily at 7 45 p. m.

Leaves—Daily, at 8 45 o'clock, a. m.

Arrives—Blenheim and Ohio mail arrives Tuesday, Thursday and Saturday at 10 o'clock, a. m.

Leaves—Monday, Wednesday and Friday, at 7 30 o'clock, a. m.

Arrives—Laurinburg mail arrives Monday and Friday, at 5 o'clock p. m.

Leaves—Saturday and Tuesday, at 8 a. m.

Bennettsville post-office opens at 8 o'clock, a. m., and closes at 5 p. m.

All mails opened and distributed upon arrival.

Money Order business closes on Saturdays, at 12 o'clock, m.

T. L. CROSLAND, P. M.

MARLBORO GRADED SCHOOL.

PRINCIPAL—Ed. E. Britton.

TRUSTEES—F. E. Dudley, C. M. Weatherly, D. D. McColl, J. F. Everett, T. J. Breeden.

OUR MUNICIPAL GOVERNMENT.

MAYOR—Knox Livingston.

ALDERMEN—C. S. McCall, L. Strauss, J. N. Weatherly, C. B. Jordan.

CLERK & TREAS.—M. P. Ellerbe Corporation Council.—T. W. Bouchier.

MARSHAL—G. W. Ervin.

The meetings of council until further notice will be held every other Friday afternoon.

OUR COUNTY OFFICERS.

Sheriff, B. A. Bogers, Clerk, C. M. Weatherly, Coroner, J. F. David, Probate Judge, T. I. Rogers.

School Commissioner, Nathan L. Swett. County Commissioners, J. F. Breeden, J. T. Covington, Henry Edens.

Auditor, Jacob Alford, Treasurer, J. R. Liles.

Supervisor of Registration, T. P. McKee, Clerk of Board County Commissioners—T. W. Bouchier.

Senator, C. S. McCall, Representative, J. N. Drake and W. D. Evans.

OUR CHURCH DIRECTORY.

METHODIST—Rev. J. W. Daniel, Pastor—Sunday School 3.30 p. m. Preaching at 11 a. m., and 7.00 p. m.

Prayer-meeting on Wednesday afternoon at 4 o'clock. Supt. S. S., J. F. Everett.

BAPTIST—Rev. R. N. Pratt, Pastor—Preaching 11 a. m., 7.00 p. m. Sunday School every Sunday morning at 9.30.

Prayer-meeting Thursday afternoon at 3.30 o'clock. Supt. S. S., M. P. Ellerbe.

PRESBYTERIAN—Rev. W. B. Corbett, pastor. Preaching at 11:00 a. m. and 3.30 p. m. Sunday School at 9.30 A. M. Prayer-meeting on Tuesday afternoon at 3.30 o'clock. Supt. S. S., Dr. J. B. Jennings.

BENNETTSVILLE CIRCUIT APPOINTMENTS FOR 1887.

REV. J. C. STOLL.

1st Sunday. Bethel at 11 a. m.; Antioch at 3 1/2 p. m.

2d Sunday. Beauty Spot at 11 a. m.; Smyrna at 3 1/2 p. m.

3d Sunday. Boykin at 11 a. m.; Pine Grove at 3 1/2 p. m.

4th Sunday. Pine Grove, at 11 a. m.; Boykin at 3 1/2 p. m.

REV. J. H. RICE.

1st Sunday. Boykin at 11 a. m.; Pine Grove 3 1/2 p. m.

2d Sunday. Pine Grove at 11 a. m.; Boykin at 3 1/2 p. m.

3d Sunday. Bethel at 11 a. m.; Antioch 3 1/2 p. m.

4th Sunday. Beauty Spot at 11 a. m.; Smyrna at 3 1/2 p. m.

Clio Circuit, Appointments for 1886.

REV. G. M. BOYD, P. O.

First Sunday. Olio, at 11 a. m.; Bethel at 3 p. m.

Second Sunday. Hebron 11 a. m.; Ebenezer at 3 p. m.

Third Sunday. Bethlehem, 11 a. m.; Manning Chapel 3 p. m.

Fourth Sunday. Parnassus 11 a. m.; Zion at 3 p. m.

REV. JOHN MANNING.

First Sunday. Manning Chapel, at 11 a. m.; Bethlehem 3 p. m.

Second Sunday. Zion at 11 a. m.; Parnassus at 3 p. m.

Third Sunday. Bethel at 11 a. m.; Olio, at 3 p. m.

Fourth Sunday. Ebenezer at 11 a. m.; Hebron 3 p. m.

NORTH MARLBORO CIRCUIT, APPOINTMENTS FOR 1887.

REV. L. WOOD, P. C.

FIRST SUNDAY. Shiloh 11 o'clock, a. m. Ebenezer 3 1/2 o'clock, p. m.

SECOND SUNDAY. Oak Grove 11 o'clock, a. m. New Hope 3 1/2 p. m.

THIRD SUNDAY. Ebenezer 10 1/2 o'clock, a. m. Shiloh 3 1/2 p. m.

FOURTH SUNDAY. New Hope 11 o'clock, a. m. Oak Grove 3 1/2 p. m.

FIFTH SUNDAY. Pleasant Hill, Sunday, and Saturday before 2d Sunday.

District Appointments—4th Round.

MARION DIST.—A. J. STOKES, P. E.

Bennettsville sta., January 15, 16

North Marlboro, New Hope, February 5, 6

Bennettsville ct., Boykin, February 26, 27

Olio, Zion, March 12, 13

OUR CHURCHES ON SUNDAY.

METHODIST—MORNING SERMON.

J. Walter Daniel, Pastor. TEXT, ROMANS VIII, 11.

The text teaches us three cardinal truths:

1st. The Spirit of God raised up Christ from the dead.

2nd. Our resurrection to glory is conditioned upon the indwelling of the Holy Spirit during this life.

3rd. Our mortal bodies are to be raised up.

I. Christ took up the life which he laid down, and that was not the Adamic life, for that life is dead; "in the day thou eatest thereof thou shalt surely die."

Adam therefore died, spiritually, the moment he ate; and although his body lived nine hundred years after the first transgression, it was doomed.

Christ therefore, laid down that "new life," which was the result of the transforming power of the Spirit of God. It was the Adamic life re-created, made new. Hence we readily see the absolute necessity of Regeneration and the indwelling of the Spirit of God.

We are entitled to the final redemption of the body, to the "inheritance incorruptible and undefiled" not legally, but by birth. The birth of the Spirit.

II. Since our resurrection is thus conditioned upon the possession of the Spirit in this life, God has laid great stress on the "new birth."

And since this state of Regeneration is so important, God has given the most unmistakable means of discovering to ourselves whether or not we have passed from death to life. Therefore. No one but he who is born of the Spirit is a child of God.

I am born of the Spirit.

I am a child of God.

In the above syllogism God has declared the major promises to be true. The minor promises is capable of proofs direct and indirect.

The Spirit quickens. I have the Spirit.

I shall be quickened.

Or vice versa, I have not the Spirit, and shall not be quickened.

So the great Apostle reasons throughout the entire chapter.

III. These conditions meet and the mortal body will be raised up at the last day, a glorious body.

With what body do they come? The Apostles in answering the above question shows that the identical body planted will be raised up at the last day.

That glorified bodies will differ as do earthly bodies.

The wee infant will be raised up at the last day, a spiritual body it is true, but an infant still. The identical body buried. Therefore, we shall recognize our loved ones.

So the great Apostle wrote, "Wherefore comfort one another with these words."

PRESBYTERIAN—MORNING.

Rev. W. B. Corbett, Pastor.

At the Presbyterian Church the Pastor preached on the "Channels of God's Mercy" from Acts 20, 21, "testifying both to Jews and Greeks repentance toward God and faith toward the Lord Jesus Christ."

Since man before God can have no good desert, Salvation must become man's by free gift. Yet as one on whom a generous friend bestows a gift may have to take some trouble to secure it, we are required to use diligence in availing ourselves of God's free offer of Mercy. We must repent, changing our disposition and lives toward God and away from sin. We must believe and so take Christ and become united to him. We must Pray, search the Scriptures, hear the Word, use the Sacrament, fight against sin, do justly, truly and kindly to men for God's sake, follow after Holiness.

If you would be saved you must thus continually and with all diligence "work out your own Salvation" while God of His own good pleasure gives faith, repentance and the spirit of obedience and prayer. There is no merit in these efforts of ours—it is only the beggar reaching out for the alms. But they are the channels by which comes to us God's Mercy and Salvation. If we neglect them therefore we are lost. Nor are we weak or unable to do them; but He who requires and commands them, gives His free and loving aid and "works in us to will and to do of His good pleasure."

EVENING.

In the afternoon the subject was "Building on the Rock," from Matt. 7, 24, "Whoever shall hear these sayings of mine and do them, &c." These sayings upon our doing which so much depends are contained in the 5, 6 and 7th chapters, and set forth three practical matters.

1st, Man's blessedness is not in earthly good, but in obtaining a part in the Kingdom of God and gaining the character of its citizens.

2nd, The law of God is for us to obey in thought, desire, as well as in word and deed.

3rd, True and profitable worship is with the heart, sincere and continual. To do these sayings we must

1st, Seek above all things a place in God's Kingdom, and the blessed humility, purity, love, patience, gentleness which will fit us to occupy it.

2nd, Aim resolutely at perfect conformity to laws of God which reveals our Fathers Holy and Glorious will.

3rd, Pray daily with faith in secret, and with others, give alms without ostentation, and fast in private, in all seeking God's favor, not human praise.

Only by diligent obedience to these "sayings" can we assure ourselves of the genuineness of our faith and repentance, and so have our abode upon the Rock. Failing these our dwelling in a refuge of lies soon to be swept away in utter destruction.

BAPTIST—MORNING SERMON.

Rev. R. N. Pratt, Pastor. Prov. 27, 1.

Sin and danger of delaying the concerns of Religion.

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."

God does not make unreasonable demands. Abiding His will does not render despondent or hopeless.

I. The nature of the evil.

There are some necessary calculations of human life.

1. To indulge the hope of its probable continuance another day is not wrong. Its dictate of prudence and common sense.

2. Not improper to do that to-day, which we would do to-morrow, were we certain of its continuance. If you see it your duty to repent and turn to God, it becomes you to do that to-day, as though you were certain of not surviving the present hour.

We are not to presume on another day, as an excuse for the neglect of present duty.

3. It is to guard us against vain and presumptuous confidence of long life.

II. The influence of the presumption which leads men to "boast of to-morrow."

1. It prevents the making religion our immediate concern. If the principles of the religion are just and true, and we are moral agents; it is of the utmost importance that we consider our state before God.

2. To live without meditation and prayer, and reading God's word, without serious reflection mixed with your daily occupations and pursuits, you are guilty of the presumption condemned by the text.

3. He is boasting, who lives in neglect of known duty, or in the practice of known sin.

4. If you place your chief happiness in things of the present life.

III. The guilt of such boasting.

1. The disposition originates in the aversion and total alienation of the heart from God.

2. Contempt for the warnings of God.

3. In time as God gives it, we form character. Religion is character, God like character, and not a transient feeling or state of the mind.

4. It is the direct abuse of the goodness and mercy of God.

EVENING.

PROV. 27, 17.

Good and evil influences of society.

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

The influence men have over each other, is a part of the mystery of creation and providence.

We are favored for intellectual correspondence—so the influence may be either to the advantage or disadvantage of society.

I. Advantages.

1. We are impressed by the sentiments and feelings discovered in the countenance of one another.

2. We are influenced in the discharge of religious duties.

3. We are quickened and developed by intelligent conversation.

4. We have many errors and failings, which are seldom removed except by free and faithful conversation.

"They that feared the Lord spake often one to another."

5. In distress and affliction, many of our choicest comforts, come from the sympathy and kindness of those about us.

II. Disadvantages.

We draw and are drawn to evil.

1. Sin of drunkenness and intemperance committed for the sake of company—solicitation—example. Men become temptuous devils to one another.

2. Profane swearing, and blaspheming the name of God. No pleasure in it, no reward in it. It comes from ignorance or depravity, the effect of example, or to appear like other men. Numbers in association keep in countenance.

Lessons. 1. Select your associates, be in company with such as fear God, and keep his precepts.

2. Beware of leading others into temptation. It is enough to destroy your own soul.

NORTH MARLBORO CIRCUIT.

EDITOR DEMOCRAT:—The First Quarterly Meeting for North Marlboro Circuit was held at New Hope Church, on Saturday and Sunday last. Rev. A. J. Stokes, our new Presiding Elder was on hand.

In consequence of bad weather the attendance on Saturday was small, and the Conference took the place of the morning service which was made very interesting by an instructive and profitable talk from the Presiding Elder. The financial report was rather better than last year at this time, and the outlook for the future encouraging.

On Sunday the Elder gave us a most excellent sermon from Luke 10, 41, 42, Mary's Choice.

We are all delighted with our new Elder, and will look with pleasure for his quarterly visits. The next meeting will be held at Ebenezer Church.

Respectfully, SECRETARY.

February 7th, 1887.

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COVENANT WITH ABRAHAM.

NOTES ON THE INTERNATIONAL SUNDAY SCHOOL LESSON.

For Sunday, Feb. 13—Lesson Text, Gen. xv, 6-18—Golden Text, Gen. xv, 1—Critical and Practical Notes by Samuel Ives Curless, Ph. D., D. D., of Chicago.

Introduction.—God had promised Abram that he should become a great nation; that He would make his seed as the dust of the earth, and that He would give him the land of Canaan. As yet there was no fulfillment of either promise. Abram had no son, he did not own a foot of land (compare Acts vii, 5), and the years were slipping fast away. It is for this reason that God appears to him in a vision and comforts him with the assurance that He is his shield and that his reward "shall be exceeding great" (revised edition, margin). Abram at once thinks of an increase of his possessions, and asks God why He should give him anything more when he has no child. God therefore renews the promise that he shall have a son.

THE LESSON.

His Posterity Like the Stars (v. 5).—He then leads him out and bids him look toward heaven, and count, if he is able, the stars, which are sparkling with all the brilliancy of an Oriental sky. What an inspiring stimulus His seed was to be as numerous as the stars, and many of them were to shine as the stars until they should pale before the brightness of the star of Bethlehem. (Compare Num. xxiv, 17 and Rev. xxii, 16.)

Justification by Faith (v. 6).—This verse records two great facts: 1. Abram believed in Jehovah; 2. Jehovah counted or reckoned it to him as righteousness. Abram's life, as we shall see, was one grand example of faith. He left his father's house because he believed in Jehovah. At the most trying periods of his career, when other men's faith would have failed, his triumphed. Abram did not have God's written word; but he followed God's will, as far as he knew it, closely. Whatever might be his failings, he had the spirit of obedience. In this particular instance he believed Jehovah's promise that he should have a son. God accepted his faith as righteousness, that is, right living. But Abram's faith and works went together (James ii, 21-25). He did the things which Jehovah commanded because he believed in Jehovah. He was "cooling," as the Psalmist says, on faithfulness, and was one of the just, described by the prophet, who live by faith. His life furnishes the illustration of the apostolic doctrine of justification by faith (Rom. i, 17; iv, 3; Gal. iii, 6; Heb. x, 38), which became the keynote of the German Reformation.

The Sign of the Covenant (vs. 7, 8).—Although he believes that he is to have a son, he is still in doubt about the land. But God tells him that he has brought him out of Ur of the Chaldees to give him the land. Abram asks a sign. God condescends to give it to him, as he afterward condescended to give signs to Gideon (Judges vi, 17, 30-40), Hezekiah (II Kings xx, 8-11) and even to Ahaz (Isaiah vii, 11-14).

Vs. 9, 10. The sign which God gave Abram was a covenant. In commercial language it was a contract that he entered into with him. It was as though two people should make a deposit of a large amount of money, to be held by some trustworthy person, and should agree by a written contract, properly signed and sealed, before a notary, that in case either of them should fail to fulfill the conditions of the agreement, he would forfeit the said money to the other.

Life, however, is more precious than money. In this covenant Jehovah condescends to stand on equal terms with Abram, and thus really promises, as if he were a man, that if he does not fulfill the conditions of the covenant he will forfeit his life (compare Jeremiah xxxiv, 13, 18-20). Covenant in Hebrew signifies something that is cut. The Hebrews speak of cutting a covenant where we speak of making a covenant. Abram was to prepare the preliminaries. He was to take a heifer, a sheep and a lamb, each 3 years of age, and was to divide them into two equal parts, putting one-half on one side and the other half on the other, leaving room to walk between the parts. He also took a turtle dove and a young pigeon, but he did not divide them. The contract by which the land of Canaan was to be conveyed to Abram, as we might say, was ready to be signed and sealed, but before this takes place he must understand its provisions.

Conditions of the Covenant (vs. 11-16).—These are indicated in the following verses. Naturally, but fittingly, the birds of prey, who foreshadow what is to be revealed to him, light upon the carcasses, and he drives them away. As the sun is going down a deep sleep falls upon Abram. It is the same kind of sleep that Adam is said to have slept when Eve was created, by a symbol of evil, which was regarded as a symbol of evil, and followed by the horror of a great darkness. Through these natural portents his mind is prepared for the unwelcome announcement regarding his posterity. His seed is to be a stranger in a land that is not theirs. They are to serve the owners of that land, who will oppress them 400 years, but on that nation God will visit some judgments.

Afterward Abram's descendants are to come out with great possessions. Abram is to go to his fathers in peace. In this passage there is an intimation of existence after death. He is to enjoy the greatest of temporal blessings, according to the Old Testament—namely, that of long life (Ex. xx, 12; Prov. iii, 2; Isa. lxxv, 20); he is to be buried in a good old age. In the fourth generation, or in 400 years, reckoning the word generation in its widest significance of 100 years, his children are to return to Canaan. Four hundred here is simply a round number, the exact number being 430 years (Ex. xii, 40-41; compare Gal. iii, 17). One thing is mentioned which stands in the way of Abram's immediate possession of the land—the infertility of the Amorite is not full. This is significant language. God is slow in executing his judgments. He does not sweep man from the earth through the flood until it is full of violence. Punishment visited by him cannot be hastened by a day, nor can it be delayed when once the hour has struck. Thus the provisions of the covenant are made clear to Abram.

The Covenant Sealed (v. 17).—The covenant of Jehovah with Abram, speaking of it as though it were a contract, was now ready to be signed. This was done by a smoking furnace and a flaming torch, which were symbols of the divine presence passing between the pieces.

V. 18. In this verse the substance of the covenant is announced, as well as the fact that God signed it. He gave Abram the land from the river of Egypt—by which we are not to understand the Nile, but the Wady el Arish, which divides the base of the Sinai peninsula into two parts—to the great river the Euphrates. It was the fault of Abram's heirs that they did not enter into possession of this domain until the time of Solomon (I Kings iv, 21).

POINTS TO BE REMEMBERED.

1. God accepted Abram's faith in him as righteousness.

2. Abram's faith was manifested by his obedience to God's commands.

3. We honor God when we believe what he has said.

4. God has committed to save the soul that believes in Jesus, and to bring it to the heavenly Canaan.

5. If you enter into covenant with God, there can be no failure on his part. It is impossible for him to lie (Heb. vi, 13-18).

The soul that on Jesus hath leaned for repose, I will not, I will not desert to its foes. That soul, though all hell should endeavor to shake, I'll never, no never, no never forsake. —Sunday School World.

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