

The Newberry Herald and News.

ESTABLISHED 1865.

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TWICE A WEEK. \$1.50 A YEAR

TOMORROW

Wednesday, December 3rd, I Start

THE BIGGEST CUT PRICE SALE EVER HELD IN THE TOWN.

THE BIG STOCK OF MERCHANDISE must be turned into money, let it bring what it may. Not a few Odds and Ends but every article under the roof included. I am determined to sell the Goods, and you are determined to buy them where your money goes the farthest, so let us pull together. Tell your friends, let the news go from lip to lip, for it's news of importance to every man, woman and child in Newberry and the surrounding country. Hundreds and hundreds of dollars will be saved in this community during this sale. The fact stares me in the face that my stock is too heavy, and while you need the goods is the time to move them.

Get Into Line and Join the Crowds.

Dress Goods and Silks.

Every yard of Dress Goods and Silks in the house thrown on the market at actual first cost. Do not miss this opportunity. The picking of bargains will be easy.

The Millinery Department.

Street Hats of every description; Dress Hat Shapes, Plumes, Feathers, Ribbons, Baby Caps, etc. This department must be cleaned out, and it's not my style to carry goods from

one season to another. Any reasonable offer will be accepted.

Unmatchable Stock of Staple Dry Goods

Falls under the axe. Outing, Red and White Flannels, Canton Flannel, Cassimeres, Percales, Calicoes, Towels, Table Linens, Quilts, Sheets, Sea Island, Sheeting, Drill, Cheviots andingham. What a feast you will have in the above line. Thousands of yards of White Homespun to go at 3c. yard. Thousands of yards of Calicoes to go at 3 1/2c. yard. 5 bales Sea Island to go on sale at only 4c.

50 bolts of Cheviot worth 10c. yard, for this sale 7 1/2c. yard.
100 bolts of Indigo Blue Calico for this sale 4c. yard.
100 White Bed Spreads to be sold at only 50c. each.
100 White Bed Spreads, (large size) worth \$1.50 to go at 98c. each.
Another big lot of Jeans slightly soiled to go at half price.

COLD WEATHER BULLETINS.

Winter has come a little behind time, but it's here. 3 cases of North Carolina Wool Blank-

ets to go at a sacrifice. They are the best Blankets, and have more warmth to the square inch than any Blanket in America for the price.
50 prs. North Carolina Wool Blankets at cost, \$2.50 worth \$3.50.
50 prs. North Carolina Wool Blankets at cost, \$3.00 worth \$4.50.
50 prs. North Carolina Wool Blankets at cost, \$4.00 worth \$6.00.
300 prs. of Cotton Blankets to go at half price. Step up stairs and I will show you more Blankets than all the stores in town combined.

Every pair of Shoes in the house at cost. Our great Shoe sale continues. Just stop and think for a moment. We don't ask you to take our word for the reductions. Price elsewhere and then come to us and we will convince you as quick as a wink. Everybody knows we have the stock of Newberry and that we are doing the business of the town.
100 Boys' Knee Suits to go at actual cost.
300 Men's Overcoats to go at a sacrifice.
100 doz. Men's and Boys' Hats just landed to go at half price.

Get Right Into The Push And Follow The Crowds. MIMNAUGH'S. The Cheapest Store in The Carolinas. MIMNAUGH'S.

BEAUTIFUL SABBATH.

BISHOP DUNCAN AT CENTRAL METHODIST CHURCH.
Methodist Preachers Fill All the Pulpits in Town Morning and Evening—Large Congregations Attend All the Churches.

Yesterday was an ideal Southern December Sabbath. Cool and bracing with the bright sunshine it was a delightful day, and just such a one that makes you feel like going to church. Large congregations attended the services at all of the churches. Members of Conference filled the pulpits and some most excellent sermons were heard in Newberry yesterday. Bishop Duncan preached at Central Methodist and spoke of the need in this age for men, manly men, educated men, especially in the gospel ministry. It was a strong sermon and very much enjoyed by the large congregation present.

At 9:30 yesterday morning Love Feast was held in the Methodist church, conducted by Rev. A. J. Canthen and assisted by several of the members of Conference.

Brother Canthen led the opening prayer, especially remembering the pastor of this church, who is absent on account of the sore bereavement which has befallen that devoted circle. "What A Friend We Have in Jesus," came rolling from lips which are accustomed to pleading that holy "Name in Prayer."

While the bread and water were being distributed, song followed song and the spiritual temperature continued to rise. "How Firm A Foundation," suggests the thought that there is no occasion for uneasiness. The spiritual fabric rests upon the eternal "Rock of Ages," and the storms of life cannot sweep away that foundation.

All having partaken of the simple elements manifesting brotherly love, opportunity was afforded for bearing testimony. The leader set the example of directness and brevity, and called on another to testify. Brethren J. B. Campbell, W. W. Jones, John Attaway, Macfarlane, Ray, Jno. M. Lander, Thacher, Beasley, Traywick, R. A. Yongue, J. L. Stokes, Dagnall, Thomas Harmon, Humbert, Shell, Mrs. J. W. Humbert, and many others spoke with sweet emphasis concerning their faith in Christ, their trust in

God's providence, their hope of a home in heaven, their abiding rest in the Divine love.

Promptly at 11 o'clock Bishop Duncan appeared in the pulpit and announced the fourth hymn. The bishop's prayer, manifestly came from his heart as he pleaded for the Father's blessing to rest upon His children and His church. The Scripture lessons were selected from the 96th Psalm and Ephesians 6th chapter. Hymn 51 was announced. As a leader of song the mantle so long worn by Brother A. J. Canthen has, apparently with common consent, fallen upon the shoulders of Brother Macfarlane, and a good leader does he make.

Bishop Duncan announced as his text, St. Luke xii, 35-40. The call of the church, as well as of the world, is for ready, active, prepared, well-equipped men and women. Never more than at present has this call for well qualified workers been more imperative. Above all, high character and purpose are demanded. This age needs men and women of Christly consecration. The veneration process is too generally used in many departments of life's activities. The ready man is always in demand whether it be in lowly occupation or the loftiest endeavor. A most deplorable fact is the willingness to ignore apprenticeship; the despising of the hour of toil. The ready man must be the watching man, look for the work which needs his service. Young men are asking permission to enter the professions of law, of medicine, before they have reached their majority. This is magnified when you enter the church. The Master wants His servants to be standing on guard, fully armed, ready to answer the call to the conflict or the call to the race. The man who is the servant must not seek to direct his Master. Instead of going to serve others, his Lord may want him to sit down and be served by others. He must wait for his Lord. We are in danger of two greatly magnifying mere material equipment, merely intellectual development. These may be so stressed until they almost exclude the possibility of that higher life, that grander experience of knowledge of God through Christ. Veneration is not able to stand extreme pres-

sure. So when the pressure is put upon a man he is untrue in that bank, untrue in that college, untrue in that office of trust, untrue in the pulpit!

He who follows the Lord Jesus Christ must be just as true in the

world is keen, critical, farsighted. When you answer a call and the world finds that you are not a man it will rush over you and kill you. The church must be as wise as the world. The foremost virtue in such a man as has been described



REV. L. M. HAMER.

place of Mary and Martha as in the place of Peter and Paul.

You need not call a man an ignoramus simply because he has not enjoyed college opportunities. He may not know his letters and yet know a great deal that you do not know.

I care not whether you call a hu-

man at watching, waiting, ready, prepared, is that of humility. Only a humble man can wait for his Lord until 3 o'clock in the morning and then perhaps not see his Lord come. A self-assertive man is not the kind God wants. He who says I am the man for a district, or, I am the man for a large station, will be sit-



REV. J. T. PATE, D. D.

man being at trichotomy or a dichotomy. I want a Man! This world is not an unkind world; not a hard world, not a heartless world. Floods, earthquakes, volcanic eruptions, reveal the true facts about the world. But the eye of the

ting down eating while his Lord is knocking at the door. And then he will jump up and say, "Why, come in Lord, but I was not expecting you at this hour; yet, I am glad to see you." I am always fearful about the

men who publish boastfully their great experience in divine things. Paul had a great experience. He never said anything about it for fourteen years; and he would not have done so then but the devil persuaded some people to say to Paul, "You are not an apostle." Then he told his great experience in self-defense. Again this well-equipped man must be a teachable man. And sometimes the first thing one needs to learn is that he knows nothing! The teachable man must be a tractable man. You must be on the watchout for the many thieves which are prowling around to rob the unwary. You must save these souls from the grasp of strong drink from the embraces of debauched humanity, never be too busy to heed the calls of distressed mankind.

I think that on yesterday there was a grand occasion in heaven when the spirit of our Brother Herbert entered the heavenly home, but there were sorrowing hearts on earth. God was busy. But I love to think that he stopped long enough to say to one of his messengers, "Go down yonder and comfort my weeping children."

May the Lord assist us all to be ready when the summons comes!

Immediately following the sermons, the Rev. Messrs. Loring P. McGhee, J. L. Huggins, B. Rhett Turnipseed and Archie E. Driggers were called to the chancel. Rev. H. B. Browne read the scripture lesson which the book of discipline provides for the ordination of deacons, Bishop Duncan pronounced the disciplinary questions and, laying his hands upon the head of each, ordained them to the office and work of deacon in the church of God. Rev. Loring P. McGhee was requested to read the second scripture lesson and the Bishop ordered prayer, thus simply, briefly and solemnly completing this beautiful ceremony.

The Memorial Service.

The Memorial service was held in the Methodist church yesterday afternoon at 3:45. Rev. Jno. O. Wilson, D. D., conducting the devotional exercises, reading the 90th Psalm and leading in prayer.

The Bishop called attention to an oversight in Saturday's session when the question was called,

"What local preachers are elected to elder's orders?" The name of Jno. B. Weldon was not presented by his presiding elder. This was now done and he was elected and will be ordained with the others this evening. The committee on memoirs submitted reports as follows: Memoir of Martin Luther Banks by E. Toland Hodges; of Jas. F. Smith by W. R. Richardson; of Frederick Auld by Jno. O. Wilson; of G. Edwin Stokes by M. W. Hook; of A. Frank Berry by Jno. O. Wilson; of Jas. S. Porter by W. R. Richardson; of L. M. Hamer by T. C. O'Dell; of J. Thos. Pate by Jno. O. Wilson; of L. C. Loyal by W. M. Duncan; of Thos. G. Herbert by Samuel Lander.

A tribute to the memory of deceased wives of preachers was read by H. W. Bays; Mrs. A. Ervine, Mrs. Lucile S. Mattison and Mrs. Margaret C. Neeley.

A crowded house awaited the hour of the evening service was begun and continued until 7:30, when Dr. Winton announced hymn 139. Following the prayer Dr. Winton read a selection from St. John, 9th chapter. Hymn 157 was then announced. John ix, 39 was chosen for the text.

There were several aspects of our Lord's work which he felt that he must deprecate. He said somewhat sadly on one occasion, "I am come into the world to set a man against his brother, and so with other near relationships. He could not work a miracle without its being misunderstood and misapplied." He fed the hungry multitude out of the compassion of his heart and they wanted to make him a king. "For judgment am I come into the world." There is a tone of sadness about that word "judgment." This blind man was tested. He stood the test and soon came back seeing. But what resulted. The poor man was cast out of the synagogue because he would not agree that his Redeemer was a vicious man.

The word judgment must be somewhat enlarged. Our Lord set up a higher standard than the world had hitherto known. As a result some are made to see and some are made blind. The standards of Christ reversed the standards of man. The blind man rises to contradict the self-supposed wise men and dispute with them about the

righteousness of moral action. Our Lord made mud out of the clay and therefore he is a Sabbath breaker! He was not thinking of a tradition, but he was thinking of saving a soul. Hence he cut right through their little traditions. The great concern of our Lord was to reach the individual. Jesus Christ came into the world as a discriminating factor. He determined to set up a new standard of measures and values. Every man and woman must submit to that standard, whether willing or unwilling.

Why did these people become so enraged against our Lord? Simply because they were not willing to be measured by his divine rules. But the gospel of Jesus Christ is not confined to individuals. Its standards must be brought to bear upon institutions as well. It is intended for this very purpose. I very much fear that if I had been born just when and where and under similar conditions as was our Lord, I should have been very much of a rebel. But we never heard of his meddling with political conditions.

The thing for us to do to solve life's problems and meet its difficulties is to preach Christ. Project into this disturbed world the gospel of Christ and the problem is resolved into its elements, and made comparatively simple.

The only light which will ever give light to this darkened world is the life of our blessed Lord.

Following the sermon O. M. Abney, J. H. Graves, R. W. Humphries, A. E. Holler, Ethan Z. James, J. E. Strickland, J. B. Weldon, W. D. Quick and W. C. Borlware were called before the chancel for ordination as elders. Bishop Duncan led in prayer. The Scripture lessons were read by W. C. Power and M. L. Carlisle. The bishop propounded the disciplinary questions, and satisfactory response having been made, prayer was offered. The candidates still kneeling, the bishop, assisted by W. C. Power, E. O. Watson and M. L. Carlisle, proceeded with the laying on of hands, at the same time pronouncing the solemn sentence of ordination. The Bible was placed in the hands of each and authority conferred to preach the Word and administer the sacraments. The doxology was sung and Conference Sunday, a holiday, a delightful day, an epochal day in many lives, was at an end.