

The Watchman and Southron.

RELIGION, MORALS AND PHILOSOPHY. Rev. C. C. BROWN, Editor.

Life a Pilgrimage.

Doubtless many have been attracted by the fitting reply of the old patriarch Jacob made in answer to Pharaoh's question: 'How old art thou?'

To him life was a pilgrimage—a journeying onward from one stage to another, the last one to be reached after awhile.

As to time, we are pilgrims travelling from youth to age. But yesterday we were children, standing with bare feet upon the green as we played, or nestling snugly in mothers' lap—mother whose caressing is now felt no more.

As to place, we are pilgrims travelling from the cradle to the grave. The revolving day but too plainly tells us we are moving onward.

Whether rough or smooth, the river hastens to its home, till the roar of the ocean is in our ears, and the tossing of the waves is beneath our feet, and the land lessens from our eyes, and the floods are lifted up around us; and we take our leave of earth and its inhabitants, until our future voyage there is no witness save the Infinite and Eternal.

As to circumstances, we are pilgrims passing from one surrounding in life to another. All things change. Home changes. The flowers die around the cottage door.

And yet, changing as life is, it is ever the same. There have been hearts just like ours for six thousand years. The same stars will shine on us to-night that shone upon God's bondmen making brick along the Nile, and upon Jesus in the garden.

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We are pilgrims also to mind and character. Once we liked what we now dislike, and the change is daily going on. Some of our past fancies now seem like a dream.

Then seek to please him 'whomsoever he bids' whether to do, to suffer, to die still! 'Twill matter little by what path he led us, if in all we sought to do his will.

The shortest and surest way to live with honor in the world, is to be in reality what you would appear to be; and, if we observe, we shall find, that all human virtues increase and strengthen themselves by the practice and experience of them.—Socrates.

It should be life's highest aim to make the end of our pilgrim way in peace, and to be sure that as we journey, we are making towards a 'better country, that is, a heavenly.' There shall the pilgrim drop his pack that oppressed him, and rest sweetly in the shade of the tree of life.

Fourteen Great Mistakes. It is a great mistake to set up our own standard of right and wrong, and judge people accordingly.

John Newton preached in an English village. Such was the indifference that only a handful came to hear him. But among that little number was Scott the commentator.

Lord Hailes' New Testament.

There is an interesting anecdote which was related by the late Rev. Dr. W. Buchanan, with reference to one of the means which seem to have been provided in order to secure the New Testament from interpolation or corruption.

'I was dining,' said Dr. Buchanan, 'with a literary party at Mr. Abercrombie's, and we spent the evening together. A gentleman present put a question which puzzled the whole company. It was this: 'Supposing all the New Testaments in the world had been destroyed at the end of the third century of the Christian era, could their contents have been recovered from the writings of the three first centuries?'

The question was novel to all, and no one even hazarded a guess in answer to the inquiry. 'Some months after this meeting, I received an invitation to breakfast with Lord Hailes. He had been one of the party. During breakfast he asked me if I recollect the curious question about the possibility of recovering the contents of the New Testament from the writings of the first three centuries.

Gladstone wants infidelity to prove itself, wants it to show the positive elements with which it proposes to replace the main-stays which it seems bent on withdrawing from the fabric of modern society.

There was an artist who painted the first supper; but painted the cups so exquisitely that the gazers eyes rested on them, and not on the Master. Seeing this, he brushed off the cups, that 'Jesus only' might be seen.

The Congregationalist says: 'We sometimes hear it said of churches that they want a minister who will build them up. Think of the contrast between what is usually meant in such cases and what Paul meant when he said, "And now, brethren, I commend you to God and the word of his grace, which is able to build you up."

Our Royal Master "does love service when 'tis given By grateful love that clothes itself in deed; But work that's done beneath the scourge of duty, Be sure to such he gives but little heed.

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Fourteen Great Mistakes. It is a great mistake to set up our own standard of right and wrong, and judge people accordingly. It is a great mistake to measure the enjoyment of others by our own; to expect uniformity of opinion in this world; to look for judgment and experience in youth; to endeavor to mould all dispositions alike; not to yield to immaterial trifles; to look for perfection in our own actions; to worry ourselves and others with what cannot be remedied; not to alleviate all that needs alleviation as far as lies in our power; not to make allowances for the infirmities of others; to consider everything impossible which we cannot perform; to believe only what our finite minds can grasp; to expect to be able to understand everything. The greatest of all mistakes is to live only for time, when any moment may launch us into eternity.

John Newton preached in an English village. Such was the indifference that only a handful came to hear him. But among that little number was Scott the commentator. The sermon turned his thoughts toward the truth, and all the Christian influence of Scott's Bible may be traced to that sermon. That restricted service which seemed almost like wasting time may have done more for the world than any other service in Newton's life. The world is listening yet to that sermon.

There are two sciences which every man ought to learn—first, the science of speech; and second, the more difficult one of silence.

SADDLERY AND HARNESS.

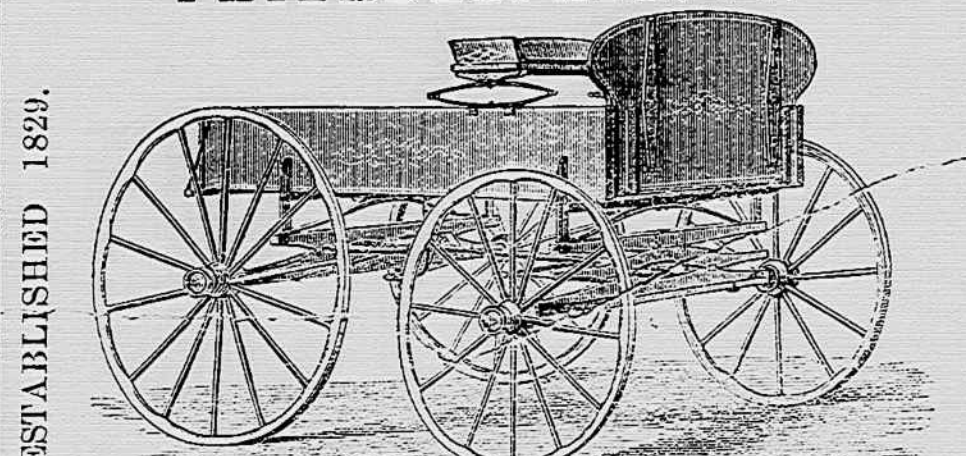
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COMMERCIAL TRAINS will run daily as follows: Leave Charleston 8:00 A. M. 8:15 P. M. Active Florence 12:35 P. M. 8:00 A. M. Leave Florence 1:00 P. M. 8:20 A. M. Arrive Charleston 5:50 P. M. 1:30 A. M. Train leaving at 8:00 A. M. connects at Florence with train for Cheraw and Wadesboro.

CHERAW AND DARTINGTON AND CHERAW AND SALISBURY RAILROADS. PRESIDENT'S OFFICE, SOCIETY HILL, S. C., May 23, 1881.

ON AND AFTER THIS DATE, TRAINS on these roads will run as follows, every except Sunday.

Leave Charleston 8:00 a.m. Leave Bennetts 9:00 a.m. Leave Florence 9:15 a.m. Leave Charleston 10:15 a.m. Leave Society Hill 10:50 a.m. Leave Darlington 11:35 a.m. Arrive at Florence 12:10 p.m.

Leave Florence 12:20 p.m. Leave Darlington 1:20 p.m. Leave Society Hill 2:10 p.m. Arrive at Charleston 2:50 p.m. Arrive at Wadesboro 4:15 p.m. The freight train will leave Florence at 6:30 A. M. every day except Sunday; making the round trip to Cheraw every day, and to Wadesboro as often as may be necessary—keeping out of the way of passenger train.

Charlotte, Columbia and Augusta R. R. OFFICE ASST. GEN'L PASSENGER AGENT, COLUMBIA, S. C., Nov. 28, 1880.

ON and after this date the following Schedule will be operated by this Company:

Passenger Train No. 42-Daily. Connects with South Carolina Railroad train at Wilmington, Columbia and Augusta Junction for Charleston except Sundays.

Leave Charleston 1:50 p.m. Arrive at Columbia 11:45 a.m. Leave Columbia 6:45 p.m. Arrive at Augusta 10:50 p.m. Passenger Train, No. 43-Daily.

Leave Augusta 7:30 a.m. Arrive at Columbia 11:45 a.m. Leave Columbia 6:45 p.m. Arrive at Charleston 10:50 p.m. Passenger Train No. 44-Daily.

Leave Charleston 6:00 a.m. Arrive at Columbia 11:45 a.m. Leave Columbia 6:45 p.m. Arrive at Charleston 10:50 p.m. Passenger Train No. 47-Daily.

Leave Charleston 6:00 a.m. Arrive at Columbia 11:45 a.m. Leave Columbia 6:45 p.m. Arrive at Charleston 10:50 p.m. Passenger Train No. 48-Daily.