

The SOUTHERN INDICATOR

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C. C. SCOTT, Editor,
L. MORGAN, Manager

SUBSCRIPTION RATES
One year.....\$1.00
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Saturday, October 31, 1914.

The Carman Mistrial.

As was expected, Mrs. Carman was not convicted of murder. There is surprise however over the failure of the jury to agree upon a verdict. The verdict, or rather the failure of those twelve men to reach a verdict, is a pretty clear indication of public opinion in reference to the case. Some people believe Mrs. Carman guilty of murder and should be punished. Some believe she killed Mrs. Bailey but feel that Mrs. Carman should be given the same consideration that would have been shown Dr. Carman had he killed a man about Mrs. Carman under like conditions and circumstances. Some have doubts about her guilt, and would not have convicted her were they on the jury. Others, and we believe, they are not numerous, believe she is innocent and should have been acquitted.

To our thinking, Dr. Carman is the worst criminal in this whole deplorable affair. The question is, will this matter send him into deserved obscurity and bring upon him merited unpopularity and withdrawal of patronage support. In their relations with men and women the physician is supposed to stand morally in a class with the minister of the gospel. The standard in both professions or callings, needs toning up.

NOTES FROM CLAFLIN.

Orangeburg, October 16.—We have two bales of cotton sent in by our patrons for which we have allowed them ten cent per pound.

Over three hundred mostly upper class students, have been enrolled.

Dean Lewis is taking hold with a strong hand and the student body are delighted with him.

Miss Ann Rushton of New York left in her will two thousand dollars to Claflin. We have been notified that the money is ready to be paid over.

The Claflin Farm and Truck Farm have been unusually successful this year. We will have corn and sweet potatoes to sell.

The Claflin heating plant has been thoroughly over hauled this summer at an expense of over two thousand dollars. A model Laundry has been completed and equipped during the summer at an expense of about five thousand dollars. The girls will appreciate the inside dryer that dries the clothes in a few moments while you wait. The dryer cost about three hundred dollars.

The churches and the schools must be maintained even if cotton sells at a low price.

Claflin will allow ten cents for cotton in settlement for old accounts.

The home for self sustaining girls under the care of Mrs. Witherspoon bids fair to be crowded this year.

Despite the low price of cotton Claflin opened with twenty-five more students than were enrolled the same date a year ago.

The Claflin Business College under the direction of Miss Julia H. Dorsey has put in a set of new Underwood Type-writers, and is prepared to train both men and women in all business

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- "End of the Age is the Harvest."
- "Length and Breadth, Height and Depth of God's Love."
- "The Thief in Paradise."
- "Christ Our Passover is Sacrificed."
- "The Risen Christ."
- "Foreordination and Election."
- "The Desire of All Nations."
- "The Kingdom Regained."
- "The Coming Kingdom."
- "The Kingdom."
- "Spiritual Israel—Natural Israel."
- "The Times of the Gentiles."
- "Gathering the Lord's Jewels."
- "Trust in Thy Saviour."
- "Wearing All Night."
- "What is the Soul?"
- "Electing Kings."
- "The Hope of Immortality."
- "The King's Daughter, the Bride."
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- "Pressing Toward the Mark."
- "Christian Science Unscientific and Unchristian."
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BIBLE STUDY ON "SMITTEN OF GOD, AFFLICTED."

Mark 15:23-37.—Nov. 29.

"Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted."—Isaiah 53:4.

DURING the three years of His ministry, the Savior had given forth His vitality freely in the healing of diseases. Besides this, He had been on a constant strain without sleep from the time He had sent His disciples to prepare the Passover. Now, condemned to crucifixion by those for whom He had sacrificed His Heavenly home and glory, He was additionally required to carry His own cross. He did so, until finally His weakness hindered, and a passing farmer was compelled to assist.



Where were Peter, James, John and the others, that they did not volunteer assistance? Doubtless they were deterred by fear. Crowding around the Savior were weeping women. Turning to them, He said, "Weep not for Me, but for yourselves and your children." The Master's words respecting their seeking the mountains and hills for protection are assumed by some Bible students to refer to the great trouble which came upon the Jews thirty-seven years later, in the destruction of Jerusalem; and that this trouble foreshadowed the greater distress which will occur in the close of this Gospel Age.

"They Parted My Garments." While Jesus was dying, the stony-hearted Roman soldiers cast lots for His seamless robe, dividing His other garments amongst themselves. The attitude of the world is further represented in the two culprits who were executed at the same time, one on either side of Jesus, above whose head was the inscription, "King of the Jews." One of them rallied at Jesus as a fraud, bantering Him to manifest whatever power He had by saving Himself and His associates. Little did he realize that if Jesus had saved Himself He could not have been the Savior of the world!

The other thief befriended Jesus, declaring that He had been unjustly accused. Turning to Jesus, he expressed his faith in our Savior by asking a reward for his kind words. He said, "Lord, remember me when Thou comest into Thy Kingdom." The poor thief knew that Jesus claimed to be a King, and recognized that He was worthy to be one, so noble of character and of appearance was He. What if finally, in the great beyond, this One should prove to be Messiah? The thief would at least tell the truth, declare a word in His defense and ask kind remembrance if this One ever reached His kingly power.

Jesus' answer seems to have been very generally misunderstood in the past. We thought that He promised the thief to be with Him that same day in the Kingdom. Yet we knew that according to other Scriptures Jesus Himself was not in the Kingdom that day, but in Joseph's new tomb; that He did not rise from the dead, from Sheol, Hades, the tomb, until the third day; and that even then He said to Mary, "I have not yet ascended to My Father." Evidently Jesus could not have meant that He and the thief would be together in Paradise that day.

Paradise, lost six thousand years ago, will be restored by Messiah in His glorious Kingdom. The thief has been sleeping in death, waiting for the time when Messiah's Kingdom will come. Jesus' answer was in full accord with this fact—"Verily, I say unto thee today [this day when nothing seems more unlikely than that I shall ever have a Kingdom], thou shalt be with Me in Paradise."

Jesus' Kingdom will quickly turn the world into a Paradise; and in the resurrection of the hosts that have fallen asleep in death, that thief will be remembered by the Master. Undoubtedly a great blessing will then be his; for his comforting words spoken on the cross indicated a tender, contrite heart, such as will be the first to have blessing in the Kingdom.

The Savior's Dying Words. The Master's cry, "My God! My God! Why hast Thou forsaken Me?" attests that He endured to the very limit the sinner's penalty, which was not merely death, but loss of fellowship with God. In taking the sinner's place, He must for at least a moment have the full experience of the sinner's alienation.

The cry, "It is finished!" reminds us of His statement on the day previous, "I have a baptism to be baptized with, and how am I straitened until it be finished." His words, "Father, into Thy hands I commend My spirit," remind us that He was laying down His life. He had not forfeited His right to life, as had Adam. Therefore He might still speak of it as His own spirit. His own right to life—merely surrendered for the time, under the Divine promise that it should be given Him in the resurrection.

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