

The Abbeville Press and Banner.

BY HUGH WILSON. ABBEVILLE, S. C., WEDNESDAY, MARCH 5, 1890. VOLUME XXXIV, NO. 41.

THE LOWNESVILLE DRUG STORE.

NEW ELEGANTLY FITTED UP STORE ROOM AND WITH LARGE ADDITIONS TO STOCK IS BETTER THAN EVER PREPARED TO SUPPLY ALL CUSTOMERS.

Pure Drugs and Chemicals.

All leading Patent Medicines, Medical Appliances, &c., &c. Splendid line of Toilet and Fancy Goods.

Paints, Oils, Varnishes, Putty, Glass, &c.

School Books of the kinds adopted by School Board, and Stationery of all kinds.

Prescriptions carefully compounded at all times. Call and see me and be assured of my intention and ability to supply all demands in the Drug Line.

J. B. FRANKS.
Second door from corner Main and Bell Street.

SPEED'S DRUG STORE.

With a LARGE and well Selected Stock of DRUGS, CHEMICALS, PATENT MEDICINES, PAINTS, OILS, WINDOW GLASS, PREPARED PUTTY, COMBS, BRUSHES, FANCY GOODS, PERFUMES, STATIONERY, &c.

The demand of this market can be supplied. Headquarters for fine CIGARS and TOBACCO. Orders by Mail or hand promptly attended to. Prescriptions carefully compounded at all hours.

You are respectfully invited to call.

P. B. SPEED.
No. 8 Wall St., Abbeville, S. C.

National Bank of Abbeville, Abbeville, S. C.

Capital, \$75,000
Surplus, 6,000

Officers:
J. ALLEN SMITH, President. L. W. WHITE, Vice-President.
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J. ALLEN SMITH, Abbeville, S. C.

Does a General Banking business, provides the greatest security and convenience for its depositors. Is ready at any and all times to make loans based upon such safe collateral as our County affords.

Sept. 11, 1888, 1890.



For Sale By J. T. Simmons, Greenwood, S. C.

E. A. Templeton

Is just opening a large lot of Cheap Holiday Goods. Don't fail to call and see them. Everything in the Notion line at greatly reduced prices.

H. W. LAWSON & CO.,

HAVE a Large Stock of all Kinds of SCHOOL BOOKS used in the Public Schools. And SELL them as Cheap as they can be bought anywhere.

EXTRA COURT!

Terra Cotta Wells.

THE undersigned is not disposed to brag on his new mode of water supply, but it is proven beyond the shadow of a doubt that his wells are the best and more durable than any other kind. He boasts of not having lost a single one in seven years, while thousands of his works for parties having lost their dug wells.

Address: C. M. CALHOUN, Greenwood, S. C.

They are found to be superior to one dug, and are free from the danger of clogging, and are also found to be superior to all others.

Greenwood, S. C., Feb. 12, 1890.

THOS. L. MCGOON, Clerk of Court.

Feb. 25, 1890.

THE DAWN OF PEACE.

It is a most encouraging fact," says a contemporary journal, "that between one hundred and two hundred instances of successful arbitration of international difficulties have taken place. The proposal for a course of international arbitration on the part of the American nation is most hopeful. When such a measure shall have become operative on the Western Hemisphere, its example will be powerfully felt on the Eastern. The sanctity of private property on land and sea, the protection of life and property granted to non-combatants, the measure of humanity toward the wounded soldiers of either contending army, the success of the Red Cross Society, which ministers with impartial mercy to the suffering on all sides and on the other, on the field of battle and in the hospital, the increasing sentiment of brotherhood which prevails among workmen in different nations, all these are grounds of thankfulness in every friend of humanity, and are, we believe, each and all of them, steps toward the universal reign of peace." Christian Statesman.

NOTICE.

THE School Commissioner can always be found in his office at the Court House on SALEM DAY and the 15th of every month, except when the 15th occurs on a Sunday, in which case his office will be open on the 14th. THURSDAY, FEBRUARY 6th inst. at the Abbeville National Bank.

J. ALLEN SMITH,
W. C. MCGOWAN,
R. M. HADDON,
E. A. TEMPLETON,
L. W. WHITE,
T. P. O'NEILL,
Board of Corporators.
Abbeville, S. C., Feb. 5, 1890.

Get the Best.

OUR LOAD OF KENTUCKY MULES soon to arrive and will be sold low down on each one. WALLINGFORD & RUSSELL.
Jan. 1, 1890, 11

The Music He Liked.

"I always thought I was fond of music," said Farmer Greene, "but since I visited Matilda in Boston, I've had my doubts about it. I hadn't been there a day before Matilda she says to me, 'Now, father, we're going to have a musical, and I do hope you'll enjoy it.'"

"Of course I shall," says I. "You know how fond I am of those famous old Scotch songs you used to sing, and how I'm always ready to join in when anybody strikes up 'Coronation.'"

"Well, this will be the very best music you ever listened to," says Matilda, and my mouth watered to hear it.

"The night of the concert you ought to have seen the folks pour in, all silk and satin, and flowers. Matilda wore, well, I don't rightly know what, but I think 'twas silk and lace. Pretty soon we all got quieted down, and then a German, with long hair and a great bushy beard, sat down to the piano and began to play. My, how he did bang them keys! There was thunder down in the bass, and tinkling cymbals up in the treble.

"The lady that sat side of me whispered when there was a minute's stop, 'Do you distinguish the different motives?'"

"My, no! says I. 'I don't see what anybody's motive could be for workin' 'so hard to make a noise.'"

"Then she smiled behind her fan, but I don't know what caused it, whether 'twas the music or me.

"When the piece stopped, everybody hummed and whistled, and each other how lovely 'twas, and a good many told the German how much obliged they were. I didn't say a word.

"Then a tall woman, all fixed up with silks and furbelows, sang a piece that almost made my hair stand on end, it went so high, and had so many many ups and downs in it. She was master smart; anybody could see that, but somehow I didn't fancy that kind of singing. It made me uneasy. When she sang to 'bin' up to her high notes, I wondered if she'd ever get there; and when she dropped down again, I wanted to say, 'Now you've got through it safe once; don't try it again!'"

"Well, pretty soon Matilda came round to me and whispered, 'Father, how d'you like it?'"

"I don't care much for it," says I. "It's a little too much like frosted cake when you want plain bread."

"He laughed, and in a minute I heard her saying to one of the performers, 'My father's a little old-fashioned, you see, and would you mind?'"

"What do you suppose happened then? Why, that woman that sang the trills and warbles stood up, and, without any piano playin' at all, sang 'Ye Bands and Bracs' and John Anderson.' How she knew what I liked I never could tell, but she sang the songs I've liked ever since I was a small boy, and when she got through were streamin' down my cheeks.

"Bless you, my dear! says I, and I went up to her and shook both her hands. And it seemed to me she liked the songs herself, for when she looked at me I saw that her eyes were wet, too.

"I had a beautiful time, but I suppose it's no use thinkin' I appreciate real music."—*Youth's Companion.*

A spoiled child is a child spoiled for life. A man may struggle against himself, and gain strength of character; he may in some degree overcome many of the difficulties and temptations which are the legacy of his parents and others who have spoiled him. To spoil really means to flay, to strip; hence to take away naturally belong to one—to pillage or rob. A spoiled child is therefore a child despoiled or plundered; a child robbed of his moral possessions and his rights. A child thus despoiled cannot in after years get back what has been lost. The child who is spoiled is made good by retraining. Whatever the superfluities may be, the flaw in the foundation will always be a flaw and a weakness in the building. Every day that we go on spoiling a child, we go on robbing him of God's gifts to him. A parent often speaks of a child's being "a little spoiled"; as though that were an evidence of parental affection. But in after life, when the consequences show themselves in embarrassments, difficulties, temptations, struggles, regrets, and sorrows, a good parent sees that a better exhibition of affection would have been to study that course which should have spared the child these very consequences. And any parent ought to look far enough ahead to spare his child from such moral robbery.

The Dawn of Peace.

It is a most encouraging fact," says a contemporary journal, "that between one hundred and two hundred instances of successful arbitration of international difficulties have taken place. The proposal for a course of international arbitration on the part of the American nation is most hopeful. When such a measure shall have become operative on the Western Hemisphere, its example will be powerfully felt on the Eastern. The sanctity of private property on land and sea, the protection of life and property granted to non-combatants, the measure of humanity toward the wounded soldiers of either contending army, the success of the Red Cross Society, which ministers with impartial mercy to the suffering on all sides and on the other, on the field of battle and in the hospital, the increasing sentiment of brotherhood which prevails among workmen in different nations, all these are grounds of thankfulness in every friend of humanity, and are, we believe, each and all of them, steps toward the universal reign of peace." Christian Statesman.

Nothing so adds to the treasures of the mind and increases its powers as its own thinking. Learn to think for yourself. It is all very well to hear and read the wisdom of others, but one should not let this take the place of one's own thought. Many persons are like cisterns—they are good to hold the thoughts of others, but when the time comes that they are forced to rely on themselves, they have no power to do so. The outside supply is cut off, and the cistern runs dry. But if one, like a river, is constantly fed by one's own springs, then, as the learning of others comes to him, it mingles with his own waters, and the stream widens and deepens.

Carlyle as a Teacher.

A writer in *The Scotchman* has uncharitably an amusing account of Thomas Carlyle as a country "dominie," for the accuracy of which he vouches. It was told in 1853 by a Cupar Fife lawyer and provost, who had been one of Carlyle's pupils at Kirkcaldy, to the writer and Hugh Miller. The interest of this gentleman's reminiscences of his old schoolmaster was heightened by his utter unconsciousness that his old dominie was the Thomas Carlyle who was then beginning to be known to fame. The old gentleman described the older race of Scottish schoolmasters as always during school hours wearing their hats—at least keeping their heads covered; and many of the boys, viewing peculiar angle at which the hat stood upon the head, and how near it came to the eye-brows, could conjecture if the savage mood were to be that day predominant.

"But my teacher," said the provost, "strict and gloomy disciplinarian with the name of Carlyle, never wore his hat in school; and, indeed, his brow was so overhung with dark threatening, and his large glowing eyes constantly shot forth wrath, while his protruding chin was laden with scorn, that no extra expression of alarm was needed from his lun-hat! He did not thrash us either very often or very severely, but we had a fear of his provost, he would go down length in punishment. I have seen his mere scowl lurch at once the whole school. The biggest and boldest specially dreaded his grins and his mocking words. How savage his teeth were went to grind out the terms "dunce" or "blockhead!"

Hugh Miller here interposed by asking, "Did your teacher ever burst into a strange laugh in any question?" replied the provost, "Why do you ask? But now that I remember, he had at times a very extraordinary laugh that made us all stare. It had a train of queer chuckling which exploded in a succession of loud and deep guffaws that shook his whole body, and displayed all his teeth like the keys of a piano. He then clapped his hands on the book he held against his knees, yet none of us eyes, and what he was saying. He had a grim smile in reproving pupils, and a habit of tapping their heads with his knuckles as he told them their heads would never be worth the price of hats, or the charge of a barber, though mamma and aunts had that morning combed, kissed, and blessed them in pious wonder, as if they were teeming with the sublimest inventions and designs."

The provost said that Hugh Miller and some other guests were listening eagerly, and he proceeded:

"One morning, a few minutes before the school hour, when most of the pupils had arrived, and as rain was falling—they had gone into the school, a donkey, which had broken loose from its tether on a grassy spot near, and was entering the play-ground. Bill Hood and I was so far on our way, and Bill, who was a stout and frolicsome lad, the ring-leader in many sports and tricks, began to mount the animal, and began to guide and force it into the school. With desperate spurring, the donkey was induced to carry its rider over the threshold; and what a reception both of them got from the juvenile crowd! Bags of books was at once fastened to the tail and around the neck of the ass; and so busy were Bill and a half dozen companions in urging the brute to a canter round the school, and to ascend the short stair to the master's desk, that they did not know how time was speeding, and before they could remove the stranger Mr. Carlyle appeared.

"We expected a tremendous explosion of wrath; but he burst into a roar of laughter; such a roar, however, as, instead of tempting us to join in it, produced a sudden and complete hush; and that roar was renewed again and again when the ass, withdrawing its fore feet from the first step of the desk and turning round, took a pace or two to the right, as if to salute him. 'That,' exclaimed Carlyle, 'is the wisest and best scholar in Kirkcaldy has yet sent me; he is fit to be your master.' He tapped the donkey's head as he was wont to do ours, and said: 'There's something here, far more than in the skulls of any of my brethren before me, though I am sure they are not so good as yours.' He then began to tap and pat our heads, and though that grander headpiece meets with merciful blows.' He then gave some hard taps on Bill Hood's head, and would not allow him to dismount, but, for a penalty, ordered him to ride up and down the school for an hour, whilst those boys who had been most active in helping Bill to go through the face had to march in pairs before him, and behind the perplexed-looking ass. He did not require the aid of scholars to attend to their several school lessons, but silently permitted them to stand as spectators of the grotesque procession. Then he himself, seated within his pulpit-like desk, surveyed Bill and his company with a strange mixture of mirth, scorn and pity. I have not for some years thought of this scene, continued the provost, 'but it has now come back to me freshly, and I remember that my old master had a very strange laugh. I don't know what has become of him, nor indeed have I heard of him since I left Kirkcaldy School.'

There is nothing more painfully indicative of the interior wrongness of our life than the inability everywhere manifest to rest and be quiet. No life was ever healthy and strong in which there was not a central rest, and I do not require the aid of scholars to attend to their several school lessons, but silently permitted them to stand as spectators of the grotesque procession. Then he himself, seated within his pulpit-like desk, surveyed Bill and his company with a strange mixture of mirth, scorn and pity. I have not for some years thought of this scene, continued the provost, 'but it has now come back to me freshly, and I remember that my old master had a very strange laugh. I don't know what has become of him, nor indeed have I heard of him since I left Kirkcaldy School.'

South America.

What is the size of South America? It is 4,550 miles long, 3,200 miles wide, and has an area of about 6,500,000 square miles.

What are the political divisions? One empire, Brazil; nine republics, Argentina, Chili, Columbia, Ecuador, Paraguay, Peru, Uruguay, Venezuela, the colonial districts, British, French, Dutch, Guiana.

When was South America discovered by Europeans? Columbus, in 1492, sailed along the northern coast; Cabral, in 1500, discovered the Amazon, and Pinzon, in 1508, entered the La Plata river.

Who were the first European settlers? The Portuguese, near the mouth of the Amazon, about the year 1515.

Who were the natives? Indian races, differing widely from each other, those in Peru being highly civilized.

What became of the Peruvian Empire? It was overthrown by the Spaniards in less than thirty-five years after the discovery of the country.

To what European countries did South America belong for nearly three hundred years? Spain and Portugal.

How were the people governed? By viceroys and governors sent from Europe.

What is the only portion of South America now under European control? Guiana.

When did the other South American States become independent? Fairly in the present century.

To whom does Guiana belong? To the British, Dutch, and French.

What is the population of South America? About thirty-five millions.

How are the people of South America divided? Into whites, Indians, Negroes, and mixed races.

Who are the whites? Chiefly Spaniards and Portuguese.

What are the Indians? Some are half-civilized and many are savages.

What is the condition of the Negroes? The most of them are in Brazil, and have lately been liberated from slavery.

What is the religion of the people? There are some heathen, but nearly all the people are Roman Catholics.

What is the religious state of the Roman Catholics? They are chiefly idolaters, worshipping the Virgin Mary, saints, relics, and images and pictures.

What is being done by Protestants for South America? The leading churches of the United States and Great Britain have sent missionaries to the people.

What progress has been made by Protestants in South America? Some progress has been made in Argentina, Brazil, and Chili, but the opposition of the Roman Catholic priests in other countries has greatly interfered with the missionaries.

South America has long been dominated politically and spiritually by the Roman Catholic priesthood, and it is not strange that it should be a hard field to cultivate.

Gospel In All Lands.

Can't Stand It.

An infidel young lawyer, going west to settle for life, made it his boast that he would locate in some place where there were no churches, no Sunday-schools, or Bibles. So the year was out, he wrote for a preacher to come and bring plenty of Bibles, to begin preaching, and start Sunday-schools; for he said: "I am convinced that a neighborhood without Bibles, Sunday-schools and preaching is too much like hell for any living man to stay in." The invisible and silent influences of churches to suppress disturbing immoralities are not appreciated, until one goes to those places where there are none. There he finds a hell in the heavens, exerting a silent influence on the sea—lifting the tides to roll out and refresh the low lands. So the silent influence of Bibles, churches and Sunday-schools lifts men to a higher plain of moral living.

Christianity gives value to material things. A tract of land located in a region of churches, where the people are civil, kind and peaceable, is worth twice as much as one located among still houses and open grog shops where men live.

Business men now own property on the outskirts of a city, find that it pays financially to build a church there. Because they know a church will convert the people—reform the neighborhood—build up good society—and then men will buy lots to build upon.

"Godliness is profitable unto all things." Who would settle his family among wild Indians, though the land be ever so rich and the scenery ever so beautiful. Men advertise a piece of land for sale, and to induce others to buy, call attention to the fact that said property is located in a region where good neighbors live—where churches and schools are convenient. Yes, Christianity enhances the worth of material things.

A False Faith no Protection.

A false faith is no protection. The man who built his house upon the sand believed that he was safe; but his faith was of no service when the floods came, and the winds beat upon his dwelling. The foolish virgins thought that they were sufficiently prepared for the coming of the bridegroom; but they were not, and their false confidence did not admit them when the door was shut. That cunning thief who supposed that he knew the meaning of the signals, as he neared Chicago, recently, did not save his train from wreck, nor his passengers from horrible deaths, because he trusted in a wrong interpretation of their import. God will honor genuine faith, even though it be no greater than a grain of mustard-seed, but he cannot respond to any faith which puts a symbol in his place. If the woman with an essential belief had not believed in something more than the hem of his garment, the Saviour would never have granted healing in answer to the appeal of her touch. If she had a purely false faith, she would have been left to learn that there was no virtue in the hem of his garment. It was because she believed that Christ had in him so much healing power that even his garment must be impregnated with sufficient for her needs, that she obtained the blessing that she sought.—*Phylax Teacher.*

We cannot improve ourselves, we cannot assist others, we cannot do our duty by the world, except by exertion, except by unpopularity, except with care and difficulty. We must each of us bear our cross with Him. When we bear it, each day makes it easier to with.

Business Morality.

"Sound ethics, but not business," we heard remarked by a man of trade, when the impropriety of some course of procedure was forced upon his attention. Evidently it was his opinion that an antagonism exists between the two—that a strict observance of the moral law, to say nothing of the golden rule, is incompatible with sound business principles. Though he might shrink from putting it in just so many words, he was of the belief that the world of trade and finance was not one in which the law as delivered by Moses is expected to bear rule.

We fear that this notion obtains very largely among the men who think it the great end of their lives to add thousands to thousands, until they shall become millions. These are disposed to resent as intrusive and impudent any hint that this worldly wisdom is not the best wisdom. They respect the preacher of morality in a certain supercilious way as very honest and as teaching doctrine to which the humble and slightly enterprising may well give heed. But they do not regard such lessons as at all applicable to themselves. They hold it as altogether inappropriate for the Sunday-school teacher to urge it upon his class to think something of the well-being of others while struggling for their own; but in business matters they prefer the maxim, "Get what you can and what you get, hold," to all the teachings of the Saviour. In their scheme of financiering they allow no place for the gentle amenities which can make life agreeable.

It is hardly needful to say that they who eliminate morals from business, act in opposition to all the teachings of Bible truth. The principles which it seeks to inculcate are really sound business maxims. We do not mean to say that they who pursue selfish schemes in selfish ways are not often successful in the carrying out of their designs. But it is not a success which can be the aim of a generous and noble man. When it has been attained, it will be found that though the fortunes are enlarged the soul is dwarfed. The millionaire who has become so by method which he cannot defend and hardly cares to examine, is really the lower type of man because of his success.

Sunny South.

Progress of Arbitration.

Vague notices have reached this country of the treaty negotiated between several South American Powers, to establish an international law of procedure in civil cases. This treaty was signed at Montevideo January 14th, and its text has now been published. The countries taking part in the conference for the discussion and settling of its terms were Paraguay, Uruguay, the Argentine Republic, Chili, Brazil, Bolivia, and Peru. The great aim was to secure uniformity of law touching the innumerable and vexing cases of commercial litigation arising between citizens of different countries. While it has not been possible to secure this entirely, yet much has been gained in the final agreement in which the delegates from all the Powers united. The contracting States bind themselves to recognize the legal processes of each other, and to recognize and enforce, each within its own limits, decisions made in the courts of any of the others affecting its own citizens. The establishment of boards of arbitration, in certain cases, is also provided for, and their decisions, when arrived at under conditions named, are to be held as binding by all the States. All this marks a great advance in the simplification of the business relations of the merchants of these various countries. It indicates, also, decided progress in the appreciation and adoption of civilized methods of settling international controversies on the part of governments which we have been too much accustomed to regard as barbarous.—*Nation.*

M. Chevreul, the celebrated French chemist, recently died at the age of 108. He worked in his laboratory, and read papers containing the results of his scientific research in the Academy of science, until he was over 100. At that age it was said of him that "although he wears spectacles, he can see without them; he is not deaf; he walks rapidly and surely." On his hundredth birthday he was asked how he accounted for his extraordinary activity of body and mind. He said: "I do not try to account for it. A few years ago, in a preface to one of my books, I thanked my father and mother for the physical and moral force that they transmitted to me. They were both over ninety when they died. I have never touched a drop of wine, nor have I ever drunk water. I do not smoke nor do I eat fish. I take a light breakfast in bed between seven and eight, and my next meal, dinner occurs at six or seven in the evening. I have never been attacked with a fever for wealth. I care nothing for riches. Perhaps I might say, with your Agassiz, who used to live just across the street there, and whom I knew, that I have no time to make money. I adore science, and I enjoy work. Perhaps some or all of these circumstances—and especially the pure life and character of my parents—will account for my longevity and for my good health on the threshold of my century."—*Exchange.*

WIT vs. ELOQUENCE.

The dry humor of Abraham Lincoln was never surpassed. Dr. Bellows, President of the Sanitary Commission, went to Washington to get Mr. Lincoln to make a certain appointment. He presented the case to the President, who listened intently, but said nothing. After twenty minutes of eloquence Mr. Lincoln replied:

"I made that appointment several days ago."

"Why didn't you tell me, Mr. Lincoln, to save yourself the trouble of hearing to this?"

"O, Bellows, I do like to hear you talk," said Honest Old Abe, with a twinkle.

"The worst man I ever knew had no vice. He attended church and broke no commandment and indulged in no excesses. Yet he nagged his wife and children to the grave, and destroyed every flower of pleasure which sprang up by his hearthstone, and ruined the tender young lives about him with the unceasing tempers of a household tyrant and petty demon."
Ella Wheeler Wilcox.

How Heaven is Reached.

ANSWER.—The poem was written by J. G. Holland. It reads thus:

Heaven is not reached by a single bound; But we build the ladder by which we rise, From the lowly earth to the vaulted skies, And we mount to its summit, round by round.

I count these things to be grandly true, That a noble deed is a step toward God; Lifting the soul from the common sod To a purer air and a broader view.

We rise by the things that are under our feet, By what we have mastered in greed and gain; By the pride deposited and the passion slain, And the vanquished ill we hourly meet.

We hope, we resolve, we aspire, we trust, When the morning calls to life and light; But our hearts grow weary, and ere the night Our lives are trailing in the world's dust.

Wings for the angels, but feet for the men; We must borrow the wings to find the way; We may hope and resolve, and aspire and trust, But our feet must rise, or we fall again.

Only in dreams is the ladder thrown From the weary earth to the sapphire wall; But the dreamer departs, and the visions fall, And the sleeper wakes on the pillow of pain.

What we ought not to do, we should not ever think of doing. Few persons live to-day, but are preparing to do so to-morrow. 'Tis a mercy to have that taken from us which takes us from God. How much better is the love that is ready to die than the zeal that is ready to kill. The more thou frequentest thy closet, the more thou wilt like it; the less thou comest thereunto, the more thou wilt loathe it. Will nations never devise a more rational empire of differences than force? War is an instrument entirely inefficient toward redressing wrong. Some one has somewhere said, "A man seldom or never regrets that step which he has taken, after first praying well over the question, and then acting according to the best of his judgment." The sun meets not the springing bud that stretches toward him with half that certainty as God, the source of all good, communicates Himself to the soul that longs to partake of Him. The consciousness of being loved softens the keenest pang, even at the moment of parting; yea, even the eternal farewell is safer to trust in than the bitterness when uttered in accents that breathe love to the last sigh. Sympathy is one of the great secrets of our lives. It can overcome evil quicker than the harshest treatment. It strengthens good, bringing forth more help to bear the hardest trials that come to us all from time to time. The revival is not an episode in which the church turns for a week from its worldly methods and worldly life to have a little pastime with God; the revival is the outflow of the vital union of the church in its daily life with Christ. Will there have to be some great and terrible discovery of the uselessness of military defenses before Christian nations can believe that love is stronger than hate; that it is safer to trust in God and goodness than in violence and force? After listening to thousands of prayers for pardon, I can hardly recall a case where I did not feel that I might have fallen as my fellow-men has done, if I had been subjected to the same demoralizing influences and pressed by the same temptations. The natural propensities of the heart call for constant watchfulness. Satan takes advantage of man's weakness—arouses his temper and provokes to bad words. These in turn lead us to sinful deeds, or provoke some one else to wrath and vengeance. David said, "I will take heed to myself, that I sin not with my tongue; I will keep my mouth with a bridle while the wicked is before me." Let us serve God in the sunshine while He makes the sunshine. We shall then serve Him all the better in the dark when He sends the darkness. The darkness is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes. Therefore, come what may, hold fast to love. Though men should rend your heart, let them not embitter or harden it. We win by tenderness; we conquer by forgiveness. Oh, strive to enter into something of that large, celestial charity, which is meek, enduring, unretaliating, and which even the overbearing world cannot withstand forever. In speaking of that peace which passeth understanding, we allude not to those illuminations and raptures, which, if God has in some instances bestowed them, He has nowhere pledged Himself to bestow; but of that rational yet elevated hope which flows from an assured persuasion of the paternal love of our heavenly Father; of that "secret love of the Lord," which He Himself has assured us "is with thee of fear Him;" of that life and power of religion which are the privilege of those "who abide under the shadow of the Almighty;" of those who "know in whom they have believed;" of those who "walk not after the flesh, but after the spirit;" of those "who endure, as seeing Him who is invisible."

What is the size of South America? It is 4,550 miles long, 3,200 miles wide, and has an area of about 6,500,000 square miles.

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To what European countries did South America belong for nearly three hundred years? Spain and Portugal.

How were the people governed? By viceroys and governors sent from Europe.

What is the only portion of South America now under European control? Guiana.

When did the other South American States become independent? Fairly in the present century.

To whom does Guiana belong? To the British, Dutch, and French.

What is the population of South America? About thirty-five millions.

How are the people of South America divided? Into whites, Indians, Negroes, and mixed races.

Who are the whites? Chiefly Spaniards and Portuguese.

What are the Indians? Some are half-civilized and many are savages.

What is the condition of the Negroes? The most of them are in Brazil, and have lately been liberated from slavery.

What is the religion of the people? There are some heathen, but nearly all the people are Roman Catholics.

What is the religious state of the Roman Catholics? They are chiefly idolaters, worshipping the Virgin Mary, saints, relics, and images and pictures.

What is being done by Protestants for South America? The leading churches of the United States and Great Britain have sent missionaries to the people.

What progress has been made by Protestants in South America? Some progress has been made in Argentina, Brazil, and Chili, but the opposition of the Roman Catholic priests in other countries has greatly interfered with the missionaries.

South America has long been dominated politically and spiritually by the Roman Catholic priesthood, and it is not strange that it should be a hard field to cultivate.

Gospel In All Lands.

Can't Stand It.

An infidel young lawyer, going west to settle for life, made it his boast that he would locate in some place where there were no churches, no Sunday-schools, or Bibles. So the year was out, he wrote for a preacher to come and bring plenty of Bibles, to begin preaching, and start Sunday-schools; for he said: "I am convinced that a neighborhood without Bibles, Sunday-schools and preaching is too much like hell for any living man to stay in." The invisible and silent influences of churches to suppress disturbing immoralities are not appreciated, until one goes to those places where there are none. There he finds a hell in the heavens, exerting a silent influence on the sea—lifting the tides to roll out and refresh the low lands. So the silent influence of Bibles, churches and Sunday-schools lifts men to a higher plain of moral living.

Christianity gives value to material things. A tract of land located in a region of churches, where the people are civil, kind and peaceable, is worth twice as much as one located among still houses and open grog shops where men live.

Business men now own property on the outskirts of a city, find that it pays financially to build a church there. Because they know a church will convert the people—reform the neighborhood—build up good society—and then men will buy lots to build upon.

"Godliness is profitable unto all things." Who would settle his family among wild Indians, though the land be ever so rich and the scenery ever so beautiful. Men advertise a piece of land for sale, and to induce others to buy, call attention to the fact that said property is located in a region where good neighbors live—where churches and schools are convenient. Yes, Christianity enhances the worth of material things.

A False Faith no Protection.

A false faith is no protection. The man who built his house upon the sand believed that he was safe; but his faith was of no service when the floods came, and the winds beat upon his dwelling. The foolish virgins thought that they were sufficiently prepared for the coming of the bridegroom; but they were not, and their false confidence did not admit them when the door was shut. That cunning thief who supposed that he knew the meaning of the signals, as he neared Chicago, recently, did not save his train from wreck, nor his passengers from horrible deaths, because he trusted in a wrong interpretation of their import. God will honor genuine faith, even though it be no greater than a grain of mustard-seed, but he cannot respond to any faith which puts a symbol in his place. If the woman with an essential belief had not believed in something more than the hem of his garment, the Saviour would never have granted healing in answer to the appeal of her touch. If she had a purely false faith, she would have been left to learn that there was no virtue in the hem of his garment. It was because she believed that Christ had in him so much healing power that even his garment must be impregnated with sufficient for her needs, that she obtained the blessing that she sought.—*Phylax Teacher.*

WIT vs. ELOQUENCE.

The dry humor of Abraham Lincoln was never surpassed. Dr. Bellows, President of the Sanitary Commission, went to Washington to get Mr. Lincoln to make a certain appointment. He presented the case to the President, who listened intently, but said nothing. After twenty minutes of eloquence Mr. Lincoln replied:

"I made that appointment several days ago."

"Why didn't you tell me, Mr. Lincoln, to save yourself the trouble of hearing to this?"

"O, Bellows, I do like to hear you talk," said Honest Old Abe, with a twinkle.

"The worst man I ever knew had no vice. He attended church and broke no commandment and indulged in no excesses. Yet he nagged his wife and children to the grave, and destroyed every flower of pleasure which sprang up by his hearthstone, and ruined the tender young lives about him with the unceasing tempers of a household tyrant and petty demon."
Ella Wheeler Wilcox.

We cannot improve ourselves, we cannot assist others, we cannot do our duty by the world, except by exertion, except by unpopularity, except with care and difficulty. We must each of us bear our cross with Him. When we bear it, each day makes it easier to with.