

The Press and Banner.

BY HUGH WILSON.

ABBEVILLE, S. C.

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Some Things We Ought to Do, and Some Things We Ought not to Do.

It is now time to begin work on the farm, and the season of activity in the banks and stores is at hand.

The bad weather and the discouraging outlook has kept back work of every kind, and the people everywhere, up to this time, have spent as little money as possible.

The people have feared debt, and the merchants have been chary in granting credit.

But with the first days of sunshine every energy will be exerted in making preparations for another crop.

The low price of cotton and the scarcity of money admonish every citizen to husband every resource, and to stop every leak in his expenditures.

The promiscuous assemblies of unthinking people having adjourned and gone out of business, it is now time for each individual to consider well for himself the situation, as it confronts him.

That every needless expense be curtailed. That all unprofitable animals be slaughtered or sold. Under this head we would say a multitude of dogs, and even cats. No man can keep such animals without expense.

That the use of tobacco be discontinued. Two dollars and fifty cents spent for medicine at one of our drug stores will cure the disease for tobacco. Some men annually spend more money for tobacco than they spend in clothing for their wives.

That the dispensary be boycotted, and that no money be paid for liquor of any kind.

That every family provide one or more good milk cows. Where plenty of milk and butter is had, a minimum amount of bacon will be needed.

That every landowner provide pasture land for his tenants, and that he be allowed free use of it for a reasonable number of cattle.

That every family raise a pig, and a proper amount of fowls—chickens, ducks, geese, turkeys—as conditions may suit.

That instead of going off to town on Saturdays, the time heretofore lost in that way be employed in planting a good garden and that proper attention be paid to the needed patches of potatoes, collards, cabbage, sorghum, barley, turnips, etc., each in its season.

That each and every white man do more work himself, and "cuss" the negro less.

That you do not lose any sleep, or time from work, bothering your brain about the Constitutional Convention. Let politicians and idle people attend to the welfare of the State while you attend to the business of looking after the best interests of your family.

That you put some money next Fall. Has anybody explained to you how you can get it, if you have no cotton to sell? Until that is done, you just go ahead and raise all the cotton you can, together with all the needed supplies. Raise your hog and hominy, and then spread out on cotton. Let no man neglect the supplies for home consumption.

That every man who attempts to talk bl, malism, free coinage of silver, and kindred subjects to you, be shot on the spot. Except for the possibility of meeting up with some such freaks, we would recommend the throwing away of all fire-arms. But human nature can't stand everything, and a man is obliged to protect himself sometimes. The coroner's juries in such cases ought to render a verdict of "justifiable" or "excusable" homicide. But as we have no assurance as to what they might do.

The Abbeville Bar.

A correspondent from Ninety-Six, "R.", to the Columbia Evening News, makes a strong appeal to Judge McGowan to write a history of the Abbeville Bar for the last fifty years.

Some of the greatest lawyers and statesmen of past ages rendered themselves famous for all time by the books which they wrote after their retirement from public service. Except for such writings the names of some of the most familiar writers would now be unknown. Judge O'Neal would have passed out of the world by this time if it had not been for the book which he wrote.

No man in this county is better equipped for writing the history of the Abbeville Bar, and being now in excellent health, and as ever, an untiring worker, the Press and Banner heartily joins the Evening News in its request for Judge McGowan to write the book.

"Honest" and "Conscientious."

The negro has developed, or discovered, quite a number of "honest" and "conscientious" friends, who, it seems to us, believe that a negro is better than a reformer, and who are more concerned for the franchise of the negro than for good government.

The latest and most pronounced friend of the negro is the Hon. J. J. Dargan, of Sumter. He made a speech in Columbia one night which was entirely satisfactory to the negroes, and in which was more or less offensive to the white men. In 1856 that speech would have been regarded as opposed to the best interests of South Carolina.

The "Forty."

The "Forty" seem to be carrying everything with them. The Peace Conference has been created their movement. We are in for peace, first, last and all the time, but we fear that this harmonious crowd will break up in a big row as soon as it is found out that all of them can't go to the convention. The people need not become excited over the matter.

Sloan Hearst Will Wait Until Good Friday.

SLOAN HEARST has been resplendent to April 12. The Governor is examining the testimony in his case, and he will probably give another report. It isn't often that a man is hanged on Good Friday.

Hon. H. C. Patton, of Columbia, proposes a constitution which will enfranchise all "Confederate soldiers and their lineal descendants, irrespective of property or educational qualification. For others, he would apply a property or educational qualification. If his proposition stands the test in the United States Senate, it seems to us that he offers the best solution of the question.

SOME political negro preachers want an extension of the Legislature to provide additional means for their race to secure registration tickets. Governor Evans has heard their prayer. His answer, if any, has not been recorded.

BIG AND LITTLE.

A comparison that is not odious to the Oil Mill.

We know that you have seen the pictures of the cotton stalks as they have been appearing in the Press and Banner (or the last few weeks.

If a good preacher would take these pictures as a text he could give us a good sermon by pointing to and illustrating the moral lessons to be derived therefrom. It costs us more to cultivate poor land than rich land. It pays a great deal better to gather a big crop than to run in a small harvest. It is the fruit of your own thinking, and call at the Abbeville Oil Mill.

SEVERAL weddings are booked for Abbeville.

Why Do We Not Go to Church?

This is a practical question which every one may or may not answer to his own liking.

The fact is, however, many persons remain away from church. As every one should attend divine worship every Sunday, unless prevented by some good reason, is it not well to enquire into the causes, which induce so many to stay away from divine worship.

Is it because of an indifference on their part to their religious duties, that their places in church are not filled?

Can such absences be accounted for on the ground that the absentees feel that they have not been welcomed into the holy temple? Have the absent ones, with or without good cause, been made to feel that they were not there for the "right reason?" If not for these or any kindred reasons, is their absence accounted for because the sermons do not interest?

If it were not for these, or other reasons, why is it that more men may be seen on our public streets during divine service than to be found in some of our churches on Sunday morning?

Respected church member, have you done things? Have you invited any of these people to go with you to church, or have you gathered up the skirts of your garments as you passed, with the thought in your mind: "I am holier than thou; I am going to my devotions, while you are standing around the corners. I am a good and pious Christian. You are a lost reprobate."

Honestly, now, haven't you had such thoughts? If not, how many of these people have you spoken kindly to and invited to go with you to church?

Beloved pastor, have you done your whole duty? Have you sought to make your work more interesting and entertaining? Have you kept abreast with the current events of the times, so that you might entertain and instruct, while pointing a moral?

Do not successful preachers everywhere know something of the world, and the people among whom they live? If we heard a little more of applied religion, and a little less of etherial theology is it not likely that a greater interest in spiritual matters would be created in the hearts of terrestrial beings? To make more plain—There is not, perhaps, a human being in all this land that would not listen with great interest to speculation and facts of the war in China, and its possible effect on the Christian civilization and the spread of the gospel. We only mention the war, as an instance.

No man can go to service in the church without being more or less influenced by the parity and sweetness of the very atmosphere that pervades the holy temple.

Men love to be entertained, and they love to worship the Lord our God.

But if the sermon is not entirely over their heads, and if coming down among the things that are of the earth, earthy, of what earthly interest can it be to them?

Let our preachers talk about things that will gain the attention, and interest their hearers.

If their reason is appealed to, and if they can hear something that they can understand, their hearts will be won. You do not give meat to sucklings, and you need not give intricate and fine spun theories on doubtful theological questions to a soul which is simply dying because of a lack of the comforting consolations of the plain religion of our beloved Lord and Saviour.

If people are interested, and they are welcomed, they will be found in church. You need not doubt that. They are more interested in religious truths as applied to our sinful natures than they can be in essays on Theology, about which the people know very little, and about which they might be disposed to form their own opinions, even if they could "follow" the delivery of a long talk on the subject.

Most of us are rewarded by good and pious juries in such cases ought to render a verdict of "justifiable" or "excusable" homicide. But as we have no assurance as to what they might do.

DEATH OF H. C. KIRFMAN.

A Friend Pays a Nice Tribute to His Memory.

Henry Clay Kirfman, of Creston, Iowa, died in the city of Abbeville, South Carolina, on the 17th of March, 1895.

He was a devoted and devoted man, and a true friend. He was a man of high character, and a true friend. He was a man of high character, and a true friend.

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THE 17TH OF MARCH.

ST. PATRICK'S DAY IN THE MORNING.

St. Patrick Was to Ireland What St. Paul Was to Greece.

The material for writing the lives of men who lived, labored and died in the ages previous to the Christian era, is so meagrely known, and so easily disseminated, and so necessarily scant, and more especially of the earlier centuries, that it is almost impossible to find any one who has not been misled by the legends of the past.

It is not until the time of the Christian era that we find any one who has not been misled by the legends of the past. It is not until the time of the Christian era that we find any one who has not been misled by the legends of the past.

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