Wednesday, september 9, 1891

Foreston News.

ment in Foreston. One class of your readers said that the author "labored under a mistake;" another, that he had a very "pro-

and had a delightful time.

We have had a protracted meeting in the sion: to eat of the fruit of the trees Methodist church, and good preaching. We of the garden. Fifth, of prohibition: hope for great good from this meeting. There are some long faces amongst the

opens on Monday. erage colored cook can now be hired on the shalt surely die. following terms, only, viz: board, washing, \$25.00 per month, and the use of the parlor and piano on Saturday and Sunday even-

we have several fair visitors now: Miss Marie Brunson, of Wedgefield, and Miss Meddie Brown, of St. Matthews, are visit-

Mr. Joe Wilson has accepted a situation with Messrs. Mason & Wilkins, on Santee. He left on Monday morning, with a very long face. Your correspondent bade him and herdsman; in diet he was a veg good-bye with a light heart, a feeling of etarian. "true inwardness," and a sneaking determi-nation to cut him out.

The health of Foreston is undoubtedly

part of November, and hope for a piece of cake. If we get the cake before the time, you will hear again from

P. S. An old lady declares that you can hear anything you please in Foreston, but the worst thing she has heard yet, is the sound of the cup against the bottom of the

"I Want My Mother."

An old, old woman lay slowly dying. Her life had been one of care and toil, of pain and sorrow. She had outlived all of the companions of her youth. Those of her middle life had long been in their graves. In her old age, with her two daughters— themselves decrepit with the burden of seventy-five and eighty years—she had been obliged to find refuge and shelter within almshouse walls. But she was too old to care for that. Poverty and public charity had lost all terror for her at last. She was oblivious of her surroundings. Her mind had let go its hold upon the present, and her thoughts busied themselves with the scenes and days of childhood, and in plaintive tones she exclaimed, "I want my mother! I want my mother!"

The daughters hearing her call went to the bedside asking, "What do you want, She looked at them with eyes in which

was no gleam of recognition. All memory of husband and children had long faded away.
"Who are these old women?" she asked. "I don't want them. Go away!" Mother! Mother! Why don't you come? I want my

The poor old daughters, themselves trembling on the verge of the grave, turned away weeping. Their mother's love had stood the test till now, but in life's last hours she was again a little child, and as she felt the chill of death stealing over her, she longed for her mother's sheltering arm.

together—as they had been wont to do, on, so many years ago !- and the trembling

"Now I lay me down to sleep, I pray the Lord my soul to keep; If I should die before I wake, I pray the Lord my soul to take; And this I ask for Jesus' sake."

"Good-night!" she added, softly, after a moment's pause. She closed her eyes, but opened them directly, with an eager, happy, look. Her daughters saw her face grow young and radiant. "Oh, mother! nother! I am so glad von've come !"

She stretched out her arms. There was the case. one brief minute, and then the weary pilgrim, whose feet had trod the rough paths of earth for nearly a hundred years, was at

"Where the child shall find its mother, And the mother find her child."

IT'S A LONG TIME BETWEEN DRINKS.

Incidents That Led Up to the Saying

That Made Two Governors Famous. posed to know what the "governor of North Carolina said to the governor of South Carolina," but possibly some do not know when or under what circumstances the famous remark was made. Nearly a century ago a man prominent in political affairs in North Carolina moved across the border and set-tled in South Carolina. He had been there only a short while when he committed some was indicted. To escape arrest he returned to his old home in North Carolina. In due course of time the governor of South Carolina issued his requisition on the governor of North Carolina for the fugitive criminal. The fugitive had rich influential friends in his native State and they inter-ceded with the governor until he refused to grant the requisition. A long official correspondence followed. Prominent men in South Carolina told the governor that he had not been treated with proper official courtesy by the governor of North Carolina. The result was that the South Carolina governor, accompanied by a large party of friends and advisers, journeyed by stage to Raleigh, the capital of North Carolina for a conference with the governor about the matter of giving up the criminal. The gov-ernor of North Carolina, with a large party of distinguished friends, met the governor of South Carolina several miles from town and escorted him to the governor's mansion with all the ceremony due distinguished visitors. Before the object of the visit was stated the entire party sat down to an elab-orate dinner. After dinner wine was served and after wine came brandy—the applejack for which the old North State is famous. After many rounds of drinks the decanters and glasses were removed, and the govern or of South Carolina stated the object of his visit. He demanded the surrender of the fugitive criminal. The governor of North Carolina refused. Then followed a long my just demand and offended the dig- the female sex. nity of my office and my State. Unless you surrender the prisoner I will return to my capital, call out the malitia of the State, and returning with my army, I will take the fugitive by force of arms. Governor, what do you say?" All eyes were turned on the governor of North Carolina, and his answer was awaited with breathless interest. The governor rose slowly to his feet and beckoned to a servant who stood some distance away. His beckoning was firm and dignified, as became his position. He was stored good humor. Decanters and glasses deemer. were brought out again, and while the visfer to the diplomatic object of the visit he

was escorted to the State line by the gover-

nor of North Carolina, and they parted the

THE BOOK WE TEACH.

Read by Dr. J. M. Burgess Before the In- and suggestive-one bodes evil, the land, September 4th, 1891.

This, I understand, means the Bible, and in speaking of it on the present occasion, I shall confine my re-Foreston, September 4.—My first article | marks to God's promises to man conin your popular paper, created some com- tained therein, and by way of comrast will first refer to his condition before a promise was made.

God's first communication to Adlific imagination," while a third, not quite so complimentary, gave him a good old English broadside, as an awful liar. To these one of direction: be fruitful, replensionally their Expression was done of direction: skepties we reply, that in Foreston we do ish the earth and subdue it. Second, not "labor under mistakes," and we are not ish the earth and subdue it. Second, gifted with "prolific imaginations," but we of authority: have dominion over every living thing. Third, conferring on the evening of the 25th the Foreston a gift: that of fruit and vegetables to merry-makers paid a flying visit to Wilsons, be used as food. Fourth, of permisthou shalt not eat of the tree of juveniles of this community, for school knowledge of good and evil. Sixth, of threatened punishment: in the Cotton-picking is in full blast. The av- day that thou eatest thereof, thou

With this Adam was put in the Garden of Eden, to dress it and to keep it.

He was permitted to name the beasts of the field and the fowls of the ing relatives here. We hope they may stay air, and have dominion over them, but he was not allowed to eat their flesh.

In occupation he was a gardener

The gift of Eve was a help, meet and proper for him. She was preood. We would suggest a skating rink as sented to him in silence. There was "modus operandi" of increasing cases in no direction given to Adam concern-

surgery.

Mr. J. W. Oliver carries a smiling face these times. We think that the "happy day" is named for some time in the latter day" is named for some time of the process of the proces -mutual independence. No obligation from either to other,

except what was tacitly implied in the gift as a help.

Adam accepted this help. He ac knowledged that she was bone of his

bone, and flesh of his flesh, and he called her woman. This was and still is an honorable

term, for which the merely distinctive and complimentary title lady is sometimes improperly substituted. In a catechism for children the

question is asked, was man happy in the Garden of Eden? and the answer is given: Every thing was there to the people by types and ceremonial make man happy. True, everything which was neces-

sary to his physical happiness was there, but of the presence and companionship of his Maker there is no He no doubt loved God merely as generous and benevolent friend,

but the gifts and priviliges which had been bestowed required no sacrifice on God's part, and his love for Adam was not such as he had for him after he fell, and which alone inspired true love in Adam for God. Adam had no internal source of

happiness. No promise had been made to him of any future good. All the pleasure of anticipation was denied him. He could only look for-

had nothing to hope for, and consequently could have no faith. He doubtless had aspirations for

threat of death if he ate of it. Contemplating Adam in this situa-

but, Could he be happy? When he disobeyed he saw his error and tried to hide his shame.

Then it was that his Maker's love for his creatures was felt and shown. He sought for them; he called them from their hiding place among the

trees of the garden. He talked with them. He inquired particularly into God, and see him as he is. When full confession of their guilt

had been made the tempter was first denounced. How humiliating it must have been

to him to hear that he had been foilruin would be the ancestress of his destroyer.

How comforting it must have been to Eve, as she stood with downcast eyes in the presence of her Maker, Every man in the United States is sup- cowering like an offending child before an offended parent, to hear, before she was condemed, that her seed should bruise the serpent's head.

She could then hear with some composure that her sorrows would be multiplied.

She could hear with patience that small crime or misdemeanor, for which he she would no longer be equal with or independent of her husband; that her desire should be to him, or, as it is rendered in the margin, that she should be subject to him. This loss of equality with and sub-

jection to Adam implied, however, that she should have a right to his love, sympathy, support, and protection. It implied that all wives should Maker. have the same right. It implied, furthermore, that all women should can have no hope; without hope he have a right to the respect, sympathy,

and protection of all men. On the part of Adam, this subjection of his wife to him implied that he can have no salvation, for by grace he should accord to her, in full measure, the enjoyment of the rights she had acquired. It implied that all promises to men that they were to be les, such as indigestion, dyspepsia, sickhusbands should do the same for their fulfilled under apparently impossible headache, etc. wives, and that all men should re- conditions; and therefore, calculated all women.

This is the distinctive, social difference between a civilized man and a and obligation understood and accepted that a man's removal from a to Noah that He would preserve him them up faster than anything known. state of savagery—his civilization, his and his family from destruction by a enlightenment, and his Christian flood of waters, when he had no idea

sympathy with Eve, not only promised that redemption should come to also of His promise to Abram; to also of His promise to Abram; to such as nausea, nervousness, and prostra her and all her race through her seed, Manoah's wife; to Zacharias; and to tion.

12. It is as pleasant to take as lemonade. but in a spiritual sense espoused a the Virgin Mary. but in a spiritual sense espoused a the virgin Mary.

woman, and, as had been foretold by By faith in God's promise, Abel of ELSE FAILS. the Angel Gabriel, and as we are fered sacrifice, and obtained the wittaught in the Apostles creed, there ness of his righteousness; and we answerable logic of FACTS. Germetue taught in the Apostles creed, there ness of his righteousness; and we are the presents an array of testimonials absolutely was conceived by the Holy Ghost, may imagine Adam and Everejoicing without a parallel in the history of medi slow about answering, and again the governor of South Carolina demanded, "What and born of the Virgin Mary, the in that witness. By it Enoch had the cines, either as to character or number. do you say?" "I say, governor, that it is a long time between drinks." The reply re-

itors remained, if anyone attempted to re- of God furnish a peculiarly suitable ham and Sarah, became the parents study for Sunday-school teachers and of innumerable multitudes. By it was cut short by the remark that it was a long time between drinks. When the visiting governor was ready to return home he

heedless to threats, and highly susbest of friends. The fugitive was never ceptible to promises. The words threat and promise convey entirely Christ Jesus, and by Him repeated,

different ideas. The difference in the very sound of the words is significant terdenominational Sunday-School Con- other good; one is repulsive, the vention, of Clarendon County, at Oak- other attractive; one is barsh, the other soft.

Fifty years ago, when I was a ten-

year old Sunday-school scholar, I was

aware that a Saviour for sinners had

died, but I was not taught that He had been promised, nor that the promise was made before Adam was driven from Eden, nor that it was recorded in the fifteenth verse of the third chapter of Genesis. Many years afterwards a catechism was prepared for children in which the question is asked, "Did the Sa-

viour come and die for sinners as soon as the first man sinned?" and the answer is given "No; but He promised He would come, and He did come."

A negro boy who had been instructed in this catechism was asked

boy and the black boy were just alike but different. The white boy knew He had come

but did not know that He had been promised. The black boy knew that He had been promised, but did not know that He had come. Adam was sentenced to death, but

the promise preceded the sentence. He was driven from Eden, but he carried the promise with him, and its fulfillment was foreshadowed in the offering of Abel.

After the flood the same direction was given to Noah and his sons, that had been given to Adam: be fruitful; the same dominion over every living thing; the same permission to eat o the green herb, with the addition of permission to eat the flesh of animals only excepting their blood, because it was their life, and typified the blood of Christ which would bring eternal

When the people had become scattered abroad upon the face of the earth, the promise was renewed to Abram, and sealed with circumcision, thus again signifying that salvation would come by the blood of the Saviour.

The promise was renewed to Isaac and Jacob, to Moses and the Israelites, and kept fresh in the minds of observances; by the assurance that God would send his Angel before them, and keep them in the way: that He would commune with them above the mercy seat; that the tabernacle should be sanctified by His glory, and that His presence should go with them.

The threat of death made to Adam before he disobeyed was conditional; if ye eat ye shall die. The promise to him after he diso-

beyed was unconditional; her seed shall bruise the serpent's head. So also the promise to Abram, in thee shall all the families of the earth be blessed. When the Israelites had reached

the foot of Mount Sinai, and God's ward to death if he disobeyed. He love and power had been fully shown, a condition was again attached; they were told if ye will obey my voice, ye "Mother, I am so tired and sleepy! I want to be undressed and go to bed. Now hear me say my prayers."

The shriveled hands clasped themselves certain tree, but he was met by the the Saviour came He assured. The shriveled hands clasped themselves certain tree, but he was met by the the Saviour came He assured.

His followers, and all who should believe on Him, that He would be with cruelly inflicted. tion we may ask, not, Was he happy, them alway, even unto the end of the world.

come again and receive them to heirs with him in his Father's King-

love for Adam until after he disountil after he confessed his guilt.

curse upon him he promised redemption to Adam and Eve. and all their posterity.

And this is peculiar to all his prom ises. They are never made until they are needed. No pardon for sin is offered until guilt is confessed, and the argument of unrepenting men that God is too merciful to punish sinners is fallacious.

God's wrath is visited upon sin, and if a man clings to it, he must receive its punishment.

This promise of a Saviour is the foundation of all God's promises to man. All the promises of God in Him are Yea, and in Him Amen.

Without the promise of a Saviour, and the love therein manifested, man can expect nothing good from his Without expectation of good he

can have no love; without these he can have no faith; without faith he can have no grace, and without grace he is saved through faith. It is also peculiar to God's earlier

spect, protect, and sympathize with to test more fully their faith in His word and power. For example, His promise to Eve, that her seed should dy on the market. bruise the serpent's head, while as beast, and so well is this difference yet she had no seed, and none had imitating God Himself, who, as if in rainbow, and could have no concep-

it Noah prepared the Ark and became It appears to me that the promises heir to righteousness. By it Abra-Daniel went boldly into a den of lions, The mind of a child is naturally and the Hebrew children into a fiery

furnace. By faith in the promises of God, in



Retail and Wholesale Dealer in

structed in this catechism was asked this question, and he answered, "No; he promised to come, but he didn't come." An Irishman would say, the white her and the block how were just alike.

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Their successors, the ministers of the grospel, consecrate their hearts, After his death and resurrection, their minds, their bodies, their wives when he was about to return to heav- and their children, to the work of proen, he promised to send the comfort- claiming salvation, through faith, in er, the Holy Ghost, and that he would the promises of God in Christ Jesus. Men and women casting aside all himself, and they should be joint that the world offers them, brave the

dangers of the deep, to carry these them. His heart yearned in pity for dom, and that they should be like promises to the nations in the far corners of the earth, and I thank God It will be observed that there was that I can, and do, believe, that there no special manifestation of God's are thousands and tens of thousands of men, women and children, among beyed, and no promise of restoration the learned and unlearned, the high and the low, the rich and the poor, When Adam said, I did eat, and who would give their bodies to be ed; that the woman he had tried to Eve said, I did eat, God turned to burned, rather than relinquish the the serpent, and while pronouncing a hope inspired by the promises of God in Christ Jesus.

> When Baby was sick, we gave her Castoria. When she was a Child, she cried for Castoria When she became Miss, she clung to Castoria. When she had Children, she gave them Castoria.

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ens of the town of Manning in council assembled, and by authority of the same: Section 1. That all able-bodied male per sons residing in the town of Manning and who are between the ages of sixteen and fifty years of age and who are not by law mpt are hereby required to pay Clerk and Treasurer of the town of Manning the sum of two dollars on or before the fif-teenth (15th) day of October. The said sum to be paid and received as a commuta-tion for work on the streets, roads, and ways of the said town which the person so paying would be liable to perform.

SEC. 2. That all persons liable under the statutes of South Carolina to perform road duty and the work referred to in Section ! of this ordinance refusing or failing to pay the said sum so fixed as a commutation on or before the fifteenth (15th) day of October 1891, shall be deemed guilty of a violation of an ordinance and hable to a fine not exceeding twenty dollars and not less than three dollars, or to be imprisoned in the

town guard house for a term not exceeding twenty days nor less than six days.

Sec. 3. That upon payment of the said sum of two dollars the person so paying shall be exempted from the performance of work on the streets, roads, and ways of said town until the 15th day of April A. D.,

Ratified by council August 17, 1891. D. M. BRADHAM, Louis Appelt, Clerk of Council.

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8 57 a m Ly Sumter 10 05 a m 10 00 p m TRAINS GOING SOUTH. 1No 49 9 00 p m Ly Columbia 7 00 a m 8 25 a m Lv Sumter Lv Harvins 10 10 p m 8 45 a m Lv Manning Lv Wilsons 10 39 pm 8 54 a m Lv Foreston 9 12 a m

Ly Lanes 12 50 a m *Daily. †Daily except Sunday.

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9 29 pm 9 42 pm Ly Packsville Ly Silver 9 52 pm Lv Summerton 8 45 a m 10 00 p m 10 31 p m 8 52 a m Ly St Paul 9 21 a m Ly Vances Lv Eutawville Lv Holly Hill 9 32 a m 10 55 p m 11 20 p m 10 10 a m HARLIN CITY AND POND BLUFF BRANCHES. Ly Harlin City 7 15 a m 5 05 p Ar Vances

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