

FORESTON NEWS.

Foreston, September 4.—My first article in your popular paper, created some comment in Foreston. One class of your readers said that the author "labored under a mistake," another, that he had a very "prolific imagination," while a third, not quite so complimentary, gave him a good old English broadside, as an awful liar. To these skeptics we reply, that in Foreston we do not "labor under a mistake," and we are not gifted with "prolific imaginations," but we are too polite to contradict anyone.

On the evening of the 25th the Foreston merry-makers paid a flying visit to Wilsons, and had a delightful time.

We have had a protracted meeting in the Methodist church, and good preaching. We hope for great good from this meeting.

There are some long faces amongst the juveniles of this community, for school opens on Monday.

Cotton-picking is in full blast. The average colored cook can now be hired on the following terms, only: viz: board, washing, \$25.00 per month, and the use of a parlor and piano on Saturday and Sunday evenings.

We have several fair visitors now: Miss Marie Brunson, of Wedgefield, and Miss Meddie Brown, of St. Matthews, are visiting relatives here. We hope they may stay forever.

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 good-bye with a light heart, a feeling of "true inwardness," and a sneaking determination to cut him out.

The health of Foreston is undoubtedly good. We would suggest a skating rink as a "modus operandi" of increasing cases in surgery.

Mr. J. W. Oliver carries a smiling face these times. We think that the "happy" face is meant for some time in the latter part of November, and hope for a piece of cake. If we get the cake before the time, you will hear again from me.

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 flour barrel.

"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 the grave. 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, mother?"

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 mother!"

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 arms.

"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 together—as they had been wont to do, oh, so long years ago!—and the trembling voice faltered out:

"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, as if in great alarm. Her daughters saw her face grow young and radiant.

"Oh, mother! mother! I am so glad you've come!"

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

"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.

Every man in the United States is supposed to know that 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." A prominent man in North Carolina moved across the border and settled in South Carolina. He had been there only a short while when he committed some small crime or misdemeanor, for which he was indicted. To escape, 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 interceded with the governor until he refused to grant the requisition. A long official correspondence followed. The governor of North 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 governor of North Carolina, with a large party of distinguished friends, met the two States 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 elaborate dinner. Carolina then served an and other wine came brandy—the apple for which the old North State is famous. After many rounds of drinks the decanters and glasses were removed, and the governor of South Carolina asked the governor of North Carolina to demand the surrender of the fugitive criminal. The governor of North Carolina refused. Then followed a long and heated discussion in which the attorney general of the two States took part. Finally the governor of South Carolina grew angry and rising to his feet said: "Sir you have refused my just demand and offended the dignity of my office and my State. Unless you surrender the prisoner I will return to my capital, call out the militia 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 brought out again, and while the visitor remained, if anyone attempted to refer to the diplomatic object of the visit he was cut short by the remark that it was a long time between drinks. The reply restored good humor. The dinner was brought out again, and while the visitor remained, if anyone attempted to refer to the diplomatic object of the visit he was cut short by the remark that it was a long time between drinks. The reply restored good humor. The dinner was brought out again, and while the visitor remained, if anyone attempted to refer to the diplomatic object of the visit he was cut short by the remark that it was a long time between drinks. The reply restored good humor.

The mind of a child is naturally heedless to threats, and highly susceptible to promises. The world's threat and promise convey entirely

different ideas. The difference in the very sound of the words is significant and suggestive—one bodes evil, the other good; one is repulsive, the other attractive; one is harsh, 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 Saviour 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 this question, and he answered, "No; he promised to come, but he didn't come."

An Irishman would say, the white 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 of 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 life to man.

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 the people by types and ceremonial 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 he eat ye shall die.

The promise to him after he disobeyed was unconditional; her seed shall bruise the serpent's head. So also the promise to Abram, in these shall all the families of the earth be blessed.

When the Israelites had reached the foot of Mount Sinai, and God's love and power had been fully shown, a condition was again attached; they were told if ye will obey my voice, ye shall be a peculiar treasure. To us it is said, if we believe we shall live forever.

When the Saviour came He assured His followers, and all who should believe on Him, that He would be with them always, even unto the end of the world.

After his death and resurrection, when he was about to return to heaven, he promised to send the comforter, the Holy Ghost, and that he would come again and receive them to himself, and they should be joint heirs with him in his Father's Kingdom, and that they should be like God, and see him as he is.

It will be observed that there was no special manifestation of God's love for Adam until after he disobeyed, and no promise of restoration until after he confessed his guilt.

When Adam said, I did eat, and Eve said, I did eat, God turned to the serpent, and while pronouncing a curse upon him he promised redemption to Adam and Eve, and all their posterity.

And this is peculiar to all his promises. 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 Maker.

Without expectation of good he can have no hope; without hope he can have no love; without these he can have no faith; without faith he can have no grace, and without grace he can have no salvation, for by grace he is saved through faith.

It is also peculiar to God's earlier promises to men that they were to be fulfilled under apparently impossible conditions; and therefore, calculated to test more fully their faith in His word and power. For example, His promise to Eve, that her seed should bruise the serpent's head, while as yet she had no seed, and none had been promised after her transgression; to Noah that He would preserve him and his family from destruction by a flood of waters, when he had no idea what a flood of waters meant, and after it was over, that the rainbow should be a sign that the earth should never again be destroyed by a flood of waters, when he had never seen a rainbow, and could have no conception of its cause or appearance. So also of His promise to Abram; to Manoah's wife; to Zacharias; and to the Virgin Mary.

By faith in God's promise, Abel offered sacrifice, and obtained the witness of his righteousness; and we may imagine Adam and Eve rejoicing in that witness. By it Enoch had the testimony that he pleased God. By it Noah prepared the Ark and became heir to righteousness. By it Abraham and Sarah, became the parents of innumerable multitudes. By it Daniel went boldly into a den of lions, and the Hebrew children into a fiery furnace.

By faith in the promises of God, in Christ Jesus, and by Him repeated,

different ideas. The difference in the very sound of the words is significant and suggestive—one bodes evil, the other good; one is repulsive, the other attractive; one is harsh, 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 Saviour 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 this question, and he answered, "No; he promised to come, but he didn't come."

An Irishman would say, the white 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 of 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 life to man.

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 the people by types and ceremonial 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 he eat ye shall die.

The promise to him after he disobeyed was unconditional; her seed shall bruise the serpent's head. So also the promise to Abram, in these shall all the families of the earth be blessed.

When the Israelites had reached the foot of Mount Sinai, and God's love and power had been fully shown, a condition was again attached; they were told if ye will obey my voice, ye shall be a peculiar treasure. To us it is said, if we believe we shall live forever.

When the Saviour came He assured His followers, and all who should believe on Him, that He would be with them always, even unto the end of the world.

After his death and resurrection, when he was about to return to heaven, he promised to send the comforter, the Holy Ghost, and that he would come again and receive them to himself, and they should be joint heirs with him in his Father's Kingdom, and that they should be like God, and see him as he is.

It will be observed that there was no special manifestation of God's love for Adam until after he disobeyed, and no promise of restoration until after he confessed his guilt.

When Adam said, I did eat, and Eve said, I did eat, God turned to the serpent, and while pronouncing a curse upon him he promised redemption to Adam and Eve, and all their posterity.

And this is peculiar to all his promises. 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 Maker.

Without expectation of good he can have no hope; without hope he can have no love; without these he can have no faith; without faith he can have no grace, and without grace he can have no salvation, for by grace he is saved through faith.

It is also peculiar to God's earlier promises to men that they were to be fulfilled under apparently impossible conditions; and therefore, calculated to test more fully their faith in His word and power. For example, His promise to Eve, that her seed should bruise the serpent's head, while as yet she had no seed, and none had been promised after her transgression; to Noah that He would preserve him and his family from destruction by a flood of waters, when he had no idea what a flood of waters meant, and after it was over, that the rainbow should be a sign that the earth should never again be destroyed by a flood of waters, when he had never seen a rainbow, and could have no conception of its cause or appearance. So also of His promise to Abram; to Manoah's wife; to Zacharias; and to the Virgin Mary.

By faith in God's promise, Abel offered sacrifice, and obtained the witness of his righteousness; and we may imagine Adam and Eve rejoicing in that witness. By it Enoch had the testimony that he pleased God. By it Noah prepared the Ark and became heir to righteousness. By it Abraham and Sarah, became the parents of innumerable multitudes. By it Daniel went boldly into a den of lions, and the Hebrew children into a fiery furnace.

By faith in the promises of God, in Christ Jesus, and by Him repeated,

MOSES LEVI,

Retail and Wholesale Dealer in

GENERAL MERCHANDISE,

MANNING, S. C.

Keeps all kinds of Goods, from the Finest and Latest Styles Ladies' Dress Patterns, to

Staple and Fancy Groceries, Necessary to Life.

COMPETITION DEFIED!

Will not be undersold by any Retail Store in the State.

EVERYBODY INVITED TO VISIT MY STORE.

Why Drag Out

A miserable existence, when a few bottles of Ayer's Sarsaparilla would certainly give the strength and energy you need? Thousands are proving its virtues daily. So many Mrs. Alice West, of Jefferson, W. Va., writes: "I was all run down before I began to take Ayer's Sarsaparilla, but am now gaining in strength every day."

"Being very weak and dependent after a long illness, I tried Ayer's Sarsaparilla, and two bottles have restored me to my former health."—Miss Blanche S. Brownell, 4 Boylston Place, Boston.

Ayer's Sarsaparilla, Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price 25¢ per bottle, \$5 Worth \$5 a bottle.

JOSEPH F. RHAME, ATTORNEY AT LAW, MANNING, S. C.

JOHN S. WILSON, Attorney and Counselor at Law, MANNING, S. C.

A. LEVI, ATTORNEY AT LAW, MANNING, S. C. Notary Public with seal.

G. ALLEN HUGGINS, D. D. S., CHELSEA, W. V. Visits Manning every month or two professionally.

Geo. A. Schiffler, SALE AND FEED STABLES.

30 Chalmers Street, CHARLESTON, S. C.
227 Fine horses and mules constantly on hand.

Dr. King's Royal Germetner Has Become the Most Popular and Reliable Household Remedy.

- It is the best Blood Purifier.
- It is the best Nervine tonic and general invigorator.
- It is a positive cure for stomach troubles, such as indigestion, dyspepsia, sick-headache, etc.
- It cures bowel diseases in old or young, whether of long or short standing.
- For catarrh and rheumatism it is more rapidly specific than any other remedy on the market.
- For female diseases it is all that can be desired—pleasant, safe and unfailing.
- For children it is the great King of all remedies. They all like it, and it builds them up faster than anything known.
- It cannot be surpassed as a cure for diseases of the kidneys and bladder.
- It is the great conqueror of malaria. Cures promptly Swamp fever, Chagas fever, Jaundice, and all malarial troubles.
- For cuts, burns, bruises, sores, sprains, bites of insects, etc., it is a quick and unfailing remedy, used externally. There is no better.
- It will break any fever, less than that which quinine and antipyrene, and leucophaea of their unpleasant and harmful effects, such as nausea, nervousness, and prostration.
- It is pleasant to take as lemonade. Harsh, always, and CURES WHEN ALL ELSE FAILS.

These statements are sustained by the unanswerable logic of FACTS. Germetner presents an array of testimonials absolutely without a parallel in the history of medicines, either as to character or number.

Price, \$1.00 per bottle; six bottles for \$5. Sold by all reliable Druggists.

King's Royal Germetner Co., 14 N. Broad St., Atlanta, Ga., Manufacturers.

By faith in the promises of God, in Christ Jesus, and by Him repeated,

different ideas. The difference in the very sound of the words is significant and suggestive—one bodes evil, the other good; one is repulsive, the other attractive; one is harsh, 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.

THE MANNING ACADEMY, Manning, S. C.

A Graded School for Boys and Girls. 24th session begins Monday, Sep. 7, 1891. Mrs. E. C. ALSTON, Principal.

English, Latin, Greek, German, French, Book-keeping, Calligraphy, Typewriting, Short-hand, Education, Art, and Music taught.

Boarding pupils cared for as members of the family. Backward pupils carefully taught. All lessons thoroughly explained.

The department of Vocal and Instrumental Music will receive careful and systematic attention.

The department of Fine Arts will include etching and crayon sketching, water color painting, fresco, Kensington, and other ornamental work.

Special attention will be given to reading, spelling, singing, English composition, penmanship, and drawing.

The school is non-sectarian. Boarding pupils are required to attend Sunday-school and church at least every Sabbath.

The most approved text books are used. The blackboard is deemed an essential in the classroom. The sewing of an author is invariably required of each pupil. In all work done, in whatever department, and whatever the extent of the ground covered, our motto shall always be thoroughness.

At the close of the school year a gold medal will be awarded to the student who makes the highest average in all his studies during the year.

TERMS PER MONTH OF FOUR WEEKS:

- Primary Department \$1.00
- Intermediate Department 2.00
- Higher Department 3.00
- Collegiate Department 4.00
- Music, including use of instrument 3.00
- Painting and Drawing 1.00
- Contingent Fee, per session of 5 months, in advance25
- Board, per month 5.00
- Board, from Monday to Friday (per month) 4.00

COME AND SEE! Mrs. S. M. Clarksons

Painting and Whitewashing Are Now in Order.

Do you intend to do either? Probably we could offer you some suggestions about what is wanted, and save you some money, besides. We have cheap Paints, but we do not always advise good paint. The best is one of the cheapest. Now, Paints are not the only thing we keep.

Window Glass, Oils of all kinds. MILL SUPPLIES, SHIP CHANDISERY, NAVAL STORE SUPPLIES, State Agts for Ewers' Scales & Marvin's Scales.

Write for anything in these lines. No trouble to answer letters.

William M. Bird & Co., Charleston, S. C.

WEDDING INVITATIONS AND cards, and all kinds of fine, fancy, and commercial printing done promptly at the Manning Times job office. Lowest prices and best work.

Arthur L. Macbeth, PHOTOGRAPHER.

577 King St., White St., Charleston, S. C. When you visit Charleston don't fail to have some pictures taken by Arthur L. Macbeth, the only colored photographer in the State. Superior work at lowest prices.

CHARLES C. LESLIE, Wholesale & Retail Commission Dealers in

FISH, OYSTERS, GAME, AND POULTRY.

Consignments of poultry, eggs, and all kinds of country produce are respectfully solicited.

Office Nos. 18 & 20 Market St., E. of East Bay, CHARLESTON, S. C.

AN ORDINANCE FIXING THE RATE OF COMMUTATION IN LIEU OF WORK ON STREETS, ROADS, AND WAYS OF THE TOWN OF MANNING.

Be it ordained by the Intendant and Wardens of the town of Manning in council assembled, and by authority of the same:

Section 1. That all able-bodied male persons 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 exempt are hereby required to pay to the Clerk and Treasurer of the town of Manning the sum of two dollars on or before the fifteenth (15th) day of October, 1891, the said sum to be paid and received as a commutation 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 1 of this ordinance refusing or failing to pay the said sum so as to be commuted on or before the fifteenth (15th) day of October, 1891, shall be deemed guilty of a violation of an ordinance and liable to a fine not exceeding twenty dollars and 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 exempt from the performance of work on the streets, roads, and ways of said town until the 15th day of April A. D., 1892.

Enacted August 17, 1891. D. M. BRADHAM, Intendant.

Louis ATZEL, Clerk of Council.

ESTABLISHED 1842. G. S. Hacker & Son, Sash and Building Material.

CHARLESTON, S. C.

KENNE'S RESTAURANT, 222 KING STREET, Opposite Academy of Music, CHARLESTON, S. C.

PHILADELPHIA SINGER! High Arm, \$28. Low Arm, \$20.

Warranted 5 years. In your own house before you pay one cent. Don't say agents of the "Low Arm" but the "High Arm" is the best. THE C. A. WOOD CO., 17 North Fourth St.

CHARLESTON, Sumter, & Northern Railroad.

IN EFFECT AUGUST 10, 1891.

GOING SOUTH

No 4	No 2	
Lv Charleston	6:30 a.m.	6:00 p.m.
Lv Sumter	7:00 a.m.	6:30 p.m.
Lv Fergusson	8:00 a.m.	6:00 p.m.
Lv Eutawville	9:05 a.m.	5:50 p.m.
Lv Summerton	9:35 a.m.	5:20 p.m.
Lv Silver	8:37 a.m.	8:00 p.m.
Lv Packsville	8:49 a.m.	8:20 p.m.
Lv Sumter	9:17 a.m.	8:45 p.m.
Lv Washington	10:00 a.m.	10:05 p.m.
Lv Bennettsville	12:01 p.m.	11:20 p.m.

GOING NORTH

No 1	No 3	
Lv Charleston	5:30 a.m.	5:00 p.m.