

# The Marlboro Democrat

"Do thou Great Liberty Inspire our Souls and make our lives in thy possession happy, or our Deaths Glorious in thy Just Defence."

VOL. XVII.

BENNETTSVILLE, S. C. JANUARY 4, 1893.

NO. 1.

### TRAVELER'S GUIDE.

CHARLES E. KIMDAL, Receiver.



IN EFFECT OCTOBER 17, 1892.

GOING SOUTH.		GOING NORTH.	
Train No. 1, Daily Except Sunday.		Train No. 2, Daily Except Sunday.	
P. M.	A. M.	P. M.	A. M.
Lv Gibson, 4:15	Lv Charleston, 6:50	Lv Alice, 4:20	Lv Preghalls, 8:00
Bennettsville, 4:35	Harleyville, 8:01	Manville, 4:50	Pecks, 8:25
Robinson's Neck, 5:05	Holly Hill, 8:28	Mont Clare, 5:15	Connors, 8:34
Darlington, 5:30	Eutawville, 8:41	Syracuse, 5:44	Vances, 8:52
Lamar, 5:58	Merriam, 9:07	Elliotts, 6:14	St. Paul, 9:19
St. Charles, 6:23	Summerton, 9:25	Oswego, 6:36	Packer, 9:34
Sumter, 6:54	Packville, 9:43	Tindal, 7:09	Tindal, 9:55
Packville, 7:21	Sumter, 10:15	Silver, 7:30	Oswego, 10:28
Summerton, 7:39	St. Charles, 10:41	St. Paul, 7:57	Elliotts, 10:50
Merriam, 8:12	Syracuse, 11:06	Vances, 8:24	Darlington, 11:34
Eutawville, 8:31	Mont Clare, 11:49	Connors, 8:37	Robinson's Neck, 12:00
Holly Hill, 8:40	Manville, 12:15	Pecks, 8:55	Bennettsville, 12:35
Harleyville, 9:15	Bennettsville, 12:50	Pregnalls, 9:20	Alice, 12:45
Pregnalls, 9:30	Gibson, 1:00	Ar Charleston, 10:30	Gibson, 1:00

J. H. AVERILL, General Manager. E. D. KYLE, Gen'l Pass. Agt.

### QUICK SALES!

### SMALL PROFITS!

### BIG BUSINESS!

is what we hunt and huddle for. Why should we not, so long as we have the above object in view, and give everybody

### STERLING QUALITIES?

We expect to get a deserved run of patronage! We carry the

### BIGGEST STOCK!

We have the biggest assortment, and challenge ANY ONE to dispute the fact that we make the

### LOWEST PRICES!

Let us show you? The acquaintance will be a valuable one on both sides, but you will lose more than we do, if you do not call!

### LET US SHOW YOU OUR

new winter stock of Dry Goods, Dress Goods, Clothing; and, in fact, anything you want?

### SIMON STRAUSS.

September 13, 1892.

### SUNDAY SCHOOL ADDRESS

Delivered by J. W. Canada at Pine Grove, December 1892.

My FRIENDS:—This subject of Sunday school work is one of great magnitude, and as far-reaching in its results as christianity itself. But we shall not attempt to take the broad sweep, which it allows, for fear of the tax upon your patience.

We wish merely to call your attention to the fact, that the Sunday school, with its modern idea of the whole church studying the Word of God, and with its improved methods of Bible research and exposition, furnishes the best and most efficient antedote against the great home and foreign evils that are cursing us as a nation, that can be found aside from the preaching of the gospel. Although originally instituted for the mental and moral training of the children on the Sabbath, a work productive of such good results could not and should not be confined to any age or condition.

The Sunday school of to-day has assumed astonishing proportions. It is a remarkable fact in the history of the church, that one of the loveliest stars in the luminous constellation of the christian system, remained comparatively unnoticed for nearly eighteen hundred years after the establishment of the church in the world.

That star is the rich provision made by the great head of the church for the religious training of the children; and as we look into the moral heavens to-day, this star of the Sunday school meets our vision in its modest way, and circles the brilliant coronal encircling the brow of Jesus. And it shines out a noble vindication of the claims of christianity over all the religions of the world.

I have thought in contemplating the signs of the contest between the church and the world of to-day, that if the Holy Spirit were to commission twelve men to accomplish any spiritual work in the conversion and salvation of mankind, the establishment and constantly increasing interests of the Sunday school would occupy a great deal of their time and attention. This remark is intended as no disparagement of the grand and beneficent schemes of the modern church for the universal extension and establishment of the Redeemer's kingdom; but, on the contrary, we would most heartily and cordially bid them God-speed, and hail them as co-workers in the great enterprise of evangelizing the world.

To my mind the church has no interest more paramount and of greater importance than the institution of the Sunday school, and she has none which lays a juster claim upon her purse, her intellect and her heart than this noble and fostered institution which she may so proudly call her own.

The Sunday school in its primary relation to the church has been aptly called the nursery of the church, where by proper training and culture the divine truth may get the start of the spontaneous growth of human depravity; and where the sincere myth of the works is administered to nourish and strengthen the soul in its battle for eternal life.

The Sunday school has also been justly called the drill-room of Christ's army, where there is the practice necessary for the active warfare of a life of righteousness. And the church must to a great extent rely upon this institution for her most valiant warriors and her most intelligent and devout membership.

Indeed all denominations recognize this as the most potent factor in their upbuilding and perpetuation; and the denomination that does not employ this means for recruiting its ranks is fast losing its hold and giving place to those that educate their

in the Sunday school. A thought here: while the value of home-training cannot be estimated, and its importance and requirement as a parental duty devolving upon the dear parents and those most influential persons is second to nothing, yet the Sunday school attended by the child has a greater force in its predilections toward church association in maturer years. I am prepared to say that, next to the proclamation from the pulpit of Jesus Christ, the Sunday school furnishes the best means for interacting the soul-poisoning soul-polluting influences of a world of home and transatlantic scepticism and infidelity, to be and in all the remedies of practical christianity. And to-day the deadly poison of this foreign scepticism and infidelity and the varied forms of foreign elements unfriendly to our holy religion that are pouring in ever-swelling streams upon our shores, must cause every thoughtful Christian to cry out: Where is heaven's name, may a remedy be found to stay and drive back this sickening effluvia from the body of death? And in answer to this important question we would say, with all the confidence and confidence belonging to that God-blessed right of the church—is heaven's best remedy. A French infidel philosopher was once heard to remark that if he had all the children of France under his special training until they were ten years old he would make the nation infidel. The truth of this assertion is evident to every thoughtful person.

The intelligent age of the world of rare literary production, we have books that furnish a complete refutation of the fallacies of infidelity; but these books, though of a high literary merit, for that very reason, are above the reach of the masses and are found in the hands of only a few; while the squibbles of the Spencers, Huxleys and Paynes are blown—flush as autumn leaves upon the youth of our land, like a red-hot blast from the regions of moral death. But the Sunday school well appointed and directed by deeply pious and consecrated officers and teachers, pours a constant stream of the Water of Life upon these fires of perdition. And I say it unhesitatingly, in the fear of God and with due regard to man, that if the great evils of this American nation which, like the fabled bat of Madagascar: fan her to sleep while they are sapping her life-blood, are ever subdued and eradicated from Church and State, this happy result must be accomplished by the modest, unsullied hands of the Sunday school. If we would save our nation from hell-polluted elements cast among us—we must necessarily instill in the minds and plant deep in the hearts of the children of to-day the principles of our holy religion; all of which are faithfully taught in the Sunday school.

The Sunday school, with the Holy Bible as its text-book, proposes to take the children into the sacred precincts of its moral and religious teaching, and cast their minds in the mould which the Bible has prepared, and train them up in the way they should go so they will remember their Creator in the days of their youth; and, above all, to lead them to the cross of Christ, and assist them to twine the tendrils of their affections around its imperishable beams. Furthermore the Sunday school does not cease its labors with the salvation of the children at their conversion; but sets before their minds and impresses upon their hearts the highest objects of faith and hope and love, and assists them in the formation of habits of virtue so that they may be prepared to perform with christian patience the duties that may devolve upon them, and may be fully qualified for a life of usefulness.

It is an admitted fact by all

eminent educators, that the mind of the child is susceptible of training. In fact the child is a philosopher in embryo. His mind is always on the stretch to know the nature and reason of things. The child believes in the invisible as well as the visible, the ideal as well as the real. He is ready to grasp and retain designs and to run back along the lines of reason to the design, forward to the destiny of every object, and the only thing to satisfy his mind and to save him is to give him a truthful answer to his inquiries. With a child religious truth is as readily received as any other, provided it be presented in an attractive manner. But he soon turns away in disgust from the ignorant, indifferent teacher of invisible and past and future events, to the present and visible, and ceases to trouble himself about what he imagines nobody understands because his teacher did not.

Let me say, in this connection, that I believe that a great deal of the lack of interest and failure of results, in a great many Sunday schools, is caused by the unpardonable ignorance and indolence of multitudes of teachers. They have a name to live and can be teachers, but are dead and can be nothing but barren fig-trees with nothing but leaves.

The Sunday school, in this literary age, calls for men who are well instructed in the Bible and full of Holy Ghost power. Men and women to work with souls afire with the love of God, and with an eye fixed upon the unfading glories of the resurrection morn, when each officer and teacher and pupil will rise to everlasting habitations of joy and happiness or sink into eternal perdition, misery and woe.

If we would save our nation from Anarchism, Socialism, Romanism, the rum curse, the saloon power, and all kindred evils, we must oppose to them the most talented and consecrated men and women in our Sunday schools.

Many of the most important branches of modern science have been marshaled against the claims of inspired revelation. The demon of infidelity has ceased to dogmatize and argue as he did in the Garden of Eden; he has ceased to rave madly as he did against the prophets of old; he is ashamed of his ridicule and sophistry of a hundred years ago; but, more subtle still, he now labors with satanic energy to build his hecatomb for the hopes of mankind on the basis of reason. So plausible are his theories, so ingenious his arguments, so pleasing his conclusions to the natural mind and unregenerated heart, that it is not possible to oppose him any longer with the clumsy weapons of dogmatic theology as did the Catholic Fathers, or the stern, unyielding front as did the Puritans; but he must be met with reasons more convincing, because more practically shown forth in the every-day life of the Christian, with intelligence founded upon the Word of God, revealed by the Divine spirit, and with everlasting truth inculcated in immortal souls. We need men and women as teachers who are conversant with the devices of the enemy and who are thoroughly informed in the precepts and practices of holy religious life, and who are fully competent to plant deep and firm in the hearts of the children the principles and hopes of the gospel. With these, and with the help of God we shall be able to meet and defeat the insidious attacks of the flood of infidelity and skepticism in whatever form he shall appear.

### RURAL LIFE.

#### CHAPTER III.

##### DEAR DEMOCRAT:

In chapter II I didn't get quite done with the college question. I think you ought to have four at least in Marlboro, no matter if you do call them classical schools. Salem in this State has never been called a college, and there is not a college in the State that has done as much for the people. The great idea is to teach the young people what they have need to know, and if you hire educated, sober, modest teachers for president and professors, their curriculum being the same that is in use everywhere will be explained and engrained upon the young minds just as effectually as if the buildings had gilt-edge finish. What the people want is thorough instruction under a plain, unostentatious system, and this may be had without the silly foot-ball or ball-yard, or any other form of polite gambling under pretense of "recreation." In every college the professor, whose duty it is to control and teach the primary classes, ought to be a woman. Women have superior intuitive sense and their gentleness, patience and sympathy enable them to do more to develop and train a grovelling brain than any man, however well educated.

You ought to have one college at or near Pine Grove and one at Boykin's Old Camp Ground and one somewhere else. Ask the old farmers what they ought to be, they can tell. Then, with the one in town, will do for your proportion of the seventy five to be organized in the State, and if the enterprise is completed, two years will show the greatest "boom" in real estate South Carolina ever had.

J. W. V.

Weaverville, N. C.

### CAPE FEAR AND YADKIN VALLEY R. R.

#### CONDENSED SCHEDULE.

IN EFFECT NOVEMBER 27, 1892.

No. 1, South bound, Daily Except Sunday.		No. 2, North bound, Daily Except Sunday.	
11:00 p.m. Ar Wilmington, Lv 6:00 a.m.	7:40 " Ar Fayetteville, Lv 8:02 "	7:20 " Ar Fayetteville, Lv 8:27 "	6:00 " Ar Sanford, Lv 9:48 "
6:00 " Ar Sanford, Lv 11:44 "	4:13 " Ar Greensboro, Lv 12:25 p.m.	3:40 " Ar Greensboro, Lv 1:22 "	2:57 " Ar Stokesdale, Lv 1:55 "
2:30 " Ar N & W J—W Cove, Lv 2:33 "	1:52 " Ar N & W J—W Cove, Lv 3:02 "	1:22 " Ar Rural Hall, Lv 3:02 "	12:00 noon Ar Mt. Airy, Lv 4:25 "

No. 3, South bound, Daily Except Sunday.		No. 4, North bound, Daily Except Sunday.	
10:15 p.m. Ar Bennettsville, Lv 5:40 a.m.	9:20 " Ar Maxton, Lv 6:30 "	8:49 " Ar Red Springs, Lv 7:02 "	8:03 " Ar Hope Mills, Lv 7:43 "
7:47 " Ar Fayetteville, Lv 8:02 "			

No. 11, Mixed, South bound Daily Except Sunday.		No. 12, Mixed, North bound Daily Except Sunday.	
6:00 p.m. Ar Rambsour, Lv 6:40 a.m.	4:20 " Ar Ollmax, Lv 8:35 "	3:05 " Ar Greensboro, Lv 9:20 "	

No. 15, Mixed, South bound Daily Except Sunday.		No. 16, Mixed, North bound Daily Except Sunday.	
4:25 p.m. Ar Greensboro, Lv 11:00 a.m.	3:08 " Ar Stokesdale, Lv 12:20 p.m.	1:50 " Ar Madison, Lv 1:10 "	

No. 17, Mixed, South bound Daily Except Sunday.		No. 18, Mixed, North bound Daily Except Sunday.	
10:00 p.m. Ar Greensboro, Lv 5:00 p.m.	8:50 " Ar Stokesdale, Lv 8:15 "	8:00 " Ar Madison, Lv 7:05 "	

Train No. 2 connects at Sanford with Seaboard Air Line for Raleigh, Norfolk and all points North, and East, and at Walnut Cove with the Norfolk & Western Railroad for Winston-Salem, Roanoke and all points North and West of Roanoke.

Train No. 1 connects at Walnut Cove with Norfolk & Western Railroad for Winston-Salem, Roanoke and all points North and West of Roanoke, and at Sanford with Seaboard Air Line for Monroe, Charlotte, Athens, Atlanta and all points South and Southwest.

Pullman Palace Sleeping Car on Seaboard Air Line trains North and South from Sanford and all points North and South, and on Norfolk & Western trains North and South from Greensboro, Fayetteville, Maxton, Bennettsville and all points south of Maxton will arrive at Raleigh at 11:15 a. m., and have 5 hours in Raleigh and reach home same day.

Ample time is given passengers for breakfast and supper at Fayetteville, and dinner at Walnut Cove.

W. E. KYLE, General Passenger Agent. J. W. FRY, General Manager.

### LEGAL DIRECTORY.

September 13, 1892.

JOHN L. McLAURIN, Attorney at Law, Bennettsville, S. C. Will practice in the State and Federal Courts.

TOWNSEND & HAMER, Attorneys at Law, BENNETTSVILLE, S. C. Office over J. F. Evcott's Store

W. BOUCHIER, Attorney at Law, Bennettsville, S. C. Office on Darlington St., west of the Court House.

MILTON McLAURIN, Attorney at Law, Bennettsville, S. C. Office in the Court House first door on the Right.

NEWTON & SHIPP, Attorneys at Law, Bennettsville, S. C. Offices in the Brick Row North of the Court House, January 1, 1891.

DUDLEY & GASTON, Attorneys at Law, BENNETTSVILLE, S. C. Office on public square, west of the Court House.

### Atlantic Coast Line.

#### North Eastern R. R. of S. C.

##### CONDENSED SCHEDULE.

Dated January 4th, 1892.

###### NORTH BOUND.

Leave Charleston—

No. 78 Daily. 1:20 a.m.	No. 52 Daily. 5:00 a.m.	No. 14 Daily. 7:01 p.m.	No. 60 Daily. 8:20 p.m.	No. 66 Daily. 9:47 a.m.
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Leave Leno—

3:25 a.m. 7:25 a.m.	8:55 p.m. 8:55 p.m.	11:45 a.m. 11:45 a.m.
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Arrive Florence—

4:45 a.m. 1:00 p.m.	9:38 p.m. 8:15 p.m.	1:16 p.m. 1:16 p.m.
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###### SOUTH BOUND.

Leave Florence—

No. 27 Daily. 1:35 a.m.	No. 01 Daily. 8:05 a.m.	No. 53 Daily. 10:31 p.m.	No. 23 Daily. 10:31 p.m.	No. 15 Daily. 10:31 p.m.
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Leave Leno—

2:45 a.m. 10:00 a.m.	11:44 p.m. 12:14 a.m.	9:08 a.m. 9:08 a.m.
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Arrive Charleston—

5:15 a.m. 11:00 a.m.	1:14 a.m. 2:40 a.m.	10:52 a.m. 10:52 a.m.
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Notes:—Nos 14 and 78 stops at Leno's and Kings street; No. 60 stops all stations between Ashley Junction and Florence on signal; No fifty-two stops at Monck's Corner, St Stephen's and Leno's. No 60 stops at all stations on signal except at Goodwin's.

Notes:—Nos 53 and 27 stop at Leno's. No 61 stops at all stations between Florence and Charleston on signal. No fifty-three stops at St Stephen's and Monck's Corner on signal. No 23 stops at Lake City, Kingstree, Leno's, St Stephen's, Monck's Corner and Ashley Junction on signal.

### Darlington and Wadesboro DIVISION.

#### DAILY EXCEPT SUNDAY.

North bound.	South bound.
Leave—	Leave—
Charleston 4:18 p.m.	Wadesboro 5:00 a.m.
Leno's 7:04 p.m.	Darlington 7:25 a.m.
Florence 8:35 p.m.	Florence 8:02 a.m.
Darlington 9:00 p.m.	Leno's 9:55 a.m.
Wadesboro 11:20 p.m.	Charleston 11:50 p.m.

T. M. EMERSON, Gen'l. Pass. Agt. JOHN E. DIVINE, Gen'l. Supt.

### STATE OF SOUTH CAROLINA.

#### County of Marlboro.

##### COURT OF COMMON PLEAS.

SUMMONS FOR RELIEF—COMPLAINT NOT SERVED.

The American Freehold Land Mortgage Company, of London, Limited, Plaintiff,

AGAINST

Eliza J. Harrington, Thomas B. Dimick, Pee Dee Lumber Company, Thomas E. Dudley, James C. Matthews and Frank H. Pierson, as partners doing business, as Matthews & Pierson, Henrietta J. Irby, J. K. Pegues, J. H. Irby and J. L. M. Irby, Henrietta J. Irby, J. H. Irby, Rosa Cain, Conie Wilson, William C. Irby and Eliza J. Harrington, as heirs at law of Lillian E. Irby, de'd and Nathan L. Swott, Defendants.

To the Defendants Eliza J. Harrington, Thomas B. Dimick, Pee Dee Lumber Company, Thomas E. Dudley, James C. Matthews, and Frank H. Pierson, copartners doing business as Matthews & Pierson, Henrietta J. Irby, J. K. Pegues, J. H. Irby, and J. L. M. Irby, Henrietta J. Irby, J. H. Irby, Rosa Cain, Conie Wilson, William C. Irby and Eliza J. Harrington, as heirs at law of Lillian E. Irby, de'd, and Nathan L. Swott:

You are hereby summoned and required to answer the complaint in this action which is filed in the office of the Clerk of the Court of Common Pleas, for said county, and to serve a copy of your answer to the said complaint on the undersigned at their office in Bennettsville, S. C., within twenty days after the service hereof, exclusive of the day of such service; and if you fail to answer the complaint within the time aforesaid, the plaintiff in this action will apply to the Court for the relief demanded in the complaint.

Dated December 12th, 1892.

James A. Drake, c. c. p. [L. S.]  
C. P. TOWNSEND,  
T. W. BOUCHIER,  
Plaintiff's Attorneys.

To the Defendants Thomas B. Dimick, James C. Matthews and Frank H. Pierson copartners doing business as Matthews & Pierson, J. K. Pegues and Pee Dee Lumber Company:

You will hereby take notice that the complaint in this action has been filed in the office of the Clerk of the Court of Common Pleas for said county on the 13th day of December 1892; and if you fail to answer the complaint within the time required by law, the plaintiff in this action will apply to the Court for the relief demanded in said complaint.

C. P. TOWNSEND,  
T. W. BOUCHIER,  
Dec. 13, 1892. Bennettsville, S. C.

### MAIL ARRANGEMENTS.

Arrives—Southern mail via C. S. & N. Railroad daily at 12:25 a. m., and Leaves daily at 4:35 p. m.

Arrives—Northern mail via Greensboro, N. C., daily at 10:05 p. m.

Leaves—Daily, at 5:40 o'clock, a. m.

Leaves—Bennettsville to Laurinburg via Pearson, Brightsville, Adamsville and Newtonville, Tuesday, Wednesday and Saturday.

Arrives—Monday, Wednesday and Friday at 3:30.

Bennettsville post-office opens at 8 o'clock, a. m., and closes at 7 p. m.

All mails opened and distributed upon arrival.

Money Order business closes on Saturdays, at 12 o'clock, m.

E. J. SAWYER, P. M.

### FOR RENT!

The store next to J. T. Douglas' Drug Store, Apply to GEORGE W. WADDILL.

### FOR RENT!

The store next to J. T. Douglas' Drug Store, Apply to GEORGE W. WADDILL.

Go seek the infidel what hopes he brings to us;  
What charms for aching hearts can he reveal;  
Sweet as the heavenly promise, hope sings to us,  
Earth has no sorrow that heaven cannot heal.

And the monster stripped of his wiles, shorn of his destroying strength, betrayed into his own horrid form, will stand out before

Go seek the infidel what hopes he brings to us;  
What charms for aching hearts can he reveal;  
Sweet as the heavenly promise, hope sings to us,  
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