

BUSINESS OF TODAY.

REV. THOMAS DIXON, JR., ON "THE COURT OF HONOR."

The first of the series on "The Prophecies of the World's Fair" is the modern business world a Court of Honor?

New York, Dec. 1.—Rev. Thomas Dixon, Jr., before his audience in Association hall this morning by announcing before the sermon that after the first day of January he would stop the publication of his sermons. He said: "I have informed the American Press Association that with the close of the present series I will no longer furnish my sermons for publication. I have two reasons for this: I am not yet 30 years old—I am writing too much too early in life. I desire to spend several years in study before writing more. Besides, with my present methods of work and study I find the method of advance preparation of manuscript for the press an intolerable drain on my time and energy."

The sermon this morning was on "The Court of Honor," the next to the last in the series of the "Prophecies of the World's Fair." The text chosen was from I Corinthians iii, 21. "All things are yours."

But twice before in my life have I been so profoundly moved as when I stood for the first time within "The Court of Honor" of the fair—once when I stood on the lofty summit of a grand mountain peak and looked down upon the great world God had made so beautiful, and once again when I first climbed the sand dunes of my native state and gazed upon miles of ocean breakers as they rolled in from the infinite deep and broke upon the beach with hiss and boom and salt spray.

I couldn't keep back the tears—who could that had a soul?

THE COURT OF HONOR.

Julian Hawthorne has most beautifully described that scene: "The pale gilded dome of the Administration building, the ranged columns of the peristyle, the pinnacles and the Diana dome, with the golden goddess floating above it and forever aiming her arrow at the wind's eye; the mighty statue of the republic, majestic with her uplifted arms and severe drapery, dominating the eastern end of the lagoon, and the white splendor of the great fountain at the other extremity, with that ravishing figure of Liberty sitting divinely erect in her chair on the poop of the barge, her eight maiden gondoliers oaring on either side, while Father Time steers on the stern, his scythe fastened to the tiller, and Progress alighting on the bows, her trumpet in her hand; then the Venetian bridges that span the arms of the lagoon, with their massless bears and buffalos guarding them; the mighty bulls and horses on the midway steps, the triumphal pillars marking the corners of the vast quadrangle with their slender white beauty, the exquisite little Greek temples in the foreground of the peristyle, the glorious lift and sweep, strength and spirituality of the whole stupendous conception, which, despite its infinite variety, is a harmonious unit of design, and finally the gleaming, glancing lagoon itself, rhyming with the beauty above and multiplying it and rippling round the delicate noses of the gondolas as they fit noiselessly hither and thither with the gallant figures of the Venetian oarsmen in bow and stern. These things make an era in our national aesthetic education, and the development of our people in the knowledge and love of beauty will date from this happy epoch."

"All things are yours," even business, and the business world, and a business career, and a business life. Yet the more I see of modern business, as transacted today, the sadder it makes me.

I seem to see in every business transaction that calls me into direct touch with the supreme spirit of our modern commercial life, as at present conducted, that it does not make me heartick. I feel, when through with it, as if I wanted to get off somewhere in a desert and scratch out a cave in the side of a hill and live on herbs in a simpler, honest life. If there is in any man's mind a doubt as to whether the modern spirit of successful business is in harmony with the spirit of Jesus Christ, all he has to do is first to know what Jesus Christ taught, and then go with that spirit in his heart into your modern refrigerator of a thoroughly up to date, down to the last minute business transaction.

Is a successful business of today a field in which a true Christian, desiring the highest and noblest things, can enter and hope to succeed, and at the same time hold his Christian integrity?

Does the Court of Honor rule our business world?

To answer that question you must ask another.

First—What is Christianity? It is sacrifice and the spirit of sacrifice. Jesus said if a man would save his life, let him lose it. That is the cardinal principle of Jesus Christ. That is the first and last principle of Christianity. Jesus lived that and died it. He sought no powerful friends. He made none. He had no home in which to lay his head. He accumulated no wealth. He had no army to follow him. He wrote no book. He made no creed. He gathered a few simple fishermen about him, who were disciples, adherents, followers in life, in heart, in purpose, and he laid down his life, judging from a modern business point of view, an absolute failure. He only lived 33 years, and he threw away every opportunity he had of a successful career. He might have put himself at the head of an ar-

my and conquered the ancient kingdom of the Jews and thrown off the triple yoke of a Roman and kingly tyranny if he had but so desired. He threw that opportunity away again and again. He might have been wealthy, if he had used his magnificent powers to accumulate wealth. He might have had the great and powerful as his friends, but when people came to crown him and make him their leader he escaped. And he died a most miserable death, amid the mock and jeer and scorn of his enemies, crucified between two thieves, with not a grave that he could call his own, his very clothes stripped from his body, dying thus outside the walls of Jerusalem, a miserable felon, deserted by his disciples, disowned by all who knew him except a few faithful women. That's the kind of life he lived. That is what he meant when he said, "If a man would save his life, let him lose it, and if he would find it let him lay it down."

WHAT FAITH IS.

The second principle of Christianity is what we call faith—the power to believe in something—to believe in God and in man, our brother, the image of God. The next principle is that of love—love to God and man. That is to be a Christian, and that is Christianity. I take it from the definitions of Jesus, from his life and character and from his recorded word.

Second—What is business—modern, successful business—today? In the first place, it rests upon the antithesis of sacrifice. Sacrifice represents one pole, business the other pole, and the difference that separates them is a gulf as deep and wide and as impassable as the gulf that separates heaven from hell. The first principle of your modern business world is war, competition, brutal fight—every man for himself. It is the strongest arm that wins, and the weakest are trampled to the earth and killed and beaten without mercy. War and pestilence are the only hope to regulate our population, according to the principles of this modern business world. The brutal survive, while the weak perish. What is to become of this vast army of weaklings? Well, our Malthusian philosophers say: "We will have a pestilence by and by, and God will send us the cholera. Or if not God in his goodness and mercy will send us a war, and war will thin the ranks, and the battle will begin again. After the weaklings have been eliminated the world will not be so crowded, and we can proceed."

Such is the basis on which modern commerce rests. In this battle, this war, this madness, this struggle, the very competition which has been called the life of trade is its defeat. For you have only to press competition to a certain period when men who are fighting each other know they must combine or die. Only press your competition far enough, and it is either suicide or combination. This brings into your world, governed by that principle, infinite confusion, for when that defeats itself and no new system takes its place the result is chaos—cheating, lying, swindling, stealing, crime, intemperance, suicide, despair. Why do men open saloons and sell whisky? Why, because they have accepted this modern principle of the modern world that the strongest man is the man that is worthy to survive; that it is a battle, a war, and he who is victorious is the man who is crowned, let the business be what it may. Hence the gambler who does not hesitate about his methods, saying that might constitutes the first principle of your modern world. Daily facts these are. Lying in the business world—so much there is of it in all trades! Overreaching is what thousands of men are after in the business world. To overreach a man and get the better of him by some trick; to get out of him more than we give in return. That is the sum total of the purpose of some lives. If in war a man is wounded, you pass him by. Most heartless of all things in the world is your modern business war. When a man falls by the wayside in modern business, the world has no mercy, no heart, no ear to pity, no arm to save. That is modern business.

Christianity is certainly in deadly conflict with that sort of life—successful business with modern methods down to date. There are business men who are honest. There are men who have set out in the world with the determination to make honor and truth and the good of society their aim, and they have grown wealthy, some of these men. They have grown powerful. Now, that being a fact, the man who departs from that law and says that he can justify himself on the grounds of success has believed a lie that he may damn himself in the process. There are men today whose business career is absolutely above reproach. I might mention a thousand successful business enterprises that have been founded thus on integrity. So much the worse for the success that may be otherwise. But a man says, the quickest way to get rich—well, you do not have to be too conscientious. Now and then just shut one eye, and then you will reach the highest things by the most rapid process. Of course when you get your money you can do a great deal of good with it. Right may fall for a moment today, but it is certain to rise tomorrow. Men that are shrewd and cunning, men that are willing to lie and be unfair and dishonest, may get their riches for awhile, but as sure as there is a God in heaven it will turn to ashes at last in their grasp.

Christianity is today the real power that rules this world. You think the devil is ruling it on the top, but Christianity is the real power that rules it beneath the surface. Some years ago in Paris money was flowing like water, and it was rumored around among politicians that all one had to do was to shut one eye and open the other, and he would be rich in a minute. There is plenty of money in the world; why not you have a little? The press is on our side. You can make a million as easily as snap your finger. So they reasoned, and this man fell and that. Nobody knew anything about it. Millions flowed in every possible direction. Men high in position succumbed to it. Well, they succeeded, invested their millions. They had their money and their day,

but the day of wrath came at last. And now poor weeping France looks on, and one great man falls and another and another. And the poor little fool that was in the assembly that day and said: "I believe in old fashioned honor and integrity, and I will not have your money. I will vote as my conscience dictates"—he was described as a fool and an idiot then, but now he is the only man that can hold his head up and look the world squarely in the face.

The great principles of right and truth are those that really are guiding and directing the world. Every doubtful business in this world could be swept from the face of the earth, and the earth would be richer. Whenever men ask you to enter into a successful business transaction, remember that this world can do without that transaction and be the better for it, and you had better let it alone. It is not the easiest way, this way of Christian life, as against this modern business method, but it is the only true way. Christians in the past had a hard time to live; then they died. They were put to death in the arena. They marched over burning plowshares. The Christian man today can live better, easier, with less sacrifice called for by modern life, than ever before in the history of the world. And the man that says, "I cannot live today unless I do these things," simply lies. Is the business world in conflict with Christianity? So much the worse for the business world. The curse of God—is a living, withering, blasting curse—is on that society, on that commerce that makes success possible against truth and right and honor.

HONEST WORK SACRED.

"All things are yours," and because the business world is a legitimate field for a Christian its obligations are high. It is yours; but, precisely because it is, it is holy ground. The merchant that sits at his desk is doing as sacred a work, when honest in his transactions and dealings, as I do when I am here at this desk before you on Sunday. The laborer at his anvil, the farmer who holds his plow, every workingman that does his work unto the Lord, is doing a sacred work. His shop, his office, his place of business, is as sacred as the high altar of God to him, for God called him there to be the high priest. But, you say, what is the use to be honest? People love to be humbugged. But, my friend, for your own sake, be honest. Most people, take them all in all, have a large streak of fool in them. They will run after special bargains and sales. For your own heart and life be honest. You do not fool yourself, and when you mark your goods to fool the people and to rope in the unwary you know in yourself you have degraded yourself. You have sold your own soul out to the devil in the process. Be honest and avoid every man who in the process of the business world seeks to coin money out of other people's blood. I am done with bargains, sheriff's sale and bankrupt clothing establishments. If you support those establishments, you are trading in the blood of broken hearts and homes, for it took good, hard labor to make those goods, and if they are sold at less than it costs to make them you are buying the price of good hearts' blood. As for the man that can undersell another man and make it possible to undersell by cheating clerks and giving small wages out—I would rather go to a man that gives his clerks honest salaries. The time may come in your life when adversity may be yours, and your loved ones are thrown on this great vulgar labor market of the world, and in your own flesh and blood others can trade in dollars and cents. If you get what are called bargains today, it means somebody's heart is broken—somebody else has paid for it too high a price.

SOULLESS CORPORATIONS.

I do not want anything to do with business transactions where the principles that are used are such that the individual would not touch. We have corporations. A distinguished man died some years ago in New York city, the soul of honor in every personal transaction. His servants stood weeping by the door when he died. He did not owe a cent. Everything was paid for in cash. He said: "Do not owe your workman a cent. It is dishonest to keep his wages from him, unless you pay him interest on it—pay him promptly." But he was at the head of a gigantic corporation that held a monopoly and made his fortune out of the lives of a community that were ground in the process. And when men approached him he said, "I am honest in all my transactions, but a corporation has got no soul." God does not call corporations to account. The devil does not call them to account. They have no soul. They will even cheat the devil. But God does call the individuals that constitute the corporation to account. God will call to account all the persons involved in the conduct of that business. Individuals will thus render their accounts at the last. Why, you know that a town council and a school committee sometimes will be cruel and unjust and unprincipled in a transaction that an individual man or woman would scorn to stoop to. A merchant who would scorn to sell flour mixed with chalk, scorn to mix up his goods and adulterate them and sell them to the world, who would kick another man out of his store who would offer him a trick by which he could adulterate sugar or flour or coffee—yet sometimes those very men will go into a corporation and swindle thousands.

If you think you can, through the process of your social or political machinery, cheat Almighty God, let me assure you that, while men may not understand, the great God of heaven and earth understands, and you are just as responsible as though you had done it personally. Let us understand, then, that while cannibalism may be justified on the high seas sometimes, the soul of the world still revolts at it. Some sailors came in the other day and reported that, starving to death, they fell on a brother sailor and ate his body. They arrested them and put them in jail. They were waiting trial for their life. They will not be convicted, because the jury will say that it was life or death.

They cast lots. They could not execute a man for saving himself from starvation. But when a man eats his neighbor for the very luxury of eating him, just takes the choice parts of his body and discards the others, if there is any law above the earth or under it or on it that will justify that I have yet to find it.

THE HEART IN THE WORK.

Enter and abide, young man, in no business that you cannot put your heart in. Some of us have to do things that are disagreeable. If you have to choose your profession, choose something that you can put your heart in, or you will never be successful in it. They had a competition in plans for a monument for Walter Scott in Scotland, and a man who was a simple carpenter once, Mr. Kemp, won the prize, and the plans were accepted for that monument that stands now the tribute of Scotland's love to this matchless genius. Why did he succeed? As he passed along the road one day a dusty carpenter boy, a gentleman driving in his carriage saw he was tired and stopped his horse, and the great man said, "Get up and ride with me." So he became acquainted with Sir Walter Scott and learned to love and admire him. And it was one of the inspirations of his life that led him to become a master architect more than a carpenter. And when they threw the competition open to the world, this man drew the matchless monument that now stands there incarnated in marble. Why? Because his heart was in it. Other men could not compete with him, because he had put his soul into it. The highest success in life is that work in which a man can thus put his soul, his heart. The heart, after all, is worth more than mere success and mere dollars and cents.

Let us at least hope that our children will live to see the day that there shall in deed and truth be a grand Court of Honor in the midst of the world's business in which beauty and righteousness shall rule.

A Double Catch.

The Eganville (Ont.) Star is responsible for the following story: A young man named Tom French, hailing from Renfrew, in the employ of Mr. John McGuire at Barry's Bay, went out on the bay in a small bark canoe trolling for trout. After paddling for quite awhile he observed a large-buck coming toward him. When near the canoe, it turned and made for the shore quickly, followed by Tom, who, when he came alongside of the beauty, saw that its horns were entangled in the troll line, the result being that the canoe and its occupant were pulled toward shore. Mr. Joseph Prince then appeared on the scene in another canoe, when the two men, with the aid of their paddles, succeeded in dispatching the noble denizen of the forest. When the exciting battle was over, Tom noticed on the end of his line a 28-pound trout.

Charleston, Sumter and Northern R.R.

CHAS. E. KIMBALL, Receiver.
IN EFFECT AUGUST 21, 1893.

All trains Daily Except Sunday.

N. B.	STATIONS.	S. B.
1	Charleston	2
7 15	Ar P.M.	Ar P.M.
8 40	Ar P.M.	Ar P.M.
8 49	Pregnall's	Ar P.M.
9 02	Harleyville	Ar P.M.
9 05	Peck's	Ar P.M.
9 05	Holly Hill	Ar P.M.
9 10	Connors	Ar P.M.
9 17	Eutawville	Ar P.M.
9 27	Vances	Ar P.M.
9 42	Merriam	Ar P.M.
9 53	St Paul	Ar P.M.
9 59	Summerton	Ar P.M.
10 08	Silver	Ar P.M.
10 16	Packsville	Ar P.M.
10 28	Tindal	Ar P.M.
10 42	Ar Sumter	Lv 5 27
10 47	Ar Sumter	Lv 5 22
11 00	Oswego	Ar 5 11
11 14	St. Charles	Ar 4 59
11 23	Elliott's	Ar 4 50
11 38	Lamar	Ar 4 37
11 52	Syracuse	Ar 4 24
12 05	Darlington	Ar 4 12
12 19	Mont Clare	Ar 3 58
12 30	Robbins Neck	Ar 3 47
12 42	Mandeville	Ar 3 35
12 56	Bennettsville	Lv 3 21
1 04	Breeden's	Lv 3 14
1 08	Alice	Lv 3 09
1 20	Gibson	Lv 2 57
1 33	Ghio	Lv 2 44
1 47	Ar Hamlet	Lv 2 30
		P.M.

BOND BLUFF BRANCH.

No. 41 leaves Eutawville 9.45 a. m., Belvidere 9.55 arrive Ferguson 10.05.
No. 42 leaves Ferguson 10.35 a. m., Belvidere 10.45, arrive Eutawville 10.55.

HARLIN CITY BRANCH.

No. 33 going North leaves Vances 6.50 p. m., Snells 7.08, Parlers 7.17, arrives Harlin City 7.35 p. m.
No. 34 going South leaves Harlin City 5.15, Parlers 5.35, Snells 5.48, arrives Vances 6.10 p. m.
No. 31 going North leaves Vances 11.15 a. m., Snells 11.35, Parlers 11.48, arrive Harlin City 12.10 p. m.
No. 32 going South leaves Harlin City 8.30 a. m., Parlers 8.48, Snells 8.57, arrive Vances 9.15 a. m.
Trains 32 and 31 connect with No. 1 at Vances.
Trains 34 and 33 connect with No. 2 at Vances.
No. 41 connects with No. 1 at Eutawville. No. 1 has connection from S. C. No. 11 at Peggalls, connects with Harlin City Branch Trains 32 and 31 at Vances and connects with C. C. No. 43 at Hamlet.
No. 2 has connection from C. C. No. 36 at Hamlet, connects with Harlin City Branch Trains 34 and 33 at Vances and connects with S. C. No. 12 at Peggalls.
No. 1 connects with C. F. & Y. V. at Bennettsville for Fayetteville, connects with Seaboard Air Line at Hamlet for Wilmington, Charlotte, Shelby Rutherfordford; and at Charlotte with R. & D. Vestibule Limited for Washington and New York. Passengers can take sleeper at Charlotte at 8.15 p. m.
No. 2 passengers by this train have through Sleepers. New York to Charlotte, connects with S. A. L. at Hamlet from Charlotte and North, and from Wilmington, connects with S. C. R. R. at Peggalls for Charleston, Diener at Hamlet. C. MILLARD, Superintendent.

Atlantic Coast Line.



NORTH-EASTERN R. R. OF S. C.

CONDENSED SCHEDULE.
TRAINS GOING SOUTH.

Dec. 1, '93	No. 35	No. 61	No. 23	No. 53
	A. M.	A. M.	P. M.	P. M.
Le Ft'nce	3 37	7 45	* 7 25	
"Kings"	4 58	8 58	8 44	
Ar Lanes	4 59	9 20	9 00	P. M.
Le Lanes	4 52	9 20	9 00	* 7 05
Ar. Ch'n	6 50	11 20	11 00	8 45
	A. M.	A. M.	P. M.	P. M.

TRAINS GOING NORTH.

No. 78	No. 60	No. 14	No. 52
A. M.	P. M.	P. M.	A. M.
Le. Ch'n	* 3 35	* 5 00	* 3 30
Ar Lanes	5 30	7 00	5 29
Le Lanes	5 30	7 05	5 29
"Kings"	5 52	7 27	5 45
Ar Ft'nce	7 10	8 50	6 45
	A. M.	P. M.	P. M.

* Daily. † Daily except Sunday.
No. 52 runs through to Columbia via Central R. R. of S. C.
Train Nos. 78 and 14 run via Wilson and Fayetteville—Short Line—and make close connection for all points North.
J. R. KENLY, J. V. DIVINE,
Gen'l Manager, Gen'l Sup't.
T. M. EMERSON, Traffic Manager.

Atlantic Coast Line.



WILMINGTON, COLUMBIA AND AUGUSTA R. R.

CONDENSED SCHEDULE.

TRAINS GOING SOUTH.

Dated Dec 24, 1893.	No. 55	No. 58
	P. M.	A. M.
L'v Wilmington	* 3 20	
Leave Marion	6 11	
Arrive Florence	6 50	
	No. 50	A. M.
	P. M.	No. 58
Leave Florence	* 7 10	* 7 45
Ar'v Sumter	8 28	9 20

No. 52 runs through from Charleston via Central R. R. leaving Lanes 8:44 A. M., Manning 9:20 A. M.

TRAINS GOING NORTH.

No. 51	No. 58
A. M.	P. M.
Leave Columbia	* 4 30
Ar'v Sumter	5 57
Leave Sumter	5 57
Arrive Florence	7 15
	No. 56
Leave Florence	* 7 40
Leave Marion	8 23
Ar. Wilmington	11 10

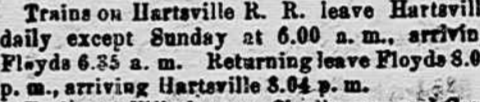
* Daily. † Daily except Sunday.
No. 53 runs through to Charleston, S. C., via Central R. R., arriving Manning 6:15 P. M., James 7:00 P. M., Charleston 8:45 P. M.
Trains on Manchester & Augusta R. R. leave Sumter daily except Sunday, 10:50 A. M., arrive Rimini 11:50. Returning leave Rimini 1:00 P. M., arrive Sumter 2:10 P. M.
Trains on Hartsville R. R. leave Hartsville daily except Sunday at 6:00 a. m., arriving Flyds 6:35 a. m. Returning leave Flyds 8:00 p. m., arriving Hartsville 8:34 p. m.
Trains on Wilmington Chadbourn and Conway railroad, leave Chadbourn 10:10 a. m., arrive on Conway 12:30 p. m., returning leave Conway at 2:00 p. m., arrive Chadbourn 4:50 p. m. Leave Chadbourn 5:15 p. m., arrive at Hub 6:00 p. m. Returning leave Hub at 8:15 a. m., arrive at Chadbourn 9:00 a. m. Daily except Sunday.

JOHN F. DIVINE, General Sup't.

J. R. KENLY, Gen'l Manager.
T. M. EMERSON, Traffic Manager.

"OLD RELIABLE" LINE.

South Carolina Railway.



PASSENGER DEPARTMENT.

In effect December 25, 1893.

SCHEDULE.

Lv Charleston	7 15 a.m.	6 45 p.m.
"Summerville	7 52 a.m.	7 27 p.m.
"Pregnalls	8 28 a.m.	8 08 p.m.
"Branchville	9 10 a.m.	8 55 p.m.
"Bamberg	9 52 a.m.	9 32 p.m.
"Denmark	10 08 a.m.	9 46 p.m.
"Blackville	10 25 a.m.	10 03 p.m.
"Aiken	11 27 a.m.	11 00 p.m.
Ar Augusta	12 15 p.m.	11 45 p.m.
Lv Augusta	6 30 a.m.	3 40 p.m.
"Aikea	7 14 a.m.	4 27 p.m.
"Blackville	8 10 a.m.	5 28 p.m.
"Denmark	8 25 a.m.	5 44 p.m.
"Bamberg	8 39 a.m.	5 58 p.m.
"Branchville	9 20 a.m.	6 25 p.m.
"Pregnalls	10 05 a.m.	7 28 p.m.
"Summerville	10 45 a.m.	8 05 p.m.
Ar Charleston	11 30 a.m.	8 45 p.m.

Lv Charleston 7 15 a.m. 7 30 p.m.
" Summerville 7 52 a.m. 8 05 p.m.
" Orangeburg 9 46 a.m. 10 00 p.m.
" Kingville 10 32 a.m. 10 53 p.m.
Ar Columbia 11 15 a.m. 11 40 p.m.

Lv Columbia 4 20 p.m. 5 30 a.m.
" Kingville 5 05 p.m. 6 18 a.m.
" Orangeburg 5 58 p.m. 7 05 a.m.
" Summerville 8 05 p.m. 8 54 a.m.
Ar Charleston 8 45 p.m. 9 30 a.m.

Lv Columbia 9 30 a.m. 10 38 a.m.
Lv Kingville 12 58 p.m.
Lv Camden 3 25 p.m.
Ar Kingville 5 07 p.m.
Ar Columbia 5 55 p.m.

Through sleeper on train leaving Charleston 6 45 p. m., arrive Atlanta 6 25 a. m.
Train leaving Charleston at 7.30 p. m. has Pullman Cars connections for New York and Washington, both ways.
Train leaving Charleston 7 15 a. m., runs through to Walhalla.
Train leaving Columbia at 9.30 a. m., runs through to Blacksburg, with connection for Marion, N. C. and points on the C. C. & C. R. R.
Connection made at Peggalls from C. S. & N. R. R. for Atlanta and the West.
E. P. WARING, Gen'l Pass. Agent, Charleston, S. C.
J. M. TURNER, Superintendent.
C. M. WARD, General Manager.

PATRICK Military Institute, ANDERSON, S. C.

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