

Christianity Applied to Some of our Social and Economic Problems.

A SERMON BY REV. C. C. BROWN, D.D.

Move on, or Move Out; the Story of the World's Progress.

"And the Lord said unto Moses, wherefore criest thou unto me? speak unto the children of Israel, that they go forward—Ex. xiv, 15 v.

I need not give this history in detail. In the rear the great army of the Egyptians threatened death; in the front, the rolling sea was tumbling over the sands. What was to be done? God solved the problem, and the command issued that day from heaven. "Go forward." has been through all the ages, when obeyed, the means of solving vexing problems and overcoming opposing difficulties.

I have in my mind several propositions. I want to show with what giant strides the world has been moving on, while, on the other hand the church has been standing still. To this I shall add some suggestions as to the new methods which the church should adopt. Nor am I blind to the difficulties in my way. The very man who should be most benefited by this discussion, will be the one to charge the preacher with being visionary. If I say to him that the whole world has been advancing, while the church has been standing still, using the same methods now that were in use a hundred years ago, he will peep out from his fossil home, and groan. "Remove not the ancient landmark!" The only argument ever used in defense of old methods is their age. As a rule, age causes a deterioration in all things, except in wine and church methods.

Meanwhile, within the church and without, the question is daily being put, "What is the matter? The church seems to be losing its hold upon men." I have come before you to-night to bring, in part, at least, an answer to that perplexing question. Let us start at the beginning.

I. THE WORLD'S PROGRESS.

The world has put on its seven league boots. Ten of these years are equal to fifty of any other generation the world has ever seen. Men have given themselves to honest study in all the fields of science, and fresh revelations are daily made. Loud knocking has been heard at every door, and the earth, the sea, the air, are surrendering their long-hidden secrets. It is wonderful to think that among all the new things, no man has created a principle or an ounce of power. Everything new is but the new application of an old principle, or the new application of an old power. Two thousand years ago, fire and water would have furnished power, or the latent electric currents could have carried messages, if men had only known how to yoke them in harness.

The discoveries made by some have provoked others to the same labor, and now the whole world is seeking for nature's secrets and prying into her mysteries. The most marvelous revelation would create but a slight sensation among the men of to-day, because we are all in an expectant attitude, preparing to welcome new measures, and adopt new methods, unless they be of a religious sort.

1. In the practice of medicine we see great progress. A new book with a new theory is born every day. The man who now loses his practice, and is relegated to the rear, is the man who refuses to purchase books, and so keep step with the progress of the profession.

The church itself, so-called, was once opposed to the science of medicine, and when a school to teach the science was first set up in Europe it had to win the consent of both priest and monk before it could work openly. It is not very long since the practice of medicine won the confidence of men. Washington and Napoleon both denounced it. Washington, in his last illness, refused to be treated except at the most urgent entreaty of his wife. Napoleon said a man needed nothing but fresh air and exercise when sick. The red stripes on the barber's sign are a relic of the past. The barber gave pills, pulled teeth, and bled people as a part of his profession, and the red paint alternating with white and blue was a mark of his calling. We can imagine its crudeness.

Mr. Bryan, one of our missionaries to China, told me recently of the method of curing rheumatism employed among the Chinese. The sufferer was a child. She was brought from her house screaming, held tightly by two strong men. The doctor, alighting from his camel, plunged a sharp instrument into the girl's shoulder. His belief was that a little devil was imprisoned there and caused the pain, and by puncturing a hole, the demon could escape, and the pain would be relieved. We laugh at such superstition, and call it the product of heathenism; but our forefathers knew but little better. When Charles II was dying, fourteen doctors were summoned, the wisest in London. The prescriptions used were signed by the fourteen. The patient was bled copiously. A hot iron was applied to his head, a loathsome salt, extracted from human skulls, was forced into his mouth. Some of the doctors said his fit was epileptic; some, that it was apoplectic. At last they agreed to call his complaint a fever, whereat, one of the physicians reported to the queen that the others would surely kill the king. This was a scene, mark you, in a royal household. To-day the whole method has been changed. Some diseases, as small pox, have almost been banished from the earth. The most delicate operations upon the human organism are performed without pain to the subject. The number of

specific remedies is regularly increasing, and a new world is opening to the physician.

2. In education, the same holds true. The spirit of the age was, for centuries, opposed to education. Frederick the Great named his son's instructor for reading to the boy a story in Latin. Harvard College was at first supported by the fees taken in at a ferry across the Charles River, and the people were called upon to give to its support at least one bushel of corn per annum. The idea of a magnificent endowment had never occurred to men. Our Puritan forefathers believed that an education which enabled one to read the Bible, was sufficient. The writings of George Washington had all to be revised and the spelling corrected before they were given to the press. When Washington wrote for a "ream of paper," a "beaver hat," or a "pair of satin" shoes, there was no Webster unabridged at hand. The entire number of days that Abraham Lincoln spent at school hardly exceeded one whole year. His mother sought to teach him, but the neighbors disparaged her efforts, and said education was of little value.

Fifty years ago, schoolmasters were tyrants and executioners, and schools were jails and prisons. Martin Luther said he got fifteen lashings in one morning. A hundred years ago, the children of English nobility were taught dancing, fencing and riding, and when a certain Burnet suggested that they be taught history and geography, he was ridiculed. In the days of Charles II, the heir to an estate had no better teacher than his father's groom or gamekeeper. He was only expected to know how to sample grain, grade pigs and test wine. Sir William Berkeley, colonial Governor of Virginia, said "the ministers should pray oftener, and preach less; learning has brought disobedience and heresy and sects into the world, and printing has divulged them." John Bunyan could neither spell nor compose properly. I have seen it stated somewhere that a large proportion of the barons who signed a plea for the Magna Charta could not write their names, but simply made their marks before a witness.

We have lived to enjoy better things. Church and State are now the patrons of education. The free school idea has swept over all the States. The church which is not engaged in education is the church that is dying. The colleges and universities are daily becoming heirs to large estates. Our own denomination has received over three millions from Mr. Rockefeller for one school of late. The boy who does not receive a fair English education in these days is the boy who does not want it. The appliances for teaching, for the comfort of the scholars, and for meeting all possible demands, are increasing year by year, and the world, in its mighty rounds, has come to the blessed age of books and schools.

3. Of agriculture the same is true. McCormick, who invented the reaper and other machines, is justly regarded as the world's great benefactor. In England, for centuries, six bushels of wheat per acre was an average yield. Drainage was unknown, and thousands of acres of the best lands were regarded as worthless. Rotation of crops was never thought of, and if a man did not make enough to feed his cattle by a single planting, it never occurred to him to plant again for winter use and harvest, but the cattle were left to perish. Up to a hundred years ago, an iron plow was unknown, and the face of the earth was barely scratched with a little piece of wood. The horse was cruelly fastened to the plow and compelled to pull by his tail. The fields which now support a million people were once unable to produce food for a hundred thousand. With the present appliances, and without clearing another acre, America could welcome to its shores, and give bread and meat to every man living upon the habitable globe.

4. Concerning manufactures, I know not where to begin. The work that cannot now be done by machinery is hardly worth the doing. It is not very long since the cotton picked from the field by day was separated from the seed by hand at night, around the family fireside. In 1754, when the Bostonians gave an industrial exposition, it was composed of three hundred women seated at spinning wheels on the Boston common. Complaint was once made in England and the factories were shut down, on the ground that the burning of fuel in the furnaces would destroy the forests. Even the government legislated against manufacturing enterprises. Charles I granted a patent to a company of soap manufacturers, and no one else in England was allowed to make soap. While under British rule, our forefathers were not allowed to make anything in America which could be furnished by England. We read now of men who have a "corner" in wheat or sugar. Our mother country had the same thing, and were thrashed out for having it; and when there is a great riot or revolution in this country, it will result from these same "corners." It is not right for men who are wealthy, and can raise five hundred millions of money, to buy up all the wheat or sugar that is in the market, and then raise the price, so as to add to their millions. If a riot is ever provoked by such heartless and godless monopoly, I'd rather be counted in than out. The proverb is false which says "might makes right."

5. Our commerce now rides upon the wings of the wind. Railroad trains go whirling over the face of the earth, and the white-winged ships fly over the sea. The law of commerce and the treaties are observed all over the world. There

was a time when a ship from a foreign port was seized and made prey of. Every part of the ocean was infested with pirates, and death rode upon the white-capped sea. No attention was paid to roadways, and County Commissioners had not been invented. Only the stoutest horses could wade through the bog, and the fruits of the earth were allowed to rot in the barns, because they could not be transported to market.

6. The same holds good with reference to the facilities of travel and intercourse. Our fathers traveled three miles an hour; we grumble if we do not make thirty. From 1870 to 1880, there were built in the United States over forty one thousand miles of railroads. In 1825, the cheapest passage from Europe to America was one hundred dollars; now the cheapest rate in the steerage is eight dollars. At the beginning of this century, there was little or no travel. Men lived in isolated communities. A stranger was regarded as an enemy. It is only eighty-five years since Fulton's steamboat, made its first trip up the Hudson. Fifty-four years ago, the ocean was first crossed by means of steam. An Englishman stood on the other shore, and said he would eat the boiler of the first steamer that crossed. The oldest railway passenger train is but twenty years older than I am.

7. Along with all this, the world's morals have been improved in many directions, and man's conception of right and wrong greatly quickened. As late as 1815, there were found thirty-nine cases of wives exposed to public sale in Smithfield, England. In Virginia, the girls were bartered away for tobacco. Until this century, nothing was cheaper than human life. In our mother-country, there were two hundred and twenty-three offenses for which the punishment was death. If a man killed a rabbit unlawfully, he was hanged. If he appeared publicly in disguise, or cut down young trees, or stole property valued at five shillings, or wrote a threatening letter to extort money—for all these he was hanged.

But all this progress has come as the result of vast labor in all the fields of study. Just as Agassiz lived for months upon the shores of the Amazon, studying out some of nature's problems, so others have toiled in other places, and the great caravan is still moving on. After a boy has begun to walk and talk, he is sometimes subject to unaccountable pains over his body. The old folks called them "growing pains." Sometimes I have almost been willing to believe that these convulsions and panics and revolutions, of which our papers tell us daily, are the great world's growing pains, and men cannot even now imagine the great things that are coming.

But lo! we are brought face to face with the appalling fact.

II. THE CHURCH IS STANDING STILL.

The church methods and measures are just what they were generations ago, nor do men cling to them upon the ground that they are of divine appointment, but rather because they are old and agreeable.

A church with two hundred and fifty members, which receives only four or five additions per year, should surely begin to suspect that something is wrong. If a man sowed ten bushels of wheat, and only reaped one, he would quit the business; yet the "garden of the Lord" is not even as productive as that.

It is manifest to my mind that our method of preaching and conducting services is a failure. We forgive ourselves by saying, the Lord does not see fit to bless us, and go on doing this year just what we did last, and all to a little purpose. If these plans of ours are all that we can have, I am free to say to you, they are a failure, and the case is hopeless. But must we not have plans and methods? Certainly! but it is a great mistake to expect results from mere methods. Somewhere there must be a spiritual energy, and that is never manifest from heaven except through the people as the divinely chosen channel. God has always used men to save men, and if the men who receive the gospel have no spiritual energy, the men who have not the gospel will die without it. Behind all methods there must be a spiritual power among the people. This power is lacking, and this is our great deficiency.

But the fact that is passing strange is, that the church seeing its failure, and knowing that it is accomplishing nothing, should yet be satisfied to go on in the same way from year to year. The people who come to us come most generally from godly homes, from the midst of the best and highest influences, while the great world of sinners is marching to destruction under the sound of music, and the church never reaches them. Yet, very few make any complaint, and the church seems satisfied to look on unconcerned at the great army of the lost.

The organization of the Salvation Army is a fearful criticism of the church methods. That Army is made up of those who are willing, not only to pray for the salvation of the lost, but to labor for it. If the church had been awake to its duty, the Army would never have been organized.

The organization, too, of so many bands and brotherhoods and societies is a criticism upon the church. It is a confession from men that church-membership does not sufficiently bind them together. The church brothers are not brotherly enough, and hence the hungry world—hungry for companionship—is organizing all sorts of bands.

Nor has the benevolence of the Church made any progress. In 1880, says Dr. Strong, one-fifth of the wealth of the United States, or \$8,728,400,000

was in the hands of church members. Of this great wealth, one sixteenth part of one per cent, or one dollar out of every fifteen hundred and eighty-six was given for the salvation of eight hundred million heathen. They paid out six times as much for sugar and molasses as for the world's salvation; seven times as much for boots and shoes, and eighteen times as much for bread.

But let us now turn to some of the remedies suggested by Dr. Strong and others.

III. THE NEW METHODS NEEDED.

1. The church must learn the meaning of these two words—individualized responsibility. That is, that each man is a part of the church, and the church will fulfil its mission just in proportion as each member makes himself felt.

The rule now is for the church to hire a minister, and this being done, nothing remains for others to do. He must do the work of saving men, and in this work the church members have no part. The churchman pays his part in money, and flatters himself that his check absolves him from everything else. The good Samaritan, when he found the wounded man by the wayside, gave himself first, his personal service, and then his money. The modern christian would have said, "Here is ten cents; you can buy some bread with it; but I have a business engagement down town and cannot stop."

It is a ruinous idea that, after one has paid his mite, his duty to the church is done. Dr. Strong says a business man told him that he had been regularly to church for seventeen years, and no member of that church had ever spoken to him about his soul. "I belong to the financial department of my church, but not to the religious," is what nine-tenths of our church people should say. There is a story that Pope Innocent IV was once engaged in counting a large amount of coin, when Thomas Aquinas was ushered in. The Pope remarked, "You see the church can no longer say with St. Peter; 'silver and gold have I none.'" Aquinas replied, "neither can she say any longer with him, 'in the name of Jesus Christ of Nazareth, rise up and walk.'"

Now, alas! it is all too true, and this results from our making our gifts a substitute for our personal service, as if the preacher were the only one who had anything to do with its religion.

2. The masses are to be reached by reaching individuals. The day will never come when men can be herded and driven into the church. They must be reached one by one. Each one has his peculiar difficulties, and must be dealt with individually.

Some say, "We must have a fine preacher, a man of great gifts, and he will draw the masses to us;" but when they are drawn, what then? what have you got for them? What do you for those who do come? Will not do to roll the burden upon the preacher, I'll cite a case, for I must defend myself. There is a floating Baptist brother in this town, who often attends another church. He flatters the Baptist pastor by saying he likes to hear him preach; but he finds the people in the other church more genial and friendly, and hence he goes there. No, sirs, you might put Paul in this pulpit, and he would find himself handicapped, unless the people are going to help to draw, and not drive away the masses.

3. There must be an actual acquaintance of the church people with the world people. Nobody loves to go always among strangers. The church cries out loudly for pastoral work, and the world says, "Yes, we'd like to know you as well as know your pastor." I believe house-to-house visitation by the church is the great need of the day. The church must know the people in their family life, and personal relations must be set up between those within and those without. Our church people are too selfish, and seek too much their own ease. If one of our number dies, not more than a handful will attend the funeral. Recently a little baby lay dead within three hundred yards of eight Baptist homes. The parents were Baptists, and there were not enough present to compose the child in its shroud or bear the coffin from the house. Often we are called upon to sit up with and nurse the sick, and I can lay my hand upon the few who can be relied upon for the service. One little boy with an aching tooth or a "stumped" toe will be excused enough to keep a whole family at home.

Yet, the church wonders why it has no hold upon the world. I have shown you where the trouble lies. You must go out into the great world, not merely on social missions, but in the name of God, and as the representative of His church and people; and this will solve the problem. I have been fishing with nets in the sea. I found that one man in a boat could carry out the net, but it required a good many to pull it in.

4. Another fact in the same line is this—there is no union between the church and the world, except in the way of business. Christians live like snails in their shells. The church often touches the world, but touches at the wrong points. We should mingle with the world in business, and we should mingle with all men, if our purpose is to benefit them; but when our contact does them no good, and does us harm, then it should be broken. For instance it is a good thing to have a military company for the sake of good order in our community, and it is proper and fitting for our church people to belong to such organizations; but when a military company becomes known more for its

balls and "hops" than for its valor and good order I say the men of the church should withdraw, upon the ground that such contact does them harm and is not beneficial to others.

Brethren, the great topic unfolds itself endlessly; but I must stop. The whole argument may be stated in a sentence—The present church methods are a failure, and they are a failure because all the religious work is left to be done by the preacher alone. The average member buys immunity from labor with a check on the bank, and has no influence in drawing or saving the masses. The whole church, or a large proportion of it, must arise like good queen Esther, and go in unto the King, in behalf of the people; otherwise the preacher's work will avail but little, and the failures of the past will be repeated in the future.

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N. B.	STATIONS.	S. B.
1		2
4 M	Charleston	Ar 8 45
7 15 Lv	Pregnall's	Ar 7 27
8 40 Lv	Harleyville	" 7 18
9 49 "	Peck's	" 7 05
9 02 "	Bolly Hill	" 7 02
9 05 "	Corners	" 6 57
9 10 "	Eutawville	" 6 50
9 17 "	Vances	" 6 40
9 27 "	Merriam	" 6 25
9 42 "	St. Paul	" 6 14
9 53 "	Summertown	" 6 08
9 59 "	Silver	" 5 59
10 08 "	Packsville	" 5 51
10 16 "	Tindal	" 5 40
10 28 "	Sumter	Lv 5 27
10 42 Ar	Sumter	Ar 5 22
10 47 Lv	Oswego	" 5 11
11 00 "	St. Charles	" 4 59
11 14 "	Elliotts	" 4 50
11 23 "	Lamar	" 4 37
11 38 "	Syracuse	" 4 24
11 52 "	Darlington	" 4 12
12 05 "	Mont Clare	" 3 58
12 19 "	Robbins Neck	" 3 47
12 30 "	Mandeville	" 3 35
12 42 "	Bennettsville	Lv 3 21
12 56 Ar	Breedens	" 3 14
1 04 "	Alice	" 3 09
1 08 "	Gibson	" 2 57
1 20 "	Gbio	" 2 44
1 33 "	Hamlet	Lv 2 30
1 47 Ar		P.M.

BOND BLUFF BRANCH. No. 41 leaves Eutawville 9.45 a. m., Beivdere 9.55 arrive Ferguson 10.05. No. 42 leaves Ferguson 10.35 a. m., Beivdere 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 Pregnalls, 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 Pregnalls. No. 1 connects with Seaboard Air Line at Hamlet for Wilmington, Charlotte, Shelby; Rutherfordton; and at Charlotte with R. & D. Vestibule Limited for Washington and New York. Passengers can take sleeper at Charlotte at 8.35 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 Pregnalls for Charleston and Augusta. Dinner at Hamlet. C. MILLARD, Superintendent.

Atlantic Coast Line.

NORTH-EASTERN R. R. OF S. C. CONDENSED SCHEDULE. TRAINS GOING SOUTH.

Dated Jan 11, 1894.	No. 7501	No. 35	No. 61	No. 23	No. 53
	A. M.	A. M.	A. M.	P. M.	P. M.
Le Ft'nc	6 35	*3 37	*2 51	*2 25	
" Kingst.		8 58	8 37		
Ar Lanes.	4 53	9 20	9 00	P. M.	
Le Lanes.	4 52	9 20	9 00	8 45	
Ar. Ch'n.	9 42	6 50	11 20	11 00	7 05
	A. M.	A. M.	A. M.	P. M.	P. M.

TRAINS GOING NORTH.

No. 7500	No. 78	No. 60	No. 14	No. 52	
P. M.	A. M.	P. M.	P. M.	A. M.	
Le. Ch'n.	8 41	*3 35	*5 00	*3 30	*7 00
Ar Lanes.	5 30	7 00	5 29	8 35	
Le Lanes.	5 30	7 05	5 29		
" Kingst.	5 52	7 25	5 45		
Ar Ft'nc	11 39	7 10	8 50	6 45	
	P. M.	A. M.	P. M.	P. M.	A. M.

* Daily. † New York and Florida Special, carrying only first-class passengers holding Pullman accommodations—Daily except Sunday. No. 52 runs through to Columbia via Central R. R. of S. C. Train Nos. 50, 78 and 14 run via Wilson and Fayetteville—Short Line—and make close connection for all points North. J. R. KENLY, J. F. 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. 51	No. 58
	P. M.	A. M.	A. M.
L'Ve Wilmington	* 3 20		
Leave Marion	6 11		
Arrive Florence	6 50		
	No. 50	A. M.	
Leave Florence	* 7 18	No. 58	
Ar'Ve Sumter	8 23	9 20	
	No. 52		
Leave Sumter	8 28	* 9 53	
Ar'Ve Columbia	10 00	11 05	

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

No. 51	No. 53	
A. M.	P. M.	
Leave Columbia	* 4 30	* 4 20
Ar'Ve Sumter	5 57	5 35
	No. 59	
Leave Sumter	5 57	* 5 45
Arrive Florence	7 15	6 55
	No. 56	
Leave Florence	* 7 40	
Leave Marion	8 23	
Arr. 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., Lane 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 11:59. 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 Ft. Yds 6:35 a. m. Returning leave Ft. Yds 8:00 p. m., arriving Hartsville 8:04 p. m. Trains on Wilmington Chadbourn and Conway railroad, leave Chadbourn 10:10 a. m., arrive at 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 8:15 a. m., arrive at Chadbourn 9:00 a. m. Daily except Sunday.

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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