

THE UNSEEN IN CHARACTER BUILDING.

CONTRIBUTED.

Some may think this an untimely subject to write upon in this work-a-day age and expect people to read. It is quite true that the world is very, very busy with material things, and the perplexities of living are altogether engrossing to many. But, in the midst of the everyday rush it is refreshing to think that there is something besides earth and stone and wood and precious metal; something beyond the veil of cold, hard facts, and which we intuitively feel is not adverse to us, and which holds great, unknown possibilities for our wonder-loving feet. It is well even for the prosaic mind to ponder on these things, and, to the poetic soul the anticipation of and real entrance into the potent sweetness and everlasting truth of the unseen is an elixir which brightens his youth every day that he lives. That I believe everyone to be interested in the unseen world I might state as a very good reason for writing about it, and indeed, this reason has its weight, but, the passing of the unseen life out of familiar and dear objects of our material world has been the prime cause of my interest in this subject.

"We know that the unseen is truly the real." I quote from a friend who dropped this sentence in an earnest argument on faith. Let us see if this be true: we all have seen the soft blue flash purple, and the brown eyes gleam with a fierce light; we say such a person is angry. How do we know he is angry, have we seen his anger? No, but his eye flashes fire, his nostrils are dilated and his breathing is spasmodic. By these signs, then we know that hidden somewhere back of the eyes there is a raging spirit. For there are evil spirits as well as good. The evil ones are like thieves, coming generally in the garb of an angel of light, they steal from us all that is dear. They are to be avoided as strenuously as we are to court communion with the good. And I think if we communed more often with the good, if we strengthened ourselves by exercise in it we should be the more able to judge the evil that tempts us and save ourselves a deal of trouble.

No one at any time has seen the love that kindles the eye, or the scorn that curls the lip. He sees the eye light up and knows that love is there; he hears the merry laugh and thinks of humor and good will; he hears the oath, sees the angry pallor and knows that rage is in the heart. Then one day physical death comes to the body so filled with human passion, the spirit departs from its earthly tenement and the eye no longer flashes, the lips no longer smile. Then it is that we must admit that to the unseen belongs all the power of the human body and mind. Who has not looked upon the lifeless clay that once held a dearly loved one. Our love is the same, but that which we love is gone, has slipped away unseen we know not whither. The dead body only reminds us of what has been. We heap flowers upon it and bear it away with tenderness for very reverence to the unseen part which has fled.

No man at any time has seen God. We look upon the face of nature and see signs of a master spirit, just as we look upon the face of a friend and detect a spirit back of it like unto our own. No person has ever seen or ever will see the force that shoots out the green buds of spring, that bursts the chamber of the little seed and makes it take root and grow. It is the manifestation of the unseen God, the master spirit of the universe. We should do well if we lived more by signs in this world than so much by physical evidence. All things are naught to us except for what they indicate. Corn grows, matures and feeds the hungry, this is a very material result, but it brings to a thoughtful mind the indication of a power which converts food into blood, bone, muscle and brain.

And, so it is that nothing in this world amounts to what it should if we do not see its relation to the unseen world.

He who lives solely to cultivate a fleshly appetite and gather to himself whatever his mortal hands may grasp for the mere pleasure of grasping, gets his reward. I would not under-value the pleasure of palatable food, nor the necessity of gathering around us such an amount of goods as our ingenuity may honestly allow, but if we reach farther than that—if we lay hold of the great limitless unseen, our lives must necessarily abound with every grace. It is our business, to live, and live abundantly. God considers life on this earth a very great favor to mankind. He promises long life at least seven times in the Bible as a reward for righteousness.

To live abundantly we must look with eyes of faith beyond substance, beyond space, beyond, time into the great invisible reality which is back of every object our eyes may see or our hands touch; behind every wind that blows and every cloud that gathers. It is not our business that we live in a world of shadows, but it is our business to look beyond the shadows unto that which shall endure. Corn will some day cease to grow and the hunger no longer be fed by it. Every eye will lose its lustre, every limb its cunning. But that invisible something which converts substance into power, which prompts the secret spring of all miracle will ever remain the same. Here lies the secret wisdom so essential to the greatest and most satisfying achievement of human beings. The laying hold of the unseen.

It has been said that the greatest persons of all ages have been those who saw visions and dreamed dreams in their youth, and who, looking outward and onward with eyes of faith as life advanced, drawing from the unseen world the stimulus for their efforts, have unselfishly lived up to the high calling of mind ruling over matter, spirit over material and this has been their road to success. By "vision" I do not mean diseased imagination springing from over-wrought nerves, which sometimes makes the mortal eye see things which are unreal and uncanny, but I have reference to the higher vision of the soul—the eye of faith, which is indicative of the purely unselfish life, of that nobility of character more often unconscious of its own worthiness and surprised on receiving an ovation.

To those who have not gone very far in the race of life and who have hearts to understand, I would say, cultivate your talent for seeing visions and dreaming dreams of the high order. Open your eyes of faith on the unseen world about you, even under your feet in the sprouting seed, around you in the swelling buds, over your head in the air, and up to the blue dome of heaven, asking always, What am I? What is my life? Then strive to answer your own question, taking for your example the Man of Galilee, the Nazarene, the Christ of God who will deliver you from the evil passions that will seek to blind you and weight you down. In this way and in no other can you run the race set before you and realize the fulfillment of a worthy ambition.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity, Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address: F. J. CHENEY & CO., Toledo, O.

Reduced Rates.

The SEABOARD announces account of the Southern Baptist Convention, Chattanooga, Tenn., rate of one fare plus 25c for round trip, from all points in North Carolina; tickets to be sold May 8th, 9th, and 10th, with final limit ten days from date of sale. THE SEABOARD has DOUBLE DAILY service from principal points to Atlanta.

The SEABOARD announces account of the Centennial Exercises they will all round trip tickets from all points in the State of North Carolina, to Tuskegee, Ala and return at rate of one first class fare plus twenty-five cents for the round trip. Tickets to be sold April 14th and 15th, with final return limit of April 20th, tickets being limited to continuous passage in each direction.

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The SEABOARD announces effective with the inauguration of the NEW YORK SLEEPING CAR LINE between New York and Memphis and vice-versa via the SEABOARD AND FRISCO SYSTEMS IMPROVED THROUGH PASSENGER SERVICE to Memphis, Tenn., without change, making connections at this point for all points in Texas, The West and North West. Unexcelled dining car service between Washington and Richmond and Haullet and Birmingham, serving all meals.

The SEABOARD announces account of Wheeler Memorial Day, March 27th, and the Second Annual Re-Union of the Blue and Gray, March 28th, 29th, and 30th, Atlanta, Ga. They will sell round trip tickets from all points in the State of North Carolina, to Atlanta, Ga., and return at rate of one first class fare plus 25c for the round trip, tickets to be sold March 25th and 26th, and for trains scheduled to reach Atlanta before noon of March 27th, final limit, (prior to which passenger must reach original destination before mid-night returning) fifteen (15) days in addition to date of sale.

The SEABOARD begs to announce that on account of the occasion mentioned below the rates and conditions named will apply.

Chattanooga, Tenn.: Southern Baptist Convention and Auxiliary Societies, May 10th-15th, 1906. Rate, one first class fare plus 25c for the round trip, (minimum rate) 50 cents, tickets sold May 8th, 9th and 10th, final limit ten days in addition to date of sale. Tickets may be extended.

For further information as to rates from any point or schedules apply to your nearest Agent or address the undersigned.

O. H. GATSBY,
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Prof. Way's Address.

The Greensboro Industrial News gives the following extract from an address delivered before the Guilford County Sunday School Convention at Trinity.

The room was crowded when Prof. J. M. Way commenced his address at two o'clock in the afternoon on "Organized Sunday School Work."

"To organize," said Prof. Way, "means to get all the different minds together, for where there are different men there are always different minds."

"Go into the different townships," he continued, "and get those interested in Sunday school work to surrender things not material."

"First I would mention denominationalism—remove the temptations from boys and girls and develop them into strong men and women, to build strong churches. 'Create a sentiment that will make children attend Sunday school. The first thing is to get men and women teachers full of the spirit of God to train these boys and girls."

"Then I would suggest to every township to see that the president visits every one in the locality, and that the secretary should get a statistical report, so that you may go to work on logical lines."

"Enthusiasm," said the speaker, "is necessary as it wafts the crowd

along, and a Sunday school worker without it is dead."

Prof. Way then spoke of the financial side of the work in county, townships, and among individuals. "For if you want to make a man love the Sunday school," he said, "get him financially interested."

He said in conclusion that he believed it was possible to get 99 per cent of the now absentees into the Sunday schools.

A number of reports of an encouraging nature showing the work among the Sunday schools of the county followed.

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