

**Do What You Think is Right.**  
I know that there is nothing unclean of itself, but to him that esteemeth anything to be unclean, to him it is unclean.—Romans, xiv., 14.

We have here a very broad and important principle of action. St. Paul applies the principle to only a few things, but there is no reason why we may not apply it to many things.

The Apostle says that some men esteem one day above another, while others regard all days alike. He further says that many regard certain articles of food as unclean, while others entertain a different opinion. Neither of these, he declares, is justified in condemning the other for following their convictions. No one man can be judge for all the rest. Each must be "fully persuaded in his own mind," and then do what he thinks is right. Paul carries his principles so far as to assert that if a given course is entirely innocent in itself, still if you think it is wrong, that settles the matter for you, and you commit a sin in following it.

You are to do what you yourself think is right, not what other people tell you is right.

You are to exercise your own best judgment when deciding what is harmful or innocent, and God will reckon with you on that basis.

If you have been endowed with reasoning faculties and with a moral nature you are by their exercise to erect a standard for yourself and to create an ideal which it shall be your purpose to attain. When you have made the standard you are to act in accordance with it, and when you have made your ideal you are to keep it in view with eyes that are loyal and steadfast.

In a single word, St. Paul would have you be yourself even though you become unlike everybody else.

You are not to be as a drop of water in bucket of water, undistinguishable from the general mass, but rather as one grain of sand on a seashore of sand, or as one candle shot in a bagful of shot, in close relation with every other grain of sand or every other shot, but still maintaining an individuality of your own, which you refuse to part.

This is only another way of saying that in the providence of God there is no such thing as a crowd to be treated as a whole, but that He wishes you to retain your peculiar personality under all circumstances, and will attend to your special needs in a special way.

You are to begin by being your simple self; you are to continue by thinking for yourself and hammering out convictions which are your personal property; you are to end by acting for yourself. Then when you get to heaven there will be only two questions for you to answer: Did you have a clear and distinct idea of what you ought to do and did you do what you thought you ought to do?

Suppose we apply this rule to some of the ordinary matters of daily life. There is in the community an almost violent difference of opinion on the subject of theatres, and of dancing, and of riding for pleasure on a Sunday afternoon.

Now, it is generally admitted that none of these things is wrong in itself, and yet some clergy frown with almost equal disfavor on them all. And since the clergy are thoughtful folk, and make it their business to examine our pleasures from a moral standpoint, and are not to be suspected of personal motives, their opinions should have due weight. Not conclusive weight; because they cannot stand in our stead at the bar and shield us from the consequences of not following our own convictions. If they could, the affair would assume an entirely different aspect.

If we could feel that they were authorized to tell us what to do and what not to do; if they could simply say to the Lord, "We advised him and he followed our advice," and so settle the matter for us, we should then receive their warnings without hesitation. But that is not the case. We stand for ourselves, and there are no proxies in the other world. We therefore give their opinion the highest consideration when they denounce the theatre, but remember that we ourselves are the court of last appeal.

Our decision, therefore, as to all these pastimes must come from the fact that we are fully persuaded in our own minds, not by somebody else's mind. There isn't a human being who has been endowed with ordinary intelligence who does not know to an absolute certainty whether an evening at the theatre is demoralizing or not. If he thinks it a wrong to go, then it is undoubtedly a crime to go. If in his opinion eating flesh is sinful, then he will surely be held for a misdemeanor if he eats flesh. If he feels that he must apologize to the theatre or for taking a ride on Sunday or for engaging in the dance, he is morally a coward and guilty of an offence. No matter how innocent any pleasure may be in itself, if you are ashamed of indulging, you are accountable for the commission of a sin.

What dignity it adds to human

nature to be thus made the judge of your own actions and to be weighted down with personal responsibility for them! How much healthier and stronger and freer and more progressive and more wholesome society would be if every man had an opinion of his own and the independence which conviction generates!

It is half the world doesn't know why it does this or why it refrains from doing that, and can give no good reason either for its beliefs or its beliefs or its doubts. It follows fashion as a flock of sheep follow the bell-wether; not only fashion in dress, when it is uncleanly and disfiguring, but fashions in creeds and in politics and in all the other concerns of life.

But St. Paul tells you to use your brains, to use your moral nature honestly and fearlessly, and then to do what you think is honorable and right. If we followed his advice the world would be all the better for it.—New York Herald.

The prospectus of the Southern Immigration, Land and Title Co., a company recently organized with headquarters in Baltimore, is a most interesting document to every one who knows and believes in the future of the South. The individual efforts hitherto made in directing attention towards the South have lacked in strength, a quality which this new organization does not, backed as it is by men whose names and character are sufficient guarantee to make a success of any enterprise. The South need just such a company to present its many resources to the immigrant. No such possibilities exist anywhere as to-day are offered to those who may come to the South, and with labor and economy develop its resources, and afterwards reap the benefits from its development.

The South opens up inducements to suffering humanity, in overcrowded cities, to all who desire a better and a virtuous life, with a comfortable subsistence, and a reasonable prospect for comfortable old age.

The great prosperity of the French Republic is owing to its universal cultivation of the soil, of the existence of its five and ten acre farms and less—improved to the very highest degree of productiveness. The South is capable of an even higher degree of extensive cultivation, and inducements should be made by immigration societies to reach all classes who are of good moral habits, to locate on southern lands, which under intelligent cultivation would support as dense a population as India.

Small farms, with subtropical fruits, prolific gardens, well kept horses and cattle, pigs and poultry, near neighbors, with all the advantages of good schools, churches, places of amusement, all accessories of a thickly settled neighborhood, would make the South a happy land without going far away, or waiting for happiness till we got the other side of Jordan.

A little capital, with industrious and frugal habits, will go farther in getting a start in the South than in any other part of the country. Less house room is required, less clothing, less fuel, and the season is long enough to grow from two to four crops.

**Flying Machines.**  
No one has yet by any mental construction or any logical synthesis indicated any plan of mechanism by which to navigate the air. Any method of inventing that is not in pursuance of a previously conceived and clearly defined plan is as a boy at a blackboard, hoping by numberless trials to strike the solution by chance.

In a flying apparatus it is proposed to lift dead, inappreciable avoirdupois by some kind of mechanical beating against the air, and necessarily the dead weight must be on the under side, and the beating or clearing mechanism on top.

This is made imperative by the law of gravitation. This same principle of beating or striking, in other forms of application, is involved in all land and water propulsion. This feature that cleaves in the ocean of air must do one or the other of two things: It must either be applied to bearing on a large surface moderately or it must affect a smaller surface with greater rapidity.—Pittsburg Dispatch.

St. Paul's, London.  
It is stated that in all 10,000 people attend the services at St. Paul's cathedral, London, every Sunday, the morning and afternoon services each attracting 2,500 worshippers, and the evening service 3,000. The fact that the musical portion of the service is said to be the most perfect of its kind in Europe has no doubt a great deal to do with its popularity.—London Letter.

Sponges are being propagated in a cheap way just now. About three years ago a cute German divided a few healthy specimens of live sponges into a goodly number of parts and placed them in deep water, with the result that he now has a crop of 4,000 at the initial expenditure of \$20.

The Camperdown, the vessel which rammed the Victoria, is again cruising in the Mediterranean in company with the ships of the British squadron. Rear Admiral Markham is in command.

**A BURGLAR'S DISCRETION.**  
It was Only Escaped by the Invalid Woman's Presence of Mind.

The following incident shows how an invalid woman acquitted herself in trying circumstances. It was in a country village an hour after midnight. The woman of the house was weak and ill. A light was dimly burning in her apartment, which was occupied also by her husband. He was sleeping soundly, as strong men are apt to sleep, and she was lying awake trying to control her nerves so that her restlessness might not disturb him.

Presently she saw a man approach as stealthily as a cat and noiselessly extinguish the night lamp. Horrible visions of robbery and bloodshed flitted through her mind. What could she do—what should she do? She controlled her desire to scream and decided on her course. Slowly she turned over in her bed, and wearing a nightgown she said: "Oh, dear, the light has gone out, and I feel so bad. I wish you would get up and light it, John."

John was not easily aroused, and she had to speak to him again. Then his senses began to assert themselves, and he slowly comprehended that something was wanted, after the manner of the average man waking up from sleep. He lighted the lamp, and the woman, who had kept her tense nerves quiet by her strong will, was too weak to do it longer. The inevitable scream came, and her face betokened the hard experience of the last few moments.

She told her story about the man approaching and putting out the light, and although it was apparent that the light was out the rest of the tale was thought to be the fragment of a troubled dream. But the husband went down stairs at her request, and this was the most indubitable proof of her story. The doors were open for sudden flight in case of necessity. The burglar had supposed the couple asleep when he put out the light, and just as the woman had hoped, had fled when she languidly and feebly said that the light had gone out and she wanted it re-lighted.

The burglar evidently thought that she was waking from sleep, and as he had a good opportunity to get out judged discretion to be the better part of valor. Had she screamed at first and brought her husband, half dazed, face to face with a burglar fully armed and with every sense about him, the result might have been a serious one. The presence of mind of the invalid woman had saved the possibility of bloodshed.—Boston Herald.

**An Anecdote of Professor Owen.**  
Mr. Thornycroft remembers Professor Owen as "a grand sinner." "I got my impression of him," said the sculptor to the Strand Magazine in an interview as he looked upon "the almost smiling face" of his statue, "by seeing him sitting on the veranda of a seat on the borders of Richmond park." Mr. Thornycroft recalls the circumstance that the great naturalist, speaking one day about the birds in his garden, said, "England is richer in birds than in any other branch of natural history." Sir Richard at this time had a bed almost as high as the ceiling of his room and had to mount a pair of steps in order to reach it—an example which those who shrink from keeping the upper sash of their bedroom window frame down at night would not do well to follow. On being asked his reason for this he replied: "Oh, it is very simple. I have had it built so that I can look out on to Richmond park and see the deer in the early dawn. They behave so differently at 4 o'clock in the morning when there is nobody there to disturb them."—London News.

**TURKISH SUPERSTITION.**  
Even the Sultan Consults the Signs For the Stupified Undertaking.

There is no land on earth where more superstitions prevail than this of the unspeakable Turk. Some of them are very interesting.

If by any chance a sparrow or swallow flies in the window and circles three times around the room, it is a sign that a blood relation of some one present is about to die.

There are very many signs and happenings that are supposed to predict marriage. For instance, if a horse sneezes when she passes one in the street, she is positive that her time has nearly come. If her hair becomes unfastened, she knows that she will soon be sought for, and if she goes to eat a peach and finds its kernel split she is equally certain that she will soon be wedded.

There are fully as many little charms tried by the Turkish maiden to know when she will marry as by her Christian sisters, and strange as it may seem she is quite as anxious to enter that state.

When in summer a bee flies in at the window, it is regarded as the harbinger of good news, as is also a thistle-down or a beetle. A moth at night flying about a light means thoughts and good wishes from immortals, the unexpected braying of a donkey a visit from an unpleasant acquaintance.

If a man leaves his home for business and walks along the street and a bird alights exactly in front of him three times, he turns on his heel and goes home, and no power short of an imperial firman will make him pass that place again that day, for he is sure that if he attempts to do so something will happen him. A dog running three times across his path will also turn him back.

When a Turk is starting out upon an important venture, he will say to himself, "If I am to be successful I desire it if I can first three persons I meet leave me alone." The eyes being far less common than black, he takes the chances and sometimes sees the three blue-eyed ones first. I never could reconcile the belief in the written destiny and in the omen and signs together. If it was the destiny of someone to be killed by accident at such a place and moment, what value would an omen be or a good omen? He is bound to be killed anyhow.

Angury is also made by the forms of the clouds and by the curiols of fish, animals and fowl, by orange pits and the odd or even number of divisions in the pop. If a red orange was peeled by accident, the person feels great pleasure, as that betokens prosperity and gold.

When the sultan is about to undertake anything, however insignificant, all the signs are consulted. If he is to go to the mosque, all the known omens are employed to discover whether it would be more propitious for him to go by land or water.

Probably there is not a foreign minister or ambassador who has never been accredited to Turkey who has not been annoyed beyond measure on account of the unaccountable postponement of a dinner to be given him at the Imperial palace, a postponement that always seemed to come in the most awkward and inexplicable time. But if he had known the truth it would doubtless have been found to be that on consulting the augurs it was found that some condition or other was unpropitious, and so the dinner was suddenly postponed until the fates wore in some measure appeased.

It would take a volume to tell all the ramifications of the superstitious beliefs in Turkey, and unimportant as they would be under other circumstances they really have much to do with the deciding of important questions of international significance, and he who intends to make that country his even temporary home would do well to study up their many superstitions and try to conform with their outward observance as far as is possible.—Contemporary Letter in New York Press.

**A Scream and an Excuse.**  
Two young married men in the Salem excursion to Newport played a rather sweet joke on their wives. Before entering on the long tunnel at Elk City each was sitting with the other's wife. They agreed to exchange seats in the long tunnel and each kiss his own wife. Well, they did as agreed. One of the young women screamed terribly and attracted the attention of the whole car, and all had a hearty laugh at her expense when the light broke in upon her resisting fiercely and in her husband's arms. The other one kept perfectly still, and she and her husband had a good laugh on each other when the light broke on them. She said she did not know but what it was her husband and did not want to give it away if it was not.—Salem Journal.

**Inexperienced.**  
Young Mr. Macey—Miss Edwards says that the women in ancient Egypt used to run their husbands and all the household to suit themselves. Lucky we live in America, eh?

Mr. Bintahyre—Are you married, Macey?  
Macey—No.  
Mr. Bintahyre—I thought not.—Brooklyn Life.

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Raleigh, N. C., Jan. 28, 1891.  
We have found the Electropoise very valuable—especially for children. I got one last May, and I am sure I have never known its cost already in doctors' and medicine bills. From my experience with it, and on account of its recommendation.  
Yours truly,  
WALTER CLARK.

**Double Hanging at Louisa.**  
Raleigh, July 13.—Two brothers, Tom and Calvin Coley, white men, aged 27 and 22, were hanged to-day at Louisa, the execution being private. The rope used to hang Calvin had been used on seven prior occasions during the last ten years. The condemned men were unable to read or write, had never been to school, nor inside any church. They refused to make any statement, but indicated that they had not intended to commit murder. Two ministers visited them in the jail, and they expressed the hope of being forgiven for their sins. In June, 1892, these men and Charles Tucker, a Jewish peddler, met at the house of two negro women in Franklin county, and all drank. Calvin Coley incited his brother and they killed Tucker with an axe and carried his body into a neighboring thicket and covered it with brush. Finding in his

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Lv Knoxville 8:15 a.m.  
" Morristown 9:30 a.m.  
" Paint Rock 10:45 a.m.  
" Hot Springs 12:00 p.m.  
" Asheville 12:30 p.m.  
" Marion 1:45 p.m.  
" Morganton 3:00 p.m.  
" Hickory 3:45 p.m.  
" Newton 4:30 p.m.  
" Statesville 5:15 p.m.  
" Salisbury 6:00 p.m.  
" Greensboro 7:15 p.m.  
" Danville 8:00 p.m.  
" Richmond 9:15 p.m.

Lv Greensboro 10:15 a.m.  
" Durham 11:30 a.m.  
" Raleigh 12:45 p.m.  
" Goldsboro 1:30 p.m.  
Lv Danville 12:30 a.m.  
" Lynchburg 2:15 a.m.  
" Washington 3:00 a.m.

" Baltimore 8:25 a.m.  
" Philadelphia 10:45 a.m.  
" New York 12:30 p.m.

**WEST BOUND.** No. 11.

Lv New York 4:30 p.m.  
" Philadelphia 6:55 p.m.  
" Baltimore 9:20 p.m.  
" Washington 10:45 p.m.  
" Lynchburg 12:00 a.m.  
" Danville 12:50 a.m.  
" Salisbury 1:45 a.m.  
" Greensboro 2:30 a.m.  
" Goldsboro 3:15 a.m.  
" Raleigh 4:00 a.m.  
" Durham 4:45 a.m.  
" Greensboro 5:30 a.m.  
" Statesville 6:15 a.m.  
" Newton 7:00 a.m.  
" Hickory 7:45 a.m.  
" Morganton 8:30 a.m.  
" Paint Rock 9:15 a.m.  
" Hot Springs 10:00 a.m.  
" Marion 10:45 a.m.  
" Morristown 11:30 a.m.  
" Knoxville 12:15 p.m.

**MURPHY BRANCH.** No. 17.

Lv Asheville 6:00 a.m.  
" Waynesville 7:00 a.m.  
" Bryson City 8:00 a.m.  
" Andrews 9:00 a.m.  
" Tomola 10:00 a.m.  
" Murphy 11:00 a.m.

Lv Murphy 7:00 a.m.  
" Andrews 8:00 a.m.  
" Bryson City 9:00 a.m.  
" Waynesville 10:00 a.m.  
" Asheville 11:00 a.m.

**CHARLOTTE, STATESVILLE & TAYLORSVILLE.**

No. 12. Daily Except Sunday. No. 11.

4:30 p.m. Lv Charlotte Ar 11:00 a.m.  
5:30 p.m. " Huntersville Lv 10:15 a.m.  
5:45 p.m. " Davidson " 9:30 a.m.  
7:10 p.m. " Mooresville " 8:22 a.m.  
7:10 p.m. " Statesville " 8:15 a.m.  
7:32 p.m. Lv Statesville Ar 8:00 a.m.  
8:47 p.m. Ar Taylorsville Lv 6:00 a.m.

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