

David or Absalom must die, and while Absalom was David's well beloved son, and he knew that the conflict must last until one or the other was smitten down still David was serene for he was trusting in God. The theme therefore is:

The secret of a silent soul-man wants to know. It is a desire for knowledge that differentiates man from all the lower animals. Our intellect must be consecrated to God. Must be calm under God's chastening rod. Conscience must be clean and at ease in God's presence, but above all the will must be submissive to God's dealings, for when our wills are swallowed up of God's will, then we can be calm for our wills being one with God's, we have our desire and are at rest.

2. The silence is a trophy or an evidence of a victory. Battlefields with monuments are the pride of our people, because they give evidence of gallantry displayed on the fields of struggle. Silence of the soul then before God is an evidence or trophy of victory.

3. A silent soul is a harbinger of greater things to come. A little girl who wins a prize in school gives promise of a studious increase of noble life. A boy or young man who stands at the head of his classes gives promise of a brilliant career in life. So the soul that has passed through ordeals of trial and tribulation may have courage and hope for better things, for when I am calm, then my pride is killed. Nothing lower than heaven, nothing less than God and nothing shorter than eternity can satisfy the soul, and the calm, silent soul has the right to expect such things.

Girls who set their hearts on the butterfly beauties and frivolities of life go down with those things, for they all perish with their using. The man who sets his heart on riches will perish with his money and so we are exhorted to seek the kingdom of God, and assured that all these things will be added unto us. Therefore, let us anchor ourselves to Him who is the resurrection and the life.

We have only one life. Some time we know not when, some day we know not where we will close our journey and can never return to correct mistakes, hence let us do the best we can. When Dr. Bazilmark, Sr., was dying, Andrew Bradus said among his last words, "The Angels are teaching me how to behave myself in heaven. I know whom I have beloved."

EVENING SERVICE.

GREATNESS THROUGH SERVING.

The evening's sermon preached by Rev. Dr. D. I. Percer, of New Orleans, was listened to with unbroken attention by a very large and appreciative audience, the music was of the highest order. Dr. Percer's subject was "Greatness through serving," his text was taken from Mark x, 45. After the introductory remarks were made showing the occasion on which these words were spoken by the Savior, the doctor showed that it was not salvation through serving, but greatness through serving. He divided his discourse into three divisions.

1. That the greatest life the world has ever known was a life of serving, for the grandest, greatest and most blessed life was the life of Jesus Christ, even his enemies being judges. From Bethlehem to Calvary it was full of activities and self denial. He went about doing good and laid down his life for his enemies.

2. Our lives will be great in so far as they are a service for others. For ages the world had thought that might was right, and Christ's announcement of Greatness struck the world as an utter novelty. Hence, they said he spoke as never man spoke.

3. Let us ask ourselves two questions: First, is this our conception of greatness? Are we aiming to attain unto it? If not, we are going contrary to heaven's pronouncement. There stands one in our midst unseen by us, but nevertheless present. Who is taking our measure, especially the intensity of our souls. We may not be known in books and our names may be exalted, but if we are serving Christ by visiting the sick, by helping a fallen brother or ministering words of comfort to sad hearts, rest assured that your foot falls are heard in the corridors of heaven and our names are numbered among the truly great according to heaven's standard.

MEMORIAL ADDRESS

On the Christian Character of General Robert E. Lee, by Rev. Dr. Jones, Delivered at First Presbyterian Church, Sunday Night.

Dr. Jones announced as his text II Samuel iii, 38. "And the king said unto his servants know ye not that there is a prince and a great man fallen this day in Israel?"

With a brief allusion to the circumstances of the text, and the eulogy of David on his great soldier, the preacher spoke of our natural tendency to hero worship, and the disposition of men to exalt unduly the virtues of the great, and of some sad efforts in that direction in our day, and generation. He said that this was so well understood that those who did not know him might be disposed to think that we had spoken too strongly of the Christian character of R. E. Lee. But it having been his proud privilege to know him intimately—to have seen him on that first day in April 1861 when he came to offer his stainless sword to the land of his birth—to have followed his standard from Harper's Ferry in '61 to Appomattox in '65 coming into somewhat frequent contact with him, especially to have been one of the chaplains of his college during the whole period of his life in Lexington, and to have formed one of that loving band who laid high in the tomb when two continents mourned his death—the preacher claimed the fullest opportunity of knowing intimately the private character of R. E. Lee, and did not hesitate to declare that he was one of the humblest, truest, noblest specimens of a Christian with whom he had ever come in contact.

Proceeding to illustrate the Christian character of the great soldier, Dr. Jones gave a number of incidents among them a visit he made to General Lee's headquarters, below Orange Court House in the early autumn of '63 as a member of a chaplains' committee to see what could be done to secure a better observance of the Sabbath, of the gracious reception the commander-in-chief gave them, the beautiful order he issued on the Sabbath and its proper observance, their pleasant talk, and of how when the committee were about to leave, Rev. B. T. Lacy said: "I feel it right to say to you general that you have a warm place in the hearts of the chaplains of this army, and some of our most fervent prayers are made in your behalf." His face flushed, his eyes filled with tears, and he said with deep emotion: "Please thank them for that. I can only say that I am just a poor

sinner, trusting in Christ alone for salvation, and I need all of the prayers that can be offered for me."

Dr. Jones spoke of Lee's frequent visits to the chaplains' meetings, his attendance on preaching especially at Jackson's headquarters, his attending a soldiers' prayer meeting, and his profound interest in the religious welfare of his men.

"the emphasis with which he grasped his hand, as, with a voice, and eyes that betrayed deep emotion, he assured me that it was not only his comfort, but his only comfort, and declared the simple and absolute trust that he had in God, and God alone, as his helper in that terrible struggle."

In a letter which Dr. Moore received from him in the summer of 1864 in response to one he had written him, but which he never expected to be answered by the great captain, who was absorbed in that mighty campaign from the Wilderness to Cold Harbor, General Lee said:

"I thank you especially that I have a place in your prayers. No human power can avail us without the blessing of God, and I rejoice to know that in this crisis of our affairs good men everywhere are supplicating Him for His favor and protection."

Dr. Jones next spoke of him, as a believer in the Bible, a constant reader, and a diligent student of its pages. He quoted his letter accepting the presidency of the Rockbridge Bible Society in which he said that he was "desirous

of co-operating in any way I can in extending the inestimable knowledge of the priceless truths of the Bible—a letter to the Virginia Bible Society in which he spoke of the importance of inducing the masses of the people to so read the Bible as to become acquainted with the experience, and realities of religion," and a letter to Hon. Beresford Hope in which he spoke of the Bible as "a book in comparison with which all others in my eyes are of minor importance, and which in all of my perplexities and distresses has never failed to give me light and strength."

Dr. Jones spoke of how while sitting alone with the body of General Lee the day after his death he picked up from the table a well worn copy of the Bible in which was written, in his well known chirography, "R. E. Lee, Lieutenant Colonel U. S. A." and reflected how this book had been all through his eventful career "the man of his own

earnest, appeal to his old comrades to be "followers of R. E. Lee ever as he, also, was of Christ"—to pay the vows they made amidst the leaden and iron hall of battle—to enlist under the banner of the cross, and to follow the

great "Captain of our Salvation." He spoke of the fact that in these days many, especially among young men, looked upon religion as something for old men, weak women, and sick people, but not for strong men. He held up Robert Edward Lee, and Stonewall Jackson, and the ragged heroes of the rank and file who followed them as the truest, noblest, specimens

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William Henry Harrison's inaugural was the most voluminous yet delivered. It was made up of more than 8,000 words. The "Beneficent Creator" was mentioned once, and "that Good Being."

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Mr. Hayes asked "the guidance of the Divine Hand."

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Arthur, in succeeding President Garfield, asked in his brief address for "aid and Divine guidance."



SCENE IN A STRAWBERRY FARM NEAR WILMINGTON.

He next spoke of his simple trust in and recognition of divine providence, and illustrated this point by quoting from his official dispatches, and orders.

In his dispatch to President Davis, announcing the great victory at Cold Harbor and Gaines Mill, June 27, 1862, he begins: "Profoundly grateful to Almighty God, for the signal victory

He begins his order of congratulation for seven days around Richmond with: "The commanding general profoundly grateful to the giver of all victory for the signal success with which He has blessed our arms."

He begins his dispatch announcing the great victory at Fredericksburg with "Thank be to God."

In his dispatch after Chancellorsville, he said: "We have again to thank Almighty God for a great victory."

In his general orders to his troops he says: "While this glorious victory entitles you to the praise and gratitude of the nation, we are especially called upon to return our grateful thanks to the only giver of victory for the signal deliverance He has wrought."

"It is, therefore, earnestly recommended that the troops unite, on Sunday next, in ascribing unto the Lord of Hosts the glory due unto His name."

In his beautiful general orders enjoining the observance of the fast day appointed by President Davis for April 21, 1863, General Lee said: "Soldiers! we have sinned against Almighty God. We have forgotten His signal mercies and have cultivated a revengeful, haughty, and boastful spirit. We have not remembered that the defenders of a just cause shall be pure in His eyes—that our eyes are in His hands—and we have relied too much on our own arms for the achievement of our independence. God is our only refuge and strength. Let us humble ourselves before Him. Let us confess our many sins, and beseech Him to give us a higher courage, a purer patriotism, and a more determined will—that He will conyert the hearts of our enemies—that He will hasten the time when war, with its sorrows and sufferings shall cease—and that He will give us a name and place among the nations of the earth."

Dr. Jones spoke of the effect of this order as it was read to the vast crowds who assembled in the camps for worship that day, and of how it promoted the great revival which swept through the army, until over 15,000 of those patriot heroes professed repentance toward God and faith in Christ.

Passing over many others of his dispatches and general orders, he gave only the close of his order for the fast day of April 8, 1864: "Soldiers! let us humble ourselves before the Lord our God, asking through Christ, the forgiveness of our sins, beseeching the aid of the God of our forefathers in the defense of our homes, and our liberties, thanking Him for His past blessings, and imporing their continuance upon our cause and our people."

Dr. S. V. Moore, of the First Presbyterian church Richmond, says that before

gave interesting incidents illustrating it. He said that he believed General Lee was the greatest college president this continent ever produced, and he never saw a college president who was more earnest for the religious good of his students. He quoted him as saying to him one day: "Our great need is an all pervasive revival that will bring these young men to Christ, and we must pray for the Holy Spirit to accomplish this"—his saying to Dr. William Brown "I dread the thought of any student going away from the college without becoming a sincere Christian"—and to Dr. Kirkpatrick, "Oh! Doctor, if I could only know that all of the young men in the college were good Christians I should have nothing more

of real manhood that the world ever saw, and appealed to old comrades, and young men to do the manliest thing in all the universe. Fear God and keep His commandments."

God in all the Inaugurals. (From the New York Sun.)

God has been invoked in every presidential inaugural address save one. In some instances the invocation has been made in the beginning of the address and in nearly all Divine guidance has been invoked in the last words.

President McKinley hastened to invoke "the guidance of Almighty God." In fact, the first paragraph of his inaugural is sufficiently reverential to satisfy the most exacting. The inaugural

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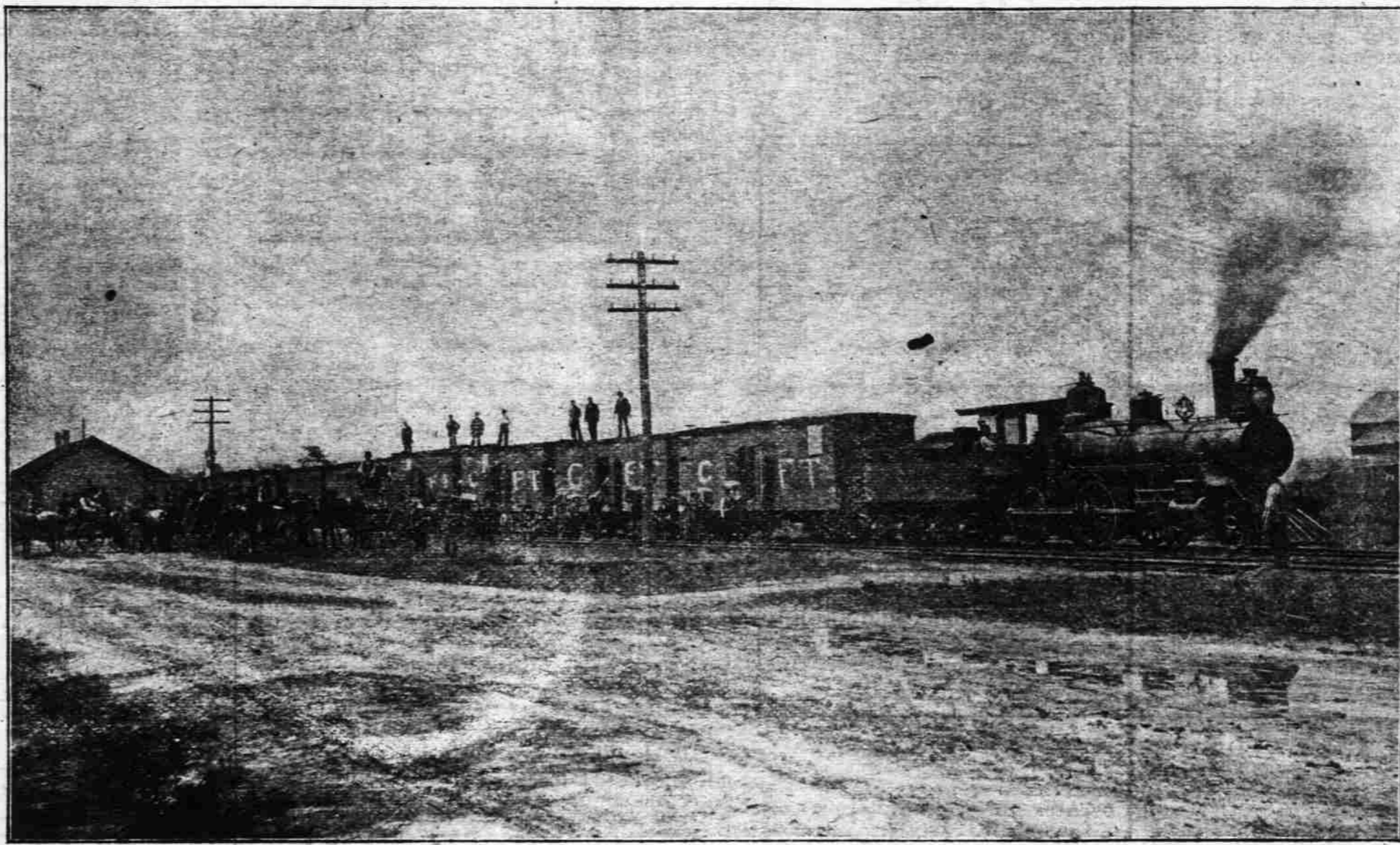
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C. F. T. TRAIN ON THE ATLANTIC COAST LINE, LOADED WITH STRAWBERRIES.

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to desire." He gave illustrations of General Lee's great liberality in his contributions, and speaking of him as "a son of consolation" to the afflicted he quoted a number of letters from General Lee to friends in affliction which would be worthy of any preacher in all the world.

He described him as going from his vestry meeting to his home, being stricken as he was about to ask a blessing at the evening meal, and going to his bed of last illness never to speak again. He left no "last words," but we need none, for the life of Robert Lee was "a living epistle known and read of all men."

The preacher closed with a tender,

cloves with a petition to the "Lord Most High," an appellation which no former president used on a similar occasion.

Washington's first inaugural, in its opening, was full of mention of the "Almighty Being," "Great Author," and "Smiles of Heaven." "Providence" was invoked in the last paragraph. In his second inaugural there was no reference to God.

John Adams acknowledged an "Overruling Providence" in the beginning of his inaugural, and in the close of the address references were made to the "Being Supreme of All," "Patron of Order," "Fountain of Justice," and "Protector of Virtuous Liberty."

Thomas Jefferson called upon "That Infinite Power" in the last sentence of his inaugural, and supplicated "That

Cleveland, in his first inaugural, acknowledged the "power and goodness of Almighty God."

Benjamin Harrison "reverently" invoked "Almighty God for strength." There was no invocation in the closing, but he word God is used once in the address, after the acknowledgment.

Cleveland, in his second inaugural, invoked a "Divine Ruler."

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IN WESTBROOK'S STRAWBERRY FIELD, NEAR WILMINGTON.

ing alone with him at one of the darkest periods of the war he took occasion to cheer him with the fact that so many Christian people were praying for him.

"I shall never forget," says Dr. Moore,

the table a well worn copy of the Bible in which was written, in his well known chirography, "R. E. Lee, Lieutenant Colonel U. S. A." and reflected how this book had been all through his eventful career "the man of his own

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N. B. BROUGHTON, OF RALEIGH.

N. B. Broughton, of Raleigh, is one of the most prominent and popular laymen in the state. Member of the state board of missions, trustee of Wake Forest college, recording secretary of the Baptist State convention, originator of the Baptist Chautauqua, a clear and forcible writer and an effective speaker, his presence is felt in every assembly of which he is a member. But while he is a versatile man and active in many directions, the principal field of his energy and power is the Baptist Tabernacle of which, from its organization twenty-three years ago, he has been the leading spirit.

Telegraphic Sparks.

The Princeton-University of Virginia, baseball game Monday was one sided from the start to finish. Prince won by a score of 18 to 2.

At New York in the round Smith-Choynski fight, the referee stopped the bout and awarded the decision to Choynski.

The new gunboat Nashville, which arrived at New York from Newport News, Va., left for Bridgeport Monday for her trial trip on the sound. The government tugs Nina and Narketa, accompanied her and will act as stake boats.