

THE GREENSBORO TELEGRAM.

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GREENSBORO, N. C., MONDAY, MAY 20, 1901.

Price Five Cents.

SPECIAL NOTICES

All advertisements under this head 5 cents per line; no advertisement inserted for less than 15 cents.

WANTED—A YOUNG MAN FAMILIAR with making sash, doors, blinds, capable to act as assistant foreman. Address, stating experience, enclosing recommendations, Box 81, Sanford N. C.

IT'S THE INSIDE THAT'S THE IMPORTANT side of a watch. Accurate works are to a watch what a healthy, undyspeptic stomach is to a human being. We put your watch in a healthy condition, and keep it so. **ROSENBLATT & ELLINGTON.** 3t

WE HAVE ABOUT FORTY SAMPLE pair, odd pairs, and slightly shop worn ladies' Oxford ties to sell at \$1.25 the pair—worth a good deal more money. Come and see them while we have a pair to fit you. **THACKER & BROCKMANN.**

"WANTED"—EXPERIENCED MAN wants office work in Greensboro. Address P. O. Box, 261, city. 5 9-1f

TASTE AND ABILITY MAKE OUR work the best. The economy in our garments is their wearing qualities. **HARRY POEZOLT, Merchant Tailor.** 57-1mo

TURKISH BATHS MAY BE HAD every Saturday afternoon or evening at 407 Lithia street. Price 50 cents. m23-1f

DID YOU EVER STOP TO THINK how much it cost you to use gas with out a torch and wax tapers from the consequences of hanging on Chandelier to light the gas or standing on your plush bottom chair? More damage may be done by lighting one chandelier one time without these conveniences than it would cost to buy a outfit for each and every room in the house. We have them at all prices, 15, 20 and 25 cents for torch and wax tapers. Stop and get one, and thereby stop a nuisance in your house. **GATE CITY SUPPLY CO.,** 217 South Elm Street. Phone 161.

FOR SALE CHEAP—MUNSON TYPE- writer, No. 3. New and unused. **P. P. CLAXTON.** tf

FOR SALE—AT A BARGAIN FOR cash, 9-room residence on Gorrel street. Apply to **A WEATHERLY,** Agent. m9-2w

BRICK FOR SALE—THE A. & M. College has 30,000 fine hard brick for sale. Apply at Mechanical department. M18-3t

WANTED—TO RENT TYPEWRITER in good condition. Apply P. O. Box 278, City. m18-3t

Normal Announcements.

Dr. McIver made the following announcement at the Normal yesterday morning: For Tuesday, Class Day Exercises at five o'clock in the afternoon. Reading of representative essays at eight thirty o'clock in the evening. He requested the people who wanted to hear the essays to come on time, as the doors will be closed a short time after eight-thirty. Announcements for Wednesday will be made through The Telegram tomorrow.

Accident on the Southern.

The southbound local freight which passes Greensboro about noon carries passengers. This afternoon as it was standing on a siding near the furniture factory, waiting for the northbound passenger train to pass, a shifting engine pushed several flat cars into the shanty of the freight. Three passengers were in the shanty at the time, but neither of them were hurt. Very little damage was done the car.

The past isn't half as dead as some people would like it to be.

All lovers of good coffee at a reasonable price should read **J. W. Scott & Co's.** ad.

STATE NORMAL COMMENCEMENT

BEGINS WITH ALUMNAE BANQUET

ANNUAL SERMON PREACHED BY REV. H. E. RONDTHALER.

The Alumnae Banquet a Much Enjoyed Occasion—Unique Toasts—Rev. Howard E. Rondthaler's Sermon From the Text "And He Touched Her Hand."—A Worthy Ambition.

The Ninth Annual Commencement of the State Normal and Industrial College was formally ushered in Saturday night with the annual Alumnae Banquet given in honor of the class of 1901. The tables in the dining hall were beautifully decorated with flowers and vines, and at each place was found a souvenir, in the shape of a program for the evening, tied with the College colors, gold and white. The College orchestra furnished music, and the occasion was a most enjoyable one. The program including the menu is reprinted:

"Haste thee, Nymph, and bring with thee Jest and youthful jollity, Quips and pranks and wanton wiles. Nods and becks and wreathed smiles." "Let good digestion wait on appetite and health on both,"

Vegetable Bouillon
Bread Olives Radishes
"I hope we shall drink down all unkindness."

Roasted chicken Giblet Sauce
Curry of Rice Creamed Cauliflower
"Our old faithful friend, we are glad to see you."
Green Peas

"How fresh and green you are."
Cucumber and Tomato Salad
Cheese Wafers
"I warrant there's vinegar and pepper in it."

Pineapple Ice Cake
"Then farewell heat and welcome frost."
Strawberries

"Doubtless God Could have made a better berry, but doubtless God never did."
Coffee Peppermints
"The daintiest last to make the end most sweet"

"Discourse, the sweeter banquet of the mind."
Toastmaster—Margaret Peirce, '90—
"I drink to the general joy of the whole table."

Our Alma Mater—Elinor Watson, '00—
—"Should auld acquaintance be forgot: 'And days of auld lang syne?'"

The Literary Societies—President Charles D. McIver—"Literary culture is mental horticulture,—it joins beauty to utility."

Being a schoolmarm—Flora Patterson, '99—Delightful task! to rear the tender thought and teach the young idea how to shoot."

The Ex-Schoolmarm—Mrs. E. McK. Goodwin, '93—"Marriage and hanging go by destiny."

Visions of the Future—Prof. J. Y. Joyner—"I had a dream that was not all a dream."

"Gude nicht and joy be wi' you a'."
"Sleep that knits up the ravel'd sleeve of care,
The death of each day's life, sore labour's bath,
Balm of hurt minds, great Nature's second course,
Chief nourisher in life's feast."

THE ANNUAL SERMON.

Notwithstanding the threatening appearance of the weather a large audience assembled to hear the annual sermon yesterday morning, by Rev. Howard E. Rondthaler, of Salem. The services were opened by the entire student body of the institution singing, "Invocation." The opening prayer was made by Rev. L. W. Crawford, who af-

terwards read the lessons, one being the ninety-sixth Psalm, and the other a portion of first chapter of Paul's letter to the Phillippians.

The choir, under the direction of Prof. Clarence R. Brown, sang two anthems, "Gloria" from Mozart's 12th mass, and "As Pants the Heart for Cooling Streams," from Spohr's "Crucifixion." The solo part of the latter was rendered by Miss Jessie Brown, of Newton. The singing was by some of the best voices of the Normal and was much appreciated by those who heard it.

President Charles D. McIver introduced Rev. Mr. Rondthaler, who said: "The simpler the picture of our Lord Jesus Christ, the more does it appeal to our hearts. As a study in group-work, and as a vivid display of the passions, Muncasky's 'Christ Before Pilate' may rivet our attention, but how much closer to our hearts is the winsome appeal made by Raphael's Madonna, with its gentle tenderness and home like nearness? Hardly a simpler picture of the Master could be found than the one chosen in my text, Matthew 8: 15: 'And he touched her hand.'"

"It was in the quiet of the Sabbath morn, in the town of Capernaum, Jesus, with his Disciples, had attended the morning service in the synagogue, and upon its close He was informed of the sickness of one in a household in which He was well known. He hastened thither. I can imagine that fisherman Peter's house was nigh by the sparkling waters of that beautiful Galilean lake. Within the humble confines of his home lay the sufferer. The Master enters. 'And He touched her hand, and she arose and ministered unto Him.' What a portrayal of the divine power and human sympathy of our Lord—divine in healing, human in touching. But He was ever doing thus, for 'He went about doing good.' It was this sympathetic nearness to people which distinguished Him and won them."

"There have been other great leaders; men who have essayed to lead their fellow men, to direct vast movements, to organize great undertakings, to lead multitudes, but none other has ever dared to undertake so great a work, that of 'drawing all men unto Him,' in so simple and seemingly slow, even unspeakable, manner as by touching the individual, one by one: It was His delight to come near enough to men to literally touch them. Men were units to the Master, not masses; individuals, not classes."

"He touched poverty—touched it in the truest way by making Himself poor. Though He was rich, yet for our own sakes became He poor."

"Foxes had their holes, the birds their nests,
In the deserts of Gallilee:
Thy couch was the sod, Oh, Son of God,
In the deserts of Gallilee."

"Men have but lately awakened to Christ's way of studying poverty—not by theorizing and speculating upon it, but by going down into it and sharing it. The college settlement is not a new idea; it is but a part of Christ's way of knowing poverty—by making ourselves poor."

"He touched labor—not by statistical computations, not at arm's length, not as a problem, but during 18 years of His life, by making wooden plows, framing ox-yokes in a Nazarean carpenter shop with tools no better than the crude implements of the present Galilean carpenter. No wonder that laboring men became amongst His most devoted followers."

"He touched child-life—in His own experience, of course, and then notably when He sat with the little ones clustering about Him. Mothers brought their children to Him that He might lay His hands upon them and pray for them. But He did more—He took them up in His arms, laid His hands upon them and blessed them. It was no wonder that when others in Jerusalem received Him angrily in the morning of His entrance His boy friends cried in the temple, 'Hosana to the Son of David.'"

"He touched sorrow—not as a spectator, but in His own lonely suffering. 'In to the woods my Master went, Clean forespent, forespent:
Into the woods my Master came, Forespent with love and shame. But the olives, they are not blind to him."

The thorn tree had a mind to Him, When into the woods he came."

"He touched disease, Until His hand was laid upon them, the blind were stumbling along, the dumb were en-chained in silence till their tongues were caressed by His hand, and it was His touch which unstopped the heavy ears."

"It could only be after watching the gentle German nurses as they passed from cot to cot in an Oriental leper hospital, swathing and cleansing the sores of those pitiable patients that we could form any appreciative conception of what it meant for Christ to lay His hand upon the lepers. They were other things that He must needs touch, and so it was in the course of time that His own hand was touching a bloody cross tree, and that at sunset of that sad day He was laid gently down upon the cold stone floor of the new-made sepulchre."

"How shall we ever come to realize fully that He is an unchanged Christ with whom we have to do, that it is possible on a twentieth century Sabbath morning to experience the touch of that same hand quieting some distemper of our life and lifting us up into larger usefulness? He comes to us in new ways when we began to realize the possibilities of touch which lie in real fellowship with the master; when we do not merely associate Him with the fields and hillsides, of Galilee, but place Him amongst the surroundings of today's life. A Pissot has rendered a real service to mankind in painting that graphic series of scenes wherein Christ lives and moves amongst the surroundings of His earthly life. I cannot but think, however, that another has caught the more helpful idea of a present Christ in real fellowship with us in his portrayal of our Savior revealing Himself to two amazed disciples as they sit at a modern table in a workingman's house, themselves dressed in plain working clothes. There is no halo about the Savior's head, the marks of toil are seen plainly on all and the impression of today is completed by the glimpse obtained through a window of the grimy stack of a neighboring factory."

"It is the faith picture of our Savior, set in the background of our life, that makes Him a near and present one and that brings the real experience of His touch. And as we grow into the knowledge of this fact which His presence occasions."

"First, a wholesome restraint. It is related of Florence Nightingale that, when she even as much as entered the hospital wards in the Crimean war and word was passed that her gentle presence was near at hand, men ceased their complaints and quieted their imprecations by every reason of the restraining effect of her presence. But mingled with this wholesome restraint is that more potent restraint of which Paul speaks: 'For the love of Christ constraineth us.' You may have heard of the maiden whose beautiful character and gentle demeanor endeared her to all, and who constantly referred to those who inquired after the result of her life to a tiny locket ever suspended about her neck. One day it was opened, and there was found therein only these words: 'Whom, having not seen, I love.' But the touch of the master's hand goes father, for it is His desire that His way of dealing with us should be our way of dealing with others. 'I have given you an example.' In all this matter of dealing with mankind there often arise serious questions. Thus says one:

"What shall I do to be just?
What shall I do for the gain
Of the world—or its sadness?
Teach me, O Seers, that I trust
Chart me the difficult main

Leading out of my sorrow and madness:
Preach me the purifying pain."

"Shall I wrench from my finger the ring

To cast to the tramp at my door?
Shall I tear off each luminous thing
To drop in the palm of the poor?
What shall I do to be just?
Teach me, O ye in the light,
Whom the poor and the rich alike trust;

My heart is aflame to be right,
"Another answers:
"What shall you do to be just?
How shall you work for the gain
Of the world in its sadness?
Seek not the seers, but distrust
Guides who with creeds would enchain
Seek yet rather the prophet whose blindness

Breaks up the kingdom of pain."
"Yes take from your finger the ring,
But not for the tramp at the door;
Turn its gold into coin that will bring
Relief to the pain of the poor.
Care if this will be just;
Think best of him who was light,
Whom the poor and the rich alike trust
So that you know you are right."

"It is for the King's Son and Daughters to adopt the King's methods. This is by far the harder way, and probably because it is the Christ-like way, is not the world's method. Our Savior's example can never be effectively followed by mere resolutions, enactments, petitions, memories, conventions, conferences, the study of problems and questions, nor through theses nor essays, nor even through anything that strives to work with men as masses and classes. It is alone through actual, personal touch that the human part of the salvation of this world is to be wrought out. Heart must kindle heart, shoulder must meet shoulder, hand must clasp hand, eye must search eye before one's life can warm another into large usefulness. That education which actually makes us beneficial to mankind is that which renders us heart-hungry to be helpful in Christ's way to others."

And now, young ladies, whom will you touch? The conspicuously heroic fields are reserved for but the few. The first thing with which most of us come into contact is our home life. Few pictures at the World's Fair gained the interest which was attached to 'Breaking the Home Ties.' I have thought of a possible counterpart thereto: 'Re-Making the Home Ties, perhaps the return of youth or maiden, enriched with the instruction and experience of college life, to the old home.' In the parents' faces I see a commingling of pride and hopeful expectations that this one, for whom, perhaps real sacrifice has been made, may show forth a life sweetened and cultured into larger sympathy and helpfulness, I see upon the younger faces of the household an expression, half timid, of an instinctive questioning whether the returned one will be loving and lovable as before.

"It is just here in your home life that you can begin to succeed or begin to fail. Do not await the fancied coming of some supposedly heroic or romantic field of lifework, but begin at once to show what you are and what you've gained in a sympathetic life lived in the nearest surroundings which present themselves. But remember that wherever you touch, to be of lasting value, it must have in it the power which comes only by personal acceptance of Christ as your Savior."

"There are those who move graciously through the world by reason of refinement, education and cultivation, and their touch tempers and refines, but in the end it is ever found lacking in those permanent elements of which Paul speaks when says 'Christ in us the hope of glory,' so that 'I live, yet not I, but Christ liveth in me.'"

"I commend to you this as a worthy ambition. A life so touched with Christ that it becomes to others an image, beautiful and inspiring, of the Christ-life."

The dark ages must be the ages of elderly spinsters.