BILL ARP.

"A little more grape, Captain Bragg," said General Taylor, at the battle of Buena Vista. And so we say now to Captain Teddy. "A few more niggers to offices up north and a few more to our southern postoffices. Go the whole hog while you are at it. McKinley gave you a starter by appointing a negro over a white community at Hogansville, and another at Athens, the cultured college city of the south, but he got alarmed and took the back track. It was just such a case as you have now in Mississippi at Indianola, for the people of Hogansville went 4 miles to get their mail rather than take it from a negro—a dirty politician." Teddy has done no worse on the postoffice line. The postoffices are the people's not the president's. They are almost as near to us and as sacred as is our preacher or our family physician. No greater insult, no greater outrage upon our rights, could be perpetrated by a tyrant than to appoint a negro as postmaster in a white community. The difference between Teddy and Mr. McKinley is that the latter played fool for a while and quit, but Teddy keeps it up and grows more defiant of southern opinion and southern indignation. Sometimes providence afflicts the people with a fool, and sometimes with a knave to tyrannize over them, but it looks like we are to have both fool and knave in the same person. But "the Lord loveth whom he chasteneth."

A medical friend from over the line writes me that he has a growing sense of justice and abounds in sympathy for our long-suffering people, but that Teddy's deformity does not come from original sin or total depravity, but from physical defects in his anatomy, and says:

"I have studied his cranium and find that he has too small a cerebellum. His occiput goes straight up from the medulla oblongata and meets the sinciput at right angels and leaves no room for moral attributes. A perpendicular back head like Teddy's indicates a fighting, bear-killing, athletic and foolhardy man. The sphyron and the mesial plane are cramped together and Teddy's back head is a perpendicular plane without hill or dale. A man with a very small cerebellum is peculiar, and it will be found on inspection of the sinciput or forehead that the nose and cheek bones generally rest on an enormous jawbone, or, as you might say, the jawbone of an ass. If Teddy had lived in Sampson's day he would have rejoiced to have been his armour-bearer, and carried his jawbone some."

Just so—exactly—not only so, but also. I understand it all now, and thank my medical friend. The lack of cerebellum and medulla oblongata and occiput has made Teddy crazy about bears and negroes and other black woolly things. But I should like to know what kind of a cerebellum that fellow Crumpacker or Stumpsucker or Dirtdauber has got, that makes him so venomous toward our people. At Teddy's request he has introduced a resolution to have a committee appointed to visit Indianola and see what our people are doing to the colored postmistress. Of course, he will be appointed chairman of the committee, but I'll wager ten dollars he don't go. He is nothing but a gas bag and a coward. Mr. Thompson tried to get him to come down to Alabama and see how the negroes on his big plantation were getting on. He was invited and accepted the invitation, but he did not come. He was afraid. And that is what discourages me about any growing sense of justice prevailing among the common people up north. If they are getting any kinder why do they send such a malignant man to congress? Hating the south seems to be the stock in trade of most of the northern members. The brainy men, like Charles Francis Adams, have modified very much of late. Forty years ago he was commanding a nigger regiment down here for which I will never forgive him, but lately he has made a speech at Charleston and another in New York, in which he says concerning the right of a state to secede: "If we accept the judgment of modern students and investigators it would seem as if the weight of argument falls into the confederate scale. The issue was settled by might and not by right." Then why don't they pension our soldiers and pay us for the property they destroyed—and ask our pardon besides. Four generations! Old John Adams, John Quincy Adams, his son Chas. Frances Adams and now this Charles Frances, his son, and he is 70 years old and has been forty years finding out that we had the right to secede and they had no right to free our negroes without paying for them. Besides all that, this Adams took charge of a whole regiment of our runaway negroes to fight us with. Lew Wallace did the same thing. Yes he did worse. He was president of the court that tried Wirz and convicted him and hung him on perjured evidence. The longer I live the more I am convinced that as a general rule the smartest men are the meanest—especially the politicians. Think of Henry Ward Beecher preaching from his pulpit that Sharp's rifles were better than Bibles to convert the slave owners of the south and so his people bought the rifles and the ammunition and told old John Brown to go ahead. But the niggers were loyal to their masters and wouldn't burn nor kill and destroy. And hence Lew Wallace and Adams and many others armed all they could muster up and joined the grand army and marched them down upon our helpless women and children. At that time there were 30,000 runaways up north—fugitive slaves—the meanest of the race and nobody but an unprincipled dog of a man would have led them against us. Down further south the negroes mixed with gentlemen and were true and faithful during the war and as General Henry R. Jackson said, they ought to have a monument built to their loyalty as high as the stars.

But, pshaw! What's the use of scratching the old sores? Let them scab over. Are we not all brethren since the Spanish war? Did not we all fight and bleed and die together in Cuba? Don't the editors and political orators tell us that fraternal peace prevails between the sections? I am still sick, and have been out of the house but twice in three months, and maybe that is why I brood and ruminate over the wrongs we have suffered. When the spring comes and the birds begin to sing and the flowers to bloom maybe I will write more loving letters; and if Teddy will retract and apologize for the lies he told on Mr. Davis I will let him alone, considering that his cerebellum is limited by the medulla oblongata and the sinciput.

I [illegible] read the modern novel. They [illegible] and they go and are forgotten, but Miss [illegible], of Alabama, sent me the "Princess of Glendale," and I reluctantly took a glance at the first page and got caught. I turned the leaf and read on and had devoured one hundred pages before breakfast and all of it during the day. It is a faithful and charming recital of southern home life on a big plantation before the war. Then the war comes, with its distresses, and Forest with three hundred men pursues Streat with fifteen hundred and captures him, and Miss Emma Sanson figures as a heroine in guiding Forest across the river, and then comes the sad story of Sam Davis, the typical southern hero. Interest never flags in the beautiful story, and it will be a landmark for our children and children's children, for it is faithful to the truth of confederate history.—Bill Arp in Atlanta Constitution.

P. S.—The Constitution is mistaken. Williams, who made that beautiful speech in New York, was not northern Williams, but southern Williams. He is from Missouri, and said "we of the south." Not a northern man except Charles Francis Adams said a kind word for us, and he left out Mr. Davis. If he had said what Watterson said or what southern Williams said he couldn't have gone back to Boston. B. A.

THE LEGISLATURE

What Our State Legislative Body is Doing.

Tuesday's Proceedings.

The following new laws were ratified:

To amend charter of the Southern States Trust Co.

To amend chapter 126, Private Laws of 1901, to extend time to commute and compromise the State debt.

To appoint a commissioner for Greene county.

To amend charter of Asheville.

To incorporate the Spring Hope Banking Company.

To amend the charter o fthe Pamlico Oriental & Western Railroad.

To regulate the meeting of the Gaston commissioners.

To prohibit the manufacture and sale of liquor in Morgan township, Rowan.

To relieve ex-sheriff R. W. Hutcherson, of Rockingham.

To amend the law regarding fire insurance.

To restore self-government to Brunswick.

To increase commissioners of Carteret county.

BALDWIN DIVORCE BILL.

At the expiration of the morning hour Friday the Baldwin bill to allow all divorced persons to re-marry, came up on its third reading. Mr. Henderson said that he was satisfied that all the divorces in North Carolina granted for abandonment were unconstitutional and void because these legislative acts provided that divorces could be secured for causes that occurred before the passage of the act. He believed that if a proper case was taken to the Supreme Court that court would so declare. He quoted from a decision by Chief Justice Taylor in 1814 to that effect. (Dickinson vs. Dickinson, Murphy reports, 1814 page.) He argued that these acts giving divorce for abandonment should be repealed. He moved to amend the bill by repealing chapter 277, acts of 185, and chapter 211, laws of 1899, which would take away abandonment as a cause for divorce. Mr. Baldwin said that he was opposed to divorces and was willing to the amendments.

Senator Wellborn considered this entirely too important a matter to be tacked on this bill as a rider. Abolishing abandonment as a ground for divorce ought to be in a separate bill and be properly considered. Since this amendment was to be added he would vote against the whole bill.

Senator Baldwin was in sympathy with the amendment to prevent divorces for abandonment and hoped the bill would pass as amended.

Senator Mann replied to Senator Wellborn advocating the bill and amendments. The amendment repealing the acts giving abandonment as a ground for divorce after January 1, 1904, was adopted and the bill passed the third reading.

ELECTION OF UNITED STATES SENATOR.

At the hour of 12 Friday the Senate and House met in joint session in the hall of the House of Representatives to elect a United States Senator. Every inch of available space in the lobbies, on the floor and in the galleries was occupied by ladies and men, who had come to be present at the closing scene of three weeks of strenuous, uncertain and exciting contest in the Democratic caucus, which last night had been decided in favor of Hon. Lee S. Overman, of Rowan county.

After the roll-call, President of the Senate, Turner, announced that the election of a Senator was in order, and nominations would be made.

Mr. George F. Martin, chairman of the caucus, nominated Lee S. Overman.

The nomination was seconded in brief and eloquent remarks from Representatives Walter Murphy, of Rowan; Hinton, of Pasquotank, and Senator Norris, of Wake.

The roll call resulted: Overman 123, Pritchard 21.

President Turner then announced that Lee S. Overman had received a majority of all the votes cast and was duly elected United States Senator from March 4th, 1903, until March 3rd, 1909.

Mr. Henderson then moved that the joint assembly adjourn without day and the body adjourned.

PASSED FINAL READING.

To amend the law providing for the restoration of estate to persons recovered from lunacy by including inebriates. Mr. Brittain opposed the bill, saying it simply put clerks and lawyers in partnership with the Keeley Institute. Mr. Smith explained the bill, saying that the law of 1901 omitted the word inebriate in the old law providing for restoration of estates to lunatics, idiots and inebriates and Mr. Brittain's objection had no grounds whatever. Mr. Guion said if there was anything in Mr. Brittain's statement that it would put lawyers and clerks of the court in partnership with the Keeley institute it would seem that as at present, with inebriates omitted, these parties were now in partnership with the insane asylums. If so, he would just as soon have a tri-partnership with the asylums and Keeley as a joint partnership with the asylums. There was no foundation for the statement and this illustration proved it. Mr. Gay spoke in opposition. Chairman Nowland, of the judiciary committee, explained that the present law provided for taking away the estate of inebriate and the proposed amendment simply provided machinery for its restoration upon proper proof of his restoration to sobriety. There was no material difference in the proposed amendment and the old law of The Code which included inebriates. Brittain demanded a roll call. The bill passed by a vote of 12 to 26.

Thursday's Session.

Thursday the compulsory school law was considered.

THE BILL.

The features of the bill which passed the third reading are as follows:

Section 1. That it shall be unlawful for any parent or guardian living in this State to neglect or refuse to cause or compel any person or persons who are or may be under their control as their children or wards, to attend and comply with the rules of some one or more public or private school or schools, for a term of eight weeks or more, during each successive year from the time said children or wards are eight years old until they are 12 years old, inclusive, unless they may be prevented by illness or reside more than two miles from a school house, or by reason of already being proficient from attending such public or private schools, and provided that in such case they shall be excused by the board of trustees of the school district in which said children or wards may live at the time of such failure to attend such public or private school or schools.

Sec. 2. That any person or persons violating this act shall be subject to a fine of not less than five dollars, nor more than twenty dollars for each and every offense. Said fine shall be imposed by any court of justice having jurisdiction on sufficient evidence of the same being furnished by two or more creditable witnesses, and all fines so collected shall be placed in the school fund of the school district in which the fines are collected: Provided, That no prosecution shall be instituted under this act except upon the affidavit of one of the trustees of the school district in which the offending parent or guardian resides, and such affidavit may be made on information and belief.

BIENNAL SESSIONS.

Mr. Raysor's bill providing for biennial session of the general assembly passed a third reading and was sent to the house.

Saturday's Session.

Saturday's session in the House was featureless, a great many members having gone home on leave of absence. The Senate took up a few third reading bills, and a number of enacted laws were ratified.

Will Investigate.

Monday a good amount of business was gotten through in both House and Senate. A concurrent resolution was introduced to order a full investigation of the penitentiary and the charges of cruelty to convicts working on the railroad in the western part of the State.

Bills passed final readings as follows:

A resolution to investigate the charges made with reference to removal of convicts from Spruce Pine to Marion.

An act to regulate the pay of jurors in Craven county.

An act to work the public roads in Cherokee county.

An act to regulate fees of justices of the peace in claim and delivery proceedings.

An act to abolish the August term of Macon Superior Court.

An act for the relief of Marion Clark, a public school teacher.

An act for the relief of Julia Howard, a public school teacher.

An act for the relief of Annie D. Whitted, a public school teacher.

A resolution in reference to investigation of freight discrimination by railroad companies.

The following bills were ratified:

An act to incorporate thetown of Shelmerdine, in Pitt county.

An act in reference to the territorial limits of the Farmers' Mutual Fire Insurance Company.

An act to change the name of the Eastern Insurance Company to the Eastern Life Insurance Company of America.

An act to incorporate the town of Toxaway.

An act to prevent hunting and fishing in Robersonville township, in Marion county.

A resolution requesting Senators and Representatives in Congress to use their best efforts to secure an appropriation for Shallotte river, in Brunswick county.

An act to allow Hyde county to levy a special tax.

NEWSY GLEANINGS.

Many Belgians are now preparing to emigrate to the Transvaal.

Rats are being exterminated at Sebastopol to prevent the spread of plague.

Des Moines, Iowa, horseshoers have made a successful demand for a nine-hour day.

The Cuban House of Representatives has appropriated $800,000 for the construction of a Capitol.

The right of Americans to prospect for gold and other minerals in Eastern Siberia has been granted.

Two thousand British colonists will sail from Liverpool soon for New Brunswick, where they will settle.

It is proposed at Yarmouth, England, to revive the Greenland whale fishery formerly carried on from that port.

Arthur Duffy, the champion sprinter, will go abroad again next summer to compete for the big prizes in England and Ireland.

The Belgian Government has decided to construct a large pavilion on the St. Louis Exposition grounds for Belgian exhibits.

Farmers in Austria are being sold out by the Sheriff for non-payment of taxes, and no buyers can be found. Thousands are out of work.

Business men of Charleston, S. C., have made it possible by financial aid to establish there a $4,000,000 steel rolling and open-hearth plant.

The city of Cleveland is to spend over $3,000,000 in public improvements this year. Of this sum $800,000 are for the abolition of grade crossings.

All of the employes of the Dallas, Texas, street railway lines have received an advance in wages amounting to two cents an hour, making the maximum twenty cents an hour.

An old painting, recently sold in Belgium for $30, has proved to be a genuine Durer, worth an enormous sum. It was stolen from the Royal Gallery at Munich a number of years ago.

Chinese Government Advancing.

The Chinese imperial government has taken another step in advance by appointing a Japanese scholar of distinction, Dr. Unokichi Hattori, to a professorship in Pekin university. The doctor was in that city during the siege. He is to be dean of the school of literature. The appointment is a sequel of the visit of the famous Chinese educator, Wu Ju-lun, to Tokio to familiarize himself with Japanese educational methods.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR FEBRUARY 8.

Subject: The Church at Corinth Founded" Acts xiii., 1-11—Golden Text, 1 Cor. iii., 11—Memory Verses, 9-11—Commentary on the Day's Lesson.

I. Paul's arrival at Corinth (vs. 1, 2). 1. "After these things." The events at Athens described in our last lesson. "Departed." Paul's stay in Athens was short, and he never returned to the city. Intellectual Greece had scornfully rejected the gospel message and henceforth the apostle visited more fruitful fields. "Came to Corinth." About forty-five miles southwest of Athens. Here he labored alone for some time before his co-workers arrived. Corinth was the seat of commerce in Southern Greece, and at this time was the political capital and the residence of the Roman pro-consul. It was situated on the isthmus which connects the two portions of Greece. It was the wealthiest and wickedest city in all Greece, and was the seat of of every kind of licentiousness and excess. And yet in this wicked city Paul had a good revival and established a Christian church.

2. "Aquila—Priscilla." "Most devoted friends of Paul, persons of culture and piety (v. 26). They are always mentioned together. From this we concluded that they furnish a happy example of harmony and sympathy in Christian life. Priscilla was one of those bright, earnest women called into action by the work and teaching of Christ and His chosen friends; one of the pioneers of that devoted band of women workers who have, for 1800 years done such splendid work for the Lord in all climes and among all peoples." "Claudius." The fourth Roman emperor. This was the twelfth year of his reign. "Jews to depart." This took place early in A. D. 52 on account of a revolt in Judea. The Jews were very numerous at Rome, and inhabited a separate district of the town, on the banks of the Tiber. They were often very troublesome, and were several times banished from the city. "The decree did not remain long in force, for we find Aquila in Rome not long after (Rom. 16: 3) and many Jews resided there when Paul came."

II. Paul's method of work (vs. 3, 4). 3. "Same trade." Paul's first concern when he entered Corinth was to find a home for himself and then to seek for employment. "Who would dream that this travel-stained man, going from one tentmaker's door to another, seeking for work, was carrying the future of the world beneath his robe!" "Wrought." Paul labored for his own support in Ephesus (Acts 20: 34) and Thessalonica (1 Thess. 2: 9), as well as in Corinth (1 Cor. 4: 12).

4. "Reasoned—persuaded." From the Scriptures, and the personal testimonies of eye witnesses. Paul showed that Jesus was the Messiah and the gospel true. The gospel appeals to reason and good sense. The facts Paul presented showed how reasonable it would be to become Christians. He sought out his kindred and made opportunities to tell them of Christ.

III. The arrival of reinforcements (v. 5). 5. "Were come." Silas and Timothy arrived together from Macedonia; Timothy from Thessalonica and Silas from Berea. Their arrival encouraged Paul. He now learned that the churches he had formed were standing fast in the faith. This led him to write his first letter to the Thessalonians, and soon after a second letter to guard them against supposing that Christ's second coming was near at hand. In his first epistle he writes of his "distress and affliction" (1 Thess. 3: 7) while in Corinth. Compare 1 Cor. 4: 11-13. Paul was faithful in the midst of the greatest difficulties.

IV. Paul turns to the Gentiles (vs. 6-11). 6. "Opposed themselves." The word implies very strong opposition, as a force drawn up in battle array. It was an organized opposition. The more than usually violent opposition of the Jews was no doubt stirred up by the intense earnestness of Paul in his work, after the arrival of Silas and Timothy, when he was "pressed and constrained by the word." "[illegible]." When argument and appeal brought no candid thought, but only opposition and blasphemy, Paul said, sadly and forever, to the Jews in Corinth: "I will trouble you no more." "Unto the Gentiles." In Corinth. He afterward preached to the Jews in other places.

7. "A certain man's house." Used for teaching and worship. For his own lodging he still remained with Aquila and Priscilla. "Worshiped God." A proselyte, not a Jew by birth. No doubt he became a Christian. Nothing more is known of Justus. "Joined — the synagogue." "A standing protest to the unbelief of the Jews. It would draw in many who would be coming to the synagogue. The owner was a Gentile, and would win the attendance of the Gentiles."

8. "Crispus." His first convert was the ruler of the synagogue he had left. His decided course made the conduct of others equally decided. "Chief ruler." A man of learning and high character. His conversion took him out of office in the Jewish church. "All his house." The first recorded instance of the conversion of an entire Jewish family.

9. "Then spake the Lord." It is likely that Paul was at this time much distressed by the violent opposition of the Jews, and probably his life was in danger, and he might have been entertaining serious thoughts of ceasing to preach, or of leaving Corinth. To prevent this and comfort him God was pleased to give him this vision. "Be not afraid." "Isolation from his own people, physical weakness and the slowness of the people to believe, besides the danger of sudden persecution or death, made Paul question the wisdom of further effort in Corinth, since in other places he had withdrawn when opposition came. Fear operates against faith, and God forbade it."

10. "With thee." To sustain thee in trial, to give utterance in the Spirit, to give point and edge to thy words, to protect thee from hostile enemies, and to make thee victor in every conflict. Though men oppose and leave thee, I will not. Thus the assurance came in the hour of necessity. "No man—hurt thee." No man shall oppose or condemn thee, to destroy thee. He was not to meet death at that place. He should be attacked and brought to the judgment seat (v. 12), but no violence should crush him. "Much people." "Not many already consecrated to God, but many in whom he saw a preparedness to receive the gospel."

11. "He continued." Paul's fear, or despondency, was not rebellion. To know God's will was to do it. He feared not trials so much as a failure to follow the Lord's guiding hand. A word of command with a promise of help settled all doubts, and gave courage for the undertaking. "Year and six months." During this time he wrote the second letter to the Thessalonians.

Life's Throbbing Loom.

Weaving, weaving, weaving,
Time is the warp,
Pulsing and throbbing, life's loom goes;
Spinning, spinning, spinning,
Man's deeds the woof,
Quickly and busily the shuttle he throws.

The little child takes up the task,
As soon as consciousness begins,
His tiny hands uncertain set
As merrily he heedless spins.

The youth, with pride and confidence,
Loud vaunts the deeds he will achieve,
The future big with great events
In blazing light his name will weave.

Hard pressed, beset, the mantoile on,
Speed by the days, the months, the years,
Aghast and desperate he stands,
So small his greatest work appears.

With palsied hand old age has come,
Slow goes the loom. Fate cuts the thread;
Wide yawns the grave; the web is spun,
A shroud is woven for the dead.

'Tis thus through life; man spins and weaves
Until of time and deeds complete
This mystic robe, his very self,
Becomes for him his winding-sheet.

Weaving, weaving, weaving,
Time is the warp,
Pulsing and throbbing, life's loom goes;
Spinning, spinning, spinning,
Man's deeds the woof,
Ever and ever the shuttle he throws.

PRODIGAL'S FATHER.

DR. CHAPMAN'S SUNDAY SERMON.

An Uplifting Discourse on a Great Biblical Subject by the Famous Pastor Evangelist.

NEW YORK CITY.—The following sermon entitled "The Prodigal's Father," is one of a series prepared for the press by the distinguished evangelist, the Rev. Dr. J. Wilbur Chapman. It was preached from the text: "But when he was yet a great way off his father saw him * * * and had compassion and ran * * * and kissed him * * * and said to his servants, Bring forth the best robe and put it on him, and put a ring on his hand and shoes on his feet, and bring hither the fatted calf and kill it." Luke xv: 20-23.

Of making many sermons on the prodigal son there seems to have been no end. Yet I was in the ministry fifteen years before I preached from any part of the parable. There may be many reasons why, as a rule, we turn away from it. It may be that the picture is too realistic.

I was standing in the prison chapel at Joliet, Illinois, when a request was made that I should conduct a service for the convicts. Just as I was leaving the building the officer said to me, "By the way, if you should come do not preach upon any part of the prodigal. We have had twenty-four ministers here by actual count, and every one of them gave us the prodigal son, and these poor fellows have had about as much prodigal as they can stand."

It may also be that we have turned away from it because it is such familiar ground that it has lost its charm for us. I was sweeping through the magnificent Rocky Mountain scenery some time ago, and when we had plunged into the Royal Gorge, and later swung into the Grand Canon it seemed to me that scenery more sublime could not be found in all the world, and if I had never been impressed before with the existence of God I should have cried out unto Him in the midst of those mountain peaks. I noticed that every one in the car, with one single exception, was gazing in rapt admiration. This one woman was intently reading a book, and to my certain knowledge she did not lift her eyes once from the printed page while we were in that wonderful scenery. When we had swung out into the great table land I overheard her say to a friend, "This is the thirteenth time I have crossed the mountains. The first time I could not keep the tears from rolling down my cheeks, so impressed was I, but now," she said, "I know it so well that I frequently go through the whole range with scarcely a glance cast out of the window." It is thus, alas! that we read God's word, and that which fills heaven with wonder, and furnishes the angels a theme for never-ending praise, we read with indifference or fail to read at all. And yet my own confession is that I never have had until recently the best of this story of the prodigal.

I thought it was to give us a vision of the younger son, and as such it would be a message to backsliders, and while this is one part of the interpretation it is not by any means the best part. Then it occurred to me the story might have been given us that we should take warning from the selfishness of the elder brother, but I conceived such a dislike for this character that I never cared to consider him even for a moment. But it has in these later days become to me one of the sweetest portions of all the New Testament because I believe the parable was written that we might fasten our eyes upon the father of the parable and in that father get a glimpse of God.

Did it ever occur to you that in the pictures of the fathers of the Bible you were always given a vision of one part of the nature of God? Jacob crying out, "Me Ye have bereft of my children; Joseph is not, Simeon is not, and now You will take Benjamin from me," is an illustration of God crying out in His great tenderness over the lost. David exclaiming, "Oh, Absalom, my son, my son! would God I had died for thee," is just a hint as to the way God feels over His lost ones for whom His Son has really died. And yet better than any picture of a father as the revelation of God is the life of the Son of God from whose lips we have heard these words, "He that hath seen Me hath seen the Father." But putting all these things together, and in the light of them reading the story of the prodigal, our hearts burn within us as we see God.

I.

"BUT WHEN HE WAS YET A GREAT WAY OFF."

These words must have a wonderful meaning, for the measurement is from God's standpoint. It would be an awful thing to be a great way off according to man's conception, but when it is the computation of One who is infinite we are startled, and yet our amazement gives way instantly to adoration, for we are told that even if we are so great a distance from Him we are not to be discouraged. In Acts ii: 39, we read that the promise is unto "all that are afar off," and in Ephesians ii: 13, 17, we are told that "Ye who sometimes were far off are made nigh by the blood of Christ," and that Jesus Christ "came and preached peace to you which were afar off," as well as to them that were nigh. It never is any question with God as to how deeply one has sinned. It is a remarkable thing that throughout the whole Bible He has ever chosen the most conspicuous sins and the most flagrant sinners that He might present to us His willingness to forgive.

God requires but three things if we would know Him in this way.

First, there must be a willing mind. In Isaiah i: 19, we read, "If ye be willing and obedient, ye shall eat the good of the land." In another place we read, "If there be first a willing mind, it is accepted for what a man hath and not for what he hath not." In still another place we are told, "If any man will do His will he shall know of the doctrine." God Himself, infinite though He may be, will not save us against our wills.

Second, there must be a desire to know the truth that we may do it. Mere knowledge of the truth may be our condemnation, and it is the saddest thing in the world that so many people know and yet are unwilling to do. It will be an awful judgment which must finally fall upon the rank and file of men because all their lives they lived under the shadow of the church and heard the preaching of the word, all of which condemns them.

The third requirement is an honest confession of one's intentions. God never gives to one more light than he uses, but if there is in the heart a single desire, however faint, to know Him, and that desire is confessed before men and unto God, He enlarges our vision, sheds upon us more abundant light, and it is always by the way of confession that we enter into the fulness of joy.

II.

"HIS FATHER SAW HIM."

Mr. Moody says that that father was looking through the telescope of his love. I have always felt that he was looking through his tears. It is said that when astronomers want to increase the scope of their vision they add to the number of lenses, and sometimes our falling tears are like the lenses in the telescope. They bring objects far removed nigh unto us.

But what a comfort it is to know that the Great Father of us all looks after us with a pity that is infinite and with a sympathy that is beyond conception. The vision of the father of the prodigal was limited, but God's eye sweeps through all space, and He sees us wherever we are. He can even behold our thoughts, and when you bowed your head and said, "I ought to come," and partly lifted your hand as an expression of your intention, or started to rise that you might make public your confession, He saw you and was ready to run to meet you. This is all that He requires on your part. He is ready to do all the rest.

It is said that Dr. Rainsford, of England, in one of the Northfield conferences at one time related the story of an old friend of his, a German professor, who was an agnostic, and as you know the creed of the agnostic is simply, "I do not know." This old professor came to visit Dr. Rainsford and went with him to all the services of his church. When the day was ended the rector said to him, "Professor, tell me what you think of it all." His answer was, "It is beautiful, but that is all I can say." Then Dr. Rainsford put to him these questions:

First, "Do you not think that it is possible that there may be a God?" and the old professor said, "Yes, possible."

Second, "Then do you not think that it is probable that God has made a revelation of Himself to His creatures?" and his friend answered, "Yes, probable."

Third, "Well, do you not think," said he, "that He would make that revelation plain if we were to ask Him?" and the old professor answered, "I should think He would be obliged to."

"Well," said Dr. Rainsford, "have you ever asked Him?" and the old man answered, "No."

"For my sake," said he, "will you ask Him now?" and they fell upon their knees in the study, and the old minister said, "Lord God, reveal Thyself unto my dear friend." When his prayer was ended he said, "Now, Professor, you pray," and the old man lifted up his eyes and said, "Oh, God," and then as if he felt he had gone too far, he changed his petition, and said, "Oh, God, if there be a God, show me the light and I will——" and he was just going on to say, "I will walk in it," when suddenly he sprang to his feet with his face radiant and shouted, "Why, I see it, I see it, and it is glorious!" His agnosticism took wings and departed from him. Faith filled his heart and joy thrilled in his soul. He has from that time to this been a good disciple of Jesus Christ. In the light of all this I make the plea, only encourage your least desire, and you shall come to know Him whom to know is life eternal.

III.

"HE HAD COMPASSION AND RAN."

I never knew until recently what that word "compassion" meant. I know now that it indicates one's suffering with another. It is this that makes the story of a man's transgression so pathetic. Other hearts are made to ache and almost break. Other eyes are filled with tears and other lives made desolate. I can see this old father going up to the outlook from his home, gazing off in the direction which his boy had taken, coming down the steps again like David of old crying out, "Oh, my son, my son, would God I had died for you!" He had compassion.

We had in our city a young man who was more than ordinarily prosperous in his business, and his prosperity seemed to be the cause of his downfall. It became so marked that his partners called him into their office to say that he must either mend his ways or dispose of his interests in the concern. His promises were good, and all went well for a little season, and then when the failure was worse than ever they insisted that he should dispose of his interests to them, and with a great sum of money he began to sink rapidly. He had gone from bad to worse until not long ago they found him floating in the river, for he had taken his own life. The story is sad in the extreme, but the saddest portion of it is found in the fact that there is an old man to-day going about the streets of the city mourning for his son. He scarcely lifts his eyes from the ground as he walks. Sometimes you behold him with the tears rolling down his cheeks. He has compassion. And it is a fact that one never sins, breaking even the least of God's commandments, that the heart of the great and loving Father does not yearn over him and long for his return.

IV.

WHAT DID HE DO?

We all know this story so thoroughly well that it would seem almost unnecessary to emphasize things the father did when the meeting between himself and his son occurred, but for the sake of the story let me say:

First, "he kissed him." You will notice that he did not wait until the boy's garments had been changed, or the signs of his wanderings removed. There would have been no grace in this. But clad in all his rags he threw his arms about him and drew him close against his heart, and gave him the kiss which was the sign of complete reconciliation. This is what Jesus Christ waits to give to every wandering soul. The old hymn says, "My God is reconciled," and this is the teaching of the Scriptures. It is not necessary that I should work myself up into a fever of excitement, nor weep and wail in the depths of my despair, but it is necessary only that I should receive what God offers me in Jesus Christ. The first step in the Christian life is an acceptance of that which comes from above.

We had in Philadelphia a young man belonging to one of the better families, so-called, who by his wayward actions disgraced his father and finally broke his heart. After a little he left his home, went to Baltimore, from there to Washington, and after months of wandering determined to return. He was ashamed to meet the members of his family, but he knew that if he made a peculiar sound at the door at the midnight hour there was one who would hear and understand, and when he stood before that door it was swung open and without a word of reproach his mother bade him welcome. The next morning he did not come down from his room, the second morning he was ashamed to come, but the third morning as he descended the stairway his brother, a physician, met him and said, "Edward, mother is dying." She had been suddenly stricken down and was anxious to see him. He made his way into her room, knelt beside her bed and sobbed out, "Oh, mother, I beseech you, forgive me!" and with her last departing strength she drew close to him, placed her lips close to his ear and said, "My dear boy, I would have forgiven you long ago if you had only accepted it." This is a picture of God. With a love that is infinite, and a pity beyond description, He waits to save every one who will but simply receive His gift of life.

Second, I have always imagined that when the father started out from the house running to meet his boy, that the servants must have noticed him, and possibly they ran after him. When the father saw the condition of the son I can hear him as he turned to the approaching servants to say, "Run, bring the best robe and put it on him," and it is a beautiful thing to me to know that when they brought the robe the father wrapped it round about him, thus covering over all the signs of his wandering. This is what God does for me and for you. The moment we believe the robe of Christ's righteousness is placed about us, and God looks upon us as without spot or blemish, for we are at once accepted in the beloved.

I remember that when Jonathan was dead and David wanted to do something for some one that belonged to him, the only one he could find upon whom he might lavish his affection was poor, little, lame Mephibosheth. He was lame on both his feet, you will remember (his nurse had dropped him as she was fleeing away from the enemy), but when David found him he placed him at the king's table and in such a position that his lameness was hidden, and if you had been on the opposite side from him you never would have known that he had a mark of deformity about him. This is what God does for every poor, wandering, lost one that comes to Him. "I, even I, am He that blotteth out all thy transgressions, and I will remember them against you no more forever."

Third, he put the ring on his hand. The ring is always the emblem for completeness. And this was a beautiful illustration of the fact that the father's love was perfect, and that his love had not been affected by the wanderings of the boy. This is certainly true of God, and I know no better figure to give a thought of His love than that of the ring.

"For the love of God is broader than the
measure of man's mind,
And the heart of the Eternal is most
wonderfully kind."

Fourth, he put shoes on his feet. I can see the poor boy as he hobbles on to meet his father, his feet bleeding at every step, for the shoes were worn and he walked with difficulty, but when he was well shod with shoes from the king's house I can see him taking the hand of the old father and running back to his home. One of the commonest excuses presented by men for not yielding to Christ is the fear that they may not hold out, but to me it is comforting to know that the moment we are saved He puts shoes on our feet, and that we are shod with the preparation of the gospel of peace.

V.

"AND THEY KILLED FOR HIM THE FATTED CALF."

I can see the old father as he runs from home to home exclaiming, "Come and rejoice with me, for my boy was dead and is alive again. He was lost and is found," and they begin to be merry. One can never have the fatted calf killed for him but once, but one of the delightful things about the Christian life is that we may repeatedly sit down to enjoy the feast for others, and it is thrilling to know that we never have a time of feasting here that they do not have a time of rejoicing in heaven. "For there is joy in the presence of the angels of God over one sinner that repenteth."

At the close of a meeting in Joliet, Illinois, I sat down beside an honored evangelist, Rev. H. W. Brown, and among other things in his career, he told me this story:

A number of years before he had a remarkable work of grace in the lake region of Wisconsin in that town of the strange name, Oconomowoc. After his work of grace he returned one day for a little visit, and as he stepped off from the cars he saw, at the station an old man named James Stewart. Knowing him well he asked him why he was there. The old man replied that his boy had gone away from home and had said to him, "Father, I will return some day, but I can not tell when," and said he, "I am waiting for him to come back." Strange as it may seem, thirteen years afterward he revisited that old town, and the first man he saw when getting off from the cars was this old father. He had forgotten his story, but he met him, saying, "Mr. Brown, he hasn't come yet, but he will come, and I am waiting." "Just then," said my friend, "I lifted up my eyes and saw one walking down the aisle of the car, and said to myself, If I was not sure that the boy was dead I would say that that was the son." But other eyes had seen him, too, and with a great bound the old father sprang to the steps of the car, and when the boy reached the platform, and in less time than I can tell it, he was in his father's arms. The old father sobbed out, "Oh, my son, thank God, you've come, you've come," and then, turning to my friend, he said, "Mr. Brown, I should have waited until I died." Thus God waits, and looks and yearns and loves. Thus Jesus Christ entreats us to look unto Him and be saved, and in His name I bid you come.

God Resolves.

We are about to start out on a new year. It is worth something to make a good start. It is a good thing to make a few good resolutions at the beginning of the year. We drift out of the way, get into bad habits, and no time is better to pull ourselves back into right courses than the beginning of a new year. There is one thing we can all do, and that is to resolve to be a little more cheerful and genial than we have been in the past. We can write down the fact that we intend to speak a shade more kindly than the year before. We can also resolve to show the world that glorious morning face that Stevenson speaks of. It is surely our duty to carry a cheerful spirit into each day's task and trial. We do well to count up our mercies and be cheerful. It is an awful sin to go through the world grumpy and morose. This is a good, glad world we are in. We are girded round with mercies new every morning and fresh every evening. If we give ourselves unselfishly to the service of others we shall find joy and gladness everywhere. —The Rev. J. B. Silcox.

You can measure a man's title to heaven by his deeds on earth.

SEABOARD

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IN EFFECT JANUARY 11, 1903.

SOUTHWARD.

	Daily No. 37	Daily No. 27
Lv. New York, P. R. R.	12 10 pm	12 10 am
Lv. Philadelphia, " "	4 46 pm	7 20 am
Lv. Baltimore, " "	7 10 pm	9 34 am
Lv. Washington, W.S.Ry.	8 50 pm	10 46 am
Lv. Richmond, S. A. L.	12 21 am	2 15 pm
Lv. Petersburg, "	1 12 am	2 52 pm
Lv. Norlina "	3 18 am	4 54 pm
Lv. Henderson, "	2 46 am	5 18 pm
Lv. Raleigh, "	5 25 am	6 27 pm
Lv. Southern Pines, "	7 30 am	8 10 pm
Lv. Hamlet, "	8 45 am	9 20 pm
Lv. Columbia, ‡ "	11 00 am	12 15 am
Ar. Savannah, "	2 15 pm	4 55 am
Ar. Jacksonville, "	7 40 pm	9 15 am
Ar. St. Augustine "	9 35 pm	10 10 am
Ar. Tampa, "	6 45 am	6 00 pm
	No. 53	No. 41
Lv. New York, N.Y.P.&N.†	7 55 am	8 55 pm
Lv. Philadelphia, "	10 16 am	11 21 pm
Lv. New York, O.D.S.S.Co†	3 00 pm	....
Lv. Baltimore, B.S.P.Co.	....	†6 30 pm
Lv. Wash'ton, N.&W.S.B.	....	6 30 pm
Lv. Portsmouth, S. A. L.	9 15 pm	9 25 am
Lv. Weldon, "	12 25 am	11 56 am
Lv. Norlina "	3 15 am	1 40 pm
Lv. Henderson, "	3 46 am	2 10 pm
Lv. Raleigh, "	5 25 am	4 10 pm
Lv. Southern Pines, "	7 33 am	6 20 pm
Lv. Hamlet, "	8 30 am	9 00 pm
Lv. Wilmington, "	....	4 30 pm
Ar. Charlotte, "	11 40 am	11 59 pm
Lv. Chester, "	12 01 pm	11 50 pm
Lv. Greenwood, "	2 39 pm	2 05 am
Lv. Athens, "	5 19 pm	4 15 am
Ar. Atlanta, ‡ "	6 40 pm	5 15 am
Ar. Augusta, C. & W. C.	5 20 pm	....
Ar. Macon, C. of Ga.	12 20 am	11 10 am
Ar. Montgom'ry, A.&W.P.	9 20 am	10 55 am
Ar. Mobile, L. & N.	....	4 12 pm
Ar. New Orleans, L. & N.	....	8 20 pm
Ar. Nashville, N.C.&St.L.	6 40 am	6 55 pm
Ar. Memphis, "	4 00 pm	8 45 am

NORTHWARD.

	Daily No. 32	Daily No. 34
Lv. Memphis, N.C.&St.L.	12 45 noon	8 00 pm
Lv. Nashville, "	9 30 pm	9 30 am
Lv. New Orleans, L. & N.	8 10 pm	....
Lv. Mobile, L. & N.	12 40 am	....
Lv. Montgom'ry, A.&W.P	6 45 am	1 00 pm
Lv. Macon, C. of Ga.	8 00 am	4 35 pm
Lv. Augusta, C. & W. C.	10 10 am	....
Lv. Atlanta, ‡ S. A. L.	12 00 noon	8 10 pm
Ar Athens, "	2 57 pm	11 23 pm
Ar Greenwood, "	5 16 pm	2 05 am
Ar. Chester, "	7 17 pm	4 15 am
Lv. Charlotte, "	7 15 pm	5 01 am
Lv. Wilmington, "	4 30 pm	....
Lv. Hamlet, "	10 35 pm	8 00 am
Lv. Southern Pines, "	11 18 pm	8 54 am
Lv. Raleigh, "	1 20 am	11 15 am
Lv. Henderson, "	2 52 am	12 50 pm
Lv. Norlina "	3 33 am	1 45 pm
Lv. Weldon, "	4 40 am	3 02 pm
Ar. Portsmouth, "	7 10 am	5 35 pm
Ar. Wash'ton, N.&W.S.B.	....	6 55 am
Ar. Baltimore, B.S.P.Co.	....	†6 30 am
Ar. New York, O.D.S.S.Co.	....	†5 00 pm
Ar. Phila'phia, N.Y.P.&N†	5 46 pm	8 10 am
Ar. New York, "	8 15 pm	8 00 am
	No. 50	No. 66
Lv. Tampa, S. A. L. Ry.	8 00 pm	8 30 am
Lv. St. Augustine "	6 40 am	6 40 pm
Lv. Jacksonville "	9 00 am	7 50 pm
Lv. Savannah "	1 50 pm	12 10 am
Lv. Columbia, ‡ "	6 45 pm	5 30 am
Lv. Hamlet, "	10 25 pm	8 45 am
Lv. Southern Pines, "	11 15 pm	9 34 am
Lv. Raleigh, "	1 20 am	11 50 am
Lv. Henderson, "	2 52 am	1 10 pm
Lv. Norlina "	3 31 am	1 55 pm
Lv. Petersburg, "	5 3[illegible] am	4 00 pm
Ar. Richmond, "	6 10 am	4 55 pm
Ar. Washington, W.S.Ry.	2 50 am	8 32 pm
Ar. Baltimore, P.R.R.	10 5 am	11 55 pm
Ar. Philadelphia, "	12 34 pm	2 50 am
Ar. New York, "	3 13 pm	6 [illegible] am

Note.—† Daily, except Sunday.

‡ Central Time. § Eastern Time [illegible]

G. A. MAUNEY, Agent,
Rockingham, N. C.

ABERDEEN & ASHEBORO R. R.

CONDENSED SCHEDULE.

Daily Except Sunday.

No. 49	No. 39		No. 37	No. 71
9 00a	6 40p	Lv Aberdeen Ar	11 10a	3 55p
9 25a	7 05p	Pinehurst	10 30a	3 25p
10 15a		Jackson Springs		3 00p
11 45a	8 01p	Biscoe	[illegible]	1 00p
2 20p	9 00p Ar	Asheboro	8 45a	12 00
1 00p		Troy		11 00a
2 00p		Mt Gilead		9 30a
		Lv [illegible] Point Ar	7 45a	

J. L. PAGE, Gen. Supt.