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HIGH VOICE AND LOW VOICE.

High voice and low voice,
Soft voice and harsh,
In among the ivy leaves—
All along the marsh,
Singing together,
Swinging together,
Black bird and brown bird—
Folks of every feather.

High voice and low voice,
Deep voice and shrill,
Thro' the meadow meadowland,
On the windy hill,
Singing together,
Ringing together,
Oxen, sheep, and kine—
Over heath and heather.

My voice and your voice,
Rough voice and sweet,
Up the busy boulevard,
Down the shady street,
Singing together,
Swinging together,
Your heart and mine—
Sad or sunny weather.

High voice and low voice,
Moon voice and star,
Just above the treetops—
Very, very far—
Singing together,
Swinging together,
Satellite and sun—
Upper world and nether.

—H. K. Vjelo.

ACROSS HIS PATH.

By Ida Coventry.

"Well, my lad, it's good to have you back once more."

"Thanks, Uncle Hervey; it's very kind of you to say so."

"Are you really better?"

"Sound as a drum! Never felt better in my life. There is nothing like New Zealand air, after all."

"So I should judge!" exclaimed Sir Hervey Ralston, a world of affection in eye and voice, as he surveyed the sunburnt face before him. "Talking of health, you don't look much amiss yourself, Uncle Hervey; which, under the circumstances, is not perhaps surprising."

Sir Hervey found his sunny smile infectious. "Perhaps not. You will be able to judge for yourself this evening. There is a function at Lady Wulverton's, and although I am sorry it occurs on the night of your return, I thought you would prefer to come."

Stiffing his disappointment, Ralston rejoined: "By all means, Uncle Hervey. I would not have you change your plans on my account for the world. Besides which, I am eager to make the acquaintance of my future aunt."

Sir Hervey laughed. "I never looked at it in that light before. She is younger than you, my boy."

"And so are you in many ways," retorted Ralston, stoutly. "You are a generation younger than most men of forty-five, Uncle Hervey. You know you are."

The deprecating, almost wistful, look called forth by his words was not lost upon the younger man.

aware of her knowledge, that their meeting had proved no ordinary one. For love had awakened, a love that would never sleep again.

"I see," she said, slowly unfurling her fan, "your emotion is due merely to gratitude. Mr. Ralston, how long have you been away from England?"

The change of tone and subject was not lost upon Ralston. They had been treading on delicate ground, and, thankful for the deviation, he replied: "Two years this month, but it seems like four—I have seen and done so much in the time."

Turning to the girl beside him, he noted the shade of bitterness that had crept over her face, and somehow as he looked he knew that she was not happy in her engagement. A wave of pity for Sir Hervey welled up in his heart, for the baronet idolized his young betrothed.

Sir Hervey Ralston, honorable and clear-souled himself, incapable of subterfuge or pretense, was never ready to imagine evil of any shape in others. And if during the weeks that followed it seemed to him that Adelaide grew more and more impassive, while a spirit of unrest had seized upon his nephew, he strove to see no manner of connection.

And what about Hugh?
At one and the same time had the gates of heaven and hell been opened to him, and he revelled in his bliss only to writhe in the agony involved. No words on the subject had he and Adelaide interchanged; thus far they

ARSENIC IN THE EGG.

Present in All the Parts in Appreciable Quantities.

Since M. Armand Gauthier established the fact that arsenic forms one of the elements of living organisms, the attention of scientists has been directed towards this question, says the Scientific American. Among the new researches are those of M. Gabriel Bertrand, and in a paper lately presented to the Academie des Sciences he brings out the following facts: Following his previous work upon the presence of arsenic in the organism, he thinks it logical to admit that this element, like sulphur, carbon, and phosphorus, is a constant element in the living cell. Instead of being localized in certain tissues, as Gauthier supposes, it exists, on the contrary, in all tissues. If this conclusion is true, and if arsenic is an element which is necessary to maintain existence, it should be found in the organism at all periods of life, in the cells of the embryo as well as those in of the adult. It should therefore be found in the bird's egg, where the embryo is obliged to accomplish all its development without taking from the outside the smallest part of the arsenic which is needed. Accordingly he looked for arsenic in the hen's egg, and succeeded in finding it, of course in very minute quantities. Two eggs were obtained from chickens raised at Paris in an inclosed space and fed since they were hatched upon wheat and debris of vegetables. Four parts of the egg were observed separately—the shell, the shell membrane, white and yolk.

The matter was first dried and then attacked by a mixture of nitric and sulphuric acids, which were perfectly pure and did not show a trace of arsenic. To detect the arsenic he employed the usual method of projecting a hydrogen flame against a porcelain plate, and found that all the parts of the egg contained appreciable quantities of the element, but the yolk is by far the richest. Of 1-200th milligramme, which he find on an average in a single egg, one-half of two-thirds is contained in the yolk. The white has a much less proportion. In spite of its small weight, the membrane contains about the same quantity and sometimes more than the white. With certain eggs it was sufficient to treat 0.15 gramme of membrane (the amount contained in one egg) to obtain a clear arsenic ring. These results, which differ from those which have been obtained hitherto, have only been made possible by an especially sensitive method.

A SERMON FOR SUNDAY

AN ELOQUENT DISCOURSE ENTITLED "VITAL UNION WITH CHRIST."

The Rev. C. D. Case, Ph. D., Tells How the Son of God Within Us Becomes the Source of Divine Companionship, and of Power For Achievement.

BROOKLYN, N. Y.—The Rev. C. D. Case, Ph. D., pastor of the First Baptist Church, Montclair, N. J., recently preached the following brilliant sermon, which he entitled "Vital Union With Christ." The text was chosen from Galatians 2:20: "I am crucified with Christ and I no longer live, but Christ liveth in me, and the life which I now live I live by faith in the Son of God who loved me and gave Himself to die for me." Dr. Case said:

The highest conception of the Christian life which this generation seems to have accepted is to be found in the words, "Follow Me," as uttered by Christ. It is thoroughly biblical. Jesus says to Philip, at the beginning of His ministry, "Follow Me." He tells the four on the sands of Galilee, "Come ye after Me." He commands the taxgatherer in his office, "Follow Me." He presents the same standard to the rich young man who loved his money better than life, "Follow Me." Now the resurrection has passed and what shall be the new conception for the same, and Christ proclaims to the same disciples at the same place on Galilee, "Follow thou Me."

The grand and infinitely simple way of looking at the Christian life had been lost. He was the true Christian who believed what the church told him and accepted its appointed means of grace. But now after these centuries Christendom has recovered this idea and made it the very center and core of the Christian life. Mr. Henry Richards, on the Congo, reads to the natives the words of Christ, "Give to him that asketh of thee; and of him that taketh away thy goods ask them not again," and then proceeds to practice first beg and then return and then ask for the way of life. Mr. W. T. Stead, while in his London jail, wonders what he shall write to the girl whom he has succeeded in placing in a Christian home, and at last, by a flash of insight, writes her, "Be a Christ." Charles M. Sheldon presents as the ideal of every life, to act as Christ would act if He were here in our place.

What is the trouble with this conception? This, that it represents the static but not the dynamic of the Christian life. It tells us what to be like, but does not tell us how we shall become like our ideal. Kant thought that the same man who of deliberate choice accepted evil could with the same deliberate choice and by simple will accept good when he saw it. This is a fine philosophy, but a poor religion. It does not explain Gough, McAuley, Hadley. It gives us the ideal, but not the power to embody the ideal.

Listen to this statement and see if you can find a better one to express this idea of following Christ: "Religion cannot be said to have made a bad choice in pitching upon this man as the ideal representative and guide of humanity; nor even now would it be easy even for an unbeliever to find a better translation of the rule of virtue from the abstract into the

less we need faith. The end of it all would be absolute independence of God. Surely, this is not God's idea.

The true way of looking upon our relation to Christ is that His presence within our heart by faith gives us energy to achieve, not by enslaving, but by enfranchising the will, invigorating it, energizing it, vitalizing it, until with Augustine we can say: "We will, but God works the willing; we work, but God works the working."

Philippians 2:12, 13, has often been misunderstood. It says: "Work out your own salvation with fear and trembling. For it is God which worketh in you both, to will and do of His good pleasure." To "work out" does not mean to work into outward expression what God puts within us, but as it literally means, to "achieve" for salvation is an achievement as well as being at the same time a gift. Nor does it mean that we are to work in Paul's absence. The possibility of working out our salvation rests upon the fact that God is within, so that we can will and do of His good pleasure. Thus, will is not an instrument which we can turn from side to side, and which when necessary God can use; it is ourselves acting. That which God does is not our act unless God works through our will.

The possibilities of such an empowered life are divine. We need not be perfectionists and still believe as we ought that Christ's grace is sufficient for us. Many pretend to believe it, and do not live it. They worry; they fret; they give up. The most of us seem to think that the normal Christian life is to rise and fall like the tides. Yet Paul says: "There hath no temptation befalleen you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it."

Christ within also makes all living sacred. We have made sad divisions among objects. We have divided space into holy and unholy, and declared that God could be found only in certain places, which had been consecrated. We have divided time into holy and secular, declaring that we would serve God on the Sabbath and conduct our business and amusements as we pleased the rest of the week. We have divided money into two parts. We have said that the giving of the one-tenth, or one-twentieth to God, justified us in the claim of unlimited freedom in the disposition of the rest. We have divided up persons, and put a certain class of people called priests, ministers, missionaries, upon pedestals, declaring that the standard of conduct for them differed from the standard for others, and that their work was especially religious.

All wrong. All space is holy, and the green grass may be the chafed carpet and the trees the massive pillars and the sky the dome, if below there is a heart praying in spirit and truth. All time is sacred. The Monday should be as much devoted to God's service as Sunday, and the office and the store should be as much shrines of devotion as the closet. All money is sacred, and the money spent upon the necessities of life, upon business and pleasure should be spent with equal consciousness as upon the church. All Christians have Christ within them, and they should aim to objectify His life. There is nothing we need to-day quite as much as the Christianization of the secular life.

Then at last, the Christ within is the source of holiness. Christ at last is to present us and make us holy.

\$7,500 Cash Contest THE ATLANTA CONSTITUTION'S

Great New Offer Upon Receipts of Cotton at All United States Ports From September 1st, 1903, to May 1st, 1904, Both Inclusive.

Contest Opened Jan. 18th, 1904, Closes April 20th, 1904.

DIVISION OF PRIZES.

For the exact, or the nearest to the exact, estimate of the total number of Bales of Cotton received at all United States ports from September 1st, 1903, to May 1st, 1904, both inclusive.....	\$ 2,500.00
For the next nearest estimate.....	1,000.00
For the next nearest estimate.....	500.00
For the next nearest estimate.....	125.00
For the 5 next nearest estimates, \$25.00 each.....	125.00
For the 10 next nearest estimates, 12.50 each.....	200.00
For the 20 next nearest estimates, 10.00 each.....	250.00
For the 50 next nearest estimates, 5.00 each.....	300.00
For the 100 next nearest estimates, 3.00 each.....	
Total.....	\$ 5,000.00

Additional Offers for Best Estimates Made During Different Periods of the Contest.

For convenience the time of the contest is divided into estimates received by The Constitution during four periods—the first period covering from the beginning of contest to February 10, 1904; second period, from February 10 to March 1, 1904; third period, March 1 to 20; fourth period, March 20 to April 20, 1904. We will give the best estimate received during each period (in addition to whatever other prize it may take, or if it take no prize at all), the sum of \$125.00.

The four prizes thus offered at \$125.00 each amount to.....\$ 500.00

TWO GRAND CONSOLATION OFFERS.

First—For distribution among those estimates (not taking any of the above 188 prizes) coming within 500 bales either way of the exact figures..... \$ 1,000.00

Second—For distribution among those estimates (not taking any of the above 188 prizes and not sharing the first consolation offer) coming within 1,000 bales either way of the exact figures..... 1,000.00

Grand Total..... \$7,500.00
In case of a tie on any prize estimate the money will be equally divided.

Conditions of Sending Estimates in This Port Receipts Contest.

Subject to the usual conditions, as stated regularly in The Constitution each week, the contest is now on. Attention is called to the following summary of conditions:

1. Send \$1.00 for The Weekly Constitution one year and with it ONE ESTIMATE in the contest.
2. Send 50 cents for The Sunny South one year and with it ONE ESTIMATE in the contest.
3. Send \$1.25 for The Weekly Constitution and Sunny South both one year, and send TWO ESTIMATES in the contest—that is, one estimate for The Constitution and another for The Sunny South.
4. Send 50 cents for ONE ESTIMATE alone in the contest IF YOU DO NOT WANT A SUBSCRIPTION. Such a remittance merely pays for the privilege of sending the estimate. If you wish to send a number of estimates on this basis, you may send THREE ESTIMATES FOR EVERY \$1.00 for the same time estimates are sent. If as many as ten estimates are received at the same time the sender may forward them with only \$3.00—this splendid discount being of course in the order. A postal card receipt will be sent for ALL ESTIMATES RECEIVED. Where subscriptions are ordered, THE ARRIVAL OF THE PAPER WILL BE TAKEN AS EVIDENCE THAT YOUR ESTIMATE HAS BEEN RECEIVED AND IS VALID.

Estimates should come in the same envelope every time. THE ARRIVAL OF THE PAPER WILL BE TAKEN AS EVIDENCE THAT YOUR ESTIMATE HAS BEEN RECEIVED AND IS VALID.

Send to the Contest.